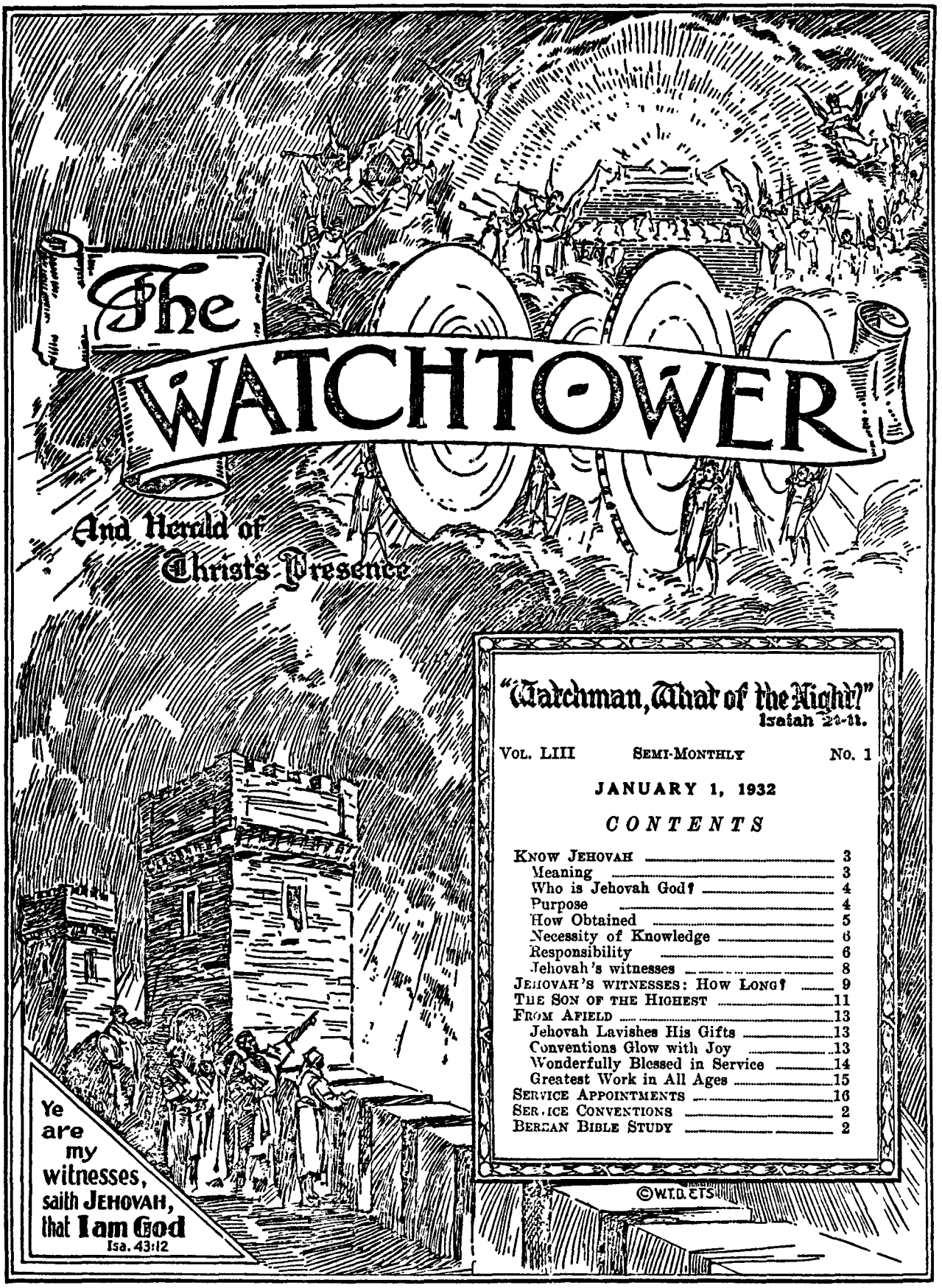
THE Watchtower

1932



"Watchman, What of the Night?"
Isaiah 21:11.

VOL. LIII SEMI-MONTHLY No. 1

JANUARY 1, 1932

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The WATCHTOWER

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OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Delivering the Testimony"

Issue of December 1, 1931

Week beginning February 7 . . . . . ¶ 1-14
Week beginning February 14 . . . . . ¶ 15-29

"The Decisive Test"

Issue of December 15, 1931

Week beginning February 21 . . . . . ¶ 1-16
Week beginning February 28 . . . . . ¶ 17-31

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII JANUARY 1, 1932 NO. 1

KNOW JEHOVAH

"They shall know that I am Jehovah."—Ezek. 6:10, A.R.V.

JEHOVAH causes his purposes to be accomplished in his due time. His Word makes it quite clear that his time has come when the people must be given an opportunity to know that Jehovah is God. Such knowledge is of paramount importance to all the human race. The above text from Ezekiel 6:10 is the text selected for the year 1932. The text and the context involve Christendom, the millions now living that will never die, and God's people now on earth which constitute his remnant. The text and the context disclose God's purpose to destroy Christendom, to preserve alive on earth a certain class of people of good will, and that the obligation is laid upon the remnant to make these facts known to the people now. Jehovah is now giving his anointed ones an understanding of his prophecy by Ezekiel. More than sixty times in that prophecy the phrase appears: "Ye [or, they] shall know that I am Jehovah." In this manner he emphasizes and magnifies the importance of knowledge of and concerning the Most High. Since the Scriptures were written for the special aid and benefit of the remnant now on the earth, the remnant should receive this as meat in due season from the Lord. In times past it was thought that the chief duty of the consecrated one is to make himself ready for the heavenly kingdom. Such is important, but there are other things of even greater importance. The remnant must now be faithful in the performance of the obligation Jehovah has laid upon them. The remnant must inform themselves of and concerning such obligation Jehovah has laid upon them. The remnant must inform themselves of and concerning such obligation, because knowledge must precede faith and faithfulness.

MEANING

[2] The root word from which the word "know" is derived, as used in the year text, has a variety of meanings. It means to receive knowledge of and concerning Jehovah; to recognize Jehovah as he is; to perceive and to understand him. It also means to have respect for Jehovah, to be sure and to be assured by reason of the knowledge received. The language of the text is mandatory: "they *shall* know that I am Jehovah." Finally no one will be able to truthfully say that he never had an opportunity to know Jehovah God; for it is the will of God that all men shall be brought to an accurate knowledge of the truth. (1 Tim. 2:4-6) The sea is confined between the dry land, and all persons have knowledge that the waters cover the sea. The time must come when the peoples of the earth shall have a general knowledge of Jehovah God's glory even as they now have a general knowledge of the deep. "For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." (Hab. 2:14, *A.R.V.*) The context here shows that this prophecy has its primary fulfilment during the execution of Jehovah's judgment against Satan's organization. A knowledge of the glory of Jehovah means a manifestation of himself particularly as expressed by his power. All the peoples of the earth shall see a manifestation of Jehovah's majesty and power in the great battle of the day of God Almighty. The text does not say that they shall all know Jehovah, but it does say that a knowledge of his glory shall be as apparent as that the waters cover the sea. Not everyone who receives such knowledge will profit thereby. By his course of action the fool will reject all knowledge concerning Jehovah; "The fool hath said in his heart, There is no God." (Ps. 14:1) The fool is self-important and self-sufficient in his own eyes. In his estimation he is always right, but the fact is he is always wrong. (Prov. 12:15) The fool despises God's instruction. (Prov. 15:5) He cannot and will not have an understanding, because he rejects knowledge. (Ps. 92:6) It is the man who learns wisdom that will profit by receiving knowledge. "Wisdom is too high for a fool." (Prov. 24:7) The Scriptures clearly teach that there are some who will learn wisdom, and these are they who are glad to receive knowledge. "When the wise is instructed, he receiveth knowledge." (Prov. 21:11) "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." (Prov. 1:5) "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee; to deliver thee from the way of the evil man, from the man that speaketh froward things." (Prov. 2:10-12) Therefore the Lord God announces to those who desire to hear:

"Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge."—Prov. 22:17.

[3] The Scriptures abundantly support the conclusion that just preceding the execution of God's judgment against Satan's organization on earth there must be a proclamation of the truth concerning Jehovah; that many will then prove themselves to be fools, will not hear and will die, while others will be wise, accept a knowledge of the truth of and concerning Jehovah God and will live; and that the remnant on earth, who are Jehovah's witnesses, must bear this message of truth and give testimony before the people. The year text, therefore, will have the careful consideration by the remnant, because these desire to know the will of God and then to joyfully do his will. Jehovah's witnesses will tell the people that Jehovah is God.—Isa. 43:10-12.

WHO IS JEHOVAH GOD?

[4] That question was propounded by the ruler of Egypt to Moses. Many rulers of the world propound the same question now because they are just as ignorant as Pharaoh was concerning Jehovah God. Doubtless many of these do not know that they are the servants of Satan. Most of them are wise in their own conceits, trust in themselves and their organized power, and are therefore fools. (Prov. 28:26) Now darkness is upon the rulers of the earth, and gross darkness upon the people; and it is the time when the remnant must shine by declaring the name and the works of Jehovah God. (Isa. 60:1, 2) It is quite manifest that the Lord has caused his angels to gather out from his kingdom the offenders and the workers of iniquity. He has separated his truly faithful ones from the others. The Lord God has brought those who love him into his secret place. He has given to them a new name which his own mouth has named. He has branded them so that their identity can be easily discovered. These are not righteous within themselves, but they are counted righteous by reason of being in Christ and wholly devoted to Jehovah God's cause. Therefore these must now fulfil the announcement of the Lord that the righteous shall shine forth as the sun in the kingdom of their Father. (Matt. 13:43) Their shining is by reason of being Jehovah's sons and his witnesses and proclaiming his works and his name and kingdom.

[5] It is certain that God will now have information brought to the peoples of earth concerning himself, and that those who are wise will receive that information and live. It is the duty and great privilege of the remnant to give answer to the people to the question "Who is Jehovah God?" Let this be done in kind and simple speech. The peoples of earth are in great perplexity and in much distress. It is the time to comfort with the truth those who will hear. Ask such to bear with you while you briefly relate the cause of the world distress and the sure remedy God has provided therefor. In substance say: "All the beautiful things you see in nature were created by the Eternal One, whose name is God. He is also the only true and almighty God, and his power knows no limitation. He also bears the name of Jehovah, which specifically signifies his purposes toward his creatures. One of his names is the Most High, because he is above all and over all and all creation must willingly make themselves subject to him. His time has come to have the people informed of his purposes, and I am just one of Jehovah's witnesses to bring to you this message of truth. By this means we are now preaching the gospel of the kingdom according to his commandment. We are not attempting to get any person into an earthly organization. Our responsibility is to tell the people the truth. The greatest crisis of the ages is now here. But even greater distress for the world is just ahead. Those who will hear and heed the truth will have Jehovah's favor. The details of this important message now due for the people are set forth in these certain books which give all the Scriptural citations and enable you to study and to prove that these things are true and correct. The times are hard, and money is very scarce, with the poor especially; but you will be well repaid by denying yourself something, even some necessary food for a time, that you might have an understanding of God's purposes. Such will enable you to see what is in the immediate future and what course you should take for your own well-being. This is not man's message, but it is the message from Jehovah God's Word, set forth especially for the benefit of those now at the end of the world who will hear and obey."

PURPOSE

[6] What is the primary purpose of informing the people concerning Jehovah? The purpose of first importance is that Jehovah's name may be vindicated before all creation, and, second, that all men by giving heed and obedience to Jehovah's will may receive everlasting life in happiness. Mankind must now be informed of and concerning the great issue or question that is to be settled right and for ever, and that issue specifically involves the word and name of Jehovah God. God created man a perfect creature. (Deut. 32:4) The imperfection of man is due to his alienation from God. His perfection and happiness can be regained only by man's giving his full allegiance to Jehovah God and following the way God has provided through Jesus Christ for redemption and deliverance of mankind. The first man was made in the image and likeness of God and was given the opportunity to choose to obey God and live or to disobey him and die. It was that original disobedience that brought all men into the present unhappy condition. If man is returned to God he must have

knowledge of and concerning God and the divine means employed for man's recovery.

7 When Satan rebelled and men followed him in disobedience of God's law Satan hurled defiance into the face of the great Creator. He challenged the word and the name of Jehovah God. Satan declared that God could not put men on earth who would remain true and faithful to him and therefore maintain their integrity toward God. Jehovah God had previously declared his purpose to have man inherit the earth which he had made for man's benefit. In defiance of Jehovah and in contradiction of his word Satan put at issue the name Jehovah. That Satan did by denying that the Creator could carry out his purpose. Satan also put at issue Jehovah's word by challenging the truthfulness of that word and declaring God to be a liar. (Gen. 1:26-28; 2:17; 3:4, 5; Isa. 45:12, 18) The question then raised was, Who is supreme? Who is the almighty and true God? To be sure, Jehovah God is, was and ever shall be supreme; yet Satan has arrogantly denied this eternal truth and has induced the major portion of mankind to turn away from God. Instead of destroying Satan immediately God gave Satan the opportunity to prove his challenge. In keeping with his almighty power, his justice, wisdom and unselfishness, Jehovah God in substance said to the enemy: 'Take plenty of time and put forth your greatest efforts and prove if you can that my name and my word are unworthy of full confidence and that I am not supreme.

8 During the sixty centuries that have elapsed since the rebellion in Eden Satan has builded a mighty and powerful organization. He has assembled a multitude of spirit creatures that have done his bidding. He has erected great world powers and caused the people to support a cruel and oppressive military system that has kept them under the oppressor's strong hand. He has seduced and debauched the people by the religious worship of creatures, and in mockery has taken over the religious organization that bears the name of Jehovah's beloved Son. He has used all manner of fraud, deceit, lying and force to blind the people and turn them away from God, their true friend and benefactor. The result is that the whole world lies under the wicked one. (1 John 5:19) In that period of time Jehovah God has from time to time brought his name before the people that those of faith and who love righteousness might be permitted to choose the right way. In the exercise of their free moral agency almost all men have chosen to follow in the way of unrighteousness. Only a few have chosen the way of righteousness and truth, and Satan has desperately attempted to destroy these. Satan has gone the limit of his power. He has done all possible in him to sustain his defiance and his challenge of the Most High.

9 In 1914 Jehovah God in substance said to his beloved Son: 'Satan has reached his limit. Go now and oust him from heaven, and rule.' (Ps. 110:1, 2) Cast out of heaven and down to the earth Satan now must confine his operations to the earth. (Rev. 12:12) This he is doing and is piling upon the people all manner of burdens, causing them great distress, perplexity and suffering, and using the clergy of his wicked religious organization to induce the people to believe that Jehovah God is the cause of their suffering and distress. There is but one way to for ever settle the great issue of supremacy, and that way is the destruction of Satan and his organization. Such will vindicate Jehovah's name and will lift the burden from the backs of the people and remove blindness from their eyes that all mankind may have a full and clear opportunity to choose the way of righteousness that leads to everlasting life. Man must have knowledge before he can choose. If there will be some carried through the great battle of the day of God Almighty, then they must have some knowledge prior thereto in order that they may take their place on the side of Jehovah and receive his protection.

HOW OBTAINED

10 How may the people obtain knowledge of and concerning Jehovah? They must learn that the Bible is Jehovah God's Word of truth and then rely upon it for information and guidance. Man can be established on the side of the Lord God only by the truth; and the Scriptures, as it is written, constitute the truth. "Thy word is truth." (John 17:17) Man's opinion is not a safe guide unless fully supported by the Word of God. The Scriptures furnish the true guide for man. "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3:16, 17, *R.V.*) While these Scriptural texts apply primarily to the church, they also furnish a guide for every man who will be reconciled to God and live. The people must be informed that the promise of Jehovah is that he will give greater light and a clearer understanding of his Word to those people upon earth at the end of the world, where we now are. (1 Cor. 10:11) Clearly it is the will of God that books be published setting forth where in the Bible these truths may be found, and that the facts shall be set out alongside the Scripture texts; which facts have come to pass in recent years, and which are of general knowledge to all the people. This must be done that the people may determine not only that divine prophecy is true, but that it is now in course of fulfilment. Faith in Jehovah as the only true God is absolutely essential, and no one can have faith without knowledge. Faith is obtained by hearing and relying upon the Word of God; but someone must tell the people the truth in order that they may call upon

the name of the Lord. This work of bearing testimony to the people of and concerning God he has delegated to those whom he has named his "witnesses" and who are the feet members of Christ, and about whom it is written: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:13-17) By and through the Word of God and his manner of dealing with the people is the Lord's means provided for the people to obtain a knowledge that they now so much need.

NECESSITY OF KNOWLEDGE

[11] Why is knowledge of and concerning Jehovah God necessary? For many centuries the church organizations have taught it was necessary only to know about Jesus, and little or nothing has been said about Jehovah. The time has come for Jehovah to exalt his name, and therefore the people must know about him. A knowledge of and concerning Jehovah is necessary, because he is the Life-giver of all creatures. Since man has the privilege of choosing he could not choose without having some knowledge of what to choose. Jehovah's way that leads men to life is by and through Christ Jesus. There is no other way, and it is Jehovah God's way. (Acts 4:12) Jehovah has given Christ Jesus power over all human creation, and 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) Primarily these words applied to the disciples of Jesus. Later they applied to all who become the followers of Christ Jesus; and now they apply to those who shall be carried through the great battle of Armageddon and be the first recipients of restitution blessings. Clearly it is now necessary for the remnant to have a knowledge of the fulfilment of prophecy, and for this reason Jehovah is giving to them that love him such knowledge. This favor is granted to the faithful in order that they may with patience push on with the work that the Lord has given them to do, even though amidst great opposition, and that in so doing they may be comforted with the assurance that they are doing right and therefore doing God's will. (Rom. 15:4) Hence the increase of knowledge at the end of the world.

[12] Knowledge of and concerning God is necessary for those in Christendom who shall be spared and carried through the great battle of the day of God Almighty. To the teachable ones on earth Jehovah now says: "Seek ye Jehovah, all ye meek [teachable ones] of the earth . . . : it may be ye will be hid in the day of Jehovah's anger." (Zeph. 2:3, *A.R.V.*) The very language of this text proves that the people must first have some knowledge before they can seek meekness and righteousness. They must learn that Jehovah is God, the supreme and eternal One. They will require some knowledge now; and when Jehovah by his mighty one Christ Jesus dashes to pieces the organization of Satan, the people that survive will then know that Jehovah is God and that his power is supreme and absolute. When that judgment of righteous indignation is past, then the survivors will need and will desire much more knowledge. (Jer. 50:5) The destruction of Satan's organization and his complete overthrow will be a vindication of Jehovah's name. The bringing of men through the day of Jehovah's wrath, and which men then walk in the way of righteousness, will also be in vindication of Jehovah's name. Jehovah declares that it is his purpose that before the great destruction takes place the rulers of Christendom shall be notified thereof. The serving of such notice will bring knowledge to those who will heed that Jehovah is God, and will enable those who will choose so to do to take their stand on the side of Jehovah God and live. The people must therefore be made acquainted with the name of Jehovah. "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe." (Prov. 18:10, *A.R.V.*) Those who hear, heed and obey the Lord Jehovah will become righteous. "To make [his] name known to [his] adversaries" Jehovah will cause his fires of destruction to burn up Satan's organization, and then those who have learned of his name and who have taken their stand on the side of Jehovah will be saved. (Isa. 64:2) It will be those who walk in the name of Jehovah our God that shall receive his blessings of everlasting life.—Mic. 4:5.

[13] Now the people are greatly oppressed. Distress marks the faces of all aside from the people who trust in the Lord God. In general the people are in great perplexity and know not what to do. The time of trouble is on the world, even though the worst part thereof has not been reached. The words of the Lord, therefore, are now appropriate, as are written: "And he will judge the world in righteousness, he will minister judgment to the peoples in uprightness. Jehovah also will be a high tower for the oppressed, a high tower in times of trouble; and they that know thy name will put their trust in thee; for thou, Jehovah, hast not forsaken them that seek thee." (Ps. 9:8-10, *A.R.V.*) The context shows that this prophecy applies at the present time, when Christ is at the temple of Jehovah for judgment. Therefore the present is the time when Jehovah will make it possible for the peoples of good will to receive some knowledge of him and of his Word and of his name. Who will be the privileged ones to bear such message of consolation to the people? Jehovah's witnesses are the ones to whom the testimony is committed.

RESPONSIBILITY

[14] Knowledge received increases the responsibility of those who receive it. Since the coming of Christ to the temple of Jehovah and the gathering unto himself of the approved ones these have been favored with greater knowledge. The time specifically re-

lates to the completion or finishing of "the mystery of God". Since then the anointed have learned the meaning of Jehovah's name, have understood much about his great organization, and have clearly discerned the great issue that must now be settled. They have learned that Satan has a powerful organization which God will soon destroy to the vindication of his own great name. John who was privileged to write down the Revelation pictured or represented the faithful anointed ones of God now on the earth. In that picture the mighty Messenger of Jehovah appears with 'a little book in his hand'. The anointed servant class is commanded to go and take the little book and eat it up. "And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." (Rev. 10:10, 11) The "little book" is that which pertains to the purposes of Jehovah concerning his people and their work, and which purposes are now due to be understood by those who love him. The eating of the little book means the acquiring of a knowledge by the anointed ones of and concerning Jehovah and his purposes. It is the revelation of his mystery. Divine wisdom resulted to the anointed ones by 'eating that little book'. (Prov. 24:13, 14) Such knowledge properly received has a purifying effect, and purification resulted. Such has made known to the anointed that henceforth they must have and pursue a singleness of purpose, and that to be wholly devoted to God and his kingdom and to do the will of the Most High. As soon as this little book was eaten it became bitter in the belly of the ones eating the same; otherwise stated, the divine knowledge and wisdom received therefrom was sweet to the taste of the anointed and quickly gave bitterness to them by arousing a bitter indignation against Satan and his organization. These faithful ones resolved by the grace of the Lord to do whatsoever he would have them to do against Satan and his organization.

[15] Is it proper for the anointed to pray for the destruction of Satan's organization? It is certain that, when the Lord God causes a prayer to be recorded by his prophet, which prophet represents the anointed servant class, it is the will of God that such anointed ones shall pray the prayer thus recorded. Therefore, when the righteous indignation and bitterness of Jehovah's anointed servant arose against Satan and his organization because of the great defamation heaped upon God's name, then it was due time, and it was the will of God, that the anointed ones pray (and they have prayed) for the destruction of Satan's organization, in these words: "O God, keep not thou silence; hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They take crafty counsel against thy people, and consult together against thy hidden ones. O my God, make them like the whirling dust; as stubble before the wind. As the fire that burneth the forest, and as the flame that setteth the mountains on fire, so pursue them with thy tempest, and terrify them with thy storm. Fill their faces with confusion, that they may seek thy name, O Jehovah. Let them be put to shame and dismayed for ever; yea, let them be confounded and perish; that they may know that thou alone, whose name is Jehovah, art the Most High over all the earth."—Ps. 83:1-3; 13-18, *A.R.V.*

[16] Ezekiel and John represented the same class, to wit, God's anointed servant class on earth. The "little book" mentioned in the tenth chapter of Revelation is the same as the "roll" mentioned by Ezekiel and which he did eat. (Ezek. 2:8-10; 3:2) The praying of the prayer, as set forth in the eighty-third Psalm, and a like prayer which appears in Isaiah 64:1, would not bring the expression of God's wrath any earlier; but it puts the servant of Jehovah in the proper attitude of heart to joyfully obey God's commandments in cooperating and in carrying out his will. Therefore Jehovah speaks to the anointed servant whom Ezekiel represented and expresses his will concerning such in these words: "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." (Ezek. 3:17-19, 21) Thus Jehovah God lays the responsibility upon the servant class. These are made Jehovah's witnesses to deliver a warning and a testimony. As Jehovah said to Ezekiel, so now he says to his witnesses of and concerning Christendom: "And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious."—Ezek. 2:6, 7.

[17] Jehovah has announced his judgment against Christendom, which decree declares that Christendom shall be destroyed. It is the most spectacular, hypocritical and wicked part of Satan's visible organization. It has brought the greatest amount of shame

and ignominy upon the name of Jehovah and to Christendom; therefore Jehovah says: "In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. And the slain shall fall in the midst of you, and ye shall know that I am the Lord. So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations; and they shall know that I am the Lord."—Ezek. 6:6, 7, 14.

[18] In Christendom there are many who sigh and cry for the abominations that are practiced therein and because of the oppressions that are heaped upon them. These desire to know what is right, that they may go in the right way. Their cries have reached unto the God of battle; and true to his promise he will send them a message of consolation, that they may escape. For the guidance of his anointed servant class Jehovah now says: "Yet will I leave a remnant that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me." (Ezek. 6:8, 9) These must now have an opportunity to learn of and concerning Jehovah and his kingdom.

JEHOVAH'S WITNESSES

[19] Jehovah God has gathered out from the nations a people for his name. To these thus gathered he has given a new name, and the faithful must and will prove that the name properly belongs to them. No longer are these concerned about ascertaining what is the will of God as to what they shall do. His will he has plainly expressed, and they know that they must do the work that the Lord has laid out for them to do. Those who are Jehovah's witnesses are "the sheep of his pasture" and especially under his protection and care. By his grace they have entered upon the "high road" and have their faces and their hearts turned wholly to the kingdom. They delight to take the lead in turning the people to Jehovah God by telling them of his name and his Word. Their slogan now is: "They shall know that Jehovah is God." They now are determined that, by his grace, this information they will carry to the people. Marching in the van of those now on earth who love righteousness these faithful witnesses of Jehovah are singing: "Make a joyful noise unto Jehovah, all ye lands. Serve Jehovah with gladness; come before his presence with singing. Know ye that Jehovah, he is God; it is he that hath made us, and we are his; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; give thanks unto him, and bless his name. For Jehovah is good; his loving-kindness endureth for ever, and his faithfulness unto all generations." —Ps. 100, *A.R.V.*

[20] Jehovah has stretched forth his mighty arm to make righteousness known in the earth. Those who now gladly hear the words of truth and who turn to Jehovah and learn to know him shall receive his blessings, as promised: "Blessed is the people that know the joyful sound; they walk, O Jehovah, in the light of thy countenance. In thy name do they rejoice all the day; and in thy righteousness are they exalted." —Ps. 89:15, 16, *A.R.V.*

[21] The little band whom God has gathered out from amongst the nations as a people for his name are greatly blessed with an opportunity to be his witnesses. Of and concerning them it is written: "This people have I formed for myself; they shall shew forth my praise." (Isa. 43:21) The name of Jehovah God shall now be exalted and forever praised. Let the faithful ones now ever keep before them the declaration: "They shall know that Jehovah is God."

QUESTIONS FOR BEREAN STUDY

¶ 1. In relation to Jehovah's purposes, what is the great importance of the present time? Our year text and its context involve whom? What are the divine purposes disclosed therein? To whom is Jehovah now giving a knowledge of his prophecies? For what purpose? Why is such understanding necessary?

¶ 2. When does Habakkuk 2:14 have fulfilment? What is meant by "knowledge of the glory of Jehovah"? Explain whether, finally, anyone can truthfully deny having had opportunity to know Jehovah. With scriptures, contrast the foolish with the wise, (a) in regard to their attitude toward acquiring knowledge and wisdom, and (b) as to the result of the course of action taken.

¶ 3. Identify the "remnant". What is the nature and the purpose of the message they are authorized to bear?

¶ 4. Who are the "righteous"? Explain their 'shining forth as the sun'. To show that the name "Jehovah's witnesses" appropriately identifies God's faithful people, describe the present situation (a) as to the rulers and the people. (b) In relation to "the house of God".

¶ 5. As to our manner and presentation, how, in substance, may we lead the people of good will to see the importance of their obtaining and studying the message of truth provided for them?

¶ 6. Make clear the purpose of informing the people concerning Jehovah.

¶ 7, 8. Describe how both the name and the word of Jehovah were put at issue. Why has the supremacy of Jehovah so long stood in question among both a multitude of spirit creatures and nearly all of mankind? Since the rebellion in Eden what has the enemy accomplished in his effort to sustain his defiance and his challenge of the Most High? In the meantime Jehovah has taken what action, and for what purpose?

¶ 9. The year 1914 marked what change in the situation? Account for the sorrows in the earth since then. Of what important matter must the people now be informed, and why?

¶ 10. Why is an understanding of the Scriptures necessary? Why particularly at this time? Explain how the people will be enabled to exercise faith in Jehovah and his purposes.

¶ 11. Just why is it necessary for man to know Jehovah and Jesus Christ in order to have life? Apply John 17:3. To whom has Jehovah given such knowledge? For what purpose?

¶ 12, 13. Point out the importance and the timeliness of the testimony which Jehovah has committed to the remnant.

¶ 14. Explain and apply Revelation 10:10, 11.

¶ 15, 16. Show whether it is proper for the anointed to pray for the destruction of Satan's organization. What is the purpose of such prayer? What three important purposes are served by Jehovah's witnesses in their delivering the warning and testimony committed to them?

¶ 17, 18. What is the judgment which Jehovah has announced against Christendom? Account for such decree. Describe the desolation which is to be wrought upon Christendom. Apply Ezekiel 6: 8, 9.

¶ 19. How will Jehovah's true people prove themselves properly identified by the new name which he has given them? What is their slogan? What is the song they sing, and the purpose of that song?

¶ 20. Apply Psalm 89: 15, 16.

¶ 21. "They shall know that Jehovah is God." Who shall know? How shall they come to such knowledge? What, then, is the great opportunity with which Jehovah's witnesses are now blessed?

JEHOVAH'S WITNESSES · HOW LONG?

JEHOVAH GOD'S prophet Isaiah, speaking under inspiration, once said: "Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." (Isa. 8:18) Zion is the name of God's organization. The words "Lord of hosts" always refer to Jehovah preparing for or going into battle. None *dwell* in Zion until Zion is built up. (Ps. 102:16) The prophecy therefore shows that Isaiah and his children stood as types or sign men, foretelling the class of faithful witnesses in the world at the time that Jehovah is preparing to battle against the enemy, and after Zion is built up. This prophecy therefore locates the time as after the year nineteen hundred and eighteen, when the Lord came to his temple. Isaiah tells that he had a vision in which he saw Christ the King seated upon his throne in the temple, and with him his holy messengers. That time is fixed when the Lord appears at his temple with his holy angels for judgment. (Mal. 3:1-3; Matt. 25:31) Concerning his vision Isaiah says: "And one [of the seraphim] cried unto another, and said, Holy, holy, holy is the Lord [Jehovah] of hosts; the whole earth is full of his glory. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."—Isa. 6:3, 5.

Being a type of spiritual Israel, Isaiah, by saying that he 'is a man of unclean lips', would clearly mean that there was a negligence on the part of God's people in giving testimony. The work of the church foretold by the Prophet Elijah ceased in the year nineteen hundred and eighteen, and the work foreshadowed by the Prophet Elisha began about nineteen hundred and nineteen. During the interval God's people on earth were not active in giving testimony. This was due to the fiery trouble of war of the nations. After nineteen hundred and nineteen the church began an active campaign of giving testimony, which shows a recovery from the conditions of uncleanness concerning which the Prophet Isaiah spoke, and his words foretold how it would come to pass. Isaiah (6:6, 7) said: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

The seraph in this text represents the Lord's Messenger; and taking fire from the altar and putting it upon the mouth of the prophet foretells that the Lord would cleanse his people by touching their lips and sending them forth to give a testimony to his name. Fire is a symbol of that which cleanses; and the prophet says the iniquity and sin was taken away by fire. In the latter part of nineteen hundred and nineteen the Lord's people awakened to the fact that they were inactive and that the Lord had something for them to do; and this is foretold in the prophecy, as Isaiah stated in the vision, to wit: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us [to be witnesses]? Then said I, Here am I; send me."—Isa. 6:8.

Thus the prophet foretold a willingness on the part of God's people to grasp the opportunity of giving the witness. The facts are that in nineteen hundred and nineteen, at a convention of Christians assembled in Cedar Point, Ohio, those who were there realized that the time had come to begin an active witness campaign, and that was done. The prophet shows that the giving of this witness would not convert the world, but that it is more particularly for the purpose of serving notice upon the people of and concerning God's purposes. Therefore the Lord said to his people, as foretold by the prophet: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."—Isa. 6:9, 10.

Then the prophet inquired: "How long" shall the witness be given? Thus he foretold that, after the Lord's coming to his temple, the anointed people of Jehovah would begin the witness work and would inquire "how long" the giving of this testimony must continue. The Lord himself then gives the answer to the question, and causes the prophet to write: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land."—Isa. 6:11, 12.

By the words of the prophet God foretold that he would have the testimony to be given continuously "until the cities [that is, the organizations of the Devil] be wasted" by himself, and until the people be far removed from that evil organization. The witness has been in progress since then, and there has been a great falling away of the people from so-called "organized Christianity", great numbers thereof recognizing that that organization does not represent Jehovah God, but is Satan's organization.

God's anointed people, built up in Zion and brought into the spiritual temple of God, realize that Jehovah has been "angry" with them, according to Isaiah's prophecy, because they were not diligent in keeping his commandments, and the Lord God brings them comfort; and this is proven by the words of the Prophet Isaiah, which read: "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation."—Isa. 12:1, 2.

Water is a symbol of God's truth. The faithful ones, anointed of God, being obedient to God's commandments, drink deep at the fountain of truth and rejoice. He gives to them a clearer vision of his Word and says to them: "Therefore with joy shall ye draw water [that is to say, truth] out of the wells of salvation." (Isa. 12:3) Those who are actively and joyfully engaged in keeping the Lord's commandments by telling others of his great purposes, are permitted by him to have a clearer understanding of the truth. Drawing the water out of the wells means that they seek the truth by studying the prophecies of the Lord and watching the facts that come to pass in fulfilment thereof.

Again, in this prophecy "that day" is mentioned. "That day" is now here; and concerning this God caused his prophet to record his commandments to his people, which record applies to all those who truly love God and who delight to keep his commandments. The commandments of the Lord therefore are: "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things; this is known in all the earth. 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.

The prophecies and the fulfilment thereof prove beyond any question of doubt that Christ Jesus is the great Witness for Jehovah God; that when he comes to his temple and takes account with his servants, to those whom he finds faithful he commits the privilege and obligation of giving the witness on earth from that time until the fall of Satan's organization; that such witnesses are commanded to declare that Jehovah is the only true and Almighty God; and that all who are anointed of the Lord and have his approval constitute the company upon earth to give that testimony. It being the will of God that this testimony must be given at this time, it will be given regardless of all opposition. Blessed are they who have any part in thus testifying to the rulers and the people that Jehovah is God, and that the time has come for the establishment of his kingdom.

It is difficult for many people to understand just why such a company of Christians persistently go about speaking of the Lord and his purposes. They can readily see that they are not attempting to convert the people and bring them into some organization. They can also see that they are not doing it for money. Why, then, is such work being done? What is being accomplished by it?

Jehovah God caused his prophet to foretell the reason why his witnesses must now give testimony before the peoples of the world that he is the Almighty God. The enemy and his agents would have the people believe that requiring the giving of testimony that Jehovah is God shows selfishness and weakness on God's part: selfishness, because, say they, he desires the honor that the people would confer upon him by giving him praise; weakness, in this, that he fears that all creation will forsake him. Such conclusions are entirely wrong and are indeed wicked. God could not be selfish, because "God is love", which means that he is the perfect expression of unselfishness. He never did anything for a selfish reason, but always for the good of his creatures. His great unselfishness and perfect love were specifically shown when he gave his beloved Son to be put to death as a sacrifice that men might live. In this great act, the apostle truly says, Jehovah made a gift for mankind that cannot be fully valued; he exclaimed: "Thanks be unto God for his unspeakable gift." (2 Cor. 9:15) This for ever disproves that there is selfishness on Jehovah's part in having the witness given. No power could exist or be exercised except by the permission of Jehovah, because he is the Author and Creator of heaven and earth, and all power is in his hands. It is therefore impossible for God to fear that anything would be taken away from him. All the facts show that he acts for the vindication of his name and for the benefit of his creatures. For centuries Satan has attempted to prove to all others of creation that he is equal to Jehovah God; and for this reason he has attempted to duplicate and has counterfeited the principal parts of God's purposes revealed to man. Satan, by reason of his fraud and misrepresentations, has succeeded in turning the masses of the people away from God. Jehovah has not interfered with Satan's attempt to exalt himself; but, unless he did interfere at some time, almost all men would be for ever destroyed. Satan has never been able to give life to man, and never could do so.

Jehovah God is the fountain of everlasting life. God alone can give everlasting life to his creatures. But he will not force life upon them. He provides life as a gracious gift, and then brings man to a knowledge of his purposes that man may have an opportunity to accept or not. Life is the gift of God through Jesus Christ our Lord.—Rom. 6:23.

No man could accept a gift without knowledge of the gift and the giver. Therefore if man is ever to receive life everlasting he must know God and know that he is the gracious Giver. The time comes for God to halt Satan in his nefarious course, in order that man, unhindered, may have an opportunity to receive the gift of life. God announces his purpose to destroy Satan and his wicked works, to the end that all willingly obedient ones may have life everlasting in a state of happiness. Before that time of destruction, however, God causes a campaign of education to be carried on in the world for the purpose of informing the people what he purposes to do for their good. He will not take action secretly and without giving notice. He will have the people told of his purpose, and then he will demonstrate to them his supreme power. The purpose of the witnessing, or the campaign of education, may therefore be briefly stated as this: To enlighten the people by opening their blind eyes, and to enable the religious prisoners to see that there is to be a relief for them, and that all may know the only one and true way to life everlasting in happiness. To do this it is necessary to tell the people what constitutes God's organization and what constitutes Satan's organization, and why the one is opposed to the other, and how God's organization will, very soon now, destroy every particle of Satan's organization.

THE SON OF THE HIGHEST

THE Scriptures leave no room for doubt as to who shall be the rightful Head of all earthly government, which government shall be set up in God's own due time. The truths concerning that great government were written expressly for the benefit of those who search out the truth, that these might have their faith firmly established and have a sure foundation for the hope of a righteous government. (Rom. 15:4) To such God has furnished his Word as a lamp or light to guide the course of action taken by those who want to serve him.—Ps. 119:105.

Shortly following the flood, Noah, by God's direction, uttered a prophecy foretelling the blessing of his sons Shem and Japheth, particularly the blessings concerning Shem. The record of this is found in Genesis 9:26, 27 and reads:

"And he [Noah] said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

Melchizedek is the first one mentioned in the Scriptures as a man who ruled any people by divine right. Undoubtedly he was of Shem's line, and it is quite probable that Shem and Melchizedek were closely related. Shem was living at the time Abraham met Melchizedek and paid tithes to him. (Gen. 11:11) Abraham was a descendant of Shem. (Gen. 11:12-26) To Abraham God said: "I will make nations of thee, and kings shall come out of thee." (Gen. 17:6) Based upon these prophetic parts of the Record it is certain that he who should receive the right to rule would descend from the line of Shem and through Abraham.

Jacob was a grandson of Abraham. God changed Jacob's name to that of Israel. Then God caused this prophecy to be written: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. . . . Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." (Num. 24:17, 19) Jesus said of himself: "I am the root and the offspring of David, and the bright and morning star."—Rev. 22:16.

Judah was a son of Jacob, concerning whom a special prophecy was written: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be." (Gen. 49:10, *R. V.*) The descent of the rightful ruler of earth therefore must be through the line of Judah. The name Judah means praise. (Gen. 29:35) "Judah, thou art he whom thy brethren shall praise." (Gen. 49:8) The Mighty One whom Judah foreshadowed is called "the Lion of the tribe of Juda". (Rev. 5:5) This shows that the Mighty One foretold would praise Jehovah God and he in turn would be praised for his faithfulness and loyalty to God and his praise should arise from all creation in God's due time.—Phil. 2:5-11.

After the death of Joshua leadership was given to Judah. (Judg. 1:1, 2) "For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's. (1 Chron. 5:2) In Psalm 60, verse 7, it is written, "Judah is my sceptre [symbol of authority]." Caleb was of the tribe of Judah; and at the division of the land in Palestine Caleb received as his inheritance the mountain of Hebron. (Josh. 14:12-14) "Mountain" is a symbol of a government or kingdom. In that division of the land the tribe of Judah as a whole received a tract of land which bordered on Mount Seir, the latter being a symbol of the Devil's organization of earth. (Josh. 15:8-10) This would indicate that the Devil's organization would extend up to the beginning of the

government of Jehovah ruled by him whose right it is to rule, which ruler should descend through the line of Judah.

Jesse was of the tribe of Judah. It was Jesse's son David whom Jehovah anointed as king over Israel. (1 Sam. 16:13, 14) To David the Lord said: "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. But I will settle him in mine house and in my kingdom for ever; and his throne shall be established for evermore." (1 Chron. 17:11, 14) To Solomon the son of David, God said: "And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel." (1 Ki. 9:4, 5) That both David and Solomon foreshadowed the real Ruler is made clear by the words of the prophecy recorded in Isaiah 9, verse seven:

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."

In Isaiah 16, verse five, we read that "in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness".

That David foreshadowed the rightful Ruler and his coming righteous government is just as certain as day and night.—Jer. 33:20, 21, 25, 26.

In the year 606 B.C., with the overthrow of Zedekiah the last king of Israel, there was a breach made in the line of rulers over Israel, God's chosen people. Through his prophet God foretold a day coming when he would close up this breach and bring into power earth's rightful Governor and that that Ruler would be of the line of David. "In that day will I raise up the tabernacle 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."—Amos 9:11.

Mount Zion is a symbol of God's organization, of which organization earth's rightful Governor must be the Head. In line with the foregoing prophecies it is written: "Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the mount Zion, which he loved. And he built his sanctuary like high palaces, like the earth which he hath established for ever. He chose David also his servant, and took him from the sheepfolds."—Ps. 78:67-70.

Bethlehem was small among the families of Judah, but God chose it as the place of the birth of the rightful Ruler of earth and foretold that through his prophet: "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." (Mic. 5:2) Bethlehem was the home of Jesse and the home of David, who was anointed by Jehovah as the king over Israel; and Bethlehem is often called the city of David.

Mary, the virgin of the house of David, conceived a son by the power of the holy spirit of God. (Luke 1:27-29) God sent his angel from heaven to inform Mary that she should be the mother of the promised One whom the prophets of God had foretold: "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David."—Luke 1:30-32.

The Scriptures therefore trace the lineage of Jesus in an unbroken line from Shem, from Abraham, from Jacob, and from the tribe of Judah, and through David, God's anointed king over his people. In due time the son of Mary, who God announced through his angel should be called Jesus, was born at Bethlehem as foretold. On that memorable occasion the holy angels of heaven bore testimony to his identity. The special messenger whom God delegated to give witness said: "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."—Luke 2:9-11.

The Apostle Peter, moved by the power of the holy spirit, testified that Jesus Christ is the One whom God foretold as him "whose right it is" to be the ruler of earth. That interesting record is found in Acts 2, verses twenty-nine to thirty-one, which reads:

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

FROM AFIELD

THE people on the west coast of Africa have long been kept in darkness. The Lord has been gracious to them, however, and sent them the light, and even some of the clergy are breaking away from the prisons and taking a firm stand for the Lord. The following letter from a former clergyman, and his letter to the Bishopscourt at Lagos, bear upon this point.

DEAR BROTHER RUTHERFORD:

I am sure you will be pleased to know that a leader in the Devil's army has received grace, and heard the call to get out of Babylon, where for many years I was a devoted worker. The enclosed copy of my letter to the bishop of Lagos speaks for itself.

Having consecrated myself unto the Lord it is my earnest desire to be a fellow worker with the Lord's servants remaining on earth in giving the witness of the incoming kingdom which will be established world-wide soon after He shall have destroyed Satan's organization.

It is not possible for me to express my debt of gratitude to the Lord God for the blessings I have received and am still receiving from the "meat in due season" that has been coming out from Brooklyn through you and your faithful fellow workers. By God's grace I am determined to use the blessings to the glory of the Giver.

That Jehovah God will keep you strong and faithful to the end are the closing words of

Your brother in Zion by His grace,

S. A. ADEDY.

* * * *

The Right Rev. The Bishop of Lagos, D.D.,
Bishopscourt,
Lagos.

Right Rev. and dear Sir,

In obedience to the Lord God and His beloved Son Jesus Christ and in fairness to my conscience I am willingly giving you notice of my resignation of the Anglican ministry and separation from the organized church for reasons herein stated.

1. I can no longer subscribe to the book of Common Prayer and 39 Articles as being Scriptural: because in them doctrines of Trinity, hell-fire torment, immortality of soul, with their ramifications, are taught, which do dishonor to Jehovah God and hide from men His wisdom, love, justice and power.

2. The Church of England is in confusion or Babylon. Each man may teach anything but the pure Word of God, as the bishop of Birmingham and others who hold and teach the evolution theory that sets at nought the atoning death of our Lord Jesus Christ, and still remain in the communion. The Anglo-catholics also are allowed. Hardly five bishops have the same views, yet all belong to the same church. I cannot reconcile this state with the Word of God, which is indivisible Truth.

3. The organized church of England is in spiritual harlotry or whoredom, for she has married herself to the worldly powers that are her protectors and friends: hence there is no persecution for her as it was for Christ Jesus and the early Christians.—John 15: 18-20; Jas. 4: 4; 1 John 3: 15.

As for the rites of the church, Infant Baptism cannot be true and I can no longer perform it. Adult Baptism I do not believe is properly done except by immersion. The Holy Communion as the Lord's memorial should not be more than once a year.

I am therefore willingly surrendering my license herewith, and but for the three months' leave in which I am I have nothing more to do with the Church of England and the Diocese of Lagos.

I know this will cause you grief, but you know it is better to obey God rather than man.

Yours faithfully,

S. A. ADEDY.

JEHOVAH LAVISHES HIS GIFTS

DEAR BROTHER RUTHERFORD:

Greetings in Jehovah's name and service. For many months we have thought to write you to say so many things, but feared to indulge your time. Our pioneer party, consisting of Brother and Sister Potter, and Sister Oathout and myself, attended the Columbus convention. It was better than ever we could anticipate. There were so many things that we would like to thank you for personally for having been used of the Lord to provide us with. Permit me to enumerate only a few:

First, the place, the Ohio State Fair Grounds. It seems that Jehovah lavishes his gifts on his people. Everything needed, and more, was there. Then the ever delightful program that moved forward with a majestic step that fairly inspired confidence in Jehovah and all his other arrangements. Then the culmination of many weeks of "surprise features". Does Jehovah indulge his children? Words can't express the ecstatic thrills of joy in the Lord that we experienced as one after another we received our new name, "Jehovah's witnesses," the announcement and gifts of *Vindication*, the *Kingdom* booklet also, with opportunity and privilege to take it out to the people

It has all passed so quickly that we nearly regret its passing so rapidly; but we are mindful that our Father has not yet assembled his loved ones together to partake of "pleasures for evermore". So we are back again to our "interests", telling the people of establishment on the earth of God's kingdom. Some hear, and some don't; but whether they do or do not, we know the pioneer service is the greatest, grandest and most important work there is on the earth today. We do not wonder you esteem it so highly and regard it with so much care.

Only with Jehovah's blessing could you "carry on" thus against the pressure of Satan's agents both seen and unseen and it is our prayer daily that you may be used of the Lord as you seek always to do his will. Keep up the fight! We are with you till the last demon drops dead in the dust.

We nearly omitted stating that our eleven-year-old daughter Charlotte symbolized her consecration at Columbus and goes out with us in the pioneer service. Many people have expressed themselves so pleased with the child's presentation of the truth that they have themselves become interested in the truth. What is it that is said that "a little child shall lead them"

Your brethren by Jehovah's grace,

OATHOUT & POTTER PIONEER PARTY, *S. Dak.*

CONVENTIONS GLOW WITH JOY

DEAR BROTHER RUTHERFORD:

Greetings and love.

I am herewith making a sort of general report of conditions existing in companies as I have observed them during the last year or more, during which I have served at about fifty week-end three-day conventions. My observations are that these conventions are a great blessing and help to the friends. In nearly every instance the attendance was greater than was expected by the local company; more persons participated in the service than was expected, and the number of pieces of literature placed was much greater than expected. In every case the friends were surprised and happy and were unanimous in there desire for the conventions to be continued.

These conventions benefit the friends, by encouraging and stimulating them to engage in the service work. Of late we have asked for a show of hands as to how many engaged in the service for the first time and were surprised to find that from one to a dozen hands went up. It seems that some who are timid find it easier to begin the service work in other than their own towns. The enthusiasm and numbers who go out in the work seem to stimulate them to desire to have a part. Once the ice is broken they find it easy to continue.

Another very noticeable condition is the increasing fearlessness of the friends. It has been inspiring to note the desire of all to have a part in witnessing to the rulers. One company proposed to select a particular brother to visit the politicians, another to call on the preachers, and another to call on the financiers, attempting to make the selection according to some seemingly particular qualification for approaching these classes

This resulted in a protest by others, each one desiring to have a part. The results showed that even the "weakest and feeblest" have the Lord's blessing in this work equally with the others.

It is a delightful privilege to lead a "declarations" meeting on Sunday afternoon, after the witnessing is completed, and see the happy faces and hear the joyful declarations. No more do we hear about the great battle with "the man under our own hat", nor the old long-faced tearful "testimony" about the great trials in the home with relatives not in the truth. The declarations are along the line of gratitude to the Lord for the privileges of knowing of the work which Jehovah is doing, and of serving him and vindicating his name, and also expressions of determination to continue on till the work is finished.

The dissatisfied, fault-finding, grumbling element is gone, and the conventions glow with joy and the spirit of willing cooperation.

In some half dozen instances, the regional director tried out this experiment, and it seems to work successfully. Perhaps you may have some comment to make on this work. After the Saturday afternoon lecture, which ended at five o'clock, all the workers, previously supplied with books and territory, went out on the street corners, four standing at each intersection, one on each corner, and displayed the *Kingdom* booklet, calling attention to the same. They were instructed not to obstruct the sidewalk, and not to stop people who were busily engaged in conversation, or hurriedly passing, but to approach those who were standing or leisurely walking. At Atlanta, Ga., over 1,000 *Kingdom* booklets were placed, and in the half dozen instances mentioned the placements have averaged about ten for each individual for the one hour between five and six o'clock. Saturday afternoon is particularly adapted to this work, especially in the smaller cities, as most of the farmers are in town at that time. This method of service is recommended for anyone who can spare only an hour or even half an hour, or any odd times during the noon hour, or during the long summer evenings after the day's work is over. Moreover, this service places the books in the hands of men, who are more apt to read them than are the women. I would like to know your opinion of this kind of service work.

These service conventions serve another good purpose also, and that is, that the friends are kept so busy that they do not have time for gossip or tattling, and their minds are kept so completely on the work of the convention that the friends are happier, more contented and more enthusiastic, while their minds are free from the depressing influence of gloomy and morbid suggestions incident to a discussion of troubles.

During the year, I have visited only about four *companies* where trouble existed. These troubles are not doctrinal, but frictions between individuals, and both factions in harmony with the work of the Society. I mention this fact only to show that the "opposers" are practically all separated from the various companies. There is little or no opposition now.

Another noticeable fact is that the friends are gradually learning to be more tactful in giving their witness. In the past, many have thought it necessary to be somewhat harsh and unkind, especially where a person was opposed or discourteous. The friends are *learning how* to give a helpful witness. Many quite laughable incidents have occurred, which I will not relate here.

I think it fair to call your attention to *one* criticism of these service conventions. Some of the companies think it unwise to leave their own territory and attend a convention and witness in other territory, where their service is not needed so much as in their home territory. In one case, this kept a few companies from attending a nearby convention, and quite materially lessened the report of placements and testimonies as well as the report of attendance. Personally, I believe the influence of the convention spirit will offset this seeming disadvantage, and it might be completely offset by locating the next convention at one of the other cities, thus properly distributing the witnessing.

With respect to myself, I can say that it has been a great joy to serve at these conventions, and to participate in the field service, thus having a part in the work of vindicating Jehovah's glorious name. I daily thank Jehovah God for this privilege.

With much Christian love, I remain

Your brother by his grace,

R. H. BARBER.

WONDERFULLY BLESSED IN SERVICE

MY BELOVED BROTHER:

Love and greetings to you and all that be in C——, in the real up-to-date present truth and faith. I am laid up at my home as above on account of an accident (fall) seven weeks ago tomorrow a.m. at 6:30. Myself and partner in the pioneer work (in this case Brother Ruelberg) were working rural here at the time, and Jehovah permitted that old Dragon, Serpent, Devil and Satan, to throw me down and injure me real badly. It may be for weeks yet. I am glad to say, however, that I had a good accidental policy in force at the time which pays me a real good salary payable one-half due me cash each sixty days, and shall not be in need of any necessities.

I have been in the pioneer work almost two years, and have just been able to make ends meet with my own expenses, and only able to do very little for my good old Episcopalian blinded wife, and was away from home the last time nearly one year. I didn't have the price to go in, and would send everything in home that I could possibly get, and spent nothing on trips there and forth. It looked as if I would just have to abandon the work; but I stuck to it. I knew that if I would remain faithful, he would not forsake me.

For about ten days after my accident I did not get out of bed, and as yet I have never had on a pair of pants or been out of the house. But, dear brother, I did not forget I was one of the anointed, and for the love of it bearing the fruits of the kingdom to all who would partake. So I soon saw what Jehovah's will for me was: To write letters to all my neighbors and friends, both great and small, and all the clergy of all denominations, asking them to call at my house, as I had matters to consider in mutual interest with them, and I could not call on them now as I would do. They took the guardian angel's bait finely.

I have been visited by twelve clergy and religious workers to date, including a captain of the Salvation Army and the secretary of the Y.M.C.A. here. All my neighbors of both sides of the two streets (we live on a corner) as far as I can see the four ways have called. Some of these I have never been in their homes or they in mine before. I have had them calling from one to ten daily; only one yesterday, and two today to this hour, 4:15 p.m., but look for them from 8:30 a.m. to 8:30 p.m. The good news is that my placements have been just 100 percent. Have not failed to deliver to every caller the *Kingdom* booklet; and only five to date but had the cash and willingly parted with it. Many others took books and other booklets. Last week I reported 17 testimonies, 17 placements, being 35 booklets and 11 bound books.

I loaned an old church-goer friend about ten days ago *Light* One. He read it and appreciated it, came again today, did not bring it back, but said he wanted to keep it and bought No. 2 to go with it, and said he was going to get from two to four until he owned the full set. I have two full sets ordered for this week's delivery, and I am almost sure I will be able to deliver them. I have been so wonderfully blessed in His service since my affliction; and I cannot express to you my great happiness.

I have about forty names yet to write to. I write from four to six daily. I am getting out with the letters today four letters to the clergy. The good part is, dear friends, I have not had a single argument with a clergyman or anyone in this work at my home yet. Now is not this a good record? I want you all to remember me in your prayers, that I may ever seek Jehovah's will and do it in a way pleasing to him.

Your brother and fellow coworker,

CHAS. R. PITNER, *Jehovah's witness.*

PRIVILEGE TO COOPERATE

DEAR BRETHREN:

At a recent meeting of our company it was decided by unanimous vote to accept the new name, "Jehovah's witnesses," and to notify you of our action.

Let us also thank you for your untiring service on our behalf and for the great privilege of cooperating with you in the work of vindicating Jehovah's name.

Yours in kingdom service,

TONAWANDA (N.Y.) COMPANY OF JEHOVAH'S WITNESSES.

GREATEST WORK IN ALL AGES

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King.

I have hesitated to take your time; but I do want you to know of my gratitude to my dear heavenly Father and you, not only for the texts that are brought to our attention day after day, but for the wonderful books *Light*, and now *Vindication*. It is marvelous in our eyes. "It is the Lord: let him do what seemeth him good."

I am so glad I can bear the fruits of the kingdom to the people, knowing they will bring joy and gladness to the honest-hearted ones.

I am so glad to be your fellow servant in the greatest work in all the ages.

We realize the danger of the remnant at this time, and are so grateful for the watchman the Lord has set in his tower to warn and guide us little ones.

We know that obedience is better than sacrifice. The obedient angels are having a wonderful part at this time, too.

Your courage, born of the spirit, and fearlessness is a great inspiration to us.

May the dear Lord continue to bless and use you.

I am, as ever, one of Jehovah's witnesses,

MRS. EMMA MARTIN, *Pioneer.*

PRIVILEGE EQUAL TO NONE

BELOVED BROTHER RUTHERFORD:

With my heart full of gratitude to our heavenly Father, and in appreciation of the spiritual food he is sending us through you, I am sending you hearty greetings in behalf of the newly created small company of Jehovah's witnesses of Sioux Falls, including myself.

Assembled as usual for study last Sunday, we four of same precious faith, being examined as to whether we are to be a part of that servant class or not, found that by the Lord's grace we are all four in complete harmony with the Society, and joyfully recognize the fact that the Watch Tower Bible & Tract Society is being used by the Lord to feed with "meat in due season" those whom he called to show forth his praises.

Therefore being fully convinced that to be a witness for the great Jehovah is a privilege equal to none, and knowing that unity of action brings more blessings, we organized as a small company of Jehovah's witnesses, hoping that we may by his grace avail ourselves of every opportunity in singing the new song of his kingdom and having thus a small part in the vindication of his holy name.

May the dear Lord continue to use you and bless your efforts for the glory of his name, is the earnest prayer of

Your brethren by his grace,

SIOUX FALLS (S.Dak.) COMPANY OF JEHOVAH'S WITNESSES.

THANK JEHOVAH FOR THE PRIVILEGE

DEAR BROTHER RUTHERFORD:

I know you are very busy and your time is all taken up in the service of our great King; but I can't refrain longer from expressing my thanks to you for the marvelous light the dear Lord has revealed concerning himself and his great cause, through you. Be assured, dear brother, of my prayers and loyal support to the end of the way. It was through your loving zeal and boldness in proclaiming the message of the hour that I was aroused from a stupor and brought to see the marvelous doings of the Lord at the present time. As soon as the Lord revealed the great red dragon and his organization to me I promptly came out, and accepted Jehovah God and his great organization, and thank him sincerely for the privilege of entering upon the great highway with the Lord Jesus.

Continue, dear brother, to press forward with boldness in the service of our great God and King, with the assurance that our heavenly Father's divine protection will be over you at all times. Be assured also of the continued support and cooperation of the remnant to the complete victory.

Yours in the service of our King,

A lone witness of Jehovah,

T. T. BAND, *Oklahoma.*

"WOULD NOT CHANGE PLACES"

DEAR BROTHER RUTHERFORD:

After reading the November 1 (1931) *Watchtower* article, "Taught of God," I must tell you that it was in 1925 when Sister Ross and I first began to discern the truth. I had only six grades of school, and many of the "smart" speaking elders at that time had laid the "Birth of the Nation" article on the shelf, and from the platform were advising others to do likewise. Thank God! even though it looked impossible for me to understand it, in the face of all that was said, I reasoned that if God's table was *The Watchtower* he would not put food on it that could not be digested. So I wore one "Birth of the Nation" *Watchtower* out and sent to the Society for another; and I thank God I was rewarded with a clearer vision, and since that time I have had no trouble in getting a clear understanding of all the *Watchtowers* in two or three readings. Some of the stronger "meat" I often reread.

When the call for pioneers came, the same elders cited me 1 Timothy 5: 8, without the context, and told me that my duty was to my wife and my baby, then an infant. Then along came ———, a service director, and said: "By all means go if you can." I wrote you, and you cited me Proverbs 3: 5, 6. Now my little girl is five years old, and has never wanted for anything she needed; and Sister Ross is also a pioneer. And I would not change places with any of the "smart ones" that have not understood Proverbs 3: 7 for all the Devil's complete organization.

I am more than thankful unto obedience to the organization that has been taught of Jehovah, through Christ the first of the birth. It is very evident now to all the children of the "woman" (God's organization) that no man unless guided by the will of God could have brought forth *Light*, 1 and 2, the light on Esther, the clear understanding of Ezekiel's prophecy in the first twenty-four chapters, the highway and the narrow way, and that great book, *Deliverance*, that shows the grim reality of the Devil's organization, and all the rest. I thank God for all of them, with *The Watchtower* and *The Golden Age*, and wish to convey to you as a servant of the Lord our love; and we will cooperate with you to "go through the midst of Jerusalem", by the grace of God.

Please excuse me for encroaching on your time. I will not infringe again soon. I just could not keep from writing you after reading this wonderful article. And my prayer is that it will help those with feeble knees to bring off the shelf those dust-covered love letters from Jehovah, and to never let dust settle on them again until they have digested their meat. May God continue to bless and keep you at the front, dear Brother Rutherford. I am, with warmest love,

L. C. ROSS, *Pioneer.*

DETERMINATION TO STAND

DEAR BROTHER RUTHERFORD:

Happy greetings in our Redeemer's name. We are very much pleased to send you this note bearing information of the blessings we received from a one-day service convention held by our company at Rio Hondo. Beginning at nine-thirty our topic was the resolution adopted at Columbus re our "new name". A sweet glow of confidence and repose was seen on every face. When we separated for the field work, Jehovah's witnesses stuck the message at every home. Owing to the hard conditions here we could not do much by way of putting out the literature, the people being very poor; but there was exceedingly great reception of the message.

Our evening public lecture on "Daniel's Image" was well attended. Satan, and his organization, was clearly unveiled, and the necessity of Jehovah's kingdom, man's only hope, was clearly shown. The brethren of our company unanimously cast their hands heavenward to the new name. "Jehovah's witnesses," being a hundred percent refreshed, determined to walk on the highway of holiness. We convey to you our love, and allegiance to our heavenly Father, and our profound determination to stand by the Watch Tower Bible & Tract Society, sending up daily our individual and collective prayers for you and staff. May Jehovah continue to bless and keep you.

With much Christian love, we remain,

WALDECK (Costa Rica) COMPANY OF JEHOVAH'S WITNESSES.

SERVICE APPOINTMENTS

T. E. BANKS

Atlantic City, N. J.	Jan.	3, 4	High Point, N. C.	Jan.	19
Philadelphia, Pa.	"	5, 6	Salisbury, N. C.	"	20
Baltimore, Md.	"	8, 9	Hickory, N. C.	"	22
Washington, D. C.	"	10, 11	Asheville, N. C.	"	23, 24
Norfolk, Va.	"	12, 13	Chapel Hill, N. C.	"	25
Lynchburg, Va.	"	15	Sanford, N. C.	"	26
Chatham, Va.	"	16	Enfield, N. C.	"	27, 28
Roanoke, Va.	"	17, 18	New Bern, N. C.	"	30

T. E. BARKER

Petersburg, Va.	Jan.	1, 2	Danville, Va.	Jan.	15, 16
Hopewell, Va.	"	3	Chatham, Va.	"	17
Waverly, Va.	"	4	Altavista, Va.	"	18
Suffolk, Va.	"	5	Lynchburg, Va.	"	19, 20
Hampton, Va.	"	6	Roanoke, Va	"	22, 23
Norfolk, Va.	"	8, 9	Wytheville, Va.	"	24
Keysville, Va.	"	10	Bristol, Tenn	"	25
Crewe, Va.	"	11	Asheville, N. C.	"	26, 27
South Boston, Va.	"	12	Hickory, N. C.	"	29
Nathalie, Va.	"	13	Salisbury, N. C.	"	30, 31

R. H. BARBER

Pittsfield, Mass.	Jan.	1-3	Auburn, N. Y.	Jan.	22, 24
Stottville, N. Y.	"	8-10	Buffalo, N. Y.	"	29-31
Utica, N. Y.	"	15-17	Bradford, Pa.	Feb.	2, 3

C. W. CUTFORTH

Saskatoon, Sask.	Jan.	1-3	Vernon, B. C.	Jan.	19, 20
Wilkie, Sask.	"	5, 6	Kamloops, B. C.	"	21, 22
Camrose, Alta.	"	7, 8	Port Coquitlam, B. C.	"	23, 24
Edmonton, Alta.	"	9, 10	British Columbia Camp	"	25-28
Alberta-Sask'n Camp	"	11-14	Vancouver, B. C.	"	29-31
Calgary, Alta.	"	15-17	British Columbia C'p	Feb.	1-4

G. H. DRAPER

New Castle, Ind.	Jan.	1, 2	Orleans, Ind.	Jan.	19
Richmond, Ind.	"	3, 4	Louisville, Ky.	"	21-24
London, Ind.	"	5	Frankfort, Ky.	"	25
Indianapolis, Ind.	"	7-10	Lexington, Ky.	"	26
Bloomington, Ind.	"	11	Elizabethtown, Ky.	"	27
Bedford, Ind.	"	12, 13	Cannelton, Ind.	"	29
Sunman, Ind.	"	15	Owensboro, Ky.	"	30
Madison, Ind.	"	16, 17	Providence, Ky.	"	31
Salem, Ind.	"	18	Paducah, Ky.	Feb.	1

M. L. HERR

Waterloo, Iowa	Jan.	3, 4	Rochester, Minn.	Jan.	16
Jesup, Iowa	"	5	St. Paul, Minn.	"	17, 18
Iowa Falls, Iowa	"	6	Farmington, Minn.	"	19
Tripoli, Iowa	"	8	Minneapolis, Minn.	"	22-25
New Hampton, Iowa	"	9	St. Cloud, Minn.	"	26
Elma, Iowa	"	10, 11	Milaca, Minn	"	27
Racine, Minn.	"	12, 13	Princeton, Minn.	"	29, 30
Whalan, Minn.	"	15	Duluth, Minn.	Jan.	31, Feb. 1

W. M. HERSEE

Montreal, Que.	Jan.	1-3	Stirling, Ont.	Jan.	17
Ottawa, Ont.	"	4, 5	Peterboro, Ont.	"	18, 19
Iroquois, Ont.	"	7	Cameron, Ont.	"	20, 21
Prescott, Ont.	"	8	Lindsay, Ont.	"	22
Brockville, Ont.	"	9, 10	Toronto, Ont.	"	24
Gananoque, Ont.	"	11	Hamilton, Ont.	"	25, 26
Kingston, Ont.	"	12, 13	Beamsville, Ont.	"	28, 29
Belleville, Ont.	"	14, 15	St. Catharines, Ont.	"	30, 31

A. KOERBER

Lewistown, Pa.	Jan.	10, 11	Hollsopple, Pa.	Jan.	25
Huntington, Pa.	"	12	Somerset, Pa.	"	26
Mt. Union, Pa.	"	13	Latrobe, Pa.	"	27
Three Springs, Pa.	"	14	Black Lick, Pa	"	28
Altoona, Pa.	"	15, 16	Forbes Road, Pa.	"	29
Johnstown, Pa.	"	24	Wendel, Pa.	"	30

LOUIS LARSON

Lebanon, Mo.	Jan.	1	Belton, Mo.	Jan.	14
Springfield, Mo.	"	2, 3	Kansas City, Mo.	"	15-17
Ava, Mo.	"	4	St. Joseph, Mo.	"	19, 20
Caulfield, Mo.	"	5	Hopkins, Mo.	"	21
Galena, Mo	"	6	Kirksville, Mo.	"	23, 24
Billings, Mo.	"	8	Macon, Mo.	"	25
Monett, Mo.	"	9	Rutledge, Mo	"	26
Joplin, Mo.	"	10	Jacksonville, Ill.	"	28, 29
Clinton, Mo.	"	12	White Hall, Ill.	"	30
Levasy, Mo.	"	13	Springfield, Ill.	"	31

E. J. LUECK

Chicago, Ill.	Jan.	1-3	Custer, Mich.	Jan.	20
Cassopolis, Mich.	"	5	Manistee, Mich.	"	21
Benton Harbor, Mich.	"	8, 9	Midland, Mich	"	23
Kalamazoo, Mich.	"	10, 11	Bay City, Mich.	"	24, 25
Battle Creek, Mich	"	12, 13	Pinconning, Mich.	"	26
Grand Rapids, Mich.	"	15, 16	Sterling, Mich.	"	27
Muskegon, Mich.	"	17, 18	Saginaw, Mich.	"	29-31
Hart, Mich.	"	19	Fosters, Mich.	Feb.	1

A. H. MACMILLAN

Wenatchee, Wash.	Jan.	4	Tacoma, Wash.	Jan.	19
Mt. Vernon, Wash.	"	6	Portland, Oreg.	"	21-24
Bellingham, Wash.	"	8-10	Eugene, Oreg.	"	25
Everett, Wash.	"	13	Klamath Falls, Oreg.	"	27
Seattle, Wash.	"	14-17	Sacramento, Calif.	"	29-31

G. Y. M'CORMICK

Laramie, Wyo.	Jan.	1, 2	Clinton, Iowa	Jan.	22, 23
Cheyenne, Wyo.	"	3, 4	Davenport, Iowa	"	24, 25
Alliance, Nebr.	"	5, 6	Burlington, Iowa	"	26
Lincoln, Nebr.	"	8, 9	Keosauqua, Iowa	"	27
Omaha, Nebr.	"	10, 11	Humeston, Iowa	"	29
Des Moines, Iowa	"	13	Charlton, Iowa	"	30
Dubuque, Iowa	"	15-18	Red Oak, Iowa	"	31
Cedar Rapids, Iowa	"	19, 20	Glenwood, Iowa	Feb.	1

J. C. RAINBOW

Sanford, Fla.	Jan.	1, 2	Auburn, Ala.	Jan.	14
Jacksonville, Fla.	"	3-5	Opelika, Ala.	"	16
Waycross, Ga.	"	6	Piedmont, Ala.	"	17
Ocilla, Ga.	"	7	Rome, Ga.	"	18
Fitzgerald, Ga.	"	9	Stone Mountain, Ga.	"	19
Wray, Ga.	"	10	Atlanta, Ga.	"	21-25
Smithville, Ga.	"	11	Athens, Ga.	"	27, 28
Columbus, Ga.	"	12, 13	Greshamville, Ga.	"	30

C. ROBERTS

Moose Jaw, Sask.	Jan.	8-10	Edmonton, Alta.	Jan.	22-24
Chaplin, Sask.	"	11, 12	Viking, Alta.	"	25
Regina, Sask	"	14, 15	Wainwright, Alta.	"	26
Earl Grey, Sask.	"	16, 17	Biggar, Sask.	"	27, 28
N. Battleford, Sask.	"	21	Prince Albert, Sask.	"	30, 31

W. P. STRONG

Pittsfield, Mass.	Jan.	1-4	Syracuse, N. Y.	Jan.	19, 20
Albany, N. Y.	"	5, 6	Auburn, N. Y.	"	22-25
Stottville, N. Y.	"	8-11	Rochester, N. Y.	"	26, 27
Schenectady, N. Y.	"	12, 13	Buffalo, N. Y.	Jan	29-Feb. 3
Utica, N. Y.	"	15-18	Erie, Pa.	Feb.	5-7

W. J. THORN

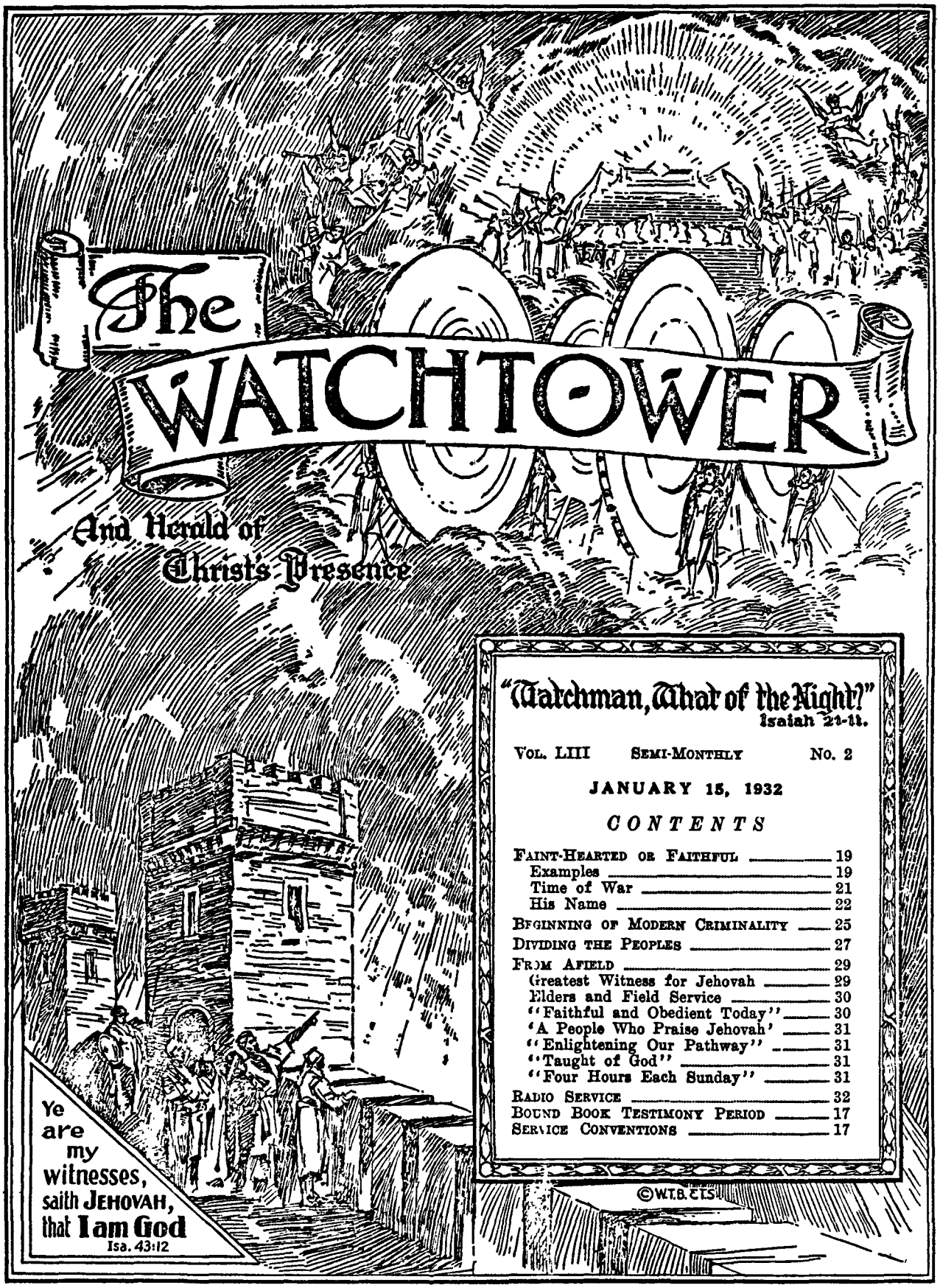
Sandusky, Ohio	Jan.	3	Ashland, Ohio	Jan.	19, 20
Port Clinton, Ohio	"	4	Cardington, Ohio	"	21
Fremont, Ohio	"	5	Fredericktown, Ohio	"	22
Tiffin, Ohio	"	7, 8	Mt. Vernon, Ohio	"	23
Findlay, Ohio	"	10	Coshocton, Ohio	"	24
Marion, Ohio	"	11, 12	Port Washington, Ohio	"	25
Bucyrus, Ohio	"	13	Dover, Ohio	"	26
Crestline, Ohio	"	14	Cambridge, Ohio	"	27, 28
Galion, Ohio	"	15	Zanesville, Ohio	"	30
Mansfield, Ohio	"	17, 18	Crooksville, Ohio	"	31

S. H. TOUTJIAN

Roslyn, Wash.	Jan.	5	Seattle, Wash.	Jan.	15-19
Yakima, Wash.	"	6, 7	Portland, Oreg.	"	21-25
Bellingham, Wash.	"	8-11	Wolf Creek, Oreg.	"	26
Blaine, Wash.	"	12	Hugo, Wash.	"	27
Oak Harbor, Wash.	"	13	Sacramento, Calif.	Jan.	29-Feb. 1

J. C. WATT

Parsons, Kans.	Jan.	3, 4	Hutchinson, Kans.	Jan.	17, 18
Crowesburg, Kans.	"	5	Arlington, Kans	"	19, 20
Pittsburg, Kans.	"	6, 7	McPherson, Kans.	"	22
Galena, Kans.	"	9	Dodge City, Kans.	"	23
Arkansas City, Kans.	"	10, 11	Garden City, Kans.	"	24, 25
Winfield, Kans.	"	12	Syracuse, Kans.	"	26
Douglas, Kans.	"	13	Pueblo, Colo.	"	28, 29
Wichita, Kans.	"	15, 16	Colorado Spr., Colo.	"	30, 31



"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LIII SEMI-MONTHLY NO. 2

JANUARY 15, 1932

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©W.T.B.&T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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BOUND BOOK TESTIMONY PERIOD

Special attention is here called to the Bound Book Testimony Period, to start on January 30 and end February 7. It is hoped that every one of the anointed will make extraordinary efforts to spend all of the designated period, or just as much as possible, in the field. The finest time of the whole year for the people to read is during the long evenings of February and March, and the continued depression and unemployment have done more to open their ears than has any other thing. Never before has the field been so ripe for our work, and never before has the public been offered so much for so little. Any four of the clothbound books for one dollar, or the entire set of ten for only $2.50. 'Instant in season and out of season' is the divine rule for the Lord's witnesses. Most folks will invite you into their homes during the winter, and that is a very good thing.

Let us all strive to make the Bound Book Testimony Period the best midwinter effort thus far.

CALENDAR FOR 1932

We have them ready now, and we think the brethren will not mind the slight delay when they see how beautifully they have been made up to illustrate the year's text, "They shall know that I am Jehovah." As he caused the rulers of ancient Egypt to know that he is Almighty God, so Christendom shall know. The painting on this year's calendar shows Jehovah's judgment on Christendom, while the border, in Egyptian motif, shows the destruction of Pharaoh's hosts. Single copies, 30c; in lots of five or more to the same address, 25c.

SERVICE CONVENTIONS

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Utica, N. Y. — Jan. 15-17
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Auburn, N. Y. — Jan. 22-24
F. R. Thompson, 23½ Mattie St.

Portland, Oreg. — Jan. 22-24
A. S. Wells, 585 Leo Av.

Buffalo, N. Y. — Jan. 29-31
Joseph Sciandra, 555 7th St.

Sacramento, Calif. — Jan. 29-31
C. E. Butler, 1615 14th St.

Erie, Pa. — Feb. 5-7
Ernest C. Bruce, 626 E. 6th St.

Santa Barbara, Calif. — Feb. 5-7
I. L. Beaulieu, 610 W. Micheltoreno St.

Akron, Ohio — Feb. 12-14
W. G. Reese, 2561 Front St., Cuyahoga Falls, Ohio

Los Angeles, Calif. — Feb. 12-14
C. V. Knemeyer, 3345 Fernwood St., Lynwood, Calif.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII JANUARY 15, 1932 No. 2

FAINT-HEARTED OR FAITHFUL

"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: 3, 4.

JEHOVAH purposed from the beginning to vindicate his word and his name. In carrying forward his purposes he selected the people of Israel, made with that nation a covenant, and offered them ample opportunities to trust implicitly in him and to prove their faithfulness to him. Only a few of that people maintained their integrity toward the Most High. The others failed, and the nation fell away from God because of unbelief or unfaithfulness. "For if God spared not the natural branches, take heed lest he also spare not thee."—Rom. 11: 21.

2 The enemy Satan challenged God to put on earth men that would maintain their integrity toward God. Not only did Jehovah accept the challenge, but he gave his word that he would produce a "Seed" by his woman, that is to say, his organization, that in due time would destroy the enemy and his power. Had the Israelites been faithful and true to their covenant and trusted in and obeyed God, "The Seed" would have been taken exclusively from that people. Christ Jesus is "The Seed", and those who are with him and made a part of him are also made a part of "The Seed". (Gal. 3: 16, 26-29) The Word of God lays down certain and specific rules which do not change. The rules governing the selection of "The Seed", and which were announced to Israel, apply with equal force to those who are selected from amongst the Gentiles. The importance of these rules is emphasized to those who are in the covenant for the kingdom and who are now on the earth. What God said to the Israelites applies with greater force to God's people now on earth, because the great climax has been reached.—1 Cor. 10: 11; Rom. 15: 4.

EXAMPLES

3 Jehovah has caused to be recorded in his Word the names of certain men whom he approved and some of the work they did, and every one that was approved by him the record discloses as faithful to God. Not one of those that God approved failed under the test because of fear. Some of them, like Elijah, manifested fear for a time; but by the Lord's grace he overcame that fear and went boldly on in doing the work that God had assigned to him. Since the record was made in the Bible for the benefit of those of God's people upon whom the end of the world has come, it follows that such record may now be reviewed with special profit to the anointed. When Jehovah makes special mention of a man, then we should look, not to the inherent qualities of that man, but to what he did in the sight of Jehovah that was pleasing to the Most High. These examples are for the purpose of instructing those who are in the way of righteousness.

4 Noah, Daniel and Job were greatly beloved by the Lord, and they are specially mentioned with approval in the Word of God. (Ezek. 14: 14, 20) These three men were born sinners and were therefore imperfect, like all other men. (Rom. 5: 12) There is nothing in the Scriptures to indicate that they were physically and mentally stronger than other men, and that had nothing to do with their approval. In fact, the wisest man mentioned in the Scriptures did not receive finally the approval of the Lord God. What was it, then, about these three men that called forth God's approval and their special mention in his Word with commendation? It was fearlessness of the enemy and faithfulness in obedience to God's commandment which had been given to them. They were uncompromising in their devotion to Jehovah. They were not men that were highly esteemed amongst other men of the world. They did not give their adulation and high esteem to other men. God sent Noah to warn the people of the world concerning the impending destruction by the great deluge of water that followed. By doing faithfully his duty Noah made himself unpopular with everyone aside from the members of his immediate family. The people mocked at him and jeered him, and year after year Noah steadfastly went forward telling the truth to the people. It was Noah's faithfulness and devotion that pleased God.

5 Daniel was carried away a captive by the Babylonians. He was a young man of good appearance and intelligence, and by the reasonable application of himself and the use of his intelligence he might have been popular amongst all the people. In fact, Daniel was exalted to a high position in the kingdom

of Babylon, and such was the result of his faithfulness to God. Thereafter came the great test upon him. At his request his three friends, Shadrach, Meshach, and Abed-nego, were placed in official positions in that kingdom. Evidently God permitted these things and what followed thereafter to show why he approves certain men.

6 God permitted the Devil's crowd to put Daniel to the test. Darius the king was induced to make a royal statute or law which provided that for thirty days thereafter any man of the realm who would ask a petition of any god except the king should be cast into the den of lions. (Dan. 6:7) The purpose of this law was to get Daniel and to make of him food for the lions, and this conspiracy was worked up by the politicians and doubtless aided and abetted by the religionists. Daniel might have followed the course that some other men have since followed. Jehovah could have heard and answered his prayers if he made them in secret, just as well as if he made them openly. Daniel knew that, of course; and he knew that if he prayed to God that others might hear or know that he was doing so, he would be in danger of immediate death. Some other man would have reasoned like this: "Why should I make a fool of myself by praying in the open? I can pray secretly just as well. This is the law of the kingdom, and I must appear to be entirely obedient to the law." Some of those today who claim to be consecrated to God would have said: "We are commanded in the Word to 'be obedient to the higher powers'; and surely the law of the realm must be obeyed, because the rulers have said we must obey. We will therefore pray in secret for thirty days." Not so with Daniel. He knew that "the higher powers" are Jehovah and those of his official organization acting under the direction of the Most High. His faith and confidence was wholly in God. Instead of trying to shield himself and to salve his own conscience by praying in secret, he would have everybody to know that he was putting his trust in Jehovah God, and him alone. Therefore three times each day he kneeled down by his open window and presented his petition of supplication to Jehovah God. He did not fear any part of the Devil's organization, nor his own reputation amongst men; nor did he fear the wild beasts when doing his duty to the Lord God. He feared and trusted Jehovah. For violating the unchangeable law of the "ruling powers" Daniel was cast into the den of lions. Jehovah God stopped the mouths of the lions and delivered Daniel. It was Daniel's uncompromising devotion and faithfulness to God that brought about his approval and deliverance.

7 Today there is a tendency among some of the consecrated of God's people to compromise. For instance, there is in certain countries of Christendom an unwritten law or custom that, when the band of music or orchestra plays the tune "God Save the King", every person present is expected to remove his hat and rise and stand at attention. Failure to do so subjects one to severe criticism and often to rough treatment at the hands of others. Some of the consecrated who claim to be serving God obey this unwritten law and excuse themselves by saying: "If I do not observe this custom I make myself obnoxious and conspicuous and I bring reproach upon the truth." Such is entirely false reasoning. The song "God Save the King" is in effect a petition or prayer of all persons present that God would preserve the kingdom now presided over by a certain man, which, of course, is a part of Satan's organization. The petition or prayer is not for the individual who happens to fill the office, but for the ruler or government, and the purpose of which is to keep the people in an attitude of mind of always steadfastly standing for the government and to ask God to preserve that organization. The people in general do not know that Satan is the god of this world, the oppressor of the people, and the worst enemy of all men. They do not know that he has been God's open and vile enemy for centuries and has builded his organization to reproach God's name. The consecrated do know those facts. Jesus taught his followers to pray for the coming of God's kingdom that his will might rule the world. Satan is the great enemy, and his organization, visible and invisible, opposes God. Jehovah shows his anointed people that it is proper for them to pray to him to destroy the enemy. "Let God arise, let his enemies be scattered; let them also that hate him flee before him. As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God." (Ps. 68:1, 2) "Man is like to vanity; his days are as a shadow that passeth away. Bow thy heavens, O Lord, and come down; touch the mountains [the kingdoms], and they shall smoke. Cast forth lightning, and scatter them; shoot out thine arrows, and destroy them."—Ps. 144:4-6.

8 Jesus Christ the King of the world has taken his power and begun his reign, and God has sent him forth to destroy the enemy and his organization. (Ps. 110:2-5) Is it consistent for the anointed of God who are invited into the kingdom of Jehovah to publicly join with others in a request to save a part of Satan's organization, and to do this in order to avoid criticism? Is it consistent and faithful to God for the follower of Christ even to secretly say to the Lord: "I joined in that petition to save a part of Satan's organization. I did it in secret, but I did not mean it." Such a course is compromising with Satan's organization, and is taken by faint-hearted ones who fear and who lack in faithful devotion to Jehovah God.

9 That this is the correct conclusion is proven from the Scriptures. Daniel's three friends, who were placed in positions of responsibility in the government at his request, were put to the severe test. Being in the employ of the government might have been even a greater excuse for them to observe their

law regardless of what it was. The record of this test of these three men manifestly was made and kept that it might appear what is the proper course for a consecrated one to follow and what is pleasing to Jehovah God. The laws of that realm then provided that, when the band of music played, the people must bow down before the golden image which the king had erected and which was an outward evidence of a petition. It is exactly similar to the unwritten law or petition "God save the king". Meshach, Shadrach, and Abed-nego refused to bow down when they heard the music, and for their offense they were cast into the fiery furnace; and Jehovah God delivered them therefrom without even as much as a thread of their garments being scorched. (Dan. 3:4-25) Their faith in God and their faithfulness to Jehovah brought forth his approval and their deliverance, and show what is pleasing to God It is not pleasing to God for men to take a compromising course and to excuse themselves on the ground that any other course would bring reproach upon his truth. Jehovah will take care of the truth; and what he commands is obedience of his people to him. It is not material what other people may think. That which is of all-importance is what God requires. One then will ask: "What shall I do when the band plays 'God Save the King?'" The best thing is to stay away from such assemblies. If, however, you are caught there, or circumstances put you in a crowd of people where the band does thus play, then be loyal to the Lord God. If taken to task because of your course, then calmly and plainly state that you are a child of Jehovah God and for his kingdom, because his kingdom will vindicate his name and bless the people; that the kingdoms of this world are Satan's organization in opposition to God, and that you cannot and will not stultify yourself by joining in a petition, either directly or indirectly, that God should save a part of the Devil's organization. Daniel, Meshach, Shadrach and Abed-nego were willing to put themselves in jeopardy, so far as Satan's organization was concerned, in order that they might be witnesses to the name of Jehovah. Surely a follower of Christ could not do less.

[10] Job was subjected to the most severe test. The Devil caused the destruction of his property and his family, and then inflicted upon him great bodily suffering and mental anguish. The worst of all, however, was when the three pious, sanctimonious frauds came to console Job, they claiming to represent God. Job might have said, if he had wanted to take a compromising course: "I must show these men that I am entirely submissive, and will agree with them, that they may know that God is my friend and that I am a good man. Otherwise I shall lose my good reputation which I have so long enjoyed in this land." Job did not take any such compromising course. He cared nothing for the approval of men; but he cared everything for the approval of Jehovah God, and he unflinchingly held fast to his integrity and in his dire distress cried out: "Though he slay me, yet will I trust in him." Amidst all of his persecutions he remained true and steadfast in his devotion to God, and thereby received Jehovah's approval.

[11] These men are mentioned in the Scriptures for the manifest purpose of showing that those who please God and maintain their integrity toward him must do so by refusing to compromise with any part of Satan's organization. These are some of the examples put forth in the Bible for the aid and comfort of those who are God's witnesses in the world at this very day. There could have been no other reason for recording them in the Bible, and the specific statement of the Scriptures is that for this reason they were recorded.

[12] Those today who oppose the proclamation of the message of the kingdom of God and the declaration of God's vengeance against the enemy's organization use a subtle argument in their attempt to cause the weaker ones to lay down their weapons of warfare. They say to those who are actually engaged in the witness work: "You should not say anything unkind or that would expose the duplicity of the clergymen, because some of them might be driven away from the truth. You should speak only of God's love, that you might influence them to come to the Lord. You should not say anything about the rulers of Christendom, because these are the 'higher powers' ordained of God, and you must appear to be entirely obedient to the laws and edicts of these rulers; otherwise you will bring reproach upon the truth. In fact, you are engaged in a book-selling scheme, and for that reason some of you are arrested and imprisoned for peddling without license contrary to the law. What will the people think of your doing such as that to bring reproach upon the truth?" The Devil is a wily foe, and he uses all kinds of fraudulent means against the Lord's people. Those who go to make up the "faithful servant" class will not be deceived by any such subtle and deceptive speech. "The servant" of God only wants to know what is the will of the Lord, and that he will do, trusting always in the Most High. Let those who desire to take a compromising course do so; but no one who loves God and his kingdom, and who will ever receive God's approval, will take such a course or be influenced by those who thus do. There is no necessity to be rude or harsh, but let all who love God tell the truth as God has commanded it shall be told. Let their course of action be consistent with one who is in the covenant for the kingdom. No others will receive God's approval. The faint-hearted and fearful will not be in the kingdom.

TIME OF WAR

[13] Christ Jesus the King has been enthroned. The time has come when God sends forth his beloved Son

to rule amongst his enemies, and the enemy must get out. (Ps. 110:2) The great day of God Almighty is here, and the battle of Armageddon is soon to be fought. The testimony of Jesus Christ has been committed to the remnant of God's people, and these constitute his witnesses upon the earth. Against these witnesses Satan is making war. (Rev. 12:17) The weapons of our warfare are not carnal, but, being the message of truth, the same are mighty to the pulling down of strongholds of wickedness. Jehovah has commanded his people to wield the weapons of warfare which he has placed in their hands. All those who will ever have God's approval and be a part of the kingdom must have some part now in the warfare against the enemy. "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the [nations], and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all his saints. Praise ye the Lord."—Ps. 149:5-9.

14 This is the day of the vengeance of our God, and those who now maintain their integrity toward him must declare his truth. (Isa. 61:1, 2) The faithful must give notice and warning to the rulers and to the peoples of the world, and particularly to the religionists, of God's purpose to destroy Satan's wicked organization by his kingdom. There is no alternative. Failure to be obedient to the Lord in this behalf will result in his disapproval and the loss of everything.—Ezek. 3:17-19.

15 The record of the wars in which Israel engaged, and the instruction of the Lord concerning the same, is not merely set forth as a historical fact, but the record is made and kept as a guide for the followers of Christ Jesus now on the earth. The anointed of the Lord now see that Satan's organization, composed of the commercial, military, political and religious elements, is symbolized by horses and chariots, and that the people in battle array against the Lord and against his anointed symbolize Satan's hordes aligned against God's faithful witnesses. Therefore the words of instruction which Jehovah gave to the Israelites apply with stronger force to God's people now, when he said: "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them; for the Lord thy God is with thee, which brought thee up out of the land of Egypt."—Deut. 20:1.

16 Jehovah God has taken out from the world (Egypt) a people for his name, and he will give his approved ones some part in the work of vindicating his name. To those on the Lord's side he now says: "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) Those who have received the love of the truth will not now permit themselves to be deceived by the "[soft] words and fair speeches [used to] deceive the hearts of the simple". The faithful who love God are familiar with the methods and workings of Satan, and they will have nothing to do therewith nor be influenced by any part thereof. (Rom. 16:17, 18; 2 Thess. 2:9-11) The final war is on; and those who love God will stand firmly on his side and battle for the right, and they will do it boldly and fearlessly. This is the day of God's judgment; and all who love him will boldly declare his truth, and those who are fearful of heart show they do not love him. (1 John 4:17, 18) The faithful will not compromise or take the way of least resistance because of a desire to please men. Their lives must be a witness to Jehovah.

HIS NAME

17 The great issue that must now be determined is the name of Jehovah God. All religionists and all religious organizations that have ever existed or do now exist have defamed God's holy name. Only the true followers of Christ Jesus do now honor, and delight to honor, God's name. When the apostles were on the earth the church was then in unity and sought solely to honor God's name. The faithful ones then did not hesitate to proclaim the truth, and they did it under adverse conditions and amidst much persecution. Those today who would "put on the soft pedal" or otherwise hinder the proclamation of God's message against the enemy organization have not received the love of the truth; and what they have received is the truth in word only. Paul was a special messenger of the Lord to the nations, and under his leadership the faithful ones hesitated not to tell the truth. To them he wrote: "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the holy [spirit], and in much assurance; as ye know what manner of men we were among you for your sake." (1 Thess. 1:2-5) Nor did those early Christians confine their work to quietly meditating and calmly speaking to one another or by being careful not to offend those of the worldly spirit. They had taken their stand on the side of Jehovah God, and his name they declared. Furthermore Paul wrote to them: "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place

your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God." (1 Thess. 1:8, 9) Their course was pleasing to God. The one who pleases God today can do no less.

18 In those early and strenuous days the fame of the witness to the Lord's name and the fame of the witnesses were great, not because of their assumed sanctimoniousness, nor because of their efforts to tread softly to please men, but because of their boldness and fearlessness in declaring the truth. "Your faith is spoken of throughout the whole world." (Rom. 1:8) Their faith was made known by what they did. God's purpose is that his approval shall be of his witnesses who declare the truth to all creation. (Col. 1:23, *R. V.*) This cannot be done by remaining quiet and inactive. "For we are made a spectacle [a theater] unto the world, and to angels, and to men." (1 Cor. 4:9) As players upon a stage of a theater exhibit themselves and their work to the audience, so God's witnesses must make known their work in the name of the Lord to all who will hear. Let the world and all of the enemy organization think of God's people what they please. That is immaterial. The day is not far distant when all will come to know that God has had on the earth at this time a class of men and women who are his faithful and true witnesses and who have not shunned to declare the truth, and who have thus maintained their integrity toward God. The weak and perverse will criticize now, and do so; but be sure to take the course of action that will call forth God's approval: "Having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."—1 Pet. 2:12.

19 Heathen religion is the Devil's religion. All religions that are anti-kingdom of God are devilish, even though such bear the name of Christ and claim to be God's people. The faithful and true witnesses of God, who honor his name and declare his Word and do so joyfully, are the only ones that please him. "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"—2 Cor. 2:15, 16.

20 God's faithful witnesses are the ones who now hold forth the light of the truth that his name and Word might be known. It is such that receive his approval, because they are blameless before him. "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." (Phil. 2:15, 16) God's witnesses are a peculiar people taken out from amongst men for his purposes, and their work is to show forth his praises, and not the praises of men. (1 Pet. 2:9, 10; Acts 15:14) That which makes these a peculiar people and a theater to men and to angels is "the word of light", which they hold forth to the honor of Jehovah's name.

21 If it was important that Paul and other apostles boldly preach the gospel in their day, with stronger reasoning must the followers of Christ Jesus with boldness and fearlessness preach the gospel in this day. Those faithful men in the apostle's day were laying the foundation of "Christianity" amongst the people. Today the judgment of all "professed Christianity" is on. It is the day of the vengeance of our God against all workers of iniquity. It is the day in which he will vindicate his name, and our part therein is to declare his truth. No one can today prove his faithfulness to God and maintain his integrity toward God unless he boldy takes his stand on God's side and fearlessly and boldly speaks the truth, and thereby proves that he is of the class that compose God's faithful and true witness, the "servant" class now on the earth.

22 Those who are opposed to the work of Jehovah's witnesses and who declare that such are engaged in a book-selling scheme have not the love of the truth, though they once had a knowledge of the truth. Many of them at one time were in the 'colporteur' work. If it is wrong to "sell" books now, it was wrong to "sell" them then. They have lost the spirit of the Lord and wish some excuse to scandalize God's witnesses. It was not wrong, either then or now, to put out the books in the manner in which they are put out. If these opponents had received the love of the truth and continued therein, they would now delight to bear the fruits of the kingdom to the people as witnesses to the word and name of Jehovah. Nothing is said here in an attempt to force anyone into God's service. Obligation is laid upon God's anointed to warn those who were once righteous and who turn to lawlessness, as well as to warn others who are in the way of the light. "Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." —Ezek. 3:20, 21.

23 Those who have once been made righteous and who then become fearful and faint-hearted will not continue in the warfare and will not be of the kingdom. Such the Lord tells to go back home and quit the

fight: "And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart."—Deut. 20:8.

24 Paul warned the leaders of Ephesus, emphasizing the importance of their being examples of faithfulness to the flock. The Ephesus period of the church seems clearly to apply from the beginning of the Lord's second presence until the second effusion of the holy spirit. In that period of time there were some faithful elders and some unfaithful ones. In harmony with God's expressed will *The Watchtower*, in 1916, sounded the warning to the elders in the church. Those who did not heed that warning showed they had not received the love of the truth; and they fell away and became a part of the "evil servant" class. They became faint-hearted because looking too much to self and for the approval of men, and not looking wholly to the Lord. Those who did not faint, but who continued faithful unto the Lord's commandments, he addresses thus: "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted."—Rev. 2:2, 3.

25 Paul was privileged to see many things that it was not lawful for him to make plain at the time. But doubtless he had in mind the dangers lurking in the way, particularly with reference to selfishness and faint-heartedness, when he wrote to the people of God: "For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. And let us not be [fainthearted, *Roth.*] in well doing; for in due season we shall reap, if we faint not." (Gal. 6:3, 4, 9) The faint-hearted have removed from them by the Lord the opportunities of serving him, just as the faint-hearted amongst the Israelites were directed to go to the rear.

26 Only the faithful will maintain their integrity toward God, and that faithfulness will not be made manifest by what is generally termed "character development". Every one who is faithful must, from the time of being brought forth as a son of God, continue to grow in the likeness of Jesus Christ. That means that he must increase in his devotion and faithfulness to God, striving to come up to the point of perfection Jesus occupied. He must be pure in thought and word and action, and that means much more than 'soft speech and good words', pious looks and outward gentleness. Every Christian should do all he can to make himself as nearly perfect as possible; but after he has done all that he can, he finds that he comes far short of being entirely perfect in thought, word or action. To be pleasing to God he must use the faculties with which he is endowed and bear the fruits of the kingdom, and do it joyfully and fearlessly. Such fruits of the kingdom are the life-sustaining truths that are made known by the Lord for the salvation of men and for the vindication of Jehovah's name. There is no one man mentioned in the Bible with approval (aside from Jesus Christ) who was a perfect character. On the contrary, every one of them was imperfect, but each one of the approved ones walked in the same way that Jesus Christ walked, to wit, without compromise, and unswerving in his devotion to Jehovah God. Such a course, and that alone, brings forth the approval of Jehovah.

27 Now the war is on to the finish, and those who are faint-hearted will drop back to the rear and get out of the ranks. Because they do not wholly trust in Jehovah they will become faint-hearted and fall. The faithful who completely trust in Jehovah and his King, who leads them, will go boldly and fearlessly on singing aloud the praises of the Most High. No one can actively engage the enemy in war without receiving the assaults of the enemy. The faithful must therefore expect to be slandered, lied about and abused by the enemy and his agents, but none of these things will they permit to deter them in their course of righteousness. They must expect to be threatened with bodily harm and probably subjected to some; but they know that Jehovah will see to it that the darts of the enemy do not injure them as long as they are in the line of duty. This is the war of God Almighty against the forces of the enemy, and Jesus is leading the army. The earthly division of his army must merely sing the praises of Jehovah, and in doing so will not fear either man or devil. "For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you." (Deut. 20:4) This promise is just as true today toward God's anointed people as it was toward the Israelites, and even more so. Jehovah has put his hand over his witnesses now on the earth, and has entrusted to that company the opportunity and privilege of delivering his message of truth; and no power of the enemy can check their onward march to victory.—Isa. 51:16.

28 These faithful witnesses are now maintaining their integrity toward God, and their "light affliction" that comes upon them by reason of faithfulness does not discourage them, because they know that such is working out for them "a far more exceeding and eternal weight of glory". (2 Cor. 4:15-17) Jehovah has selected from the world a people for his name and has called them to a heavenly place. "Faithful is he that calleth you, who also will do it." (1 Thess. 5:24) Christ Jesus was and is Jehovah's "Faithful and True Witness" and God has called the remnant to partnership with Christ Jesus in faithfulness and in truth; and the remnant must now deliver the testimony of Jesus Christ committed to

them. The remnant may be fully assured that the Lord will direct them exactly in the way they should go. Continuing steadfastly following in that way, the remnant will have a part in the vindication of Jehovah's name.

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. Account for Jehovah's special dealing with the people of Israel. To them was offered what great privilege? Did they use the opportunity which was theirs? Why, and with what result? What is the lesson therein for God's covenant people now?

¶ 3. Why has Jehovah provided a record of certain persons whom he approved? How may we profit by a study of such record?

¶ 4. Name some of the men mentioned with approval. Compare these with other members of the human family. Just why, then, did they receive Jehovah's approval and special mention in his Word? As to Noah, describe his circumstances, and the course he took by which he pleased God.

¶ 5, 6. How had Daniel and his three friends attained to the official positions which they occupied? Describe how Daniel was put to the test as to his loyalty to Jehovah. Contrast his line of reasoning and course of action with that usually chosen under similar circumstances. What were the results of his procedure?

¶ 7. 8. Illustrate how some of the consecrated, in observing certain customs, lend their influence and support to Satan's organization. What of the expediency of "mental reservation" under such circumstances? In this respect compare the position of the consecrated with that of the people in general. Quote scriptures to show the proper attitude of the consecrated toward the enemies of God.

¶ 9. Relate the case of Shadrach, Meshach and Abed-nego, as illustrating the proper course for the consecrated. Describe some situations in our day which correspond to those in which Daniel and his three friends proved their faithfulness and received Jehovah's approval. What is to be done in this respect by the consecrated?

¶ 10. Relate how Job maintained his integrity and gained Jehovah's approval.

¶ 11. The records concerning the men mentioned above serve what important purpose?

¶ 12. Paraphrase the subtle argument advanced by those who oppose the proclamation of the message of the kingdom and the declaration of God's vengeance against the enemy's organization. What is the source of such argument? What course of action will be taken by those who will receive God's approval? What will be their conduct toward those who oppose?

¶ 13, 14. From Psalm 110: 2 and Revelation 12: 17, what is the position of the remnant at this time? How do Psalm 149: 5-9 and Ezekiel 3: 17-19 define the duty of the anointed?

¶ 15, 16. What was Jehovah's purpose in providing record of Israel's wars and of his instructions concerning them? Quote from that record, showing its present application and how it is now serving his purpose.

¶ 17, 18. From Paul's first letter to the Thessalonians, show whether the early Christians confined their work to quiet meditation and discussing the truth among themselves or were careful not to offend those of worldly spirit. Point out from other scriptures that the faithful ones then were active in bearing to others God's message of truth.

¶ 19, 20. How do 2 Corinthians 2: 15, 16 and Philippians 2: 15, 16 indicate the necessity and importance of bearing forth the truth to others? How only can the anointed be used for the purpose for which God has taken out a people from the nations?

¶ 21, 22. Compare the situation at the present time with that in the days of the apostles, as showing what is required of all who would be of the faithful and true witness class. Compare the present method of putting out the books containing the message of truth with that employed formerly. Account for present opposition by some who were at one time in the 'colporteur' work. Whom is Jehovah's watchman to warn? Obedience in this matter serves what purposes, and how?

¶ 23, 24. Account for the existence now (a) of a class foretold in Deuteronomy 20: 8. (b) Of a class approved in the words of Revelation 2: 2, 3.

¶ 25. What purpose was to be served by Paul's words recorded as Galatians 6: 3, 4, 9?

¶ 26. State definitely the course which must be pursued by every one who will maintain his integrity toward God and receive his approval.

¶ 27. What may the faithful expect as the result of their course of righteousness? Apply Deuteronomy 20: 4.

¶ 28. How will the faithful regard afflictions attending their course? What assurance is theirs? What great privilege?

BEGINNING OF MODERN CRIMINALITY

CAIN, the first man "born of a woman" on earth, was a tiller of the soil. He must labor among the thorns and thistles which grew outside of the garden of Eden, in his endeavor to produce food for himself and other members of the family. Of course his parents, Adam and Eve, had told him about their experience in Eden, and how God had provided that they should work to produce their food in the sweat of their brow; and as he fought with the thorns and thistles he would be inclined to grow morose and bitter. Cain had inherited from his fallen parents all the bad disposition possessed by each of them. They were both bad, because they had violated God's law. We would understand, then, that Cain was morose, sour and bitter of heart.

Abel, the second son of Adam and Eve, was a shepherd. His name means "feeder", or "nourisher". He helped to provide for the family of his father and probably had a family of his own. From his parents he had also learned of their experience in Eden. They would have told him of their perfectly beautiful home, and how because of their disobedience God had expelled them from it, and that he had left a faint hope that some day they might have his blessing again.

Throughout the day Abel was in the broad fields herding his flocks and protecting them from the attack of wild beasts. At nighttime he would see to it that they were properly cared for and sheltered from harm; and then in the long and silent vigils he would meditate upon what he had learned from his parents concerning God, and what he saw about him manifested in God's creation. He would reason that the great God who gave life to his father and mother also gave life to the sheep of his flock; and that if he, Abel, took pleasure in caring for and protecting dumb animals no doubt the great God would take pleasure in caring for all who would obey and serve him. He reverenced Jehovah God, and his faith in the Lord grew and he had a desire to do the will of Jehovah. Having learned from his mother concerning the "seed" which Jeho-

vah God had said would bruise the serpent's head, and prevail against the enemy thus, Abel would look forward to some future time when God would provide for the blessing of himself and all others who would serve him. His faith was pleasing to God and he grew in the Lord's favor.

Satan, of course, would be keeping close account concerning these two sons, Cain and Abel. If one of them seemed to have the favor of Jehovah, to Satan that would mean that such one was his own enemy; and he would take steps to cause that one's destruction.

In the process of time these two sons, Cain and Abel, brought their offerings unto the Lord God. The sour and grouchy Cain came with some fruit, the result of his labors. Being extremely selfish he would be thinking about how hard he had labored, and the great number of thorns and weeds he had to destroy in order to produce that fruit, and now he must sacrifice it unto the Lord and would get no profit for himself. He reasoned that he was conferring a great favor upon God by bringing this sacrifice unto him, especially when the Lord did not need it. He would conclude that, being the first son, he was the favored one of Jehovah. He was proud and arrogant, sour and mean; and the Devil had planted all these things in his heart.

At the same time came Abel, the kind and reverential man. He brought his sacrifice unto the Lord. He reasoned that all he had was a gift from God, and now he desired to show his appreciation by bringing the best he possessed unto the Lord. He slew the choicest one of his flock and brought the flesh, together with the fat, the latter representing the best endeavors, loving zeal, and unselfish devotion to God and to righteousness. It was a real sacrifice for him to give up the best animal, but he considered his best a very small thing to give to the Lord God. It is written in Genesis, chapter four, verses four and five: "And the Lord had respect unto Abel, and to his offering: but unto Cain, and to his offering, he had not respect." Abel had faith and loved God. Cain had no faith and was selfish and sour. Abel, because of his faith, was counted righteous in the sight of God. Cain had an evil heart and was disapproved. In the eleventh chapter of Hebrews, verse four, it is stated: "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."

Seeing that God had no respect for a selfish and faithless offering, Cain grew very angry, and manifested his anger in his countenance. The opportune moment had arrived for Satan to act. He now induced Cain to conclude that he should put his brother out of the way, because he was a rival and threatened to become the most important one of the family. The selfish and sour Cain bided his opportunity; and when he found his brother in the field he slew him. To cover up his wicked deed he resorted to lying. Chapter four of Genesis, verses eight to eleven, describes the affair in these words: "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he [the Lord] said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." Cain had now wholly become a servant of the Devil, and like his master he had become a liar and a murderer. (John 8:44) Satan the Devil would reason that the death of the righteous Abel would not only rid him of an enemy but deter others from serving Jehovah God.

Years passed and many other children were born, both male and female. Among these was a son named Jabal, who headed the tribe of cattle-raisers and who dwelt in tents. Then came Jubal, who organized and trained musicians to play upon the harp and the organ. Then the record shows Tubal-cain, who was an instructor in the art of making brass and iron. Enos was a grandson of Adam, and by the time he came upon the scene there was a great number of human creatures on the earth; and all of these were under the influence of the Devil. The practice of mockery and hypocrisy was now introduced by the people's calling themselves by the name of the Lord but in truth and in fact ridiculing and blaspheming his holy name.

When Adam went forth from Eden he was not physically weak, nor was he sickly. Although deprived of his right to life, yet he was in vigor and strength. Gradually he must pay the penalty for his wrongful act. When he was one hundred and thirty years old he begot another son in his own likeness and called his name Seth, because he was regarded as a substitute for Abel, who had been murdered by Cain. Then came other sons and daughters. Adam was past two hundred years old when he saw his great grandchildren in strength and vigor of manhood and womanhood, and himself still able to beget children. After he begot Seth he lived eight hundred years and begot many sons and daughters. Adam died at the age of nine hundred and thirty years.

The strength of man in his vigor, and his ability to fight against the elements of the earth, are indicated by the length of time that men survived, as recorded in the Scriptures. Seth lived for nine hundred and twelve years. Enos, the grandson of Adam, died at the age of nine hundred and five years. Cainan, the son of Enos, lived to be nine hundred and ten years of age. Mahalaleel lived for eight hundred and ninety-five years. Jared, when at the age of one hundred and sixty-two years, begat Enoch. Thereafter he lived

eight hundred years, and died at the age of nine hundred and sixty-two years. Enoch loved God and served him. When he was three hundred and sixty-five years old, and while still in the vigor and strength of manhood, God took him away that he might not feel the pangs of death. His son Methuselah lived to the age of nine hundred and sixty-nine years.

But be it noted that neither Adam nor any of his offspring ever lived a full thousand years. Why was that so? Because the law of God, which was given to Adam, stated: "In the day that thou eatest thereof [that is, of the forbidden fruit of the tree of the knowledge of good and evil], dying thou shalt die." (Gen. 2:17, margin) This is proof that Adam must gradually die and that by the end of the "day" he must be dead completely. All the other men just mentioned were Adam's sons or grandsons, and were born without any right to live; and they must die within a "day", because they had inherited the result of Adam's wrong-doing. A "day" is used to represent any fixed period of time, and when related to the earth's creation the Scriptures show that each day is seven thousand years long. When related to the creation of man, and when speaking of time as related to man, a "day" in the Scriptures is one thousand years in duration of time, if computed in the manner that man computes time. It is written in Second Peter, chapter three, verse eight: "One day is with the Lord as a thousand years, and a thousand years as one day."

Enoch was the seventh generation from Adam; and during all that period of time of more than six hundred years only two men, Abel and Enoch, manifested faith in and love for God the Lord and served him. The Devil had caused Abel to be murdered, and God took away Enoch that he might not see death. No doubt the Devil would have caused him to be killed had not God protected him. All other men on earth were under the influence of Satan and were wicked. After the death of Enoch wickedness continued to increase, and the race degenerated year by year. There is no proof that until the birth of Noah there was on earth another God-fearing man, after Enoch was taken away. The name Noah means rest, or comfort, and evidently signified that during his time some change might take place which would be a comfort to him and increase his hope.

DIVIDING THE PEOPLES

LONG ago, through the utterances of his prophet (Isa. 62:10), Jehovah God gave the commandment for his witnesses: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."

It was in obedience to the commandments of the Lord God to "lift up a standard for the people" that a company of Christians, wholly devoted to Jehovah, assembled at Detroit, Michigan, on August 5, 1928, and by unanimous vote adopted and sent forth to the peoples of the world the following declaration:

"DECLARATION AGAINST SATAN AND FOR JEHOVAH

"[Jehovah's witnesses] in international convention assembled do declare themselves against Satan and wholly for Jehovah of hosts, and emphatically announce further these vital truths, to wit:

"First: That the peoples of earth, organized into forms of government and under the control of a superior and invisible ruler, constitute the world;

"Second: That Jehovah is the only true and Almighty God and the source of all just authority; that he is the King Eternal, the God of justice, wisdom, love and power, and the true friend and benefactor of all creation;

"Third: That Jehovah delegated to his son Lucifer the authority to be the overseer of man; that Lucifer became disloyal, rebelled against God and caused man to fall away from righteousness, and since that rebellion Lucifer has been known by the titles Dragon, Serpent, Satan and Devil; that Satan the Devil has caused strife amongst the nations and is responsible for all the cruel wars, wicked murders, all heinous crimes and other corrupt acts that have been committed; that until now Jehovah has not restrained Satan from the exercise of power and influence over man; that for many centuries Satan has been the invisible ruler of the world, constantly defaming the name of Jehovah God and working great injury to men and nations;

"Fourth: That Jehovah promised that in his due time he would restrain Satan and establish a righteous government in the earth that men might have an opportunity for life everlasting in happiness; and to that end he anointed his beloved Son Jesus to be the Redeemer and invisible Ruler of the world;

"Fifth: That Jehovah's due time has come to fulfil his promise and to clear his reputation in the minds of all creation; that Christ Jesus has taken his high office as the executive of Jehovah and the great issue now is, Who is God, and who shall rule the peoples and nations?

"Sixth: That because Satan will not surrender his wicked rule over the nations and peoples of the earth, Jehovah of hosts with his anointed executive officer Christ Jesus will press the conflict against Satan and all of his forces of evil, and henceforth our battle-cry shall be, THE SWORD OF JEHOVAH AND OF HIS ANOINTED; that the great battle of Armaged-

don soon to begin will result in the full restraint of Satan and the complete overthrow of his evil organization, and that Jehovah will establish righteousness in the earth by and through Christ, the new Ruler, and will emancipate mankind from evil and bring everlasting blessings to all the nations of the earth;

"Seventh: Therefore the due time has come for all who love righteousness to take their stand on the side of Jehovah and obey and serve him with a pure heart, that they may receive the boundless blessings which the Almighty God has in reservation for them."

There are those who claim to be consecrated to God who insist that in the proclamation of the truth nothing should be said about Satan's organization, and particularly about the clergy as the representatives of Satan. The argument of such is that to speak of Satan's organization and the clergy is liable to cause offense and hinder the spreading of the truth. Such argument and such course of action are pleasing to Satan and are vigorously denounced by Jehovah in his Word. How can the people know anything about God's organization if they are not told? If God's anointed witnesses do not tell them, who will tell the people? How can the people know anything about the great enemy Satan and his wicked organization that oppresses them if God's witnesses do not tell them? If the clergy are not part of God's righteous organization, and if they support the politicians and profiteers of this world, then they are on the Devil's side and their course of action turns the people away from God and his righteous government. By so doing the clergy steal the thoughts, the allegiance, and the devotion of the people from Jehovah.

He who steals is a thief. It is far more reprehensible to steal the faith and allegiance and devotion of the people from Jehovah than to steal the people's money. The profiteers steal the money of the people. The clergy steal the allegiance and the devotion of the people from Jehovah, and therefore they are much more reprehensible. When the clergymen tell the people that God did not create man perfect; that man did not fall because of sin; that the Devil had nothing to do with man's fall; that man is a creature of evolution and can bring himself to the desired condition; that the blood of Jesus was not shed for the purchase of man's right to life; that God and Christ Jesus and the holy spirit are one; and then, further, add insult to injury by declaring that the present oppressive governments on earth, combined under a league or compact, are an expression of God's kingdom, then the clergy are guilty of a crime in the sight of God far greater than that of highway robbery.

If the consecrated person, who claims to follow in the footsteps of Jesus and to obey God's commandments, sees the clergy thus stealing the faith, the allegiance and devotion of the people away from God, and turning them against God and turning them to the side of the Devil, and such consecrated Christian fails or refuses to cry out and give warning to the people, then he also is a party to the crime. Such are they who hate instruction that comes from the Lord and prefer rather to have the approval of the clergy or some of their allies. They are fearful of losing their own reputation or standing or position amongst the people, and are not fully devoted to the Lord.

God, through his prophet, foretold this condition at the present time, and that some who claim to be his true followers would insist on putting on the "soft pedal" concerning the clergy and their allies. Concerning such, God says: "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth [thou that *claimest* to be my son and witness]? seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers."—Ps. 50:16-18.

No one can be faithful to God and receive his approval by taking a compromising position. He must be wholly on the Lord's side if he would have God's approval. He can find more favor amongst men of the world by pursuing a compromising course and speaking easy concerning Satan and his organization, and particularly the clergy; but if he does so, by taking such a course of friendship with the world he becomes God's enemy. God's Word declares (Jas. 4:4): "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." If the fear of man and the loss of prestige or material wealth causes him to take such compromising course, he should remember the instruction from the Lord, who says through his prophet: "He [Jehovah] shall be for a sanctuary [a place of safety]. . . . Sanctify the Lord [Jehovah] of hosts himself; and let him be your fear."—Isa. 8:13, 14.

Jehovah's truth is that which divides the people. He is having it declared to afford the people an opportunity to take their stand before the great and terrible battle of God Almighty against Satan's organization. He advises all people of good will to seek meekness and righteousness now, that by so doing they may provide for themselves a hiding-place in that time of terrible trouble which shall shortly come upon the world. (Zeph. 2:2, 3) As the truth is now being declared by radio, by the wide publication and distribution of books, and by personally speaking to the people, multitudes of people are separating themselves from the Devil's religious system called "organized Christianity", and are fleeing therefrom as rats flee from a sinking ship. By so doing they take their stand on the side of Jehovah God, and wait upon him. So doing, they may have the hope of being brought through the trouble and being the ones with whom he shall begin his restoration blessings upon

earth;-and, being obedient, they shall live and never die.

The work of dividing the people of God is set forth in the prophecies. The works of the two prophets Elijah and Elisha were both prophetic. When Elijah, accompanied by Elisha, reached the Jordan river and would cross over, he smote the waters with his mantle, and the waters were divided. (2 Ki. 2:8) Elijah's mantle represented the message of truth, and the smiting work he did foretold the work of the true church from the year eighteen hundred and seventy-eight to nineteen hundred and eighteen, during which time many people separated themselves from the denominational church systems and became the true followers of Christ Jesus. Then later Elisha picked up the mantle that had fallen from Elijah and, on returning to the Jordan river, smote the waters therewith, and they were divided. (2 Ki. 2:14) Thus was prophetically foretold a witness work of the church from nineteen hundred and nineteen forward; and the result is the dividing of the people according to the will of God. By "dividing the people" is meant affording the people an opportunity to choose whether they wish to place themselves on the side of a hypocritical religion or to honestly acknowledge Jehovah as their God.

Let it be understood that the testimony given by the witnesses of Jehôvah is not a personal attack upon politicians, rich men or clergymen. Many of these men have high ideals and are conscientious, while there are many among them who are dishonest and hypocrites. But whether they are one or the other would make no difference so far as the giving of the testimony of the truth is concerned. It is for the best interest of *all* men to know the truth and to follow it. The purpose of giving the testimony which God has commanded is that the people may learn the truth.

If the people have been deceived and hoodwinked by Satan, surely all honest ones amongst them would want to know how this has been accomplished and what is the remedy. God's Word fully informs them. No good could be accomplished by personal attacks upon men, but much good can come by exposing error which men have followed. If the truth shows that men are practicing a false and hypocritical religion which is turning the people away from Jehovah God, then the sooner they know the truth the better for them. God foretold what the Devil would do in deceiving man, and he caused his prophet to foretell the same: and now God's time has come to expose Satan and make known the truth.

Jesus Christ is the Head of the church of God, and all those who started to follow Jesus started in the right way. Many years ago Satan seductively led the teachers in the church organization into a trap. Satan projected into the minds of such that it was their duty to convert the world, and that, in order to do so, the church must get into politics and business and bring the politicians and business men into the church regardless of what they might believe. They made the politics of the world a part of the church, which they call God's organization; which Jesus declared was wrong. (John 18:36; Jas. 4:4) The rulers and commercial men have been unwittingly led into the denominational church organizations. Those organizations brought many errors into the church from the pagan Devil religion. Those organizations, however, still bear the name of Christian, but in fact they practice a satanic religion.

God declares his purpose to destroy the Devil's organization, and he commands that notice thereof be given. He strongly indicates in his Word that the political rulers and commercial men of the world will get their eyes open to the fact that they have been inveigled into the organization that is hypocritical and that misrepresents God, and in fact represents the Devil, and that then they will break away from that satanic religion. Therefore God commands the testimony to be given, that the governments may be informed and that the people may see the true standard and learn the right way to go. Those who are giving this testimony are the real friends of all the people, because they are telling them what is for their good. While this work is going on Jehovah God is moving majestically forward to destroy Satan's organization and to completely establish righteousness in the earth and bring blessings to the people.

FROM AFIELD

GREATEST WITNESS FOR JEHOVAH

BE IT RESOLVED:

That in the achievements of the year just past, of the greatest witness for Jehovah ever known, we acknowledge and express our gratitude for the help of *The Watchtower*, Brother Rutherford and his associates, whose unstinted devotion to the kingdom interests have made this possible.

Gratefully, your coworkers,

CROMWELL, CHESTER, HARTFORD, NEW LONDON, NEW BRITAIN and MERIDEN (Conn.) COMPANIES OF JEHOVAH'S WITNESSES.

JOYFULLY COOPERATE

DEAR BROTHER RUTHERFORD:

At our annual business meeting it was unanimously agreed that we send our united love and hasten to tell you how gladly we accept the new name our Father has been pleased to bestow upon us, and how in future we shall rejoice in being known as "Jehovah's witnesses".

We wish to assure you how joyfully we cooperate with you in the service work and pray to our Father that you may continue to be used by him to lead us along the highway till victory is gained by the complete vindication of his name.

Your brethren in kingdom joys,

GLOUCESTER (England) COMPANY OF JEHOVAH'S WITNESSES.

ELDERS AND FIELD SERVICE

DEAR BROTHER RUTHERFORD:

The accompanying resolution has been drawn and is herewith handed to you with the recommendation that it be presented to the New York company at its annual meeting on October 7. We believe that it would be to the best interests of the Lord's work to have the matters contained in the resolution clearly brought to the attention of every one of Jehovah's witnesses prior to the election of officers for the ensuing year. May we have an expression from you regarding this resolution?

I would like to take this opportunity to express my keen appreciation of the blessed privilege of cooperating in the Lord's service in the earth at this time, as a member of the Society, and also to express my deep appreciation of your interest in the New York company's work.

With Christian love and greetings, I am

Your brother and fellow witness,
F. M. FINKEN, *Service Director.*

* * * *

RESOLUTION

WHEREAS the Lord's people since the Columbus convention have recognized themselves as designated by Jehovah to be his witnesses and

WHEREAS THEY FURTHER RECOGNIZE THAT THIS TITLE bestowed upon them by Jehovah indicates that they are to do His work, commonly called the witness work, and

WHEREAS the Scriptures clearly indicate that the elders in the church are to take the oversight of the flock and the deacons are to wait upon the congregation, therefore,

BE IT RESOLVED, that this company require that each candidate for election as elder or deacon be required to declare himself in full harmony with the witness work as directed by *The Watchtower*, and furthermore that he personally will participate in the witness work as the Lord affords opportunity, and BE IT FURTHER RESOLVED that none be elected as elder or deacon by this company unless he makes this declaration in the presence of the company.

* * * *

The Brooklyn company
of Jehovah's witnesses,

MY DEAR BRETHREN:

It is with regret that I am not able to attend the union meeting on this occasion; being not well, I think it best for me to remain away from crowds for a few days.

The resolution recommended for presentation to this company has been read by me, and I fully approve all of it. I am sure that we have come to the time when there is unity in God's church, and there must be unity and harmonious action in every part of the organization. No one should want to serve the congregation as elder unless he is fully in harmony with the work the Lord is now carrying on in the earth.

I therefore fully endorse the resolution and advise you to adopt it, and that you elect your servants in harmony therewith.

The Lord has given his people a blessed opportunity to serve him, and each one who loves Jehovah God will joyfully embrace that opportunity and participate in giving a notice of warning to Christendom and a testimony to the name of Jehovah.

Let all be of good courage and press on with the work, doing with their might what their gracious God has given them to do. Be assured of my love and best wishes to all.

Your brother and servant by His grace,
J. F. RUTHERFORD.

* * * *

MY DEAR BROTHER FINKEN:

It was not my privilege to attend the annual meeting of the Brooklyn company of Jehovah's witnesses, but I heard with much interest of the proceedings. I am particularly pleased with the fact that the company set a quota for the ensuing year of 400,000 volumes. I sincerely hope that you exceed that number, and this can be done if every one of the company appreciates the responsibility of being one of Jehovah's witnesses, and puts forth an earnest endeavor to meet that responsibility. Sometimes brethren miss a blessing by failing to do their part of the field witness work, and then if they should be denied further opportunities of service for the Lord, they feel keenly disappointed. The elder occupies a very important place in the congregation, and should be an example of the flock, and that includes activity in the field service in obedience to God's commandments. To be an elder in a company of Jehovah's witnesses would surely imply that one is not only in sympathy but actively participating in giving the testimony that Jesus Christ committed to the feet members. The mere fact that a brother has been an elder for a term of years is no argument in favor of his being continued in that position. The company of witnesses should select those who show a willingness and earnestness to serve in obedience to the Lord's commandments. The Lord said only those who bear the fruits of the kingdom shall be of the kingdom, and surely meant those who carry the life sustaining food that Jehovah is providing to the people for their well-being. It is always necessary and Scriptural that a good reason should exist for electing anyone to the position of elder.

May I say a word about territory? New York city is a very large territory, and it cannot be worked properly unless each one adheres closely to the assignment and does not attempt to work on territory outside of his assignment. Furthermore, the *Bulletin* gives specific instructions concerning the field service, and it is very important that this instruction be followed, not because it is a suggestion of man, but because everything in the Lord's organization must be done orderly.

It is gratifying to note that the Lord has so wonderfully blessed the company of pioneers within this city in the past few years. I regard this as a very important move especially for the city of New York. These faithful workers are denied many comforts that they might otherwise have, and this in order that they might participate every day in preaching the gospel of the kingdom. I will be pleased to have you convey my high appreciation and great love for the pioneers at the camp.

You will be pleased to know that the year just closed has been the greatest ever in giving the testimony. I sincerely hope that next year will be even greater, and the prospects are such.

Be assured of my love and best wishes, and kindly convey a like message to my brethren of the company in this city as you have opportunity. With much love and best wishes,

Your brother and servant by His grace,
J. F. RUTHERFORD.

"FAITHFUL AND OBEDIENT TODAY"

DEAR BRETHREN:

Enclosed find special report of *KW's* placed with the rulers during the *KW* witness.

I feel it would be an act of ingratitude not to express my appreciation of the great privilege of having a share in placing this important message in the hands of the rulers and the people.

We have succeeded, so far as we have been able to learn, in placing the *KW* in the hands of all the rulers in the territory assigned to us; and it has surely been a most joyful experience. It was not possible for us to work all the towns where these rulers were located; but we made special trips to find them, as we realized our responsibility in the placing of this warning message with them.

It was not an unusual experience to spend our last cent for gas; but we would work one or more small towns in our rounds, and thus have enough to go the next day. Our chief concern has been and is to seek first the kingdom; so we don't worry a minute about how we shall get by tomorrow. We seek to be faithful and obedient today. So tomorrow brings no regrets, just another day of joyful witnessing for Jehovah.

We have found the clergy very courteous. One or two refused to accept the book until we made them a present of it; and only one or two instances where we left it against their protest. The Catholic priests were especially nice, accepting the book without any protest or with little comment.

This service has given me increased zeal and greater confidence in Jehovah's promise to protect and provide for his witnesses.

Yours in joyful service,
MRS. LILLIAN SPERRY, *Pioneer.*

'A PEOPLE WHO PRAISE JEHOVAH'

DEAR BROTHER RUTHERFORD:

I am writing on behalf of the Rotherham (England) company of Jehovah's witnesses.

At our annual business meeting we unanimously adopted a resolution and decided to forward a copy to headquarters so that we might inform you that we whole-heartedly support the resolution adopted at Columbus.

As an outcome of recent political developments, the conditions of oppression and hardship in this country are getting worse, with the result that the people now need a message of hope more urgently than ever before. The clergy are losing the respect of decent people, since they urge the people to suffer further hardship imposed by the politicians at the behest of the bankers.

We are glad to be privileged to tell the sufferers that Christ's kingdom, a righteous government, is the only hope for suffering mankind. And we are filled with deep gratitude to our heavenly Father for giving us a name which clearly identifies us as representatives of Him who is supreme.

We are anticipating a happy time with the *Kingdom* booklet, as we feel that its message is most opportune. We are grateful for the reduction in the price of literature, and as we realize that this must mean real hard work in the factory, we express our thanks to all at headquarters for making this possible.

Finally, we thank our loving Father for the abundance of wholesome food we are receiving through *The Watchtower, Light,* and now *Vindication,* and we pray the Father's continued blessing upon your efforts to honor and praise his holy name.

H. BRADDOCK, *Secretary.*

* * *

RESOLUTION

As a company of people, fully consecrated to Jehovah God, assembled for our annual business meeting at Rotherham, England, October 4, 1931, we wish it to go on record that we unreservedly adopt the resolution made at the Columbus convention on July 26, 1931.

By the grace of the Lord Jesus Christ and of our heavenly Father, we joyfully receive and bear the name which the mouth of Jehovah God has named and given to us, to wit, Jehovah's witnesses.

We are resolved that we will be his true and faithful witnesses and bear the message of his great name and kingdom to the people of our locality in accordance with his commands, and, in order that we may be definitely identified as a people who honor and praise Jehovah God and who are devoted to him and to his service, we declare that henceforth we desire to be known as the Rotherham company of Jehovah's witnesses.

"ENLIGHTENING OUR PATHWAY"

DEAR BROTHER RUTHERFORD:

We, the Paterson (N.J.) company of Jehovah's witnesses, want you to know of our love for you and also our sincere appreciation to the Lord for the wondrous light which he is now causing to shine upon his people, enlightening our pathway and making very clear the course he has marked out for us to follow.

The books *Vindication* and *The Kingdom* have revealed to us with such amazing clearness the work which the Lord would have done at this time that we are determined to press the battle to the gate with greater vigor than we have ever before manifested. Words are indeed inadequate to express our joy in the Lord for the countless blessings which we have received through the columns of *The Watchtower* and other publications, also the visits we have received from the regional directors, who have all served to stimulate us to greater zeal and activity in the service of our King.

In closing, dear brother, we wish to assure you of our unending devotion to you and the cause which you are serving, and though the attacks of the "man of sin" class may grow more severe, it will only tend to deepen our love for you and increase our confidence in the Lord and his organization.

CONTINUE TO HONOR THE KING

DEAR BROTHER RUTHERFORD:

At the last monthly service convention which was held at Marengo, Illinois, a company of Jehovah's witnesses from Rockford, Freeport, Belvidere, Woodstock, Ashton, Rochelle and Marengo voted to send you this greeting of love.

We are happy that Jehovah God is now accomplishing in the earth a testimony of his purposes, and we rejoice to have a share in giving this witness for his name. At the convention above mentioned fifty-one workers gave 572 testimonies and left in the homes of the people 355 books and booklets.

We are in harmony with the kingdom work and wish to continue to honor the King.

TRUTH CLEARER TODAY

DEAR BROTHER RUTHERFORD.

The majority of the Toledo (Ohio) company were very fortunate in having the privilege of attending the Columbus convention and hearing you give to the world God's great message, "The Kingdom, the Hope of the World."

It was good also to share with others of his anointed the joy of receiving our new name, which we now unanimously acknowledge and accept. There now adorns the entrance of our meeting place, where all may see, "Toledo company of Jehovah's witnesses."

We also appreciate the enlightening articles now coming to us in *The Watchtower.* How much clearer is the truth today than prior to the coming of the Lord to his temple.

Grace be with you and all at Bethel.

"TAUGHT OF GOD"

DEAR BROTHER RUTHERFORD:

Many times during the past few years I have desired to write you. Since reading the article "Taught of God", in the November 1 *Watchtower,* I can refrain no longer.

There is much I might say about the children of Zion's being taught of God since the Lord came to Jehovah's temple. But to make a long story short, I will say that this article, "Taught of God," is beyond human wisdom and expresses my sentiments, especially the 19th paragraph. Please read it. Much Christian love.

Your brother in Zion,
J. B. WILLIAMS, *North Carolina.*

"FOUR HOURS EACH SUNDAY"

DEAR BROTHER RUTHERFORD:

There has just concluded, without a doubt, the most blessed and happy service convention ever arranged for and participated in by the Lord's people in and around Birmingham (England).

The outstanding honor and privilege was the distribution of the new booklet, *The Kingdom, the Hope of the World.*

With zeal and determination the booklets were placed in the homes of Birmingham's inhabitants during the Saturday and Sunday (October 17 and 18). Readily did the friends respond to the lengthened time for witnessing. At one session over 75 percent of the convention pledged themselves to regularly work four hours each Sunday, from now on.

With these remarks I am instructed to convey to you the following resolution, proposed before the largest gathering of any one meeting and unanimously supported:

"That this company of Jehovah's witnesses now assembled together in Birmingham do send and express our love to you, and our loyal cooperation with you and the Society in prosecuting the kingdom work to the honor and vindication of Jehovah's name.

"In thanksgiving to Jehovah we acknowledge with appreciation and deep gratitude the arrangements made in providing for us so wonderful a service convention, and we do hereby assure you of our joy in the service of the great Jehovah God.

"Additionally, we cannot omit to thank you, personally, for the suggested testimony to be used whilst placing the booklets; it worked so well."

As one who was privileged to share in such a glorious occasion, I joyfully carry out my instructions and sincerely subscribe myself

Your brother and fellow servant in Zion,
A. E. DENHAM, *Secretary.*

SERVICE APPOINTMENTS

T. E. BANKS

Monticello, Ga.	Feb.	2	Decatur, Ala.	Feb.	15, 16
Greshamville, Ga.	"	3	Chattanooga, Tenn.	"	17, 18
Athens, Ga.	"	4	Knoxville, Tenn.	"	20
Atlanta, Ga.	"	5, 6	Nashville, Tenn.	"	21
Auburn, Ala.	"	7, 8	Clarksville, Tenn.	"	22
Stroud, Ala.	"	9	Memphis, Tenn.	"	23, 24
Birmingham, Ala.	"	10, 11	Gilmore, Ark.	"	26
Columbus, Miss.	"	13	Holly Springs, Miss.	"	27
Bessemer, Ala.	"	14	Memphis, Tenn.	"	28, 29

T. E. BARKER

Kannapolis, N. C.	Feb.	1, 2	Stem, N. C.	Feb.	15
Charlotte, N. C.	"	3, 4	Raleigh, N. C.	"	16, 17
Winston-Salem, N. C.	"	6, 7	Wilson, N. C.	"	19, 20
Greensboro, N. C.	"	8, 9	Rocky Mount, N. C.	"	21, 22
High Point, N. C.	"	10, 11	Enfield, N. C.	"	23, 24
West Durham, N. C.	"	13	Scotland Neck, N. C.	"	26, 27
Chapel Hill, N. C.	"	14	Kinston, N. C.	"	28

R. H. BARBER

Bradford, Pa.	Feb.	2, 3	Mansfield, Ohio	Feb.	15, 16
Oil City, Pa.	"	4	Wapakoneta, Ohio	"	17
Erie, Pa.	"	5-7	Toledo, Ohio	"	19-21
Sharon, Pa.	"	8, 9	Fort Wayne, Ind.	"	22, 23
Youngstown, Ohio	"	10	Muncie, Ind.	"	24
Akron, Ohio	"	12-14	Indianapolis, Ind.	"	26-28

C. W. CUTFORTH

Victoria, B. C.	Feb.	5-7	Surrey, B. C.	Feb.	16, 17
Courtenay, B. C.	"	8	Chilliwack, B. C.	"	18, 19
Qualicum Beach, B. C.	"	9, 10	Matsqui, B. C.	"	20, 21
Nanaimo, B. C.	"	11	Penticton, B. C.	"	22, 23
Victoria, B. C.	"	13	Rock Creek, B. C.	"	24
Vancouver, B. C.	"	14	Trail, B. C.	"	26
N. Westminster, B. C.	"	15	Nelson, B. C.	"	27, 28

G. H. DRAPER

Mounds, Ill.	Feb.	3	Coulterville, Ill.	Feb.	14
Anna, Ill.	"	5	Dix, Ill.	"	15
Carbondale, Ill.	"	6	Salem, Ill.	"	16
De Soto, Ill.	"	7	Patoka, Ill.	"	17
White Ash, Ill.	"	8	Rinard, Ill.	"	19
West Frankfort, Ill.	"	9	Robinson, Ill.	"	20
Christopher, Ill.	"	10	Belleville, Ill.	"	21
Pinckneyville, Ill.	"	12	E. St. Louis, Ill.	"	22, 23
Swanwick, Ill.	"	13	St. Louis, Mo.	"	25-29

M. L. HERR

Princeton, Minn.	Feb.	1	Beltrami, Minn.	Feb.	16
Duluth, Minn.	"	2, 3	Detroit, Minn.	"	17
Proctor, Minn.	"	5-7	Aitkin, Minn	"	19
Two Harbors, Minn.	"	8	Kettle River, Minn.	"	20
Biwabik, Minn.	"	9	Glenwood, Minn.	"	21
Hibbing, Minn.	"	10	Evansville, Minn.	"	22
Grand Rapids, Minn.	"	12	Fergus Falls, Minn.	"	23
Shevlin, Minn.	"	13	Fargo, N. Dak.	"	25-27
Argyle, Minn.	"	14, 15	Kathryn, N. Dak.	"	28, 29

W. M. HERSEE

Niagara Falls, Ont.	Feb.	1, 2	Kinglake, Ont.	Feb.	15, 16
Dunnville, Ont.	"	3, 4	St. Thomas, Ont.	"	18
Caledonia, Ont.	"	5, 6	London, Ont.	"	19-21
Brantford, Ont.	"	7, 8	Chatham, Ont.	"	22, 23
Woodstock, Ont.	"	10	Wallaceburg, Ont.	"	25
Simcoe, Ont.	"	11, 12	Windsor, Ont.	"	26-28
Aylmer, Ont.	"	13, 14	Harrow, Ont.	Mar.	4

ANTON KOERBER

Connellsville, Pa.	Feb.	7	Brownsville, Pa.	Feb.	21, 22
Uniontown, Pa.	"	8	Monessen, Pa.	"	23
Nemacolin, Pa.	"	9, 10	Donora, Pa.	"	24
Adah, Pa.	"	11	Bentleyville, Pa.	"	25
Brave, Pa.	"	12	Washington, Pa.	"	26
Waynesburg, Pa.	"	13	Canonsburg, Pa.	"	27

LOUIS LARSON

Gillespie, Ill.	Feb.	2, 3	Kewanee, Ill.	Feb.	16
Alton, Ill.	"	4	Peru, Ill.	"	18, 19
Mattoon, Ill.	"	6, 7	Bloomington, Ill.	"	20
Sullivan, Ill.	"	8	Champaign, Ill.	"	21, 22
Decatur, Ill.	"	9, 10	Danville, Ill.	"	23
Atlanta, Ill.	"	12	Veedersburg, Ind.	"	24
Peoria, Ill.	"	13	Indianapolis, Ind.	"	26-29
Knoxville, Ill.	"	14, 15	Wingate, Ind.	Mar.	1

E. J. LUECK

Flint, Mich.	Feb.	2, 3	Toledo, Ohio	Feb.	19-21
Durand, Mich.	"	4	Royal Oak, Mich.	"	22
St. Johns, Mich.	"	6	Belleville, Mich.	"	23
Lansing, Mich.	"	7, 8	Rochester, Mich.	"	24
Jackson, Mich.	"	9, 10	Port Huron, Mich.	"	26, 27
Ann Arbor, Mich.	"	12, 13	Osseo, Mich.	"	28
Detroit, Mich.	"	14, 15	Bronson, Mich.	"	29

A. H. MACMILLAN

Oakland, Calif.	Feb.	2	San Diego, Calif.	Feb.	16, 17
San Francisco, Calif.	"	4	Phoenix, Ariz.	"	19-21
Santa Barbara, Calif.	"	5-7	El Paso, Tex.	"	22, 23
Los Angeles, Calif.	"	12, 13	Albuquerque, N. Mex.	"	26-28

G. Y. M'CORMICK

Neola, Iowa	Feb.	2	Hampton, Iowa	Feb.	16
Atlantic, Iowa	"	3	Elma, Iowa	"	17
Coon Rapids, Iowa	"	5	Alton, Iowa	"	19
Boone, Iowa	"	6	Sioux City, Iowa	"	20, 21
Des Moines, Iowa	"	7, 8	River Sioux, Iowa	"	22
Hartford, Iowa	"	9	Hawarden, Iowa	"	23
Iowa Falls, Iowa	"	10	Inwood, Iowa	"	24
Waterloo, Iowa	"	12, 13	Davis, S. Dak.	"	26
Jesup, Iowa	"	14	Utica, S. Dak.	"	27
Tripoli, Iowa	"	15	Scotland, S. Dak.	"	28

J. C. RAINBOW

Monticello, Ga.	Feb.	1	Columbia, S. C.	Feb.	14, 15
Eastman, Ga.	"	2	Mt. Pleasant, S. C.	"	16
Glenville, Ga.	"	3	Cope, S. C.	"	17
Taylors Creek, Ga.	"	5	Greenville, S. C.	"	19
Savannah, Ga.	"	6, 7	Greer, S. C.	"	20
Clyo, Ga.	"	8	Spartanburg, S. C.	"	21
Swainsboro, Ga.	"	9	Gaffney, S. C.	"	22
Waynesboro, Ga.	"	10	Shelby, N. C.	"	23
Augusta, Ga.	"	12	Hendersonville, N. C.	"	24
Leesville, S. C.	"	13	Asheville, N. C.	"	26-28

W. P. STRONG

Erie, Pa.	Feb.	5-9	Bradford, Pa.	Feb.	26, 27
Akron, Ohio	"	11-14	Olean, N. Y.	"	28
Cambridge Sp'gs, Pa.	"	15, 16	Cuba, N. Y.	"	29
Meadville, Pa.	"	17, 18	Onoville, N. Y.	Mar.	1
Oil City, Pa.	"	20, 21	Jamestown, N. Y.	"	2, 3
Titusville, Pa.	"	22	Westfield, N. Y.	"	5
Warren, Pa.	"	23, 24	Buffalo, N. Y.	"	6-9

W. J. THORN

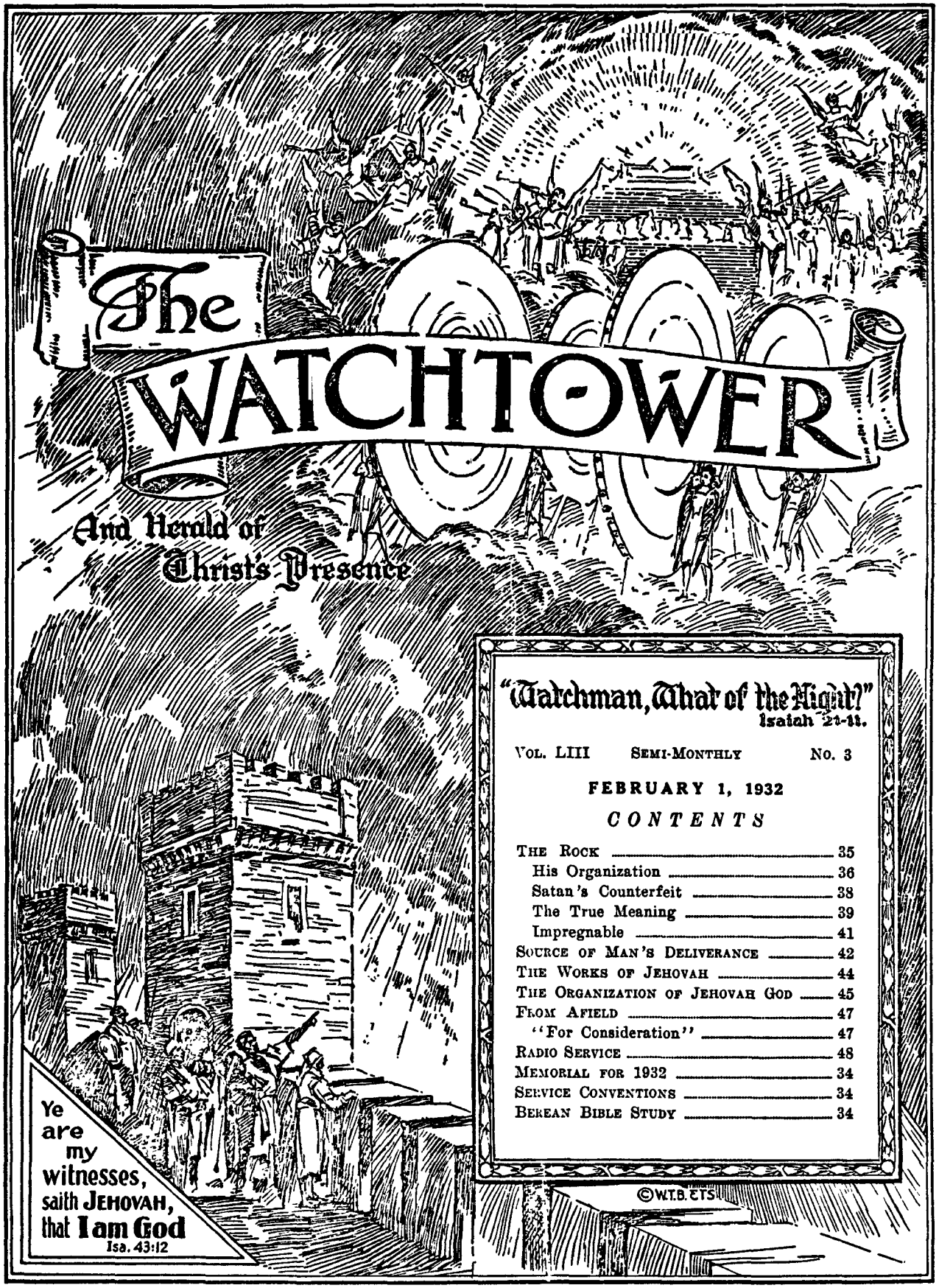
Shawnee, Ohio	Feb.	1, 2	Charleston, W. Va.	Feb.	19
Dresden, Ohio	"	3	Southside, W. Va.	"	20
Newark, Ohio	"	5, 6	Elk View, W. Va.	"	21
Columbus, Ohio	"	7, 8	Gallagher, W. Va.	"	22
Chillicothe, Ohio	"	9	Edmond, W. Va.	"	23
Portsmouth, Ohio	"	10, 11	Mt. Lookout, W. Va.	"	24
Ashland, Ky.	"	12, 13	Beckley, W. Va.	"	25, 27
Catlettsburg, Ky.	"	14, 15	Lost Creek, W. Va.	"	29
Huntington, W. Va.	"	16, 17	Clarksburg, W. Va.	Mar.	1, 2

S. H. TOUTJIAN

San Jose, Calif.	Feb.	2, 3	Globe, Ariz.	Feb.	23, 24
Santa Barbara, Calif.	"	5-8	Tucson, Ariz.	"	26, 27
Los Angeles, Calif.	"	10-17	Yuma, Ariz.	"	28, 29
Phoenix, Ariz.	"	19-22	El Centro, Calif.	Mar.	1, 2

J. C. WATT

Limon, Colo.	Feb.	1	Springer, N. Mex.	Feb.	12, 13
Grand Junction, Colo.	"	3, 4	Santa Fe, N. Mex.	"	14, 15
Paonia, Colo.	"	5	Arroyo Hondo, N. Mex.	"	16, 17
Pueblo, Colo.	"	7, 8	Albuquerque, N. Mex.	"	19-28
Trinidad, Colo.	"	9, 10	Trinidad, Colo.	Feb.	29-Mar. 1



"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LIII SEMI-MONTHLY NO. 3

FEBRUARY 1, 1932

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

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OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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

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MEMORIAL FOR 1932

The time for the Memorial feast this year is Sunday, March 20, after 6:00 p.m. The next issue of *The Watchtower* will contain a detailed explanation of the Memorial. This advance information as to the proper date for 1932 is given so that the brethren in the remote places of the earth may all join in the celebration at that time. As usual, we should be pleased to receive a report of the number participating. Company secretaries in the United States will kindly send information direct to the Brooklyn office; those in other countries, to the offices of the local branch managers.

SERVICE CONVENTIONS

(*In each instance, address of company service director is given.*)

Erie, Pa. Feb. 5-7
Ernest C. Bruce, 626 E. 6th St.

Santa Barbara, Calif. Feb. 5-7
I. L. Beaulieu, 610 W. Micheltoreno St.

Akron, Ohio Feb. 12-14
W. G. Reese, 2561 Front St., Cuyahoga Falls, Ohio

Los Angeles, Calif. Feb. 12-14
C. V. Knemeyer, 3345 Fernwood St., Lynwood, Calif.

Toledo, Ohio Feb. 19-21
C. C. Hudson, 922 E. Broadway

Phoenix, Ariz. Feb. 19-21
John A. Peterson, 1216 E. Indian School Rd.

Albuquerque, N. Mex. Feb. 26-28
W. G. Painter, 1901 South High, R. 3

Indianapolis, Ind. Feb. 26-28
O. H. Hackemeyer, 3403 Ralston Av.

BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Know Jehovah"

Issue of January 1, 1932

Week beginning March 6 . . . . . ¶ 1-11
Week beginning March 13 . . . . . ¶ 12-21

"Faint-hearted or Faithful"

Issue of January 15, 1932

Week beginning March 20 . . . . . ¶ 1-14
Week beginning March 27 . . . . . ¶ 15-28

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII FEBRUARY 1, 1932 NO. 3

THE ROCK

"Fear ye not, neither be afraid: have I not declared unto thee of old, and showed it? and ye are my witnesses. Is there a God besides me? yea, there is no Rock; I know not any."—Isa. 44:8, A.R.V.

JEHOVAH must from henceforth be made known to his creatures. For many centuries his name has been pushed on the side and a very few amongst men have known him. Even those who have been devoted to God since the days of the apostles have given more consideration to Christ Jesus the Son than to Jehovah the Father. Manifestly, Satan the enemy succeeded in a measure in turning the attention of the true followers of Christ away from God by inducing them to worship the Son to the exclusion of Jehovah. Jesus had told his disciples that they who obtain life must know Jehovah the Father, and Christ Jesus the Son; but after the days of the apostles men were quickly caused to ignore Jehovah. (John 17:3) Another step and the adversary had men worshiping imperfect men and praying even to women to the exclusion of God and Christ Jesus. True, many pronounced the name of God and of Christ, but they gave their honor to the man. In these last days Jehovah has revealed himself more fully to his anointed sons on earth, and now it is their duty to bear testimony that Jehovah is God and besides him there is none other. They must give consideration to the Scriptures and then use their knowledge wisely by telling others that Jehovah is the Supreme One and that Christ Jesus is the Chief One of Jehovah's eternal organization.

[2] In many places of the Bible mention is made of a great Rock. The word used to translate "rock" means a great cliff or mass of rock. In the work of creation the great Creator brought forth mountains before the soil was formed, and therefore the mountains were composed of a great mass of rock. Sometimes the word 'mountains' is applied to an entire range of mountains. Jehovah is the great Rock of Eternity. The mountain of rock is not only symbolic of Jehovah himself, but also symbolic of his universal organization. Consideration of some proof texts will be profitable in this study. In Deuteronomy Moses wrote: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Because I will publish the name of the Lord; ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he."—Deut. 32:1, 3, 4.

[3] Jehovah told the Israelites that he had brought them forth as his people and that they had forsaken him for others. "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." (Deut. 32:18) This is further supported by the words at 1 Samuel 2:2, *A.R.V.*: "There is none holy as Jehovah; for there is none besides thee: neither is there any rock like our God."

[4] Jehovah is the source of life. Salvation from the enemy is provided by Jehovah. He is the refuge and fortress for those who fully trust in him. When Jehovah had delivered David from the cruel hand of Saul, who represented the enemy Satan and his wicked organization, the spirit of the Lord moved David to write: "I love thee, O Jehovah, my strength. Jehovah is my rock, and my fortress, and my deliverer; my God, my rock, in whom I will take refuge; my shield, and the horn of my salvation, my high tower. I will call upon Jehovah, who is worthy to be praised: so shall I be saved from mine enemies." (Ps. 18:1-3, *A.R.V.*) David there spoke prophetically of the protection and deliverance from the enemy which Jehovah has provided for his people in the last days, where we now are, and when Satan the enemy is making war against those who keep the commandments of God and to whom is committed the testimony of Jesus Christ. The prophet, further speaking concerning the great servant of Jehovah, of whom the anointed now on earth are privileged to be a part, and referring to the time when the battle is approaching, says: "For who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms. The Lord liveth: and blessed be my rock; and let the God of my salvation be exalted. It is God that avengeth me, and subdueth the people under me. Therefore will I give thanks unto thee, O Lord, among the [nations], and

sing praises unto thy name."–Ps. 18:31-34, 46, 47, 49.

5 Among the last words that the Prophet David wrote were these: "The spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." (2 Sam. 23:2, 3) In all these texts it will be observed that Jehovah is referred to as the great Rock.

6 The Scriptures show that in these last days Jehovah would enlighten his people concerning himself more fully than heretofore. This he has done in harmony with his promise. In the following texts Jehovah reveals himself as the Rock and fortress, the shield and protection provided for those who are devoted to him. "For in the day of trouble he will keep me secretly in his pavilion: in the covert of his tabernacle will he hide me; he will lift me up upon a rock." (Ps. 27:5, *A.R.V.*) "Unto thee, O Jehovah, will I call: my rock, be not thou deaf unto me; lest, if thou be silent unto me, I become like them that go down into the pit." (28:1, *A.R.V.*) "For thou art my rock and my fortress; therefore for thy name's sake lead me and guide me." (31:3, *A.R.V.*) "My soul waiteth in silence for God only: from him cometh my salvation. He only is my rock and my salvation: he is my high tower; I shall not be greatly moved. He only is my rock and my salvation: he is my high tower; I shall not be moved. With God is my salvation and my glory: the rock of my strength, and my refuge, is in God."—62:1, 2, 6, 7, *A.R.V.*

7 Furthermore, God's children by his woman, and who therefore form a part of his "servant", must in these last days show forth the righteousness of Jehovah by bearing testimony of him. These must know that Jehovah is the great Rock and make this known to others. "They are planted in the house of Jehovah; they shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be full of sap and green: to show that Jehovah is upright; he is my rock, and there is no unrighteousness in him." (Ps. 92:13-15, *A.R.V.*) Verse fourteen last above quoted refers to the mature followers of Christ Jesus as full of vigor and life, actively representing Jehovah God. With confidence his anointed, who continue faithful to their covenant and commission, in the language of God's prophet speak of their deliverance from the enemy by their great Rock and say: "They gather themselves together against the soul of the righteous, and condemn the innocent blood. But Jehovah hath been my high tower, and my God the rock of my refuge. And he hath brought upon them their own iniquity, and will cut them off in their own wickedness; Jehovah our God will cut them off." (Ps. 94:21-23, *A.R.V.*) These faithful ones praise their Rock, and thus they sing: "Oh come, let us sing unto Jehovah; let us make a joyful noise to the rock of our salvation."—Ps. 95:1, *A.R.V.*

8 The fact that Jehovah in our day has brought to the attention of his anointed ones that he is the mighty Rock is further circumstantial proof that we are now in the last days and that the faithful sons of God must now be his witnesses in the earth and declare his name and his works to others. The time has come when mankind must know that Jehovah is God. Only the anointed who are Jehovah's witnesses will now refrain from the worship of men and will magnify the name of Jehovah God, making known to the people that he is the only true and almighty One. The Most High now speaks to his faithful ones through his prophet and says: "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I established the ancient people? and the things that are coming, and that shall come to pass, let them declare. Fear ye not, neither be afraid: have I not declared unto thee of old, and showed it? and ye are my witnesses. Is there a God besides me? yea, there is no Rock; I know not any."—Isa. 44:6-8, *A.R.V.*

9 The words of the prophet here show that the time has come to settle the great issue that has been pending for centuries, and therefore the time when all creation must know that Jehovah is the great God and that there is no Rock besides him.

HIS ORGANIZATION

10 All the creation of Jehovah God is perfect and orderly, and his universal organization, symbolized by the great rock or mountain range composed of a mass of rock, is now by him brought in a forceful way to the attention of his people. He refers to the foundations of his great organization as the "mountains". "His foundation is in the holy mountains." (Ps. 87:1) This means that his universal organization is as solid and eternal as the mountain ranges. Lucifer at one time was a part of God's organization; but he rebelled and became God's enemy, and God cast him out of his organization, and he (Satan) then built an organization in opposition to that of Jehovah. (Ezek. 28:16-19) Satan's organization is pictured or symbolized by Egypt. God's chosen people were residing in Egypt, and the Egyptian ruler as Satan's representative greatly oppressed them. Moses was chosen by Jehovah to deliver his people out of Egypt and lead them into a place of safety. Jehovah spoke to Moses in Mount Horeb, which is called "the mount of God". (Ex. 3:1, 12; 1 Ki. 19:8) Jehovah told Moses that his chosen people must be brought out of Egypt (Satan's organization) and that they should come and worship Jehovah "upon this mountain". This is proof that Mount Horeb was a symbol of God's organization and meant that God's people must leave Satan's organization and come and worship Jehovah, if they would live. It was there at

Mount Horeb that God confirmed a covenant with the Israelites; and the New Testament bears testimony to the fact that the mountain pictures Jehovah's organization or government. (Heb. 12:24-29) In further support of this it is written: "And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased."—Ps. 78:54.

[11] The Scriptures then show that Jehovah God takes out from his universal organization a "seed" that becomes the chief part or capital of his organization. It is an organization within itself, but is exalted above all other parts of Jehovah's organization. By his prophet he says: "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there."—Isa. 65:9.

[12] This high or capital part of the great organization of Jehovah is symbolized by Mount Zion wherein Jehovah dwells and to which he brings men that they might be reconciled to him. "Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt." (Ps. 74:2) "In Judah is God known; his name is great in Israel. In Salem also is his tabernacle, and his dwellingplace in Zion." (Ps. 76:1, 2) "For the Lord hath chosen Zion; he hath desired it for his habitation." (Ps. 132:13) Christ Jesus has always been the Chief One of Jehovah's universal organization and by him Jehovah caused all things to be created that have been created. Jehovah by his prophet announced his purpose to create an organization specifically for his beloved Son, which becomes the capital or ruling part over all of his organization. In other words, Jehovah distinguishes his Son and honors him with a specific creation of which he is the Head and which has rule, as Jehovah's representative, over all creation.

[13] God caused his prophet Daniel to prophesy concerning Satan's organization, mentioning it under the figure or symbol of a terrible image. At the same time this prophecy discloses 'a stone cut out of the mountain without hands and which breaks in pieces' and destroys that terrible image. That Stone and mighty Rock, which is the express image of the Rock Eternal, is Christ Jesus, God's anointed King. This is the 'seed of promise'. To "cut out" means to bring forth something new. This Jehovah God does by taking out from his universal organization (symbolized by the mountain or great Rock) a solid Rock, which grows and becomes a great mountain and fills the whole earth. (Dan. 2:34-45) That which is taken out of the mass of rock or mountain must of necessity be rock or stone, hence the name "stone" mentioned by the prophet Daniel applies specifically to Christ the King. The cutting out or taking out is not done by hands, but by the will of God. Jehovah purposed it, and he has brought it to pass. The Scriptures disclose the mode of procedure employed by Jehovah in cutting out this Stone from the mountain. He sent his beloved Son Jesus to earth to redeem mankind from death. At the time that Jesus appeared at the Jordan for baptism Jehovah brought him forth and acknowledged him as his beloved Son in whom he was well pleased. Shortly thereafter he anointed Christ Jesus as the Ruler of the world. Christ Jesus there became "The Seed" which Jehovah had caused his prophet to declare should inherit his mountain or become the Ruler of the world and the Head of his great organization; as it is written by the prophet: "An inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there." (Isa. 65:9) At the time of the anointing of Christ Jesus as King, he was then that 'Stone cut out of the mountain without hands'.

[14] Jehovah then caused Jesus Christ to be presented to the Israelites, who were his covenant people. He preached to them exclusively for more than three years concerning the kingdom of God, and then in the prescribed form he presented himself to them as King. This he did near the conclusion of his earthly ministry, and at that time he had been severely tried by the wicked works of the Devil. When he rode into Jerusalem on the ass and presented himself as King, that was the laying of the Stone in Zion which is God's organization. It was not the complete laying of the Stone, but the miniature laying, the greater taking place later. Concerning this God's prophet wrote: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." (Isa. 28:16) The Israelites there rejected Christ Jesus and caused him to be crucified. By his death the ransom price for man was provided. The death of Christ Jesus did not at all nullify the laying of The Stone in miniature. It was God's purpose to later complete the laying of this great Stone, and which has been done.

[15] Jehovah raised up Christ Jesus out of death and exalted him to heaven but did not at that time set him upon the throne of authority. Later he told him that he must wait until the time to make the enemy his footstool. (Ps. 110:1) That period of waiting ended in 1914, and it was then that the prophecy was fulfilled, to wit: "Yet have I set my king upon my holy hill of Zion." (Ps. 2:6) It was there and at that time that 'The Stone cut out of the mountain of God without hands' began his rule as King. Now this mighty King speaks and announces the decree or judicial determination of Jehovah which had been previously written, to wit: "I will tell of the decree: Jehovah said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:7, 8,

A.R.V.) This prophecy spoken by David corresponds exactly with that of Daniel concerning the cutting out of the Stone from the mountain and its ruling the whole world. Immediately following the time of the beginning of Christ Jesus' rule a war began in heaven, which war resulted in a victory for Christ and the defeating and casting of Satan out of heaven. (Rev. 12:7-10) Then this mighty Rock or Stone, the express image of the Rock Eternal, appeared at the temple of the Rock Eternal for judgment. At the same time earth's rightful Ruler appeared himself as King to all the world that called upon his name. The nations called "Christendom" were in an implied covenant to do the will of God, because of their own course of action. All the truly consecrated on earth were in a covenant to do the will of God, looking for the kingdom. Jehovah God's sending his beloved Son, the great King and Judge, to his temple for judgment, and the presenting of him as King, was the laying of the Stone in Zion in completion. That Stone was then rejected by Christendom and many who professed to be Christ's, even as the prophet had foretold and as the Jews had rejected Christ Jesus. Thus was fulfilled the prophecy: "And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem." (Isa. 8:14) This mighty Rock, earth's rightful King, and which Jehovah The Rock Eternal had taken out from his "mountain", then and there became the sanctuary to those found faithful at the beginning of judgment, and also became "a rock of offence" to the hypocrites and selfish ones who had taken the name of Christ. The hypocrisy and selfishness of these made them easy victims to be entrapped by Satan; and their rejection of Christ, The Stone, the great King, and of his kingdom, caused them to stumble and fall, to be ensnared and broken. The Jews stumbled and fell in A.D. 33. The professed followers of Christ stumbled and fell in A.D. 1918. Following the stumbling of the Jews Jerusalem was completely destroyed. It is certain that Christendom will be completely destroyed in the very near future. It is only recently that God's people have come to an understanding of the meaning of the term "The Rock" and of the 'Rock cut out of the mountain without hands'; and the hiding of these truths for so long a time has been due to the wicked influence that Satan has exercised over the minds of men.

SATAN'S COUNTERFEIT

[16] Satan is the most wily of foes. His cunning and sagacity are unsurpassed. He is unscrupulous and wicked to the superlative degree. He has used false teachers to induce millions of persons who were seeking life to believe that the Apostle Peter is the foundation of the church of God and that the numerous imperfect men who have been exalted to the place of pope of the Roman heirarchy are the successors of Peter in office, and that therefore the pope has primary authority over the church and the sole power to interpret the Scriptures. This counterfeit thing Satan has builded by his cunning and sagacity, fraud and deceit, for the very purpose of blinding the people to the truth. Thus Satan has turned millions of unfortunate creatures away from God and led them into blasphemy and the worship of men. As a basis for this wrongful claim, and as a bait to induce the people to give worshipful support to imperfect men, the agents of Satan have employed the words of Jesus as follows, to wit: "And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it. 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. 16:18, 19.

[17] As proof that these words of Christ Jesus have been woefully misused and the name of God and Christ blasphemed the following is cited. Cardinal Gibbons, a very noted man in the papal church, wrote a book entitled *Faith of Our Fathers.* Commenting on the above text this learned gentleman, in his book, at pages ninety-two and following, says: "Here we find Peter confessing the divinity of Christ, and in reward for that confession he is honored with the promise of the primacy. . . . The Catholic church teaches also that our Lord conferred upon Saint Peter the first place of honor and jurisdiction of the government of his holy church, and that the same spiritual supremacy has always resided in the popes or bishops of Rome as being the successors of Saint Peter. Consequently to be true followers of Christ Jesus all Christians, both among the clergy and the laity, must be in communion with the See of Rome, where Peter rules in the person of his successor. . . . To my mind the New Testament establishes no doctrine unless it satisfies every candid reader that our Lord gave plenipotentiary powers to Peter to govern the whole church."

[18] Blasphemy is properly defined as offering indignity to Jehovah God by claiming for a creature the attributes and authority that belong exclusively to the Lord. The claim that the Lord conferred upon Peter the first place of honor and jurisdiction for the government of the whole church, and conferred upon Peter plenipotentiary powers, and that the popes are the divinely arranged successors of Peter, and that all true Christians must be in communion with the See of Rome, constitutes the very worst kind of blasphemy. It is easy to be seen that the false claim originated with the Devil, whose purpose was and is to induce mankind to worship creatures in order to divert their attention and worship from Jehovah God the great Creator. This has been one of the most

subtle schemes by which Satan has led millions into darkness; but it seems that the time has come when many of these now shall have an opportunity to see the light, learn the truth, and take their stand on the side of Jehovah God and give honor and worship to Him to whom honor and worship are due. They must come to know that Jehovah is God. It is important therefore for God's witnesses to have this matter clearly in mind that they may be able to teach others who want to know the truth, because Jehovah's witnesses are now made leaders of the people.—Isa. 55:4.

[19] Jehovah God is supreme over the church which is his. It is "the church of the living God". (1 Tim. 3:15) Jehovah God made Christ Jesus the Head over the church, which is his body. (Eph. 1:17-23) Jehovah God laid Christ Jesus as the foundation or chief corner Stone of the church, and the whole structure is God's building. (1 Cor. 3:9-11) In the context above cited the apostle declares that "other foundation can no man lay than that is laid, which is Christ Jesus". Jehovah God sets the members in the body as it pleases him, because it is his building and his organization hewn out from his great Rock, which is his eternal organization.—1 Cor. 12:18; Isa. 51:1.

[20] The keys which the Lord stated to Peter that he would give him, and which he did give him afterwards, were the keys of knowledge concerning the royal family of heaven, or the elect organization of Jehovah. It was the privilege given to Peter of receiving this knowledge by the power of the spirit of God and then to unlock or make known the mystery of Christ to others. The very language of the text shows there were two keys. The first key he used at Pentecost, when, under the power of the holy spirit, Peter made known to the Jews the mystery of the kingdom of God, showing that Christ is the Head and the foundation. The second key Peter used to unlock and make known the same great truths to the Gentiles, when he was sent to Cornelius. (Acts 2:14-40; 10:1-44) How would it be possible for anyone to be the successor of Peter in this or any other work that was assigned exclusively to him? The fact that the Lord gave Peter this privilege and Peter did the work under the power and direction of the holy spirit, finished and completed it, conclusively proves that Peter could not have a successor. The claim, therefore, that Peter is the foundation stone of the church and is given primary authority over the church, and that the popes are his successors, is entirely false and blasphemous. In order to maintain this false and blasphemous claim it was necessary for Satan to induce the people to believe that this referred to Peter, when he said, "Upon this [stone] I will build my church."

[21] Nor is it correct to say that it was the truth declared by Peter concerning Christ the Son of God upon which the church is built. It was much more than merely a declaration of truth. Whatsoever Peter uttered on that occasion he uttered by the power of the spirit of God. Jesus was giving instruction to his disciples and had warned them to beware of the doctrines of the Pharisees. Then he propounded to all of his disciples this question: "Whom do men say that I . . . am?" Their answers to him were: 'Some say you are Jeremiah; and some, Elijah; some say you are others.' Then Jesus propounded this further question to them: 'But who do ye say that I am?' The pronoun "ye" in the solemn form here shows that Jesus spoke to the disciples collectively and did not direct his question specifically to Peter. Probably some of the others answered. Peter's answer was this: "Thou art the Christ, the Son of the living God." The substance of the reply of Jesus to Peter's statement was this: 'Peter, no man told you that, but my Father in heaven revealed unto you this truth.' There is not anything in the language of Jesus to indicate that he conferred any power whatsoever upon Peter except the privilege and power of unlocking the mystery of the kingdom of heaven to the Jews and to the Gentiles and the declaration of Jesus that this would be confirmed in heaven.

THE TRUE MEANING

[22] What, then, did Jesus mean to convey to the mind of Peter and to others of his disciples present concerning the Stone, when he used the words "Upon this [stone] I will build my church"? We must assume that the disciples were familiar with what Moses and the prophets had written, because it was incumbent upon them to learn the text of the Scriptures, and, furthermore, Jesus had been instructing them for some time. After receiving the holy spirit these faithful men bore testimony which shows what Jesus did mean. Moses and the prophets had written that Jehovah God is the Eternal Rock besides whom there is none other. Repeatedly in the Scriptures God had caused to be written that he would send a Seed, which Seed should rule the whole world. By his prophet Daniel he had told that he would cut out of his great mass of rock, his mountain, a Stone, which Stone should grow and rule the whole world. The Seed and the 'Stone cut out of the mountain without hands' were one and the same. At the time of the conversation between Jesus and his disciples that Stone had already been cut out of God's universal organization, because Jesus at that time was the anointed King. Necessarily Jesus would have in mind these prophetic statements written in the Scriptures at the time he made the statement to his disciples. Jesus, therefore, said to his disciples, in substance: 'I am that great promised Stone, because my Father in heaven sent me and he has anointed me as King and has made me the foundation and Chief One of his royal family; and upon myself, as the anointed King of Jehovah God, I will build my church which

is my body. These shall constitute the kingdom, and the gates of hell shall not prevail against it.' While he was with his disciples on earth Jesus further said to them: 'My Father has made a covenant with me to give me the kingdom; and now I invite you into the covenant, that you may share the kingdom with me and become a part of it.' (Luke 22:28-30) Therefore it was not any declaration of truth that Peter made that constituted the foundation upon which the church was to be built; and certain it is that Peter himself was not referred to as being that Stone, even though Peter's name signifies 'a sharp piece of stone'. Jehovah God's beloved Son, then the anointed King, was the great Stone that had been cut out or taken out of Jehovah's universal organization, symbolized by his rock mountain, and that Jehovah had made the foundation of the church; and to that Stone thus taken out Jesus referred, when he said: "Upon this rock I will build my church." Since he made no reference to Peter, it would be utterly impossible for him to have any reference to the popes of Rome.

[23] Jesus sent his disciples into the land to be his witnesses, and at least two of them gave testimony as to the true meaning of the words of Jesus concerning the Rock, and this shows what was the understanding of Peter as well as the others. Doubtless Jesus uttered many words of instruction to his disciples, the true meaning of which they could not have until after receiving the holy spirit. Shortly after receiving the holy spirit Peter delivered his testimony. Before the rulers of Jerusalem Peter testified concerning the power by which he was then doing good, and in this testimony he named Christ Jesus the anointed One as the great Stone. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner." (Acts 4:10, 11) Peter did not claim to be the foundation or chief one in the church. He could not so testify, because his testimony would then have been false. He did testify that all the body members of the church are living stones built up into the royal house. "If ye have tasted that the Lord is gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be put to shame. For you therefore that believe is the preciousness: but for such as disbelieve, The stone which the builders rejected, the same was made the head of the corner; and, A stone of stumbling, and a rock of offense; for they stumble at the word, being disobedient: whereunto also they were appointed."—1 Pet. 2:3-8, *A. R. V.*

[24] In the testimony of Peter last above quoted he quotes from the Prophet Isaiah; and since he said that God had selected this Chief Corner Stone, we must assume that Peter had in mind the words of Moses and of Daniel, that Jehovah is the Rock Eternal, and that he had taken out from his universal organization this Chief Stone to be the foundation and the Head of his own organization, which should be the capital of God's universal organization and which shall rule the world. God and Christ are one, as Jesus declared, and the body members are likewise one in organization, and therefore are called 'living stones' built up into God's building, and which constitutes his royal family. The testimony of Peter supported by the prophets brands the claim of the papacy as a blasphemous falsehood created and brought forth by the fertile liar Satan and promulgated for the purpose of turning the people away from Jehovah God and blinding them to the truth.

[25] Paul, another witness for the Lord, testified that Jehovah God laid Christ Jesus as the chief foundation Stone in the building of his royal house, the church, and which shall rule the world. His testimony shows that Christ Jesus has supremacy in the church. (Eph. 1:22, 23; 5:23; Col. 1:18) Paul also quotes the Prophet Isaiah to show that Christ Jesus is the chief Corner Stone of God's capital organization. (Rom. 9:33) Further, Paul testified: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." (Eph. 2:19-22) These two inspired witnesses of Jehovah fully corroborate the words uttered by Jesus to his disciples, that Christ himself is the foundation Rock upon which is builded the church. The apostles are pillars and living stones in that structure, and now all the living stones are being gathered together and made a part of the building which belongs to God.

[26] The papal organization boasts of being the strongest in Christendom in membership and in power; but what a deceived and blinded multitude it is! The strongest amongst men have been inveigled into this masterpiece of the Devil, and these have been used as instruments to blind many millions who really have a desire to see righteousness established in the earth.

[27] But now the time has come when the people must know the truth. It is the time of judgment, and the decree written against Christendom shall shortly be enforced, and then, as Jehovah declares, "they shall know that I am God." The Eternal Rock has laid

in completion his precious Stone in Zion, and now the mighty Christ Jesus is proceeding with his judgment upon the nations. Concerning this time Jehovah's prophet wrote: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa. 28:17) The clear and indisputable truths are here symbolized by hail, and which truths are now being hurled at the enemy; and soon all hiding places of lies shall be exposed, and blindness that is upon mankind shall be swept away before the ever rising flood of truth. The people must know that Jehovah is God. He is the Rock Eternal.

IMPREGNABLE

[28] At the same time that Jesus told his disciples that he was the solid Rock upon which his church shall be built he also said: "And the gates of hell shall not prevail against it." Satan has long had the power of death and has sent millions into hell, or the tomb, the condition of death. (Heb. 2:14) For centuries the Devil has used every known fraudulent scheme and device to turn the people away from God and Christ and to destroy God's anointed. Now Jehovah has set his King upon the top of his holy mountain and made him the Chief One of his organization. To this mighty mountain or citadel of God Satan now is gathering all of his forces to engage in the great and final battle of Armageddon. Christ Jesus and the 144,000 are gathered together to the Mount of God; that is to say, Christ and his resurrected body members are in heavenly glory in that organization, and the anointed members on earth are his representatives and witnesses here. We are now in the last days, and God's great Stone is exalted above all the nations and preparation for the great battle of the day of God Almighty proceeds. Before that battle breaks in all of its fury, however, Jehovah God would have the people told of certain great truths. He first calls the attention of his faithful ones, the true followers of Christ Jesus, to these truths and gives them a clear understanding thereof. To these is committed the testimony of Jesus Christ, and it is their privilege and duty to deliver this testimony. To these Jehovah now says: 'You are my witnesses that I am God. You must bear testimony to the truth and against the enemy organization until the land is utterly made desolate.' (Isa. 43:10-12; 44:8; 6:9-12) The remnant now on earth must carry this testimony of truth to the people.

[29] Among the truths of first importance that the witnesses of Jehovah must first learn and then tell to others are these: Jehovah is the Eternal Rock that can never be shaken; Jehovah and his organization are the impregnable fortress that the enemy can never successfully assault; out from this eternal organization Jehovah has cut The Stone, which is the Head and foundation upon which the church or kingdom class is builded; and the truth of and concerning the kingdom must now be told to the people. The fraudulent system of papacy has long been the refuge or hiding place of the lies concerning The Rock. The papal organization is one of the strong battering-rams employed by the Devil to assault the fortress of the Lord, but it can never prevail against that impregnable stronghold. The Lord will now use his mighty truth to sweep away the refuge of lies and make known the truth to the people. The "feet" of Christ, the chief Rock, and who are living stones, are now above the kingdoms of this world; but they fear neither man nor devil, because they are standing upon the everlasting foundation. As the prophet declares, they together lift up the voice and sing the song of praise to the name of Jehovah, bringing to the attention of the people the message of salvation and telling the people that God's kingdom is at hand.—Isa. 52:7, 8.

[30] Considered from every viewpoint, the kingdom of Jehovah is the pinnacle of his creation because by and through it the name and Word of The Rock Eternal will be vindicated. That kingdom is now here and has begun to function. The enemy has assembled all of his power against it, but it is impossible for the combined forces of the wicked one to prevail against that kingdom. The mighty Rock, cut out from The Rock Eternal, soon will dash to pieces Satan's forces, and his kingdom supreme shall stand forever. (Dan. 2:44) The kingdom of God under Christ is built upon the solid foundation Stone; it is anchored for ever in the Rock Eternal. The other stones are built up and form a part of the royal family, and these are secure because in the secret place of the Most High and free from all harm. Jehovah will now give to his faithful servant class a knowledge of these facts, and he lays upon such the duty to diligently make known these truths to the peoples of earth and to tell them in particular that there is no Rock besides Jehovah God and that his kingdom will vindicate his name, lift the burdens from the people that have so long weighed them down, and lead them into the way of life everlasting, and that his kingdom, being impregnable and righteous, shall stand forever to his honor and glory.

QUESTIONS FOR BEREAN STUDY

¶ 1. To what extent has Jehovah's name been known during the centuries past? Account for such condition. To whom has he now revealed himself? How? For what purpose?

¶ 2-5. Explain the symbolism of the term "Rock", as here used. Quote scriptures to illustrate.

¶ 6. Quote additional scriptures showing how Jehovah reveals himself as the Rock and fortress.

¶ 7-9. Who are "planted in the house of Jehovah"? For what purpose? Quote scriptures expressing their confidence in Jehovah, and their joy. Why does God here declare himself as "Jehovah of hosts", the only God, and the "Rock", together with the statement "Ye are my witnesses"?

¶ 10. Explain the symbolism of Israel's deliverance from Egypt and their being led to Mount Horeb.

¶ 11, 12. Identify (a) the "seed", the "inheritor", the "elect", and the "servants", referred to in Isaiah 65:9. (b) "It," where the servants shall dwell.

¶ 13. Make clear the symbolism (a) of the "stone" (Dan. 2:34) and (b) of its being "cut out of the mountain" without hands.

¶ 14, 15. Describe (a) the miniature laying of the Stone in Zion. (b) The laying thereof in completion. Point out the fulfilment of Isaiah 8:14.

¶ 16-18. Describe how Satan has misused the scripture concerning the 'foundation rock' and has thereby blasphemed Jehovah God and led millions into darkness and idolatry.

¶ 19. What does Paul say regarding the 'foundation stone' of the church and the building thereon?

¶ 20. How did Jesus give Peter the "keys of the kingdom of heaven"?

¶ 21. Show whether it is reasonable that Peter's declaration concerning Christ the Son of God should be the foundation upon which the church is built.

¶ 22. Explain what Jesus meant when he said, "On this rock I will build my church."

¶ 23, 24. Prove that Peter clearly understood Jesus' words concerning "this rock".

¶ 25. Show how Paul also corroborates Jesus' words concerning "this rock" as the chief foundation Stone in the building of Jehovah's royal house.

¶ 26, 27. To what extent has Satan succeeded in influencing mankind through his masterpiece the papal organization? Apply Isaiah 28:17.

¶ 28, 29. Explain what Jesus meant when he declared of "this rock" that "the gates of hell shall not prevail against it". In this connection point out the present privilege and responsibility of Jehovah's witnesses. State some of the truths of first importance that the witnesses must learn and then tell to others.

¶ 30. Point out, then, the importance of the kingdom of Jehovah, the evidence that it has begun to function, and the results that shall attend its operation.

SOURCE OF MAN'S DELIVERANCE

PAUL the apostle was one of the inspired witnesses of God who wrote a portion of the Lord's Word, the Bible. At the time Paul wrote more than four thousand years had passed since the tragedy of man in the garden of Eden. During that period the peoples had suffered, and continue to suffer, bodily pain and mental anguish, sorrow, sickness and death, being in bondage to the great oppressor, Satan. Knowing of this, and having likewise experienced much of it, Paul wrote: "For we know that the whole creation groaneth and travaileth in pain together until now." (Rom. 8:22) At the same time, quoting from the Prophet Isaiah (59:20), he said: "There shall come out of Sion the Deliverer."—Rom. 11:26.

Zion is the name applied to God's organization, his universal organization. It is plainly written that out from God's organization, Zion, shall come the Deliverer of the human race. Hence, if a man really believes that Jehovah God exists and that he is the Almighty God, the Most High, the Creator of heaven and earth, that he is all powerful and is the very expression of love, and that he has promised deliverance to the human race, then why should man look to any other source for deliverance? It is clearly manifest that Satan the enemy, for a selfish purpose, has deceived mankind, and that in selfishness and wickedness he has strenuously opposed every effort looking to man's relief. It must appeal to every reasonable mind that none other aside from Almighty God, through his organization, can provide deliverance of man from his enemies.

Evolutionists teach that the remedy for man's uplift is by his own efforts, and that he needs no Savior or Deliverer. Such teaching is not only unreasonable, but upon the face of it shows that it emanates from the Devil, and that he puts forth such a theory for the very purpose of deceiving the people and turning them away from God and away from his arrangement for man's deliverance. Every sane man, from experience as well as from observation, knows that he and all other men are imperfect. Not only that, but every one must know that he is sinful. How can man be relieved from these imperfections? God answers: "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

The fact that God asked man to reason with him shows that he is not going to arbitrarily deliver man and give to him blessings without man's consent. If the destiny of man is fixed, without regard to whether he accepts or rejects the provision made for him, then there would be no occasion for him to reason with the Lord. This for ever puts to silence the theory of predestination of every creature.

Furthermore, the fact that God invites man to reason upon the question of his salvation is conclusive proof that God's provision for man's salvation is reasonable, not a foolish one as some would make it appear. Again, the Devil deceives many who say: 'No matter what a man believes, just so long as he is honest in his belief, that is sufficient. The belief of one is as good as that of another.' One man says: 'My parents were good Catholics, and their religion is good enough for me.' Another says: 'My mother was a Methodist, and her religion is good enough for me.' The parents of both the Catholic and the Methodist may have been equally honest; but it is absolutely certain that not both could have been right, because their theories of salvation are very different. How then should we determine what to do? The Lord answers: 'Come, reason with me in the light of my Word, and I will show you the way to life.' Jesus adds: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

To reason means to arrive at a just conclusion, by starting at a premise or fixed basis and step by step applying the known facts according to fixed princi-

ples or rules of action. A principle is a rule of action.

The question at issue is the salvation of man. The premise is: Man is imperfect, in a dying condition, suffering in his present condition and desiring deliverance therefrom. That is conceded by all. The conclusion is: God's purpose provides for complete relief, by arranging for deliverance of man from all these disabilities and for his complete restoration to life and happiness. The facts upon which this conclusion is reached are set forth in the Word of God, the Bible, which is true because it is the Word of the Infinite and Eternal One. These facts are supplemented by things that each intelligent person sees and experiences.

The primary attributes that are inherent in Jehovah are wisdom, justice, love and power, working always harmoniously.

Man was created in the image and likeness of God, in that God endowed him with these attributes of wisdom, justice, love and power. While it is true that man failed and is greatly degenerated, yet every sane, intelligent man retains in some degree the image of God and possesses in a small degree some justice, some wisdom, some love and some power. These attributes he must learn to exercise harmoniously. He cannot exercise them perfectly, but he can exercise them to some extent nevertheless.

That which goes to make up every man is mind, will, heart and organism. The *mind* is that faculty of the creature by which man searches out facts, weighs and considers those facts, and reaches a conclusion. *Will* is that faculty by which man determines to do or not to do certain things. It is the faculty of determination, a determination after the mind has considered the facts and reached a conclusion. *Heart*, as here used, does not mean the organ which propels the blood through the arteries; but the word is used symbolically, and denotes that faculty of the man which induces action. It is the seat of motive. It is the seat of affection and love. Man is said to have a bad heart when it appears that his motive in acting is wicked. He is said to have a good heart when it appears that his motive in acting is good.

No creature can exist without an organism. A human body of flesh is the organism of man, and the breath of life in that organism animates the organism and causes all the faculties to function. Hence we read that God formed man of the dust of the ground and breathed into him the breath of lives, and man became a living soul. (Gen. 2:7) Every man *is* a soul. It has been the fraudulent teachings of Satan and his agencies that have induced men to believe that man *possesses* a soul, and that the soul is the immortal part of him.

Wisdom, justice, love and power are attributes of the creature. They are faculties of the mind. In these attributes man is like unto God. Every man is a character. No man possesses a character, even as he does not possess a soul. When a man is good or bad it is said of him that he is a good character or that he is a bad character, because he is either a good or a bad man. A perfect character is a person possessing all of these four attributes in equal and exact balance. God is The perfect Character. The primary attributes are equally balanced in him, and they always work in exact harmony.

God created man with the purpose of giving him everlasting life on earth. Wisdom provided that man must first be put to the test before being granted the prize of life everlasting. The test was: Would man be true and faithful to God? Adam was put to the test and failed. Justice demanded that Adam forfeit his life because he had violated the law of God, and justice must see to it that the law is enforced. Man could not be excused for his wilful wrongdoing without violating justice. Justice alone operating would destroy man for ever. Love, which is the perfect expression of unselfishness, provided for man's redemption and deliverance and that all the obedient ones, under the test, would be given the blessings of restitution to human perfection and be granted life everlasting. Thus it is seen that wisdom, justice and love were acting in exact harmony.

Power carries into operation the purpose of God. The four attributes of Jehovah therefore work always in harmony and always in equal and exact balance.

It must be conceded that the all-wise Creator had a purpose from the beginning. Satan being the one who for selfish reasons induced man to violate God's law, it would follow that he would oppose every step in the execution of the Lord's purpose which looks to the redemption and deliverance of man. Furthermore it would follow that *every suggested plan for man's deliverance, which is contrary to God's purpose, is from the Devil;* and is advanced by him for the very purpose of turning away the minds of men from the arrangement of God. God's purpose is right and reasonable. None other is reasonable. It is therefore easily seen that all the remedies suggested by men are not only unreasonable but have proceeded from the Devil, and are injected into the minds of men in order to keep men from considering God's purpose.

There would be no necessity for more than one line of action for man's blessing. It is conceded that there are thousands of man-made plans held before the people. The reasonable mind must at once conclude that none of these are right, because they are unreasonable and because they are all different; and when he sees the real reason for them he sees that they are all suggested by the wicked one. This should cause the intelligent man to seek more carefully to understand the divine purpose and its outworkings.

Therefore God invites man to come and reason with him. He says: If you do this it matters not how wicked you have been, I will show you the right way; and if you follow my way I will make you as white as the bleached wool and as pure as the snow from heaven.

THE WORKS OF JEHOVAH

THE creation of the earth did not happen by chance, nor did it come into existence by the operation of blind force, as self-constituted savants and wise men claim. Its formation was by the will of God and it was created directly under his supervision.

So it is written in Hebrews 3:4, "Every house is builded by some man; but he that built all things is God."

Also, in Isaiah 42:5 we read, "God, Jehovah, . . . created the heavens, and stretched them out; he . . . spread forth the earth, and that which cometh out of it."

Future ages may witness the other planets of greater size giving glory to the Creator beyond anything that is now revealed to us, but man cannot now conceive of any of them ever being more highly honored than the earth. When man comes to appreciate this fact he will more fully appreciate how he has been favored by the great Creator.

That which lifts the earth into a position of importance beyond anything possible with the other planets is the fact that upon the earth has been staged the great drama of creation.

It must also be kept in mind that the Logos, the glorious Son of God and the active agent in the creation of all things, at the will of Jehovah left the courts of heaven and came to earth, and while on the earth was subjected to the severest testings; that he here proved the perfect man's proper relationship to Jehovah; that he suffered an ignominious death and was raised out of death and then exalted to the highest place in heaven next to Jehovah. All this was done in order that God, in his due time, might establish his will amongst his creatures on earth and in heaven, and all to the everlasting good of the peoples of earth and to the glory of Jehovah.

Concerning this it is written: "Being found in fashion as a man, he [Jesus] 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, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This quotation is from Philippians 2:8-11.

The exaltation of Jesus was higher than all others of God's creation, and aside from Jehovah none other will ever be so high. That exaltation was not because of something Jesus had developed within himself. It was not because he had developed a character separate and distinct from himself; nor was it because of what he had done before he came to earth; but it was because of his fidelity, as a man while on the earth, to Jehovah in the faithful performance of his covenant and his duties and obligations laid upon him by his Father. The earth was made the place where Jesus gained his victory through faith. The earth was honored above all the other planets by reason of what Jesus did upon it.

Because God used the earth and man for his eternal purposes, and because his beloved Son Jesus when a man upon the earth proved his fidelity to God before men and angels, the conclusion must be that the earth is the most favored, and will remain the most favored, in the planetary creation of God and will always be dear to the heart of the Creator. The man who traverses the earth now does not have a proper appreciation of the favors that have been bestowed upon him at the hands of the Creator, but in God's due time he will come to a proper appreciation.

God made the earth suitable for animal life that is found upon it. The animal creation eats and drinks and enjoys existence and in due time perishes. Man is more than merely an animal to exist and propagate his species. His mind gives him capacity to search out the great truths in God's arrangement and this lifts him far above the other animal creation. His mind needs food and his gracious Creator has abundantly provided all his ways with food for both body and mind.

Some men now have a sufficient knowledge of things to prove that man may make an endless search into the wonders of the earth, and other great creative works of Jehovah which are related thereto, and that making this search his worshipful adoration toward the Creator will increase. In these marvelous works of creation God displays his wisdom, justice, love and power. When man begins to learn thereof he is filled with wonder, admiration, awe and reverence for the Master Workman. He needs to come to this attitude before he begins to learn wisdom. In fact wisdom is the application of knowledge according to the divine standard; therefore man must know of God and know God, at least to a degree, before he can become in any measure wise. With profound respect and reverence mingled with fear and trembling, man pursues his way in seeking knowledge of the Almighty. As his appreciation of this knowledge

of God increases, his affection for Jehovah increases. Then he delights to know more of God's works, and his pleasure leads him to seek them out. One of the holy prophets of Jehovah, musing upon the wonders of creation, exclaimed: "The works of Jehovah are great, sought out of all them that have pleasure therein." This is written in Psalm 111:2.

The Bible is God's Word expressed and revealed to his creature, man. The general thought amongst men is that the Bible is a confused mass of thoughts expressed. This erroneous conception is due to men who have misrepresented God and his Word.

The Bible shows the clear statement of God's purposes concerning the earth, and man once made its prince. Its opening chapters show that it was meant for man's instruction. It discloses that God purposed that man should be the prince of the earth as long as man would remain in full harmony with his Creator.

The Bible's first mention of man and of God's purposes concerning man is expressed in these words of Genesis 1:26-28:

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

This Scriptural statement, properly understood, means that God made man to be his representative on the earth. God endowed the perfect man with the faculties of reason and justice, wisdom, love and power, and gave him the freedom to use his will. In these respects man was made in the image and likeness of his Creator.

Jehovah created the earth, and therefore it is his by right of creation. He set in operation his laws, established by him to produce results, and results followed in harmony with his will. The heavens and the earth were made by the expressed will of God. "By the word of the Lord were the heavens made," as we read in Psalm 33:6, 9, "and all the host of them by the breath of his mouth. For he spake, and it was done; he commanded, and it stood fast."

Alienated from God and disregarding his law, men speak of the earth and treat it as though it were man's by right of discovery and occupancy. The laws adopted by the common consent of nations recognize the right to the possession of the land by reason of supposed discovery. When men braved the storms of the Atlantic and landed upon American shores they planted the flag of their respective rulers upon the land and claimed it. A man flies over the region of the North Pole and drops the flag of his nation and in the name of his sovereign king claims title thereto. But in truth and in fact no right to possession exists by discovery.

The class of ultraselfish, known as the rulers, mark out a portion of the earth, claim it as their own, and use it as lords; while other men till the soil as their serfs and are permitted to exercise no right of claim or possession thereof. There is no such inherent right in man.

The earth belongs to Jehovah God, to be used by man in harmony with God's will. Whether man could have adopted a better system of occupancy and use than has been, is not here the question. The real question here for determination is, To whom does the earth belong?

The answer must be, It belongs to Jehovah, and in his own good time man shall occupy it in harmony with Jehovah's will.

God is just. It therefore follows that one class will not occupy the land by the exercise of injustice toward another class. In Psalm 47:2, 4 it is written: "For the Lord most high is terrible [all-powerful]; he is a great King over all the earth. He shall choose our inheritance for us."

That man has no right to use the earth contrary to God's way is shown by the declaration of his law: "The land shall not be sold for ever: for the land is mine." (Lev. 25:23) God has permitted man to take his own course. But when the proper relationship between himself and God is understood and appreciated by man, the earth will be used for the common good of all mankind.

THE ORGANIZATION OF JEHOVAH GOD

IN ANSWER to a question concerning his second presence, the end of the world, and his coming to his own, Jesus Christ the great Prophet said: "And then shall appear the sign of the Son of man in heaven." (Matt. 24:30) It was after the year nineteen hundred and eighteen, the year of the event which the Bible describes as the Lord's coming to his temple, that the great sign of the Son of man did appear in heaven in fulfilment of the Lord's prophecy just quoted. What, then, is that sign?

Jehovah caused his great Prophet, to whom he gave a revelation, to have these prophetic words written in Revelation, chapter twelve, verse one: "And there appeared a great wonder [or, sign, according to the

marginal reading of the Bible] in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." It is quite certain that the sign mentioned in this prophecy is the same one that is mentioned by Jesus in his prophecy. In both instances the word 'sign' is translated from the same Greek root word. It is also certain that the sign could not be seen and appreciated until the Lord came to his temple and the temple was opened for the Lord's service. A sign means an indication or proof given for the purpose of establishing a fact. The "great wonder" or sign must of necessity be something in fulfilment of prophecy. Since this sign is to be seen in heaven, it follows that it would be discernible by those who have a vision of heavenly things.

With Jehovah everything is in order and proceeds orderly. With him there is no confusion. First Corinthians, chapter fourteen, verse thirty-three, says: "For God is not the author of confusion, but of peace, as in all churches of the saints." He knew the end from the beginning, and therefore everything with him must work exactly in order and come to pass at his fixed time. In his first prophecy, delivered in the garden of Eden, he spoke of the woman that would produce the "seed" or offspring which would be used to accomplish his purposes. That prophecy could not refer to Eve and her child, but must have reference to something prophetically represented by the woman and her seed. The Scriptures furnish the proof that "the seed" is "The Christ", God's Anointed or Messiah. (Gal. 3:16, 27-29) In connection with the "seed" it is written in Galatians, chapter four, verse twenty-six, that the city of "Jerusalem which is above . . . is the mother of us all", meaning all who are of that "seed". The earthly city of Jerusalem must therefore refer to God's organization above. Therefore in the Scriptures a woman is used to represent symbolically God's organization. We must know that God has an organization, because everything is done in order, and nothing could be done in order without an organization. Therefore the irresistible conclusion is that the woman mentioned in the afore-quoted prophecy of Revelation, chapter twelve, verse one, is God's organization.

It may well be said that God has always had an organization; but since the earth is for man, and the Scriptures were written for men on earth who are being prepared for God's organization, the prophecy above must have reference to the organization that would have a direct effect upon men. It must have reference to an organization prepared specially for men, and more particularly for those men who are to be taken into God's temple class and made a part of God's organization. The great Prophet Jesus uttered a prophecy to his disciples and said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:2, 3.

The word "mansion" used in this scripture means a place to stay or abide, a residence. In God's organization there are many positions or places to stay or abide. But Jesus' declaration was that he was going to prepare a place in that organization for his faithful followers on earth. He meant that he would prepare a place in God's organization for them, that they might be there with him; and that in due time he would return and receive them to himself, that they might abide with him. Since the ascension of Jesus into heaven that which has been the great desire and hope of the true followers of Christ Jesus has been his coming and his kingdom.

Jesus was prophesying concerning his coming and his kingdom when he spoke of the "sign" of the Son of man appearing in heaven. The time must come, therefore, when his true followers would have the proof and understanding of his kingdom, when it is brought forth, and when it would begin to operate. When a woman gives birth to a child, it means that the child is brought forth that it may begin its actions of life. It is therefore confidently stated that the sign appearing in heaven is the proof or the indication to the temple class that God's kingdom has begun. (Ps. 2:6) And this some of the faithful would see before being taken to the Lord in heavenly glory.

The woman, in the prophecy uttered in Revelation, chapter twelve, verse one, appears "clothed with the sun, and the moon under her feet". God made that sun and the light it gives. (Ps. 74:16) In one of God's prophecies uttered concerning the kingdom, namely, Psalm eighty-nine, verse thirty-six, it is written: "His seed shall endure for ever, and his throne as the sun before me." Psalm eighty-four, verse eleven, says: "For the Lord God is a sun and shield." In Psalm one hundred and four, verse two, it is written that Jehovah covers himself with light as with a garment. As to the symbolism of the moon under the woman's feet, it must be said that the law of God is his expressed will, and those who love him are guided thereby and walk in the right way. Psalm eighty-nine, verse thirty-seven, says: "It shall be established for ever as the moon, and as a faithful witness in heaven." The nineteenth Psalm, verse seven, says: "The law of the Lord is perfect, converting the soul." And the one hundred and nineteenth Psalm, verse one hundred and five, says: "Thy word is a lamp unto my feet, and a light unto my path."

The woman clothed with the light of the sun and walking in the right way represents God's organization illuminated by him and moving according to his will. Upon the head of the woman was seen a crown of twelve stars, which prophetically says: 'The Head

of God's organization is Christ Jesus, the great Prophet, Priest and King and chief executive officer of Jehovah, clothed with all power in heaven and in earth.' (Matt. 28:18) The 'twelve stars in the crown' shows the twelve divisions of the glorious organization of Jehovah, represented in the twelve apostles. (Rev. 7:5-8) It is after the temple is opened in heaven that those of the temple class yet on earth, by reason of the "lightnings" of Jehovah, the flashes of his truth, see this great wonder or sign.

According to Psalm one hundred and ten, verse one, when Jesus ascended into heaven he was directed by his Father to "sit thou at my right hand, until I make thine enemies thy footstool". Jesus must have been eager to get into action and oust the enemy and vindicate his Father's name. The time would come, as shown by the prophet, when Jesus would do that very thing. That would mark the beginning or bringing forth of the kingdom or government of the Lord. Therefore the prophecy of Revelation, chapter twelve, verse two, describes God's organization as 'a woman with child ready for the birth and pained [or anxious] to be delivered'. The time must come when Jesus Christ would take his power and begin the operation of his kingdom, because God had caused his prophet David to prophesy, in the one hundred and tenth Psalm, verse two, that he would send forth Jesus to rule amongst his enemies. That would mark the fulfilment of Psalm two, verse six, which refers to the time when God would set his King upon his throne. That would represent the birth or bringing forth or beginning of the kingdom, which kingdom is to rule the world. That would be clearly in fulfilment of the prophecy of the fifth verse of chapter twelve of Revelation, which says: "And she [God's organization] brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne."

The "man child" is God's government which shall rule and dominate all the nations and peoples of the earth and which will not permit any opposition. Thus is shown God's kingdom which will rule according to his will. That is the kingdom and rule for which Jesus taught his disciples to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Therefore the prophecy shows God's organization represented by the woman clothed with the sun, and giving birth to or bringing forth the kingdom to rule.

It was in nineteen hundred and fourteen (A.D.) that Jesus' period of waiting came to an end. (Heb. 10:13) That marked the time of the end of Satan's rule, and from that time forward he would not be permitted to go on without hindrance. It was then that the World War began, which marked the fulfilment of the prophecy concerning the Lord's second presence and the end of the world, as recorded in Matthew's gospel, chapter twenty-four (7-9). But the true followers of Christ Jesus could not and did not see that "sign in heaven" until after the year nineteen hundred and eighteen, because it was in nineteen hundred and eighteen that the Lord fulfilled the prophecy that he would come to his temple, and he began to give to the temple class greater light upon God's Word. (Rev. 11:19) By that time the Lord had 'prepared a place' for his body members, as he had prophesied; and now he had come to assign them a place in God's organization and to give them greater light that they might ascertain the will of God concerning them. The birth of the nation or government, the beginning of the Lord's kingdom by placing the Lord upon his throne, and his coming to his temple, is the key-truth to the unlocking of much of the prophecy which God reveals to his people.

FROM AFIELD

"FOR CONSIDERATION"

DEAR BROTHER RUTHERFORD:

The following question is submitted, as much for consideration as for answer, as I presume if the point involved is sound it will be dealt with by *The Watchtower* in due course.

In substance, the apostle says that the holy spirit made the elders overseers of the flock of God. The Lord himself having taken oversight of Zion now, is there justification for the service of elders any longer?

Expressed differently, was it not the purpose of the Lord to limit the jurisdiction of the elders to the time of the absence from the earth of the Lord Jesus, commencing with his ascension, and the giving of the holy spirit, and ending with the withdrawal of the holy spirit as a guide or teacher, and the coming of Christ Jesus to the temple?

An extraneous evidence of this might be in that there has been room for considerable criticism of the elders in recent years, particularly since 1922. Called to serve, many of them have been found to be a "thorn in the side" of the Society, the directors, the service organization, and the faithful workers. Their election, presumed to express the "will of the Lord" by the holy spirit, has frequently been found to result in opposition to the "mind of the Lord" as manifest through the Society.

Would not the withdrawal of the holy spirit imply the end of church government from the "ranks up", and the coming of the King to his temple imply church government from the "throne down"? And, if so, haven't we a dual organization, governed from the "throne down" and from the "ranks up"?

Answered in the affirmative, would it not be in the interests of the kingdom, and Scripturally correct, to dispense with elders and deacons altogether, and substitute teachers in the same manner as are the directors appointed?

With warmest Christian love, by His grace, I am,

Your brother,

CHARLES MORRELL, *Ontario.*

The WATCHTOWER
RADIO SERVICE

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

AUSTRALASIA

Adelaide	5KA	9
Also		52
Ballarat	3BA	52
Brisbane	4BC	47
Kalgoorlie	6KG*	53
Lismore	2XN	75
Melbourne	3KZ	37
Newcastle	2HD	50
Perth	6ML	57
Sydney	2GB	8
Toowoomba	4GR	8

CANADA

Alberta

Calgary	CJCJ	12
Edmonton	CJCA	12
Lethbridge	CJOC	44

British Columbia

Kamloops	CFJC	24
Kelowna	CKOV	23
Vancouver	CJOR	46
Victoria	CFCT	12

Manitoba

Brandon	CKX	84
Winnipeg	CKY	43

New Brunswick

St. John	CFBO	12

Nova Scotia

Sydney	CJCB	28

Ontario

Chatham	CFCO	45
Cobalt	CKMC	34
Ft. William	CKPR	47
Hamilton	CKOC	12
London	CJGC	47
North Bay	CFCH	55
Waterloo	CKCR	14

Prince Edward Island

Charlottetown	CFCY	8

Saskatchewan

Fleming	CJRW	12
Regina	CKCK	8
Saskatoon	CFQC	10

CUBA

Havana	CMK	18

ESTHONIA

Tallinn	TALLINN	

FRANCE

Fecamp	NORMANDIE	85
Lyon	LYON	85
Paris	VITUS	85

UNITED STATES

Alabama

Anniston	WFDW	12
Birmingham	WBRC	8
Gadsden	WJBY	12
Mobile	WODX	21
Montgomery	WSFA	22

Alaska

Anchorage	KFQD	
Ketchikan	KGBU	83
Also		67

Arizona

Flagstaff	KFXY	40
Phoenix	KTAR	14
Prescott	KPJM	43
Tucson	KGAR	81
Tucson	KVOA	8

Arkansas

Fayetteville	KUOA	22
Little Rock	KLRA	8
Paragould	KBTM	8

California

Berkeley	KRE	8
El Centro	KXO	8
Fresno	KMJ	38
Hollywood	KNX	8
SuP 1 2		
Long Beach	KGER	14
Los Angeles	KTM	1
Oakland	KROW	10
Also		71
SuA 10-10.45; P 1-2, 6-7, 9-10		
ThP 8.15-8.30		
We FrP 2.30-2.45		
Sacramento	KFBK	6
San Diego	KGB	41
San Francisco	KTAB	7
San Francisco	KYA	4
San Jose	KQW	68
Stockton	KGDM	6

Colorado

Colorado Sp'gs	KVOR	8
Denver	KFEL	10
Denver	KLZ	4
Ft. Morgan	KGEW*	74
Grand Jct.	KFXJ	8
Greeley	KFKA	52
Pueblo	KGHF	66
Trinidad	KGIW	41
Yuma	KGEK	30

Connecticut

Bridgeport	WICC	8
Hartford	WDRC	21

Delaware

Wilmington	WDEL	52

District of Columbia

Washington	WJSV	14
Washington	WMAL	17

Florida

Jacksonville	WJAX	8
Miami	WIOD	21
Orlando	WDBO	8
Pensacola	WCOA	23
Tampa	WDAE	8

Georgia

Atlanta	WGST	45
Augusta	WRDW	34
Columbus	WRBL	8
Macon	WMAZ	23
Rome	WFDV	22
Savannah	WTOC	25
Thomasville	WQDX	76

Hawaii

Honolulu	KGMB	82

Idaho

Boise	KIDO	40
Nampa	KFXD	16
Pocatello	KSEI	30
Twin Falls	KTFI	10

Illinois

Chicago	KYW	25
Chicago	WCFL	8
Chicago	WCHI	35
SuP 12-4.45		
Mo Tu We Th FrP 2 00		
Decatur	WJBL	3
Galesburg	WKBS	34
Harrisburg	WEBQ	86
La Salle	WJBC	8
Quincy	WTAD	35
Rockford	KFLV	8
Rock Island	WHBF	74
MoP 6 30-7		
Springfield	WTAX	8
Tuscola	WDZ	8

Indiana

Anderson	WHBU	37
Connersville	WKBV	75
Evansville	WGBF	7
Fort Wayne	WOWO	20
Gary	WJKS	7
Indianapolis	WKBF	7
Muncie	WLBC	10
Terre Haute	WBOW	23

Iowa

Cedar Rapids	KWCR	8
SuA 10.30-11; P 1 30-2		
WeP 9-10		
Davenport	WOC	7
SuP 6-6 30		
Des Moines	WHO	7
SuP 6-6 30		
Marshalltown	KFJB	21
SuA 10.30-11		
Red Oak	KICK	80
Shenandoah	KMA	17
Sioux City	KSCJ	8

Kansas

Dodge City	KGNO	33
Also		73
Milford	KFBI	8
SuA 8-8.30; FrP 4-4 30		
Topeka	WIBW	25
Wichita	KFH	7

Kentucky

Hopkinsville	WFIW	12
Louisville	WLAP	7
Paducah	WPAD	8

Louisiana

New Orleans	WJBO	3
Shreveport	KTBS	8
SuP 6 30-7.30		
Shreveport	KWKH	61

Maine

Bangor	WLBZ	7

Maryland

Baltimore	WCAO	27
Baltimore	WCBM	12
SuP 5-5 30		
Cumberland	WTBO	12

TIME

WATCHTOWER

electrical transcription program is indicated by heavy-face number that appears after station call letters. Number also indicates current local time as follows:

Sunday		**53***	7.40
AM		**54**	7 45
1	8.30	**55**	8 15
2	8.45	**56**	8 45
3	9.00	**57**	9 00
4	9 15	**58**	9.15
5	9 20	**59**	9.30
6	9.30	**60**	10.00
7	9 45	*Monday*	
8	10.00	AM	
9	10.10	**61**	5.15
10	10.15	**62**	9.00
11	10 25	*Monday*	
12	10 30	PM	
13	10 40	**63**	1.30
14	10.45	**64**	6.10
15	10.50	**65**	7 00
16	11.00	**65***	8 15
17	11.15	**66**	8 30
18	11.30	*Tuesday*	
19	11.45	AM	
20	12 00	**67**	11.30
Sunday		*Tuesday*	
PM		PM	
21	12.15		
22	12.30	**68**	5.00
23	12 45	**69**	6.45
24	12 55	**70**	7.15
25	1.00	**71**	8.00
26	1.15	*Wed'day*	
27	1.30	AM	
28	1.40	**72**	8 00
29	1.45	**73**	8 30
30	2 00	*Wed'day*	
31	2 15	PM	
32	2 30	**74**	6 15
33	2.45	**74***	7.00
34	3.00	**75**	7.15
35	3 30	**76**	7 30
36	3.45	*Thursday*	
37	4.00	PM	
38	4 15	**77**	4.00
39	4 30	**78**	8.30
40	4.45	*Friday*	
41	5.00	AM	
42	5.15	**79**	10 30
43	5 30	*Friday*	
44	5.45	PM	
45	6 00	**80**	6.45
46	6.15	**81**	7 00
47	6 30	**82**	7.15
48	6 35	**83**	7.30
49	6.45	**84**	7.45
50	7.00	*Saturday*	
51	7.10	PM	
52	7 15	**85**	8 00
53	7.30	**86**	8 45

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

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

Massachusetts

Boston	WHDH	8
Boston	WLOE	38
Boston	WNAC	7
New Bedford	WNBH	8
Worcester	WORC	12

Michigan

Bay City	WBCM	12
Calumet	WHDF	8
Detroit	WXYZ	8
Grand Rapids	WOOD	6
Jackson	WIBM	8
Ludington	WKBZ	79
Marquette	WBEO	8

Minnesota

Duluth	WEBC	8
Fergus Falls	KGDE	8
Minneapolis	WRHM	69
St. Paul	WRHM	22

Mississippi

Greenville	WRBQ	17
Gulfport	WGCM	34
Laurel	WTSL	4
Meridian	WCOC	13
Vicksburg	WQBC	30

Missouri

Columbia	KFRU	42
Kansas City	KWKC*	65
Kansas City	WHB	8
St. Joseph	KFEQ	39
St. Louis	KMOX	8

Montana

Billings	KGHL	12
Great Falls	KFBB	8
Kalispell	KGEZ	4
Missoula	KGVO	8
Wolf Point	KGCX	14

Nebraska

Lincoln	KFAB	6
Lincoln	KFOR	8
Norfolk	WJAG	8
Omaha	KOIL	10
Scottsbluff	KGKY	10
York	KGBZ	8

Nevada

Reno	KOH	8

New Hampshire

Laconia	WKAV	34

New Jersey

Atlantic City	WPG	8
Hackensack	WBMS	25
Paterson	WODA	8

New Mexico

Albuquerque	KGGM	23

New York

Albany	WOKO	14
Auburn	WMBO	47
Binghamton	WNBF	54
SuP 7-9; ThP 8-9		
Buffalo	WGR	7
Glens Falls	WBGF	12
Jamestown	WOCL	50
New York	WBBR	11
SuA 8-11; P 4.15-8		
MoA 6 30-7, 10-12; P 4-6		
TuA 6.30-7, 10-12; P 6-8		
WeA 6.30-7, 10-12; P 6-8		
ThA 6 30-7, 10-12; P 12-1, 6-8		
FrA 6.30-7, 10-12; P 2-4, 6-8		
New York	WINS	14
New York	WMCA	8
New York	WOV	41
Rochester	WHEC	8
Saranac Lake	WNBZ	10
Syracuse	WSYR	25
Tupper Lake	WHDL	25

North Carolina

Asheville	WWNC	12
Charlotte	WBT	12
Greensboro	WBIG	7
Wilmington	WRAM	8
Winston-Salem	WSJS	7

North Dakota

Bismarck	KFYR	8
Devils Lake	KDLR	26
Fargo	WDAY	8
Grand Forks	KFJM	12
Minot	KLPM	8

Ohio

Akron	WADC	29
Cincinnati	WKRC	8
Cleveland	WHK	48
SuA 8.50-11; P 2-3, 6 45-7.30		
Mo Tu We Th Fr SaA 7.30-8; ThP 7-8		
Cleveland	WJAY	7
Columbus	WAIU	8
SuP 7.30-8.30		
Columbus	WCAH	8
Also		70
SuP 12-12 30, 5 30-6 (foreign); daily (except Su) A 8.45-9		
Dayton	WSMK	8
Mansfield	WJW	10
Toledo	WSPD	8
Youngstown	WKBN	8

Oklahoma

Oklahoma City	WKY	25
Ponca City	WBBZ	8
S. Coffeyville	KGGF	20

Oregon

Eugene	KORE	8
Marshfield	KOOS	63
Medford	KMED	8
Portland	KTBR	6
Portland	KXL	59

Pennsylvania

Altoona	WFBG	12
Harrisburg	WHP	16
Jeannette	WGM	18
Johnstown	WJAC	39
Lancaster	WGAL	3
Oil City	WLBW	8
Philadelphia	WCAU	8
Philadelphia	W3XAU	8
Philadelphia	WIP	8
Philadelphia	WTEL	33
Pittsburgh	KQV	25
SuA 11 30-12; P 7-7.30 FrP 7.30-8.30		
Pittsburgh	WCAE	12
Pittsburgh	WJAS	45
Reading	WRAW	6
Scranton	WGBI	53
Wilkes-Barre	WBRE	54
Williamsport	WRAK	14

Rhode Island

Pawtucket	WPAW	62
Providence	WEAN	7

South Carolina

Charleston	WCSC	25
Columbia	WIS	25
Spartanburg	WSPA	8

South Dakota

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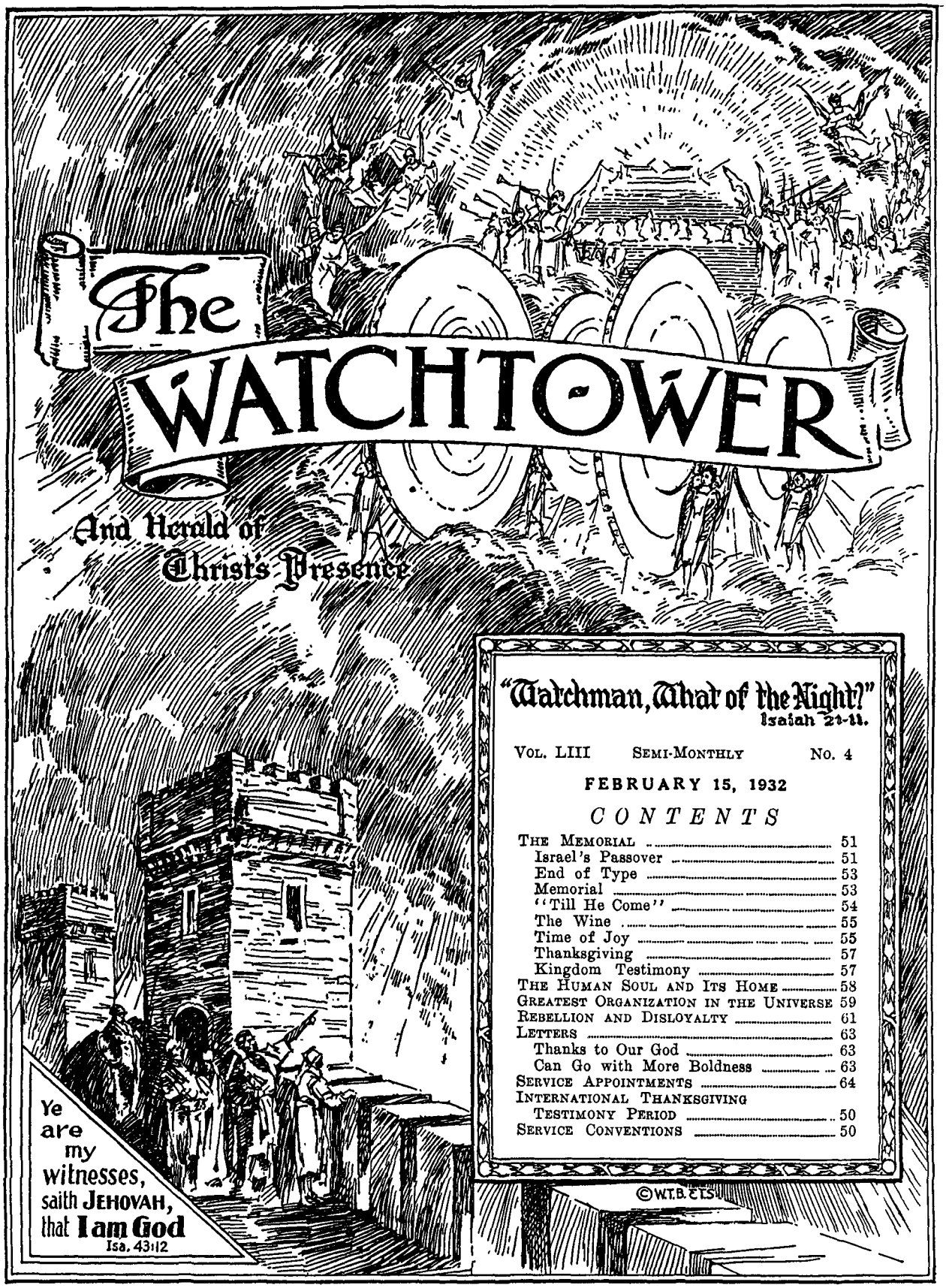
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"Watchman, What of the Night?"
Isaiah 21-11.

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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

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INTERNATIONAL THANKSGIVING TESTIMONY PERIOD

As stated in the leading article of this issue, the period from March 20 to March 27 will be celebrated by God's people in every place all over the earth as a feast of joy and thanksgiving unto the Lord, having particularly in mind our privilege of being Jehovah's witnesses and of bearing testimony to his name. It is spring in the northern hemisphere and fall in the southern, making it an ideal time for field service everywhere. During International Surprise Week, in 1931, despite the fact that it was very hot in the north and midwinter in the south, the anointed had a glorious time in the field and a tremendous witness was given.

Since a more seasonable time has been designated for our annual thanksgiving testimony period, we are looking forward to an even greater witness during this period for 1932. If each one of the anointed will make special effort to put all or as much as absolutely possible in the door-to-door testimony service, millions of people can be informed of Jehovah's pending judgment upon Christendom in that one week. What a joyous feast that will be!

MEMORIAL FOR 1932

The time for the Memorial feast this year is Sunday, March 20, after 6:00 p.m. In this issue of *The Watchtower* appears a detailed explanation of the Memorial. This advance information as to the proper date for 1932 is given so that the brethren in the remote places of the earth may all join in the celebration at that time. As usual, we should be pleased to receive a report of the number participating. Company secretaries in the United States will kindly send information direct to the Brooklyn office; those in other countries, to the offices of the local branch managers.

SERVICE CONVENTIONS

(In each instance, address of company service director is given.)

Toledo, Ohio — Feb. 19-21
C. C. Hudson, 922 E. Broadway

Phoenix, Ariz. — Feb. 19-21
John A. Peterson, 1216 E. Indian School Rd.

Albuquerque, N. Mex. — Feb. 26-28
W. G. Painter, 1901 South High, R. 3

Indianapolis, Ind. — Feb. 26-28
O. H. Hackemeyer, 3403 Ralston Av.

Chicago, Ill. — March 4-6
A. L. Seeley, 6944 Eberhart Av.

Pueblo, Colo. — March 4-6
John F. Suckle, 2515 Pine St.

Oshkosh, Wis. — March 11-13
Oscar H. Hitz, R. 2, Box 5

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII FEBRUARY 15, 1932 No. 4

THE MEMORIAL

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. 26: 29.

JEHOVAH caused to be made a picture foreshadowing the great ransom sacrifice. Involved in that picture was Moses, who appeared as a type of Christ Jesus, and the lamb which stood for Moses and was slain in the place and stead of Moses. It would have been impossible for Moses to die as the type and then to lead the Israelites out of Egypt, thereby typifying the great Deliverer. Hence the lamb was selected for the purpose of slaughter, and this lamb foreshadowed "the Lamb of God, which taketh away the sin of the world", and who in due time was "brought as a lamb to the slaughter."—John 1:29; Isa. 53:7.

2 There is a reason for everything which Jehovah causes to be done. The slaying of the paschal lamb and the sprinkling of its blood upon the doorposts, the roasting of it whole and eating it with bitter herbs, all had a meaning to the Israelites and a deeper meaning to the anointed people of God. Jehovah commanded that Israel should inform their children of that meaning. The rule is therefore fixed showing that it is incumbent upon the followers of Christ Jesus to know the reason for or meaning of the death of Christ Jesus and the reason for his instituting the memorial thereof. When Jehovah notifies his people to come and reason with him, without a doubt this includes the meaning of the Memorial and what is its proper celebration.

ISRAEL'S PASSOVER

3 Faithful Abraham's children by the will of Jehovah were domiciled in Egypt. In Joseph's day the Pharaoh of Egypt had treated the Israelites with consideration, but after the death of Joseph another Pharaoh came to the throne. That potentate knew not Joseph, nor did he give heed to Joseph's God. That Pharaoh was truly a child of the Devil, whom he represented. Satan's organization was in control of Egypt, and the Egyptians practiced the Devil religion. Pharaoh and his henchmen carried on a systematic persecution of the Israelites. Because the Israelites were the lineal descendants of Abraham, and because they worshiped Jehovah God, Satan set about to destroy them. This he did by turning some away from the worship of the true God and by heaping oppressive persecution upon all those who served Jehovah God. The name of Jehovah was defamed in Egypt, and he heard the cries of his people; and for his name's sake Jehovah sent Moses to Egypt to there carry out his purpose. Jehovah was then preparing to make a picture foreshadowing the redemption and deliverance of the people from Satan's organization, and by this means he would keep his name properly before creation until the time for the vindication of his great name. Jehovah caused his prophet to write: "For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?"—2 Sam. 7:21-23.

4 In the performance of the duties assigned to him in this behalf Moses represented Christ Jesus, whom God sent to redeem mankind and then to deliver the obedient ones from Satan's organization. In carrying out his purpose and in making this picture Jehovah caused all the first-born of Egypt to be killed before the Israelites were taken out of Egypt; and when his people reached the border of Egypt the military power of Egypt was destroyed in the sea. Before performing this work of destruction Jehovah caused due notice and warning to be given to the Egyptians, which notice was served by Moses and Aaron. This is another proof of Jehovah's fixed rule to always give due notice and warning before he destroys the enemy and his organization.

5 It was of first importance that Jehovah teach the Israelites that he is the Supreme One, besides whom there is none other. In doing this he would spare the first-born of every house of Israel that showed faith

in him. The importance of the matter was further emphasized by the fact that the time fixed marked the beginning of the year with the Israelites from that time forward. "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) Thus the Lord gave instructions to Moses as to what should be done.

6 Moses directed the elders of Israel according to God's commandments, and which commandments they obeyed. The angel of the Lord passed throughout the land at midnight of the fourteenth of Nisan and slew all the first-born of Egypt and spared from death the first-born of every house of Israel, which gave proof that the commandment of Jehovah had been obeyed by slaying the lamb and sprinkling the blood over the doorposts and then remaining inside the house. God commanded that the Israelites should tell their children the meaning of this. To the Israelites it meant that it was the sacrifice of the Lord's passover, thus proving that Jehovah alone had power to save them and to destroy their enemies and to completely deliver the people from Satan's power. The most important thing was the name of Jehovah God.

7 To the followers of Christ Jesus the meaning is much enlarged. To such it means that the law there given and afterwards given foreshadowed greater and better things to come; that the lamb slain pictured the slaying of Christ Jesus, the beloved Son of God, whose blood is the redemptive price for the purchase of all mankind from the bondage of sin and death; that his blood was shed for the benefit of all, and all who receive that benefit and profit thereby must exercise faith in Jehovah God and in his provisions of salvation through Christ Jesus and must render a full and complete obedience to God; that the first-borns of God are those who from Pentecost to the kingdom are brought forth and acknowledged by Jehovah as his sons, and these are spared and passed over and preserved, provided they prove faithful unto God; that the first-born of Egypt picture the first-born or chiefly favored ones of Satan's organization, which are used to deceive the people by Satan's religion, and that such because of their hypocrisy and wickedness are the ones destroyed; and that later Satan and his entire organization go down, which is pictured by the disaster that befell the Egyptians in the Red sea.

OUR PASSOVER

8 The Israelites must observe their passover in the month of Nisan each year, according to the commandment of Jehovah. This was a type; and when Christ Jesus came and was put to death on a tree as a sinner and in the place and stead of the sinner, he fulfilled the type and he became the real passover of those who exercise faith in him and in his sacrifice. Therefore the apostle, one of Jehovah's first-born, wrote: "Christ our passover is sacrificed for us; therefore let us keep the feast, . . . with the unleavened bread of sincerity and truth." (1 Cor. 5:7, 8) It is manifest that the Lord would have us to know the real meaning of the type and of the antitype and then to deport ourselves accordingly and in obedience to his commandments.

9 When one is taken into the covenant by sacrifice, is brought forth as a son of God, taken into the covenant for the kingdom, chosen and anointed, then he is of the first-born; and hence he must remain under the blood of Christ, and this he does by continuing to show faith in the shed blood and by full faith and obedience rendered unto God in keeping his commandments. Such ones are entirely separate and distinct from Satan's organization and are wholly devoted to Jehovah God and must be his representatives. To depart from their faith and obedience unto God would mean their destruction. Such

are members of the Christ and must faithfully walk in the way of complete obedience wherein he walked.

END OF TYPE

[10] During the three years following his anointing Christ Jesus faithfully observed Israel's passover, because it was incumbent upon him to obey Jehovah's law given to the Jews. He was a Jew, or Israelite, and must keep the law perfectly, which he did. Jesus knew that he was the antitype of the lamb slain in Moses' stead, but he must continue to observe the type until God's due time for him to die and thereby fulfil the type. When he was put to death on the tree, there he completely fulfilled the picture or type; and for that reason never thereafter would it be proper for anyone to observe the typical ceremony of Israel's passover. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." (Gal. 3:13) By his death Christ Jesus put an end to the ordinances relating to Israel's passover, nailing them to his tree. (Col. 2:14) All Israelites who had faith in the blood of Christ rejoiced, and continued to rejoice, because they learned that the true Deliverer had come. Paul was one of such, and he spoke authoritatively concerning the matter here under consideration.

MEMORIAL

[11] Before the complete fulfilment of the type Jesus instituted a new thing, to wit, the memorial of his own death. This he must do, if at all, before he actually died upon the tree. The day began at six o'clock in the evening; and after that hour he, together with his disciples, ate the passover on the fourteenth day of Nisan. That done, Jesus immediately proceeded to tell his faithful disciples what they must do, concerning which it is written: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor. 11:23-26.

[12] The passover was eaten once each year. At the death of Jesus the type ended and was fulfilled. As the death of Jesus took place once, therefore once during the cycle of each year the memorial of his death must be observed by those who exercise faith in his shed blood. "Once . . . hath he appeared, to put away sin by the sacrifice of himself. . . . Christ was once offered to bear the sins of many." (Heb. 9:26-28) Following the divine rule, it is proper that the followers of Christ Jesus celebrate the memorial of his death once each year, and not oftener.

THE BREAD

[13] In instituting the memorial of his death Jesus employed certain symbols: He "took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body". (Matt. 26:26) By that he meant that 'this bread stands for or represents my body, and the breaking of the bread represents that I am broken or put to death for your benefit'. This conclusion is further supported by his words, to wit: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:51) God has provided that men shall take material food into the mouth and eat it in order to sustain the organism. He has also provided that his consecrated sons shall take spiritual food into the mind and absorb it, that the spiritual life may be maintained. The Word of God is the truth, and it is both meat and drink for those who love and obey him. If a man really loves God, he loves his Word and receives it with gladness of heart. Not only has he a mental belief or conception of the truth, as found in the Word of God, but he sets his affections upon it and is therefore said to believe unto righteousness. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10) To believe and obey the Word of God means life, because that means to know God and to know Christ Jesus, which leads to life. (John 17:3) No man can ever receive everlasting life unless he believes and obeys the Word of God which discloses Jehovah God's provision for the salvation of man. Such is God's infallible rule concerning mankind. The Christian therefore must believe that Jesus Christ was broken in death that men might have an opportunity to live. The eating of the bread at the Memorial means that those properly eating thereof believe and rely upon Christ Jesus as their Redeemer and God's provision for them to have life. It represents their faith in the great ransom sacrifice. Truly, then, Christ Jesus is the passover of those who enter into the covenant to do God's will and who faithfully keep that covenant.

THE CUP

[14] The cup contains a potion or drink prepared for those who drink it. The cup which Jesus handed to his disciples, and which he invited them to drink, therefore symbolizes that which Jehovah God has prepared and provided for Christ Jesus and his body members. Otherwise stated, it represents Jehovah's purpose concerning his sons. For this reason Jesus, after he had selected his disciples, after he had been anointed as King, and after he had taught them con-

cerning the kingdom, said to them: "Are ye able to drink of the cup I shall drink of?" When they answered in the affirmative he gave promise that they should drink of that same cup which Jehovah had poured for him. Jesus knew that he must die to fulfill the purpose of Jehovah, and the purpose of Jehovah concerning him and his body members was therefore symbolized by the cup. It is written that, after the breaking of the bread and giving of the same to his disciples to eat, "he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:27, 28) He was there telling them what they must do to fulfill God's purposes concerning them that they might share with him in his kingdom. Paraphrasing his words, he said: 'This cup contains wine, and it symbolically stands for my blood; and my blood is shed for the remission of sins, and it is the blood that seals the new covenant. I invite you all to drink of it. My faithful followers will all drink of it and will drink it all. It means that you must share with me in my death in order that you may have immortal life.' This is further corroborated by his words: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John 6:53-56) This rule laid down by the Lord applies, not to all mankind, but to only those who are taken into the covenant with Christ Jesus. All mankind must by faith eat the bread, but only The Christ drink the blood. These scriptures prove that no one can be of the first-born, and who are saved as such, except he share in the sacrificial death of Christ Jesus, because such is the potion poured by Jehovah for his anointed ones.

15 From Pentecost forward the true followers of Christ Jesus have annually observed the Memorial, and have done so properly. They have not done this as a type, but have done it as a memorial of the death of Christ Jesus. It has enabled them to ever keep in mind that the death of Christ Jesus is God's provided way for the reconciliation of man to Jehovah and to the granting of everlasting life, and further reminds them that all who will share with Christ Jesus in his kingdom must likewise share with Christ Jesus in his sacrificial death. The apostle emphasized this fact when he wrote: 'This do in remembrance of me; for as oft as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come.' (1 Cor. 11:25, 26) The death of Christ Jesus was not typical, and therefore there is no such thing as fulfilling the type and ending it. His death was the great fact upon which all mankind must rely who ever receive life everlasting.

"TILL HE COME"

16 When a type is fulfilled the type ends. For this reason it has never been proper to observe the passover of Israel since the death of Christ Jesus. The value of the death of Christ Jesus never ends; therefore it will be for ever proper to have in mind the sacrificial death of the Lord Jesus Christ. To be sure, Christ Jesus knew the great issue involved. His faithfulness unto death proves that God can put on the earth a man that will maintain his integrity towards Jehovah under the most severe test, and therefore proved the falsity of Satan and the truthfulness of Jehovah and the righteousness of his word. The sacrificial death of Christ Jesus proves the unlimited power, the unsearchable wisdom, and the unspeakable love of Jehovah God. It is a vindication of the name and word of Jehovah. In all future ages men will have to bear in mind that life comes to fallen humanity by and through the sacrificial death of Christ Jesus and that there is no other way and no other name given under heaven whereby men must be saved. (Acts 4:12) Without the shedding of his blood in sacrificial death the sin of the world could not have been taken away and man could never have had life. This, added to the more important thing of the vindication of Jehovah's name, can never be forgotten or ignored by men who would live. But what significance is to be given to the words of the apostle, to wit, 'Ye do show forth his death till he come'? Do these words have the meaning that we do not show forth his death after he comes? No, that does not seem to be the proper conclusion, but rather that after he comes something else and in addition to showing forth his death must take place or be done.

17 The words of the apostle, according to the *Diaglott*, read: "For as often as you may eat this bread, and drink this cup, you declare the death of the Lord, till he come." (1 Cor. 11:26) At the time the Lord does come, as the language in the above text clearly shows, other things aside from showing forth the death of the Lord should be done, which things prior to that time could not be properly done. It is important, therefore, to determine to what specific time the word "come", as used in the above text, relates. The Scriptures overwhelmingly support the conclusion that the word "come" in this text relates to the time when the Lord Jesus appears at the temple of Jehovah for judgment and gathers unto himself those who are made members of Zion. The same Greek word used to translate the word "come" in 1 Corinthians 11:26 is also used to translate the word "come" in the following texts, which latter texts certainly apply at the time of the appearing of the Lord Jesus Christ at the temple, to wit, "I will *come* again, and receive you unto myself." (John 14:3) "When the Son of man shall *come* in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."—Matt. 25:31.

18 These texts undoubtedly apply to the time of the coming of Christ Jesus to the temple of Jehovah for judgment. This judgment begins at the house of God. It is then that his faithful ones sleeping in death are awakened and brought into Zion or God's organization. It is then that Zion is builded up and Jehovah appears in his glory. (Ps. 102:16) That is the time when the Lord Jesus gathers his faithful ones unto himself and when the falling away of the unfaithful takes place. (2 Thess. 2:1-3) It is the time when he comes to be glorified in his saints. (2 Thess. 1:10) Until then his faithful ones continue to show forth the death of our Lord, at which time the Memorial is celebrated. After the coming of the Lord to the temple of Jehovah, must the celebration of the Memorial cease? This is a question that has troubled some of the Lord's people and which should be answered according to the Scriptures.

THE WINE

19 The wine contained in the cup was the fruit of the vine. It represented the shed blood of Christ Jesus, because he said so, and that is conclusive. Jesus, however, did not limit the cup and its contents symbolically to mean his death. On the contrary, at the same time that he gave the cup to his disciples and invited them to drink of it he said: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. 26:29) At what time do these words of Jesus begin to have fulfilment? Not until "that day", because Jesus so stated, which period of time begins when he receives his kingdom and is placed upon his throne to rule. It was in 1914 that Jehovah placed his King upon his holy hill of Zion. (Ps. 2:6; 110:2) It was three and one-half years thereafter that Jesus Christ the King and Judge came to the temple of Jehovah, began judgment, and began the building up of Zion. It was at this later date that the chief corner stone was laid in Zion in its fullness and completeness. (Isa. 28:16) Since judgment begins at the house of God and the faithful disciples are the ones to whom the words of Jesus were primarily addressed, it follows that these would be the first to be awakened out of death. It would seem to certainly follow that the Lord Jesus there began the drinking of the fruit of the vine new with these faithful resurrected ones at that time. What, then, would the drinking of the fruit of the vine "new" represent?

20 Understanding that the cup, including its contents, symbolizes or represents God's purpose concerning his anointed ones, then we know that it represented more than the suffering and death of Christ Jesus, because the purpose of Jehovah did not end with his suffering and death. It is recorded in God's Word: "Wine . . . maketh glad the heart of man." (Ps. 104:15) Jesus further emphasized this when he produced the best wine at the wedding feast. (John 2:3-10) The fruit of the vine which Jesus drinks new with his faithful ones in the kingdom, therefore, must represent joy and a time of rejoicing. Such was a part of the purpose of Jehovah concerning The Christ.

TIME OF JOY

21 During the absence of the Bridegroom the bride would be given to sadness; but when the Bridegroom returns and the bride is made aware of that fact that sadness would give way to joy. Immediately upon being awakened out of death the eleven faithful disciples of Jesus, and others of like faith and who died faithful and who were awakened at the same time, would be made aware of the fact that the Bridegroom had returned and had come according to his promise to receive them unto himself. That would be a time of great joy to them. The faithful on the earth would learn of that fact at some later time. The nation, or kingdom, was born in 1914, which is pictured under the symbol of 'the birth of the man child'. Referring to that time and to the casting of Satan out of heaven it is written: "Rejoice, ye heavens, and ye that dwell in them." (Rev. 12:12) Why this great rejoicing? Because the time has come for the vindication of Jehovah's name. The kingdom was begun and Satan was cast out of heaven and the Bridegroom was gathering unto himself his bride. Those faithful disciples to whom he addressed his words, and the others who had likewise died fully faithful, would not come to this knowledge in 1914, but in 1918, when they are awakened out of death; but the faithful on earth, as the facts show, did not come to this knowledge until some time after 1918. Looking back, now we can clearly see that the Lord has gradually permitted his light to shine into the minds of his faithful remnant on earth; and this light has caused them to rejoice. Their joy began when first they saw that the Lord had come to the temple of Jehovah, had brought the approved ones into the temple and had covered such with the robe of righteousness. God's prophet foretold this time of rejoicing in these words: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels." (Isa. 61:10, *R.V.*) The Bridegroom, clothed in all of his glory and beauty, was then at the temple and brought the approved ones under the robe of righteousness; and by reason of this, and by reason of having on the wedding garments, these approved ones are identified as the anointed of Jehovah God, and it is a time of joy for them. The Bridegroom and the bride class together share this joy, which is symbolized by the fruit of the vine new in the kingdom of Jehovah.

22 This corresponds exactly with the fulfilment of the prophetic parable of the talents, in which the Lord shows that "his goods", or kingdom interests, are committed to those in the covenant with him for the kingdom. The fulfilment of this parable must take place at the time the Lord Jesus appears at the temple of Jehovah for judgment and takes account with his servants. Those found approved by him are made aware of the fact, and to such he says: "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. 25:21) Here is the direct invitation by the Lord to the "faithful servant" class to share with him in his joy, which joy is symbolized by his drinking the fruit of the vine *new* in his Father's kingdom. The fact that he says, "Enter thou into the joy of thy lord," shows that the Lord himself is drinking this wine of joy. What, then, is that specific joy? It is the joy resulting from the fact that the time has come for Christ Jesus to vindicate the name of the Most High. When he was exalted to heaven Jehovah commanded him to wait for that happy day which would come in due time. (Ps. 110:1; Heb. 10:13) Through all the centuries following Jesus waited for the joyful time when Jehovah God would set up his kingdom and send him forth to rule. That joy, with Christ Jesus, began in 1914, when he was sent forth to rule amongst his enemies; and when, in 1918, he began to receive unto himself his faithful followers he extended the invitation to all such to share that joy with him, or to drink new the wine of the kingdom. (Ps. 110:2) The period of time designated as "that day" began with the Lord Jesus in 1914, when Jehovah placed him upon his throne and sent him forth to put down the enemy. "That day" began with the members of his body in 1918, when the Lord began to gather them unto himself at the temple of Jehovah. The joy of the Lord, pictured by the drinking of the fruit of the vine, began with the faithful ones of earth when they were brought to the temple, and when they learned of that fact and learned that the chief purpose of Jehovah, by and through his kingdom, is the vindication of his name, and that he will use those who maintain their integrity toward him to carry out his purpose and to have a part in the vindication of his name.

23 Jehovah poured the cup for the Lord Jesus Christ, and this cup Jesus invited his disciples to share with him. (Matt. 20:22, 23) That the cup symbolized God's purpose concerning his anointed, and represented both sufferings and joy, is conclusively proven by the words of the apostle, who wrote concerning Christ Jesus: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Clearly the inference from this text is, and in harmony with other supporting texts, that the joy of the Lord was future and that he entered into that joy when he was placed upon his throne in 1914. First came his sufferings and then his joy, as symbolized by the cup, and it is even so with those who share with him in his kingdom.

24 Prior to the coming of the Lord Jesus Christ to Jehovah's temple the followers of Christ could show forth nothing but his death. He had died as a sinner that the sin of the world might be taken away, and his faithful followers would keep in mind that by and through his death alone life could be given to any man. While they knew that he had been raised out of death and ascended on high, yet he was absent from them, and it was therefore a time of sorrow rather than a time of joy. By faith these looked for his second appearing, and therefore a joy was set before them; but when he appears at the temple, brings the approved into the temple, and covers them with the robe of righteousness, and they learn of this fact, it is then the time for these faithful ones to experience the joy that had been set before them. By thus entering into the joy of their Lord these drink with him the fruit of the vine new in the kingdom. But should the faithful on earth cease to remember or to show forth the Lord's death? Most assuredly not, because they must always keep in mind that it is by and through his suffering and death that it is possible for them to be made members of God's kingdom. (1 Pet. 3:18) The fact that the apostle says, "As often as ye eat this bread, and drink this cup, ye do shew [forth] the Lord's death till he come," does not necessarily mean that when he does come they will cease to show forth his death, but rather that until his coming they could not enter into his joy and share with him in drinking the fruit of the vine new in the kingdom. Until that time they must show forth his death, and nothing more; but from and after that time they must continue to remember his death and also enter into his joy.

25 The proper course of the Lord's anointed seems clearly therefore to be that they should keep the Memorial feast at the appointed time each year, but do so in joy and not in sorrow. These rejoice that the Lord Jesus was broken and that he poured out his life-blood and that they might, by his invitation and God's favor, have a part in his sufferings and his death. They rejoice because they know that in no other way could they live and become a part of his kingdom and participate in the vindication of Jehovah's name, which latter is the cause for the greatest joy. To such the reason for keeping the Memorial now is to keep in mind the suffering and death of the Lord Jesus, and the value his death brings to mankind, and that by suffering with him the faithful are permitted to enter into his joy and, continuing faithful, to reign with him. "It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with

him; if we deny him, he also will deny us."—2 Tim. 2:11, 12.

THANKSGIVING

[26] In almost all lands of Christendom one day is specifically set aside and designated as "Thanksgiving Day". Why should any of God's anointed people observe such a day? It is a day fixed by men who are under the control of Satan, and the practices in connection with the day by them are hypocritical. God's kingdom is here. It is a time of joy and thanksgiving for his people every day. If, however, it seems well to observe a specific day of thanksgiving, the appropriate day would seem to be the day of the celebration of the Lord's memorial. The proper day for the celebration of the Lord's memorial for the year 1932 will be March 20, after 6 p.m. If it please the people of the Lord God now on the earth let this day be now set aside and henceforth designated and observed as a thanksgiving day unto Jehovah. The day according to Biblical reckoning begins at six p.m. Let the Memorial be celebrated after six p.m., and the twenty-four-hour day which there begins be celebrated as a thanksgiving day unto Jehovah God: a time of joy and thanksgiving, because God's kingdom is here and the time for the vindication of Jehovah's name has come. Let this day also be the beginning of a service period and be designated as *International Thanksgiving Testimony Period.* This period of time will begin on the 20th day and end on the 27th day of March, 1932. This will be celebrated by God's people as 'a feast of joy and thanksgiving unto the Lord', having particularly in mind our privilege of drinking the fruit of the vine new with our Lord in our Father's kingdom and our privilege of being Jehovah's witnesses and bearing testimony to his name.—Matt. 26:29.

KINGDOM TESTIMONY

[27] There is no reason why any of God's people should observe any holiday that is fixed or set aside by the organization of this world. God's typical people celebrated two periods of the year: one in the spring and one in the autumn season. Those periods were "holy unto the Lord". (See Ezra 6:19-22; Neh. 8:1-3, 9-12, 14-18) Why should not God's anointed people specially observe during the year two days of joy, thanksgiving and praise unto Jehovah God? "The joy of the Lord is your strength." The Lord 'has given us an understanding of his word' and continues to graciously 'feed us upon food that is convenient'. (Neh. 8:10, 12; Prov. 30:8) The kingdom is here and progresses, and our business is to sing forth the praises of Jehovah God and, as his witnesses, to bear testimony to his name. (Isa. 12:3-6; 43:10-12) October 1 to 9 inclusive is therefore named and designated as *Kingdom Testimony Period.* Let the companies of God's people in various communities hold a service convention beginning Friday evening previous; then let the period of nine days following be devoted to service, this to be a period of joyful thanksgiving, praise and service unto Jehovah God, a feast to the prosperous kingdom work. In that period of time every one of Jehovah's witnesses, so far as it is possible, should participate in giving testimony and praise to Jehovah and to his kingdom by bearing the fruits of the kingdom to others who desire to hear.

QUESTIONS FOR BEREAN STUDY

¶ 1. Explain the reference to Jesus as "the Lamb of God".

¶ 2. Why was it important that Moses carry out every detail of instruction given to him concerning the passover?

¶ 3. Account (a) for the Israelites' being domiciled in Egypt. (b) For their oppressive persecution by the Egyptians. (c) For their remarkable deliverance from Egypt.

¶ 4, 5. Explain the position of Moses in this prophetic picture. What was the purpose of the warning given? Why were the first-borns of Egypt slain, while those of Israel were spared? Paraphrase the instructions given to Moses regarding preparations for the passover.

¶ 6, 7. Relate what took place on the night of the passover. What was the meaning thereof to the Israelites? To the followers of Christ Jesus?

¶ 8, 9. Point out the fulfilment of that type. Who are the first-borns? What is their responsibility in this relationship?

¶ 10. Why did Christ Jesus observe the typical ceremony of Israel's passover? Should his followers do so, and why?

¶ 11, 12. How does Paul describe Jesus' institution of the new memorial which was to take the place of the typical ceremony of the passover? By whom should the memorial of Jesus' death be observed? When, and why only then?

¶ 13. Explain (with corroborating scriptures) what Jesus meant by saying, upon breaking the bread, "Take, eat; this is my body." What is the meaning of Paul's words recorded as Romans 10:10?

¶ 14. Explain the symbolism of the cup. Paraphrase Jesus' instructions regarding the cup. How is this corroborated in John 6:53-56? Who eat the bread, and drink the cup? How, and why? What important truth is here made clear?

¶ 15. Observance of the memorial of Jesus' death has served what important purpose?

¶ 16-18. What important proof was established by Jesus' faithfulness unto death? What important purposes were served by his sacrificial death? Make clear the meaning of the apostle's words, 'Ye do show forth the Lord's death till he come.'

¶ 19, 20. Point out the time of fulfilment of Matthew 26:29. What additional meaning attaches to the cup "in that day"?

¶ 21, 22. Point out how fitting is "this fruit of the vine" as also a symbol of joy "in that day". Show how clearly the foregoing corresponds with the fulfilment of the prophetic parable of the talents.

¶ 23, 24. Compare the experiences of the followers of Christ with those of Christ Jesus himself, first a time of suffering and waiting, and then the time of joy.

¶ 25. What, then, seems clearly to be the proper course in regard to keeping the Memorial feast? What are the reasons for now continuing to keep the feast?

¶ 26. In view of the foregoing, what logical conclusion can readily be drawn as to a more fitting time and occasion for celebrating a thanksgiving day? Accordingly, what favorable provision has been made for that purpose?

¶ 27. Referring to Jehovah's arrangement for his typical people, what further similar privilege is seen? How will Jehovah's witnesses use the privileges which these arrangements hold for them?

THE HUMAN SOUL AND ITS HOME

JEHOVAH GOD created man toward the close of the sixth creative day of earth, and hence about forty-two thousand years after he gave the command "Let there be light". The only-begotten Son of God, known in heaven as the Logos, was the one that Jehovah God directly employed in the creation of man, for the Apostle John under inspiration tells us that 'without the Logos was not anything made that was made'. (John 1:3) It was the Logos to whom Jehovah God spoke when he said, "Let us make man." The order which God followed in the making of man is stated in easily understandable words in Genesis, chapter two, verse seven, which reads: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Thus man is called a soul, a living soul.

The animals created prior to the creation of man were also designated souls, because every creature that breathes is a soul. The proof of this is found in the marginal reading of Genesis, chapter one, verse twenty, which reads: "And God said, Let the waters bring forth abundantly the moving creature that hath living soul, and fowl that may fly above the earth in the open firmament of heaven." There is no intimation in the Bible record that God made man, and then *gave* him a soul. He formed him, and then into the nostrils of that organism he breathed the breath which he has provided for all living creatures on earth, and a soul resulted. A soul means a breathing, sentient creature having life.

Could it be said that because God is immortal and because man was made in his image and likeness, therefore God gave man an immortal soul? Such conclusion is both unreasonable and unscriptural. If God gave man a soul, then the record would so state; and if that soul so given was immortal, then God could never put it to death for a violation of his law. That would mean then that when God would start a life he would have no power to stop it; and this is not consistent with his limitless power. Furthermore, in First Timothy, chapter six, verse sixteen, it is written that God only hath immortality. From the fact that God is the Life-giver, it follows that he has the power to take away life at his pleasure. The Scriptures show that he reserved to himself the right to deprive his creature of life; therefore it is conclusively proven that man is mortal.

Is not the breath, which God breathed into the nostrils of man, the divine or immortal spark of man which God planted in him? The answer to that question must be, No; for the reason that the Scriptures show that God did nothing of the kind; but that he made man of the elements of the earth, and when the breath of life was put into his nostrils a moving, breathing creature resulted, which creature is a soul. The breath which man breathes belongs to Jehovah, because everything is God's. The right to life proceeded from God. The breath is not immortal. The breath itself possesses no life. The breath is that which keeps the blood in circulation by which the human body is animated. The Scriptures plainly state that the life is in the blood. In Deuteronomy, chapter twelve, verse twenty-three, the Lord commands: "Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh." Man is the highest order of animal creation. All animals, including man, have the same kind of breath. Ecclesiastes, chapter three, verse nineteen, states: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast."

Human experience conclusively shows that man dies; and any creature that dies is not immortal. A creature to be immortal would necessarily be not subject to death. God created the man as the crowning or highest element of earth's creation. God was pleased with his work in the creation of man and pronounced that work "very good". Man was the earthly son of the great Jehovah God, and God loved him. The environment on earth he made for man's happiness.

A portion of the earth, which was called Eden, God had caused to be brought to a perfect condition. It must have been a beautiful place. The man whom he had made for it and to have dominion over it was perfect, and his home was also made perfect, because, as Deuteronomy, chapter thirty-two, verse four, declares, all the works of Jehovah are perfect. How large an area Eden occupied is not disclosed by the sacred record, but the conditions described indicate that it was a very large place. There is some evidence that Eden was in that part of the earth now known as the mountainous country of Armenia.

In the eastern part of Eden God planted a garden which was a veritable paradise. Trees that brought forth marvelously beautiful flowers were there to please the sight of man with their blossoms, and to perfume the air that he breathed. Other trees that bore all manner of fruit were there, and from these man had provided for him his food supply. Every kind of beast was there, but they were not wild. These beasts were gentle, tame and obedient. They walked before Adam, their master, who gave each one of them a name; and they heard his voice and responded thereto. There were found numerous birds with marvelous plumage, the bird of paradise and the bird of song. There the climatic conditions were perfect, and a sweet perfume floated through the zephyrs, which were at the same time filled with song and praise to the glory of God.

A great river went out from the garden, which was

divided into four parts and watered the country round about. These streams of water added to the beauty and glory of the place. In that garden were much fine gold and precious stones, which man might use for his own pleasure. The brief sacred record (Gen. 2:8, 9) says: "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

"And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good; there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. 2:10-17.

Then God said: "It is not good that the man should be alone." God would make man's happiness complete. When Adam was enjoying sweet sleep God made him a wife. When Adam awakened there stood before him a perfect woman, the most beautiful thing his eyes ever beheld, except his own image. Then and there they began to enjoy together the beauties and glories of their perfect home. They walked and talked together, and they mingled their voices in song and worship and praise to their great Creator. Such a happy and blessed union has never since been known between man and woman, because no two together have ever been perfect since that time.

Adam was the prince of the earth; and with his beautiful princess by his side, and with everything provided that the heart might desire, he reveled in his possessions and in his glorious home. Who had provided these marvelous things for man? Jehovah, the great Almighty God, in the exercise of his loving-kindness had made them all for him. Created with perfect veneration man must worship his Maker, or something in his stead. The perfect man and his perfect wife pursued the even tenor of their way in peace and complete enjoyment.

But there lurked in the pathway of this happy pair a bitter and subtle foe. Because of this foe their happiness was caused to be of short duration. There is some Scriptural evidence to indicate that approximately two years of time elapsed during which they enjoyed the blessedness of their home and the beauties of their surroundings and uninterrupted sweet fellowship with each other. Then began the sorrows of man, and since then sorrows have ever been present with the human race. There is a reason for this, and that reason we must understand in order to appreciate the great Creator.

GREATEST ORGANIZATION IN THE UNIVERSE

IN HIS written Word God has provided cumulative testimony concerning his purposes, to the end that men who are truly devoted to him may be completely furnished with evidence firmly establishing their faith. Therefore the evidence which is cumulative is here submitted from the Scriptures, proving that God has a great organization visible and invisible, and that his organization is now operating in harmony with his will, and that in this organization is God's temple class, some of it in heaven and some on earth.

Zion is one of the names given to God's organization. The city of Jerusalem in Palestine was also called Zion; in the first book of Kings, chapter eight, verse one, it is called "the city of David [God's Beloved One], which is Zion". God organized the city of Jerusalem and put his name there, thus identifying it as his, and it pictures his organization. The prophet records that God "chose the tribe of Judah, the mount Zion, which he loved", and built his sanctuary there, and chose David as the head thereof. (Ps. 78:68-70; 76:1, 2) Thus in prophetic phrase he describes Zion as God's organization, and Christ Jesus the Beloved of Jehovah as the Head of it.

When David brought the ark of the covenant from the house of Obed-edom, he placed it in the tabernacle on Mount Zion, in the city of Jerusalem. (1 Ki. 8:1) That was the official part of the city, because the king dwelt there and it was the executive office. Thereafter the temple was built and the ark of the covenant was taken into the temple, and then the name Zion was applied to that place. (1 Ki. 8:4-21) The ark and the miraculous light shining upon it represented the presence of Jehovah, or his place of dwelling. (Lev. 16:2; Heb. 9:5; Isa. 60:19; Ex. 13:21) Therefore Zion represents God's official family which is his place of dwelling: "Mount Zion, wherein thou [Jehovah] didst take up thy habitation." (Ps. 74:2, *Roth.*) "For the Lord hath chosen

Zion: he hath desired it for his habitation."—Ps. 132:13.

In the city of Jerusalem there were many who were not of the official or royal family. Not all of those who were brought into God's family will constitute a part of his official organization. The Scriptures show that there are many who will not be of the royal family but will be a part of God's organization, because of being servants of the royal family. (Rev. 7:15) Therefore the name "Jerusalem" embraces all those who are of God's church, or the called-out class, whereas "Zion" more particularly represents those who will be of the royal family and sit with Christ Jesus in his throne. To such latter ones Jesus made promise, saying: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) Jehovah is therefore shown as dwelling in Zion, which more specifically represents his organization. Psalm nine, verse eleven, calls upon us, saying: "Sing praise to the Lord [Jehovah], which dwelleth in Zion: declare among the people his doings." The two words "Jerusalem" and "Zion", being used to represent God's organization, are both symbolized in the Scriptures by a woman.

By his prophet God foretold that in due time he would build up Zion. Psalm one hundred and two, verse sixteen, reads: "When the Lord [Jehovah] shall build up Zion, he shall appear in his glory." The word here translated "build up" is also elsewhere in the Bible rendered "obtain children" and "set up". Consider now another prophecy in connection with Revelation, chapter twelve, verse five, which reads: "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." Jehovah, through his prophet, foretold Zion's giving birth to a man child and to children; Isaiah, chapter sixty-six, verse seven, reads: "Before she travailed, she brought forth; before her pain came, she was delivered of a man child." The man child in this prophecy is, without a question of doubt, the same as the man child mentioned in the twelfth chapter of Revelation. The mode employed by Jehovah in building up Zion seems to be this: When God's due time came, he placed his anointed Son Christ Jesus upon his throne. This is represented by his holy hill in Zion, which hill is the highest place or head of Zion. As it is stated in the second Psalm, verse six: "Yet have I [Jehovah] set my king [Christ] upon my holy hill of Zion." That is pictured as the woman, his organization, giving birth to the man child, or bringing forth and beginning the government of the Lord for the benefit of the Lord's people. Then the Lord directed his beloved Son Christ Jesus to proceed with his rule and to oust the enemy; as it is stated in Psalm one hundred and ten, verses two to six: "The Lord [Jehovah] shall send the rod of thy strength out of Zion [saying]: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries."

Up to that time there had been no travail or trouble in Zion; but immediately following the setting of Christ Jesus upon his throne the travail or trouble began. That travail was a fight, with the Lord Jesus, the great King and Priest of Jehovah, and his holy angels on one side, and the enemy, the Devil, and his angels on the other side. Prior to that time Satan had access to heaven and the heavenly courts, as is clearly set forth in chapter one of Job, verse six, which tells us: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." In the fight that followed Satan was ousted from heaven. It is described in the prophecy of Revelation, chapter twelve (7-11), in these words: "And there was war in heaven: Michael [meaning the godlike One, who is Jesus] and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

Shortly after this war in heaven the children of Zion were brought forth, and there was great rejoicing. This was foretold by the Prophet Isaiah when, in chapter sixty-six, verses eight to ten, he said: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, *she brought forth her children.* Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her."

Of course, Jesus Christ was born as a divine creature when he was raised from the dead. However, in the prophecy, "the man child" represents the new nation or kingdom which was born or brought forth when God placed his King Jesus upon his throne.

But the 'children of Zion', also mentioned in the prophecy, must be those who are members of the body of Christ or his church, and who are brought forth or born after the travail. The prophecies of Isaiah and the book of Revelation (chapter twelve) are therefore in exact accord with each other.

It would appear that the logical order of the bringing forth of the 'children of Zion' would be, first, those followers of Christ who had died faithful unto the Lord prior to his second coming and his arrival at the temple of God, such as the apostles; and, after them, the faithful Christians yet on the earth. Jesus had prophesied and said to his disciples: "If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Paul was one of the faithful, and he was about to die when he wrote to Timothy (2:4, 6-8) these words: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Here is the key to the understanding of the matter. Paul knew that he was about to die and must remain dead until the coming of the Lord Jesus to receive him. Paul's words are in the nature of a prophecy and fix the time of his resurrection, when he says, "at that day." It will be found that wherever this expression "that day" is used in the Scriptures it has reference to the presence of the Lord when he takes his power and begins his reign. Paul further fixes the time even more definitely when he says, "a crown of righteousness, which the Lord, the righteous judge, shall give me." The Lord comes to his temple for the purpose of judgment, as the prophecies state (Ps. 11:4, 5), and that is when he gives the crown, as Paul here states. Furthermore, in his first letter to the Thessalonians, chapter four, verses fifteen and sixteen, the Apostle Paul said: "The *dead* in Christ shall rise first." Then "we [Christians] which are alive and remain [on earth] unto the coming of the Lord shall not prevent [anticipate or precede] them which are asleep".

The apostles, and others who likewise died faithful, constitute a part of the temple of God. (1 Cor. 3:16, 17) They are a part of Zion, and in order for them to be brought into Zion or be built up into Zion they must be brought forth from the dead. The conclusion is therefore irresistible that the Christian saints who died faithful to and approved of the Lord would be awakened out of death, brought into the spiritual temple and builded up as a part of Zion, God's organization, after the Lord had prepared a place for them and had come to his temple. Paul wrote (2 Cor. 5:10): "We [Christians] must all appear before the judgment seat of Christ" for the purpose of being judged. The awakening of the faithful saints out of death, and the bringing of them into Zion, constitutes their final judgment, at which time the righteous Judge, Christ Jesus, gives to each of such approved ones the crown of life, and brings them into the place in God's organization prepared for them.

REBELLION AND DISLOYALTY

GOD has a way to reconcile man to himself. His purpose is to give all men an opportunity to know concerning that way. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

How long Adam and Eve enjoyed the blessings of Eden the Scriptures do not disclose. The time was ample, however, for Adam to fully inform Eve of God's wish concerning their conduct there. This is proven by the speech of Eve to the serpent concerning eating the fruit. The time of their sojourn there was ample to permit them to show their appreciation of God's loving-kindness toward them, had they been so disposed.

Gratitude is the state of being thankful or grateful. When one receives a good gift from another and is unthankful there is something wrong in the heart of the one that receives. Gratitude is the first step in the exercise of true love. Where there is no gratitude on the part of the receiver of a gift toward the giver selfishness has control over the receiver. Selfishness is the very opposite of love. The laws or rules of action for the government of God's intelligent creation never change. They are eternal. For this reason it is certain that it would have been pleasing to God for Adam to have shown gratitude to God for all that he had received at the Creator's gracious hand.

Upon this point the Word of God is explicit. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good, his mercy is everlasting; and his truth endureth to all generations." (Ps. 100:3-5) "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High." (Ps. 92:1) "Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence." —Ps. 140:13.

Adam was not grateful unto God for all he had received at the Creator's gracious hand. When the test came to him he preferred to exercise selfishness rather than love. Had he manifested love for God he would have obeyed him. Adam was not grateful toward God, which means he was unkind and unfriendly in his actions toward Jehovah. To love one means to be one's friend at all times. (Prov. 17:17) What took place in Eden proves that these conclusions are correct and that Adam was not the friend of God.

In substance God had said to Adam: 'I have made this earth for you. I have created you and placed you in this beautiful garden of Eden. Behold its glory! I make you the caretaker over it. I have created and given you a wife to be your companion. I have given you dominion over the earth. Everything in this wonderful place is yours to use for your pleasure and comfort. There is just one exception, and that is concerning the tree of knowledge of good and evil. "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." '

That was a small thing for God to ask of Adam, compared with what God had done for him. That commandment furnished the opportunity to test Adam as to whether or not he would show his love for his great Maker and Benefactor or whether he would exercise the faculty of selfishness.

Lucifer was the overlord of man. Being a spirit he was not visible to man; but he held conversation with man. Lucifer was filled with pride and ambition because he had a desire to be like the Most High God and to have a separate dominion of his own. (Isa. 14:13, 14; Ezek. 28:13-18) His ambition was to control man and have man to worship him instead of God, and this he could accomplish only by alienating man's affection from God. He employed the serpent through which he spoke. Through this instrumentality Lucifer approached Eve and induced her to believe that God had lied to her and Adam, and was keeping away from them something they should have. Eve said to him: "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." (Gen. 3:3) To this Lucifer replied: "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.

Eve, seeing that the fruit was good for food, pleasant to look at, and to be desired to make one wise, took the fruit and ate it in violation of God's commandments. It does not appear that Adam was present during the conversation between Eve and the serpent. It is reasonable to suppose that when he did appear Eve told him, in substance, of that conversation. She would therefore say to him: 'Adam, your Father is a liar. I have been told by Lucifer through the serpent that he is a liar and now I have proven it by eating this fruit. I find it to be good, and I am unharmed and am still alive.'

Had Adam manifested love for God he would have said to Eve: 'My Father is not a liar. He could not be a liar. Why should he want to lie to us? Behold this wonderful earth he has made and this marvelously beautiful garden which he has given us for our home. He made us and put us here to represent him. He has given us all these blessed things to enjoy forever if we will only obey him. He told us not to eat of that fruit. He has some good reason for asking us not to eat of it. Why should we doubt him for a moment? He has shown his great love for us and now we must show our love for him. We may be sure that when he sees fit to let us eat of that tree he will have us do so.'

Had Adam taken such a course and had Eve repented of her wrong and sought forgiveness at the hands of Jehovah, God might have had some way to cleanse her. To Adam he had given the command and Eve had heard it from Adam. Adam was the head and the great responsibility rested upon him, and Eve being a part of him, he was responsible for her acts, and had he taken every possible step to rectify the wrong Eve had committed the result would doubtless have been different. Adam took the very opposite course. He heeded his wife in utter disregard of his gracious Father's command.

From that day until now every man who has acted against his own reasonable judgment and, in violation of his conscience, has yielded to the influence of a woman, has gotten into trouble. It has been extremely difficult for men to learn this lesson, due largely to the fact that they have not heeded the Word of God. Adam yielded to his wife's suggestion and wilfully violated God's law by eating the forbidden fruit.

It has been suggested that Adam's great love for his wife induced him to violate God's law and that therefore he is in a measure excusable. But did Adam love his wife? No, he did not love her. When a man truly loves one he looks after and safeguards the interests of that one. Had Adam really loved his wife he would have said: 'You have done a great wrong, Eve. Come now, I will seek our Father's face and beg him to cleanse you from this great wrongful act.' Adam's lack of love for God and lack of love for his wife, and his selfish desire, moved him to violate God's law. His act and conduct show that he reasoned thus: 'If Eve must die, I will be deprived of her, and without her I cannot have so much joy and pleasure in this beautiful garden and I do not want to be separated from her. I will take my chance with her.'

The motive prompting Adam to do that was selfish. He preferred rather to become a pauper with Eve than to be a prince and remain in harmony with his

great and loving God. He chose the selfish and not the righteous way. He showed ingratitude to God for all he had received at his gracious hands.

Adam was unthankful and selfish and by his act proved that he was not God's friend. He became unrighteous and by his wrongful act alienated himself from God and thereafter could no longer dwell in the presence of Jehovah. Only the righteous can dwell in his presence.—Ps. 140:13.

Conscience is that faculty of the mind by which the creature realizes and distinctly perceives or appreciates that the course of action taken by him is right or wrong. (Rom. 2:15; 2 Cor. 1:12; 1 Pet. 3:16) Before man ate the forbidden fruit he knew it was wrong, because God had told him so. (Gen. 2:17) He also knew that both he and his wife were nude and they were not ashamed.—Gen. 2:25.

When Adam and Eve had taken the course of action by eating the fruit in violation of the law, they distinctly perceived and appreciated that they had done wrong, and a realization of their nakedness was evidence to them that they had done wrong. Their conscience smote them. They tried to hide their nakedness. They were fearful and hid themselves. They possessed the faculty of mind, of course, before committing the act, and now that faculty of the mind began to manifest itself because of their wrongful act.

But there was no expression of regret because of their ungrateful deed and act of rebellion. They sewed fig leaves together and covered their nakedness. Their act of covering their nakedness in no way indicated that they had been lifted to a higher realm of thought, but it shows that their conscience condemned them as criminals. (Gen. 3:7-10) They also showed fear, which is another evidence that their conscience condemned them and they knew before God they were wrong.

The clergy have time and again said that they exercised their sexual functions and that this was what was meant by violating God's law. Such a conclusion is worse than absurd. The Scriptures clearly show that this was not what they did. The Scriptures plainly show that God had forbidden them to partake of this fruit and that their act in doing so was that which was wrong because it showed rebellion and disloyalty to God.

LETTERS

THANKS TO OUR GOD

DEAR BROTHER RUTHERFORD:

It was the privilege of a part of the Clinton (Iowa) company of Jehovah's witnesses to attend the Columbus convention and be present when the resolution was read warning Christendom, and the great audience, seen and unseen, called upon to vote for its adoption, and also to be at the afternoon meeting when the resolution was passed adopting our new name.

Now, we, as a company of Jehovah's witnesses, wish to be placed on record as fully endorsing both resolutions and determined to carry out the accompanying responsibilities to the best of our ability, giving thanks to our God, the Giver of every good and perfect gift, for the great privilege of having a part in vindicating his great name and word before the peoples of earth.

You are, dear brother, Paul-like ("Be ye followers of me, even as I am of Christ"), a source of inspiration to us, a faithful son of God, leading the army of the Lord against the enemy's organization until the city is wasted without inhabitant; and it is our firm determination, by the Lord's grace, to be with you to the end.

CAN GO WITH MORE BOLDNESS

DEAR BROTHER RUTHERFORD:

We want you to know that your letters of instruction and encouragement have been much appreciated by us; and with the testimony as you gave instructions we can go with more boldness and courage to the people.

We are realizing the importance of the witness now being given, and we are determined to sing forth the honor of Jehovah's name as long as we have breath.

We also are thankful for the further reduction in the rate on books. There is scarcely any money in circulation here. Where we used to leave a set of books, we leave about one book; but we are finding the "four books for one dollar" is helping.

We are thankful for your love and prayers, and you truly have ours also.

By Jehovah's grace we are His witnesses,

BRO. AND SR. CHAS. R. HALL, *Pioneers.*

WHOLE-HEARTEDLY COOPERATE

DEAR BROTHER RUTHERFORD:

At our recent meeting for transacting the annual business I, as the secretary, was instructed to convey to you the expressions of our great appreciation of the light which Jehovah is pleased to have you send out to his faithful ones in this time. We greatly appreciate the explanation of Revelation given us in *Light* as well as in all the *Tower* articles which have prepared us to receive the light now shining from *Light*, which book we now have in our own language.

At the same meeting, by unanimous vote, the Columbus Resolution was also adopted, and we expressed our desire to bear the new name which the remnant is privileged to now own.

We want, dear Brother Rutherford, to assure you of our love and our decision to whole-heartedly cooperate with you and stand shoulder to shoulder with you in the declaration of war that is now given the Devil's organization according to Jehovah's commission, and as Jehovah's witnesses to proclaim the gospel of the kingdom.

STOCKHOLM (Sweden) COMPANY OF JEHOVAH'S WITNESSES.
YNGVE ERICSSON, *Secretary.*

'LISTEN WITH GLADNESS'

DEAR JUDGE RUTHERFORD:

I am happy to say that after reading *The Harp of God, Government, Prophecy, Life, Light* (1 and 2), and others, I have been able to understand the Bible, the Word of Jehovah God, as never before.

So I passed them on to others; I know that they don't receive the radio lectures you give. Now they write that they have an understanding they did not have before.

My husband and I listen to your talks over the radio with gladness of heart. I wish the whole world would stop long enough to hear the message that you give over the radio for all who want to know the Lord. May the Lord continue to bless you in your declaring his Word.

MR. AND MRS. B. ZANIERWICH.

The WATCHTOWER

SERVICE APPOINTMENTS

T. E. BANKS

Gilmore, Ark.	Mar	1	Thomasville, Ga.	Mar.	13, 14
Holly Springs, Miss.	"	2	Valdosta, Ga	"	15
Little Rock, Ark.	"	4	Taylors Creek, Ga	"	16, 17
Redfield, Ark.	"	5	Jacksonville, Fla	"	19-21
Pine Bluff, Ark	"	6	Orlando, Fla	"	22, 23
Wabbaseka, Ark.	"	7	De Funiak Sp'gs, Fla.	"	25, 26
Fordyce, Ark.	"	8	Pensacola, Fla.	"	27, 28
Monroe, La.	"	9	New Orleans, La.	"	29, 30
Summit, Miss.	"	11	Amite, La.	Apr.	1, 2

T. E. BARKER

New Bern, N. C.	Feb.	29	Cope, S. C.	Mar.	14, 15
Beaufort, N. C.	Mar.	1	Columbia, S. C.	"	17, 18
Mount Olive, N. C.	"	3	Spartanburg, S. C.	"	19, 20
Magnolia, N. C.	"	4	Gaffney, S. C.	"	21
Wilmington, N. C.	"	5, 6	Greer, S. C.	"	22
Hayne, N. C.	"	7, 8	Greenville, S. C.	"	23, 24
Sanford, N. C.	"	9	Atlanta, Ga.	"	26, 27
Maxton, N. C.	"	11	Stone Mountain, Ga.	"	28
Mt. Pleasant, S. C.	"	12, 13	Rome, Ga.	"	29, 30

R. H. BARBER

Terre Haute, Ind.	Mar.	1	St. Paul, Minn.	Mar.	18-20
Champaign, Ill.	"	2, 3	Minneapolis, Minn.	"	22
Chicago, Ill	"	4-6	Waterloo, Iowa	"	24
Madison, Wis.	"	8, 9	Sioux City, Iowa	"	25-27
Milwaukee, Wis.	"	10	Norfolk, Nebr.	"	29
Oshkosh, Wis.	"	11-13	Lincoln, Nebr.	"	30, 31
Duluth, Minn.	"	15, 16	Omaha, Nebr.	Apr.	1-3

C. W. CUTFORTH

Cranbrook, B. C.	Mar.	1	Swift Current, Sask.	Mar.	11
Fernie, B. C.	"	2-4	Herbert, Sask.	"	12, 13
Coleman, Alta	"	5	Chaplin, Sask.	"	14, 15
Lethbridge, Alta.	"	6	Alberta-Sask'n Camp	"	17-25
Medicine Hat, Alta.	"	8, 9	Regina, Sask.	"	26, 27
Maple Creek, Sask.	"	10	Moose Jaw, Sask.	"	28, 29

G. H. DRAPER

Cuba, Mo.	Mar.	1	Monett, Mo.	Mar.	15
Flat River, Mo.	"	2	Joplin, Mo.	"	16
Cape Girardeau, Mo.	"	4	Clinton, Mo.	"	18
Dexter, Mo.	"	5	Sedalia, Mo.	"	19, 20
Poplar Bluff, Mo.	"	6	Tipton, Mo.	"	21
Caulfield, Mo.	"	7	Jefferson City, Mo.	"	22, 23
Ava, Mo.	"	8	Boonville, Mo.	"	24
Lebanon, Mo.	"	9	Kansas City, Mo.	"	26-28
Springfield, Mo.	"	11, 12	Belton, Mo	"	29
Billings, Mo.	"	13	Levasy, Mo	"	30
Galena, Mo.	"	14	St. Joseph, Mo.	Apr.	1, 2

M. L. HERR

Wyndmere, N Dak.	Mar.	1, 2	Milton, N. Dak	Mar	17, 18
De Lamere, N. Dak.	"	4	Lawton, N Dak.	"	19
Medberry, N. Dak.	"	5, 6	Fargo, N. Dak.	"	20-22
Carrington, N Dak.	"	7, 8	Aitkin, Minn.	"	23, 24
Minot, N Dak	"	10, 11	Kettle River, Minn.	"	26
Sherwood, N. Dak.	"	12, 13	Duluth, Minn	"	27, 28
Kramer, N. Dak.	"	14, 15	Proctor, Minn.	"	29, 30

W. M. HERSEE

Harrow, Ont.	Feb 29, Mar.	1	Harriston, Ont.	Mar.	20
Leamington, Ont.	Mar.	2, 3	Tara, Ont.	"	21
Chatham, Ont.	"	5, 6	Wiarton, Ont	"	22, 23
Stratford, Ont.	"	13, 14	Owen Sound, Ont.	"	23, 24
Seaforth, Ont.	"	15	Meaford, Ont	"	25
Goderich, Ont	"	16	Collingwood, Ont.	"	27
Milverton, Ont.	"	18	Barrie, Ont.	"	29
Palmerston, Ont.	"	19			

ANTON KOERBER

Pittsburgh, Pa.	Mar.	6-10	Ambridge, Pa.	Mar.	22
McKeesport, Pa.	"	11	Beaver Falls, Pa	"	23
Duquesne, Pa.	"	12	New Brighton, Pa.	"	24
New Kensington, Pa.	"	20	Ellwood City, Pa.	"	25
Freeport, Pa.	"	21	Butler, Pa.	"	26

LOUIS LARSON

Wingate, Ind.	Mar.	1	Freeport, Ill.	Mar	20, 21
Chicago, Ill	"	3-9	Moline, Ill.	"	22, 23
Waukegan, Ill.	"	11	Rock Falls, Ill.	"	25
Zion, Ill.	"	12	Rochelle, Ill.	"	26
Marengo, Ill	"	13	Geneva, Ill.	"	27, 28
Belvidere, Ill.	"	14, 15	Elgin, Ill.	"	29
Rockford, Ill.	"	17-19	Aurora, Ill.	Mar.	31, Apr. 1

E. J. LUECK

Toledo, Ohio	Mar.	3-6	Galion, Ohio	Mar.	19
Port Clinton, Ohio	"	7	Mansfield, Ohio	"	20, 21
Sandusky, Ohio	"	8	Ashland, Ohio	"	22, 23
Fremont, Ohio	"	9, 10	Crestline, Ohio	"	25
Tiffin, Ohio	"	12, 13	Fredericktown, Ohio	"	26
Bucyrus, Ohio	"	14	Mt. Vernon, Ohio	"	27
Marion, Ohio	"	15, 16	Newark, Ohio	"	28, 29
Cardington, Ohio	"	18	Dresden, Ohio	"	30

A. H. MACMILLAN

Trinidad, Colo.	Mar.	2	Oklahoma City, Okla	Mar.	18-20
Pueblo, Colo.	"	4 6	Chickasha, Okla	"	21
Denver, Colo.	"	8	Wichita Falls, Tex.	"	23
Garden City, Kans.	"	9	Dallas, Tex	"	25-27
Wichita, Kans.	"	11-13	San Antonio, Tex	"	29, 30
Tulsa, Okla.	"	15, 16	Corpus Christi, Tex.	Apr.	1-3

G. Y. M'CORMICK

Ethan, S Dak.	Feb.	29	Whalan, Minn.	Mar.	9
Mitchell, S. Dak.	Mar.	1	Oshkosh, Wis	"	11-14
Sioux Falls, S. Dak.	"	2	Marshfield, Wis.	"	15
Jasper, Minn.	"	4	Loyal, Wis	"	16
Pipestone, Minn	"	5	St. Paul, Minn.	"	18-21
Lake Crystal, Minn.	"	6	Montevideo, Minn.	"	23
Rochester, Minn.	"	7	Sioux City, Iowa	"	25-28
Racine, Minn.	"	8	River Sioux, Iowa	"	29

J. C. RAINBOW

Hickory, N. C.	Feb.	29	Chapel Hill, N. C.	Mar.	16
Charlotte, N. C.	Mar.	1, 2	Stem, N. C.	"	18
Kannapolis, N. C.	"	4, 5	Louisburg, N. C.	"	19
Salisbury, N. C.	"	6, 7	Raleigh, N. C.	"	20, 21
Winston-Salem, N. C.	"	8, 9	Wilson, N. C.	"	22, 23
High Point, N. C.	"	11, 12	Rocky Mount, N. C.	"	25, 26
Greensboro, N. C.	"	13, 14	Enfield, N. C.	"	27, 28
Durham, N. C.	"	15	Scotland Neck, N. C.	"	29, 30

W. P. STRONG

Perry, N. Y.	Mar.	11	Newark, N. Y.	Mar.	22
Tonawanda, N. Y.	"	12, 13	Elmira, N. Y.	"	23, 24
Lockport, N. Y.	"	14	Binghamton, N. Y.	"	26, 27
Niagara Falls, N. Y.	"	15, 16	Oneonta, N. Y.	"	28
Medina, N. Y.	"	18	Cortland, N. Y.	"	29
Rochester, N. Y.	"	19-21	Syracuse, N. Y.	"	30, 31

W. J. THORN

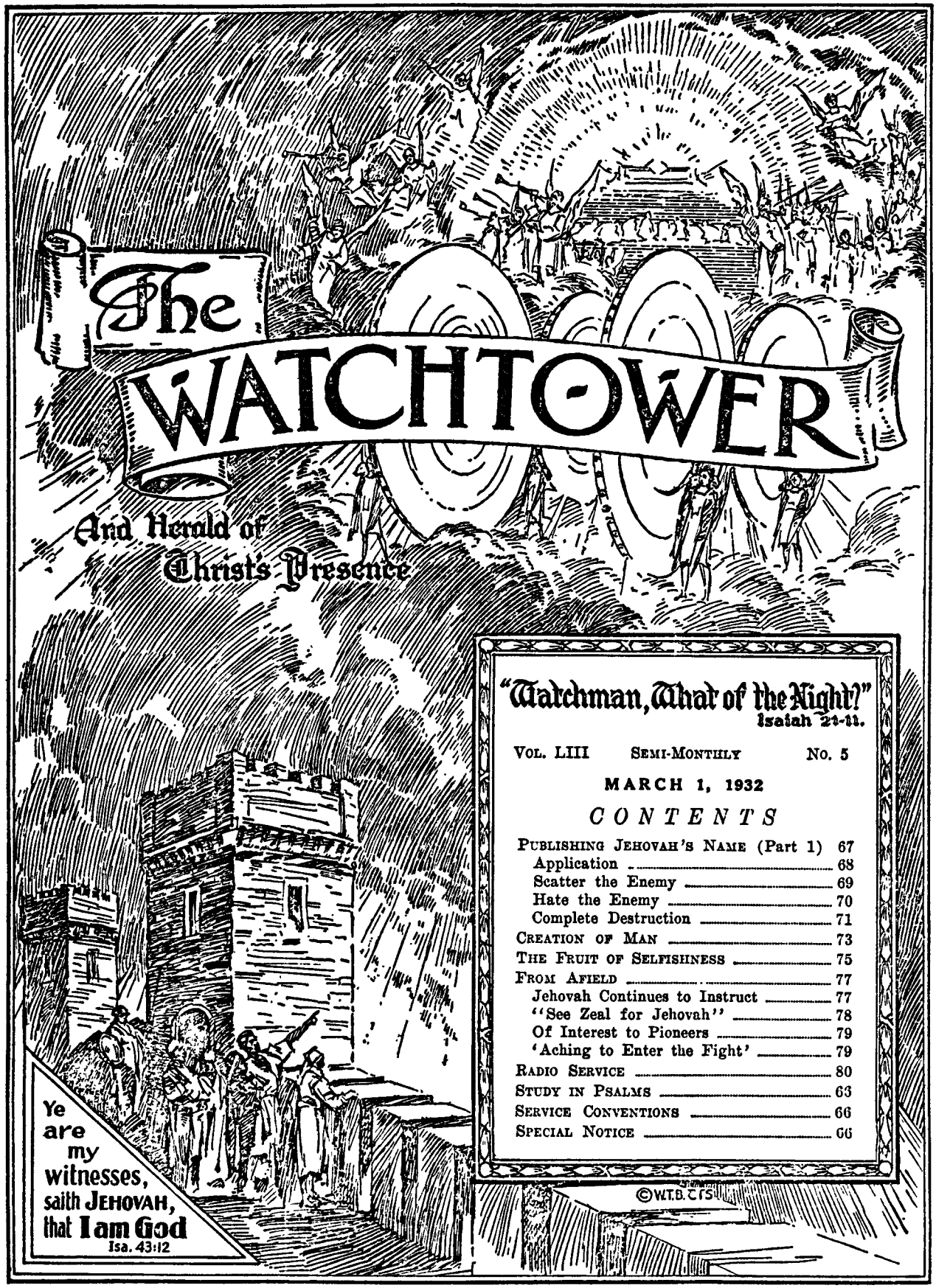
Salem, W. Va.	Mar.	4	Gallipolis, Ohio	Mar.	15
Galloway, W Va	"	5	Gallipolis F'y, W. Va	"	16
Grafton, W. Va	"	6	Cincinnati, Ohio	"	18-20
Fairmont, W. Va	"	7	Hamilton, Ohio	"	21, 22
Morgantown, W. Va.	"	8, 9	Lebanon, Ohio	"	23
N. Martinsville, W. Va.	"	11	Middletown, Ohio	"	25
Marietta, Ohio	"	12, 13	Dayton, Ohio	"	26-28
Parkersburg, W. Va.	"	14	Springfield, Ohio	"	29, 30

S. H. TOUTJIAN

San Diego, Calif	Mar.	4, 5	S. Bernardino, Calif.	Mar.	16, 17
Santa Ana, Calif	"	6, 7	Monrovia, Calif	"	19, 20
Fullerton, Calif.	"	8, 9	Rosemead, Calif.	"	21, 22
Ontario, Calif	"	11	Pasadena, Calif	"	23, 24
Riverside, Calif.	"	12, 13	Los Angeles, Calif.	"	26-30
Redlands, Calif.	"	14, 15	Long Beach, Calif.	Apr.	1, 2

J. C. WATT

Pueblo, Colo.	Mar.	3-7	Chickasha, Okla.	Mar.	22, 23
Dodge City, Kans.	"	9	Dallas, Tex.	"	25-27
Wichita, Kans.	"	11-14	San Antonio, Tex.	"	29, 30
Oklahoma City, Okla.	"	15-21	Corpus Christi, Tex.	Apr.	1-4



"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LIII SEMI-MONTHLY NO. 5

MARCH 1, 1932

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The WATCHTOWER

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OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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STUDY IN PSALMS

Recently *The Watchtower* announced Psalm 68:11 as authority for designating the Lord's people as a "company" and promised later to publish something more concerning this entire Psalm. With this issue of *The Watchtower* begins a study in this Psalm which will be very interesting, instructive and comforting to the remnant. Those who have not kept up with the light the Lord has given to his people during the past few years will not appreciate this study so much. A careful rereading of the leading articles that have appeared in *The Watchtower* during the past seven years will be helpful in connection with the study and will aid in a better understanding of the sixty-eighth Psalm.

SERVICE CONVENTIONS

(In each instance, address of company service director is given.)

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John F. Suckle, 2515 Pine St.

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SPECIAL NOTICE

Last year there were 2,290 bank failures in the United States, according to Government report. Many made remittances by bank checks while the banks were supposedly sound. Before their checks could be returned for credit the banks were closed, thus causing much inconvenience, added expense, and in most cases complete loss to remitters. We have suggested that the safer way to make remittances is by post office or express money orders, for the remitter receives a receipt and can make claim for refund in case of loss in mail or other possible accidents. The cost may be a trifle more, but the safety far offsets the cost. For your own safety we again advise the use of post office or express money orders.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII MARCH 1, 1932 No. 5

PUBLISHING JEHOVAH'S NAME

PART 1

"The Lord [Sovereign Lord, Almighty God,—Rotherham] gave the word; great was the company of those that published it."—Ps. 68:11.

JEHOVAH has builded up Zion and appeared in his glory. He has installed his beloved Son upon his throne as earth's rightful Ruler. He has sent his great Judge to his temple, who proceeds with judgment. He has gathered his faithful ones into his secret place. He has given to his anointed a new name, which his own mouth has named. He has constituted his "faithful servant" class his official witnesses in the earth. He sends these witnesses forth to publish his name. The time is come for the vindication of his name, and he declares, "And they shall know that I am Jehovah." The anointed remnant must declare his name and the greatness of his works, first to each other, and then to give warning and testimony to all of the nations of Christendom. The remnant is divided into small companies set in various provinces of the earth. Upon each member of the anointed company of God is laid the privilege and obligation of bearing the glad news to others.

2 The sixty-eighth Psalm is meat in due season now provided for God's anointed people. There is so much in the psalm confirming what God has heretofore revealed to his people that it seems fitting and proper that we should have a study of the psalm and that we examine it in detail. To some the study of this prophetic Song will seem tedious, but to those who delight themselves in the Lord and in the publication of his name it will be a real satisfaction to meditate upon the words therein and consider other texts supporting the lessons revealed by the psalm. The verses of the psalm do not treat the matter considered in chronological order, but have reference to matters and things that come to pass at different intervals of the unfolding of Jehovah's purposes.

3 It is noteworthy that the psalm uses three names of the Deity, to wit, "God," which is most frequently used; "Almighty," and "Lord", meaning Jehovah; and seven times the psalm uses the word "Lord" from the Hebrew *Adonoy*, meaning "Sovereign Lord". It was to Moses that the Lord God first made known the significance of his name Jehovah. (Ex. 6:6-8) To Moses God gave the pattern of the tabernacle, which was built according thereto in the wilderness, and which later David installed upon Mount Zion. When the passover of the Lord was given to the Israelites, and he had delivered them by the hand of Moses safely from the oppressive hand of Egypt, then Moses composed the song and together with the Israelites sang: "I will sing unto the Lord [Jehovah], for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord [Jehovah] is my strength and song, and he is become [the power of] my salvation." (Ex. 15:1, 2) And now since the antitypical Moses has come to the temple of Jehovah, built up Zion and brought the faithful ones into it, and installed the true temple, God's remnant on earth sing "the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. 15:3.

4 "That day," which the Lord hath made, is here, and the remnant, in obedience to his will, now are privileged to fulfil the prophetic command, to wit: "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. 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.

5 In times past others have had the privilege of serving Jehovah, and, not having appreciated that privilege, they have failed to avail themselves fully of such privilege and they failed to perform. Now he is causing the very "living stones" to cry out and shout for joy because the King and the kingdom is here and the time has come for the vindication of Jehovah's name. All those whom God will approve, and who will share in that kingdom, will now appreciate their privilege of service and show that appreciation by fully performing the duties and obligations laid upon them.

APPLICATION

6 The superscription appearing as of Psalm sixty-eight in fact belongs to the preceding psalm (67). The superscription of Psalm sixty-nine in turn properly belongs to Psalm sixty-eight. In both instances the words, "To the chief Musician," are the same. This rule, here stated, is definitely fixed and is shown by the last verse of the prophecy of Habakkuk, which says: "The Lord God is my strength and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments." (3:19) According to this fixed rule the entire superscription of Psalm sixty-nine belongs as a postscript to Psalm sixty-eight, to wit: "To the chief Musician upon Shoshannim [that is to say, lilies,—*R.V.*, margin]." This plainly indicates that the theme of the Song is with reference to the lilies, which lilies mean The Christ. Christ is the chief instrument of Jehovah in the vindication of his name. Christ compares himself to these beautiful flowers, saying: "I am the rose of Sharon, and the lily of the valleys." He compares his faithful ones of his body while on earth and in the midst of the enemy with the same beautiful flower: "As the lily among thorns, so is my love among the daughters." (Song of Solomon 2:1, 2) Note also that in the Song of Solomon it is written: "His cheeks are as a bed of spices, as sweet flowers, his lips like lilies, dropping sweet smelling myrrh." (5:13) "My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies." (6:2) Christ Jesus appears at the temple of Jehovah and gathers his faithful ones unto himself, and concerning such it is written that he says: "My beloved is mine, and I am his: he feedeth among the lilies." (2:16) "I am my beloved's, and my beloved is mine: he feedeth among the lilies."—6:3.

7 In the porch of Solomon's temple and upon the pillars thereof appeared finished work like lilies. "And upon the top of the pillars was lily work; so was the work of the pillars finished." (1 Ki. 7:22) Jesus gave promise to the faithful overcomers that they shall be made pillars in the temple of his God. (Rev. 3:12) This seems to be prophetically foreshadowed and described in the lily work upon the pillars of Solomon's temple. The laver of the molten sea of Solomon's temple also pictures the same thing: "And it was an handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths." (1 Ki. 7:26) Having reference to the refreshing and upbuilding of his remnant Jehovah says: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." (Hos. 14:5) These texts prove that the psalm is provided for the spiritual food of God's remnant upon earth.

8 The Song was and is for the temple service. The chief musician would be the overseer and director of the music-playing at the temple service. The psalm's being designated as a song "to the chief Musician" and for the temple service shows that it is a prophecy having its application from the time Christ comes to the temple of Jehovah for judgment, which time began in 1918, and that it is the faithful remnant which sing 'the song of Moses and the Lamb', which none aside from the 144,000 can learn or sing.

9 Another part of the superscription is: "A Psalm [The Song] of David." It is a song of praise to Jehovah which God's dearly beloved One, Christ Jesus, foreshadowed by David, caused David to write for Jehovah's remnant now on earth. These therefore sing: "The Lord is my strength and my shield: my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise him." (Ps. 28:7) It was at the tabernacle temple that such Song was sung, foretelling the song of praise to be sung when the Lord appears at the temple of Jehovah God. "And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel." (2 Chron. 29:27) Such was not sung in a strange place, as is shown by the words of the psalmist on another occasion: "For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" (Ps. 137:3, 4) Now the faithful "sing unto the Lord a new song".—Ps. 96:1; 98:1; 149:1.

10 The word "psalm" contains the meaning also of music played; and the fact that it is called a "song" as well as a "psalm" shows that it is not merely a poem to be read for individual enjoyment, but that it is to be sung aloud to Jehovah's praise together with others and to be given as a testimony to still others. The Hebrew word for "song" or "psalm" even contains the meaning of minstrelsy or strolling about from place to place making music along the way; and this suggests that Jehovah's witnesses go from house to house delivering the testimony of praise to the name and kingdom of Jehovah, that makes known to others his name and his purposes.

11 The Song begins: "Let God arise, let his enemies be scattered: let them also that hate him flee before him." (Vs. 1) The word "God" here used means Supreme One. The language used in this text and other supporting texts shows that the psalm applies from 1914 forward. Moses was the one to use first the expression as stated in verse one. The Israelites under the command of Moses were in the wilderness of Mount Sinai. Moses had organized them into companies or armies and put a commander over each division. The tabernacle had been built and the ark of the covenant installed in the Most Holy. When the Israelites were on the trek the ark of the covenant,

which denoted Jehovah's presence, was carried before them, thus picturing Jehovah leading his organization. All the territory before the Israelites was the land of the enemy, even including the land of Canaan, to which they were going. The order to march was given, and concerning which it is written: "And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel." —Num. 10:34-36.

[12] Jehovah was leading his people away from oppression which had been inflicted upon them by Satan's organization, the ruling power of Egypt. For a long time God's people have been oppressed, and are still oppressed. They are poor in self, but they are rich in faith. Jehovah fixed the time when he would show his favor to Zion and when his glory would shine, and of this it is written: "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:13, 16) "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) To be sure, the words contained in Psalm 68:1 do not indicate an attempt to tell Jehovah what to do, but rather they show faith in Jehovah God's promise to arise in due time and a belief that the due time has come. His people show full confidence in him by saying: "Let God arise." "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.

[13] The fulfilment of this prophecy would necessarily be at the time when God's people on earth would be in special need of protection and the time when the enemy would be exposed and destroyed. "The earth mourneth and languisheth; Lebanon is ashamed and hewn down; Sharon is like a wilderness; and Bashan and Carmel shake off their fruits. Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself." (Isa. 33:9, 10) It is the time when Jehovah God gives to his beloved One as an inheritance all the nations of the earth: "Arise, O God, judge the earth: for thou shalt inherit all nations."—Ps. 82:8.

[14] On Mount Zion at Jerusalem the tent or temporary temple had been pitched. David had driven the Jebusites from Mount Zion and installed himself there, and it was thereafter called "the city of David". (1 Chron. 11:3-7) David prepared the place on Mount Zion for the ark of the covenant. At the time of composing the Psalm-Song (sixty-eight) David had organized the Israelites and had brought up the ark of the covenant from the land of Obed-Edom and had installed it on the hill of Zion in the tent or tabernacle provided for it, and thus Jehovah had arisen into his rest on typical Mount Zion. The ark of the covenant had been brought up with joy and singing. (1 Chron. 15:1-27) This seems to have been a fulfilment of the prophecy in miniature. "Arise, O Lord, into thy rest; thou, and the ark of thy strength." (Ps. 132:8) These things seem to strongly indicate that the sixty-eighth Psalm applies from when and after Jehovah, by his representative Christ Jesus, typified by David, had ousted Satan from heaven and straightway appeared at the temple of Jehovah for judgment. This latter act occurred from 1914 to 1918, showing Jehovah taking his position on antitypical Mount Zion, the capital of his great organization.

[15] Now that Jehovah has taken his permanent position in his official headquarters, typified by Mount Zion, the time has come for him to arise for the purpose of rebuking and destroying the enemy organization. Many scriptures, including Psalm 68:30, show that this must be done, and that within a short time from now. This was foreshadowed, in this, that after the ark of the covenant was set up in the tent or tabernacle in Mount Zion at Jerusalem King David "went forth conquering, and to conquer", driving out the enemy and extending the borders of his kingdom to the limits which Jehovah had prescribed for it. (Gen. 15:18; 1 Chron. 18:1-17) This corresponds with the work of Christ Jesus from and after 1914, as stated in Revelation 6:2. (See *Light* 1, page 73.)

SCATTER THE ENEMY

[16] The Song proceeds: "Let his enemies be scattered." This corresponds with the words of Jehovah to his King Christ Jesus, to wit: "The Lord [Jehovah] shall send the rod of thy strength out of Zion [saying]: Rule thou in the midst of thine enemies." (Ps. 110:2) This had its fulfilment in 1914. Thus Jehovah makes known whom he will use to do the scattering work. "He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily." (Nah. 2:1) The same Hebrew word (*pootz*) rendered "scattered" in Psalm sixty-eight is rendered "dasheth in pieces" in Nahum 2:1. Also the same word in the Hebrew is translated "scatter" and "scattered" in the following texts: "Thou [Chief One in Zion] shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." (Isa. 41:16) "He stood, and measured the earth: he beheld, and drove asunder the nations: and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." (Hab. 3:6) "The Lord also thundered in the heavens, and the Highest gave his voice; hail

stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them."—Ps. 18:13, 14.

HATE THE ENEMY

17 According to *Rotherham* the latter part of Psalm 68:1 is rendered: "They who hate him flee from his presence." When the march began in the wilderness Moses said: "Let them that hate thee flee before thee." (Num. 10:35) In harmony with this prayer of the Psalm-Song there is also recorded by the Prophet Isaiah these words: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence."—64:1-3.

18 The enemy and his organization hate Jehovah God and his kingdom and those who are in line for the kingdom. "For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones." (Ps. 83:2, 3) They take counsel and conspire against God's anointed. A conspiracy is formed against the Lord God and against his people, and overt acts are now being committed and there are more to follow. (Ps. 2:2, 3) Every one who is not now on the side of Jehovah and his kingdom is either passively or actively engaged in the conspiracy. Many will claim that they are not in a conspiracy and not against the work of the Lord which he is causing to be done by his remnant on the earth, but their claim is false and is made for the purpose of deceiving. No one guilty of a conspiracy ever admitted that he was guilty. Those who are conspiring against the Lord's anointed and the work which the Lord is doing by them do not hesitate to lie. Let none of the anointed be deceived by the 'soft words and fair speech' uttered by those who hypocritically claim to be servants of God but who do lie and who are in fact of the synagogue of Satan. (Rev. 3:9) The kingdom is here, and Jehovah's King is upon his throne and, as the great Judge, is at the temple of Jehovah proceeding with judgment. His eyes flash with fiery indignation against the enemy. (Rev. 19:12) (See *Light* 2, page 166.)

19 Now with greater force and stronger meaning than ever his words ring out: "He that is not with me is against me." (Matt. 12:30) There is no halfway ground for any who claim to be for the Lord and his kingdom. These may utter soft words and flattering speech lest some of the world might take offense at them, and hence they refrain from boldly declaring the day of God's vengeance and his kingdom. They are therefore not for the Lord and his kingdom, but against it. Those who truly love God and his truth will be fearless and bold in their proclamation of the truth, because this is the day of God's vengeance and his judgment. (1 John 4:17, 18) Those who receive not the love of the truth employ Satan's methods of deceit to draw others after them, and the Scriptures show that some will be influenced by their false claims, will be deceived, and will fall into the hands of Satan and become a part of the "man of sin". (2 Thess. 2:3-12) Let those who truly love God take warning and avoid all who take the course of compromise with the world and yet who claim to be following in the footsteps of Jesus. Remember that he who is a friend of the world and seeks the approval of those of the world is an enemy of God.—Jas. 4:4.

20 Those who are not for Jehovah and his kingdom, and who oppose the work that the Lord is now carrying forward in the earth, are the enemies of God, whom he hates; and all of his anointed likewise hate God's enemies. The truly anointed are now at unity and in full harmony, because Christ is at his temple and Zion is builded up and Christ is the Head of the entire company. (Eph. 4:13; Ps. 133) There could be no division amongst the Lord God's anointed people, nor could there be any amongst them who would compromise with the enemy and at the same time receive God's approval. Let those who would continue faithful avoid controversy with those who claim to be servants of God but who in fact are the servants of themselves and the enemy organization.

21 Those who bestow honor upon men or seek the approval, esteem and exaltation of men are an abomination in the sight of God and are therefore amongst the enemies of the Lord, whom he hates. To those who compromise with the enemy, Jehovah by his prophet says: "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord."—2 Chron. 19:2.

22 There is a proper time to hate and a time of war, and now is that time. (Eccl. 3:8) Jehovah's time is now come to find out his enemies and those who hate him and who hate his anointed servants. "Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee." (Ps. 21:8) "Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked."—Ps. 97:10.

23 There are those who have taken the name of God and his Christ and yet oppose the work now of publishing the name of Jehovah and his kingdom. Those who are at full unity in Christ are pictured by the psalmist, therefore, as now saying: "For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred; I count them mine enemies."—Ps. 139:20-22.

[24] The Word of Jehovah God is given to his anointed people for their instruction and guidance in the right way to go, to the end that they may be truly and fully furnished unto all good works. (2 Tim. 3:16, 17) The good works which are of paramount importance now are those of doing service or works as Jehovah's witnesses in obedience to his commandment. Jehovah has chosen and anointed his people, not that they might felicitate each other or conduct a mutual admiration society or meditate upon the position of exaltation that they may hold in the future, but he has selected them that they might now be his witnesses. Before he scatters the enemy, and causes to flee before him those who hate him and his kingdom, he commands that notice and warning of his purpose must be given. Those who love him must bear the fruits of his kingdom before the rulers and before those of the people who have a desire to hear. This work done, then Jehovah by his Chief Executive Officer, and in harmony with the prophet's prayers expressed in the psalm, will destroy the enemy. That the anointed may be fully equipped for the work at hand Jehovah reveals to them the meaning of his many prophetic utterances of and concerning his purposes. It is to this end that he brings to their understanding this psalm and other like prophecies.

COMPLETE DESTRUCTION

[25] "As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God." (68:2) This verse of the psalm is further proof that the fulfilment of the prophecy uttered here takes place after the coming of the Lord to the temple of Jehovah for judgment. It is then that Christ the great Judge sits in judgment and is "like a refiner's fire". (Mal. 3:2) At certain times in the past Jehovah has punished the enemy and destroyed many thereof to 'make a name for himself'; but now the day of final reckoning has come and the enemy and his entire organization must go down, and this will make a name for Jehovah. Therefore by his prophet he says: "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. 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. 1:2-4) The smoke, as mentioned in verse two of the Song-Psalm, shows the presence of fire, which will completely consume the enemy and his organization. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." (Ps. 37:20) In further support of this point it is written: "As a snail which melteth, let every one of them pass away; like the untimely birth of a woman, that they may not see the sun [the light of God's kingdom]."—Ps. 58:8.

[26] Evidently the Lord purposes that the wicked shall see, immediately preceding his destruction, that his end has come. "The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish." (Ps. 112:10) They cannot stand in the presence of the Lord: "The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." (Ps. 97:5) The apostle, familiar with these prophecies, used the same figure of speech, when he wrote: "The heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat."—2 Pet. 3:12.

[27] No room is left for doubt as to the fate of those who love not the Lord and his kingdom but who use his Word in a selfish manner for the purpose of deceiving others. Such are collectively described as "the man of sin", "the son of perdition," and the destructive work of the Lord will include such. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his presence." (2 Thess. 2:8) To his faithful ones whom Jehovah has made his witnesses he now says: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished."—Isa. 51:6.

[28] Jehovah has come to Zion and is appearing in his glory, and his anointed ones know that fact. (Ps. 102:16) Manifestly for the encouragement of the faithful remnant Jehovah now says to them: "But let the righteous be glad: let them rejoice before God; yea, let them exceedingly rejoice." (Ps. 68:3) These are righteous by and through Christ Jesus; and because they have been brought under the robe of righteousness, which Jehovah has furnished him for his approved ones, they have every reason to rejoice now. They know that Jehovah has turned his attention to the things of the earth and is therefore present and his kingdom has come and will vindicate his name. These faithful ones have been invited into and have entered into the joy of the Lord. The opposers see the joy of the remnant and hate them and gnash their teeth against them, and Jehovah says concerning them and his servants: "Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit." (Isa. 65:14) The enemy and his representatives, by fraud, deceit and coercion which they bring to bear upon the temple class, attempt to prevent them from publishing the name and kingdom of Jehovah God. These faithful witnesses, however, love God, and they resist the enemy and with boldness and joy continue

to proclaim the presence of the Most High; and they are assured that Jehovah will preserve them because they love and serve Him.

[29] There are many persons on earth today who claim to be consecrated to do the will of God yet who oppose bitterly the Society and *The Watchtower* in the effort put forth to give publication to the message of God's name and his kingdom. They severely criticize *The Watchtower* because its columns contain much about service. Among other criticisms made is that the Society is merely a book-selling scheme and that its publication work is for private interests. *The Watchtower* refuses to be drawn into a controversy, and nothing would be said about the matter in its columns were it not for the sincere desire to give aid, comfort and encouragement to those who have enlisted to do the service of the Lord. It is the duty and obligation laid upon *The Watchtower* to do this very thing for the benefit of God's anointed, and for this reason it does frequently call attention to the necessity for activity in the Lord's service.

[30] God has never performed an act against the enemy without first giving notice of his purpose so to do. Instead of sending the flood and destroying the old world without giving warning, he caused righteous Noah to spend many years in serving notice upon the peoples of earth of his purpose to destroy that wicked world. By reason of the oppression and abuse heaped upon the Israelites the Egyptian government justly deserved destruction, and God might have inflicted punishment upon the rulers of that nation without giving the warning. Instead, however, he sent Moses and Aaron to Egypt, who in obedience to God's commandments served notice of warning.

[31] God's purpose in giving such notice of impending destruction of Satan's organization could not be appreciated by even the covenant people of God until they came to realize the true reason for the permission of wickedness in the earth over the long period of time that it has reigned, and the fact that the real issue is not the salvation of men but the vindication of Jehovah's word and name. God's purpose is to furnish ample opportunity for all creation to know that he is the only true and almighty One and the source of life and blessings. The time must come when the great issue raised by Satan as to the supreme power of the world must be settled. That time, and the divine act of vindication of God's name, is described by Jesus Christ as the greatest tribulation that ever afflicted the world. If notice must be given concerning the approaching deluge and concerning the affliction that would come upon Egypt, it follows that immediately preceding the great battle of the day of God Almighty notice of God's purpose must be published more extensively than at any previous time. Who would be expected to serve such notice? Surely it must be done by those who love God and who refuse to make any kind of compromise with the enemy and his organization. There is no room for discussion about what is the will of God at the present time. He places upon his anointed ones the obligation of being his witnesses and bearing the testimony before "Christendom" and to tell "Christendom" what is immediately about to come to pass. No excuse could be made that would warrant God's witnesses in failing to give such witness. (Ezek. 3:6-10) Jehovah has caused the way to be prepared for such work; he has provided the radio and the printing presses to prepare the message; he has caused his lightnings to shine clearer than ever before upon his prophetic Word, and he thus causes the message to be made so plain that it can be understood; and then he says to his people: 'Go and tell this message unto Satan's organization until it is wasted and made utterly desolate.' (Isa. 6:12) Jehovah's commandments must be obeyed, and those who love him will obey.

[32] *The Watchtower* makes no apology for stressing the importance of activity in the service. It would completely fail in the performance of its duty if it did not repeatedly point out the necessity for the publicity of the message in every possible manner in which the Lord has provided for it to be published. By God's grace *The Watchtower* will continue to magnify the importance of the publication of his name and his kingdom and to inform the people that Satan's organization, which now oppresses mankind, God will shortly destroy. In giving to his people the prophecy of the sixty-eighth Psalm it is manifestly the purpose of Jehovah to magnify the importance of serving notice upon the enemy organization and of making known his name in the earth before he destroys the enemy. The fact that he has now disclosed the meaning of this and other like prophecies is another strong reason that now is the time to give such notice and the anointed must be diligent in doing so in obedience to his commandments. That his anointed may be encouraged to continue to press the battle to the gate *The Watchtower* publishes what is understood to be the correct and detailed explanation of this prophecy written for this day in particular.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. Jehovah has already taken what steps for the publication and vindication of his name? What favorable provision has he made for his anointed to have a part therein?

¶ 2. Why does the sixty-eighth Psalm invite a detailed examination as a fitting and helpful study at this time?

¶ 3-5. Of what particular interest to God's remnant on earth is the fact that it was to Moses that God first made known the significance of his name Jehovah? What privilege to the faithful attends "that day"? Show whether that privilege has been appreciated by those to whom it has been made available.

¶ 6, 7. As to the application of this Psalm, what light is found in Habakkuk 3:19? With other scriptures and illustrations to corroborate, point out the significance of the superscription "To the chief Musician upon Shoshannim".

¶ 8-10. For what purpose was this Song provided? Why is it designated also as "A Psalm of David"? How does it serve the purpose for which it was recorded? How does its being called a "psalm" also suggest its application?

¶ 11. When does this psalm apply? Describe the occasion on which the opening expression in this Song was first used.

¶ 12, 13. Explain and apply the expression, (a) "Let God arise." (b) "The set time is come." (Ps. 102: 13) Show, with other scriptures, how well verse one fits the situation to which it applies.

¶ 14, 15. Apply Psalm 132: 8 in connection with Psalm 68: 1.

¶ 16. When and how will Jehovah scatter his enemies?

¶ 17, 18. Show how other scriptures together with present facts serve to identify "them that hate him".

¶ 19. Apply Matthew 12: 30 as also serving to distinguish those who are opposed from those who truly love God and his truth.

¶ 20. Account for the present unity and harmony among the truly anointed.

¶ 21 23. Quote scriptures to show the proper attitude of Jehovah's anointed servant toward the enemies of God.

¶ 24. With corroborating scriptures make clear Jehovah's purpose in choosing and anointing his people.

¶ 25, 26. How does verse two prove the purpose of this psalm and the time of its fulfilment? Quote other scriptures describing the day of final reckoning.

¶ 27. What is the real test by which Jehovah's enemies are identified? How do 2 Thessalonians 2: 8 and Isaiah 51: 6 contrast the lot of God's faithful ones with that of his enemies?

¶ 28. Who are the "righteous" referred to in verse three? Account for their gladness and rejoicing.

¶ 29. Prove that *The Watchtower* is clearly right in frequently calling attention to the necessity for activity in the Lord's service.

¶ 30, 31. Point out how in times past Jehovah gave due notice and warning prior to his visitations. That fact contains what lesson for his anointed ones at the present time? How has he provided for their serving him as his witnesses now?

¶ 32. How only can *The Watchtower* fully serve the purpose for which Jehovah has provided it? What, then, is the purpose of the sixty-eighth Psalm?

CREATION OF MAN

THE account of creation, as described in the Bible, is inspired. Otherwise it could not have been written with such scientific accuracy, telling of things which occurred on and about the earth before man's arrival on the earth. The record says: "In the beginning God created the heaven and the earth." Just how long God used in bringing into existence the great mass of matter composing our earth this simple statement does not say. The next statement of the Scripture merely says: "And the earth was," and it was "without form, and void". From this point forward begin the six creative days, days not twenty-four hours long, but each seven thousand years long, according to the best calculations based on the Bible. The first day was marked by God's command, as stated in Genesis, chapter one, verse two: "Let there be light." The sixth creative day witnessed the first appearance of strictly land animals on the face of our earth. The Bible describes these as "cattle, and creeping thing, and beast of the earth after his kind".

Down to this point, it seems evident, more than forty thousand years had passed since God began the creative work as described in Genesis, chapter one, verse two. In that period of time the great ball of fire called 'the earth' had shot forth vast quantities of mineral substances in the form of vapors, and these had formed rings around the earth which in due time developed into canopies which enveloped and surrounded the earth. At regular intervals, and exactly as God had timed them, these respective rings (with probably but one exception) had fallen, depositing in the earth gold, silver and all the precious metals, great beds of iron, coal, oil, asphalt and other valuable substances; the dry land had appeared; the vegetation had come, and one kind after another had perished only to make way for another kind. Then came the fishes and the fowls and the animals of their kind. Seemingly one disaster came after another, and this continued until the earth was cool and in form to produce and sustain plant and animal life.

During all that creative period God had been acting by and through his beloved One, his first heavenly Son, the Logos, who was always faithful and true to the Eternal One. Great hosts of angels had performed their respective parts in the work as messengers of the mighty Master Workman. Of one of these great spirit creatures it is recorded: "Thou hast walked up and down in the midst of the stones of fire." (Ezek. 28: 14) Again, in Psalm one hundred four, verse four, it is written: "Who maketh his angels spirits: his ministers a flaming fire."

These spirit creatures had watched the great fires relating to the earth and the progressive results thereof. Evidently these incandescent planets or balls of fire in the heavens held no terrors for them. Each had gone about his respective duty in carrying out the orders of the great Jehovah God in the preparation of the earth. Every one of the heavenly host had watched with keen interest and delight the progressive steps of this development or period of earth's creation and preparation, because they must have known that it was being prepared for some creature yet unmade.

Why then was the earth created? Why after great cost and effort was it brought into existence? Why had the great Jehovah God occupied all these centuries and expended so much energy to bring the earth to the condition in which it was now found at the close of the sixth creative day? Why had he laid the foundation of the earth and why had he developed it? If for the benefit of some creature, it must be admitted that his love for that creature is very great. Every one who considers is keenly and vitally inter-

ested in the correct answer to the question, Why did God create the earth? Let the sacred Word of God give the answer.

Jehovah God is his own Counselor. He formulates his own purposes and carries them out. His counsel, as revealed to man, is set forth in his written Word. Just as Proverbs, chapter twenty, verse eighteen, states: "Every purpose is established by counsel." God has a definite purpose in everything he does. He employed more than forty thousand years in making the earth. Before he began he knew what he was going to do, and what would be the end thereof. Acts, chapter fifteen, verse eighteen, declares: "Known unto God are all his works, from the beginning of the world." Therefore he had from the beginning a definite purpose in creating the earth as he did create it. His purpose, therefore, was established by his word, which is his counsel. We can be certain that he carried out that purpose exactly as he determined from the beginning.

In Isaiah's prophecy (46:9-11; 55:11) these words are written: "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." "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."

It is God's purpose that the earth shall never be destroyed. "The earth abideth for ever," is the literal statement of Ecclesiastes, chapter one, verse four. Since the earth is to stand for ever, it follows that it is the purpose of God that it shall be used for ever. Upon that point God expressly stated: "God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

Not only did he form the earth in the shape of a globe and hang it in space, but with the expenditure of much energy he made it fit to be inhabited by his creatures. He created it to be inhabited, and his purposes shall not be in vain. To inhabit a place means to dwell there and to remain there. Since the earth must abide forever, and must be inhabited according to the will of the Creator, it follows that there must be some intelligent creature put on it to properly use it. That creature is man, whom the Lord God created. It is not only an insult to Jehovah but a presumptuous sin to say that man developed himself. Psalm one hundred, verse three, reads: "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves." The theory of evolution of man is an insult to Jehovah; therefore it is here dismissed without discussion. Either we believe God or we do not believe him. If we believe him we will be guided by his Word.

Many centuries before the creation of man God laid the foundation of the earth. Whether any of his creatures on the spirit plane of existence knew at that time that there was to be a man is not revealed by God's Word. It seems certain, however, that they were informed that some intelligent creature would be the chief one on earth. There was a season of great rejoicing in the presence of Jehovah God at the time of the laying of the foundations of the earth. His two sons, the Logos and Lucifer, joined in the song of praise; and the knowledge of its significance, together with the wondrous melody of the song, caused all the sons of God to shout for joy to the glory of God. Job, chapter thirty-eight, verses six and seven, so states. Probably the great Creator informed his heavenly sons that the planet he was now developing would at some future day be presided over by an intelligent creature, and the knowledge of that fact caused the heavens to resound with joyful song.

The time came for the creation of the intelligent creature man. It seems certain that Jehovah held conversation with his beloved One, the Logos, concerning his purpose of creating man. The record reads: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. 1:26, 27.

The likeness to God mentioned in this Scriptural proof could not have meant the bodily form, because God is the Spirit Eternal whom no man hath ever seen or shall see. There is no mention in the record that man should have a body like a spirit creature. On the contrary, those who will be changed from human to spirit creatures in due course of time will be given suitable bodies for the spiritual realm. There is a spirit body and there is a human body. Such is the statement of First Corinthians, chapter fifteen, verse forty-four. It is also certain that the human body is not in the form of a spirit body. Writing to Christians who were then in human form, the Apostle John, in his first epistle, chapter three, verse two, says: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." In what way, then, was man made in the image and likeness of the great Jehovah?

The attributes of God, which are inherent in him, are, to wit, wisdom, justice, love and power, all operating in equal and exact balance. This is proven by his revealed purposes. The beasts of the field have never possessed these attributes or inherent qualities. Even the imperfect man whom we now see has some

wisdom, some justice, some love, and some power. The fact that these qualities are incomplete shows that the perfect one would have them in perfection and operating equally.

It must therefore be that man was made in the image and likeness of God in this respect, to wit, that he was endowed with wisdom, justice, love and power. In addition thereto it may be properly said that God has dominion over all creation. When he gave man dominion over the earth, to that extent also man was in the likeness of God. It cannot be inferred from this scripture that the heavenly creatures did not possess the likeness of Jehovah. It must be understood from the text quoted above that man was the only earthly creation made in the image and likeness of God.

Jehovah furnished the specifications for the building of the first man. Marvelous wisdom is displayed in those specifications. Provision was made for the exact number of bones, to wit, two hundred and six, to form the human skeleton. A perfect system of circulation of the blood was provided. Provision was made for the lungs to keep the blood pure, and to keep up the circulation; and the most marvelous electrical system, which we call nerves, was provided for. It is not the purpose here to set out the human system in detail, but merely to call attention to the fact that all the minutiæ were carefully worked out, even to the numbering of the hairs of the head. Jesus' words (Matt. 10:30) so indicate.

Then the Logos proceeded to build man exactly according to the specifications. It is written, in First Corinthians, chapter fifteen, verse forty-seven, that the man is of the earth, earthy. This is true because he was made out of the elements that form the earth. For this reason the earth contains every element that goes to make up a perfect human organism. The process employed in the creation of man is stated thus in Genesis, chapter two, verse seven: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

THE FRUIT OF SELFISHNESS

THE Scriptural record of the organization of the Israelites as a nation tells of their miraculous deliverance by Jehovah from the oppressive hand of Pharaoh, king of Egypt; and then how God led them by Moses into the wilderness, to Mount Sinai. There, gathered as a great host at the foot of the mountain, they heard the voice of God, giving them instruction and commandments for the future concerning his purposes.

In the twentieth chapter of Exodus, we find that Jehovah said to Moses, "Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon."

For a record of the various statutes and ordinances which God gave to Israel read, if you will, the twenty-first and twenty-second chapters of Exodus.

But many ask, Why should God make a covenant with the people of Israel?

The answer is, God had now organized the Israelites into a nation for HIS purposes. He had promised that through the line of Judah should come the great Messiah, to whom the people should be gathered, and who would administer to them the blessings according to the promise which God had made to Abraham.

Of course God knew the weaknesses of men, and knew that the Israelites would now be the special target of the enemy; but he knew that the law would be unto the Jews a teacher or schoolmaster to keep them separate and distinct from other peoples of the earth and prepare them to receive the great Messiah in due time. The law also served to teach them the real significance of the sacrifices which they were caused to perform, and which in due time they would fully understand. The sacrifices of animals were merely types and shadows, showing that better things would follow.

It is observed that, of all things stated in the law, that which is made the most prominent is that the people should worship Jehovah God and should have no other gods besides him. Why is that feature of the law made so prominent?

If Jehovah God is all powerful and is the personification of love, why should it be necessary for him to make such a provision in his law? Did Jehovah God make this law for a selfish purpose, that he might have the worship of the people? No; God did not make this law for a selfish purpose. He made it for the special benefit of the Jews and also for the ultimate benefit of all men. The proper answers to these questions are very essential to an understanding of God's specific dealings with Israel and of the general blessings he purposes for all mankind.

Let us now see what the Scriptures reveal concerning the organization of the great enemy of God and of his chosen people.

It is recorded in the book of Job (38:4-7) that when God laid the foundations of the earth as a habitation for man, "the morning stars sang together" for joy. The Holy Scriptures show that the term "morning stars" refers to two mighty creatures of heaven, namely, Michael (the Logos) and Lucifer.

These two mighty creatures were brothers; both sons of God. Lucifer proved to be the disloyal son of God, while the Logos is the "Faithful and True". Since this prophecy refers to the laying of the foundations of the earth as a place for man's habitation, it is necessary to examine here the account of the creation of man.

The Genesis account, written by Moses under inspiration of God, discloses that when God had created the earth he made a portion thereof exceedingly beautiful and called it Eden. He planted a garden in the eastern part of Eden, and then made man and woman and placed them in this garden of the Lord. (Gen. 2:8-15) God clothed man with power and authority to produce his own species and to fill the earth in due time.

Lucifer was appointed to the high position of overlord of man. He was assigned to the duty of overseeing man and of carrying out God's purposes concerning humanity. Lucifer therefore occupied a confidential or fiduciary relationship toward God, and a position of confidence and trust on behalf of man.

The Prophet Ezekiel records concerning Lucifer that he was "in Eden the garden of God". The same prophet further says concerning Lucifer: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezek. 28:14, 15) The title "covering cherub", used in the prophecy of Ezekiel just quoted, shows that Lucifer occupied a position of trust and authority.

The greatest crime that can be committed is to willfully betray a trust, resulting in injury to another. Such is an act of treason. It makes the perpetrator of the wrong a wicked and nefarious creature. Lucifer was guilty of this very thing. He knew that man was so created that he must worship a higher person. He knew that man would enjoy the beauties of Eden and worship Jehovah God, his Creator and Benefactor. He knew also that man was clothed with authority to bring forth children and fill the earth with a race of people. Lucifer became ambitious that he might have from man the worship to which God alone was justly entitled. He reasoned that if he could turn man away from God, in due time Adam and Eve and all their offspring would worship Lucifer, and that then he would be like the Most High. God's prophet says concerning Lucifer:

"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; I will ascend above the heights of the clouds: I will be like the Most High."—Isa. 14:12-14.

To accomplish his selfish and wicked purpose Lucifer resorted to fraud, deceit and lying, which resulted in murder. Therefore he was a liar and a murderer from the beginning of man's history. He employed the serpent in Eden through which to speak to Eve, in order to deceive her. God had told Adam and Eve that growing upon the trees of Eden there were certain fruits which they must not eat. Lucifer, in his wily and subtle way of deceiving man, approached Eve first and said: "Yea, hath God said, Ye shall not eat of every tree of the garden?" And the woman replied: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."—Gen. 3:1-3.

Now Lucifer knew that in order to succeed in his wicked purpose he must make God appear to be a liar, and that he, Lucifer, must appear as a benefactor. Hence he replied 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. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."—Gen. 3:4-6.

Thus yielding to the seductive influence of Lucifer, operating through the serpent, Eve ate of the fruit in violation of the law of God; and Adam joined her in the transgression.

Jehovah God must be consistent. He cannot deny himself. Having announced the penalty for the violation of his law, he must see to it that the law, when violated, must be enforced. By the terms of that judgment (Gen. 3:14-24) it is provided that henceforth there should be enmity between the seed of the woman and the seed of the serpent; that in God's due time the seed of the woman should bruise the serpent's head; that the woman should bring forth her children in sorrow; that man should thereafter earn his bread in the sweat of his face until he should return to the dust, whence God had taken him.

To enforce this judgment God drove Adam and Eve out of Eden and prevented them from returning, lest they should eat of the tree of life and live for-

ever. Outside of Eden, feeding upon the unfinished fruits of the earth, which were poisonous, gradually they went into death.

The name Lucifer means "light-bearer"; and now, since he had become wicked, God changed his name, so that thereafter he was, and has been, known by four different names: Serpent, Dragon, Satan, and the Devil.

Each one of these names has a special significance. *Serpent* means deceiver: and he has sought to deceive every one who has tried to do right. *Dragon* means devourer: and he has attempted to devour every one who has tried to walk in the way of righteousness. *Satan* means opposer or adversary: and he has opposed everything of righteousness. *Devil* means slanderer: and he has made it his chief business to slander God and every one who has tried to be in harmony with God. The sentence of God against him is that in due time he shall be destroyed. The prophets Ezekiel and Isaiah both make this clear:

In Ezekiel 28, verses 17 and 18 we read: "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth, in the sight of all them that behold thee."

And in the propheey of Isaiah, chapter 14, verse 15, it is written concerning Lucifer: "Yet thou shalt be brought down to hell, to the sides of the pit."

Of course God could have destroyed Satan the Devil at once, but his wisdom provided a more effectual course. Knowing that the wicked course which Satan would take would test the faith of every righteous one, God permitted Satan to be used to try the faith of men.

Thus a way was open where man could exercise his own free will. He could choose to follow evil or choose to follow righteousness. The enemy, Satan, marks the course of evil. God points out the way of righteousness and good. Every man must have an opportunity to exercise his own free will power; and, if he follows evil, the consequences will be disastrous; but, if good, he will receive God's blessings.

From the time of Eden until now Satan has opposed every effort on the part of men or peoples to do that which is right. Those who have attempted to obey God have been the special targets of the Devil. When Abel would serve God, the Devil induced Cain to murder his brother. From then till now Satan the enemy has planted murder in the hearts of men, and has caused them to kill one another and to attempt the destruction of every one who believes and serves God.

The enemy, Satan the Devil, seduced a number of the angels of heaven and turned them away from God, until there came to be a great host of devils of whom he is the chief. He proceeded to set up his organization, composed of a wicked heaven and a wicked earth.

"Heaven" means the invisible ruling realm and power, while "earth" has reference to the organization of the governments of men on earth.

FROM AFIELD

JEHOVAH CONTINUES TO INSTRUCT

DEAR BROTHER RUTHERFORD:

As a company of Jehovah's witnesses meeting in convention in Georgetown, and assembled from the scattered regions of British Guiana, also from Surinam in Dutch Guiana, we desire to thank the great Jehovah through our Lord Jesus Christ for his loving-kindness, mercy and favor in calling, preserving and sustaining us as his sons in the way of life and light.

Through the Society, the visible part of His organization on earth, the message of the kingdom was first sent into these countries, both material assistance and loving effort being freely expended.

Through the agency of the same Society, the great Jehovah has continued to instruct, encourage and direct us unto the present momentous time, when Jehovah's name shall be fully vindicated.

The stirring message of *Vindication* has opened before us, and with praise and thanksgiving we gladly unite with the other companies of Jehovah's witnesses in sharing in the double work of going through the midst of Christendom 'setting the mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof', also of going forward under the shadow of the throne and the protection of God's mighty cherubim, scattering the coals of fire (God's burning truth) over the city.—Ezek. 9 and 10.

We rejoice in the new name which the mouth of the Lord hath named, even the name of "Jehovah's witnesses", and desire to be faithful thereto.

We take this opportunity of conveying to you our assurances of appreciation of the loving, zealous, uncompromising example which Jehovah has privileged you to hold before the remnant in declaring his purposes and the vindication of his great and holy name.

By Jehovah's grace we will help to carry the witness unto the remotest ends of these lands. We appreciate the effort put forth by the Georgetown company of Jehovah's witnesses, also the cooperation and assistance of the Society's branch here, which, through Jehovah's providences, has rendered the convention possible.

Living in these far-off lands we realize our great need and dependence upon the Society for literature, encouragement and assistance, and we give all the praise to Jehovah through our Lord Jesus Christ for these blessings which he supplies us through his organization, and esteem it a great privilege to have part in this work, declaring Jehovah's name, his King, and his kingdom.

We are

Your brethren in Christ,
GEORGETOWN CONVENTION OF JEHOVAH'S WITNESSES.

"SEE . . . ZEAL FOR JEHOVAH"

DEAR BROTHER RUTHERFORD:

My heart leaps for joy at the zeal now manifested by the "remnant". Zeal everywhere! No phase of the work seems to be neglected. It burns in the "chariots". It glows in the "house". It seeks the "bridal" paths to the ends of the earth, and makes all weapons effective. It is the zeal of Jehovah (Ezek. 5:13) and will melt the "mountains". For Jehovah is doing that which he spake by the mouth of Elijah the prophet concerning Ahab. (2 Ki. 10:10) Even *now* this zeal is attracting millions of people of "good will" to the side of the Lord, anxious to see its victorious consummation in Armageddon. (2 Ki. 10:15-28) We are grateful to learn further, by your help, that the "remnant" will still have *further* privileges of service after Armageddon in teaching the millions then living that they are the ones whom Jehovah had in mind when he promised Abraham that ALL the families of the earth should be blessed through him.

We are glad that you do not shun to declare the whole judgment of God against the Devil's organization. May your zeal and love and loyalty increase till he goes down into perpetual silence.

With much love I am

Your brother in the witness work,

A. L. NORFLEET, *New York.*

OF INTEREST TO PIONEERS

The following letter from a brother who had experience in Armenia when it was necessary to live economically will be of interest to pioneers.

DEAR BROTHER RUTHERFORD:

I am writing you in respect to the preparation of wheat. In view of the fact that the Devil is making war against the remnant, and the pioneers are feeling the stringent conditions all over the world, it seems that the time has come for us to intrench ourselves against the enemy from every angle. One means at our disposal is cutting living expenses, at the same time not injuring ourselves physically. All dietitians consider wheat the most balanced food on earth. It has been used by the Egyptians, in fact is the basic food of all the peoples of the "Near East", to this very day. About three thousand years ago wheat was used in the following method of preparation. This preparation is called in the Old Testament "Boolgoor", in the Turkish translation of the Bible.

Wash the wheat, and cook in a double boiler until thoroughly done but not to the extent of bursting the grain. Then it should be dried *thoroughly,* under the sun if summer. This can then be sacked and put away. It will keep for a year; no mold or weevil will attack it.

Next step: Take the cooked and dried wheat and crack it in coffee or grist mill until each grain is in about four pieces. Sift out the flour part. Take a five-cent soup bone, soup meat or brisket of beef; chicken also can be used. Boil thoroughly and salt to taste. Take some of the cracked wheat and put into a double boiler and pour over this the hot broth until the wheat is covered about one-half inch. Boil until thoroughly done, about fifteen or twenty minutes. Then take some vermicelli and brown it until a golden color in some olive oil, mazola or butter and put this into the cooked wheat; stir thoroughly, and serve. Use no bread with this. The wheat having been cooked twice, the starchy quality is eliminated much the same as in dexterized bread.

Boiled wheat for breakfast is one of the best foods obtainable. Cook thoroughly, salt, and serve with milk, cream, raisins or walnuts.

Pioneers should be able to work six hours on this nutritious food eaten with a salad of fresh vegetables in season. If you wish any more recipes for preparing wheat I shall be delighted to send them to you.

With fervent love and best wishes, I am

Your brother and "fellow witness" in Zion,

S. H. TOUTJIAN.

"GREAT JOY"

DEAR BROTHER RUTHERFORD:

Just a line to say, "My cup runneth over." Have read *Vindication* carefully, and am now going over *Light,* having gone over it several times, and am sure those who have prayerfully studied the *Light* books will appreciate the book *Vindication* more deeply.

In going forth with the *Kingdom* booklet, have had great joy, and so far find most of the people receive it with thanks.

So glad for your letter to the anointed on earth, "Always be courteous," etc.

Now, dear brother, what shall I say? "Great and marvelous are thy ways, Lord God Almighty," and you know the rest.

With the love in temple fellowship to you,

Your brother in Zion,

W. M. HERSEE, *Canada.*

"VERY HUNGRY FOR THE TRUTH"

DEAR BRETHREN:

As I was in Hammond when Brother Strong was there, he asked me to relate to you how two sets of books were placed through the radio.

I came to a lady in Knox, Indiana, rural territory; and before I could finish my testimony she grabbed the books from my case and said she had been waiting over three weeks for me to call; that she had heard the judge talk every Sunday and had the $2.90 laid away for the books.

Another experience which was very encouraging was at the Y.M.C.A. at Gibson, Indiana. A man told me there was only one man today that told the truth, and that was Judge Rutherford. When I told him that I represented the judge he said that if I did I could produce a complete set of his books. This I did immediately; and he wanted to give me $5.00 for them. But I said No, they were only $2.90 and we could not take any more for them. He also said he had heard Judge Rutherford every Sunday over the radio; and he acted as if he was very hungry for the truth.

When we run across people like that, it surely makes us feel that we should like to double our time, were it possible.

We remember every brother the world over every day in our prayers; and we know that we have all of theirs.

Yours in the service of the Lord,

CHESTER HAYS, *Pioneer.*

LOYALLY WITH YOU

DEAR BROTHER RUTHERFORD:

Loving greetings to you in the name of Jehovah God and his dear Son, earth's new Ruler, now on his throne.

Rejoicing in our new name and the great privilege now of going to the rulers of the world with this wonderful message of the kingdom, we desire to assure you of our appreciation and love as Jehovah's witnesses. We pray for you daily that you may be kept in the secret place of the Most High and be faithful unto death. As a company of Jehovah's witnesses we stand shoulder to shoulder with you and enjoy each ray of light as it becomes due, especially *Vindication* and the new light on Ezekiel. It is our aim to be loyal to the Lord's arrangements as outlined from time to time by *The Watchtower,* and help push the battle to the gate.

Your brethren in service for the King of kings and the vindication of the name of Jehovah,

DES MOINES (IOWA) COMPANY OF JEHOVAH'S WITNESSES.

WHOLE-HEARTEDLY PARTICIPATE

BELOVED IN ZION:

Whereas, Jehovah God has graciously seen fit to bestow further blessings upon the "remnant class", whereby he has permitted such as are "Jehovah's witnesses" the privilege of proclaiming to the world, both rulers and ruled, that "The Kingdom is the Hope of the World"; and

Whereas, the Watch Tower Bible & Tract Society, acting as the channel of communication whereby the will of Jehovah God is officially made known to Jehovah's witnesses, arranged and consummated the recent wonderful convention of saints at Columbus, Ohio; and

Whereas, our dear Brother Rutherford, in his capacity as president of said Watch Tower Bible & Tract Society, and spokesman thereof and therefor, at said Columbus convention, and since by personal letter published in the *Bulletin,* has outlined the course to be pursued by Jehovah's witnesses; therefore

Be It Resolved, that San Francisco (California) company of Jehovah's witnesses, in business session this day assembled, has unanimously authorized its service director to advise Brother Rutherford and the Watch Tower Bible & Tract Society of its appreciation of the privilege accorded, of its hearty concurrence in and support of the street-corner witness, and of its intention to whole-heartedly participate in the personal and individual witness to be made to the rulers, governmental, financial, ecclesiastical, as outlined in *Bulletins* of recent issue; and

Be It Further Resolved, that a copy of this Resolution be forwarded to the Watch Tower Bible & Tract Society, a copy to Brother Rutherford, and a copy be inscribed upon the records of the San Francisco company; said copies to be signed by the service director, as representing the Society, and by the company chairman and the secretary, as representing San Francisco company of Jehovah's witnesses.

N. A. YUILLE, *Service Director*
J. MORRIS, *Chairman*
A. R. CRAWFORD, *Secretary*

'ACHING TO ENTER THE FIGHT'

DEAR BROTHER RUTHERFORD:

Greetings in the name of Jehovah. We have just received the *Bulletin* of August 1, and are most thrilled at the message it contains. The *Kingdom* booklet has not reached us as yet. We look for it daily and just ache to get busy in the thick of the fight.

"Forward! Jehovah, mighty in battle,
Exhorts us faithful to be
Till this world's systems lie shorn of their glory
And he hath gained victory.
Then go we forth! Onward! press on!
Advancing truth be our light.
Thus saith Jehovah, I'll strengthen and help thee;
Fear not, my people, to smite."

What a joy, a privilege, it is to be called at this particular time to be Jehovah's witnesses! Our hearts are just bubbling over with love and praise to our King.

The *Watchtowers* are a source of great encouragement. We look forward to the next issues with much impatience, also to the new book, *Vindication.*

May the Lord continue to bless you.

Yours in like precious faith,
ANN A. CHAPMAN, KATIE M. LAWRENCE, *Pioneers, Ceylon.*

IN FULL HARMONY

DEAR BROTHER RUTHERFORD:

The Little Rock (Ark.) company of Jehovah's witnesses wish to express their gratitude to the heavenly Father for his many blessings. More than half of this company had the privilege of attending the Columbus convention, and many of us have better appreciated our opportunities of serving Jehovah since then. All of the company here have desired to make some expression of their feelings, and we do now go on record, as follows:

(1) That we believe the Columbus convention of July 1931 was a further demonstration of the "great and marvellous works" of God, and that Jehovah's remnant in the earth are now fortified and prepared for the service of Jehovah as never before.

(2) We believe that it would not be out of order to say that God's will for his remnant is now fully revealed since the Columbus convention, as it is "written in the book" for Jehovah's servant. (Ps. 40: 7, 8) We believe that the "watchman" of Jehovah has now seen the vision so clearly that he may now run unhesitatingly to do the work which God will have done speedily. (Hab. 2: 1, 2)

(3) We believe that the resolution with regard to the "new name", adopted July 26, 1931, is in some respects in the nature of a covenant or agreement, in which an opportunity is given to accept or reject Jehovah's provisions for his people, that it might now be clearly discerned who are serving God and who serve him not. (Mal. 3: 18)

(4) Now therefore, we, as a company of Jehovah's witnesses, do declare ourselves to be in full harmony with the resolutions adopted by God's remnant, represented at the Columbus convention, and we joyfully accept the new name which God has given to his faithful people, and all that the new name implies, and with all of Jehovah's witnesses in the earth we declare: "All that the Lord hath spoken we will do."

"WOULD NOT BE WITHOUT THEM"

DEAR JUDGE RUTHERFORD:

I enjoy your lectures, and I can scarcely wait for Sundays to come around. But they come, and I am there an hour ahead of time, waiting to hear your voice and your message, your message that feeds my hungry soul. It is so good to have a prophet like you. If everybody were to take just a few minutes every Sunday and listen to what you have to say, how much cleaner the world would be!

Dear Judge Rutherford, I hope your cold is better soon. Your voice seemed so tired. I could hear you sigh and cough a few times Sunday. We cannot afford to have you sick; so you want to take a little rest.

About your books, I would not be without them. I have a few of them. I read them all the time I have. I have *Light,* Books 1 and 2, *Government, Life, Creation, Harp of God, Prophecy, Deliverance.* I have *The Kingdom,* and *Heaven and Purgatory.* I get *The Watchtower* and *The Golden Age;* and I have promised Mr. Goodwin, one of your pioneers, that I will get *Vindication.* I am waiting for him to bring it to me, as he promised; and if he doesn't I will send straight to the Watchtower for it.

Your books have helped me to a better life, have showed me the way to God and to his Son, our Lord Jesus Christ, who suffered on Calvary for our sins. May the Lord bless you and keep you, dear Jehovah's witness and prophet.

I am, humbly,
MRS. ANNA KOULOUVARDIS, *Rhode Island.*

ON THE NEW 'DRESS'

DEAR BROTHER RUTHERFORD:

I want to express my appreciation of the new garb of the official organ of *Jehovah's witnesses.*

If a drawing is to be judged by what it depicts, the new cover design must certainly be classed as a work of art. It seems to me impossible to conceive a more descriptive pictorial presentation of the incoming kingdom of righteousness, Jehovah's organization, and the relationship which the remnant bears to the whole as His "witnesses". Please accept my congratulations!

The revised outlines of the *Watchtower's* "Mission" and what "The Scriptures Clearly Teach" are also commendable.

Your brother in kingdom joys,
M. E. CONFEHR.

BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"The Rock"

Issue of February 1, 1932

Week beginning April 3 . . . . . ¶ 1-15
Week beginning April 10 . . . . . ¶ 16-30

"The Memorial"

Issue of February 15, 1932

Week beginning April 17 . . . . . ¶ 1-14
Week beginning April 24 . . . . . ¶ 15-27

The WATCHTOWER
RADIO SERVICE

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

AUSTRALASIA

Adelaide 5KA 9
Also 52
Ballarat 3BA 52
Brisbane 4BC 47
Kalgoorlie 6KG*53
Lismore 2XN 75
Melbourne 3KZ 37
Newcastle 2HD 50
Perth 6ML 57
Sydney 2GB 8
Toowoomba 4GR 8

CANADA

Alberta
Calgary ..... CJCJ 12
Edmonton ..... CJCA 12
Lethbridge ..... CJOC 44
British Columbia
Kamloops ..... CFJC 24
Kelowna ..... CKOV 23
Vancouver ..... CJOR 46
Victoria ..... CFCT 12
Manitoba
Brandon ..... CKX 84
Winnipeg ..... CKY 43
New Brunswick
St John ..... CFBO 12
Nova Scotia
Sydney ..... CJCB 28
Ontario
Chatham ..... CFCO 45
Cobalt ..... CKMC 34
Ft. William .... CKPR 47
Hamilton ..... CKOC 12
London ..... CJGC 47
North Bay .... CFCH 55
Waterloo ..... CKCR 14
Prince Edward Island
Charlottetown CFCY 8
Saskatchewan
Fleming ..... CJRW 12
Regina ..... CKCK 8
Saskatoon ..... CJHS 25

CUBA

Havana ..... CMK 18

ESTHONIA

Tallinn ..... TALLINN

FRANCE

Fecamp NORMANDIE 85
Lyon ..... LYON 85
Paris ..... VITUS 85

UNITED STATES

Alabama
Anniston ... WFDW 12
Birmingham .. WBRC 8
Gadsden ..... WJBY 12
Mobile ..... WODX 21
Montgomery .. WSFA 22
Alaska
Anchorage .... KFQD
Arizona
Flagstaff ..... KFXY 40
Phoenix ..... KTAR 14
Prescott ..... KPJM 43
Tucson ..... KGAR 81
Tucson ..... KVOA 8
Arkansas
Little Rock .... KARK 4
Little Rock ... KLRA 8
Paragould .... KBTM 8
California
Berkeley ..... KRE 8
El Centro ..... KXO 8
Fresno ..... KMJ 38
Hollywood ..... KNX 8
SuP 1-2
Long Beach .. KGER 14
Los Angeles .... KTM 1
Oakland ..... KROW 10
Also 71
SuA 10-10 45; P 1-2, 6-7, 9-10
ThP 8 15-8.30
We FrP 2 30-2 45
Sacramento .. KFBK 6
San Diego ..... KGB 41
San Francisco KTAB 7
San Francisco .. KYA 4
San Jose ..... KQW 68
Santa Ana .... KREG 20
Stockton ..... KGDM 6
Colorado
Colorado Sp'gs KVOR 8
Denver ..... KFEL 10
Denver ..... KLZ 4
Ft. Morgan KGEW*74
Grand Jct. .... KFXJ 8
Greeley ..... KFKA 52
Pueblo ..... KGHF 66
Trinidad ..... KGIW 41
Yuma ..... KGEK 31
Connecticut
Hartford ..... WDRC 21
Delaware
Wilmington .. WDEL 52
District of Columbia
Washington .. WJSV 14
Washington .. WMAL 17
Florida
Miami ..... WIOD 21
Orlando ..... WDBO 20
Pensacola .... WCOA 25
Tampa ..... WDAE 8
Tampa WMBR*67
Georgia
Atlanta ..... WGST 45
Augusta ..... WRDW 34
Columbus ..... WRBL 8
Macon ..... WMAZ 23
Rome ..... WFDV 22
Savannah .... WTOC 25
Thomasville .. WQDX 76
Hawaii
Honolulu ..... KGMB 82
Idaho
Boise ..... KIDO 40
Nampa ..... KFXD 16
Pocatello .... KSEI 30
Twin Falls .... KTFI 10
Illinois
Chicago ..... KYW 25
Chicago ..... WCFL 8
Chicago ..... WCHI 35
Cicero ..... WHFC 23
Decatur ..... WJBL 3
Galesburg .... WKBS 34
Harrisburg .... WEBQ 45
Joliet ..... WKBB 30
La Salle ..... WJBC 8
Quincy ..... WTAD 35
Rockford ..... KFLV 8
Rock Island .. WHBF 74
MoP 6.30-7
Springfield .... WTAX 8
Tuscola ..... WDZ 8
Indiana
Anderson .... WHBU 37
Connersville .. WKBV 75
Evansville .... WGBF 7
Fort Wayne .. WOWO 20
Gary ..... WJKS 10
Indianapolis .. WKBF 7
Muncie ..... WLBC 10
Terre Haute WBOW 23
Iowa
Cedar Rapids KWCR 8
SuA 10 15-10.45; P 2-2 30
Davenport ..... WOC 7
SuP 6 6.30
Des Moines ..... WHO 7
SuP 6-6 30
Marshalltown KFJB 21
SuA 10 30-11
Red Oak ..... KICK 80
Shenandoah .. KFNF¶84
Shenandoah ..... KMA 17
Sioux City ..... KSCJ 8
Kansas
Dodge City .... KGNO 33
Also 73
Milford ..... KFBI 8
SuA 8-8.30; FrP 4-4.30
Topeka ..... WIBW 25
Wichita ..... KFH 7
Kentucky
Hopkinsville.. WFIW 12
Louisville ..... WLAP 7
Paducah ..... WPAD 8
Louisiana
New Orleans .. WJBO 3
Shreveport .. KTBS 8
SuP 6 30-7.30
Shreveport ... KWKH 61
Maine
Bangor ..... WLBZ 7
Maryland
Baltimore .... WCAO 27
Baltimore ... WCBM 12
SuP 5-5.30
Cumberland .. WTBO 12
Massachusetts
Boston ..... WHDH 8
Boston ..... WLOE 38
New Bedford WNBH 8
Worcester .... WORC 12
Michigan
Bay City ..... WBCM 12
Calumet ..... WHDF 8

TIME
WATCHTOWER

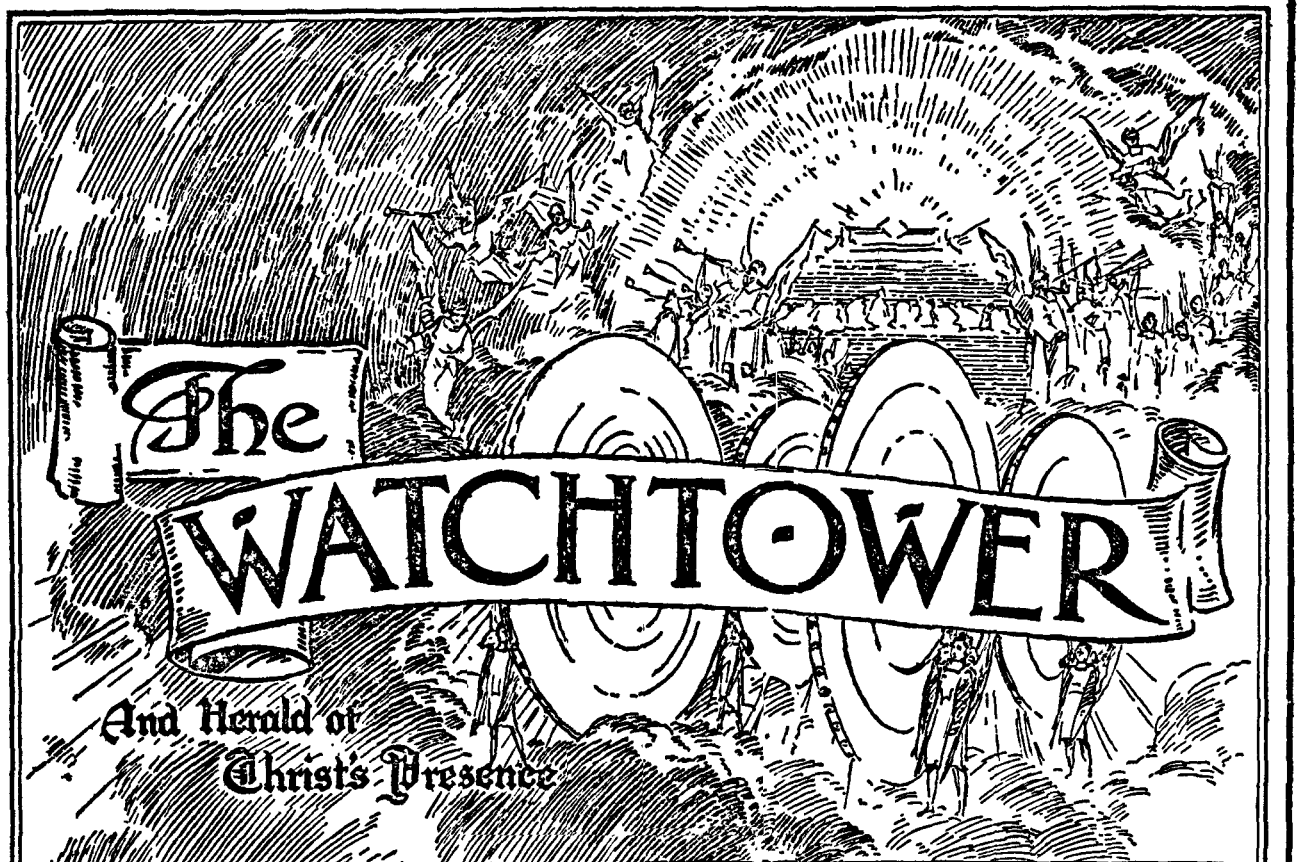
electrical transcription program is indicated by heavy-face number that appears after station call letters. Number also indicates current local time as follows:

Sunday	56	8.45	
AM	57	9.00	
1* 8.00	58	9.15	
1 8.30	59	9.30	
2 8.45	59*	9.45	
3 9.00	60	10.00	
4 9.15	*Monday*		
5 9.20	AM		
6 9.30	61	5 15	
7 9.45	62	9 00	
8 10.00	*Monday*		
9 10.10	PM		
10 10 15	63	1.30	
11 10.25	64	6.10	
12 10.30	65	7.00	
13 10.40	65*	8 15	
14 10 45	66	8.30	
15 10.50	*Tuesday*		
16 11.00	AM		
17 11.15	67	11.30	
18 11.30	*Tuesday*		
19 11.45	PM		
20 12 00	67*	3.45	
Sunday	68	5.00	
PM	69	6 45	
21 12.15	70	7.15	
22 12.30	71	8.00	
23 12.45	*Wed'day*		
24 12.55	AM		
25 1.00	72	7.30	
26 1.15	73	8 30	
27 1.30	73¶	11 45	
28 1.40	*Wed'day*		
29 1.45	PM		
30 2.00	73*	2.00	
31 2.15	74	6.15	
32 2.30	74*	7.00	
33 2.45	75	7.15	
34 3.00	76	7.30	
35 3.30	*Thursday*		
36 3.45	PM		
37 4.00	77	4.00	
38 4.15	77*	5 45	
39 4.30	78	8.30	
40 4.45	*Friday*		
41 5.00	AM		
42 5.15	79	10.30	
43 5.30	*Friday*		
44 5.45	PM		
45 6.00	80	6 45	
46 6 15	81	7.00	
47 6.30	82	7.15	
48 6.35	83	7.30	
49 6 45	84	7 45	
50 7 00	84*	9 45	
51 7.10	*Saturday*		
52 7 15	AM		
53 7 30	84¶	7 45	
53* 7.40	84*	11.15	
54 7.45	*Saturday*		
54* 8.00	PM		
55 8 15	85	8.00	

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

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

Detroit ..... WXYZ 8
Flint WFDF*84
Grand Rapids WASH 6
Jackson ..... WIBM 8
Ludington .... WKBZ 70
Marquette .... WBEO 8
Minnesota
Duluth ..... WEBC 8
Fergus Falls .. KGDE 8
Minneapolis .. WRHM 60
Moorhead ..... KGFK 44
St Paul ..... WRHM 22
Mississippi
Greenville .... WRBQ 17
Gulfport ..... WGCM 34
Laurel ..... WTSL 4
Meridian ..... WCOC 13
Vicksburg ..... WQBC 30
Missouri
Columbia ..... KFRU 42
Grant City .... KGIZ 8
Kansas City .. KWKC*65
Kansas City .... WHB 8
St. Joseph .... KFEQ 36
St. Joseph .... KGBX 7
St. Louis ..... KMOX 8
Montana
Billings ..... KGHL 12
Great Falls .... KFBB 8
Kalispell ..... KGEZ 4
Missoula ..... KGVO 8
Wolf Point .... KGCX 14
Nebraska
Kearney ..... KGFW 6
Lincoln ..... KFAB 6
Lincoln ..... KFOR 8
Norfolk ..... WJAG 8
North Platte .. KGNF 35
Omaha ..... KOIL 10
Scottsbluff .... KGKY 10
York ..... KGBZ 8
Also *73
Nevada
Las Vegas ..... KGIX¶73
Reno ..... KOH 8
New Hampshire
Laconia ..... WKAV 34
New Jersey
Atlantic City ... WPG 8
Hackensack .. WBMS 25
Jersey City .. WHOM 14
Paterson ..... WODA 8
New Mexico
Albuquerque .. KGGM 23
Raton ..... KGFL 21
State College .. KOB 12
New York
Albany ..... WOKO 14
Auburn ..... WMBO 47
Binghamton .. WNBF 54
SuP 7-9; ThP 8-9
Buffalo ..... WGR 7
Glens Falls .... WBGF 12
Jamestown .... WOCL 50
New York ..... WBBR 11
SuA 8-11; P 4.15-8
MoA 6 30-7, 10-12; P 6-8
TuA 6.30-7, 10-12; P 6-8
WeA 6.30-7, 10-12; P 6-8
ThA 6 30-7, 10-12; P 12-1, 6-8
FrA 6.30-7, 10-12; P 2-4, 6-8
New York ..... WINS 14
New York ..... WMCA 8
New York ..... WOV 41
Rochester .... WHEC 8
Saranac Lake WNBZ 10
Syracuse ..... WSYR 25
Tupper Lake WHDL 25
North Carolina
Asheville .... WWNC 12
Charlotte ..... WBT 12
Greensboro .... WBIG 7
Wilmington WRAM 8
Winston-Salem WSJS 7
North Dakota
Bismarck ..... KFYR 8
Devils Lake .... KDLR 29
Fargo ..... WDAY 8
Grand Forks .. KFJM 12
Minot ..... KLPM 8
Ohio
Akron ..... WADC 29
Cincinnati .... WKRC 8
Cleveland ..... WHK 48
SuA 8.50-11; P 2-3, 6.45-7.30
Mo Tu We Th Fr SaA 7.30-8; ThP 7-8
Cleveland .... WJAY 7
Columbus ..... WAIU 8
SuP 7.30-8 30
Columbus ..... WCAH 8
Also 70
SuP 12-12 30, 5 30-6 (foreign); daily (except Su) A 8.45-9
Dayton ..... WSMK 8
Mansfield ..... WJW 10
Toledo ..... WSPD 8
Youngstown .. WKBN 8
Zanesville .... WALR 8
Oklahoma
Enid KCRC*77
Oklahoma City WKY 25
Ponca City .. WBBZ 8
S. Coffeyville .. KGGF 20
Oregon
Eugene ..... KORE 8
Marshfield ..... KOOS 63
Medford ..... KMED 8
Portland ..... KTBR 6
Portland ..... KXL 59
Pennsylvania
Altoona .... WFBG 12
Harrisburg ..... WHP 16
Jeannette ..... WGM 18
Johnstown .... WJAC 39
Lancaster ..... WGAL 3
Lewisburg .... WJBU *1
Oil City ..... WLBW 8
Philadelphia .. WCAU 8
Philadelphia W3XAU 8
Philadelphia .... WIP 8
Philadelphia .. WTEL 33
Pittsburgh ..... KQV 25
SuA 11 30-12; P 7-7.30
FrP 7.30-8.30
Pittsburgh .... WCAE 12
Pittsburgh .... WJAS 45
Reading ..... WRAW 6
Scranton ..... WGBI 53
Wilkes-Barre WBRE 54
Williamsport WRAK 14
Rhode Island
Pawtucket .... WPAW 62
South Carolina
Charleston .... WCSC 25
Columbia ..... WIS 25
Spartanburg .. WSPA 8
South Dakota
Mitchell ..... KGDA
Sioux Falls .... KSOO 8
Tennessee
Bristol ..... WOPI 14
Chattanooga .. WDOD 8
Jackson ..... WTJS 37
Knoxville ..... WNOX 26
Memphis ..... WREC 8
Springfield WSIX*59
Texas
Amarillo ..... KGRS 3
Austin ..... KUT 8
Beaumont ..... KFDM 8
Brownsville KWWG 42
Corpus Christi KGFI 3
Dallas ..... WFAA 4
Dallas ..... WRR 31
Dublin ..... KFPL 26
El Paso ..... KTSM 4
Galveston ..... KFLX 8
Galveston ..... KFUL 43
Houston ..... KPRC 8
San Angelo .... KGKL 30
San Antonio .. KTSA 7
Waco ..... WACO 50
Wichita Falls KGKO 25
Utah
Ogden ..... KLO 14
Salt Lake City .. KSL 8
Vermont
Rutland ..... WSYB 8
Virginia
Danville ..... WBTM 50
Lynchburg .... WLVA 23
Newport News WGH 12
Norfolk ..... WTAR 4
Petersburg .... WLBG 8
Richmond .... WRVA 7
Roanoke ..... WDBJ 12
Roanoke WRBX*54
Washington
Aberdeen ..... KXRO 26
Bellingham .... KVOS 8
Everett ..... KFBL 7
Seattle ..... KJR 8
Spokane ..... KFIO 72
Spokane ..... KHQ 8
Tacoma ..... KVI 30
Walla Walla ..... KUJ 8
Wenatchee ..... KPQ 8
Yakima ..... KIT 8
West Virginia
Bluefield ..... WHIS 3
Charleston .... WOBU 50
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The WATCHTOWER

And Herald of Christ's Presence

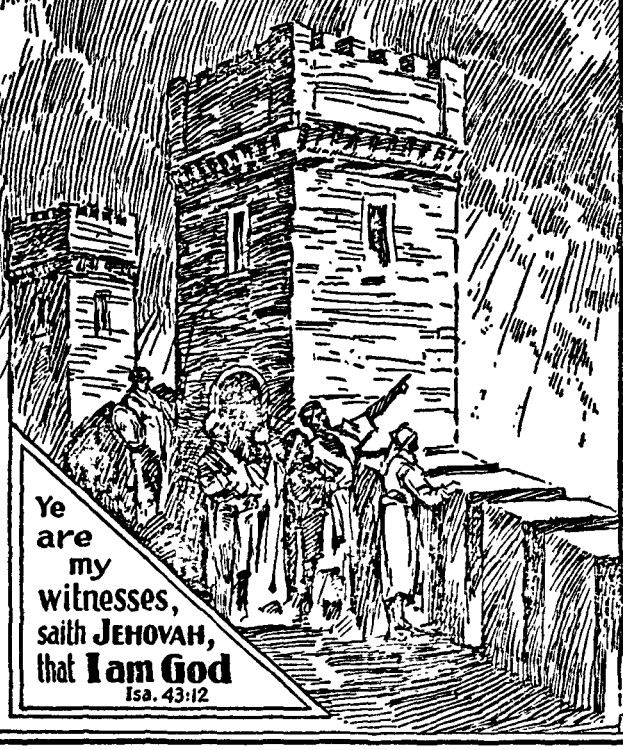
"Watchman, What of the Night?" Isaiah 21:11.

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MARCH 15, 1932

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The WATCHTOWER

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OFFICERS

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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INTERNATIONAL THANKSGIVING TESTIMONY PERIOD

March 20 to 27

We feel sure that all Jehovah's witnesses are looking forward with keen anticipation to the International Thanksgiving Testimony Period. The acceptance of the new name by the Lord's anointed ones carried with it the responsibility of making honest, faithful efforts to really merit the name. As Jehovah held the Israelites to their side of the contract when, at Mount Sinai, they said, "All these things will we do," so his covenant people at this time have bound themselves to do the things which the name implies. His true people appreciate the arrangements for special witness periods and make extraordinary efforts to put every hour possible into the field service. The Memorial is the special season for joy and thanksgiving unto the Lord, and the spirit of real gratitude will find its true expression in doing well what Jehovah has commanded shall be done. "Ye are my witnesses," saith the Lord, "that I am God."

It will be an inspiration to every one to know that all the brethren in every place are joined together in the same work, presenting a united front to the enemy. We are sincerely hoping that at least two million people will hear the testimony during this special period. What a mighty witness that will be!

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII MARCH 15, 1932 No. 6

PUBLISHING JEHOVAH'S NAME

PART 2

"Sing unto God, sing praises to his name; cast up a highway for him that rideth through the deserts; his name is JAH; and exult ye before him."—Ps. 68:4, R.V.

JEHOVAH has chosen Zion the capital city of his great organization as his place of habitation. Representatively by his beloved King he has installed himself there. It is the time for glad song, that his name might be made known to those who will hear. All others will in due time be compelled to know that Jehovah is God. The fact that the command is to "sing praises to his name" clearly indicates that Jehovah would, at the time of the fulfilment of this prophecy, reveal to his people the significance of his name. He first declared his name "Jehovah" to Moses; and in this verse four of the psalm it is stated: "Extol him . . . by his name JAH." This is a contraction for the name Jehovah and means the same thing. This is therefore a part of the new Song having to do specifically with the significance of the name of Jehovah.

2 "O sing unto the Lord [Jehovah] a new song; sing unto the Lord [Jehovah], all the earth." (Ps. 96:1) "O sing unto the Lord [Jehovah] a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory." (Ps. 98:1) "I will sing a new song unto thee, O God [Jehovah]: upon a psaltery, and an instrument of ten strings, will I sing praises unto thee." (Ps. 144:9) "Praise ye the Lord [Jehovah]. Sing unto the Lord [Jehovah] a new song, and his praise in the congregation of saints."—Ps. 149:1.

3 Not until after the coming of Christ Jesus to the temple of Jehovah God, and his revealing to the anointed ones the significance of the name Jehovah, was this Song due; and it was after that date that the remnant began The Song. It is not the general salvation of man that evokes this Song of praise, but it is some special work and victorious act that inspires and calls forth The Song. At the time the remnant begins The Song Jehovah had installed his anointed King on his holy hill of Zion and commanded his beloved King to oust Satan from heaven and to break his power in the earth. In 1919 the Lord delivered his remnant people from the bondage of Babylon, the earthly part of Satan's organization, that they might go forward and publish his name and his kingdom. Then he revealed to them that Zion was built up, and he gave the remnant an understanding of the great issue raised by the enemy concerning his word and his name. He showed the remnant that the time would shortly arrive when this great issue would be for ever determined in favor of and to the glory of Jehovah God. He gave the remnant an understanding that the name Jehovah signifies his purpose concerning his people, and then he has shown the remnant that they must be his witnesses in the earth. It is these great truths revealed to the remnant that has evoked The Song, and they love Jehovah and delight to engage in The Song of praise to his name.

4 The *Revised Version* of verse four says: "Cast up a highway for him that rideth through the deserts." By his prophet God shows that "there shall be an highway for the remnant of his people, which shall be left, from Assyria", which after Isaiah's day Babylon conquered and occupied. "And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." (Isa. 11:16) It was after the coming of the Lord to his temple that his remnant people on earth were permitted to enter the highway and return to Zion, where Jehovah now appears in his glory.

5 "That day," which the Lord hath made, had now begun; and the duty of the remnant in that time is made clear, and concerning which it is written: "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Sing unto the Lord; for he hath done excellent things: this is known in all the earth."—Isa. 12:1, 2, 5.

6 Jehovah having builded up Zion and taken his position there, he is now great in Zion; hence it is written: "The Lord is great in Zion, and he is high

above all the people. Let them praise thy great and terrible name; for it is holy." (Ps. 99:2, 3) This is further a corroborative proof that the sixty-eighth Psalm applies at the present time and is meat in due season for God's anointed people at this time. To know this is a means of strength and encouragement.

DESERT PLAINS

7 The *Revised Version* of verse four reads: "Cast up a highway for him that rideth [upon the heavens] through the deserts." Another translator renders this part of the text: "To him that rideth through desert plains." (*Roth.*) The *Authorized Version* reads: "Extol him that rideth upon the heavens." The word "heavens" here used is from the Hebrew *arabah* and is not the same as the word rendered "heavens" in verses eight and thirty-three of the psalm. It is only in this verse four that the word *arabah* is translated "heavens", whereas in other places the same word is translated *desert, plain,* or *wilderness.* This indicates that the psalmist was drawing his picture from the past, when the pillar of cloud, representing Jehovah's presence, and also the ark of the covenant borne upon the shoulders of the priests proceeded through the wilderness or desert toward Canaan. The priests bearing the ark of the covenant on their shoulders pictured in a small way how Jehovah God rides upon his priestly organization, known and designated as the Melchizedek priesthood. All the territory lying between Egypt and Canaan was desert or wilderness land and was the land inhabited by the enemies of Israel, and therefore pictured the condition of unbelief and disobedience to God. The Israelites must pass through this desert land on their way to the land of rest.

8 The Apostle Paul's argument concerning this matter, as set forth in Hebrews 3:7-16 and 4:1-11, is that Canaan pictured the condition of faith and rest in Jehovah, and his provision made for his people, and that those who exercise faith in God and in Christ do now enter into complete rest. The Israelites marching through the desert land of Canaan with the ark of the covenant on the shoulders of the priests, therefore, pictured Jehovah riding upon and leading his organization through the desert condition. It is written: "And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan near Jericho. And they pitched by Jordan, from Beth-jesimoth even unto Abel-shittim in the plains of Moab. And the Lord spake unto Moses in the plains of Moab."—Num. 33:48-50.

9 The word "plains" appearing three times in the above texts is derived from the Hebrew *arabah,* which means desert or wilderness. The fulfilment of that part of the prophecy of the psalm, 'him that rideth upon the heavens through the desert plains,' therefore, must be Jehovah's riding on his organization and leading it through the desert-like desolate country of the enemy, which is the world, and leading to and bringing his covenant people safely into Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the church of the firstborn, which are written in heaven. (Heb. 12:22, 23) As the Israelites were in the desert land of the enemy, but no part of it, even so now God's faithful remnant people are in the world, but no part of it; and which world or organization of the enemy is, to the remnant, unfriendly, uninviting and barren of life-giving food for them, and the remnant is encompassed about by danger and death. Jehovah, therefore, is their shield, their strength and song. The remnant is in a land or condition that is arid and unfruitful to God. Now God's remnant must proceed on the journey through this desert condition and must proceed on the highway provided by the King Eternal for them, which 'highway is cast up' for their benefit; and in due time all others of the human kind that live everlastingly must go up on that highway. This great highway leads to Zion, whither Jehovah by his representative Christ Jesus has come.—Isa. 35:8; 62:10.

10 In the enemy's country there are multitudes who are not of the official part of Satan's organization, but who are under its power and influence. These must yet have an opportunity to partake of the waters of the river that flow out from the throne and temple of God. In harmony with this it is written: "Then said he unto me, These waters issue out toward the east country, and go down into the desert [*arabah*], and go into the sea; which [water of life] being brought forth into the sea, the waters shall be healed." (Ezek. 47:8) (See also Rev. 22:1, 2; *Light,* Book Two, pages 255, 256.)

11 By faith and by the great favor of Jehovah God those of the remnant class now see these things and hence "raise a song" of praise to him that rides supreme and victorious through the enemy's country. In joyful obedience to Jehovah's commandments these "cast up the highway" for the people, lift up Jehovah's standard, and lead the way to the kingdom. (Isa. 62:10) They extol the Supreme One "by [the] name JAH, and rejoice before him". This seems to say in substance that the name JAH takes preeminence over all other names of the Deity. It calls attention to his purpose and suggests to his people that now the time has come for Jehovah to carry out the completion of all his purposes which he has set forth in the Bible for the guidance of man, and, above all, his purpose to vindicate his glorious name.

12 The rejoicing of the remnant before him is fully corroborated by the words of the prophet, to wit: "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." (Zech. 9:9) The riding on the ass by the ruler

of Israel at the time of his coronation was symbolic of complete and willing submission to Jehovah God. The ass was the king's mount when he appeared for coronation. (Judg. 5:10; 2 Chron. 23:9-11) Jesus fulfilled this prophecy in miniature when he rode into Jerusalem offering himself as King and appeared at the temple. (Matt. 21:2-9) When he came to the temple of Jehovah in 1918, and was presented as King, he fulfilled the prophecy on the wider scale, and that marks the beginning of the time of great rejoicing by the daughter of Zion, the children of God's organization.

ORPHANS AND WIDOWS

13 A child separated from his father is subjected to reproach by others, and a widow is desolate. Jehovah is the Father of the orphan and the Advocate of the widow. The Psalm-Song, referring to Jehovah, says: "A father of the fatherless, and a judge of the widows, is God in his holy habitation." (68:5) Here God's remnant are in the desolate condition of the world, and are mentioned by the psalmist as "fatherless" for the following reasons: (1) because such have obeyed the commandment to "forget also [your] own people, and [your] father's house" (Ps. 45:10); (2) they are stripped of all earthly friends and look to Jehovah God for help and strength: "When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies" (Ps. 27:10, 11); and (3) because during the absence of Christ Jesus, and until his coming to the temple, these were left orphans, but God had sent the holy spirit as advocate and helper for them. (John 14:18) Now the holy spirit as a helper has been taken away and Jehovah by his Chief One, Christ Jesus, is with them. The fatherless need a vindicator and protector, and Jehovah makes it his purpose to be such to the remnant: "He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment."—Deut. 10:18.

14 Another translator renders this text in Deuteronomy: "Executing the vindication of the orphan and the widow, and loving a sojourner, giving him food and raiment." (*Roth.*) In harmony with this the psalmist says: "Oh arise, Jehovah! do not neglect the crushed one, do not forget the humbled ones. Thou hast seen! for thou travail and vexation dost discern, to lay them in thine own hand: unto thee doth the unfortunate one give himself up, to the fatherless thou thyself hast become a helper. To vindicate the fatherless and the crushed, that weak man of the earth may cause terror no more."—Ps. 10:12, 14, 18, *Roth.*

15 The rulers of this world see God's people being crushed, reproached and discredited, but lend no aid and comfort to them. Addressing them by his prophet, Jehovah says: "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."—Ps. 82:3, 4.

16 But the rulers fail and refuse to do so, and Jehovah then takes over the task; and his prophet concerning it says: "The Lord preserveth the strangers; he relieveth the fatherless and widow; but the way of the wicked he turneth upside down." (Ps. 146:9) This God begins when he appears at his temple by his great representative Christ Jesus.

17 "Christendom" has many children who are both fatherless and rebellious, because they have been led into error by the clergy and the principal ones of their flock. Concerning them Jehovah by his prophet says: "For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evil doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still." (Isa. 9:16, 17) These rebellious ones have looked to men for strength, and their strength has failed. Those who look to the Lord and obey his commandments receive strength at his hands.

18 Jehovah is the Judge, Advocate and Vindicator of his faithful children. "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." (Jer. 49:11) The Hebrew word for "widow", used by the psalmist in the first verse here under consideration, is in the plural number and in other places in the Scriptures is translated "desolate houses" and "desolate palaces". (Isa. 13:22; Ezek. 19:7) The word means also a desolate place or condition. The great "widow", whose advocate and vindicator Jehovah has become, is, of course, Zion, his organization. The time comes when her widowhood ceases and her reproach is taken away, and Jehovah says to her: "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. And all thy children shall be taught of the Lord: and great shall be the peace of thy children."—Isa. 54:4, 13. (See *The Watchtower*, 1931, page 323.)

19 During the period of persecution in 1917 to 1919 the earthly part of God's organization became desolate, like a widow, and the cries of the faithful members thereof were expressed in the words of Lamentations: "Remember, O Lord, what is come upon us; consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. Our necks are under persecution: we labour, and have no rest."—Lam. 5:1-3, 5.

20 Early in that period of persecution the Lord came to the temple to judge, and he advocated in be-

half of the widow and the fatherless. "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. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."—Mal. 3:1, 5.

21 The time is at hand when the enemy and his organization must be destroyed. His house has been and is a proud, arrogant and oppressive one; hence it is written: "The Lord will destroy the house of the proud: but he will establish the border of the widow." (Prov. 15:25) It was in 1918 that Jehovah began the building up of Zion, and when he made his widow fruitful and her children began to praise his name; and relating thereto it is written: "He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord." (Ps. 113:9) The housekeeping of God's woman that relates to earthly children as well as others began there, and it was a joyful time and the joy still continues.

22 The words of the fifth verse of Psalm sixty-eight, to wit, "God in his holy habitation," seem to refer to Jehovah in his temple, and not to his general presence in heaven. (Hab. 2:20) The words show the manifestation of Jehovah's love for those of his organization. It is his place of dwelling, and he is there in the representative capacity of his Chief Officer, Christ Jesus. (Ps. 132:13-15) In the Chronicles it is written that Jehovah "had compassion on his people, and on his dwellingplace". (2 Chron. 36:15) As further proof that the reference is to the temple and the place where his name is honored, the psalmist says: "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." (Ps. 26:8) Jehovah is the Judge and the Vindicator of his people in Zion. The children being brought into the presence of their Father, the great Jehovah, and into his organization, which organization had previously been in the condition of a widow, but now is made fruitful and put to keeping house, there is joy in the organization. There is joy and singing and great peace among all the children of the organization. Jehovah is their Father and Teacher, and all of these now are taught of God.—Isa. 54:13.

FAITHFUL AND LESS FAITHFUL

23 Proceeding, The Song says: "God setteth the solitary in families: he bringeth out those which are bound with chains; but the rebellious dwell in a dry land." (Ps. 68:6) *The Watchtower* of November, 15, 1926, discussing texts relating to the prisoners or great multitude class, limits the application of the words in this psalm, to wit, "God setteth the solitary in families," to the great multitude class. Now the matter appears clearer, by the Lord's grace. This verse of the psalm clearly seems to refer to three different classes, to wit: (1) the faithful remnant, or "faithful and wise servant" class; (2) the great multitude; and (3) the "man of sin", "the son of perdition." Manifestly these three classes here are set out that the ones devoted to God may see and appreciate his gracious provisions for those that love him. Another translator renders this text in this manner: "Who brings back lonely ones home." (*Roth.*, margin) This verse of the psalm is the only place where the Hebrew word *ya-chid* is rendered "solitary". Concerning this word a recognized authority says that the word means *united*, i.e., *sole;* by implication, *beloved*, also *lonely; the life; darling, desolate*, and *only child*. An example, as a proof text, reads: "Take now thy son, thine only son [*ya-chid*] Isaac." (Gen. 22:2, 16) Another: "Deliver my soul from the sword; my darling [only one] from the power of the dog." (Ps. 22:20) "Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions."—Ps. 35:17.

24 The same word translated "only beloved" one appears in the following text: "For I was my father's son, tender and only beloved in the sight of my mother." (Prov. 4:3) Also the same word is rendered "only son", in Jeremiah 6:26. The same Hebrew word is rendered "only son" in Amos 8:10; Zechariah 12:10. The same Hebrew word is rendered "desolate" in the following text: "Turn thee unto me, and have mercy upon me; for I am desolate [lonely, *Roth.*] and afflicted." (Ps. 25:16) These texts prove that the word "solitary" in verse six of the psalm under consideration has reference to the children of Zion, God's faithful remnant class.

25 Following the birth of the "man child" (the kingdom, Rev. 12:5) Zion gave birth to her children. "For as soon as Zion travailed, she brought forth her children." (Isa. 66:8) Then began the time of joy. God's woman, symbolic of his organization, was barren of children until he placed his beloved King upon his throne, and then her children were brought forth. It was then that 'the barren woman (Zion) began housekeeping', as the *Authorized Version* says. "Who giveth an abiding home to the barren of the house, [now] mother of the sons to her joy!" (Ps. 113:9, *Roth.*) When the Lord came to his temple and builded up Zion, and these children were brought forth, then the Song of praise was raised and the joyful children began to make publication of the kingdom and the name of Jehovah, looking to the vindication of Jehovah's name, in which now, by his grace, these faithful ones are privileged to have some part. The facts abundantly show that the "faithful servant" class, although greatly beloved of the Lord, was solitary, lonely, and in a desolate condition until

the Lord began to reveal to these faithful ones that the kingdom had been born, and that these faithful followers of Christ Jesus were privileged to make publication of the King and the kingdom to the glory of Jehovah God's name. These solitary ones Jehovah then sets "in families" or "in an house", that is to say, in the organization of the Lord, in the house of the Lord; and he brought them into a condition of unity in Christ. Necessarily, then, these favored ones must and do see "eye to eye", and harmoniously they proceed to the publication of the good news of the kingdom and of the day of the vindication of Jehovah's name. It is therefore quite clear that that part of the psalm, "God setteth the solitary in families," applies to the faithful remnant class and shows their unity in a happy, joyful, united state and condition.

PRISONERS

[26] According to the *Revised Version* this sixth verse of Psalm sixty-eight reads: "God setteth the solitary in families; *he bringeth out the prisoners into prosperity:* but the rebellious dwell in a parched land." *The Watchtower* of November 15, 1926, properly applies "the prisoners" of this text to the "great multitude". This conclusion is fully supported by the following texts: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isa. 42:6, 7) "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die." (Ps. 79:11) "To hear the groaning of the prisoner, to loose those that are appointed to death." (Ps. 102:20) "Such as sit in darkness and in the shadow of death, being bound in affliction and iron." (Ps. 107:10) Those who compose the great multitude sigh and cry because they are held in restraint by the organization that fraudulently and falsely takes the name of Christ Jesus. The clergy and the principal ones of their flocks hold these timid ones as prisoners. They are appointed to die, because they have made a covenant with God to do his will, trusting in the merit of Christ Jesus, which covenant leads to their death as human creatures in order that they may live as spirit creatures. They must go into death as human creatures in order to be raised out of death on the spirit plane, at which time they will be granted the privilege of serving God before his throne.—Rev. 7:15.

THE REBELLIOUS

[27] The *Revised Version* renders the latter part of this verse thus: "But the rebellious dwell in a parched land." *Rotherham* renders this word, "sun-burnt land." There was a rebellious class amongst the Israelites, God's typical covenant people, and it is to be expected that a similar rebellious company would appear amongst those who have made a covenant by sacrifice to do the will of God. The Israelites were afflicted with both stubbornness and rebellion. It may be expected that we would find the same thing amongst those who had been invited into the kingdom. Jacob, being granted the birthright and receiving the favor at Jehovah's hands, foreshadowed the faithful ones whom the Lord God uses to deliver the testimony of Jesus Christ, that is to say, that class of followers of Christ Jesus who go to make up "the faithful and true" servant class. Therefore it is written: "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: . . . that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God."—Ps. 78:5, 7, 8.

[28] Jehovah has made it clear and plain in his Word that those whom he would approve must serve him and be moved to do so because of their love for him or unselfish devotion to him; that with the coming of his kingdom these must be witnesses for Jehovah and tell the good news to the nations of earth as a witness and give warning of God's purpose, before the final end comes upon Satan's organization. These must tell the peoples of the world that Jehovah is the only true God and that Satan and his organization is false, is anti-God and anti-kingdom, and must go down. They must bear testimony to Jehovah's name and to his kingdom with joy, looking to the vindication of Jehovah's name. Those taken into the covenant for the kingdom divide themselves into two classes: one class moved by an unselfish devotion to the Lord; and the other class looking always with selfishness to a position of honor and glory that might be theirs in some future time. This latter class refuses to believe that the kingdom was begun in 1914, which is symbolized by the birth of the "man child". They also refuse to believe that the Lord came to his temple in 1918. They fail to keep their covenant and to perform their vows before the Lord, and fail to show an appreciation of favors bestowed upon them. "They kept not the covenant of God, and refused to walk in his law; and forgat his works, and his wonders that he had shewed them."—Ps. 78:10, 11.

[29] All who have responded to the call for the kingdom were in line to become joint rulers with Christ Jesus, provided their motive in serving the Lord was love or unselfishness, and provided they continued faithful in that way to the end; and therefore such are spoken of as princes, and concerning which the Lord through the psalmist says: "He poureth contempt upon princes [those once in line to be kings in the kingdom with Christ Jesus], and causeth them

to wander in the wilderness [a void place where there is no nourishment], where there is no way. Yet setteth he the poor [the poor in spirit who are wholly and unselfishly devoted to God] on high from affliction, and maketh him families [this faithful class] like a flock." Then says the Lord: "The righteous shall see it, and rejoice: and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." (Ps. 107:40-43) Thus the Lord shows that the wise are those who give heed to his Word and are guided wholly by his Word and not by extraneous influence, not even by their own opinions or conclusions, nor by the wisdom and greatness of their fellow creatures.

[30] To the rebellious ones Jehovah says: "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick [a man-made thing or teaching, and not upon Christ, the chosen elect Stone of Jehovah God]." (Isa. 65:2, 3) The rebellious ones, although having received the call to the kingdom and responded thereto, insist that by their own efforts they can develop character that will make them meet for the kingdom, and that those who do not follow their course are much below their own standard; hence they speak of themselves as more holy than others, and concerning them Jehovah says: "These are a smoke in my nose, a fire that burneth all the day." (Isa. 65:5) (See *The Watchtower*, 1930, page 344.) This is a class that refuse to expose Satan's wicked organization by proclaiming the truth, but rather they tread softly lest they might fail to receive some help from the world, and to them the Lord God says: "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin; that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!"—Isa. 30:1, 2.

[31] The same rebellious class is described as revolters and corrupters in the following texts: "But this people hath a revolting and a rebellious heart; they are revolted and gone." (Jer. 5:23) "They are all grievous revolters, walking with slanders; they are brass and iron; they are all corrupters."—Jer. 6:28.

[32] Of such the psalmist says 'they slander their own mother's son'. (Ps. 50:20) Jesus speaks of the same class as "workers of iniquity"; and again as the "evil servant"; and the apostle describes the same class as "workers of iniquity", because they have not received the love of the truth and therefore fall away and are designated "the man of sin", "the son of perdition."—Matt. 13:41; 2 Thess. 2:2-12.

[33] The proof texts above set forth clearly show that the Lord's prophet describes, in verse six of the sixty-eighth Psalm, three classes into which the consecrated divide themselves. The faithful ones, who are beloved of the Lord, see these truths and raise a song of praise to the name of Jehovah and joyfully continue the publication of Jehovah as the only true God, that his kingdom will vindicate his name, and that his kingdom is the one and only hope of the human race.

ARMAGEDDON FORESHADOWED

[34] In many places in the Bible Jehovah indicates what shall come to pass at Armageddon or the battle of the great day of God Almighty, and the following text is one of such proofs: "O God, when thou wentest forth before thy people, when thou didst march through the wilderness [desert, *Roth.*]; the earth trembled [quaked, *Roth.*], the heavens also dropped [dripped, *Roth.*] at the presence of God; even yon Sinai trembled [quaked] at the presence of God, the God of Israel."—Ps. 68:7, 8, *R.V.*

[35] In these words of the psalm David evidently refers to Jehovah's leading the Israelites out of Egypt to Mount Sinai and from there on to the land of Palestine, and mentions what took place at Mount Sinai, and which foreshadows other things to take place thereafter. Following the first battle of Megiddo, Deborah prophesied. (Judg. 5:19) The language used by the prophetess was very similar to that which David afterwards employed in this psalm, and shows that the words proceeded not from any human creature, but were directed and dictated by the Lord through his angel. The language of the prophecy uttered by Deborah reads: "Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel." (Judg. 5:4, 5) It is manifest that this language of the prophetess was used because Jehovah had repeated his strange and wondrous acts at the battle of Megiddo, similar to this that had been made manifest at Sinai. Describing the battle of Megiddo the prophetess said: "They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones. Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."—Judg. 5:20-23.

[36] Many of the consecrated have thought, and some yet hold to the conclusion, that the great battle of the day of God Almighty will be fought by human powers and agencies. The Scriptures, however, show that there is no supporting authority for such a conclusion. As the angel of the Lord directed the battle of

Megiddo, acting as the representative of Jehovah God, even so Christ Jesus, his great executive officer, will direct the battle of the great day of God Almighty, acting as Jehovah's representative. The words of the prophecy uttered by Deborah, and those of verses seven and eight of the sixty-eighth Psalm, support this conclusion abundantly. The Apostle Paul, in the twelfth chapter of Hebrews, refers to the same thing, and shows that the words of the prophecy uttered by Deborah and by David must be prophecies of what shall come to pass in this "the day of his preparation" and of the great and final battle. It must have appeared strange and wonderful to all who beheld when the armies of Israel, under Joshua, fought against the enemy at Gibeon. It must have been strange and wonderful to see the elements of heaven warring against the enemy and in behalf of God's covenant people. It was there that Jehovah God, when the battle was raging, cast down great hailstones or chunks of ice from heaven by which many more were slain than were killed with the swords of Israel's army. (Josh. 10:9-12) Likewise when the Israelites under Barak engaged the enemy at Megiddo, it must have seemed strange and wonderful to the spectators to see the power of Jehovah manifested against the enemy when 'the stars from heaven' fought against the enemy and the enemy was wholly defeated.

[37] Isaiah has prophesied concerning the coming battle of Armageddon, or great battle of the day of God Almighty, and says: "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) Just what elements God will employ in that battle, we do not know, but from the prophetic pictures we do know that Jehovah God will employ his power to defeat Satan's organization. In whatever manner that power is made manifest it will be strange and wonderful to those who behold it. The word "strange" used in the above-quoted prophecy of Isaiah means *wonderful*. By the prophet Zechariah Jehovah tells that in "the day of the Lord", when Satan's organization is assaulting his people, "then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (Zech. 14:3) We know that Satan is gathering all his forces against the forces of righteousness, and that the powers of earth who are on the Lord's side are too insignificant to give successful battle to the enemy; but the God of heaven will fight against the enemy and destroy him, and in the eyes of all who are privileged to see it that will be a strange or wonderful act.

[38] Jehovah by his representative Christ Jesus came to his temple in 1918, and the shaking of the earth, that is, earthly condition of God's people, began then and there. The remnant, which is the "tenth part of the city, fell, and in the earthquake were slain of men seven thousand". These were cut off from Satan's organization and counted as dead by Satan's agents. (See Rev. 11:13; *Light*, Book One, page 214.) The translation of the above text of Psalm sixty-eight by *Rotherham* reads: "Earth quaked, yea, the heavens dripped, at the presence of the God of Sinai." The great lesson to be learned by creation is that Jehovah is the only true and almighty God. All must in one way or another be informed of that fact. This latter rendering of the text by *Rotherham* makes it plain that he who made Mount Sinai tremble and quake at the giving of the law through Moses is the same God who fights the battle for his people and brings to them victory, and is the same God who comes to his temple, selects and brings his remnant into the secret place of the Most High, the place of safety, and the same God who will destroy the enemy and his organization at Armageddon. "The heavens also dropped" does not mean that the skies fell down, but that they "dripped" or dropped rain or refreshing showers of truth upon God's people while these are in the land or condition of the wilderness. That conclusion is supported by the following texts in which the same word is rendered, to wit, "The clouds also dropped [with] water." (Judg. 5:4) "My hands dropped with myrrh." (S. of S. 5:5) "Mountains shall drop down new wine." (Joel 3:18) "The mountains shall drop sweet wine."—Amos 9:13.

[39] Since the coming of the Lord to his temple his heavens have dropped showers of refreshing truth upon his remnant people on the earth. By his grace the remnant receives these showers of prophetic truths, and as Jehovah's witnesses they drop these truths toward all the nations and particularly toward the nations composing Christendom. "Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field." (Ezek. 20:46) "Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel"—Ezek. 21:2.

[40] Jehovah's remnant are now made 'to sit in heavenly places in Christ Jesus', being in his temple. (Eph. 2:6) These faithful ones drop God's prophecies toward Christendom in particular, publishing the name and the kingdom of Jehovah God.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. What is the special occasion which calls for the singing of praises to Jehovah's name? To whom has he made known his name? By whom will these praises be sung? What is the nature of the song they shall sing?

¶ 3. Point out some of the great truths which have been revealed to the remnant and which have called forth The Song of praise to the name of Jehovah.

¶ 4-6. What is the purpose of the highway here mentioned, and when was it opened to the remnant? What further proof is there that a detailed examination of the sixty-eighth Psalm at this time by God's anointed people will be helpful?

¶ 7-9. Compare the position of Jehovah's covenant people now with that of Israel on their way to Canaan, to show the application and fitness of the expression 'him that rideth upon the heavens through the desert plains'.

¶ 10. How does Ezekiel 47:8 come into consideration in this connection?

¶ 11, 12. What is the significance of the expression "His name is JAH"? How is the fulfilment of Zechariah 9:9 related to Psalm 68:4?

¶ 13-16. Identify the "fatherless" referred to in verse 5. Account for their being "orphans". How does Jehovah protect and vindicate them?

¶ 17. Apply Isaiah 9:16, 17.

¶ 18-20. Apply the statement that 'God is a judge of the widows'.

¶ 21, 22. When and how will the Lord (a) "destroy the house of the proud"? (b) "Establish the border of the widow"? To what does the expression "God in his holy habitation" refer?

¶ 23, 24. With scriptures make clear the meaning of the statement "God setteth the solitary in families". Quote other texts which prove the identity of the class referred to as "the solitary".

¶ 25. When and how was the 'setting in families' accomplished? For what purpose was this done?

¶ 26. Point out other scriptures which prove the identity of "the prisoners".

¶ 27, 28. Explain the statement that "he established a testimony in Jacob". Apply Psalm 78:10, 11.

¶ 29. In the expression "Whoso is wise" (Ps. 107:43), to whom is reference made? Observe what things? "They shall understand the lovingkindness of the Lord," when and how?

¶ 30-32. How is Isaiah 65:2, 3 having fulfilment?

¶ 33. Psalm 68:6, then, is found to refer to what three classes?

¶ 34, 35. Account for the similarity of the expression used in Psalm 68:7, 8 to that of Judges 5:4, 5.

¶ 36, 37. By whom will Armageddon be fought? Describe the prophetic picture, to show how appropriate is the language of Isaiah 28:21 as suggesting the nature of Armageddon.

¶ 38-40. Explain the statement that 'the earth quaked'. Account for the reference here to "the God of Sinai". Explain the expression "The heavens dropped".

JEHOVAH'S FIRST CREATION

IN THE land of Palestine the environment and conditions are such as to induce solemn meditation. Walking over the hills of Judea in the autumn season you are quickly convinced that here the rarity of the atmosphere and the clearness of the sky are unusual. At nighttime the stars appear in such great numbers that they seem to crowd each other for space in the heavens. You are reminded then that astronomers estimate that there are thirty thousand million astral bodies in our universe. Of course the human mind cannot fully grasp or appreciate that statement, but as you gaze into the heaven of bright shiners you conclude that astronomers have not overstated the matter. With admiration, wonder and reverential awe you behold them. Involuntarily you ask, Who made that myriad of marvelous stars that shed their gentle light to cheer the way of the weary traveler?

Knowing that you are a sensible person, endowed with reasoning faculties, you seek a sensible and reasonable answer to your question. You know of the theory of evolution, but at once you discard that theory as unworthy of consideration. It is not reasonable that those stars made themselves, nor that they came there by chance. Their very existence bears eloquent testimony that there is a Creator far greater than the stars and by whom they were made and hung in space.

You know that you have an honest and sincere desire for information concerning the wonders that you now behold. Who put that desire into your mind? Who clothed you with power to reason and the faculty to seek information? If there is a great Creator who made those wonderful astral bodies, and who made *you,* is it not reasonable that he would make it possible for you to obtain a true answer to your honest inquiry? If there is in existence a record giving the true answer concerning the origin of things visible, then that record must be consistent with itself and consistent with the great Maker.

All the books written at the dictation of man fail to measure up to the required standard, because they are merely the expressed opinions of imperfect men. They are not consistent with themselves, nor with the Creator, who must possess unlimited wisdom and power. The Bible meets every requirement. It is consistent with itself. It is not contradictory when understood. It is consistent with Him who is perfect in wisdom, justice, love and power. It answers your questions, and these answers will be found entirely satisfactory to the reasonable mind. It is the sacred Word of the Creator.

The Bible discloses that the name of the One who exercises supreme power in creation and in all things is God. He also has other names, as is shown by the Bible, all of which have a deep significance concerning his relationship to his creatures. A careful study of the Bible proves that it is absolutely true. As you progress in the examination of the sacred pages you marvel at the wonders there disclosed. You are forced to the conclusion that only the supreme mind of the great Eternal One could have dictated that Book. It not only proves the existence of the great God, and that he is the Author of creation, but discloses a marvelous purpose which the great Creator is working out in his own orderly and perfect way, and which shall ultimately result to the good of all his creatures and to the glory of the great Creator.

The reverential man pursues its study with the keenest interest. As his mind broadens and his vision of its great truths increases, instinctively he exclaims: "O the depth of the riches both of the wisdom and knowledge of God!"

The outworking of the divine purpose holds the

greatest interest to anyone who diligently and honestly seeks knowledge. "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels," says the proverb. "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh froward things."—Prov. 1:5; 2:10-12.

But how shall I begin to learn wisdom? you ask. The fear of the Lord God is the beginning of wisdom. (Prov. 1:7; Ps. 111:10) Those who reverentially and diligently seek to understand the secrets of the Lord will be rewarded. The psalmist declares: "The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. 25:4.

Faith means to obtain a truthful knowledge and then to confidently rely upon that knowledge. Faith in God means to acquire the truth and facts concerning God and then to confidently rely upon that. If you would know the Lord and receive his good pleasure, then you must believe that God, the great Eternal One, exists, and that he is the rewarder of those that diligently seek him. (Heb. 11:6) You cannot believe without knowledge. That man might obtain knowledge God has endowed him with reasoning faculties, and then he invites man to use those faculties and reason upon the great truths revealed in the Scriptures. (Isa. 1:18) You will find that reason and the Scriptures are in exact harmony.

Now to the question which you propounded to yourself: Who made the stars? The Word of God answers: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." (Gen. 1:16) Not only did he make them, but, so says the scripture (Ps. 147:4), "he telleth the number of the stars; he calleth them all by their names." The eternal power and deity are clearly seen and may be understood by the things which God has made. (Rom. 1:20) Observation of these wonders beheld in the sky above induces sober meditation. And now, "come . . . let us reason together" upon the things of creation.

There must have been a time when the great God was alone. There must have been a time when he began his creation. Does the Bible disclose what was the beginning of God's creation? It does. The time of the beginning is not revealed; that is to say, no date is disclosed. Whether that time was a million or ten million years ago is not material to man. The fact of the beginning of creation is what man seeks. We may know that the mighty Eternal One who would create all things according to his sovereign will, and who would cause a record thereof to be written, would cause that record to be written truthfully.

The Word of God, the Bible, therefore imports absolute verity. There could be no inducement to have a false record. The men therefore who were used by the great God to write the Bible were directed by his unlimited power and perfect wisdom in making the Bible record true and right. "The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." (Ps. 111:7, 8) The Word of God is true, and he magnifies it above his name. (Ps. 138:2) The great Eternal One changes not, and what was once true is always true. The psalmist (Ps. 119:116) writes: "Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope." The Word of God is absolute authority concerning the beginning of creation. That authority is certain, and upon it the student may confidently rely.

The Word of God records the fact that long before the creation of the earth, when there was no sea, when there were no springs and lakes, before there were any mountains or hills, yea, before the sun and the moon and the stars were made, God began his creation; and that beginning was his beloved One, known in the holy record as the Logos. The word Logos is one of the names or titles given to the beloved Son of God, and carries with it a deep meaning. When God gives a creature or thing a name, that name bears much significance. Logos means the representative or spokesman for the great Creator. The title is therefore often translated WORD, because he who is the Logos is the express Word of the One whom he represents.

It pleased God to speak through the Logos, that his message might be conveyed to others of his intelligent creation. (Heb. 1:2) It is therefore appropriate that this mighty and beloved Son be called the Word of God. Concerning him it is written: "In the beginning was the Logos [Word], and the Logos [Word] was with *the* God, and the Logos [Word] was *a* god. This was in the beginning with *the* God." (John 1:1, 2, *Diaglott*, interlinear) This mighty One, the Logos, speaking as the authorized representative of the great Jehovah God concerning the question of the beginning of creation, said:

"The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth."—Prov. 8:22-29.

This beloved One, the beginning of God's creation,

was the delight of the great God; and the Father, the Creator, took his beloved Son into his counsel, and thereafter operated through him in the creation of all things that have been created. "All things were made by him; and without him was not any thing made that was made."—John 1:3.

In God's due time this creature, the Logos, was transferred from heaven to earth and made in the likeness of man. "The Word [Logos] was made flesh, and dwelt among us." (John 1:14) He was then known by his God-given name of Jesus, because the name Jesus means that he is the Savior. (Matt. 1:21) At the time of the beginning of his earthly ministry he was anointed by God's holy spirit; and from that time forward he was known by the title Christ Jesus, because "Christ" means Anointed One. (Matt. 16:15, 16; Luke 4:17, 18) After he had represented Jehovah God faithfully on the earth, he was given, in addition to his other titles, the title of "Faithful and True".—Rev. 19:11.

It is again stated in the Bible that the Logos was "the beginning of the creation of God". (Rev. 3:14) After his creation God made the Logos his active agent in the creation of everything that was created. The great God placed his beloved One, the Logos, in a position of confidence and trust. He counseled with him; and all things were created at the direction of the Almighty God, by and through the work of his beloved One, the Logos. Concerning this it is written:

"[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, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. 1:15-17.

As further proof that the Logos was God's true and trusted One, it is written: "God . . . created all things by Jesus Christ." (Eph. 3:9) Not that he was Jesus Christ at the time all things were created, but this mighty One who now holds the title of Jesus Christ, as well as other titles, was the One who created all things. Nothing was ever created by the Almighty God after the creation of the Logos, except by and through his beloved One.

Here then is the authoritative proof that the stars and all things visible and invisible were created by Jehovah God by and through his active Agent, the Logos. In this and in all other work the Logos has been at all times true and faithful in representing the great Jehovah God.

ORIGIN OF TRUE PROPHECY

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

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

Jehovah God is the origin and source of all true prophecy. In proof of this statement it is written in the prophecy given through Isaiah (44:6, 7, *A.R.V.*): "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I established the ancient people? and the things that are coming, and that shall come to pass, declare unto them."—Margin.

Every man who loves righteousness and truth, and who loves God and has devoted himself to the Most High, can approach the study of God's Word without fear, and with confidence that his efforts shall be richly rewarded. When he does so, he not only will rejoice but will sincerely desire to tell others about

the goodness and loving-kindness of God. To those who are devoted to him the Lord says: "Fear ye not, neither be afraid: have I not declared unto thee of old, and showed it? and ye are my witnesses. Is there a God besides me? Yea, there is no Rock; I know not any."—Isa. 44:8, *R.V.*

Every one who understands and appreciates the prophecy of God will delight to bear the precious truths to others, that they too may rejoice and find the way to life. God is unselfish, and therefore he loves the creatures which are the work of his hand. All his works are perfect. He made man perfect and in his own likeness and image. (Ps. 111:3) God cannot look with approval upon sin, evil or wickedness. The sinner is one who breaks God's law. God is merciful to the sinner who repents and seeks God's favor in the way appointed. Sin is always attended with sorrow. A wicked one is he who, having been enlightened, willfully and maliciously sins against that light. Satan is the wicked one, and became such because he willfully betrayed his sacred trust in order to accomplish his covetous purpose. In so doing he had no regard for the right of man and no consideration for his solemn duty to God. He therefore manifested a malicious heart or motive and acted deliberately and contrary to the light of truth. All who, after having been enlightened, knowingly and persistently go in the way of Satan are wicked. The wicked is ensnared with the work of his own hand. (Ps. 9:16) All the wicked will God destroy. This is the positive statement of God's Word. (Ps. 34:16; 145:20) But it also contains this statement: "Good and upright is the Lord: therefore will he teach sinners in the way." (Ps. 25:8) All men aside from Adam were born in sin and shapen in iniquity. (Ps. 51:5) Therefore God has provided the way for the sinner to return to him and to be fully reconciled to him.

The first prophecy was spoken by Jehovah while man was in Eden. That great prophecy covered the whole period of time from the beginning of the manifestation of evil until the recovery of obedient man. At the same time it foretold the destruction of the wicked one who had been the agency that caused man to fall by reason of sin. It reads: "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:14-19.

The last great prophecy recorded in the Divine Record was one which Jehovah God gave by and through his beloved Son, it being recorded in the last book of the Bible, Revelation (21:1-7). It foretells the new and glorious government of righteousness in operation for the good of man. The first prophecy marks man's way in sorrow, sickness, weeping and death. The last great prophecy tells of the blessed time coming when God will wipe away all tears, when sorrow and crying shall cease, when death and the grave shall be for ever destroyed, when all things shall be made new and all obedient ones restored and all humankind shall be the sons of God and for ever blessed.

All true prophecy uttered between the times mentioned has been spoken by creatures as the mouthpieces of Jehovah God and is recorded for the benefit of man who seeks truth and life. The study of divine prophecy is the most enlightening and profitable study in which man can engage. Knowing that it proceeds from the Most High and that it is given because of his love for his creatures, the reverential person approaches its study with confidence that it will point out to him the way to endless life and joy.

When mankind was well on the downward road of evil, God caused a prophecy to be uttered concerning his future purpose to send his great executive officer, with his retinue of holy angels, to execute judgment upon all. The Apostle Jude (14, 15) tells us that faithful Enoch, who walked with God, was the one who delivered that prophecy, and it was the first prophecy uttered by man. Then in due time followed the prophecy from God uttered by Abraham. That great prophecy foretold of the time coming when God would bring forth "The Seed" through which all the families and nations of the earth shall be blessed. (Gen. 12:3; 22:18-22) All subsequent prophecy may well be said to have related to the carrying out of these expressed purposes of God and to have been so stated that its understanding could be had by man only in God's due time. A general rule by which the student of prophecy is to be guided with reference to the study thereof may be stated thus: Prophecy can be understood by those devoted to God when the prophecy has been partially or completely fulfilled or is in course of fulfilment. The understanding will be given only in God's due time.

What is a prophet? A prophet is one who speaks for and in behalf of another. The word "prophet" is almost always used in connection with the message which purports to be from God, whether the message is true or false. It is nearly always used concerning those persons whom God uses to speak his message of truth to his people. Such is a true prophet. One who claims to speak in the name of the Lord but who does not is a false prophet. Enoch was a true prophet of God, who spoke in the early days before the great deluge.

There are two words used in the Hebrew Bible from which the English word "prophet" is translated. Those words are *nabi* and *roch*. *Nabi* is used more frequently. *Roch* is rarely used, comparatively, and is generally translated "seer". The word *nabi* is closely related to the word *naba*, which means to gush forth as a fountain or to rush along as a stream

of water. The utterance of the prophet of God did not come forth in measured terms of carefully chosen words, but, as the psalmist has put it, 'as the heart bubbling over'; "My heart is inditing a good matter," says one prophet, or, as the *Revised Version* renders his words: "My heart overfloweth with a goodly matter." (Ps. 45:1) In that manner the prophet of God spoke. He was a teller forth of that which God had given him. It would not be true to say that the prophet had no control of his own language. Those who are under the control of evil spirits speak without control of their own language; but not so with the prophet of God. The prophet might not choose his own phrase, but he was the servant of God commissioned to do a specific work and deliver a specific message; and in so doing, the power of God operated upon his mind and caused him to speak as God would have him speak. His mind and his devotion must be upon his work. He was not merely a writing automaton, but God directed him what to say.

A seer was somewhat different. The seer might be a prophet, but was not necessarily so. The seer was one who discerned the will of God and who was permitted to interpret that will. Sometimes, however, the seer was used by the Lord to carry a message to the people (1 Chron. 25:5); but that did not necessarily raise him to the rank of prophet. Gad was called King David's seer, and was also called a prophet. (2 Sam. 24:11) Jacob on his death-bed discerned the will of God concerning his own sons and what should come out from them, and he gave an interpretation thereof.—Gen. 49:1-27.

It was in the latter days of God's chosen people Israel that the prophets were most in evidence. After the institution of the prophets of Israel there is only one instance where a prophet of God was sent to another people, and that instance was the sending of Jonah to the people of Nineveh, capital of Assyria. In the early days of Israel, when God would deliver his people from the bondage of Egypt, he spoke to Moses and offered him the service of delivering his people from oppression. Moses was reluctant about undertaking the task, saying to God that he was a man of few words. Then God told Moses that he would make Aaron his prophet. Moses was as God to Aaron, and Aaron should speak the words which Moses directed him to speak, and that he did. That was the first instance where one speaking for another was called a prophet and that apart from any suggestion of foretelling events.—Ex. 4:15, 16; 7:1.

FROM AFIELD

GIVE ALL PRAISE TO JEHOVAH

DEAR BROTHER RUTHERFORD:

As a company of Jehovah's witnesses meeting in convention in Georgetown, and assembled from the scattered regions of British Guiana as well as from Dutch Guiana, we desire to thank the great Jehovah through our Lord Jesus Christ for his loving-kindness, mercy, and favor, in calling, preserving and sustaining us in the way of life and light.

Through the Society, the visible part of His organization on earth, the message of the kingdom was first sent into these countries, both material assistance and loving effort being freely expended. Through the agency of the same Society, the great Jehovah has continued to instruct, encourage and direct us unto the present momentous time, when his name must be vindicated.

The stirring message of *Vindication* has opened before us, and with praise and thanksgiving we gladly unite with the other companies of His witnesses in sharing in the double work of 'setting the mark upon the foreheads of the men that sigh and cry', also of going forward under the shadow of the throne and the protection of God's mighty cherubim, scattering the coals of fire (God's burning truth) over the city.—Ezek. 9 and 10.

We rejoice in the new name which the mouth of the Lord hath named, even the name of "Jehovah's witnesses", and desire to be faithful thereto.

We take this opportunity of conveying to you our assurances of appreciation of the loving, zealous, uncompromising example which Jehovah has privileged you to hold before the remnant in declaring the purposes of Jehovah and the coming vindication of his great and holy name.

By Jehovah's grace we will help to carry the witness to the remotest ends of these lands. We appreciate the effort put forth by the individual members of this company; also the assistance and cooperation of the Society's branch here, which, through His providence, has rendered the convention possible.

Living in these far-off lands we realize our great need and dependence upon the organization of God for literature, encouragement and assistance, and we give all praise to Jehovah for these blessings which he supplies, and we esteem it a great privilege to have a part in this great work of witnessing.

With much love and best wishes, we remain

GEORGETOWN COMPANY OF JEHOVAH'S WITNESSES.

ENDORSED EVERY STATEMENT

HONORED SIR AND BROTHER IN THE LORD'S SERVICE:

Situated as I am on this side of the Southern Atlantic, I was not able to be personal in attending and to enjoy the "feast of fat things" prepared and spread on the table of our Lord as is mentioned in the wonderful journal *The Watchtower*, of September 15, which reached my hands a few days ago. The spiritual proceedings of that mammoth and never-to-be-compared convention held at Columbus, Ohio, during the month of July (24-30) marks the trepeo of the downfall of Satan's organization and the truly setting up of Christ's kingdom of peace on earth.

My absence was due to the fact that I am newly initiated in the work of the kingdom and possibly had not the right to attend, but I have read with pleasure all the proceedings of that noble convention and have solemnly endorsed every statement and utterance therein prescribed and give my serious "Aye, aye" to all that is said and done in the Resolution, the "Warning" of Jehovah to the world of mankind, and the "new name", "Jehovah's witnesses," for all times and shall humbly think myself initiated in and by that beautiful title.

When I read these wonderful utterances my eyes ran full with tears of joy to see how God has divinely blessed you with such knowledge to help his "little flock". May you continue in the good work of inspiring us till this great kingdom of peace is established.

Your fellow servant in the battlefield of the Lord,

S. P. RADWAY, *Dutch Guiana.*

"HE SURE WAS WORRIED"

DEAR BROTHER RUTHERFORD:

After being at the greatest of all conventions, reading and digesting the *Kingdom* booklet, and the *Vindication* No. 1, all of us, and many of the world, now see the trouble and distress, even despair, gripping almost all nations, who of us could doubt that the coming climax and destruction of Satan's wicked organization could long be delayed?

How important the present light from *The Watchtower* is, which will be additional armor for the final triumph. The war is now on, and by His grace I hope to remain in the thick of the fight until the finish. What a privilege! What a blessing to be out in the door-to-door service!

The little testimonies in your letter, in the service *Bulletin*, make calls so easy and short, which also eliminate arguments. These are masterpieces! In one village of twenty-two hundred population we placed *Kingdom* booklets in all but about six homes; and since the change to the more responsible, have served about forty-five clergymen and some officials, with the attendant blessings that go with being one of Jehovah's witnesses to deliver a notice concerning his expressed purpose of such importance.

Last Saturday a clergyman came to my home and was pleased to be able to get a new *Kingdom* booklet; said that in his wrath he destroyed the first one, but will certainly read and study this one. He sure was worried. This *Kingdom* booklet is being read as no other one ever was. People are not only reading, but are going from neighbor to neighbor discussing these things and their outworking. This paves the way for a fine witness with the big books.

Gratefully yours (a pioneer) in his service,

E. F. STAHL, *Pa.*

WHAT WILL JEHOVAH GIVE NEXT?

DEAR BROTHER RUTHERFORD:

At Cedar Point, Ohio, in 1919 you told us there was no law that would prohibit anyone from handing to another person what they wanted to receive from you. That anybody could hand to anybody, anywhere, any time, so long as you did not get in anybody's way. Well, I brought home a suitcase full of tracts and started out. Tracts were folded vest pocket size, 25 in a bunch; snapped a rubber around the bunches and packed them in a handy bag. I am light on my feet so can keep out of the way. I presented the tract and said, "Put this in your pocket." They looked into my face and with pleasure took the tract. With practice, it took only a half minute; and 500 was a day's work.

In 1923 they placed a prayer meeting in my home, but, as usual, I was down town nearly every day in Jehovah God's service. The mayor of Denver did not like it. He had plenty of cops around. I treated them like everyone else, handed them *Golden Ages, Broadcasters* and everything. Those *Broadcasters*, printed at St. Louis but under the Watch Tower, I kept sending for until I secured 400 every week and put them out. Everyone wanted them, especially the cops. That was too much for the mayor.

I have a double house; half of it was for rent, and the mayor placed a civil service man in there with his family. Six months later I heard my renter tell another civil service man, "Yes, the mayor planted me here; he gives me $50 a month and my rent to watch my landlady. She is an International Bible Student, and the mayor said, 'Don't arrest her on that charge, but get something else on her and make her quit her job.' But everyone likes her, and, also, they like the printed matter she gives them, and we can't do anything. This makes a home for the cops; they can sit on my porch and can hear everything that is said and done at the prayer meetings. Everything is orderly, and I am afraid some of the cops are reading for themselves."

I kept right on and never have been arrested.

In recent months, I am glad to tell you, I have handed out 1,000 radio folders from the Society, mostly among business people, down town; they are too good to keep. And now the *Light!* Oh! it makes me shout. What will our heavenly Father give us next? If I can only understand! I have remained as a company worker, but if I am not too late I would like to become an auxiliary.

Yours in the Master's service,

MRS. ————, *Colo.*

"UNANIMOUSLY ENDORSE"

DEAR BROTHER RUTHERFORD:

At the earliest opportunity of our regular business meeting the following motion was passed unanimously:

"That we, the Vancouver (B.C.) company of Jehovah's witnesses, convey to Brother Rutherford our full appreciation of and harmony with the resolution put by him at the public meeting of the Columbus (Ohio) convention, and also the resolution changing the name of the Lord's witnesses in the earth to 'Jehovah's witnesses', and do unanimously endorse the aforementioned resolutions."

We pray the blessing of the Lord on this work and service in his name, and that strength be given you, those with you at the Bethel home and all the Lord's anointed, to continue the march triumphantly under the direction and leadership of our Lord and Captain Christ Jesus to the end that Jehovah's name will be vindicated.

NEW INSPIRATION

BELOVED BRETHREN:

Surprise and admiration for the new *Watchtower* cover. A new inspiration springs into my heart. The *Watchtower* covers have always seemed wonderful; but this is more wonderful, so realistic of the truth. Surely the Lord knew how to choose his artist, whether the artist be one or more.

It is plain to be seen that the Lord is abundantly using his chosen vessel.

What a wonderful time that will be when the smoke of the battle has all disappeared.

I could sit here for hours and write about all the wonderful things which I've learned during the past year about Jehovah God and his Word.

I know your time is very precious, but I just couldn't help letting you know about my appreciation.

Yours for service in the kingdom work,

JULIA M. CABOT.

"WORK IN HIS WAY"

DEAR BRETHREN:

I must tell you how thankful I am that by the Lord's grace I was enabled to again begin with the bound volumes, and due entirely to the general letter to all workers regarding the method to be used with *Vindication* and the *Kingdom* booklet, from Brother Rutherford.

The testimony as therein outlined by our dear Brother Rutherford is the only way that Jehovah's witnesses can now approach the people. There can be no other way.

While in the past I have had some remarkable weeks, more or less spasmodically, yet with it all the *results* do not even *compare* with the manner of work both with the *Kingdom* booklet, especially since using Brother Rutherford's outline, and the four volumes for $1.00 with the testimony as given for *Vindication* and the *Kingdom* booklet.

It gives us an assurance and full confidence in the fact that we know we are doing Jehovah's work in the manner he wants us to do it.

I began on Thursday morning; and the only reason that I was able to report full time was the fact that with the "Lord's testimony" the hours meant nothing. Practically everything on the report of October 25 was since Thursday; and while the total placements do not amount to very much, yet how much more grateful do I feel for the wonderful privilege of now being one of Jehovah's witnesses, and that by his grace I can continue to be so.

You know, dear brethren, until I received that letter I was wondering how I could ever be able to get going again with the bound volumes. And no wonder I've been having so much difficulty in being able to report so little time.

I am indeed truly grateful and thankful for these experiences, because by them I can now more fully appreciate my present privilege: to truly be his witness and do his work in his way, and thus to know I am in his favor.

I pray the Lord may continue to bless all the dear brethren at headquarters.

Your brother and coworker by his grace,

OSCAR H. STANGE, *Maryland.*

SERVICE APPOINTMENTS

T. E. BANKS

Harleson, La.	Apr.	3, 4	San Antonio, Tex.	Apr.	15-18
Beaumont, Tex.	"	5, 6	Austin, Tex.	"	19, 20
Port Arthur, Tex.	"	8, 9	Tulsa, Okla.	"	22-24
Galveston, Tex.	"	10, 11	Claremore, Okla.	"	25, 26
Houston, Tex.	"	12, 13	Kansas City, Mo.	"	28-30

R. H. BARBER

Des Moines, Iowa	Apr.	4, 5	Mattoon, Ill.	Apr.	19
Cedar Rapids, Iowa	"	6	Terre Haute, Ind.	"	20, 21
Dubuque, Iowa	"	8-10	Louisville, Ky.	"	22-24
Moline, Ill.	"	12, 13	Lexington, Ky.	"	26, 27
Springfield, Ill.	"	15-17	Huntington, W.Va.	Apr.	29-May 1

T. E. BARKER

Chattanooga, Tenn.	Apr.	1, 2	Norfolk, Va.	Apr.	17, 18
Knoxville, Tenn.	"	3, 4	Pungoteague, Va.	"	19, 20
Bristol, Tenn.	"	5, 6	Chincoteague, Va.	"	22, 23
Wytheville, Va.	"	8, 9	Wilmington, Del.	"	24, 25
Roanoke, Va.	"	10, 11	Trenton, N. J.	"	26, 27
Lynchburg, Va.	"	12, 13	Newark, N. J.	"	29, 30
Petersburg, Va.	"	15, 16	Park Ridge, N. J.	May	1, 2

C. W. CUTFORTH

Mossbank, Sask.	Mar.	30	Lewvan, Sask.	Apr.	10
Mazenod, Sask.	"	31	Regina, Sask.	"	11, 12
Mossbank, Sask.	Apr.	1	Earl Grey, Sask.	"	13
Shaunavon, Sask.	"	2, 3	Saskatoon, Sask.	"	15-17
Assiniboia, Sask.	"	4	Prince Albert, Sask.	"	18, 19
Viceroy, Sask.	"	5, 6	Wakaw, Sask.	"	20, 21
Weyburn, Sask.	"	7	Quill Lake, Sask.	"	22-24
Viewfield, Sask.	"	8	Wadena, Sask.	"	25, 26

G. H. DRAPER

Hopkins, Mo.	Apr.	3	Springfield, Ill.	Apr.	15-18
Macon, Mo.	"	5	Taylorville, Ill.	"	19
Kirksville, Mo.	"	6	Decatur, Ill.	"	20, 21
Rutledge, Mo.	"	7	Sullivan, Ill.	"	23
Quincy, Ill.	"	9, 10	Mattoon, Ill.	"	24, 25
Jacksonville, Ill.	"	11, 12	Danville, Ill.	"	26, 27
White Hall, Ill.	"	13	Champaign, Ill.	"	29, 30

M. L. HERR

Superior, Wis.	Apr.	1	Withee, Wis.	Apr.	17
Grantsburg, Wis.	"	2, 3	Loyal, Wis.	"	18
St. Croix Falls, Wis.	"	4	Marshfield, Wis.	"	19
St. Paul, Minn.	"	6, 7	Black River Falls, Wis.	"	20
Minneapolis, Minn.	"	8-10	Stevens Point, Wis.	"	22, 23
River Falls, Wis.	"	11	Wausau, Wis.	"	24, 25
Ellsworth, Wis.	"	12	Bevent, Wis.	"	27
Glenwood City, Wis.	"	13	Clintonville, Wis.	"	28
Chetek, Wis.	"	15	Black Creek, Wis.	"	29
Conrath, Wis.	"	16	Pulaski, Wis.	"	30

W. M. HERSEE

Barrie, Ont.	Mar.	29, 30	Sudbury, Ont.	Apr.	12
Orillia, Ont.	Mar.	31, Apr. 1	Bruce, Ont.	"	13
Midland, Ont.	Apr.	2, 3	Bar River, Ont.	"	14, 15
Bracebridge, Ont.	"	5	Sault Ste. Marie, Ont.	"	17, 18
Chiswick, Ont.	"	7, 8	Fort William, Ont.	"	20, 21
North Bay, Ont.	"	9, 10	Dryden, Ont.	"	22
Warren, Ont.	"	11	Winnipeg, Man.	"	24

ANTON KOERBER

New Castle, Pa.	Apr.	3, 4	Wilmington, Del.	Apr.	17, 18
Sharon, Pa.	"	5	Chester, Pa.	"	19
Farrell, Pa.	"	6	Norristown, Pa.	"	20
Kittanning, Pa.	"	7	Lansdale, Pa.	"	21
Vintondale, Pa.	"	8	Linfield, Pa.	"	22
Colver, Pa.	"	9	Pottstown, Pa.	"	23

LOUIS LARSON

Bradley, Ill.	Apr.	3, 4	London, Ind.	Apr.	16
Gardner, Ill.	"	5	Sunman, Ind.	"	17
La Salle, Ill.	"	6	Madison, Ind.	"	18, 19
Kentland, Ind.	"	7	Louisville, Ky.	"	21-25
La Fayette, Ind.	"	8	Salem, Ind.	"	26
Romney, Ind.	"	9	Palmyra, Ind.	"	27
Wingate, Ind.	"	10	Elizabethtown, Ky.	"	29
Veedersburg, Ind.	"	11	Kings Mountain, Ky.	"	30
Indianapolis, Ind.	"	12-14	Lexington, Ky.	May	1

E. J. LUECK

Coshocton, Ohio	Apr.	1	Pliny, W. Va.	Apr.	18
Port Washington, Ohio	"	2	Charleston, W. Va.	"	19, 20
Dover, Ohio	"	3	Elk View, W. Va.	"	22
Cambridge, Ohio	"	4, 5	Gallagher, W. Va.	"	23
Zanesville, Ohio	"	6, 7	Edmund, W. Va.	"	24
Crooksville, Ohio	"	9, 10	Mt. Lookout, W. Va.	"	25
Shawnee, Ohio	"	11, 12	Springdale, W. Va.	"	26
Marietta, Ohio	"	13, 14	Beckley, W. Va.	"	27
Parkersburg, W. Va.	"	16	Mt. Hope, W. Va.	"	28
Gallipolis, Ohio	"	17	Huntington, W.Va.	Apr.	29-May 2

A. H. MACMILLAN

Brownsville, Tex.	Apr.	5, 6	Laurel, Miss.	Apr.	20
Houston, Tex.	"	8-10	Birmingham, Ala.	"	22-24
Galveston, Tex.	"	12	Montgomery, Ala.	"	25
Beaumont, Tex.	"	14	Columbus, Ga.	"	27
New Orleans, La	"	15, 16	Atlanta, Ga.	Apr	29-May 1
Hattiesburg, Miss.	"	18	Jacksonville, Fla.	May	3, 4

G. Y. M'CORMICK

Omaha, Nebr.	Apr.	1-5	Columbus, Nebr.	Apr.	22
Des Moines, Iowa	"	6	David City, Nebr.	"	23
Dubuque, Iowa	"	8-11	Lincoln, Nebr.	"	24
Waterloo, Iowa	"	12, 13	Nebraska City, Nebr.	"	25
Iowa Falls, Iowa	"	15	Beatrice, Nebr.	"	26
Sioux City, Iowa	"	17	Wymore, Nebr.	"	27
Clearwater, Nebr.	"	18	Litchfield, Nebr.	"	29
Norfolk, Nebr.	"	19	Sargent, Nebr.	"	30
Stanton, Nebr.	"	20	McCook, Nebr.	May	1

J. C. RAINBOW

Tarboro, N. C.	Apr.	1	South Boston, Va.	Apr.	16
Kinston, N. C.	"	2	Nathalie, Va.	"	17
New Bern, N. C.	"	3	Altavista, Va.	"	18
Beaufort, N. C.	"	4	Keysville, Va.	"	19
Wilmington, N. C.	"	5, 6	Crewe, Va.	"	20
Magnolia, N. C.	"	8	Richmond, Va.	"	22-24
Mt. Olive, N. C.	"	9	Ruther Glen, Va.	"	25
Hayne, N. C.	"	10, 11	Port Richmond, Va.	"	26
Santord, N. C.	"	12	Hampton, Va.	"	27
Danville, Va.	"	14, 15	Norfolk, Va.	"	29, 30

W. P. STRONG

Oneida, N. Y.	Apr.	2	Mohawk, N Y	Apr.	16
Rome, N. Y.	"	3	Fort Plain, N. Y.	"	17
Camden, N. Y.	"	4	Johnstown, N. Y.	"	18, 19
Watertown, N. Y.	"	5	Gloversville, N. Y.	"	20
Canton, N. Y.	"	7	Amsterdam, N. Y.	"	22
Winthrop, N. Y.	"	8	Schenectady, N. Y.	"	23, 24
Lisbon, N. Y.	"	9	Albany, N. Y.	"	25, 26
Watertown, N. Y.	"	10, 11	Pittsfield, Mass.	"	27, 28
New York Mills, N. Y.	"	12	Bennington, Vt.	"	30
Utica, N. Y.	"	13, 14	Bellows Falls, Vt.	May	1

W. J. THORN

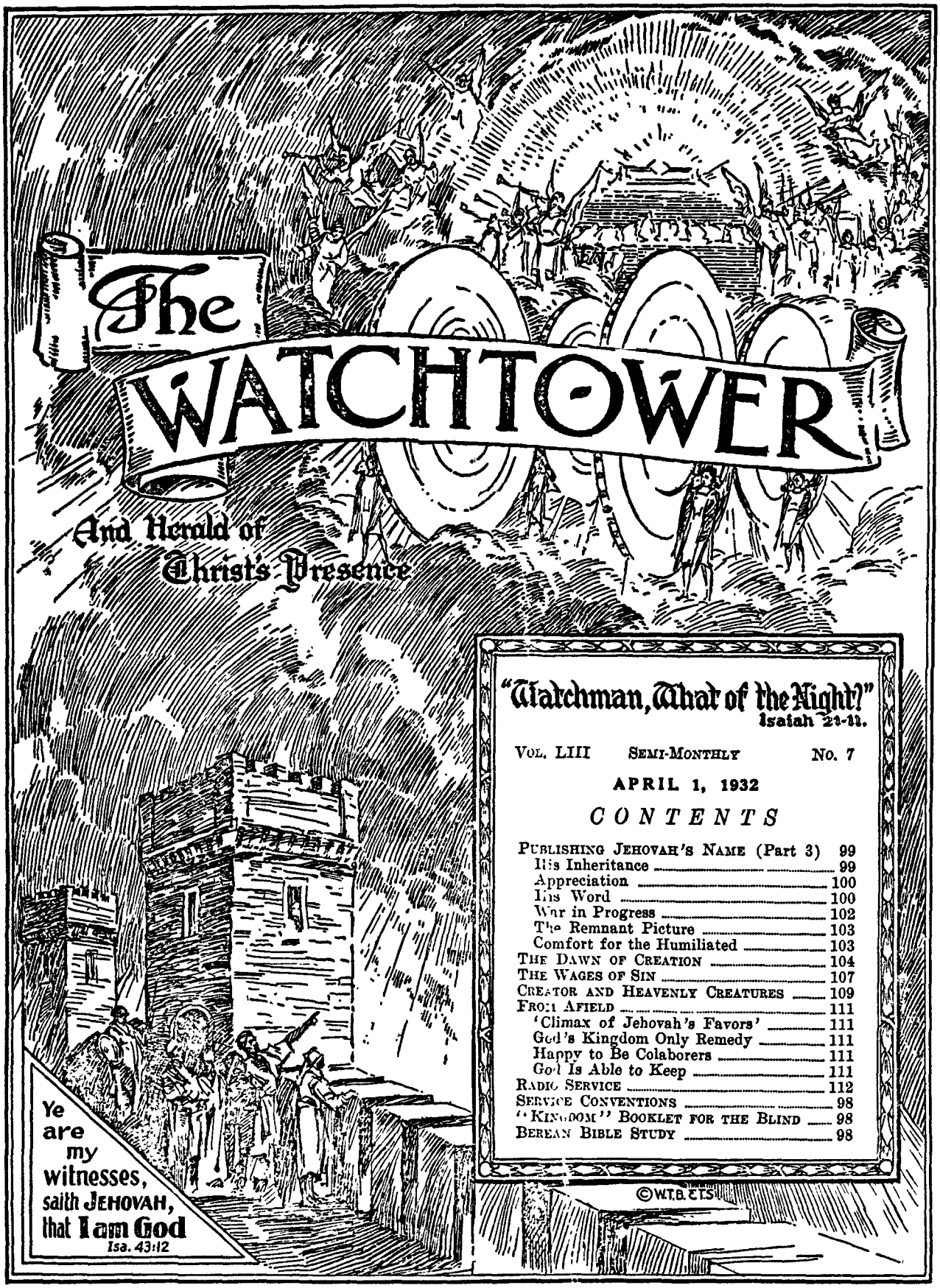
Tippecanoe City, Ohio	Apr.	1, 2	Alvordton, Ohio	Apr.	16
West Milton, Ohio	"	3	Toledo, Ohio	"	17-20
Versailles, Ohio	"	4	Adrian, Mich.	"	22
Piqua, Ohio	"	5, 6	Osseo, Mich.	"	23
Sidney, Ohio	"	8	Bronson, Mich.	"	24
Wapakoneta, Ohio	"	9, 10	Three Rivers, Mich.	"	25
Lima, Ohio	"	11, 12	Cassopolis, Mich.	"	26
Defiance, Ohio	"	13	Buchanan, Mich.	"	27
Edgerton, Ohio	"	15	Benton Harbor, Mich.	"	29, 30

S. H. TOUTJIAN

Glendale, Calif.	Apr.	3, 4	Taft, Calif.	Apr.	18
Van Nuys, Calif.	"	5, 6	Arvin, Calif.	"	19
Ventura, Calif.	"	8, 9	Wasco, Calif.	"	20
Santa Barbara, Calif.	"	10, 11	Porterville, Calif.	"	22
Santa Maria, Calif.	"	12	Tulare, Calif.	"	23, 24
Morro Bay, Calif.	"	13	Fresno, Calif.	"	25, 26
Paso Robles, Calif.	"	15, 16	Pacific Grove, Calif.	"	28
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J. C. WATT

Dickinson, Tex.	Apr.	5	White City, Tex.	Apr.	20
Galveston, Tex.	"	6	Leesville, La.	"	22
Houston, Tex.	"	8-12	Shreveport, La.	"	23-25
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Beaumont, Tex.	"	17, 18	Redfield, Ark.	"	30
Port Arthur, Tex.	"	19	Little Rock, Ark.	May	1, 2



"Watchman, What of the Night?"
Isaiah 21:11.

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The WATCHTOWER

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OFFICERS

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

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THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

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BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Publishing Jehovah's Name" (Part 1)
Issue of March 1, 1932

Week beginning May 1 . . . . . ¶ 1-16
Week beginning May 8 . . . . . ¶ 17-32

"Publishing Jehovah's Name" (Part 2)
Issue of March 15, 1932

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The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII APRIL 1, 1932 No. 7

PUBLISHING JEHOVAH'S NAME

PART 3

"Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary." —*Ps. 68: 9.*

JEHOVAH GOD is the Creator of heaven and earth, and all prophecy and revelation relating thereto is his Word of truth. (Isa. 45: 12; John 17: 17) Men who are devoted to him and who are used as his instruments to carry his truth to others are merely vessels used as his witnesses. (Isa. 43: 10-12) There are those who insist on giving credit and honor to men for the truth which is published from time to time in *The Watchtower*. This not only is wrong, but must be very displeasing to the Lord. "Shall the thing framed say of him that framed it, He had no understanding?" (Isa. 29: 6) To give man the credit for the understanding and publication of God's truth is an insult to Jehovah. "That which is highly esteemed [exalted, *R.V.*] among men, is [an] abomination in the sight of God." (Luke 16: 15) Many have brought great injury to themselves and to others by pursuing the course of giving credit to and exalting men. Such a course has caused many to fall under the influence of the adversary. It is often that these flatterers exalt men that they might stand before such and share to some extent the reflected 'glory' of the man or men whom they highly esteem or exalt. Not only is such an evidence of selfishness, but it shows a lack of loving devotion to Jehovah God and to his word of truth. Surely it is just as displeasing to the Lord for a man to connive at or willingly receive exaltation from others as it is to do the exalting. He might think he is entitled to credit for something that has been done; but, regardless of the facts, no man is entitled to credit. From the very day God made the covenant with Israel at Mount Sinai till now he has emphasized in his Word the great necessity of avoiding Satan's deceptive trap, and has repeatedly warned his people to refrain from exalting creatures. Let all glory and honor be bestowed upon him to whom it belongs. Satan's scheme is to induce as many of the consecrated as possible to lean upon some men or man. Doing so puts such a one in position to be very much deceived, and for this reason many are deceived and led away by the tricks of the adversary and fall into the company "the man of sin".—2 Thess. 2: 10-12.

[2] Since the coming of Christ to the temple of God there has been a downpour of truth upon God's people. The psalmist (68: 9) emphasizes the fact that Jehovah God sends these showers of truth. "Thou, O God, didst send a plentiful rain." No man had anything to do with the bringing of this plentiful rain of truth, except so far as man has willingly been used as an instrument or permitted by the Lord to bear these truths of God to others. God's approved ones do not produce the fruit, which is the life-giving and life-sustaining truth, but they merely bear or carry to others these truths which God has produced or given. Nowhere in the Scriptures are we encouraged to sing the praises of men, but we are plainly and repeatedly told that our work is to sing forth the praises of Jehovah and to proclaim his doings amongst the people and to make mention that Jehovah's name is exalted. —Isa. 12: 4.

HIS INHERITANCE

[3] Jehovah's inheritance consists of his dutiful and lovingly devoted creatures. "For the Lord's portion is his people; Jacob [representing his anointed ones] is the lot of his inheritance." (Deut. 32: 9) "Blessed is the nation [God's holy nation (1 Pet. 2: 9)] whose God is the Lord; and the people whom he hath chosen for his own inheritance." (Ps. 33: 12) "Israel [is] mine inheritance." (Isa. 19: 25) It is to his anointed ones Jehovah caused to be written: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." (Eph. 1: 18) Jehovah God sent to his people plentiful rain, says the psalmist, "whereby thou didst confirm [hast restored, *Roth.*] thine inheritance, when it was weary [exhausted, *Roth.*]." The stress of the World War brought God's consecrated people to the condition wherein they were almost exhausted. From 1917 to 1919 they were made "weary" so far as witnessing to the kingdom was concerned. It was in the latter part of the year 1919 that showers of truth began to drop down from God's heaven. The Lord showed his people the distinction between their work which was foreshadowed by the Prophet Elijah and that which

they must do which was foreshadowed by the Prophet Elisha; and from that time forward those who loved God began to be refreshed, and they renewed their strength in the Lord and were restored. Those truths and attending blessings came from the Lord, and not from any man.

4 Jehovah's devoted and faithful witnesses are referred to collectively by the words "a good man". To such God is his guide; therefore it is written: "The steps of a good man are ordered [margin, established; from the Hebrew word *koon*] by the Lord; and he delighteth in his way." (Ps. 37: 23) Since the coming of the Lord to the temple he has truly established his people who desire to walk in his way. Agreeable thereto it is written: "And let the beauty of the Lord our God be upon us; and establish [Hebrew, *koon*] thou the work of our hands upon us; yea, the work of our hands establish [Hebrew, *koon*] thou it." (Ps. 90: 17) Jehovah manifestly did send a plentiful shower of rain, meaning copious showers of truth, for the purpose of comforting and establishing his people; and for any creature to give credit to a man for these showers of truth is to show a lack of appreciation of God and of the loving-kindness he has bestowed upon his people. It shows that such a one is not wholly and unreservedly devoted to Jehovah. If there are any who find themselves in this predicament, the only proper course is to immediately refrain from giving honor and glory and credit to men and bestow all of their love, devotion, credit and honor upon Jehovah God.

APPRECIATION

5 The tenth verse of the sixty-eighth Psalm is an expression of appreciation by the remnant on earth for the loving-kindness bestowed upon them by Jehovah God. "Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor." The Hebrew word *chay*, here translated "congregation", is otherwise translated in different places 'life, living, living thing, beast, quick, alive, company, and troop'. According to *Rotherham* the text reads: "Thy living host hath dwelt therein." God's remnant on earth is truly a "living host" or "living thing", because these inhabit "the land of the living" from which the enemy desires to cut them off. (Ps. 116: 1-9) (See *The Watchtower* of March 15, 1931, page 85.)

6 They dwelt in the "inheritance", land or condition, and grew "weary" or "exhausted" and greatly needed to be revived and restored by the Lord's truth which began to fall in copious showers upon them in 1919 and which have continued since. "The righteous shall inherit the land, and dwell therein for ever. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide. The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged."—Ps. 37: 29-33.

7 The happy condition as described above God has prepared for those that love him. The psalmist says: "Thou, O God, hast prepared of thy goodness for the poor"; and according to the *Rotherham*, "for the humbled one." The marginal reading is, "for the humiliated one." Jesus stated the inflexible, divine rule in these words: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." (Matt. 5: 3) God's humiliated and oppressed people, poor in spirit, but rich in faith, and being greatly oppressed by the enemy, cried unto God, and he heard them. "This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34: 6, 7.

8 The prayerful cry of God's people continued to be addressed unto the heavenly throne, and that cry was heard and the Lord remembered those who thus cried: "O let not the oppressed return ashamed: let the poor and needy praise thy name." (Ps. 74: 21) "But I am poor and needy: yet the Lord thinketh upon me; thou art my help and my deliverer; make no tarrying, O my God." (Ps. 40: 17) "But I am poor and needy; make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying." (Ps. 70: 5) "Bow down thine ear, O Lord, hear me, for I am poor and needy." (Ps. 86: 1) "For I am poor and needy, and my heart is wounded within me." —Ps. 109: 22.

9 The prayer of the faithful being heard, showers of rain from heaven giving them refreshment and restoring them came from God. Among these precious showers of truth given to his people was an understanding of the twenty-third Psalm; and now the faithful say: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." (Ps. 23: 6) (See *The Watchtower*, January 15, 1931.)

10 What would be expected from a people who had thus been the recipients of the manifold blessings of the Lord God? Surely not that they should sit down, idly hold their hands, and vainly endeavor to develop a perfect character and wait to be taken to heaven! God calls his people out of darkness into the marvelous light of his truth, and refreshes and restores them for the very purpose of sending them forth as his witnesses, that they might sing forth his praises and serve notice that he is the Almighty God and publish to the world that his kingdom will vindicate his name and bring the desire of all honest and sincere creatures.

HIS WORD

11 The psalmist then, under the direction of Jehovah, emphatically states the source of the message of truth: "The Lord [Hebrew, *Adonoy*, the emphatic

form of expressing the name of the Supreme Ruler, the Most High] gave the word; great was the company of those that published it." (Vs. 11) This text completely negatives the claim that any man produces the message of truth. The fact that a man is used by the Lord as a scribe to write down the words of truth is no reason whatsoever to give credit to the man for that message of truth. If Satan can turn the minds of men to the point of giving honor and glory to men who thus write down the message, or who are supposed to write down the message, he will succeed to that degree in casting reproach upon the name of the Most High. The faithful remnant must and will learn to cease for ever from the foolish course of exalting men because of some work done by man as the instrument of the Lord. It is wholly immaterial whether that message be written out and published by one who is a Caucasian or by one who is of the African race. Whoever the Lord uses is merely an integral part of the great organization of Jehovah, and all honor and credit is due to Jehovah, and none to man. It would be impossible for any of us to be wholly devoted to Jehovah God and to take any other course than giving honor and glory to God. God has set the members of the body of Christ according to his pleasure, and there is assigned to each one a duty to perform, and each member is highly honored of the Lord by reason of being in his service in whatsoever capacity; but it is wrong for members of the body to exalt one above another.

[12] There was a tendency in Paul's day to exalt men, and he gave strong warning against it; but some have never yet given heed to the warning of the inspired apostle. Now we have, by the Lord's grace, come to clearly see that those who are born of God's woman, and who are therefore children of Zion, are taught of Jehovah God; and the remnant appreciates this fact and, thus appreciating it, enjoys great peace. (Isa. 54: 13) This peace does not come by reason of what man has done or is doing.

[13] According to *Rotherham* the text says: "The Sovereign Lord giveth the word." Manifestly this is the reason why in verse eight it is stated: "The heavens also dropped [dripped showers of truth] at the presence of God" when at his holy temple. "The word," or "speech", is a comprehensive form applied, not to only one specific message that the Lord gave or is giving or has given at any one time, but to the whole series or messages of truth which he gave and which he continues to give ever since the lightnings have been flashing from the temple and upon the record of his Word. The expression "the word", therefore, includes every revelation of truth down to and including the book *Vindication* and whatsoever shall be revealed and published, by the Lord's grace, as long as the remnant is on earth. Jehovah gave the testimony to Jesus Christ to witness concerning his purposes, and now to the remnant is assigned the privilege of having a part in that testimony and of publishing the message of truth, making known that Jehovah is God and that his kingdom is at hand.—Rev. 12: 17.

[14] In a previous issue of *The Watchtower* this text was cited as authority for designating a body or congregation of the Lord's people as a "company". While the name "company" is appropriately and Scripturally applied to any gathering of God's people, yet the word "company", employed in this text, is not limited to one or more of such assemblies of the people of God. The word "company" (in the margin, "army") applies to the entire remnant on earth commissioned and sent forth as Jehovah's witnesses. The aggregate number act as a unit under the supervision of Christ Jesus as the Head of the temple, who employs his retinue of angels attending at his temple to carry forward the work of advertising Jehovah's kingdom and of serving warning upon the enemy organization. Jehovah is the God of order; and since he requires everything he approves to be done in order, it follows that all who truly love him will work together as a unit, each one striving faithfully to carry out the instructions as given. No one of the remnant on earth is perfect, but all recognize that it is God's arrangement to have some one give directions; and if the one placed in that position makes mistakes the Lord himself will overrule his mistakes in his own good way or correct this in whatever manner his wisdom requires. It would therefore be entirely out of order for any to attempt to carry on a different work and in opposition to God's organization, merely because that can be done. Only those who strive lawfully will enter the kingdom, and striving lawfully means to work according to the rules the Lord has laid down; and those who oppose the work which the Lord is doing and having his witnesses to do, and who attempt to work in a different way, come clearly within the class designated by Jesus as 'they that do iniquity'. (Matt. 13: 41) Such the Lord by his angels gathers out that there may be complete unity in his organization.

[15] The *Revised Version* reads, concerning this text under consideration: "The women that publish the tidings are a great host." *Rotherham* renders this same part of the text: "The herald bands are a mighty host." The word concerning those who publish is in the feminine gender, but that does not mean that "women" is the proper way to render the text. The Hebrew word rendered by the expression "those that publish it" is rendered in Isaiah 40: 9 thus: "[Thou] that bringest good tidings," and in the margin: "Thou that tellest good tidings." Likewise Zion is in the feminine; and probably the feminine gender is used by the psalmist because those who do publish the word are of Zion, symbolized by God's woman. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not

afraid; say unto the cities of Judah, Behold your God!" (Isa. 40: 9) The same word appears in Isaiah 61: 1 and is rendered "to preach good tidings", and is also used in Isaiah 52: 7 and rendered "that bringeth good tidings". In this latter text the remnant is identified as the last members of Christ on earth. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. 52: 7) Also the same word appears in Nahum 1: 15 and is rendered: "The feet of him that bringeth good tidings, that publisheth peace." The word, therefore, corresponds with the New Testament word "evangelize". The Septuagint, like *Rotherham*, shows that those who publish the word "are the feet of him", that is, the earthly members of the "elect servant", and in which "servant" there is "neither male nor female" but all are "one in Christ" and act as a unit in the publication of the message. Therefore there can be no division among Jehovah's witnesses.

[16] The psalmist says of these: "Great was the company [or, army] that published it." That means that the members on earth are great, but not in themselves. Their greatness is by reason of being a part of God's army, and hence they are "strong in the Lord and in the power of his might". Upon every member of the remnant God has poured out his spirit, and all of these prophesy and all have part in the publication of Jehovah's name and his kingdom. (Joel 2: 28, 29) 'All who are of the temple do show forth his glory.' (Ps. 29: 9) Other scriptures show that Christ Jesus by his host of heavenly angels is directing the work of the remnant. These that publish the kingdom message, therefore, are "a great people and a strong". "And [Jehovah] shall utter his voice before his army; for his camp is very great." (Joel 2: 11) The heart of each member of the remnant must be perfect toward God, which means an entire devotion to Jehovah God. In harmony with this it is written that God shows his strength in behalf of such: "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." (2 Chron. 16: 9) "Jehovah is my strength and song." (Isa. 12: 2, *A.R.V.*) Therefore the remnant company is great in the strength of the Lord.

[17] To "publish" means to make known generally to the people; and at the present time this is done by means of radio, public speech or private speech, and by books and booklets and magazines and other printed matter. When consideration is given to the work accomplished during each year, which in recent years is briefly summed up as set out in the *Year Book*, we are bound to say: "It is a great work; and no human agency, composed of a company of the size of the workers, could accomplish so much except by the strength of the Lord. Truly it is the Lord's doings, and marvellous in our eyes." In the past years the elders did most of the publishing, but now there is no distinction between elders and others of the company, but the company proceeds in one compact body acting as "the servant" of the Lord to make known that Jehovah is God and that his kingdom is the hope of the world. Where there are some who have been elected to the position of elder and who then fail or refuse to take an active part in the field service of thus publishing the truth, it is greatly to their own misfortune; and if they persist in that course it will result disastrously to them. These brief words of warning are given, not by way of chastisement, but with the hope that some will awaken to the true condition and to the privileges which God has set before them.

[18] From time to time there appears discord in some of the assemblies of those who claim to be consecrated to the Lord. There cannot be any discord amongst the real remnant. Discord and strife is the result of selfishness in operation, and those who are wholly devoted to the Lord God are not trying to justify themselves nor to exalt one or to put another down. Their one harmonious united desire and purpose is to serve God by keeping his commandments and joyfully delivering the testimony of Jesus Christ committed into their hands. The Lord's anointed, therefore, should never indulge in controversies with those who want to disrupt the work. If there be some amongst your company who are contentious and attempt to breed strife, withdraw yourselves from them and let them alone, and then go joyfully on unitedly serving the Lord.—Rom. 16: 17, 18.

[19] This Psalm proves conclusively that *The Watchtower* has been acting in harmony with God's will in urging upon the consecrated the great necessity of active service in going from house to house to publish the message of God's kingdom. It is to be expected that Satan would use every possible agency at his command to belittle, to retard, and to prevent such field or active service. The instruments Satan employs to do this are chiefly those who go to make up "the man of sin", the clergy, and all others who join with them in a conspiracy to do violence to the truth and to oppose the publication of the message by Jehovah's witnesses. But let no one of the remnant be discouraged. Jehovah God is exercising his power in behalf of the members of his organization on earth, and there is nothing that can prevail against Jehovah God.

WAR IN PROGRESS

[20] The prophecy expressed in the Psalm continues in these words: "Kings of armies did flee apace [margin, did flee, did flee (repeats)]; and she that tarried at home divided the spoil." (Vs. 12) At the present time the three unclean spirits like frogs are going forth unto the kings of the whole world "to gather them to the battle of that great day of God Almighty". (Rev. 16: 14) The twelfth verse of the

Psalm above quoted, therefore, would seem more particularly to refer to the near future, when the great battle of Armageddon will be in progress. With arrogance, great boasting and bluster Satan is assembling his forces against the Mount of God. The psalmist speaks at a time when the battle is in progress, when he says: "Kings of armies, they flee! they flee!" (*Roth.*) This suggests excitement due to actual battle, when the enemy is retreating. It is not the company of those who do the publishing on earth of and concerning God and his kingdom that cause the enemy to flee, but it is the rising of God, as is stated in verse one, to wit: "Let God arise, let his enemies be scattered; let them also that hate him flee before him." It is the forces of Jehovah, led by his chief officer Christ Jesus, that puts the enemy to flight and 'dashes them to pieces'.—Nah. 2: 1.

[21] Since the prophecies were written specifically for the benefit of those upon earth at the end of the world, where we now are, and which means, of course, the remnant, this part of the twelfth verse of the Psalm is of significance, and suggests that at least a part of the remnant will be on earth at the time the Lord puts the enemy to flight and gains a complete victory. At that time the spoil shall be divided, thereby increasing the kingdom interests on earth for a space of time after Armageddon is fought. If that is true, then doubtless the remnant on earth will see the kings of earth in flight and will utter these words of the prophecy, to wit: 'The enemy is on the run; they flee! they flee!' The Lord will smite the enemy, hip and thigh, and will completely destroy him.

[22] Then says the psalmist: "And she that tarried at home divided the spoil." This expression, as appears from the Hebrew, may by implication mean "lovely"; and the same word is rendered "comely": "I have likened the daughter of Zion to a comely and delicate woman." (Jer. 6: 2) In the margin of the *Authorized Version* it reads: "A woman dwelling at home." The word, being in the feminine gender, evidently refers to the earthly part of God's woman, Zion. The remnant is likened unto a home-keeping woman of ancient times, in that such do not engage in an active part of the battle of Armageddon with carnal weapons. (2 Cor. 10: 3, 4) These do take part in the battle, however; but their part is that of singers and dancers, and they go about singing and dancing to the praise of the victorious Warrior of Jehovah, Christ Jesus, the great antitypical David. This also was foreshadowed in the following texts:

[23] "And it came to pass, as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music." (1 Sam. 18: 6, 7) The remnant here described are like 'the man clothed with linen with the writing material by his side', but not engaging in the actual slaughter, which is done by the other six, who have the slaughter weapons.—Ezek. 9: 1-8.

THE REMNANT PICTURE

[24] The remnant is pictured by the woman staying at home and who shares in the spoils according to the divine rule which is stated in 1 Samuel 30: 22-25: "Then answered all the wicked men, and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart. Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike. And it was so, from that day forward, that he made it a statute and an ordinance for Israel unto this day." Also note the words of the prophet: "Then is the prey of a great spoil divided; the lame take the prey." (Isa. 33: 23) "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." (Isa. 53: 12) These faithful ones, pictured by 'the woman that tarried at home', have their home in the secret place of the Most High, and there they abide during the battle fully believing and implicitly trusting that the other part of Jehovah's great organization, to whom he has assigned the actual slaughter work, will gain a complete victory over Satan's organization. They will not be disappointed, but "the women" of Satan's organization will have the experience of the mother of Sisera and her "wise ladies" at the battle of Megiddo. (Judg. 5: 28, 29) The remnant love Jehovah and his kingdom, and they busy themselves in publishing his Word concerning him and his kingdom; and Jehovah protects and preserves them while they are so doing.

COMFORT FOR THE HUMILIATED

[25] "Though ye have lien [lain] among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." (Vs. 13) The same word here rendered "pots" in the *Authorized Version* is, in Ezekiel 40: 43, rendered "hooks". Such hooks were used in flaying the animal flesh offered in sacrifice. "And he shall flay the burnt offering, and cut it into his pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire." (Lev. 1: 6, 7) This thirteenth verse of the Psalm seems to be addressed to God's remnant people on earth when in a humiliated condition, like the sacrifice on the "hooks" ready to be flayed and then offered on the altar to God and certain portions thereof to be boiled in the pots. The humiliated ones are thus spoken of by the psalmist: "Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter."—Ps. 44: 22.

[26] *Rotherham* renders the thirteenth verse of the Psalm thus: "When ye rest on the camping ground," and in the margin "*between the ash-heaps,* i.e., where [the] encampments have been". Both of these translations picture a humiliated condition in which God's people find themselves; and yet the psalmist says: "Yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." This would indicate at least a partial vindication of the remnant while on the earth. These are precious in the sight of the Lord and beautiful in their faithful devotion to him.

[27] Addressing his betrothed company Christ Jesus says: "My dove, my undefiled is but one: she is the only one of her mother, she is the choice one of her that bare her: the daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her." (Song of Solomon 6: 9) While reproached and humiliated by Satan's organization, there comes to the faithful remnant the silver of divine truth and the gold of divine approval. (Mal. 3: 3; Rev. 3: 18) The glory of Jehovah God is upon his faithful remnant. (Isa. 60: 1, 2) His beloved Son covers the remnant with the robe of righteousness and provides the garments of salvation, evidence of their approval by Jehovah and identifying them as a part of his organization; and Jehovah gives to them a new name.—Isa. 61: 10; 65: 15.

[28] "The wings of the dove . . . covered with silver, and her pinions with green-shimmering gold," as another translator (*Roth.*) renders the text, would make a thing of beauty to behold. As God's remnant people now on earth go about from place to place publishing the message of and concerning his great name and his kingdom, these are reproached and despised by all nations of the earth, because the nations of the earth are ruled by Satan. While many people think fairly well of the faithful witnesses of Jehovah, few are they that have sufficient faith and courage to vindicate them before their accusers. When these faithful ones are haled into court or maltreated by the clergy and their allies, others who feel kindly toward the remnant stand by and open not their mouths. But when the kings of the armies of Satan are put to flight, and God openly manifests his favor upon this little company of faithful witnesses, then such will have that beautiful appearance likened unto the wings of a dove covered with silver and her pinion feathers with green-shimmering gold. Evidently this beautiful word picture was here placed in the Psalm to give courage and comfort to those who are diligently putting forth their best endeavors to publish Jehovah's name and to announce his kingdom.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. What is the position of individuals in relation to publication of the truth? Point out the importance of a clear appreciation of this fact.

¶ 3. Describe how God 'confirmed his inheritance when it was weary'.

¶ 4. Who is the "good man" referred to in Psalm 37: 23? How are his steps ordered by the Lord? What do these scriptures show as to the source of the truth by which those devoted to Jehovah have been comforted and strengthened?

¶ 5, 6. Identify the "congregation" referred to in verse 10 of this psalm. Where have they dwelt, and how?

¶ 7-10. How has God 'prepared of his goodness for the poor'? How will these now prove that they truly appreciate his manifold blessings bestowed upon them?

¶ 11-13. What is the lesson to be taken from the expression "The Lord gave the word"? What will be the evidence that one has understood and appreciated this matter?

¶ 14, 15. Point out (a) the significance of the remnant's being referred to as a "company" or "army". (b) The importance of each one's duly appreciating the Lord's arrangement.

¶ 16. Why is the company referred to as "great"?

¶ 17. How is the 'publishing' accomplished?

¶ 18, 19. Account for any discord appearing in some of the assemblies of those claiming to be consecrated to the Lord. What position will those of the remnant take in this respect?

¶ 20, 21. "Kings of armies did flee apace." How and when does this prophetic statement apparently have fulfilment?

¶ 22-24. What is the fulfilment of the statement "She that tarried at home divided the spoil"?

¶ 25-28. Apply (a) the expression "Though ye have [lain] among the pots". (b) The comforting words of assurance, "Yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

THE DAWN OF CREATION

GOD is a spirit. (John 4: 24) God is invisible to man, and always will be. It is He "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting". (1 Tim. 6: 16) The word "spirit" is from a root word translated in the English, "wind." The wind is invisible to man, and it has power. God is invisible to man, and possesses unqualified power. It is therefore appropriate that we speak of God as The Spirit; because he is, and always will be, invisible to man, and in him resides all power.

God is not a spirit *creature,* but he is a spirit Being. His only begotten Son, the Logos, is a spirit creature, and was created by the great Spirit, Jehovah. From the time of his creation he was with God, in his presence, and ever his delight. It is therefore entirely proper, according to the Scriptures, that we state that the Logos, now also known as Christ Jesus, the great and mighty Son of God, is a spirit creature, and the

first creature of all of God's creation.—John 1: 1-3; Rev. 3: 15; 19: 13.

No creature can exist without form or organism. Every creature must have a body suited to that creature. "There is a natural body, and there is a spiritual body." (1 Cor. 15: 44) The natural body is flesh and blood and bones. A spirit body has none of these. (Luke 24: 39; 1 Cor. 15: 50) Man cannot describe the appearance of a spirit body, because this knowledge has not been given nor revealed to him. "It doth not yet appear" what a spirit creature is like.—1 John 3: 2.

In symbolic language the stars are used to represent spirit creatures. (Num. 24: 17; Job 38: 7; Ps. 148: 3; Isa. 14: 13; Dan. 12: 3; Rev. 2: 28) As the stars which we behold shed forth light reflecting the glory of the great Creator, so the spirit creatures in the realm of the great God are bearers of light in his name and to his glory.

Among the spirits created by Jehovah, through his beloved One the Logos, was Lucifer. His name means "the bearer of light" or "morning star". It is written concerning him: "Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." (Ezek. 28: 14) The term "stones of fire" here seems to symbolically refer to other spirit creatures shedding forth great light. (Heb. 1: 7; Ps. 104: 4) A class of creatures created by the great God, by and through the Logos, is described in the Scriptures as cherubim. The great eternal Jehovah God is represented as dwelling between the cherubim. (1 Sam. 4: 4; 2 Sam. 6: 2; Ps. 99: 1) Thus the Scriptures indicate that the cherubim occupy positions of honor and trust near the great Jehovah God.

Seraphim is the name given to other creatures of the spirit realm. They were created by the Logos, acting in the name and under the direction of the great Jehovah God. These creatures are bearers of light reflecting the glory of the great Jehovah.—Isa. 6: 2-4.

Archangel is the name given to some of God's spirit creatures, which name signifies "first in rank". (1 Thess. 4: 16) The title or name archangel was also applied at times to the Logos, when he was serving Jehovah in a certain or specific capacity. One of his titles is "Michael", which means "like God". (Jude 9; Dan. 10: 13; Rev. 12: 7) It seems quite clear, however, that the title Michael is applied to the messenger of Jehovah clothed with chief authority and sent on some special mission. In proof of this it is written: "Lo, Michael, one of the chief princes, came to help me." The title, however, especially belongs to the great and beloved Son of God.—Dan. 12: 1.

Angels are others of God's spirit or heavenly creatures, made by him through his beloved One the Logos; as it is written: "Who maketh his angels spirits: his ministers a flaming fire." (Ps. 104: 4) "Angels" means messengers sent or dispatched as deputies or representatives to perform some specifically assigned duty. In the outworking of the divine purpose these messengers or angels have always been employed by Jehovah to carry out his orders. These angels are spirit creatures, and are therefore invisible to man. They have from time to time been granted the power to appear before men in material bodies, and then at the proper and convenient time to disappear or dematerialize. Many instances are recorded in the Bible where angels have appeared in the form of men in order to perform some mission granted to them by Jehovah.

On an occasion Abraham was sitting in the door of his tent, which was then pitched in the plains of Mamre, in the southern part of Palestine. Looking up he saw three men standing before him. The circumstances recorded in connection therewith and subsequent thereto clearly establish the fact that one of these three messengers was the Logos, who appeared in human form to bring a message of great importance to Abraham.—Gen. 18: 2-20.

When Abraham, in obedience to God's command, was offering up his son Isaac, "the angel of the Lord called unto him out of heaven," (Gen. 22: 11) thus proving that angels served as messengers for Jehovah to deliver messages for him, and were in the presence of men although invisible at the time, because in spirit bodies. "Heaven" means that which is high and lofty, and which is invisible to human eyes. Angels are greater and higher than man. The angel was greater and higher than Abraham, and was invisible to Abraham; and the angel speaking was the messenger of the great God.

These spirit creatures or messengers of God appear otherwise than in human form for the purpose of carrying out orders from Jehovah. An instance of this is found when Moses beheld a bush on fire and yet the bush was not consumed by the fire. He turned aside to observe the phenomenon. "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses."—Ex. 3: 2-4.

Angels have been used as the invisible guides of men. When God directed Moses to lead the Israelites through the wilderness and on to the land of Canaan, he said: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."—Ex. 23: 20.

These spirit creatures have often been sent by the Lord God as messengers of war, to execute orders against the enemies of his people. When Joshua was about to lead the Israelites into the land of Canaan God sent one of his angels as captain of his own host to direct Joshua. The record of this reads as follows:

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and

said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."—Josh. 5: 13-15.

There are in heaven great multitudes of spirit creatures called angels, "even thousands of angels: the Lord is among them." (Ps. 68: 17) The Lord God sends these as protectors of those who are his. For example, when "Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim."—Gen. 32: 1, 2.

These angels are spoken of as the hosts of Jehovah God. They are also referred to as legions, thus indicating that they are organized into great bodies to carry out Jehovah's purposes. When the Logos, then Jesus, was on earth, and was about to be slaughtered by his enemies, he said to his disciple: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"—Matt. 26: 53.

These mighty spirit creatures God has made for his purpose and for his pleasure. That they are beautiful and glorious beyond description in human phrase there can be no doubt. No man can see a spirit creature and live. When some of these appeared in the form of men they were beautiful and glorious. It follows, then, that in their spirit bodies they are far more beautiful and glorious. Daniel the prophet records such an experience. This is what he says:

"Then I lifted up mine eyes, and looked, and, behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire; and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude."—Dan. 10: 5, 6.

On the morning of the resurrection of Jesus, when some of his faithful followers went to the tomb to give attention to the body, "the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow."—Matt. 28: 2, 3.

Since these accounts are attempts to describe the beauty and glory of the lesser angels, how much more beautiful and glorious must be the Logos! Concerning the beloved Son of God it is written: "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever." (Ps. 45: 2) After Jesus had ascended on high Saul of Tarsus had a vision of his reflected glory, and so marvelous was it that Saul was stricken blind. The light from that reflected glory was brighter than the sun at noonday.—Acts 9: 3-8.

In the same sacred record it is written concerning this mighty and glorious One: "My beloved is white and ruddy; the chiefest among ten thousand. His head is as the most fine gold; his locks are bushy, and black as a raven: his eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set: his cheeks are as a bed of spices, as sweet flowers, his lips like lilies, dropping sweet smelling myrrh: his hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires: his legs are as pillars of marble set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars: his mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."—Cant. 5: 10-16.

Long ages ago, before earthly time began, the great Jehovah God had a wonderful and mighty organization consisting of a host of spirit creatures, the beautiful angels among them, archangels, seraphim, cherubim, Lucifer and the mighty Logos, the two latter being designated as "the morning stars". We may be sure that the great Creator would not create these mighty creatures for any idle purpose; therefore we must know that each one of them was assigned to some duty of importance. They were, when created and so assigned, all holy; because they were completely devoted to Jehovah. These glorious spirit creatures, all in harmony with God, constitute what is called the heavens.

Above and higher than all, of course, was the great Jehovah God; and all of his holy creatures were singing praises and rejoicing before the Eternal One. "Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. To him that rideth upon the heavens of heavens, which were of old: lo, he doth send out his voice, and that a mighty voice." (Ps. 68: 4, 33) All these of the spirit realm obeyed, supported, upheld and looked up to and praised the great God; therefore it is written that Jehovah rides above the heaven of the heavens. All the heavens declared his glory and sang his praises.

Up to the period of time thus far described in God's creation there was no earth and, of course, no man. It seems reasonable that God disclosed to his heavenly creatures his purposes of making a creature called man who should be prince of his home and whose home should be designated the earth. The time came to lay the foundation of the earth, and that wonderful ceremony of laying the corner stone of the place for a habitation of the creature yet to be created brought great joy to the creatures in heaven. The two mighty "morning stars" sang together a duet, and all the sons of God shouted for joy.—Job 38: 7.

Doubtless at this time there were myriads of stars

and planets already created and performing their function and shedding forth the glory of the great Creator, but as yet there was no earth. The dawn of the creation of earth was only beginning to break when the marvelous ceremony was held in heaven, at which these glorious creatures performed to the praise of the great and mighty God.

Up to this time there was nothing in heaven to mar its peace, beauty and happiness. We know this because God had created everything there, and all the works of Jehovah are perfect. (Deut. 32: 4) So far as the divine record discloses, nothing up to this time had occurred as an inducement to cause the deflection of any of the spirit creatures. As a mighty host, led by the Logos and the other great light-bearer that walked by his side, they proclaimed the praises of him who inhabiteth eternity. They looked forward with joyful anticipation to when there should be another realm in which a creature should be brought forth in the image and likeness of the great Jehovah God, endowed with wisdom, justice, love and power, and be made the ruler of the place of his habitation.

THE WAGES OF SIN

THE act of disobedience of Adam and Eve has had effect upon their offspring to this day. When God called them to account there was no expression of regret on their part nor manifestation of repentance. They began to offer proof tending toward excuse or justification. The woman blamed the serpent for her wrongful act. The man blamed both the woman and his Creator. Had Adam loved his wife he would not have attempted to cast the blame upon her. Had he loved God he would not have reproached him for giving him his wife.

"And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." (Gen. 3: 12) The inference to be drawn from this statement of Adam's is that if God had left Adam alone in the garden and not given him the woman the wrongful act would not have been committed, and that therefore God was at least partially responsible for the wrong.

The Devil has ever tried to induce men to believe that God is responsible for the suffering and woes of humankind. Doubtless he made that suggestion to Adam at the time and Adam cast the blame upon his wife and upon God. This proves conclusively that Adam did not express any regret or sorrow for having displeased or grieved his Creator.

The act of sin and rebellion on the part of God's creatures could not go unnoticed or unpunished. Punishment should follow swiftly or God's law would be a nullity and his government a farce; and sin now begun would wreck his universe. God proceeded to enter judgment against man in harmony with the law which he had announced, that death would result from their sin.

In connection with this judgment be it noted that the woman had assumed a superior position and had run ahead of her husband and defied the law of God. Being a part of Adam she must suffer the penalty of death, and before that was in force completely she must suffer some things additional. She must be subject to her husband and in sorrow she must conceive and bring forth her children.

Adam and his wife, under the terms of the judgment, were to continue to exist for a time and during that existence they must be deprived of the peace and joy of life. By their wrongful act their right to life was forfeited, and within the allotted time provided by the law, and by the judgment under the law, they must return to the dust of the earth from which man was taken.

The judgment provided that they must leave their perfect and happy home and go out into that part of the earth that would produce thorns and thistles. Against these they must battle to get their bread, and eat it in the sweat of their face, and thus continue until the judgment should be completed in their death. While the penalty was death, the method employed to enforce that penalty shows that God did not purpose that they should die instantly. For this reason he drove them out of the garden of Eden.

He who had been a stately prince must now go forth into an unfinished earth and thereafter lead a pauper's existence. His control over the animals was now gone and they became his enemies from that time forward. Being expelled from Eden, a guard was set at the entrance to prevent his returning and eating of the fruit of the tree of life. Shorn of his power and authority, alienated from God and branded as a criminal, which indeed he was, he went forth from the land of his once happy home to fill a pauper's grave. (Gen. 3: 15-24) Among other things the judgment contained these words: "So he [the Lord God] drove out the man." This shows that Adam did not willingly leave after the judgment was pronounced against him, but was compelled to go, and that he went forth a convicted criminal forced to act in obedience to orders.

Outside of Eden and without the protection of God, Adam and Eve could hope for shelter and protection from no one. They knew not when their lives might be taken away from them by accident or by the wild beasts now their enemies. Their condition was anything but a happy one. Their communion with God was now cut off because God had turned his face against them and they had no privilege of prayer or

other means of communication. There is no reason, however, to conclude that they felt any great sorrow for their wrongful act. There is nothing whatsoever in the record to indicate that they felt or expressed any sorrow. The silence of the record upon this point must be taken as strong presumptive evidence that the attitude of Adam was that of indifference. He seems to have forgotten God and turned entirely away from him and gone forth without hope.

There is some evidence that Eve had a small measure of faith but no expression of regret. When her son Cain was born she said: "I have gotten a man from Jehovah." (Gen. 4: 1) The fact that she coupled the name of God with the birth of her children would indicate that she had not entirely put God out of her mind. When her son Seth was born she said: "God hath appointed me another seed instead of Abel, whom Cain slew." (Gen. 4: 25) It must be kept in mind that at the time God pronounced sentence upon man, among other things he said to the serpent: "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) This would be a basis for Eve to have some hope that she might bring forth a seed that would accomplish something toward the punishment of the wicked instrument that had connived at her downfall and she might have had a faint hope that some day she would profit thereby. But the record does not indicate that Adam cherished any expectation or hope of returning to Eden and to harmony with God.

The thought is often expressed by those who do not seem to have carefully reasoned upon the Scriptures that Adam and Eve were comparatively innocent of any serious transgression because of their ignorance and lack of experience. Thus reasoning, such have concluded that the expulsion from Eden and sentence to death were harsh and severe.

Such a conclusion is not warranted by the facts. The majesty of God's law had been trampled upon. This had been done by perfect creatures after having been fully advised of the consequences. God's entire government was now involved and for him to treat lightly this deliberately wrongful act would be to deny the majesty of his announced rule of action. Lack of experience constituted no extenuation. Man was possessed of all the faculties of a perfect creature and had received the direct command from his Creator what he must and what he must not do. The punishment must be in harmony with the law announced and was therefore neither harsh nor too severe.

The thought has often been advanced that Adam and Eve had great love for each other and that their suffering was somewhat alleviated by reason of their mutual love for each other and that they mutually bore each other's burdens. Such a conclusion is likewise without support in the Scriptures. The woman could have had but little respect for her husband after he contemptuously referred to her as 'the woman thou gavest me'. Placing the blame upon his wife for his own deliberate and wrongful act would not inspire her with much confidence and trust in him. Nor would the presumptive act of Eve in deciding a vital point, and acting thereupon without consulting her husband, have caused him to have much respect or love for her.

When they left Eden they went forth as paupers with ill feeling in their hearts. Outside of Eden, and suffering the continued hardships which they were compelled to endure, it is almost certain that there was often strife of words between them, and mutual recrimination, and probably physical combats. Few men and women have ever understood the proper relationship between husband and wife, and this is one of the chief reasons for so much unhappiness in the marital relationship.

It was under these adverse conditions that Adam and Eve begot and brought forth their children. The power and authority to multiply was given to the perfect man but was not exercised until he became imperfect and was outside of Eden. The judgment entered against them had deprived Adam and Eve of the right to life; consequently their children would be born without the right to life.

Added to this would be the prenatal influence upon the offspring, which would be specially adverse shortly after leaving Eden. This may have had something to do with the wicked disposition manifested by Cain, their first born. It is well known that the mental condition of the parent at the time of conception and during the period of gestation is reflected in the child. This being true, Cain was doubtless begotten and born while bitterness was in the hearts of his parents. Probably they were more reconciled to their condition by the time Abel was born. It is reasonable that there would be intervals of time when they would be more kindly disposed to each other. Men have learned this by experience.

But necessarily all the children of Adam and Eve would be born imperfect because the imperfect parents could not bring perfect children into the world. Being imperfect they would be disapproved by the Lord. That which is unapproved stands condemned before Jehovah. For this reason all the children of Adam and Eve were born under condemnation, therefore sinners. Upon this point it is written:

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5: 12) "Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Ps. 51: 5.

Of course the children of Adam and Eve were not on trial nor directly embraced in the judgment entered against Adam and Eve, because they were not born at the time the judgment was entered. The judgment of God, however, took away from Adam the

right to the dominion of the earth and the right to life. It was therefore impossible for him to transmit to his children the right to life or the right to dominion, hence condemnation resulted to them by reason of being born imperfect.

The clergy have taught that Adam's children were involved in the transgression, trial, and condemnation of Adam, and that Adam's sin was imputed to them and that therefore God condemned these children before their birth. That contention, however, is not supported by the inspired record. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."—Rom. 5: 14.

This definitely settles the matter that the children of Adam and Eve were not condemned in the judgment because of sin like unto Adam's, but their condemnation was the result of being born of imperfect parents who were then under the sentence of death and undergoing the sentence. They were sinners by inheritance.

CREATOR AND HEAVENLY CREATURES

WHY is there so much distress and perplexity in the world? Why are the nations so desperately preparing for war, while at the same time crying "peace, peace!"? Why is there so much selfishness among men? Why do men manipulate the prices of the food and raiment of the people and profiteer therein? Why do the politicians and the clergy deceive and mislead the people and lend their support to the selfish interests? Why are the people so much oppressed? Why are the people afflicted with famine, pestilence and disease? Why are they the victims of sickness, sorrow, suffering and death? Why is man in bondage to so many evil things? Who is responsible for all this unhappy condition? May we hope that the people will ever be delivered from this sad state and enter into the joys of peace, prosperity, health, life, liberty and happiness? Why am I? Whence did I come, and what can I do to help my fellow man?

These and many like questions crowded into the mind of the young man who desired to better the conditions for himself and his fellow man. He set out to find, if possible, the satisfactory answers to his questions. He visited and made inquiry of philosophers, doctors, clergymen, savants and other professedly wise men. The answer of each one, based upon human opinion, was entirely unsatisfactory.

What value is to be found in the unsupported opinion of imperfect men? Are not all of these men a part of the great multitude that travel the same unpleasant road? There must be some evidence that will speak with authority upon which a reasonable mind can rely. Thus soliloquized the youthful inquirer. Then he came upon a man of mature years. His head was clothed with silver locks. He had a kind face, and pleasant speech. When the questions were propounded to him this man did not venture his own opinion. In substance he replied:

"You are right in concluding that the unsupported opinion of man is of little or no value. There is one Eternal God, from whom proceeds everything that is good. There is a great wicked one who is the enemy of God and the oppressor of man. That enemy has long had the power of death. The righteous God has not interfered with this wicked one in carrying on his wicked work, but has used what has taken place for the testing of his creatures. Wickedness will not always prevail. In due time the wicked one and his wicked influence will be destroyed. Deliverance of the people is certain.

"These great truths of which I speak are set forth in that wonderful book we call the Bible. It does not contain the opinions of imperfect man; it is the Word of Almighty God, the Maker of heaven and earth. It was written by holy men of old as their minds were directed by the power of the great Jehovah God. I mean that it was written under divine inspiration. It discloses the origin of man, why man has suffered, and how and when mankind will be delivered from all enemies and from all oppression. These great truths are so stated in the Bible that for many centuries they have been a secret and could not be understood until God's due time. It is now due time to understand them.

"We are now well on in the twentieth century. There is a great increase in knowledge and much running to and fro in this day; and God said that these things would mark the time when his Book, containing his secret, could be understood. Of course the all-wise One would have a purpose from the beginning which must work out according to his own will. The time is come for man to understand how this divine purpose has been operating. I bid you to carefully examine God's great treasure-house of knowledge. Therein you will find the full and satisfactory answer to all the questions you have propounded."

Thus advised the searcher for truth sought and obtained the book, the Bible, and read therein these words: "The fear of the Lord is the beginning of wisdom" (Ps. 111: 10); and, 'The secret of the Lord is with them that fear him; and to them will he show his purpose.' (Ps. 25: 14) With reverential mind and honest purpose the answers to the foregoing questions were sought in that great treasure-house of knowledge,

and what is here related following is what was therein disclosed.

Jehovah is the name of the great Creator. That name, meaning "He who becomes whatsoever He will", signifies his purpose concerning his creatures. The eighty-third Psalm, verse eighteen, addresses him, saying: "Thou, whose name alone is Jehovah." (*A.R.V.*) The term "immortal" means "not subject to death, but possessing life inherent". It is written in Holy Writ concerning the great Jehovah God that he is the One "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting". (1 Tim. 6: 16) He first revealed his name to the prophet Moses. (Ex. 6: 2) He is the great Creator of heaven and earth. (Isa. 40: 28; 42: 5) Every good and perfect gift proceedeth from him. (Jas. 1: 17) He is the rewarder of them that diligently seek him. (Heb. 11: 6) He is from everlasting to everlasting. (Ps. 90: 2; 93: 2) Isaiah the prophet (26: 4) declares: "In the Lord JEHOVAH is everlasting strength."

Of necessity there must have been a time when Jehovah God was alone. That time was before the beginning of the creation. His Word discloses the beginning of creation. The mind of the Apostle John was moved upon by the invisible power of God, and under inspiration he wrote: 'Originally was the Logos [the Word], and the Logos was with God; and the Logos was a god. The same was originally with God. All things through him came into existence; in him was life, and the life was the light of men.'—John 1: 1-4.

The term Logos is one of the titles applied to the first or beginning of God's creation. In the book Revelation (3: 14) the Logos, who is Jesus, speaks, saying: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Concerning him it is written: "Who 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, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. 1: 15-17.

By these scriptures we are advised that the Logos was the only direct creation of Jehovah God, and that thereafter the Logos was Jehovah's active agent in the creation of everything that came into existence.

The wise king, Solomon, makes record concerning the Logos and represents him speaking of himself in these words found in the book of Proverbs, chapter eight, verses twenty-two to thirty, inclusive: "The Lord [Jehovah] possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him."

It seems to be clearly settled by the Scriptures that the Logos (which means "one who speaks for another") was the honored messenger of Jehovah God from time to time. He was sent on missions as the special ambassador of Jehovah, as statements in the Old Testament of the Bible plainly show. (Ex. 3: 2, 15; Gen. 18: 1; Ex. 23: 20; Josh. 5: 14) Being the beginning of God's creation and his special messenger, as his name implies, the Logos would of necessity occupy a confidential relationship to Jehovah. It would therefore be reasonable that Jehovah would speak with him and consult with him about creation.

The Scriptures do not indicate the order of the creation of those angels that belong to the invisible realm of God; but it is disclosed that such include cherubim, seraphim, angels and others, all of whom are designated in the Lord's Word as "sons of God".

Cherubim are spirit creatures who evidently occupy a position of importance in the execution of the purposes of God. This is shown by the account in the very first book of the Bible concerning the expulsion of Adam from Eden, after he had broken God's law. The account reads: "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: 24) The prophecy of Ezekiel (10: 14-16) gives a symbolical description of the cherubim, and shows their intimate association with Jehovah God.

Seraphim, the Scriptures indicate, also are heavenly creatures serving in positions of importance relative to the execution of the divine purpose. The Prophet Isaiah, being given a vision of these celestial creatures, says: "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord [Jehovah] of hosts; the whole earth is full of his glory. And the posts of the door [of the temple] moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have

seen the King: the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged."—Isa. 6: 1-7.

Angels are messengers or ambassadors who are entrusted with the transmission of messages and also, as deputies of the Lord God, with the execution of orders from the courts of heaven. (Gen. 19: 1, 15; 28: 12) Addressing Jehovah's witnesses on earth today, the ninety-first Psalm (vs. 11) says: "For he shall give his angels charge over thee, to keep thee in all thy ways."

All the creatures of God, who therefore receive their life from him, are properly designated his sons. In the course of events concerning his realm these sons, at stated times, present themselves before Jehovah. This fact is clearly set forth in the book of Job (1: 6; 2: 1).

FROM AFIELD

'CLIMAX OF JEHOVAH'S FAVORS'

DEAR BROTHER RUTHERFORD:

"The Magdeburg company of Jehovah's witnesses looks back with thankfulness to so many blessings which Jehovah gave us in the last months. The climax of these favors, we feel, is the new name, 'Jehovah's witnesses,' adopted with enthusiasm by the single members of the company. In order to manifest the unity of the Lord's people in like manner as did our brethren and cowitnesses of Jehovah all over the earth, we as a body of Jehovah's witnesses in this town on this evening gladly expressed our acceptance of the new name by publicly shouting 'Yes', and we are convinced this will again spur on everybody to live up to this name. We recognize our commission to be Jehovah's witnesses, and hereby wish to say that we regard this to be our greatest privilege. The new name will always remind us thereof and spur us on to continued faithfulness toward Jehovah and his kingdom."

The wording of this resolution has been sent from this office to all the companies in Germany, which at the same time were informed that the Magdeburg company passed this resolution. Thereupon, until now, 509 companies of Germany, representing 17,000 friends, have written us that they have passed the same resolution.

I am glad to report this to you in the name of these companies and of these friends.

Your humble brother and coworker by God's grace,
P. BALZEREIT.

GOD'S KINGDOM ONLY REMEDY

DEAR BROTHER RUTHERFORD:

Greetings in the name of Jehovah God and our King Jesus Christ.

We, the Armenian company of Jehovah's witnesses here (Lowell, Mass.), by unanimous vote wish to express our thanks and appreciation to Jehovah for the new name "Jehovah's witnesses" and for the present light which comes from the temple of God through *The Watchtower*.

Words fail to express our joy and gratitude. Dear Brother Rutherford, be sure that we love you and all who colabor with you. We always remember you in our prayers.

During the Labor Day season we had a convention at Boston. We were overjoyed to have Brother Zakian with us, and it was a great pleasure. With rich blessings we parted from each other.

At the present time the whole world is in great distress. They want to find a remedy for their trouble, but there is no remedy except God's kingdom. Therefore the Lord's people everywhere surely can lift up their heads and rejoice because Jehovah's name and word soon will be vindicated before the whole creation.

Dear Brother Rutherford, we pray that our heavenly Father may bless you, help you, and protect you from the snares of the Devil.

HAPPY TO BE COLABORERS

DEAR BROTHER RUTHERFORD:

Greetings from Jehovah's company of witnesses of San Antonio, Texas.

We have so much to be thankful for, and the Lord has been so good to us, that we, at the close of the year, wish to express our love and appreciation to you for your labor of love on our behalf.

During the year we have received the two *Light* books, the *Kingdom* booklet, *Vindication*, and have had the greatest convention of all time. We have received our new name, and delight in it. We are happy to be colaborers with you, giving witness to the name of our great God and his kingdom, and for your encouragement we want to tell you that we, as Jehovah's witnesses, are a hundred percent with you.

Your voice over the radio, and your writings, under God's supervision are tearing down the old order of things and pointing the people of good will to the only source of relief for the grief-stricken world. May our Father continue to bless you abundantly in your leadership in behalf of the kingdom.

With much love and our fervent prayers on your behalf, we are happy to sign ourselves,

SAN ANTONIO (TEX.) COMPANY OF JEHOVAH'S WITNESSES.

GOD IS able TO KEEP

OUR BELOVED BROTHER IN THE FAITH
THAT WAS ONCE DELIVERED TO THE SAINTS:

Oh, how I would love to greet you face to face, your writings and radio lectures have been such an inspiration to me! The great Jehovah God has so wonderfully honored and blessed you as an instrument through which he is spreading the great feast in due season to those who are honestly searching and praying for the life-giving bread from heaven.

I have all of your books and most of the pamphlets, and have read them thoroughly; also have the last book, *Light*, Books One and Two. Must say that *Light* is a wonderful work and really more than was expected by many. All true students of the Bible know that only a man of God would be permitted to open and bring to light The Revelation of Jesus Christ, which has been a mystery to so many for all these years. God will bless you the more for your earnest and sincere determination to be faithful to the end. We are praying earnestly for you, always remembering you in humble petition to the all-powerful and loving God of our salvation, and we know you remember us in your prayers to him; and we thank God for this loving remembrance. We consider it a great honor to be remembered by one that so earnestly labors to feed the family of God; and Brother Rutherford, we are with you to the full extent of our ability. I do not speak flatteringly, but these few consolations are from the depths of my poor heart, and I look to God who is able to keep us from the snares of the Devil, from speaking flattering words and falsifying.

I get *The Watch Tower* and *The Golden Age* regularly and read them over and over; they are wonderful.

In the kingdom service,
V. M. HANKS, *Miss.*

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

CANADA

Alberta
Calgary ..... CJCJ 12
Edmonton ..... CJCA 12
Lethbridge ..... CJOC 44

British Columbia
Kamloops ..... CFJC 25
Kelowna ..... CKOV 23
Vancouver ..... CJOR 46
Victoria ..... CFCT 12

Manitoba
Brandon ..... CKX 94
Winnipeg ..... CKY 43

New Brunswick
St. John ..... CFBO 12

Nova Scotia
Sydney ..... CJCB 28

Ontario
Chatham ..... CFCO 45
Cobalt ..... CKMC 34
Ft. William .... CKPR 47
Hamilton ..... CKOC 12
London ..... CJGC 47
North Bay ..... CFCH 57
Waterloo ..... CKCR 14

Prince Edward Island
Charlottetown CFCY 8

Saskatchewan
Fleming ..... CJRW 12
Regina ..... CKCK 8
Saskatoon ..... CJHS 25

CUBA

Havana ..... CMK 18

ESTHONIA

Tallinn ..... TALLINN

FRANCE

Fecamp NORMANDIE 98
Lyon ..... LYON 98
Paris ..... VITUS 98

UNITED STATES

Alabama
Anniston ..... WFDW 12
Birmingham .. WBRC 8
Gadsden ..... WJBY 12
Mobile ..... WODX 21
Montgomery .. WSFA 22

Alaska
Anchorage .... KFQD

Arizona
Flagstaff ..... KFXY 49
Phoenix ..... KTAR 14
Prescott ..... KPJM 43
Tucson ..... KGAR 91
Tucson ..... KVOA 2

Arkansas
Fayetteville .. KUOA 23
Little Rock .... KARK 4
Little Rock .... KLRA 8
Paragould .... KBTM 8

California
Berkeley ..... KRE 8
El Centro ..... KXO 8
Fresno ..... KMJ 36
Hollywood ..... KNX 8
SuP 1-2
Long Beach .. KGER 14
Los Angeles .... KTM 1
Oakland ..... KROW 10
Also 76
SuA 10-10.45; P 1-2, 6-7, 9-10
ThP 8.15-8 30
We FrP 2.30-2.45
Sacramento .. KFBK 6
SanBernardino KFXM 44
San Diego ..... KGB 41
San Francisco KTAB 7
San Francisco .. KYA 4
San Jose ..... KQW 73
Santa Ana .... KREG 20
Stockton ..... KGDM 6

Colorado
Colorado Sp'gs KVOR 8
Denver ..... KFEL 10
Denver ..... KLZ 4
Ft. Morgan .... KGEW 83
Grand Jct. ..... KFXJ 20
Greeley ..... KFKA 52
Pueblo ..... KGHF 69
Trinidad ..... KGIW 41
Yuma ..... KGEK 31

Connecticut
Hartford ..... WDRC 21

Delaware
Wilmington .. WDEL 52

District of Columbia
Washington .. WJSV 14
Washington .. WMAL 17

Florida
Miami ..... WIOD 21
Orlando ..... WDBO 20
Pensacola .... WCOA 25
Tampa ..... WDAE 8
Tampa ..... WMBR 72

Georgia
Atlanta ..... WGST 45
Augusta ..... WRDW 34
Columbus ..... WRBL 8
Macon ..... WMAZ 23
Rome ..... WFDV 22
Savannah ..... WTOC 25
Thomasville .. WQDX 85

Hawaii
Honolulu ..... KGMB 92

Idaho
Boise ..... KIDO 40
Idaho Falls ..... KID 16
Nampa ..... KFXD 16
Pocatello ..... KSEI 30
Sandpoint .... KGKX 17
Twin Falls ..... KTFI 10

Illinois
Chicago ..... KYW 25
Chicago ..... WCFL 8
Chicago ..... WCHI 35
Cicero ..... WHFC 23
Decatur ..... WJBL 3
Galesburg .... WKBS 34
Harrisburg .... WEBQ 45
Joliet ..... WKBB 30
La Salle ..... WJBC 8
Quincy ..... WTAD 35
Rockford ..... KFLV 8
Rock Island .. WHBF 81
MoP 6.30-7
Springfield .... WTAX 8
Tuscola ..... WDZ 8

Indiana
Anderson .... WHBU 37
Connersville .. WKBV 84
Evansville .... WGBF 7
Fort Wayne .. WOWO 20
Gary ..... WJKS 10
Indianapolis WKBF 7
Muncie ..... WLBC 10
Terre Haute WBOW 23

Iowa
Cedar Rapids KWCR 8
SuA 10.15-10.45; P 2-2.30
Davenport ..... WOC 45
SuA 9.30-10
Des Moines ..... WHO 45
SuA 9 30-10
Marshalltown KFJB 21
SuA 10 30-11
Red Oak ..... KICK 90
Shenandoah ..... KMA 17
Sioux City ..... KSCJ 8

Kansas
Dodge City .... KGNO 33
Also 78
Milford ..... KFBI 8
SuA 8-8.30; FrP 4-4 30
Topeka ..... WIBW 25
Wichita ..... KFH 7

Kentucky
Hopkinsville .. WFIW 12
Louisville .... WLAP 7
Paducah ..... WPAD 8

Louisiana
New Orleans .. WJBO 3
Shreveport .... KTBS 8
SuP 6.30-7.30
Shreveport .... KWKH 63

Maine
Bangor ..... WLBZ 7

Maryland
Baltimore .... WCAO 27
Baltimore .... WCBM 12
SuP 5-5 30
Cumberland .. WTBO 12

Massachusetts
Boston ..... WHDH 8
Boston ..... WLOE 38
New Bedford WNBH 8
Worcester .... WORC 12

Michigan
Bay City ..... WBCM 12
Calumet ..... WHDF 8
Detroit ..... WXYZ 8
Flint ..... WFDF 95
Grand Rapids WASH 6
Jackson ..... WIBM 8
Ludington .... WKBZ 89
Marquette ..... WBEO 8

Minnesota
Duluth ..... WEBC 8
Fergus Falls .. KGDE 8
Minneapolis .. WRHM 74
Moorhead ..... KGFK 53
St. Paul ..... WRHM 22

TIME

WATCHTOWER electrical transcription program is indicated by heavy-face number that appears after station call letters. Number also indicates current local time as follows:

Sunday AM		*Monday* AM	
1*	8.00	63	5.15
1	8.30	64	9.00
2	8.45		
3	9.00	*Monday* PM	
4	9.15	65	1 30
5	9.20	66	6.10
6	9.30	67	7.00
7	9.45	68	8 15
8	10.00	69	8.30
9	10.10		
10	10 15		
11	10 25	*Tuesday* AM	
12	10.30	70	11.00
13	10 40	71	11.30
14	10.45		
15	10.50		
16	11.00	*Tuesday* PM	
17	11.15	71*	2.30
18	11 30	72	3.45
19	11.45	73	5.00
20	12.00	74	6.45
		75	7.15
Sunday PM		76	8.00
21	12.15	*Wed'day* AM	
22	12.30	77	7.30
23	12.45	78	8.30
24	12 55	79	11.45
25	1 00		
26	1 15		
27	1.30	*Wed'day* PM	
28	1.40	80	2 00
29	1.45	81	6.15
30	2 00	82	6.30
31	2.15	83	7.00
32	2-30	84	7.15
33	2 45	85	7.30
34	3.00		
35	3.30		
36	3.45	*Thursday* PM	
37	4 00	86	4.00
38	4 15	87	5 45
39	4.30	88	8.30
40	4.45		
41	5 00		
42	5.15	*Friday* AM	
43	5 30	89	10.30
44	5.45		
45	6 00		
46	6 15	*Friday* PM	
47	6.30	90	6 45
48	6 35	91	7.00
49	6.45	92	7 15
50	7 00	93	7.30
51	7.10	94	7.45
52	7.15	95	9 45
53	7.30		
54	7.40		
55	7 45	*Saturday* AM	
56	8.00		
57	8.15	96	7 45
58	8.45	97	11.15
59	9 00		
60	9 15	*Saturday* PM	
61	9 45	98	8.00
62	10 00		

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

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

Mississippi
Greenville .... WRBQ 17
Gulfport ..... WGCM 34
Hattiesburg .... WPFB 6
Laurel ..... WTSL 4
Meridian ..... WCOC 13
Vicksburg ..... WQBC 30

Missouri
Columbia ..... KFRU 42
Grant City ..... KGIZ 8
Kansas City .. KWKC 68
Kansas City .... WHB 8
St. Joseph .... KFEQ 36
St. Joseph .... KGBX 7
St. Louis ..... KMOX 8

Montana
Billings ..... KGHL 8
Great Falls .... KFBB 8
Kalispell ..... KGEZ 23
Missoula ..... KGVO 8
Wolf Point .... KGCX 25

Nebraska
Kearney ..... KGFW 6
Lincoln ..... KFAB 6
Lincoln ..... KFOR 8
Norfolk ..... WJAG 8
North Platte .. KGNF*71
Omaha ..... KOIL 10
Omaha .. .. WAAW 70
Scottsbluff .... KGKY 10
York ..... KGBZ 8
Also 80

Nevada
Las Vegas ..... KGIX 79
Reno ..... KOH 8

New Hampshire
Laconia ..... WKAV 34

New Jersey
Asbury Park .. WCAP 6
Atlantic City .... WPG 8
Hackensack .. WBMS 25
Jersey City .. WHOM 14
Paterson ..... WODA 8

New Mexico
Albuquerque .. KGGM 23
Raton ..... KGFL 21
State College .. KOB 12

New York
Albany ..... WOKO 14
Auburn ..... WMBO 47
Binghamton .. WNBF 55
SuP 7-9; ThP 8-9
Buffalo ..... WGR 7
Glens Falls .... WBGF 12
Jamestown .... WOCL 50
New York ..... WBBR 11
SuA 8-11; P 4.15-8
MoA 6.30-7, 10-12; P 4-6
TuA 6 30-7, 10-12; P 6-8
WeA 6 30-7, 10-12; P 6-8
ThA 6.30-7, 10-12; P 12-1, 6-8
FrA 6.30-7, 10-12; P 2-4, 6-8
New York ..... WINS 14
New York ..... WMCA 8
New York ..... WOV 41
Rochester ..... WHEC 8
Saranac Lake WNBZ 10
Syracuse ..... WSYR 25
Tupper Lake WHDL 25

North Carolina
Asheville ..... WWNC 12
Greensboro .... WBIG 7
Wilmington .. WRAM 8
Winston-Salem WSJS 7

North Dakota
Bismarck ..... KFYR 8
Devils Lake .... KDLR 29
Fargo ..... WDAY 8
Grand Forks .. KFJM 12
Minot ..... KLPM 8

Ohio
Akron ..... WADC 29
Canton ..... WHBC 82
Cincinnati .... WKRC 8
Cleveland ..... WHK 48
SuA 8.50-11; P 2-3, 6.45-7 30
Mo Tu We Th Fr SaA 7.30-8; ThP 7-8
Cleveland ..... WJAY 7
Columbus ..... WAIU 8
SuP 7 30-8.30
Columbus ..... WCAH 8
Also 75
SuP 12-12 30, 5.30-6 (foreign); daily (except Su) A 8 45-9
Dayton ..... WSMK 8
Mansfield ..... WJW 10
Toledo ..... WSPD 8
Youngstown .. WKBN 8
Zanesville ..... WALR 8

Oklahoma
Enid ..... KCRC 87
Oklahoma City WKY 25
Ponca City .... WBBZ 8
S. Coffeyville .. KGGF 29

Oregon
Eugene ..... KORE 8
Marshfield ..... KOOS 65
Medford ..... KMED 8
Portland ..... KTBR 6
Portland ..... KXL 59

Pennsylvania
Altoona ..... WFBG 12
Harrisburg ..... WHP 16
Johnstown .... WJAC 39
Lancaster ..... WGAL 3
Lewisburg .... WJBU *1
Oil City ..... WLBW 8
Philadelphia .. WCAU 8
Philadelphia W3XAU 8
Philadelphia .... WIP 8
Philadelphia .. WTEL 33
Pittsburgh ..... KQV 25
SuA 11 30-12; P 7-7 30
FrP 7 30-8.30
Pittsburgh .... WCAE 12
Pittsburgh .... WJAS 45
Reading ..... WRAW 6
Scranton ..... WGBI 53
Wilkes-Barre WBRE 55
Williamsport WRAK 14

Rhode Island
Providence .... WPRO 64

South Carolina
Charleston ..... WCSC 25
Columbia ..... WIS 25
Spartanburg .. WSPA 8

South Dakota
Sioux Falls .... KSOO 8

Tennessee
Bristol ..... WOPI 14
Chattanooga .. WDOD 8
Jackson ..... WTJS 37
Knoxville ..... WNOX 26
Memphis ..... WREC 8
Springfield .... WSIX 61

Texas
Amarillo ..... KGRS 3
Austin ..... KNOW 8
Beaumont ..... KFDM 8
Brownsville .. KWWG 42
Corpus Christi KGFI 3
Dallas ..... WFAA 4
Dallas ..... WRR 31
Dublin ..... KFPL 26
El Paso ..... KTSM 4
Galveston ..... KFLX 8
Galveston ..... KFUL 43
Houston ..... KPRC 8
San Angelo .... KGKL 30
San Antonio .. KTSA 7
Waco ..... WACO 50
Wichita Falls KGKO 25

Utah
Ogden ..... KLO 14
Salt Lake City .. KSL 8

Vermont
Rutland ..... WSYB 8

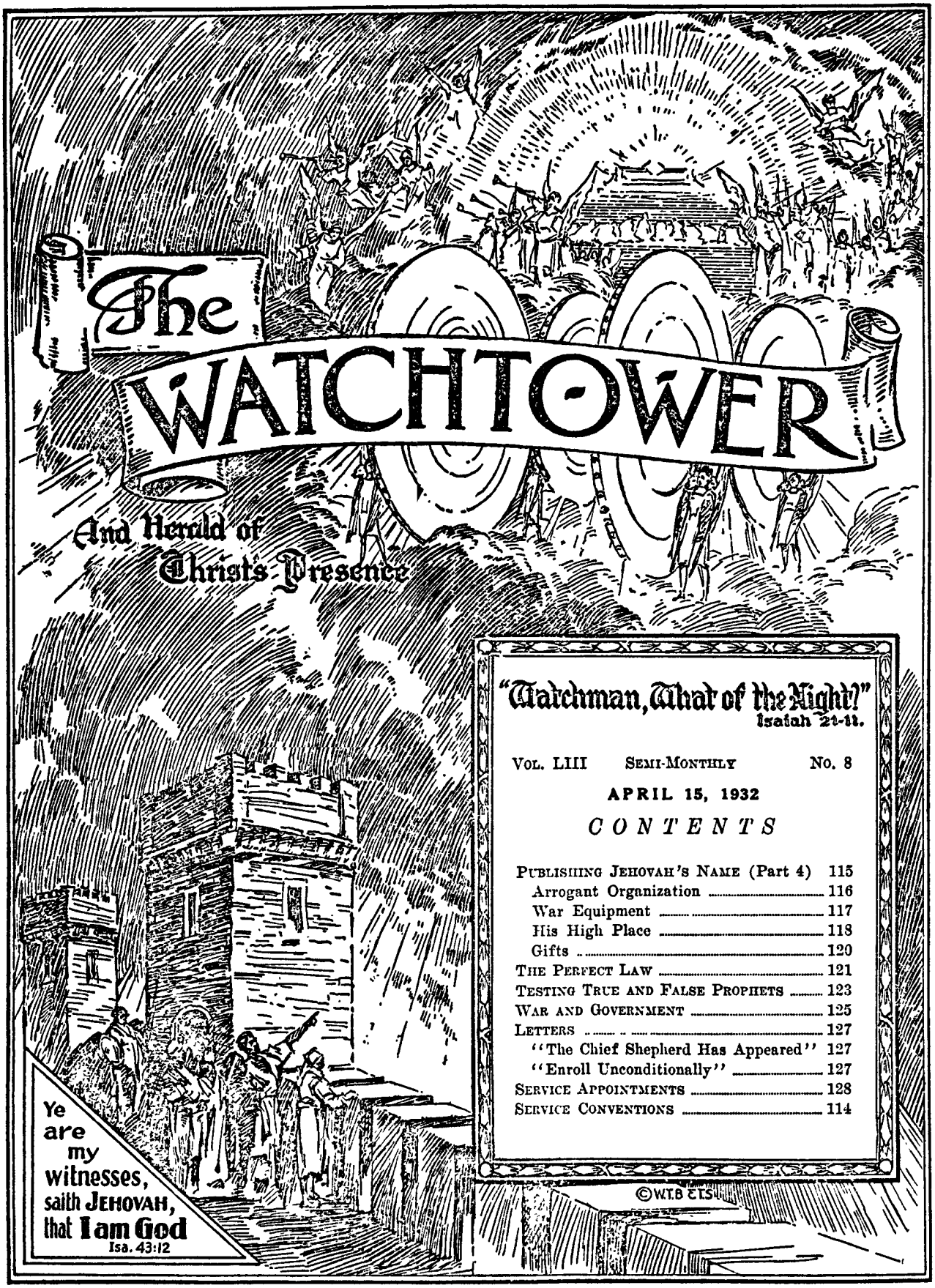
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"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LIII SEMI-MONTHLY No. 8

APRIL 15, 1932

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©W.T.B.T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

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OFFICERS

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII APRIL 15, 1932 No. 8

PUBLISHING JEHOVAH'S NAME

PART 4

"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.

JEHOVAH causes his faithful witnesses on earth to make publication of his name. This they do in a small way, to be sure. Many are given an opportunity to know that Jehovah is God. The Scriptures show that then follows the manifestation of Jehovah's unlimited strength and power, by which he will compel all to know that he is the Supreme One; and therefore he says: "And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them." (Ezek. 6: 10) More than sixty times Jehovah causes his prophet Ezekiel to use an expression like to this text just quoted. All creation must know that Satan has reached his limit and now must go down. For the honor of his name and the good of all creation Jehovah will now teach all the reason why he has permitted wickedness to have a free hand in the earth and why the wicked must now be destroyed. The wicked one has builded up a powerful organization which no human agency could possibly destroy; but now the Lord God comes forward with war equipment which knows no defeat, and marches on to battle. The little earthly division of the Lord's army is called "the remnant", and each one therein is thrilled with the opportunity to have some part in the vindication of Jehovah's great name. The Song of praise to Jehovah's name rings out clear and plain. There is no compromise so far as the remnant is concerned. Jehovah God has given them his Word or message, and they must and will sing it forth. They do not fear man or devil, because each one of the remnant can now say, and each one does say: "Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation."—Isa. 12: 2.

[2] Returning now to the examination of the sixty-eighth Psalm, where in the former issue we left off, note verse fourteen says: "When the Almighty scattered kings in it, it was white as snow in Salmon." While the *Authorized Version* appears to be in the past tense, verse one of the Psalm, and other scriptures, show that it has reference to the future. Another translator renders the text in this manner: "When the Almighty scattered kings therein, it was as when it snoweth in Zalmon." This further shows that the text refers to the fact, and particularly to the time, of "the battle of that great day of God Almighty". Illustrations of what shall then and there take place were given by the Lord when he scattered kings at battles fought for his covenant people on other occasions. (Josh. 10: 10-14; 2 Sam. 5: 17-25) It seems definitely certain that the text here under consideration refers to "the battle of that great day of God Almighty" and what shall come to pass there.

[3] It is in a time of snow, or that which comes to pass is pictured by the white snow. Whether the climax of the battle will occur in the wintertime is not clear now, so far as is revealed, nor is that a very material point. Jesus referred to the wintertime or time of snow, advising those who will to flee before that time comes upon them. It is recorded that Benaiah, a valiant man of David's organization, "slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in [the] time of snow." (2 Sam. 23: 20) This seems to have reference to the Devil and his lion-like organization that shall be destroyed.

[4] Snow in the text, however, seems to be used as an illustration. "It was as when it snoweth in Zalmon." (*R.V.*) The word rendered "Salmon" or "Zalmon" in this text means "shady". When the white snow has fallen upon it, that shady color would change and have the appearance of white as wool is white. "He giveth snow like wool." (Ps. 147: 16) "God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength." (Job 37: 5, 6) Salmon or Zalmon is derived from the Hebrew word meaning *phantom, illusion* or *resemblance;* hence is used as a figure of speech and is also translated *image, vain show.* The word *Salmon* therefore well illustrates or pictures the Devil's organization, particularly the earthly part thereof. That organization is certainly a shady one; and it "hateth the light, neither cometh to the light", but 'loves darkness rather than light, because their deeds are evil'. Thus speaks the scripture

concerning those who form Satan's organization. Nothing could more aptly illustrate the official part of Satan's organization, which has recently been served by Jehovah's witnesses with his message of truth telling them of Jehovah and his kingdom and which they, and particularly the clergy, have hated. Jehovah has turned the searchlight of truth on this shady organization and now begins to show it up; and therefore it appears to be "leprous as snow". (Ex. 4: 6) "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow." (2 Ki. 5: 27) Jehovah has sent forth his witnesses to serve notice and warning upon Satan's organization, and these witnesses have served the notice and warning upon that wicked and shady organization; and this is likened unto cold and wintry snow falling upon the organization and giving it the appearance of snow. To produce this effect would be an act of God; and the illustration of snow shows that God's wintertime of disapproval, and his judgment of condemnation, has come upon the enemy organization.—Matt. 24: 20.

[5] In the margin of the *Rotherham* translation of this text appears this note: "The point of the comparison lies either in the booty being abundant as snowflakes and in brilliancy like the dazzling snow, or in the white, pale corpses." Doubtless the latter part of this sentence states the proper conclusion. Another authority says of the phrase "white as snow", that it means "to be snow-white (as with the linen clothing of the slain)". Referring to the great battle of the "day of God Almighty" the prophet wrote: "He shall judge among the nations, he shall fill the places with dead bodies; he shall strike through the head in many countries." (Ps. 110: 6, *R.V.*) And concerning this time it is written: "And the shepherds shall have no way to flee, nor the principal of the flock to escape." —Jer. 25: 35.

[6] Some who claim to be devoted to God and to his kingdom still insist that these texts concerning the slaying that shall take place in the earth are entirely symbolic. Probably their selfish desire to live in ease and see no destruction is the father of such conclusion. It will be safer to accept God's Word rather than the opinion of man. When Jesus refers to the time of trouble as the greatest "tribulation, such as was not since the beginning of the world . . . And except those days should be shortened, there should no flesh be saved", then we may be absolutely certain that the battle of the great day of God Almighty, and the result, will be much more than merely symbolic. It will be real, and it is certain to fall upon Satan's organization as soon as the witness work is completed. The kingdom is here, Jehovah's witnesses are commanded to act promptly in announcing what shall speedily come to pass, and the faithful ones are thus doing. When the Almighty by his Chief Executive Officer strikes the ruling powers of Satan, that shady organization will look like snow, because death will be the result. That will be a cause for the heavens to greatly rejoice, and rejoicing will follow.

ARROGANT ORGANIZATION

[7] "The hill of God is as the hill of Bashan: an high hill as the hill of Bashan." (68: 15) The rendering by the *Authorized Version* of this verse does not convey the proper meaning, as will appear from what follows. Bashan is that country lying east of the upper Jordan river. In Abraham's day it was peopled by the Rephaims, a tribe of giants. (Gen. 14: 5; Deut. 3: 11) The king of Bashan and his army fought against God's covenant people, and the Lord delivered them into the hands of Moses; and God then said unto Moses concerning the king of Bashan and his army: "Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land." (Num. 21: 34, 35) This shows that the land of Bashan represented God's enemies. Bashan was a great grazing country and noted for its many cattle and sheep, and especially strong bulls. "Many bulls have compassed me: strong bulls of Bashan have beset me round." (Ps. 22: 12) In the mountains of Bashan were many walled towns built of basalt and with basaltic doors. "All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many." (Deut. 3: 5) Many of these the Israelites destroyed. Its mountain or hill country was a mighty and strong country. Its rule was oppressive and cruel, further bespeaking the characteristics of the Devil's organization: "Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink." (Amos 4: 1) "And of Dan he said, Dan is a lion's whelp; he shall leap from Bashan." (Deut. 33: 22) It was also noted for its great trees. It was a shepherd country having many shepherds and herders of cattle, and was the pride of the upper Jordan. "Howl, fir tree; for the cedar is fallen; because the mighty are spoiled; howl, O ye oaks of Bashan; for the forest of the vintage is come down. There is a voice of the howling of the shepherds; for their glory is spoiled; a voice of the roaring of young lions; for the pride of Jordan is spoiled." (Zech. 11: 2, 3) These texts strictly prove that Jehovah God, in the language of the psalmist, was not comparing his hill with that of Bashan. All the supporting scriptures show that Bashan pictured Satan's organization. The words of the *Authorized Version*, "the hill of God," literally mean "the hill of gods [elohim]", and "gods" is the same as the word appearing in Psalm 82: 1, 6: "God standeth in the congregation of the mighty; he judgeth among the gods.

I have said, Ye are gods; and all of you are children of the Most High."

[8] Satan's organization is pictured as an organization of mighty ones or gods, tall, arrogant, overbearing, among whom are many prominent ones, and these are pictured by the peaks or hills of the mountain country of Bashan. The rendering of the text by *Rotherham*, therefore, seems to be the correct one: "A mountain of might is the mountain of Bashan, a mountain of peaks is the mountain of Bashan."—Verse 15.

[9] The organization of Satan, and particularly the prominent earthly members thereof, prance and leap about like an unruly studhorse, and arrogantly attempt to make a show in order to impress the common herd of their own greatness and importance. Satan's entire earthly organization is austere, severe, boastful, arrogant, harsh and oppressive. Addressing such God says, by the sixteenth verse of the Psalm: "Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever." The *Revised Version* of this text reads: "Why look ye askance, ye high mountains, at the mountain which God hath desired for his abode? Yea, the Lord will dwell in it for ever." According to *Rotherham* the text is rendered: "Why steal ye envious glances, ye mountains, ye peaks, at the mountain which God hath coveted for his seat? Surely Jehovah will dwell [there] evermore!" These latter renderings of the text are entirely in harmony with the other part of the Psalm and other supporting scriptures.

[10] Satan's earthly organization not only deports itself in an arrogant manner, but looks with envy and hatred upon Jehovah's organization and those on earth who represent his great organization. The words of the psalmist here are therefore addressed to Satan's organization which in these latter days has molded "the image of jealousy" in the League of Nations, claiming it to be just as good as a substitute for the kingdom of Jehovah God, or better. (Ezek. 8: 3-5) (See *Vindication*, Book One, page 79.) At the present day Jehovah has appeared at his temple on Mount Zion and has rejected Satan's organization, including particularly the religious element thereof, and has caused antitypical Bashan to become very mad, envious and jealous. Therefore, as the Psalm declares, Satan's organization looks askance, and with envious glances, at God's organization. Especially the clergy look at God's witnesses who are part of his organization, and speak with hatred and ill will concerning them and loudly proclaim that God's kingdom on earth is represented by the clergy, which, in fact, are of Satan's organization. The psalmist, according to the text, then informs Satan's organization that Jehovah has chosen Mount Zion for his kingdom, and the kingdom of his Christ, as his official seat and dwelling place; and that there he will abide forevermore; and that Satan's organization must now suffer everlasting defeat. "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.

[11] In the division of the land of Canaan Bashan was assigned to the tribe of Manasseh, which represented Joseph. Instead of selecting the mount of Bashan God selected Mount Zion for his dwelling place. In support of this, note Psalm 78: 67, 68: "Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the mount Zion, which he loved."

[12] A part of God's Word or message which he has given to his earthly witnesses to proclaim is that message of verse sixteen of the psalm, above quoted. These faithful witnesses of Jehovah are now engaged in the publication of the name of Jehovah and of his kingdom; and they go throughout the land, declaring this unto the people, that Christendom, foreshadowed by Bashan, is not God's choice for his kingdom or dwelling place, because Christendom has been rejected; that neither has God chosen the League of Nations as the 'political expression of his kingdom on earth', as the clergy of Christendom have falsely said, but that Jehovah God has chosen from out of his universal organization (which is pictured by Mount Zion) The Christ; and that Christ, God's chosen One, is therefore earth's rightful Ruler. This is a part of the message that must now be delivered, and this cannot be delivered and one at the same time remain silent as to, and fail and refuse to expose, Satan's organization.

[13] The publication of Jehovah's name and his kingdom necessarily exposes the false and fraudulent organization of Satan. Jehovah will now have the people to know the truth, which is that he is the supreme God, and that his kingdom is the hope of the world, and this information is given to the common people to the end that they may have the opportunity to flee from Satan's organization, which will be destroyed, and to take their stand on the side of Jehovah God and receive that which he has prepared for those that love him. The people are now being given this information by Jehovah's witnesses who go about making publication of his name and of his kingdom.

WAR EQUIPMENT

[14] Chariots are symbols of war and suggest that the day of God's wrath and the execution of his judgment against the enemy has come. Therefore the psalmist says: "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." (Vs. 17) In the margin of this text the statement is that the chariots are "many thousands". The *Revised Version* reads: "The chariots of God are twenty thousand, even thousands upon thousands." According to *Rotherham:* "The chariots of God are in myriads, thousands on thousands." That chariots in the Scriptures are used to symbolize war equipment, and the preparation for war as well as

war itself, note the following: "[Pharaoh] took six hundred chosen chariots." (Ex. 14: 7) "[Jabin king of Canaan] had nine hundred chariots of iron." (Judg. 4: 3) On one occasion the Philistines gathered thirty thousand chariots to fight against Israel. (1 Sam. 13: 5) The Ammonites had once hired thirty-two thousand chariots with which to fight against David and his army. (1 Chron. 19: 7) The enemy sent horses and chariots against Dothan, where Elisha was, and concerning which it is written: "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." (2 Ki. 6: 17) Doubtless a host of angels were there also. Referring to the Lord at Armageddon it is written: "Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot: who walketh upon the wings of the wind." (Ps. 104: 3) "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." (Isa. 66: 15, 16) These texts and others prove that the fight at Armageddon will not be merely a symbolic affair, because Jehovah announces his purpose to clean Satan's organization off the earth. Let "Bashan", and those who would put on the soft pedal concerning that wicked organization of the Devil, beware. The invisible army of the Lord is marching on to victory. Knowing in advance that this victory is certain is a source of great courage and strength to his remnant and another cause for them to continue to sing.

[15] The entire seventeenth verse of the Psalm, according to *Rotherham*, is: "The chariots of God are in myriads, thousands on thousands, the Sovereign Lord hath come from Sinai into the sanctuary." The sanctuary of the Lord is on Mount Zion. At Sinai God wrought wonderful things. He will do much more at Zion. The proof is conclusive that the fearful and wonderful manifestation of divine power on Sinai was typical, and this proof is set forth in Hebrews 12: 18-29. The real thing will be far greater than the type. Zion is the real thing, and the world's greatest tribulation follows the coming of the Lord to his temple on Mount Zion. The psalmist here is saying that Jehovah moves from the typical manifestation of his presence and power on Mount Sinai down centuries in time to the real or antitypical manifestation of his presence and power on Mount Zion. He has placed his King upon his holy hill of Zion, and has laid the Chief Corner Stone in Zion. (Ps. 2: 6) It is time, therefore, for the execution of his judgment: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. 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: 16, 17, 21.

[16] At Mount Sinai Jehovah inaugurated the law covenant which was typical. The antitype is the inauguration of the new covenant, which takes place at Mount Zion and which is performed by the Lord "in the holy place", the sanctuary or temple. As in the type, so it must be in the antitype. At the inauguration of the law covenant God stood on Mount Sinai and performed his wonderful and terrible acts. "And so terrible was the sight, that Moses said, I exceedingly fear and quake." (Heb. 12: 21) This shows that the great battle of Armageddon precedes the inauguration of the new covenant; therefore Jehovah marches to war with his "thousands upon thousands" of chariots of war. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord [Jehovah]." (Joel 3: 16, 17) Let the nations and the people take warning now, for the Word of the Lord God is clear and plain and by it he gives notice and warning of what must speedily come to pass upon Satan's organization. His faithful witnesses will be of good courage, full of faith, and, moved by an unselfish devotion to him, will continue to give publication to the name and to the kingdom of the Most High.

HIS HIGH PLACE

[17] The greatest event in time, so far as God's Word reveals to his people, will be the complete vindication of Jehovah's name. That will be his high place in the mind and heart of all creation. He has always been the Most High, and ever will be, but this fact is not yet known by many peoples of earth. They must come to know that he is supreme, and then to such he will be in his high and rightful place.

[18] The psalmist says: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." (Vs. 18) The first and typical application of this prophecy was doubtless at the time when the ark of the covenant was carried to the top of Mount Zion and placed there in the tent prepared for it, thus showing the presence of Jehovah God on Mount Zion. (1 Chron. 15: 25) The first prophetic fulfilment of that poetical prophecy was when Jesus ascended from the earth to heaven and took his position at the right hand of the Most High. (Luke 24: 51; Acts 1: 9-11; Isa. 57: 15) Jehovah, being for ever the Most High, could not ascend

higher than he is. The prophecy was fulfilled, therefore, when Christ Jesus, who is the express image of his Father and the chief representative of the Almighty, ascended on high; as stated, to wit: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)" (Eph. 4: 8-10) That, however, was not the complete fulfilment of the prophecy. Note the following texts:

19 "God is gone up with a shout, the Lord with the sound of a trumpet." (Ps. 47: 5) "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?" (Prov. 30: 4) "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." (Obad. 21) These scriptures and others support the conclusion that when Jesus ascended to the right hand of his Father he had not ascended to the highest point, and therefore his ascent was not then complete. His highest place is the active official work of vindicating Jehovah's name. That is the greatest thing to be accomplished, and Jesus must sit down and wait until that time arrived, as the Scriptures plainly state. —Ps. 110: 1, 2; Heb. 10: 12, 13.

20 The laying of the chief foundation Stone in Zion in completion was a work still future from that time. It must be laid in completeness on the "height of mount Zion", or holy hill of Zion. (See Jeremiah 31: 12.) The chief corner Stone, rejected by both houses of Israel, must be lifted up and become "the Head of the corner". (Ps. 118: 22) "The man-child" must be brought forth by God's woman Zion and be caught up (ascend) unto God and to his throne. (Rev. 12: 5) This exactly agrees with the prophecy of the Lord by Ezekiel (17: 22, 23). (See *Vindication,* Book One, page 232.) Satan coveted to ascend on high and was forced to descend to the earth from which Jesus Christ had ascended after his resurrection; and now nineteen centuries thereafter Jesus Christ ascends to his highest place, and the name of his Father he will now vindicate. This he will do in the great victory that he will gain at the battle of Armageddon.

21 The eighteenth verse of the Psalm, according to the *Rotherham,* reads: "Thou hast ascended on high, hast captured a body of captives, hast accepted gifts consisting of men, yea even the stubborn; that thou mayest dwell [there], O Yah Elohim!" Captives are led in a procession. (1 Ki. 8: 48) Such was the order with God's typical people. At the time that Jesus ascended into heaven, was this prophecy in any wise fulfilled? The war for the vindication of Jehovah's name not being due, and not even begun, could it be that Jesus had at that time "captured a body of captives", according to the above translation? The time is now at hand for the war that will vindicate Jehovah's name, and (concerning the fulfilment of the prophecy) he will now capture a body of captives; as it is written: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." (Rev. 13: 10) The prophecy, therefore, shows Christ Jesus, Jehovah's great executive officer, taking captive Satan and his cohorts at the battle of Armageddon. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." (Rev. 19: 20) Then follows the captivity of Satan himself: "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." —Rev. 20: 2.

22 Those captured or taken prisoners at Armageddon will not be preserved as such, alive in a prison house, but will be put to death and thus held captive in death until the end of the thousand-year reign of Christ. Doubtless the cohorts of Satan, and Satan himself before death at Armageddon, will come to a full realization that they are "all done up" and that the fight must put an end to the operations of Satan and his organization, who for centuries has been unhindered and unrestrained in his defiance of Jehovah God. Satan will be led in a procession of captives taken by Christ Jesus, and all the universe will see his shame and degradation. (Isa. 20: 4) Jehovah's judgment against Satan long ago uttered declares: "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?" —Isa. 14: 15-17.

23 As to the high ones of earth who exalt themselves and other creatures in support of Satan, and in defiance of Jehovah God, it is written: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." (Isa. 24: 21, 22) "After many days," as used in this text, means the end of the millennial reign of Christ, when Satan and his cohorts will be awakened out of death and then completely destroyed. (Rev. 20: 5, 7-10) (See *Light,* Book Two, page 205.)

24 Jacob foreshadowed the faithful remnant on earth who are of God's organization. For the comfort of the remnant it is written: "For the Lord will have mercy

on Jacob, and will yet choose Israel, and set them in their own land [proper condition]: . . . and they shall take them captives, whose captives they were; and they shall rule over their oppressors." (Isa. 14: 1, 2) Then, in that same prophecy just quoted, follows the lament over Satan and his organization, thus foreshadowing the destiny of the wicked and his organization.

GIFTS

25 The *Authorized Version* says: "Thou hast received gifts for men"; while *Rotherham* renders the text: "Thou . . . hast accepted gifts consisting of men, yea even the stubborn." The Apostle Paul shows that such gifts consist of men, when he says: "And [he] gave gifts unto men, . . . and he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4: 8-11, *R.V.*) The words of the apostle are somewhat different, however, from the original appearing in the Psalm, and for that reason his words may convey a thought slightly different from that of the prophecy.

26 Paul said "gave gifts", whereas the psalmist says "received [or, accepted] gifts". The facts are that the "gifts", which Jesus received and accepted from his Father nineteen centuries ago, he did give in behalf of his church. He said: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . And none of them is lost, but the son of perdition." (John 17: 6, 9, 11, 12) When the atoning blood of Jesus was presented before Jehovah these faithful disciples and others that believed on him became truly gifts, which Jesus had received and which he gave for the perfecting of the saints. (Eph. 4: 11, 12) This proves that the "men" to whom Jesus "gave gifts" were not mankind in general, but those who were and are made members of the Christ while yet in the flesh, and for the perfection of the saints.

27 Although Jesus died as a ransom for all, yet he must receive and accept mankind as a gift from Jehovah in due time. For this reason, at the end of his reign he will turn over the kingdom to Jehovah God. At the time of the ascent of Jesus into heaven, that was not the then due time for him to receive any as a gift except the obedient ones who would be his footstep followers, to wit, "the firstfruits unto God and to the Lamb." (Jas. 1: 18; Rev. 14: 4) He must wait to receive the others of mankind, including the stubborn and rebellious ones, until a later day.

28 In quoting from Psalm 68: 18 the Apostle Paul omits the words "yea even the stubborn", and there appears to be a good reason for his doing so, because it was not then the due time for Jesus to receive such. The end of the waiting period came, and Jehovah then set Christ Jesus upon his holy hill of Zion. Jesus must now ask for and receive the rest of the gifts which his blood bought; hence it is written: "Ask of me, and I shall give thee the [nations] for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2: 8) The very next verse of the psalm reads: "Thou shalt break them [the stubborn and rebellious ones] with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

29 The rebellious ones are the gifts which are 'for the destruction', whereas the others of mankind are "vessels of mercy". (Rom. 9: 22, 23) Even these gifts which Jesus now receives he in turn gives to the members of his body in that he guarantees them a part in the destruction of the rebellious ones. (Rev. 2: 26, 27) "This honour have all his saints" while the Song is in progress. (Ps. 149: 9) The rebellious must include those that "dwell in a dry [or parched] land", including the "man of sin", "the son of perdition." (Vs. 6) In due time the faithful will share with the Lord Jesus Christ in the privilege of blessing all the obedient ones of mankind, and therefore share in the gifts.—Luke 22: 28-30; Rev. 12: 5.

30 The words of the latter part of the eighteenth verse of the Psalm are "that the Lord God might dwell with them". (*R.V.*) These words do not refer to the rebellious ones, but to the others, who are obedient to the law of God's kingdom. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. 21: 3) This 'dwelling among them or with them' is during the thousand-year reign of Christ Jesus and therefore is representatively through "the tabernacle" or "temple" which is upon Mount Zion.

31 The privilege of now sharing with Christ Jesus in carrying out the purposes of Jehovah in giving the testimony of Christ Jesus in proclaiming the message that Jehovah is God, that the day of his vengeance is here, because the kingdom is here, and that the kingdom is the hope of the world, is a great gift which Jesus has granted to his faithful followers, and which he has done according to the will of his Father, the Most High. It is therefore a great privilege to have some part in the vindication of Jehovah's name, which privilege was given to Christ Jesus, and into which joyful service he has taken his faithful followers. As the faithful remnant increase in an appreciation of this great gift and privilege, these also increase in the joy of publishing the name of Jehovah and of his kingdom.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. For what purpose is Jehovah now causing publication of his name? He employs what means? What is the great privilege which he now grants to the remnant?

¶ 2. Apply the expression "When the Almighty scattered kings in it".

¶ 3-5. With scriptures to illustrate, make clear the meaning and application of the statement "It was white as snow in Salmon".

¶ 6. Show whether it is reasonable to construe as symbolic the texts regarding the slaying to take place in the earth in the battle of Armageddon.

¶ 7, 8. Show whether the statement that "the hill of God is as the hill of Bashan" conveys the proper meaning. What seems to be the correct rendering of verse 15?

¶ 9, 10. Justify and apply the 'inquiry' expressed in verse 16.

¶ 11-13. Point out how verse 16 is related to the message now being delivered by Jehovah's witnesses.

¶ 14. With scriptures, prove that the fight at Armageddon will not be merely a symbolic affair.

¶ 15, 16. How does the prophetic statement of verse 17 have fulfilment?

¶ 17. What is meant by "vindication of Jehovah's name"?

¶ 18, 19. Explain the expression "Thou hast ascended on high", quoting related scriptures to support the conclusion.

¶ 20. Contrast the course of action taken by Jesus with that pursued by Lucifer, and the results thereof.

¶ 21-24. With corroborative scriptures from Isaiah and Revelation, make clear the application of the expression "[Thou] hast captured a body of captives".

¶ 25, 26. In the light of other translation, and that contained in Ephesians and related scriptures, explain the statement appearing in the *Authorized Version* as "Thou hast received gifts for men".

¶ 27-29. Account for Paul's omitting the words 'yea even the stubborn' when quoting from Psalm 68:18. Identify (a) the "vessels of wrath fitted to destruction" and (b) the "vessels of mercy . . . prepared unto glory", referred to in Romans 9:22, 23, and contrast the portion of the one class with the lot of the other.

¶ 30. What is the thought contained in the expression "that the Lord God might dwell with them"?

¶ 31. What great gift has been granted to the faithful followers of Christ Jesus? How will it be manifest that they truly appreciate this great gift and privilege?

THE PERFECT LAW

THE law of God is just and perfect. His statutes, or rules of action, are always right. The understanding thereof, and obedience thereto, always brings peace and joy. (Ps. 89:14; 19:7, 8) The people of Israel were God's chosen people and were used by him to foreshadow his purposes concerning all mankind. The law which he gave to the Israelites announced his rules of action and foretold better things to come. Restitution is one of the great parts of God's purpose definitely fixed by his law. Restitution was required as a matter of justice. If a man stole his neighbor's ox, he was compelled to make restitution thereof. If such restitution was impossible because the offending one had no property, then the man himself must be sold for his wrongful act, and the price paid to the one who had been wronged.

If a man borrowed his neighbor's animal and the animal died, the borrower was compelled to make restitution. "If the thief be found breaking in, and be smitten so that he dieth, there shall be no bloodguiltiness for him. If the sun be risen upon him, there shall be bloodguiltiness for him; he shall make restitution: if he have nothing, then he shall be sold for his theft. And if a man borrow aught of his neighbour, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution."—Ex. 22:2, 3, 14, *R.V.*

Under the law which God gave, if a man should carelessly or willfully cause the destruction of his neighbor's property by fire, he was compelled to make restitution therefor. "If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution."—Ex. 22:6.

Furthermore, it was provided by the law of God which he gave to Israel, that if a man deceive his neighbor and thereby obtain possession of his property, or take it from his neighbor by violence; or have found that which was lost, and lie concerning the finding of same, in order to hold possession of it for himself; in all of these things the man has sinned, and he must make restitution. "Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering."—Lev. 6:4, 5.

As provided by the law of God which he gave to Israel, if a man kill a beast belonging to another, he must make restitution therefor. If he injure his neighbor, or kill a man, he must suffer a like punishment. "And he that killeth any man shall surely be put to death. And he that killeth a beast shall make it good; beast for beast. And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be done to him again. And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God."—Lev. 24:17-22.

If a man lost his property by reason of poverty, and another acquired that property, the one acquiring title could hold that property only until the time of the jubilee, and then restitution thereof must be made to the original owner who lost his property. "Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession. But if he be not able to restore it to him, then that which is sold shall re-

main in the hand of him that hath bought it until the year of jubilee; and in the jubilee it shall go out, and he shall return unto his possession."—Lev. 25: 27, 28.

The law of God is just; therefore God established by his law that restitution is that which his justice requires.

Restitution is a manifestation of the mercy of God toward his creatures. The mercy of God endures forever. (Ps. 118: 1) That divine rule was made known in God's action toward the nation of Israel. That people repeatedly broke the covenant which God had made with them. To make clear his rule of action, and as a manifestation of his mercy, God sent his prophet to the Israelites and invited them to be restored to him. "Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Turn [return, *R.V.*], O backsliding children, saith the Lord. . . . Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God." (Jer. 3: 12, 14, 22) Through his prophet God announced his purpose to have mercy on the offending ones and grant them opportunity for restitution blessings. "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) Hereby is proven God's mercy and loving-kindness toward men, and that restitution to life will be a great manifestation of his justice and mercy.

God's gracious gift to man is life. A child is born, grows to manhood, endures much suffering and hardship, becomes sick, lingers, and dies. Many die early; others attain the age of threescore years and more, and then die. Comparatively, only a small number have lived for half a century. The great majority die when young. When God caused Moses to write, "Thou turnest man to destruction, and sayest, Return, ye children of men" (Ps. 90: 3), what was the meaning thereof? Why should he be invited to return? The correct answer to these questions makes clear the great truth of restitution blessings which the Lord has provided for mankind. The correct answer is found only in God's Word of truth.

God is the Creator of heaven and earth. "The earth is the Lord's, and the fulness thereof." (Isa. 42: 5; Ps. 24: 1) God created the earth for man and man for the earth. (Isa. 45: 12, 18) God created first the earth; and then he "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul". (Gen. 2: 7) The means by which God gave life to man is plainly stated in these words. He did not give him an immortal soul. He made man a creature, a breathing, sentient person, which is a soul. In harmony therewith Job wrote: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1: 21) In harmony with this, Moses stated that God turns man to destruction. But why did God take away from man that which he had given him, namely, life on earth?

The law of God means his rule of action, commanding the doing of that which is right and providing punishment for the doing of that which is wrong. The law could not be enforced against the wrongdoer unless there be a penalty attached and enforced for its violation. Whether the wrongful act be great or small, it is a violation of the law. The law being exact, the penalty must be enforced as announced. God had previously created a beautiful garden and named it Eden, and he put man in that garden to dress it and keep it. It was God's garden, and not man's. It was therefore entirely right that God should make a law or rule of action to govern man and his actions in that garden. It is therefore written: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." —Gen. 2: 16, 17.

The manifest purpose of God was to teach man that full obedience to the law of his Creator was necessary in order for man to continue to live. The willful violation of God's law would mean the taking away from man the right to live. God did not require man to do a great and laborious thing to keep his law. He required man to refrain from doing a certain thing. That certain thing was a small thing, and Adam could have easily refrained from doing what he was commanded not to do. By the willful disobedience of that law Adam proved his lack of appreciation of life, and the lack of love and appreciation for God, the great Giver of life. If Adam could with impunity disregard God's law by eating fruit which he was forbidden to eat, then he could with impunity do any other wrongful act. Had Adam loved God, he would not even have considered violating his law. Adam showed by his course of action that he was extremely selfish. He preferred to have that which was forbidden rather than to have God's approval. Not only did Adam willfully disobey God by eating the forbidden fruit, but he accused his wife of being responsible, and also laid blame to God who gave him his wife.

Above all other reasons is this one: God had announced his law and the penalty to be inflicted for the willful disobedience of that law. The word of God must stand. He must be and is consistent. It would be inconsistent for him to make a law, permit it to be violated, and then fail or refuse to inflict the penalty which he had announced. To enforce his law meant that he must take away from Adam life which he had given him. The right to that life depended upon Adam's obedience to the Giver. The taking away of that life was because of disobedience on the part of Adam. Therefore God sentenced Adam to suffer the

prescribed penalty of the law. The words of that divine decree plainly set forth that Adam was taken from the dust and given life, and now that life must be taken away, and he must return to the dust.—Gen. 3: 17-19.

The enforcement of that divine decree covered a period of 930 years, approximately. At the time the decree was announced, the right to life was taken away from Adam. The man was expelled from the garden of the Lord in Eden, compelled to feed upon the imperfect food outside thereof, became sick, and at the end of 930 years was dead. Within the period of time of the enforcement of that sentence of death, Adam's children were begotten and born. God had given Adam the power to transmit life to his offspring; but the *right* to life being taken away from Adam before he begot children, it was therefore impossible for him to transmit the right to life to his offspring. Adam himself being under the sentence of death, and therefore a sinner, all his children were born sinners as a natural consequence. That rule was announced by the prophet of the Lord when he wrote: "Behold, I was shapen in inquity, and in sin did my mother conceive me."—Ps. 51: 5.

The life of man was therefore lawfully and rightfully taken away from him. All men have for this reason been born without the right to life. All such have life upon the earth only by reason of sufferance or permission which God has granted. If man shall ever have life and the right thereto, then God alone must make the necessary provision. The fact that he caused Moses to write the prophecy concerning man's return is of itself proof that God would make such provision.

After Job had said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," he also said: "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: 14, 15) This, being a part of the Word of God, is further proof of God's purpose to grant restitution of life to men.

TESTING TRUE AND FALSE PROPHETS

SAMUEL, the last of the judges of the nation of Israel, marked the beginning of the regular line of prophets which God sent unto that nation. Peter the apostle furnishes the proof of this when he says: "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." (Acts 3: 24) Samuel was not the predictor of future events, but he served for the future as well as for the people of his time. It was Samuel who under the power and direction of Jehovah God made preparation for the kingdom of Israel. In his day and generation he was specially used by the Lord God to serve him. Before Samuel the first who had preeminence as a prophet and servant of God was Moses. While Moses' work was used to guide the people of Israel, it took on a wider scope in that he predicted future things. He foretold generally what should come to pass with Israel. Speaking in the name of Jehovah he uttered some of the most important prophetic speech that is recorded. He prophesied concerning the coming of the great Prophet of which he, Moses, was a representation. He prophesied that such great Prophet was to be raised up from amongst his brethren, that is to say, he was to be an Israelite, and that in all things the people should hear him, and if they would be pleasing to God they must obey that great Prophet. (Deut. 18: 15, 18) Moses and Samuel were both spokesmen for Jehovah. To be merely a spokesman for the Lord, however, is not all that is required in order to be a prophet. In speaking for the Lord and for the immediate service of his people, and in interpreting the will of God concerning his people, Samuel was what the Scriptures call a "seer" before he became known as a prophet.

On this last point the Scriptures record an instance where the young man Saul and his servant were looking for Samuel, and then go on to say: "(Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.) Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was. And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here? And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart."—1 Sam. 9: 9-11, 19.

Israel was God's chosen people and was used by way of illustration to set forth God's purposes for his people in future days. Thus the people of Israel were used to foretell the future of spiritual Israel, that is to say, the people who should become God's sons during the Christian era by reason of their faith and consecration of themselves to God to do his will. Israel was therefore used to foretell events of the future that would affect all the nations and peoples of the earth. The affairs of the people of Israel were so arranged that what came to pass with them furnished a storehouse of important knowledge for the future. In

the formation of the planet our earth God caused a great treasure of coal and oil and mineral and metal to be stored up for man. In the history of Israel God provided a great storehouse of knowledge and truth for those who would seek the truth.

God sent messages by his servants or prophets to that people, which messages have been recorded for the benefit of those who should come after them, and particularly for the benefit of all the true followers of Christ Jesus. The messages thus sent, while frequently intended for immediate use, more particularly had an application to the future. Much thereof could not be used at the time, nor even understood by the prophets themselves. Only in God's due time could those messages be understood. It seems that God's due time is now coming for them to be understood, and hence the due time for the careful study of divine prophecy.

The day of the literary prophets, which the little company of sixteen prophets from Isaiah to Malachi may well be called, extended from the time when the kingdom of Israel was about to be broken up and the people scattered, to the time of their return from Babylon, when God sent the last message by his prophet Malachi. To be sure, those prophets mentioned in the Bible from Isaiah to Malachi were servants of God for their own generation. It is through their writings, however, that the common understanding of the word "prophet" arises, because they spoke particularly of future events. Those who lived before the exile of Israel to ancient Babylon foretold of the destruction of the Assyrian power and foretold of the Babylonish power that was yet to be destroyed. They also foretold the destruction of Jerusalem, which must have been a painful service for them. They also foretold of a time in the far distant future when the despised, dispersed and persecuted Israelites would be regathered and planted again in their homeland and fully restored to God's favor. They also foretold of things which are coming to pass at this present time and which are seen by all who observe current events.

Because these prophecies are partially fulfilled and in course of fulfilment, he who is now on the Lord's side can see approximately what is coming to pass in the very near future. These things affect the entire human race. Therefore the study of prophecy at this particular time of the world's history is most wonderful, thrilling and awe-inspiring. These prophecies give one a broader conception of the Most High, and enable him to see some of the heights and depths and lengths and breadths of God's marvelous love made manifest toward the children of men.

The prophets of Israel claimed to speak in the name of Jehovah. They began their message by saying, "Thus saith Jehovah." Other men put themselves forward and spoke to the people, claiming to speak in the name and by the authority of the Lord, but having no commission from the Lord to speak. It was necessary for the people to be able to know whether a prophet was true or false. God provided a test by which the people might know, and that rule or test holds good at all times. The test is set forth in the Scriptures in these words: "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." (Deut. 18: 21, 22) "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. . . . And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God. . . . So shalt thou put the evil away from the midst of thee."—Deut. 13: 1-5.

From these and other scriptures it will be observed that three things must obtain to prove that the one speaking was truly God's prophet and representative: First, he must speak in the name of the Lord; second, the prophecy that applied to the immediate future must come to pass; and, third, his words must not tend to turn the people away from God but must teach them to be faithful and true to Jehovah. Even though a professed prophet spoke in the name of Jehovah and his prophecy came to pass, yet if it appeared from his words that his speech would induce the people to turn away from Jehovah God, then he was false and must be put away from the people and be put to death.

One instance is here mentioned. Jeremiah the prophet of God prophesied to Israel that the people should be taken captive and carried away to Babylon and that Babylon should dominate all the nations. Hananiah claimed to be a prophet of God and he prophesied before the people exactly contrary to the speech of Jeremiah and told the people that they were to have peace. Then Jeremiah answered and said: "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." (Jer. 28: 9) Thus Jeremiah restated the divine rule. God had already sent the Prophet Jeremiah before the people to be his true prophet. Hananiah now attempted to prove himself as a true prophet. "Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith the Lord; Even so will I break the

yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way." (Jer. 28: 10, 11) The words spoken by Hananiah were contrary to Jeremiah's words and tended to turn the people away from God.

The Lord directed his prophet then to prophesy: "Go and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. For thus saith the Lord of hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also. Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; the Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year, in the seventh month." (Jer. 28: 13-17) Hananiah, being exposed as a false prophet, was put to death.

Even so it is at the present time. The clergy of today claim to speak in the name of Jehovah God. Their words, however, prove them to be false and untrue representatives of God. The Scriptures show that God is love. The clergy tell the people that God has provided a great lake of fire and brimstone in which to torture forever those who are not in harmony with what is taught in the churches. Their words therefore tend to turn honest people away from God. The clergy tell the people that many are in purgatory and it is possible to pray them out, and that the clergy can perform this work. Such words are also false and tend to turn away from God honest people not wishing to know a God who would torture a creature and then release him at the supplication of an imperfect man.

The clergy tell the people that the blood of Jesus had no purchasing value, and that the people can save themselves by merely looking upon Jesus as a good man and by becoming a member of the church and following what the church teaches. Those words are not true and they tend to turn honest people away from such a God as the clergy represent. Others of the clergy tell the people that God did not create man perfect, that man did not sin and fall, and that there is no truth in the ransom sacrifice. They tell men that man is a creature of evolution and can and will bring himself up to perfection by his own efforts. Those words are false and tend to turn the people away from Jehovah God.

Thus, from this much alone of their teachings it is clearly evident that the clergy of Christendom fail under the test and are nothing other than false prophets and unreliable spiritual guides for the people.

WAR AND GOVERNMENT

THE year nineteen hundred fourteen marked the turning point in the affairs of men. Since then, as never before, the people have appreciated the necessity for a stable government. Prior to that date the peoples of the leading nations had been induced to believe that all war was about done. The argument advanced was that commercial interests of the peoples of the various nations were such that no one nation would dare to go to war with another nation. Suddenly, in nineteen hundred fourteen, the fires of war were lighted; and, within a period of time incredibly short, millions of men were upon the battlefields slaying each other. Just why they were there no one was able to explain to them.

In previous times wars were made between tribes about some real or supposed injury; or between communities because of some religious difference; or between peoples relative to the possession of territory. In the war of 1914 all the leading nations of the earth called Christendom participated, and that without knowing just why. Some of the nations did not actually engage in fighting, but they suffered almost as much as those that did. That was unlike any other war in the history of man.

Every part of every nation involved was required to do its bit. Men and women went to the front. The men fought while the women drove motor cars, served canteens and nursed the sick and wounded. Fighting was carried on under the ground, on top of the ground, under the sea, on the sea, and in the air; and that continued until millions of men poured out their lifeblood. At home men and women together manufactured guns, ammunition, airplanes and other instruments of warfare. The food supply of the various governments was taken over by those in authority, and the peoples were limited in their use of food. Even the babies did their little bit, because their food must be restricted in order that the men at the front might be better supplied. The people were compelled to bring their money and exchange it for the paper obligations of their respective governments. The young men were by law compelled to go to the front and slay their fellow men, while the property of various ones was commandeered for use in war. It was literally a war in which 'nation rose against nation, and kingdom against kingdom'. For four years it raged with indescribable fury; and then in 1918 the fighting suddenly ceased, and no people or nation had gained a de-

cided victory, and no one was able to state just why the fighting ceased.

Nearly nineteen hundred years prior to the beginning of that World War the terrible conflict was foretold in prophecy. A prophecy can be understood when it is fulfilled and the physical facts fit the prophetic words. The great prophecy uttered by Jesus of Nazareth in A.D. 33 was fulfilled from 1914 to 1918. When the smoke of that war had cleared somewhat, then the sober-minded people began to consider the reason for and the meaning of that war. They are learning something and will continue to learn and will profit by their investigations.

A democracy is a government of the people, by the people, and for the people. The slogan of the World War was: "The war will make the world safe for democracy." That slogan was adopted and energetically used to induce the people to fight. To that battle-cry the peoples of the nations responded. And why? Because they had a great desire for a government that would be administered for and in the interests of the people. They realized the necessity for a stable government in which the rights of the people might be safeguarded.

The peoples of every nation now well know that the 'democracy' slogan was a misleading one. The war did not make the world safe for democracy. It did not result in the betterment of any people or nation under the sun. Let it be conceded, for the sake of the argument, that the men responsible for the war and its prosecution did the best they could, still all must agree that the result of the war was and is unsatisfactory. Nearly a decade after the war the leading statesmen of the world freely expressed their disappointment at the result. Ramsay MacDonald, of Great Britain, voices the sentiment of many other men when he says:

"There is no settlement in Europe. There is no peace in Europe. Governments can do nothing. They are afraid to do anything and they stand by and allow things to go from bad to worse."

Soberly viewing the situation existing long after the war, Mr. Lloyd George said:

"A new chapter opens in the history of Europe and the world, with a climax of horror such as mankind has never yet witnessed."

Instead of the war's making the world safe for democracy many of the nations are now ruled by military dictators and the people have no voice in the government. Many of the governments are very harsh and cruel and rule with an oppressive hand. Probably the most benighted and cruel governments are to be found among the little Balkan states. Some of these governments, contrary to the law of God and to the rights of men, have adopted a state religion compelling certain forms of worship. If any citizen who loves God and desires to tell the people of God's love and kindness toward men makes attempt to teach the same he is at once arrested and thrown into prison. The cruel prison-keepers beat the prisoners with clubs and otherwise ill-treat and abuse them. The accused is not permitted to have a trial by a jury of his countrymen, but is haled before a military court and summarily dealt with. He is punished, not for having done any wrong or injury to his fellow man, but because he has expressed his desire to enlighten his fellow man and to bring him some help. He is punished because the truth that he would tell interferes with the machinations of the oppressive government under which he must live. The people and officials of the more liberal nations are shocked at the cruel and unusual punishment inflicted because of man's belief and teaching, but they are powerless to render any aid. Each one of these fanatic governments claims the right to punish anyone within its borders who dares differ with the state religion concerning the interpretation of God's Word.

Contemporary with the war and thereafter revolutions broke out which really were expressions of the people of a desire for a better and more liberal government. Moved by a selfish desire the revolutionists have usually made the condition of the people worse, rather than better. Bolshevism rules some nations and people, which is especially a protest against the government under which they have heretofore lived. All who calmly and soberly view developments well know that bolshevism can never result in a satisfactory government of the people. Bolshevism is doomed to certain and complete failure. The same must be said of communism. Such radical movements for the establishment of a government of the people can never bring peace, prosperity and happiness to the peoples of the nations. Many other nations of the world greatly fear bolshevism, and properly so. Any form of government that denies the rights and privileges of some and shows special favors to others is certain to end in disaster. Monarchies have been harsh, cruel and oppressive of the people, but bolshevism and communism are even worse. No government can bring happiness to the people unless it is founded upon honesty and administered in righteousness.

It is said that the government of the United States of America comes nearest of any on earth to being an ideal government. No honest man understanding the conditions in the United States can claim that it is a satisfactory government. True its founders declared that all men are endowed with the inalienable rights of life, liberty and the pursuit of happiness; but this ideal has never been realized by the people. True also that the founders of that government said that all just powers of government are derived from the consent of the people; but now the consent of the people is neither asked nor obtained. For some years after it was founded, there was an attempt to carry into effect the announced principles of government; but never has it succeeded. The fundamental laws of the land

declare that the people shall have freedom of speech, the right of peaceable assembly, the liberty of conscience without coercion, and the privilege to worship God according to the dictates of each one's conscience. These rules of action are ideal, but they are denied daily by those who have and exercise the power of government. The officials of the United States government take a solemn oath to safeguard and protect the interests of the people; but such oath is repeatedly violated by the officials, both high and low.

THOU *hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah. God hath spoken in his holiness: I will rejoice, . . . for vain is the help of man. Through God we shall do valiantly, for he it is that shall tread down our enemies.*—David.

LETTERS

"THE CHIEF SHEPHERD HAS APPEARED"

DEAR BROTHER RUTHERFORD:

After a careful reading of February 1 (1932) *Watchtower*, I was impressed with the letter found on page 47, concerning elders. Since the letter was left for consideration, and because of recent experiences, I am constrained to offer some comments in support thereof.

The question arises, Why choose or exalt certain brethren as elders, when all the company have the same standing before Jehovah, as stated in Joel 2: 28, 29, and 1 Peter 5: 2 exhorts the elders to "feed the flock"; but since the Lord came to his temple he declares, "and all thy children shall be taught of Jehovah; and great shall be the peace of thy children"? (Isa. 54: 13) And since the chief Shepherd has appeared, it is presumptuous to have two shepherds over the flock. Then how could peace and harmony prevail in the company.

Since the chief Shepherd's taking control implies a change of administration, therefore the present shepherds are no longer needed; hence they become false shepherds by holding an office that is filled by the true Shepherd.

In view of the fact that on page 263 of September 1 (1930) *Watchtower*, paragraphs 25 to 27 prove conclusively that the office of elders and deacons should be abolished, the Lord has directed the minds of the brethren to call attention to the fact that the Lord Jesus is using the angels in directing every phase of the work of the remnant.

I now see why there has been so much difficulty of late in determining the will of the Lord, between the opinion of the elders and the advice of the Society. It is also manifest that, since the Lord Jesus, accompanied by the holy angels, has taken special oversight of those who are of the 'elect servant', the elders are released from the office of overseeing; in fact, holding the office of an elder has gone to the heads of some: instead of being overseers, they have taken church government into their own hands and have become undersees exposing the faults and weaknesses of the brethren and working on the sympathy of the weaker ones for reelection; and since a motion and a second to that motion can be put only by the elders, it is manifest that they can stand in the way of progress and therefore comprise the most troublesome and reactionary element in the company.

Only a short time ago we studied the twenty-third Psalm, in January 15 (1931) *Watchtower*, which, especially the 18th and 19th paragraphs, also proves that elders are no longer necessary.

If the board of directors found it necessary to abolish the editorial committee, and instead thereof to use Isaiah 54: 13, why would not the same rule apply to the elders?

Referring to the above-mentioned letter of February 1, the companies would welcome a change as suggested in the last paragraph.

With Christian love by His grace, I am,
Your brother,
F. B. LORENZ.

"ENROLL UNCONDITIONALLY"

DEAR BROTHER RUTHERFORD:

I was rather struck with a letter published in the last *Watchtower* from a brother making a suggestion with regard to the election of elders and deacons. I am sorry I cannot quote the date of the magazine, but am sure you will have the matter in mind.

I am in doubt as to whether this letter was inserted by way of instruction, or as a feeler, to get the mind of the Lord on the matter, and assuming it to be the latter and that you would welcome some comment on it, I venture to express myself as fully in harmony with it. The thought expressed seems to be sound and correct and the only reasonable one, now that we are in the temple. In fact, almost as much has already been stated, though perhaps not quite so definitely, in the *Watchtower* of September 1, 1930, page 261, paragraphs 14 to 16.

I think too that we could go a step further and say that all the brethren, young or old, male or female, or of whatever condition, nationality or capacity, could and should now properly offer their services to the Society, as being the Lord's duly appointed representative on earth; and that they should do so unconditionally, while stating exactly how they are situated as to family, health or other obligations. If we realize that the Lord is in his temple and that the Society is the channel he is using, such a course would seem to be the only reasonable and logical one to take.

Let it then be incumbent upon the Lord, through the Society, to decide as to what use, if any, can be made of any particular brother's or sister's services. Failing to so offer oneself would, in my humble opinion, be exercising one's own discretion in preference to that of the Lord, as to what he would have us do. Let every soldier in Christ enroll unconditionally in the Lord's army! Let us be the first to really enter the kingdom!

It would not necessarily follow that every offer would be accepted. The willingness to serve to the best of one's ability could be stated formally from time to time, say once a year, and due consideration of infirmity or weakness would, obviously, always be taken into consideration, so that even this need not deter anyone from offering himself in this way.

As I am writing, it seems to me that this would necessarily be a preliminary step to be taken before the Society could properly make use of anyone's services in any shape or form. Conditional willingness to serve is surely not of much use!

I have ventured to express myself in this way, feeling that it must obviously be somewhat difficult for you to inaugurate such a great change. I can well picture the howl and cry that some will make, likening it to papacy. However, be assured that this will come only from those who are not in "present truth". All who *are* in the temple will now stand shoulder to shoulder with you in the ranks of the Lord's army of volunteers!

I hope I have not wearied you, and if anything I have stated is out of order, please forgive me. Be assured that I, for one, am unconditionally at the disposal of the Society to make whatever use of me *it* thinks fit.

I continually thank the Lord for the fine lead you are giving his people, and pray that he may continue to bless and use you to his praise and glory. With much love, as ever, I remain,

Yours in Jehovah's service,
H. F. GABLER, *Spain.*

SERVICE APPOINTMENTS

T. E. BANKS

Topeka, Kans.	May	1, 2	Louisville, Ky.	May	15, 16
Des Moines, Iowa	"	3, 4	Cincinnati, Ohio	"	17, 18
Waterloo, Iowa	"	6, 7	Dayton, Ohio	"	20, 21
Chicago, Ill.	"	8, 9	Columbus, Ohio	"	22, 23
Indianapolis, Ind.	"	10, 11	Cleveland, Ohio	"	24, 25
St. Louis, Mo.	"	13, 14	Detroit, Mich.	"	27, 28

R. H. BARBER

Parkersburg, W. Va.	May	3	York, Pa.	May	13-15
Clarksburg, W. Va.	"	4, 5	Paterson, N. J.	"	20-22
Cumberland, Md.	"	6-8	Bridgeport, Conn.	"	27-30

T. E. BARKER

Newark, N. J.	Apr.	29, 30	Albany, N. Y.	May	3, 4
Park Ridge, N. J.	May	1, 2	Boston, Mass.	"	8

C. W. CUTFORTH

Kamsack, Sask.	Apr.	30, May 1	Buford, Alta.	May	14, 15
Mikado, Sask.	May	2	Wetaskiwin, Alta.	"	16
Yorkton, Sask.	"	3, 4	Camrose, Alta	"	17
Foam Lake, Sask.	"	5	Kingman, Alta.	"	19
Plunkett, Sask.	"	6	Edmonton, Alta.	"	21, 22
Saskatoon, Sask	"	8	Viking, Alta.	"	23, 24
N. Battleford, Sask.	"	9	Wainwright, Alta.	"	25
Edmonton, Alta.	"	10	Biggar, Sask.	"	26
Clyde, Alta.	"	11	Wilkie, Sask.	"	28
Calmar, Alta.	"	13	Saskatoon, Sask.	"	29

G. H. DRAPER

Atlanta, Ill.	May	1	Geneva, Ill.	May	16, 17
Knoxville, Ill.	"	2, 3	Elgin, Ill.	"	18
Moline, Ill.	"	4, 5	Rochelle, Ill.	"	20
Peru, Ill.	"	7	Rock Falls, Ill.	"	21
La Salle, Ill.	"	8	Freeport, Ill.	"	22, 23
Spring Valley, Ill.	"	9	Rockford, Ill.	"	24, 25
Bradley, Ill.	"	10	Belvidere, Ill.	"	27, 28
Gardner, Ill.	"	11	Marengo, Ill.	"	29
Joliet, Ill.	"	12	Zion, Ill.	"	30
Aurora, Ill.	"	14, 15	Waukegan, Ill.	"	31

M. L. HERR

Green Bay, Wis.	May	1	Burlington, Iowa	May	18
Oshkosh, Wis.	"	2	Keosauqua, Iowa	"	19
Sheboygan, Wis.	"	3	Ottumwa, Iowa	"	21
Milwaukee, Wis.	"	4, 5	Charlton, Iowa	"	22
Waukesha, Wis.	"	6, 7	Humeston, Iowa	"	23
Lake Mills, Wis.	"	8, 9	Clarinda, Iowa	"	24
Madison, Wis.	"	10, 11	Red Oak, Iowa	"	25
Dubuque, Iowa	"	13, 14	Atlantic, Iowa	"	27
Clinton, Iowa	"	15, 16	Neola, Iowa	"	28
Davenport, Iowa	"	17	Omaha, Nebr.	"	29, 30

W. M. HERSEE

Altona, Man.	Apr.	26, 27	Brandon, Man.	May	14, 15
Morden, Man.	"	28	Souris, Man.	"	16, 17
Ashern, Man.	May	1	Rapid City, Man.	"	19, 20
Eriksdale, Man.	"	3	Portage la Pr., Man.	"	22
Neveton, Man.	"	4	Neepawa, Man.	"	23, 24
Pine Falls, Man.	"	6	Kelwood, Man.	"	25, 26
Winnipeg, Man.	"	8	Dauphin, Man.	"	27
Portage la Pr., Man.	"	9, 10	Gilbert Plains, Man.	"	28, 29
Westbourne, Man.	"	12	Grandview, Man.	"	30, 31

ANTON KOERBER

Baltimore, Md.	Apr.	30, May 1	Harrisburg, Pa.	May	16
Hagerstown, Md.	May	2	Rheems, Pa.	"	17
Lonaconing, Md.	"	3	Holtwood, Pa.	"	18
Oakland, Md.	"	4	Lancaster, Pa.	"	19, 20
Cumberland, Md.	"	5-8	Reading, Pa.	"	21, 22
York, Pa.	"	13-15	Philadelphia, Pa.	"	28-30

LOUIS LARSON

Paris, Ky.	May	2	Bicknell, Ind.	May	16
Frankfort, Ky.	"	3	Westphalia, Ind.	"	17
Madison, Ind.	"	4, 5	Linton, Ind.	"	18
Bedford, Ind.	"	7, 8	Dugger, Ind.	"	20, 21
Washington, Ind.	"	9	Jasonville, Ind.	"	22, 23
Oakland City, Ind.	"	10	Terre Haute, Ind.	"	24
Evansville, Ind.	"	11, 12	Brazil, Ind.	"	25
Belmont, Ill.	"	14	Indianapolis, Ind.	"	27-29
Vincennes, Ind.	"	15	Richmond, Ind.	"	30, 31

E. J. LUECK

Huntington, W. Va.	Apr.	29-May 2	Craney, Ky.	May	15
Catlettsburg, Ky.	May	3, 4	Portsmouth, Ohio	"	17, 18
Ashland, Ky.	"	6, 7	Chillicothe, Ohio	"	20
Whitehouse, Ky.	"	8	Carpenter, Ohio	"	21
Auxier, Ky.	"	9	Marietta, Ohio	"	22, 23
Dunham, Ky.	"	10	N. Martinsville, W. Va.	"	24
Smithsboro, Ky.	"	11	Beach Bottom, W. Va.	"	25
Shonn, Ky.	"	13	Martins Ferry, Ohio	"	27, 28
Calvin, Ky.	"	14	Wheeling, W. Va.	"	29, 30

A. H. MACMILLAN

Orlando, Fla.	May	6-8	Fitzgerald, Ga.	May	20-22
Tampa, Fla.	"	9	Columbus, Ga.	"	23
St Petersburg, Fla.	"	10	Charlotte, N. C.	"	25
Miami, Fla.	"	13-15	Salisbury, N. C.	May	27-30
Naranja, Fla.	"	17	Greensboro, N. C.	June	1

G. Y. M'CORMICK

Fort Morgan, Colo.	May	3, 4	Fort Collins, Colo.	May	17, 18
Iliff, Colo.	"	6	Laramie, Wyo.	"	20, 21
Greeley, Colo	"	8	Cheyenne, Wyo.	"	22, 23
Platteville, Colo.	"	9	Slater, Wyo.	"	24
Denver, Colo	"	11-14	Casper, Wyo.	"	26-28
Berthoud, Colo.	"	15, 16	Lander, Wyo.	"	29, 30

J. C. RAINBOW

Thomasville, Ga.	May	3	Okeechobee, Fla.	May	17
Jacksonville, Fla.	"	5	Sanford, Fla.	"	19
Orlando, Fla.	"	6-9	Fitzgerald, Ga.	"	20-22
Melbourne, Fla.	"	10	Athens, Ga.	"	24
W. Palm Beach, Fla.	"	12	Charlotte, N. C.	"	26
Miami, Fla.	"	13-15	Salisbury, N. C.	"	27-30

W. P. STRONG

Bellows Falls, Vt.	May	1	Cromwell, Conn.	May	13, 14
Lewiston, Vt.	"	2	Meriden, Conn	"	15
Montpelier, Vt.	"	3	Waterbury, Conn.	"	16
Lyndonville, Vt.	"	4	Paterson, N. J.	"	20-22
Elkins, N. Y.	"	5	Park Ridge, N. J.	"	23
Springfield, Mass.	"	7	Tarrytown, N. Y.	"	24
Harttord, Conn.	"	8, 9	Port Chester, N. Y.	"	25
New Britain, Conn.	"	10, 11	Bridgeport, Conn.	"	27-30

W. J. THORN

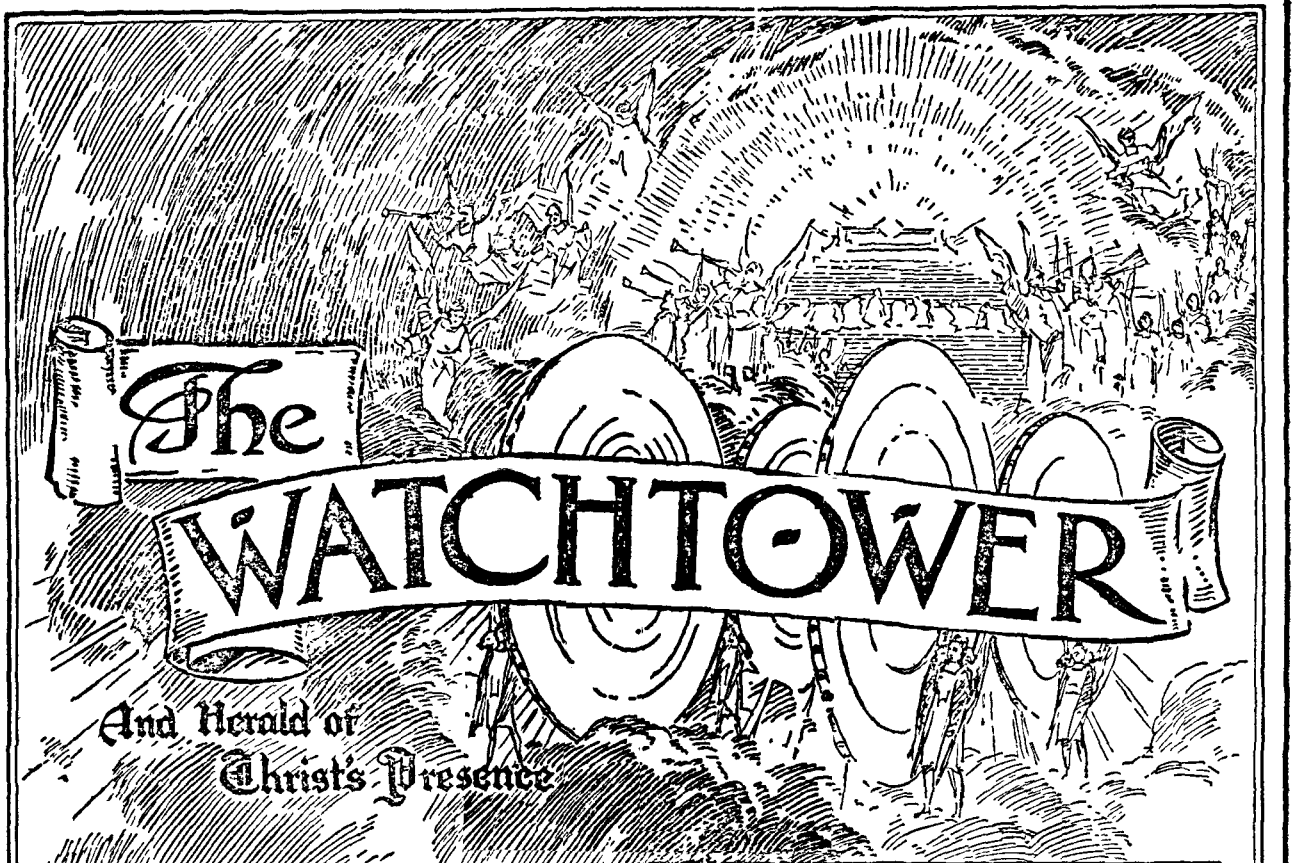
South Haven, Mich.	May	1	Muskegon, Mich.	May	17, 18
Kalamazoo, Mich.	"	2, 3	Hart, Mich	"	20
Battle Creek, Mich.	"	4, 5	Custer, Mich	"	21
Jackson, Mich.	"	7, 8	Manistee, Mich.	"	22
Lansing, Mich.	"	9, 10	Traverse City, Mich.	"	23
St. Johns, Mich.	"	11	Midland, Mich	"	24, 25
Ionia, Mich.	"	13	Mt. Pleasant, Mich.	"	27
Grand Rapids, Mich.	"	14, 15	Merrill, Mich.	"	28
Holland, Mich.	"	16	Saginaw, Mich.	"	29, 30

S. H. TOUTJIAN

San Jose, Calif.	May	1, 2	Sacramento, Calif.	May	20, 22
San Francisco, Calif.	"	4-7	Woodland, Calif.	"	23
Oakland, Calif.	"	8-10	Santa Rosa, Calif.	"	24
Turlock, Calif	"	11	Healdsburg, Calif.	"	25
Modesto, Calif.	"	13, 14	Ukiah, Calif.	"	27
Oakdale, Calif.	"	15	Upper Lake, Calif.	"	28
Jamestown, Calif.	"	16	Clearlake, Calif.	"	29
Stockton, Calif.	"	17, 18	Live Oak, Calif.	"	30

J. C. WATT

Jacksonville, Ark.	May	4	Rogers, Ark.	May	17
Scotts, Ark.	"	6	Fayetteville, Ark.	"	18
Wabbaseka, Ark.	"	7	Galena, Kans	"	20
Monroe, Ark.	"	8	Coffeyville, Kans.	"	21, 22
Marianna, Ark.	"	9	Parsons, Kans.	"	23, 24
Gilmore, Ark	"	10	Walnut, Kans.	"	25
Memphis, Tenn.	"	13, 14	Pittsburgh, Kans.	"	27, 28
Maumee, Ark.	"	15	Crowebnrg, Kans.	"	29
Olvey, Ark.	"	16	Iola, Kans.	"	30, 31



The WATCHTOWER

And Herald of Christ's Presence

"Watchman, What of the Night?" Isaiah 21-11.

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Ye are my witnesses, saith JEHOVAH, that I am God Isa. 43:12

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

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THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII MAY 1, 1932 No. 9

PUBLISHING JEHOVAH'S NAME

PART 5

"Blessed be the Sovereign Lord! day by day he carrieth a load for us: God himself is our salvation."
—Ps. 68:19, Roth.

JEHOVAH is the strength of his people; which means that he carries their load. The *Authorized Version* of the above text is somewhat different from that which is just above quoted. The *Authorized Version* reads: "Blessed be the Lord, who daily loadeth us with benefits." The words "with benefits" are interpolated, and hence do not convey the proper meaning. The *Revised Version* reads, "who daily beareth our burdens," and this and the *Rotherham* rendering of the text are in full harmony with the facts. Jehovah loads himself with his people and bears their burdens. His power is used in behalf of those who are acting unselfishly in obedience to his will. By Jehovah are they sustained continually: "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them."—Deut. 33:27.

2 As Jehovah spoke to Jacob, so now he says to his faithful remnant on the earth: "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: and even to your old age I am he: and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." (Isa. 46:3, 4) These scriptures show that Jehovah bears the load of his people in the present day. As the faithful remnant, who by his grace are named and sent forth as Jehovah's witnesses, go from place to place giving the testimony concerning the kingdom, they find that their burdens would be too heavy for them alone to bear. With full confidence they look to Jehovah and sing the words which he has caused to be put in their mouths: "The Lord is my strength and my shield: my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise him. The Lord is their strength, and he is the saving strength of his anointed."—Ps. 28:7, 8.

3 About the time of the coming of the Lord to his temple the burden upon God's people was very heavy and they grew weary and sore in trying to carry on their work the Lord had given them to do. Shortly after that time the remnant began to appreciate the precious words of this text: "God himself is our salvation." Humiliated, oppressed and browbeaten by the agents of the adversary, which adverse treatment was made more severe by reason of the conditions accompanying the World War, the faithful people of God were discouraged and for a time ceased almost completely to give testimony concerning the Lord's purposes. Jehovah revived them by taking the load upon himself, and they then with joy began to sing: "And in that day thou shalt say O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation."—Isa. 12:1, 2.

4 All nations of "Christendom", being the agents of Satan, heaped grievous burdens upon God's people, and these conditions and what shortly followed were foreshadowed and foretold by the words of God's prophet: "All nations compassed me about: but in the name of the Lord will I destroy them. Thou hast thrust sore at me, that I might fall: but the Lord helped me. The Lord is my strength and song, and is become my salvation." (Ps. 118:10, 13, 14) The remnant then began to appreciate God's kingdom and their privilege of serving it, and this "faithful servant" class spoke the words put in their mouths by the prophet of God: "Open to me the gates of righteousness: I will go into them, and I will praise the Lord; this gate of the Lord, into which the righteous shall enter. I will praise thee; for thou hast heard me, and art become my salvation. This is the Lord's doing; it is marvellous in our eyes."—Ps. 118:19-23.

5 In 1922 God's devoted people began to appreciate that there was a great witness work to be done and that the Lord had committed to these faithful servants the privilege of giving this testimony to men. Therefore they sing: "This is the day which the Lord hath made; we will rejoice and be glad in it."—Ps. 118:24.

[6] Knowing that the enemy would shower his wicked darts upon them and that a stiff fight would follow, but that they could confidently depend upon Jehovah to carry their load, the faithful continue to pray: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity."—Ps. 118:25.

[7] The time of complete triumph of righteousness was seen to be near at hand, and the faithful, from that time forward until now, have sung in the language of this Psalm: "Blessed be the name of the Lord, from this time forth and for evermore."—Ps. 113:2.

[8] As the mountains surrounding the city of Jerusalem furnished a natural protection to the city, so God's faithful remnant saw that the kingdom now being brought forward would furnish for them the complete protection by God's grace from that time and forevermore: "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.

GOD FOR US

[9] The life of King David was a militant one. He was sorely pressed by the relentless enemy. David could therefore well say for himself and for the people of Israel, for whom he stood, the words of the twentieth verse of this Psalm, to wit: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." Another rendering of the text makes it appear even more appropriate to the faithful followers of Christ Jesus whom David foreshadowed: "God is unto us a God of deliverances; and unto JEHOVAH the Lord belong the issues from death." (*R.V.*) "God himself is for us a God of saving deeds, and to Jehovah Sovereign Lord belong escapes in view of death."—*Roth.*

[10] The experiences through which God's people passed from 1917 until about the close of 1919 were very severe and trying. Following the deliverance that came to them in 1919 the people that were fully trusting in Jehovah and his King could well say: 'God himself is for us, the God of saving deeds.' The faithful had been delivered from sin and death by reason of the value of the shed blood of Christ Jesus. (Rom. 8:1) Not only was this true, but they had now been delivered from Satan's organization and from the death with which that wicked one and his organization intended to destroy them. To these faithful ones Jehovah revealed that wicked and hideous organization of Satan. They saw it and hated it with a godly hatred and became anxious to expose its wickedness before mankind. They saw Jehovah's organization and rejoiced because they had been brought into it, had received the garments of salvation, which identified them as members of God's organization, and had been covered by the robe of righteousness, denoting Jehovah's approval of them. They had entered into the joy of their Lord, and then they took up the glad Song to the praise of Jehovah's name.

[11] Unto Jehovah the Sovereign Lord belong escapes in view of death. After the very terrible and trying experiences during the World War these words were and are very fitting for the faithful remnant to utter. Their witness work had been stopped, and to many persons they appeared as dead. "And their dead bodies shall lie in the street of the great city." But Jehovah had prepared an escape or issues or exits out of that dead condition, and one of these was that which God had caused to be set forth in Revelation: "And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." (Rev. 11:11) (See *Light* Book One, page 205.)

[12] At the present time the Haman class is conspiring and cooperating with Satan and other parts of his wicked organization to bring about the death of the faithful remnant, pictured by Mordecai and Esther. Later the people of God, when more severely persecuted, may well say that 'God himself is for us; unto him belongs the escape in view of death', and that escape Jehovah foretold by the destruction of Haman; and the escape of his people will come with the destruction of the class pictured by Haman, and particularly will this escape be made available at Armageddon. The complete escape, however, is the victory of the faithful that will be gained over death and the grave when these partake of the resurrection of Christ Jesus. Looking forward to that issue or escape in view of death the Apostle Paul exclaimed: "If by any means I might attain unto the resurrection of the dead." (Phil. 3:11) Jehovah God is for those who love him, and all these he will preserve. (Ps. 145:20) "If God be for us, who can be against us?" (Rom. 8:31) "The Lord is on my side; I will not fear: what can man do unto me? The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me. It is better to trust in the Lord, than to put confidence in man." (Ps. 118:6-8) These precious words of promise not only encourage the remnant but increase their joy, and they delight to press the battle to the gate and to do so without fear of man or devil. The faithful know that God's kingdom is here and that now he will vindicate his name and that all who maintain their integrity towards him will receive his complete deliverance and blessing.

HIS FAITHFUL

[13] The enemy must go down, but not by the hand of man. "But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses." (Vs. 21) Satan is the great enemy and the head of his powerful organization

which is composed of visible and invisible creatures, all of whom are enemies of God. Not only will Satan suffer defeat in the battle of Armageddon, but his head, and the head of all of God's enemies that go to make up the wicked organization, shall be cracked wide open. Christ Jesus and his army, invisible to human eyes, will do the slaughtering work, and Jehovah God will be at his right hand and be his everlasting support. Therefore it is written, in Psalm 110:5, 6: "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the nations, he shall fill the places with the dead bodies; he shall wound the heads over many countries." God's people are fully assured that the victory is with Jehovah and his beloved King, and for their encouragement he has caused to be written: "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it."—Jer. 30:23, 24.

[14] The latter half of the twenty-first verse, according to *Rotherham*, reads: "The hairy crown that goeth on in his guilty deeds." This describes Satan in particular, but includes also his chief human agencies in the earth. "They know not, neither will they understand [although notice has been served upon them]; they walk on in darkness." (Ps. 82:5) They rush on in a more bullheaded and rapid gait than ever. They froth at the mouth and paw the dust. This is further proven by the fact that since the distribution of the *Kingdom* booklet amongst the clergy they are more wrathy and vehement in their denunciation of God's kingdom than ever before. It is also proven by the fact that since the judgment of the Lord began in 1918 crime and oppression have increased throughout the earth, and particularly in the land called "Christendom". The words "the hairy crown that goeth on" show that these heads of Satan's organization, including himself, have given no heed to the repeated warnings and that they show no grief because of their trespasses and guilty deeds, which was symbolized by the shaving of the hair off the top part of the head. (Jer. 7:29) "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." (Rev. 9:21) Although duly warned, they do not repent. "And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." (Rev. 16:11) When the warning to the enemy organization has been fully completed, then those who have refused to hear must bear all responsibility. Their blood is upon their own heads. (Ezek. 3:19) There are those who claim to be devoted to the Lord but who fail and refuse to join in the work of giving warning and the testimony which God has commanded, and to tell of the judgment of Jehovah upon the wicked organization; and concerning such it is written: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezek. 3:18) (See *Vindication*.) Jehovah God has given his "Word", which includes the message concerning the day of his vengeance, and his faithful witnesses must publish that Word, that they might maintain their integrity toward Jehovah and prove faithful to the end. Jesus makes it clear that, when this work is done, then "God will shatter the head of his foes", drenching the earth with blood as never before was known and never will be again.

DELIVERANCE

[15] Bashan was a land of oppression and pictured Satan and his wicked, oppressive organization. God's people have long been in that land or condition of oppression and subjected to much oppression together with others. God will first deliver his own people; therefore the psalmist says: "The Lord said, I will bring again from Bashan, I will bring them again from the depths of the sea."—Vs. 22, *R.V.*

[16] The use of the word "again" twice in this verse shows that it applies to the remnant, or God's anointed "servant" class. The first time God brought his covenant people from Bashan is described in Numbers 21:33, 34, when the Lord, by the hand of Moses, fought the battle of Edrei and cleaned out the enemy. Bringing his people "again" from Bashan would refer to Jehovah's delivering his people after 1918 from Satan's organization, which is symbolized by Bashan. He brings his people by the "highway" into his own organization. As God gave Israel the victory over Og, the king of Bashan, even so the remnant, under the leadership of Christ, by the grace of God have been delivered from Satan's organization and have already gotten the victory over the beast, his image, his mark, and the number of his name. (Rev. 15:2; see *Light* Book Two, pages 14, 15.) The remnant were in the temple when they discerned this great truth, and therefore they lifted up their voices in songs of praise of Jehovah.

[17] When Jehovah, by the hand of Moses, led the Israelites out of Egypt he delivered them from the depths of the Red sea; hence the words of the Psalm, "again from the depths of the sea." This shows that there is to be another deliverance, which was foreshadowed by the deliverance of Israel. This deliverance by the "highway" began after 1919, when God's people saw the two great opposing organizations and took their stand wholly on the Lord's side and became a part of his organization. God provided the highway for them; hence it is written: "And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." (Isa. 11:16)

When God's people began to appreciate this deliverance they began also to sing: "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and doest comfortedst me." (Isa. 12:1) Again God's prophet proclaims this deliverance of the remnant, in these words: "Awake, awake, put on thy strength, O Arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it [the arm of the Lord] that hath cut Rahab [Egypt, Satan's organization], and wounded the dragon [in the Nile river]? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the [Red] sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return [from Bashan, Babylon, Satan's organization], and come with singing unto Zion [God's organization]; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass." (Isa. 51:9-12) The remnant is now at the front on the "highway", singing the praises of Jehovah God and his kingdom and publishing to the people of the world that Jehovah is the only God and that his kingdom is their one and only hope.

[18] Bringing his consecrated people into Zion his organization shows God's purposes to give them some part in the vindication of his name. Therefore the Psalm-Song reads: "That thou mayest dip [bathe] thy foot in blood, that the tongue of thy dogs may have its portion from thine enemies." (Vs. 23, *R.V.*) Undoubtedly the reference here is to Christ and corresponds with Revelation 19:13: "And he was clothed with a vesture dipped in blood; and his name is called The Word of God." The last members of the Christ body on earth are the remnant, and are undoubtedly represented here by "thy foot"; and this seems to be another indication that the faithful remnant, or at least some of them, will be on the earth during the great battle of Armageddon and witness the blood that shall flow by reason of Christ Jesus' executing the enemy. In harmony with this it is written concerning Christ Jesus: 'Thou treadest the great winepress of the wrath of God.' (Isa. 63:1-6) The remnant, seeing the vengeance of God made manifest upon the enemy, will have further reason to greatly rejoice and praise his name. "The righteous [the remnant] shall rejoice when he seeth the vengeance [of Jehovah]: he shall wash his feet in the blood of the wicked [which shows that blood shall flow like water]. So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth."—Ps. 58:10, 11.

[19] Instead of the blood-shedding at Armageddon being merely symbolic, as those who now live at ease say and would have it, great will be the actual flow of blood, as shown by this and other scriptures: "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung." (Zeph. 1:17) "Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains [Satan's world powers] shall be melted with their blood."—Isa. 34:3.

[20] That the terrible slaughter upon earth will be more terrible than ever before experienced is further suggested by the phrase "that the tongue of thy dogs may have its portion from thine enemies". There is every reason to believe that this will have a literal and far-reaching fulfilment with the savage dogs gone mad. The enemies of God will be food for the scavengers. God's law says: 'Any flesh that is torn of the beast of the field ye shall cast to the dogs.' (Ex. 22:31) Such is not viewed as holy flesh, and the death of such is not precious in the sight of Jehovah God. The fate of Jezebel also supports this conclusion. Jezebel foreshadowed the wicked organization of Satan, and concerning her it is written that Jehu said: "Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down; and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. . . . And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel."—2 Ki. 9:32-36.

THE PROCESSION

[21] Jehovah's witnesses are now on the trek, and as they go their song is heard: "They [men] have seen thy goings, O God; even the goings of my God, my King, in [*R.V.*, into] the sanctuary." (Vs. 24) As heretofore observed in the seventeenth verse of this Psalm, according to *Rotherham* it appears: "The Sovereign Lord hath come from Sinai into the sanctuary"; that is to say, Jehovah moves from typical Sinai to Mount Zion, the real situation of his kingdom, and to his temple. There was a miniature or typical fulfilment. There is now the real and complete fulfilment of the prophecy. When the Israelites marched from Sinai through the various deserts and countries to the promised land, where the mountain of the Lord was located, the priests carried the ark of the covenant on their shoulders, showing Jehovah riding before and leading his people and performing the acts of deliverance openly in behalf of his people. Then the nations did as the Psalm says, 'saw thy goings, O God.' Later when King David had the ark of the covenant brought up to and placed in the tent

on Mount Zion, and accompanied by a grand procession of joyful, singing people, "they [the men]" saw in a small way "the goings of my God, my King, into the sanctuary", and which foreshadowed the larger fulfilment to come later.

22 That which was then seen was a fulfilment in a miniature way and is now being fulfilled in a world-wide way. Although 1918 marked the coming of Jehovah by his chief representative Christ Jesus to the temple, the priests are still marching with increased zeal and joy. The remnant class that faces toward the temple on Mount Zion enters the gates of the kingdom, and these are streaming through the various countries of the world and joyfully proclaiming that Jehovah is in his holy temple and hence all the world should keep silence before him. (Hab. 2:20) Therefore the remnant, composed of creatures with human organisms, are the first ones to see "the goings" of Jehovah and his Messenger of the covenant into the sanctuary. This the remnant began to see about 1922. (See Isaiah 6:1, 2.) Others must see this great procession later. The procession of God's happy marching company is described in the following verse: "The singers went before, the minstrels followed after, in the midst of the damsels playing with timbrels."—Vs. 25, *R.V.*

23 The typical marching procession is described in the following language: "And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy. And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song, with the singers: David also had upon him an ephod of linen. Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps."—1 Chron. 15:16, 27, 28.

24 The twenty-seventh verse states that David had upon him an ephod of linen. That pictured the robe of righteousness of divine approval with which the anointed are now clothed. The singers as a unit had the message to sing, and together they sang praises with understanding, as it is written: "For God is the King of all the earth: sing ye praises with understanding." (Ps. 47:7) Failing to sing with understanding would mean a mere noise. God's people now in the temple and in the procession marching to the kingdom are singing with understanding; therefore, they having the message of the Lord and singing it in unison, it is a glad song of harmony and praise.

25 This prophecy concerning the procession correctly describes in symbol the facts as they exist at the present time. Ever since the coming of the Lord to the temple in 1918, even though his coming to the temple was and is for judgment, it is an occasion, not for sorrow, but for great joy on the part of all who love righteousness. This joy begins with such as soon as they come to a knowledge of the fact that Christ Jesus has taken his great power and begun his reign and that thus Jehovah is beginning his judgment upon Satan's organization, and the establishment of his government of righteousness. Therefore the psalmist sings: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." (Ps. 96:11-13) (See also Psalm 98:6-9.) The singers at the present time take on the form of a world-wide effort to show forth the praises of Jehovah God and to testify to his name and to his mighty acts. The procession of singers is making publicity of the name of Jehoval and of his kingdom. "The joy of the Lord" furnishes them strength so to do. As the procession marches forward they are approaching the vindication of Jehovah's name.

26 When the Philistines captured the ark of the covenant, that was a reproach to Jehovah's name. (1 Sam. 4:10, 11, 22) The ark of the covenant was a plague to the Philistines, and within a short time they returned it to the possession of the Israelites; but it was not placed in the tabernacle which Moses, under the direction of Jehovah, had built for it, but it remained elsewhere for a period of more than sixty years. All the time it remained in the house of Abinadab of Judah and in the house of Obed-edom, the name of Jehovah was still under reproach and not vindicated, because the ark of the covenant was not in his temple. But when it was brought with a triumphant procession and placed on Mount Zion, the capital hill at Jerusalem, in the royal tent or tabernacle, then Jehovah's name was to that extent vindicated. The ark there, representing the presence of Jehovah, pictured the building up of Zion and the appearing of Jehovah in his glory, and which time is marked by great joy and singing of his praises. (Ps. 102:16, 21) Jehovah loves the gates of Zion because, symbolized by his woman, it represents his organization which has to do with the vindication of his word and name. "The Lord loveth the gates of Zion more than all the dwellings of Jacob. And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her. As well the singers as the players on instruments shall be there: all my springs are in thee."—Ps. 87:2, 5, 7.

27 In the Psalm-Song (68:25) mention is made of "damsels playing with timbrels", which fact proves that the great world-wide witness work must be delivered "in that day", where we now are, and that it is not to be delivered merely by male singers or men as the witnesses of the Lord, but that the work

will be and is being engaged in by females according to the flesh. The facts are that many females or women, sisters in the Lord, are now actively and daily engaged in the service of the Lord and form a part of the procession (antitypical) of the marching singers who proceed to sing the praises of Jehovah's name. This is a further confirmation of the prophecy that 'the spirit of God would be poured out on all flesh' regardless of sex and that the "daughters" as well as the "sons" should engage in prophesying or publishing the name of Jehovah and his kingdom. The physical facts are true to the words of the prophecy; and those who love the Lord now see that these facts fully fit the prophecy, and such is an encouragement and increased reason of joy to them.

CELEBRATION

28 The time must come when the anointed people of God will come into "the unity of the faith . . . : that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, . . . but [all] speaking the truth in love". (Eph. 4:13-15) That condition must obtain after the coming of the Lord to his temple and before the remnant is taken from the earth. That time is now here; therefore there must be unity of faith and action on the part of God's remnant wherever they may be situated. That means that the entire company of the anointed remnant will be moving forward shoulder to shoulder, doing with joy the work which God has given them to do.

29 Ever and anon in this day there arise some in the company of God's people who wish to do all their talking at the meetings of the company and who use their influence to retard the field service. They wish to dominate the service meetings, but do no actual service. Such have not the spirit of the Lord and manifestly are not born of God's organization, and hence are not in unity with the Head of God's organization, Christ Jesus. If they were in line for the kingdom they would now be in full harmony and not only 'willing in this day of the Lord' but joyfully participating in the work of publishing God's great name and his kingdom. Those who have come to the unity of the faith, as described by the apostle, not only see eye to eye, but are anxious to work in full harmony to carry out God's commandments.

30 The foregoing paragraph concerning the unity of the anointed is fully supported by the twenty-sixth verse of the Psalm, which according to the *Revised Version* reads: "Bless ye God in the congregations, even the Lord, ye that are of the fountain of Israel." These congregations, here mentioned by the psalmist, as related to Israel, assembled and formed in the court before the tabernacle, wherein was the ark of the covenant, and thus they pictured those whom Christ Jesus has now gathered unto himself into the temple. (John 14:1-3; 2 Thess. 2:1) The work of the temple class, which is that of giving testimony to the name of Jehovah, must therefore be done in unison by a united company. The foundation of Israel is Jehovah, "the fountain of living waters." (Jer. 2:13; 17:13) Jehovah is the great "well of salvation" out of which the Israel of God, the "faithful servant" class, now draw the waters of salvation. (Isa. 12:3) The "elect servant" is made up of Jehovah's sons, who are members of the royal temple. This royal family is gathered into the temple. They are of Zion, and therefore together they sing, "All my springs are in thee." (Ps. 87:7) All in the temple celebrate the happy condition, and this they do by all speaking to the glory of God. (Ps. 29:9) They do not speak of the glory and honor of any creatures, particularly of any elders that have desired to shine and to receive honor from men. All such should take full notice of this plain statement of the Scriptures; and those who have ambitiously desired to shine should amend their ways and get in the ranks of the active service and remember that there is no distinction now of those who are in the service of Jehovah, because all are together, acting as one, and all are one. These together bless Jehovah or praise him, and this they do by faithfully obeying his commandments.

31 Verse twenty-seven of the Psalm gives further proof that all in Christ must now be in full harmony and acting together in unison. "There is little Benjamin their ruler, the princes of Judah and their council, the princes of Zebulun, the princes of Naphtali." (*R.V.*) The word "council" appearing in the text is in the margin rendered "company". According to the *Rotherham* the twenty-seventh verse reads: "There is Benjamin the Diminutive, ruling them [the conqueror, margin]." Benjamin was called by Saul (who was a Benjamite) "the smallest of the tribes of Israel". (1 Sam. 9:21) Therefore while Saul reigned as king in Israel, Benjamin was representatively the ruler of Israel; and probably for that reason Jehovah inspired David and mentioned Benjamin in the Song-Psalm. Among the one hundred and forty-four thousand who go to make up the royal house of Jehovah, and who stand with Christ Jesus upon Mount Zion, there is, according to the scripture, twelve thousand represented by the tribe of Benjamin, all of which, to be sure, must be "conquerors" or "more than conquerors" in Christ Jesus. (Rom. 8:37) Concerning all of these it is written: "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great." (Rev. 19:5) All those who are true Judeans must be there among the company of God's approved ones and must be giving praise to Jehovah's name.

32 The Psalm also mentions the tribes of Zebulun and Naphtali. The land assigned to these two tribes is known as Galilee, where Jesus began to preach "The

kingdom of heaven is at hand". Isaiah prophesied of Jesus that 'a great light was coming to the land of Zebulun and Naphtali', and Jesus fulfilled that prophecy. "Now when Jesus had heard that John was cast into prison, he departed into Galilee; . . . From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matt. 4:12-17) Therefore the mention of the two tribes in connection with the preaching of Jesus after the beheading of John the Baptist fixes the time of the fulfilment of the prophecy, and may well represent those who heard and came to a knowledge of the truth and became a part of the remnant after 1919.

[33] Judah and Benjamin correspond with and very well picture the Mordecai class, which stood faithful for the kingdom when others forsook it and took their own selfish course, while Zebulun and Naphtali may well picture the Esther class that came to a knowledge of the truth and into Christ after the antitypical beheading of John the Baptist. The tribes Zebulun and Naphtali were toward the extreme north of Palestine, and Judah and Benjamin had the southern part thereof, and the other tribes were in the land between. This would suggest that all the twelve spiritual tribes are in this company which celebrate the Lord's coming to his temple, and all of whom together proclaim the praises of Jehovah God and publish his name and his kingdom.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. With scriptures, account for the daily renewed strength and joy of Jehovah's people.

¶ 3, 4. Describe the situation in which the saving strength of Jehovah became particularly manifest in his removing and himself bearing the burdens of his anointed.

¶ 5-8. What was the delightful prospect which God had placed before his devoted people by 1922? Quote other scriptures having their special application then and since.

¶ 9-12. Point out how and when "David" experienced fulfilment of verse 20 of this Psalm. Explain the "issues from death", here mentioned.

¶ 13, 14. Identify "the hairy crown", mentioned in verse 21. Prove that he "goeth on in his guilty deeds". How and when will God do the 'wounding' here foretold?

¶ 15-17. Relate how God brought his covenant people 'from Bashan, and from the depths of the sea'. Apply the word "again", to account for its use here in verse 22.

¶ 18-20. With directly related scriptures, show that the statement of verse 23 finds an appropriate setting here.

¶ 21, 22. When and how has verse 24 had fulfilment? Explain the statement "They have seen thy goings, O God", in its reference to the nation of Israel. Point out its prophetic application.

¶ 23-25. In the description recorded as 1 Chronicles 15:27, what is significant in David's having upon him an ephod of linen? What is meant by 'singing praises with understanding'? What is particularly the nature and purpose of the effort now being put forth by the singers? Point out the source of their strength to do as Jehovah has directed them.

¶ 26. Account for the Philistines' returning the ark of the covenant to the Israelites. Explain whether it was sufficient that the ark be in possession of Israel. What was pictured in its being brought with triumphant procession and placed on Mount Zion? Account for Jehovah's great love for "the gates of Zion".

¶ 27. Explain the symbolism of "the damsels playing with timbrels".

¶ 28-30. Apply Ephesians 4:13-15. Account for the lack of the spirit of unity on the part of some of those in the company of God's people. Point out the harmony of the foregoing conclusion with verse 26 of this Psalm.

¶ 31, 32. In respect to prophetic significance, make clear the identity of (a) "Benjamin their ruler", (b) "the princes of Judah and their council", and (c) 'the princes of Zebulun and of Naphtali'.

¶ 33. What two classes, and what association thereof, are suggested by the mention of Judah and Benjamin with Zebulun and Naphtali, as in verse 27?

THE MOST HIGH

JEHOVAH God is supreme. From him proceeds all rightful authority. (Rom. 13:1) His Word is true. (John 17:17) He is the great First Cause and is the Creator of heaven and earth. (Isa. 42:5) He made the earth by his power. (Jer. 10:12) He is the Almighty God, which means that there is no limitation to his power. (Gen. 17:1-3; 35:11) He is therefore the Most High above all.—Ps. 91:1; Eph. 4:10.

Jehovah God is just. He deals justly and his determinations are always right. (Ps. 89:14) "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." (Deut. 32:4) He is a just and mighty God besides whom there is none other. (Isa. 45:21) Being absolutely just he can do no wrong and therefore could not show special favor to some at the expense and rights of others. In him there is no partiality.—Jas. 3:17.

Jehovah God is wise. His wisdom is perfect. In wisdom he created the heavens and the earth and all things therein. (Ps. 104:10-24; 136:5; Prov. 3:19) He is the source of wisdom.—Prov. 2:6, 7.

Jehovah God is love. (1 John 4:16) Perfect unselfishness is expressed in all his actions. In God is found the complete expression of unselfishness. God hates that which is evil, and particularly pride, lies, a false witness, and the hand that sheds innocent blood, and that which is oppressive. (Prov. 6:16-19; Ps. 97:10) All the ways of the Lord God are true and right. All his ways are equal. (Ps. 33:4) "His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion."—Ps. 111:3, 4.

The four primary attributes of Jehovah God are, therefore: power, justice, wisdom and love. These

attributes always operate in exact harmony and for the ultimate benefit of all of his creation.

The supreme power of control over the governments of earth always has been invisible to man and always will be. The entire organization is termed "world". There is an invisible part of the world, and there is a visible part; and the invisible exercises the supreme power. "World" means men organized into forms of government under the supervision of the invisible overlord, which overlord exercises the power of control. A spirit creature is not visible to human eyes. (John 3:6) Jehovah God is the great Spirit invisible to human eyes. (2 Cor. 3:17; 1 Tim. 6:16) While Jehovah God is supreme, and in him dwells all rightful power and authority, yet from time to time he delegates power and authority to his creatures. Such delegated power, to be properly used and exercised, must be exercised in harmony with the will of Jehovah God. If exercised contrary to the will of God it is wrongfully exercised. These unalterable truths just stated must be considered in connection with the cause of unsatisfactory governments of earth and the remedy therefor.

God created man, whom he called Adam, a perfect creature. That perfect man's invisible ruler was Jehovah God, his Creator. To that man God gave dominion over the earth and over its animal creation. By accepting these favors and blessings there was an implied covenant on the part of man to be obedient to God's commandments. Jehovah God appointed an overlord for man, to wit, his son Lucifer, a spirit creature invisible to man, and designated in the Scriptures as one of the "morning stars". (Job 38:7) Jehovah God delegated to Lucifer the power and authority over perfect man to be man's overlord; but that delegated power and authority, to be rightfully exercised must be exercised in strict harmony with God's will, and the governor must be loyal to Jehovah God. The divine arrangement required man to be obedient to God's laws and also required Lucifer to be obedient thereto. Both Lucifer and perfect man knew that such was required of them. Both knew that God had announced the penalty of death to be inflicted upon man should he willfully violate God's law. (Gen. 2:17) Lucifer had an ambitious desire to have man all to himself that he might receive the homage and worship from man and that he might be like unto and equal to the Most High. He represented to Eve that the stated death penalty for a violation of God's law was not true. He induced Eve to violate that law. Through Eve Adam was led to violate God's law. This wrongful act called down upon Adam the penalty of death. God must be consistent and vindicate his own law. By the wrongful act of Lucifer and man's violation of God's law man was alienated and separated from God. (Gen. 3:3-19) Man therefore lost his dominion and his right to life and was expelled from his perfect home. Thereafter Lucifer was designated by four names, Dragon, Satan, Serpent and Devil, which names signify that he is a devourer, the enemy and opposer of God, a liar and deceiver, and the slanderer of God and all who try to do right.—Rev. 20:1-3.

When one has a throne, that signifies that he is invested with certain power and authority. It is written concerning Lucifer, who has since been called Satan the Devil: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High." (Isa. 14:13, 14) This scripture proves that Lucifer had a throne and was therefore clothed with certain power and authority. Having received his power and authority from Jehovah God he would continue to exercise it until deprived thereof by him who granted it. The Scriptures further prove that this authority was over man, who was then in Eden the garden of God, and that such authority was delegated by Jehovah. "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."—Ezek. 28:14, 15.

These scriptures prove that all supreme power resides in Jehovah God; that God delegated to Lucifer the power and authority as overlord of man; that Lucifer was and is invisible to man; that Lucifer afterward became Satan and is designated under that and the other names applied to him; and that he would continue to exercise his delegated power and authority until God withdraws or takes it away from him.

To be sure, God could have withdrawn all power and authority from Satan immediately upon his deflection and not have permitted him to further influence man. His wisdom directed otherwise. Man had willingly turned away from his great loving Creator and had lost his right to live and his right to dominion. Would man now seek to return to God's favor, or would he prefer to yield to the influence of Satan? The great issue from that time forward became: Who is supreme, Jehovah God or Satan the Devil? God would give man the opportunity to choose between Himself, the Righteous One, and Satan, the evil one. Adam chose to yield to Satan the Devil. All of his children were born in sin and shapen in iniquity and therefore alienated from God by reason of Adam's wrongful act. (Ps. 51:5; Rom. 5:12) Some of Adam's descendants, however, chose to obey and serve God. Abel, Enoch and Noah were of those who thus desired righteousness. The majority of men Satan led in the way of opposition to God.

Now the question is, Who is responsible for the

governments of men that have existed and now exist upon the earth? That question can best be answered by a brief examination of the leading governments that have been upon earth. The facts show that with but two exceptions none of these have been God's governments and that the invisible control over them has been exercised by Satan the Devil. It is true that at all times there have been a few men who have desired to be obedient to God, but these have always been decidedly in the minority. Satan by fraud and deception has led many to believe that at least part of the governments of this world have been God's governments, and hence to charge Jehovah God with the responsibility therefor. Seeing that God is the possessor of almighty power, that he is just and right, that his wisdom is perfect, that he is love, it follows that any government which God would establish would be consistent with himself, because God cannot be inconsistent, nor can he deny himself. (Mal. 3:6) If the facts show that the governments have been founded and conducted contrary to God's way, then that of itself would be proof that God is not responsible for such governments and that he is not the author thereof.

THE GOD OF TRUTH

SOME who claim to be Christians and to preach the Word of God openly champion the theory of the evolution of man. By so doing such have become the instruments of Satan the Devil. They are being used by Satan to turn the minds of the people away from Jehovah. These dupes of Satan have pushed their evolution theory to the fore in the colleges and universities and even into the public schools. By thus doing they have largely succeeded in destroying the faith of the rising generations in God and his Word.

This is another wily move of the Devil to turn the minds of the people away from the great Creator.

Satan is the great wicked one who blinds the minds of men lest the truth should shine into their hearts. For a Christian to indulge in a serious discussion of the truth or falsity of such a theory means to give countenance and consideration to the Devil and his wicked course. A man who has consecrated himself to God and learns of the precious truths disclosed in his Word, and who then turns to evolution and advocates it as an explanation of man's origin, thereby becomes the child of Satan. To encourage such a one in a debate as to whether or not man is a creature of evolution is to commit sin. The prophet of God, who spoke as the representative of Christians, stated: "I will keep my mouth with a bridle, while the wicked is before me."—Ps. 39:1.

The duty of the Christian is to teach the truth and not even listen to lies against Jehovah, much less to engage in a discussion as to whether or not they are true. God has appointed and anointed the Christian to proclaim the good news of his provision of redemption to those who are teachable and will hear. He has commissioned such to bind up the broken-hearted and comfort all that mourn and who desire to be comforted. (Isa. 61:1, 2) It would therefore be impossible for the Christian to fulfil that commission unless he believes that God created man perfect and that sorrow, sickness, and death resulted from sin; that God in his loving-kindness has provided redemption for man by the death and resurrection of his beloved Son; and that in God's due time he will restore the obedient ones of mankind to the state of perfection enjoyed by the man whom God created.

The Christian is called upon to be a faithful and true witness for God and not to aid, either directly or indirectly, in the promulgation of that which is a repudiation of Jehovah.

The theory of evolution of man not only is evil, but is unworthy to have a place in the mind of the child of God even for a moment and should be repulsed by all who are loyal to God. The proper course of a Christian in matters pertaining to such evil philosophy as evolution is plainly pointed out by the apostle: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. 2:8.

Upon this same point the Christian is instructed: "Receive as a friend a man whose faith is weak, but not for the purpose of deciding mere matters of opinion." (Rom. 14:1, *Weymouth*) Another translator renders this text thus: "Now receive to yourselves the weak in the faith; not, however, for doubtful reasonings." (Rom. 14:1, *Diaglott*) To the same effect the prophet of God wrote the words that apply to the Christian at this time: "For thy lovingkindness is before mine eyes; and I have walked in thy truth. I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked." —Ps. 26:3-5.

No one can enter into a discussion with an evolutionist concerning the origin of man without violating this scripture. Such disputor against the Word of God is a vain person. He is an evil doer; particularly if he has once been enlightened or professes to be a preacher of God's Word and then advocates evolution, he is wicked. Then the psalmist adds: "I will wash mine hands in innocency: so will I compass thine altar, O Lord; that I may publish with the voice of

thanksgiving, and tell of all thy wondrous works."—Ps. 26:6, 7.

To the same effect the prophet wrote: "I hate vain thoughts: but thy law do I love." (Ps. 119:113) And then the same prophet states that which is proper for the meditation and consideration of the Christian: "I will meditate in thy precepts, and have respect unto thy ways."—Ps. 119:15.

But it will be asked, Do not most of the clergymen endorse the evolution theory as to man? Are not these clergymen learned men, and for this reason is not the theory they advocate entitled to full consideration?

To their shame they do endorse and advocate evolution. If they are learned they are learned in vain philosophy and not in the Word of God. If they were once learned in the Word of God and have since adopted the theory of evolution, that of itself is proof that they have become wicked within the meaning of the Scriptures and are therefore instruments of the Devil and the enemies of God. Because of their supposed learning and high reputation among men as having wisdom the clergymen have done more than any other class of men to destroy faith in the Bible as the Word of God.

From Eden till now Satan's policy has been to turn the people away from Jehovah. To accomplish his purposes he has resorted to all kinds of vain philosophy and foolish reasoning. In this he has induced men to believe themselves wise. They are ambitious to appear wise before their fellow creatures. God could have prevented Satan from thus influencing men or he could have destroyed him and his false theory. The fact that he has not done so is proof that it is not God's due time to do so. He does state that in due time all the wicked he will destroy. The fact that God has not prevented the promulgation of this wicked doctrine is a sufficient reason why it is not now the duty of a Christian to enter into the discussion thereof with men about its truth or falsity with the hope or expectation of destroying that wicked doctrine.

Evolution of man is one of the evils the Devil has taught to men; and God has not prevented it. Now is the day for the Christian to declare the message of God's kingdom and to tell the people that in his own due time God will clear the earth of all evil theories and practices.

Let no Christian now waste his time and effort by being drawn into a controversy with some of the Devil's agents as to whether or not God is a liar.

A Christian is now to sound forth the message of truth to the praise of Jehovah's name. Let the Christian be content with telling the people that the evolution theory concerning man is one of the Devil's lies and to show it as destructive to faith in God and in his Word.

The Christian must let it be known that he stands firmly upon the Word of God and that he refuses to enter into a controversy or discussion with anyone who denies Jehovah and denies his Word of truth. Before such he is to keep his mouth with a bridle or remain silent.

It was in the days of Enos, who was only one generation removed from Adam, that the Devil organized men into bodies or societies calling themselves by the name of the Lord. (Gen. 4:26, margin) That was the beginning of hypocrisy, because these men called themselves by the name of the Lord in derision of the great Jehovah.

Satan has seen to it that hypocrisy has grown among mankind. Doubtless there never was a time when there was so much hypocrisy in the world as at the present day. By far the majority of the clergymen posing as the representatives of Jehovah call themselves preachers of the Word of God, and represent themselves as the only teachers of true religion, and at the same time openly advocate the doctrine of the Devil.

The clergyman who stands in his pulpit and represents himself to the people as the servant of God and of Jesus Christ and at the same time advocates the theory of evolution as related to man, is openly teaching Satan's lie and practicing that falsehood. Such men have itching ears and a desire to have it said of and concerning them that they are great and wise. Their selfishness, pride and ambition have led them into Satan's trap.

Be it noted that the theory that man is a creature of evolution is a modern theory and advanced by modern clergymen who even call themselves by the name "modernists".

Foreknowing that this blight would fall upon Christians God caused his inspired witness to write to Christians thus: "For 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; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—2 Tim. 4:3-5.

Nor was there any doubt left as to what is the proper course of the true Christian in this time and what is his proper attitude toward such instruments of evil. It is plainly written concerning them: "From such turn away." A Christian who obeys this command cannot indulge in discussion of the theory of evolution concerning man. Bearing upon the same point the inspired apostle further wrote:

"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, trucebreakers, 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.

These modern savants are drunken with the desire for the approval of men and for power among men. Their pride and ambition have caused them to go blind. If they ever had any vision of God's purpose they have lost it. They now put forward their own wisdom in opposition to the wisdom of God. Among themselves they say: 'God did not make man, but man made himself. We are wiser than the ignorant men who wrote the Bible. We now express our wisdom. Neither man nor God can call in question our wisdom.' The foolishness of these self-conceited wise men has turned millions of minds away from the true God.

Could not God have prevented such evil influence of the Devil and have restrained these men from teaching such falsehoods?

To be sure he could; but he has permitted the evil in this, that he has not prevented it. God foreknew and foretold the very course these modernists or evolutionists would take, and therefore he caused his prophet to write these words, which apply at the present time: "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He hath no understanding?"—Isa. 29:9-16.

In this prophecy the Lord has foretold that the wisdom of these modernists is of but short duration. The time has come for the name of the Lord Jehovah to be exalted in the earth.

NEED FOR A RIGHTEOUS GOVERNMENT

THE World War wrought such terrible havoc that the people were anxious to adopt a method that would prevent another great war. Men upon whom the responsibility rested to do something concluded that a league or compact of the principal nations of the world would accomplish the desired result. The league was formed. Many nations entered into that compact, while others declined to enter it; and an effort has been put forth to establish such a relationship between the nations that all controversies may be settled without war. The League of Nations has not bettered the world. It cannot better the governments, and it cannot prevent war. It has never succeeded in establishing ideal conditions amongst the people on earth, and cannot.

Acting in accord with the announced purpose of the League of Nations, conferences have been held looking to the disarmament of the various nations and countries and thus to make war impossible. The United States did not openly enter the League of Nations, but did in conference agree to the destruction of its battleships to the value of five hundred million dollars which had been paid for by the people. Now, after the League has been in existence for more than a decade, the United States congress has considered a program to expend seven hundred fifty million dollars to construct a more powerful navy than it has ever before had. It is also spending millions of dollars in the construction of fleets of airships that can engage in a warfare of destruction from the air. The disarmament movement has practically collapsed.

Other nations both of Europe and of the Orient are constantly increasing the power of their armies, navies and air fleets. Years after the World War ceased and after the formation of the League of Nations the various nations remained armed, despite the haranguing by the politicians. Big Business will not permit disarmament. A leading magazine writer, discussing one of the conferences held at Geneva looking to disarmament and prevention of war, well said:

"In theory all the delegates were gathered together to carry out the will of their people. But in fact they could do nothing because the big bosses, for their own reasons, as a result of their own bargains, were agreed that nothing should be done. The hope of Europe for disarmament was denied because the protocol was contrary to the material interests of one great power."

The preparation for another great war continues and the people suffer under the burden. The con-

tinued preparation for war is a certain indication that the nations expect to indulge in more war. The man who carries a gun is certain to use it upon what he considers a sufficient provocation. Nations are composed of men all of like passions; and when governments are controlled by selfish and ambitious men and these men arm the governments, the arms are put into use whenever the selfish interests think that they are necessary. The facts show that long after the formation of the League of Nations and the disarmament conferences have been held these conferences have become abortive and the preparation for war goes on. The rulers of the world are in perplexity and in fear of what the future will bring. Some sincere men in public life who would love to see the people in a better condition are at their wits' end as to what can be done. Expressions by some of these, which will now be quoted, are concurred in by millions of thoughtful persons.

Fred B. Smith, a well-known peace advocate, said:

"We are living in a kind of fool's paradise. Under the slogan of preparedness the militarists everywhere are again precipitating a deluge of war."

Frederick J. Libby said:

"Airplanes, poison gas and hatred mixed together are spelling the doom of civilization. America is preparing for war on a scale so colossal that it has no parallel in the history of the world. Our civilization will perish unless we strive for international peace."

W. L. Warden, of the London *Daily Mail*, said:

"The next war will last but a few days; with the air and gas attacks which have been planned by headquarters' staffs, London and Paris will be wiped out in a night."

Viscount Grey said:

"I think it is certain that if there be another such war civilization will never recover from it."

Lloyd George said:

"I am afraid that unless something intervenes there may be in the world again a catastrophe, but not like the last one. The next war may well destroy civilization unless something or somebody does something."

Upon the earth there are divers and numerous nations, small and great. All of the people of all of these nations are made of one blood. The rights of all should be equal. The privileges enjoyed by the people are unequal in each and every government of earth. If there were a world democracy, and men were perfect, the world would be safe for democracy, and then the privileges of all peoples would be equal. It is well known that they are unequal.

Why should the people of Germany fight against the people of America? Or the English fight against the French? And why should people of any nation engage in a deadly conflict against the people of another nation? Is there any just cause or excuse for so doing?

The respective governments of these various nations establish an imaginary line or boundary and endeavor to keep the people of each nation within such boundary. If one journeys from one country to another, he must obtain the consent of the government under which he lives and the approval of the government to which he goes. The government controls the people, and not the people the government.

If a dispute arises between the governing powers or nations, the people or subjects are called upon to bear arms against their fellow man of the other government. Patriotism is invoked to induce the people to fight against each other. Patriotism is wrongfully invoked. Patriotism means love of country and love for the people of that country. Love means an unselfish desire to do good and an effort to put that desire into action. True patriotism therefore should lead the people to endeavor to help each other; and if true patriotism were invoked, there would be no deadly wars between peoples. The peoples being all made of one blood and made to dwell upon the earth, if all were moved by true patriotism they would be unselfishly trying to help each other instead of trying to kill each other. It is the demagogue who waves his arms and appeals to the people to show their patriotism by going to war and slaying each other. As a rule those who make the most noise about patriotism never go to war themselves but slink behind to profit by the spoils at home. When the boys who bear the brunt of the battle return scarred and maimed for life, the profiteers and patriotism-howlers forget these faithful citizens, furnish them with no relief, but permit them to drag out a miserable existence during the remainder of their days. True patriotism should at least provide aid, comfort and support for those who have been incapacitated by reason of the performance of service which they have been compelled to perform.

Every thoughtful person sees that after thousands of years of effort on the part of men to establish ideal governments civilization is now about to collapse. Such is the expressed view of the leading statesmen of the world. The peoples of earth have reached a point of dire extremity. That extremity seems to be necessary to cause the people to carefully and earnestly consider the reason for the unsatisfactory conditions and to seek a true remedy. The present condition of civilization compels all thoughtful persons to agree that there is a great need for a stable and just government of the peoples of earth.

A just government is one that is founded in honesty and unselfishly administered in righteousness. The ways of such government must be equal toward all. All honest persons must agree that such a government is of paramount necessity if the peoples of earth are to enjoy peace, prosperity, life, liberty and happiness. In such a government the supreme governing power must center in and be exercised by one who is honest, just and kind.

If the peoples of earth are to receive and enjoy the greatest possible benefits from their government, their minds must find just cause to readily assent to the honesty and righteousness of the governing power exercised over them. When the people see that the governor is righteous and true and is ruling in righteousness, then the inhabitants will learn to do right and to dwell together in peace. It must be conceded by all that the governors of this world have not been satisfactory to man in the past and are not satisfactory at the present.

The purpose here is to prove from indisputable evidence that the supreme governing power exercised over the nations of the world in the past six thousand years has been unrighteous; that the time has come for a great change; and that the beginning of that time of change is marked by the year 1914; that hereafter the governing power over the peoples of earth shall be exercised by One in whom resides supremacy; and that that governing power shall be exercised in righteousness for the benefit of the people.

Some will say that this statement is fantastic because what is, and has been, will ever continue to be. To such the answer is: Up to this time man has failed to establish a righteous government on earth; the governments of the world are now sick unto death; there must be a reason for such condition, and man should attempt to ascertain that reason. It will therefore be worth your while to examine the evidence and then determine whether or not there is hope for a better government for mankind and an early realization of that hope. If there is reason for such hope, then every honest person should desire to know it. The necessity for an honest and righteous government must be conceded by all. There is a certainty of a righteous government's being established on earth, and it is to the interest of each one to calmly and dispassionately examine the evidence bearing thereupon, for his own benefit and for the benefit of his fellow creatures.

FROM AFIELD

"NOW JEHOVAH GETS ALL PRAISE"

DEAR BROTHER RUTHERFORD:

Greetings in the name of Jehovah and his ever advancing executive officer, our King. You will be pleased to know that the soldiers in this corner of the field are daily going forward under the direction of the Lord; rejoicing as they go, too, for how could we keep from rejoicing in this day of battle. Surely it is a time when "in your patience possess ye your souls"; yet the Lord is so good to keep us encouraged if we but carry on faithfully.

Never was it so hard to place literature, as our last *Bulletin* well confirms, yet that does not daunt the zeal and courage of God's remnant one whit. In fact, I rather think the effect is just the opposite all down the line. When you read Isaiah 6 on that notable day in Cedar Point, nearly ten years ago now, I wondered how we could ever go and 'make this people dull of hearing'. But now it is easy to see. We have called so many times now, and in the words of Ezekiel the people say, 'A very pleasant song,' but, 'no, we are not interested'; and as a Greek gentleman said some time ago, "When I see it I believe it the more." And that is just the situation, surely.

But, regardless of the attitude of the people, it is thrilling to be a member of God's organization, to be a part of that happy Zion company. And what a flood of truth has been ours! Surely we are not walking in darkness, but "have the light of life". And it is so logical, as we glance back to see the way things have opened up for our encouragement just at the right time. It most conclusively proves that this whole matter is of Jehovah through his angels in Zion. It often occurs to me that your own heart must rejoice much as you see your faith confirmed after an article has been written on an important Scriptural line and then observe its great result in good for all.

Another great thing we have learned: the greatness, unity and loving spirit that pervades Zion, yet the insignificance and unpraiseworthy position of any man. That surely is wonderful; for now Jehovah gets all praise. Faithful members are much loved; their course of action is an encouragement; but praise belongs to Jehovah.

Never was our company so at peace. The work runs with oiled smoothness. Nearly all grumblers left long ago; a few suckers remain, perhaps, but we are trying to encourage all "weak hands and feeble knees". The articles in the *Towers* are studied carefully, and every month the elders meet for a careful study of the late *Towers*. This is most profitable; the object being to see clearly all points, so that the friends can all be led to see clearly too.

Well, it would be easy to write on, telling of the many good things to the praise of Jehovah, but will close. With much love,

A fellow servant in Zion,

H. L. PHILBRICK, *Mass.*

LIGHT IN DUE TIME

DEAR BROTHER RUTHERFORD:

Today I have the pleasure to send you the Bethel studies report for February (1932) in Helsinki.

During February we have proceeded with *Light* studies. We have not yet come far in it: only Chapter I has been studied; but all these "preparations" already show that it is *light* in due time.

How clear it is now that the different 'churches' are different features from and after 1879 in the church. We can feel and see so well the close relationship between God and the remnant, when noticing how He centuries ago caused to be written those things which now have been fulfilled before our eyes, and still will be fulfilled on an ever grander scale. We hunger and thirst for the further things revealed us through *Light*.

The attendance has been as follows: February 2, 13 persons; on the 9th, 12; 16th, 16; and 23d, 15.

Wishing you God's care and help boldly to proclaim the Kingdom message, I remain

Your little brother in His marvelous service,

EERO NIRONEN, *Secretary.*

BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Publishing Jehovah's Name" (Part 3)

Issue of April 1, 1932

Week beginning June 5 . . . . . ¶ 1-13

Week beginning June 12 . . . . . ¶ 14-28

"Publishing Jehovah's Name" (Part 4)

Issue of April 15, 1932

Week beginning June 19 . . . . . ¶ 1-16

Week beginning June 26 . . . . . ¶ 17-31

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

AUSTRALASIA

Adelaide	5KA	9
Also		52
Albury	2AY	58
Ballarat	3BA	52
Brisbane	4BC	47
Broken Hill	2XL	58
Canberra	2CA	58
Geelong	3GL	58
Hamilton	3HA	58
Kalgoorlie	6KG*	53
Lismore	2XN	75
Melbourne	3KZ	37
Newcastle	2HD	50
Perth	6ML	57
Swan Hill	3SH	58
Sydney	2GB	8
Toowoomba	4GR	8

CUBA

Havana	CMK	18

ESTHONIA

Tallinn	TALLINN	

FRANCE

Fecamp	NORMANDIE	98
Lyon	LYON	98
Paris	VITUS	98

UNITED STATES

Alabama

Anniston	WFDW	12
Birmingham	WBRC	8
Gadsden	WJBY	12
Mobile	WODX	21
Montgomery	WSFA	22

Alaska

Anchorage	KFQD	

Arizona

Flagstaff	KFXY	49
Phoenix	KTAR	12
Prescott	KPJM*	67
Tucson	KGAR	91
Tucson	KVOA	2

Arkansas

Fayetteville	KUOA	23
Little Rock	KARK	4
Little Rock	KLRA	8
Paragould	KBTM	8

California

Berkeley	KRE	8
El Centro	KXO	8
Fresno	KMJ	36
Hollywood	KNX	8
SnP 1-2		
Long Beach	KGER	14
Los Angeles	KTM	1
Oakland	KROW	10
Also		76
SuA 10-10 45; P 1-2, 6-7, 9-10		
ThP 8.15-8 30		
We FrP 2 30-2.45		
Sacramento	KFBK	6
San Bernardino	KFXM	44
San Diego	KGB	8
San Francisco	KTAB	7
San Francisco	KYA	4
San Jose	KQW	73
Santa Ana	KREG	21
Stockton	KGDM	6

Colorado

Colorado Sp'gs	KVOR	8
Denver	KFEL	10
Denver	KFXF	1
Denver	KLZ	4
Ft. Morgan	KGEW	83
Grand Jct.	KFXJ	26
Greeley	KFKA	52
Pueblo	KGHF	69
Trinidad	KGIW	41
Yuma	KGEK	31

Connecticut

Hartford	WDRC	21

Delaware

Wilmington	WDEL	52

District of Columbia

Washington	WJSV	14
Washington	WMAL	17

Florida

Miami	WIOD	21
Orlando	WDBO	23
Pensacola	WCOA	25
Tampa	WDAE	8
Tampa	WMBR¶	71

Georgia

Atlanta	WGST	45
Augusta	WRDW	34
Columbus	WRBL	8
Macon	WMAZ	23
Rome	WFDV	22
Savannah	WTOC	25
Thomasville	WQDX	85

Hawaii

Honolulu	KGMB	92

Idaho

Boise	KIDO	40
Idaho Falls	KID	16
Nampa	KFXD	16
Pocatello	KSEI	30
Sandpoint	KGKX	17
Twin Falls	KTFI	10

Illinois

Chicago	KYW	25
Chicago	WCHI	37
Cicero	WHFC	23
Decatur	WJBL	3
Harrisburg	WEBQ	45
Joliet	WKBB	33
La Salle	WJBC	8
Quincy	WTAD	35
Rockford	KFLV	8
Rock Island	WHBF	81
MoP 6 30-7		
Springfield	WTAX	8
Tuscola	WDZ	8

Indiana

Anderson	WHBU	37
Connersville	WKBV	84
Evansville	WGBF	7
Fort Wayne	WOWO	20
Gary	WJKS	10
Indianapolis	WKBF	7
Muncie	WLBC	10
Terre Haute	WBOW	23

Iowa

Cedar Rapids	KWCR	8
SuA 10.15-10 45; P 2-2.30		
Davenport	WOC	45
SuA 9.30-10		
Decorah	KGCA	64
Des Moines	WHO	45
SuA 9 30-10		
Marshalltown	KFJB	21
SuA 10 30-11		
Red Oak	KICK	90
Shenandoah	KMA	17
Sioux City	KSCJ	8

Kansas

Dodge City	KGNO	33
Also		78
Milford	KFBI	8
SuA 8-8.30; FrP 4-4 30		
Topeka	WIBW	25
Wichita	KFH	7

Kentucky

Hopkinsville	WFIW	12
Louisville	WLAP	7
Paducah	WPAD	8

Louisiana

New Orleans	WJBO	3
Shreveport	KTBS	8
SuP 6.30-7.30		
Shreveport	KWKH	63

Maine

Bangor	WLBZ	7

Maryland

Baltimore	WCAO	21
Baltimore	WCBM	12
SuP 5-5 30		
Cumberland	WTBO	12

Massachusetts

Boston	WHDH	8
Boston	WLOE	38
Fall River	WSAR*	96
New Bedford	WNBH	8
Worcester	WORC	12

Michigan

Bay City	WBCM	12
Calumet	WHDF	74
Detroit	WXYZ	8
Flint	WFDF	95
Grand Rapids	WASH	6
Jackson	WIBM	8
Ludington	WKBZ	80
Marquette	WBEO	8

Minnesota

Duluth	WEBC	8
Fergus Falls	KGDE	8
Minneapolis	WRHM	74
Moorhead	KGFK	53
St. Paul	WRHM	22

Mississippi

Greenville	WRBQ	17
Gulfport	WGCM	34
Hattiesburg	WPFB	6
Laurel	WTSL	4
Meridian	WCOC	13
Vicksburg	WQBC	30

Missouri

Columbia	KFRU	42
Grant City	KGIZ	8

TIME

WATCHTOWER electrical transcription program is indicated by heavy-face number that appears after station call letters. Number also indicates current local time as follows.

Sunday AM		*Monday* PM	
1*	8 00	65	1.30
1	8 30	66	6.10
2	8.45	67	7 00
3	9 00	67*	7 30
4	9.15	68	8.15
5	9.20	69	8.30
6	9 30		
7	9.45	*Tuesday* AM	
8	10.00	70	11.00
9	10.10	71	11.30
10	10.15		
11	10 25		
12	10 30	*Tuesday* PM	
13	10 40	71*	2 30
14	10 45	71¶	3.30
15	10.50	72	3 45
16	11.00	73	5 00
17	11.15	74	6 45
18	11.30	74*	7 00
19	11.45	75	7 15
20	12.00	76	8.00

Sunday PM		*Wed'day* AM	
21	12 15		
22	12.30	77	7.30
23	12 45	78	8.30
24	12 55	79	11.45
25	1 00		
26	1 15	*Wed'day* PM	
27	1.30		
28	1.40	79*	1.45
29	1.45	80	2 00
30	2 00	81	6.15
31	2.15	82	6 30
32	2 30	83	7.00
33	2 45	84	7.15
34	3 00	85	7.30
35	3.30		
36	3.45	*Thursday* PM	
37	4 00		
38	4.15	85*	1 20
39	4.30	86	4.00
40	4 45	87	5 45
41	5 00	88	8 30
42	5 15		
43	5 30		
44	5.45	*Friday* AM	
45	6 00	89	10.30
46	6 15		
47	6 30		
48	6 35	*Friday* PM	
49	6 45		
50	7.00	90	6 45
51	7 10	91	7.00
52	7.15	92	7 15
53	7.30	93	7 30
54	7 40	94	7.45
55	7 45	95	9 15
56	8.00		
57	8 15		
58	8 45	*Saturday* AM	
59	9.00		
60	9.15	96	7.45
61	9 45	96*	10.00
62	10.00	97	11.15

Monday AM		*Saturday* PM	
63	5 15	97*	6 00
64	9.00	98	8.00

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

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

Kansas City KWKC* 74
Also * 85
Kansas City WHB 8
St. Joseph KFEQ 39
St. Joseph KGBX 7
St. Louis KMOX 8

Montana

Billings	KGHL	8
Great Falls	KFBB	8
Kalispell	KGEZ	23
Missoula	KGVO	8
Wolf Point	KGCX	25

Nebraska

Kearney	KGFW	6
Lincoln	KFAB	6
Lincoln	KFOR	8
Norfolk	WJAG	8
North Platte	KGNF*	71
Omaha	KOIL	10
Omaha	WAAW	70
Scottsbluff	KGKY	10
York	KGBZ	8

Nevada

Las Vegas	KGIX	70
Reno	KOH	8

New Hampshire

Laconia	WKAV	34

New Jersey

Asbury Park	WCAP	6
Also		84
Atlantic City	WPG	8
Hackensack	WBMS	25
Jersey City	WHOM	14
Paterson	WODA	8
Red Bank	WJBI*	97

New Mexico

Albuquerque	KGGM	23
Raton	KGFL	21
State College	KOB	12

New York

Albany	WOKO	14
Auburn	WMBO	47
Binghamton	WNBF	56
SuP 7-9; ThP 8-9		
Buffalo	WGR	7
Glens Falls	WBGF	12
Jamestown	WOCL	50
New York	WBBR	11
SuA 8-11; P 4.15-8		
MoA 6.30-7, 10-12; P 4-6		
TuA 6 30-7, 10-12; P 6-8		
WeA 6.30-7, 10-12; P 6-8		
ThA 6.30-7, 10-12; P 12-1, 6-8		
FrA 6 30-7, 10-12; P 2-4, 6-8		
New York	WINS	14
New York	WMCA	8
New York	WOV	41
Rochester	WHEC	8
Saranac Lake	WNBZ	10
Syracuse	WSYR	25
Tupper Lake	WHDL	25

North Carolina

Asheville	WWNC	12
Charlotte	WBT	12
Greensboro	WBIG	7
Wilmington	WRAM	8
Winston-Salem	WSJS	7

North Dakota

Bismarck	KFYR	8
Devils Lake	KDLR	29
Fargo	WDAY	8
Grand Forks	KFJM	12
Mandan	KGCU	14

Ohio

Akron	WADC	29
Canton	WHBC	82
Cincinnati	WKRC	8
Cleveland	WHK	48
SuA 8.50-11; P 2-3, 6 45-7.30		
Mo Tu We Th Fr SaA 7.30-8; ThP 7-8		
Cleveland	WJAY	7
Columbus	WAIU	8
SuP 7.30-8.30		
Columbus	WCAH	8
Also		75
SuP 12-12 30, 5 30 6 (foreign); daily (except Su) A 8.45-9		
Dayton	WSMK	8
Mansfield	WJW	10
Toledo	WSPD	8
Youngstown	WKBN	8
Zanesville	WALR	8

Oklahoma

Enid	KCRC*	79
Oklahoma City	WKY	25
Ponca City	WBBZ	8
S. Coffeyville	KGGF	29

Oregon

Eugene	KORE	8
Marshfield	KOOS	65
Medford	KMED	8
Portland	KTBR	6
Portland	KXL	59

Pennsylvania

Altoona	WFBG	12
Elkins Park	WIBG	29
Harrisburg	WHP	16
Johnstown	WJAC	39
Lancaster	WGAL	3
Lewisburg	WJBU	*1
Oil City	WLBW	8
Philadelphia	WCAU	8
Philadelphia	W3XAU	8
Philadelphia	WIP	8
Philadelphia	WTEL	33
Pittsburgh	KQV	25
SuA 11 30-12; P 7-7.30 FrP 7 30-8 30		
Pittsburgh	WCAE	12
Pittsburgh	WJAS	45
Reading	WEEU	10
Scranton	WGBI	53
Washington	WNBO	46
Wilkes-Barre	WBRE	57
Williamsport	WRAK	14

South Carolina

Charleston	WCSC	25
Columbia	WIS	25
Spartanburg	WSPA	8

South Dakota

Sioux Falls	KSOO	8
Watertown	KGCR	6

Tennessee

Bristol	WOPI	14
Chattanooga	WDOD	8
Jackson	WTJS	37
Knoxville	WNOX	26
Memphis	WREC	8
Springfield	WSIX	61

Texas

Amarillo	KGRS	3
Austin	KNOW	8
Beaumont	KFDM	8
Brownsville	KWWG	42
Corpus Christi	KGFI	8
Dallas	WFAA	4
Dallas	WRR	31
Dublin	KFPL	26
El Paso	KTSM	4
Galveston	KFLX	8
Galveston	KFUL	47
Houston	KPRC	8
San Angelo	KGKL	30
San Antonio	KONO	41
San Antonio	KTSA	7
Waco	WACO	50
Wichita Falls	KGKO	25

Utah

Ogden	KLO	14
Salt Lake City	KSL	8

Vermont

Rutland	WSYB	8

Virginia

Danville	WBTM	50
Lynchburg	WLVA	23
Newport News	WGH	12
Norfolk	WTAR	4
Petersburg	WLBG	8
Richmond	WRVA	7
Roanoke	WDBJ	12
Roanoke	WRBX	56

Washington

Aberdeen	KXRO	26
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Spokane	KHQ	8
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Walla Walla	KUJ	27
Wenatchee	KPQ	8
Yakima	KIT	8

West Virginia

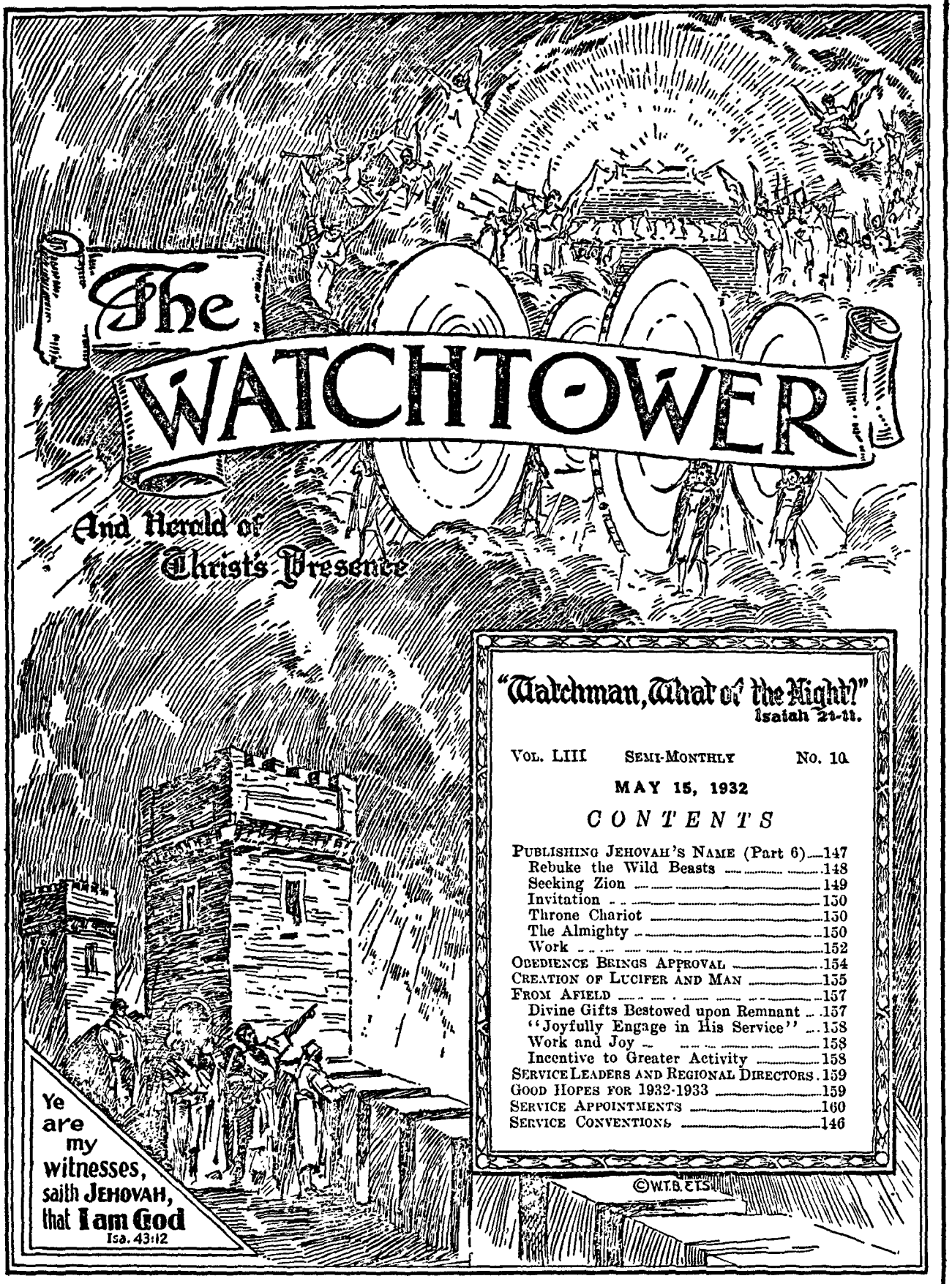
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"Watchman, What of the Night?"
Isaiah 21:11.

VOL. LIII SEMI-MONTHLY No. 10

MAY 15, 1932

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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We shall be pleased to receive orders in the usual way from companies and individuals for as many of these as the territory will absorb, for distribution exactly as those in English.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII MAY 15, 1932 No. 10

PUBLISHING JEHOVAH'S NAME

PART 6

"Ascribe ye strength unto God; over Israel is his majesty, and his strength in the skies."—Ps. 68: 34, Roth.

JEHOVAH is the Almighty, the Most High, and the Giver of every thing that is good. This great truth all who get life must come to know, believe and fully accept. The rebellious ones will be compelled to receive notice of this great truth, and, they refusing to hear and give heed thereto, the responsibility will be upon their own heads. Now is the time when the remnant who are the witnesses of Jehovah must publish these great truths in order that they may meet their obligation toward Jehovah and maintain their integrity toward him. Therefore the psalmist addresses God's "faithful servant" class in this Psalm (68:28), which reads: "Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us."

[2] Jehovah has commandeered all the strength of his "servant" class at this time, hence such must love him with all their strength; but such is not the main point expressed by the psalmist in this verse. According to *Rotherham* the text reads: "The strength, O God, which thou hast wrought for us." This shows that all credit for the truth and for what work has been done to make the truth known to others, and that all that has been accomplished and that is yet to be accomplished, must be ascribed to Jehovah God, and not to any creature. This matter is emphasized time and again in the Scriptures, thus showing its importance and the great necessity for God's anointed people to take heed thereto and deport themselves accordingly. It is written: "For thou also hast wrought all our works in us." (Isa. 26:12) Those who have responded to the call to the kingdom, and who have been favored with a knowledge of the kingdom and who then exercise common sense, will refrain from giving credit to men for the truth and the work done in connection therewith; and if such are truly and fully devoted to God they will give to Jehovah God all credit and honor for the truth and what it has accomplished. "And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands establish thou it." (Ps. 90:17) All such will have the proper appreciation of the words of Jesus, who declared that the exaltation of men in the sight of Jehovah God is an abomination to the Most High.

[3] That which God wrought for Israel in David's day was the kingdom which he brought out of the tribe of Judah; and he set David upon God's throne on his holy hill in Zion, represented by the presence of the ark of the covenant there. (1 Chron. 14:2; 16:1) That which 'God hath wrought for us', his anointed people in this present day, is 'the birth of the man-child , the kingdom, the setting of his King upon his holy hill in Zion, and the interest of which kingdom, represented by "his goods", the King, the Lord Jesus, since coming to his temple, has committed into the hands of his "faithful and wise servant". The "servant" class must be strengthened and must go forward in the strength of the Lord and in the power of his might. Therefore the remnant prays, in the language of the Psalm, for the increase of the kingdom and interest thereof on the earth; and Jehovah gives strength to them, as it is written: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. 9:7.

[4] "Because of thy temple at Jerusalem shall kings bring presents unto thee." (Vs. 29) While the tabernacle of the Lord remained at Gibeon the priests of Israel offered sacrifice there. (1 Chron. 16:39-42) At the time this Psalm-Song (68) was composed and sung, the ark of the covenant was in the tent on Mount Zion at Jerusalem, where David had caused it to be installed. This suggests that, as far as Zion is concerned, the real temple of God was not set up until 1918, when the Lord Jesus came and the faithful sleeping saints were raised and brought into Zion, and the faithful ones remaining on the earth were also brought into the temple. From that time forward the praises of Jehovah must begin and must be sung throughout the nations even within the hearing of the present rulers of the earth. Such is the reason why the vigorous witness work began after 1918, and particularly from 1922 forward.

5 Who, then, are the "kings [that] bring presents unto thee", as stated in this twenty-ninth verse of the Psalm? Surely not the kings of Satan's organization, because they do nothing of the kind. The words of the Psalm, therefore, must refer to the remnant, anointed to the kingdom with Christ Jesus. This conclusion is supported by Revelation 21: 24, to wit: "And the kings of the earth do bring their glory and honour into it." Members of the faithful remnant class are in the covenant for the kingdom and are now bringing presents unto the Lord, in this, that they present themselves living sacrifices to bring honor and praise to the name and to the kingdom of the Most High. No other kind of presents could be brought into the temple. "Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared. He shall cut off the spirit of princes: he is terrible to the kings of the earth [satanic earth]."—Ps. 76: 11, 12.

6 God's people have long been persecuted, scattered and peeled, and now we are in that time or day which the Lord has made for his own and he has brought them into his place of safety. "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion."—Isa. 18: 7.

REBUKE THE WILD BEASTS

7 The *Authorized Version* rendering of verse thirty of the Psalm appears to be faulty. The *Revised Version* is a better rendering of the text. "Rebuke thou the beast of the reeds, the herd of mighty oxen among the calves of the peoples; trampling in mire the favoured ones, refined as silver; scatter thou the peoples who in war take delight."—*Roth.*

8 'The wild beasts of the reeds' evidently refers to Satan's organization, pictured by the "dragon" of the Nile river in Egypt. (See Ezekiel 29: 3.) These 'beasts' particularly represent the commercial-military wing of Satan's organization which juggle with the finances of the nations of the earth, attempting to maintain a gold standard that they might more easily control the commerce and keep the people in subjection. This same wicked crowd and their allies would destroy God's anointed people, if the Lord did not shield and protect them. These "wild beasts" represent Satan putting forth his efforts to prevent the publication of the name and kingdom message of Jehovah. "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"—Zech. 3: 1, 2.

9 Here the Lord is called upon to rebuke Satan. Jehovah did rebuke this crowd of "beasts" when he brought his faithful ones under the robe of righteousness and thus showed his approval of them. Jehovah's mighty hand of protection is over his remnant while they utter the words he has placed in their mouths. (Isa. 51: 16) This is another rebuke to the "wild beasts". The worst rebuke to them, however, will be administered at Armageddon, when their rebuke will be lasting. The text mentions "the multitude of the bulls". These are like the bulls of Bashan and represent the oppressive and wicked organization of Satan which the Lord will destroy and concerning which the prophet writes: "For the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness." (Isa. 34: 6, 7) These bulls have persecuted God's anointed people and attempted to destroy them. In harmony with this it is written: "Many bulls have compassed me: strong bulls of Bashan have beset me round." (Ps. 22: 12) These bulls, however, soon shall bite the dust.

10 Further the language of verse thirty is: "The multitude of the bulls, with the calves of the people." *Rotherham* renders these last words "among the calves of the peoples"; and this seems to be more particularly in harmony with the facts. The mighty ones of Satan's organization push, crowd and horn the common people, who are here likened unto calves amongst the arrogant bulls. The common people are now dreadfully oppressed, half-starved, and shuddering with cold; but they must hear the message concerning God's kingdom, which is their only hope. They must be told that after Armageddon the common people need no longer fear the bulls, because then there will be no bulls to do the horning and pushing. Those who now hear the message of the Lord, and who take their stand on the side of Jehovah, may have hope and grow up to be fat, sleek calves, well groomed, as God's prophet expresses it: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings: and ye shall go forth, and grow up as calves of the stall." (Mal. 4: 2) Stall calves are kept clean; therefore this indicates that the peoples of the earth must clean themselves up, put themselves fully on the side of the Lord, and prepare for the "highway" leading into his kingdom.

11 The words of the Psalm "trampling under foot the pieces of silver" *(R.V.)* also refer to Satan's organization and to the higher ones therein. They have no consideration or appreciation of the value such as silver represents in the Scriptures. Literally, they trampled silver under foot when they adopted the single gold standard, and now they are beginning to reap some of the results of their selfish act. In the Scriptures silver symbolizes or represents divine words

of truth. The strong-headed bulls do not value these truths as anything, but, on the contrary, they arrogantly stamp them in the mire with their feet. In recent days the Word of the Lord concerning Jehovah and his kingdom has been presented to many of these bulls, particularly the clergy, as well as other bulls of Satan's organization, and many of these "bull-headed" ones have stamped the truth literally under their feet. Like swine they have trampled under their feet the precious things of the Lord and then turned to rend Jehovah's witnesses. (Matt. 7:6) While it would have been out of place before the coming of the Lord to his temple for any of the followers of Christ Jesus to cast the truth before these "swine", as it is now done, yet now is the day of the judgment of God. Christ is at his temple for judgment, and God has commanded that these "bulls" and "swine" must be served with notice of his purpose to rid the earth of them.—Isa. 61:2; Ezek. 3:4, 11.

"THAT DELIGHT IN WAR"

12 The words of the subtitle above quoted are the latter part of the thirtieth verse of the Psalm and also refer to members of Satan's organization. They do not mean, however, the war that arises between nations, but war that Satan's organization makes upon Zion, which is Jehovah's organization, and the members of which yet on earth are commanded to make publication of the name of Jehovah. Satan is directing this warfare for the purpose of destroying God's remnant. (Rev. 12:17) Those who "delight in war" must of necessity include "the man of sin", "the son of perdition," the "evil servant" class, which by innuendo, deceit and misrepresentation and lies continue to assault the remnant. Their speech is soft, and their words oily, but deceit is in their hearts; and, like the padded foot of the tiger cat, they rub softly their victim until the opportunity comes to scratch and rend. "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet they were drawn swords." (Ps. 55:21) This crowd of the enemy is anti-God, anti-kingdom, anti-Christ, and therefore against the remnant of God, and are a part of Satan's organization which God will destroy. Especially is the working of the "man of sin" like unto his father Satan's, who employs fraud and deceit and openly claims to be for God and God's people and vehemently denies that such are in a conspiracy against God's people, yet carrying forward their work to hinder that which the Lord is doing with his anointed on the earth.

SEEKING ZION

13 The psalmist then describes the class of people that come out of the world of which Egypt was a type. The *Authorized Version* of verse thirty-one reads: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." *Rotherham*, instead of using the word "princes", says "high messengers". The word must refer to some people that have been of the world but have come out of it, a people that have been subjected to Satan's organization but do not form an official part of it. The Lord caused the Prophet Isaiah to write concerning this class of people who will be subject to the rulers in Satan's organization but who after Armageddon will be seeking to come unto Jehovah and join themselves to his organization; thus the prophet wrote: "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 entreated 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 Egyptians shall serve [the Lord] with the Assyrians . . . ; 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.

14 It now seems certain that the fulfilment of this prophecy will be after the battle at Armageddon. Satan's forces will not conclude that Jehovah's mighty army is too much for Satan and his forces and will therefore not make any attempt at peace terms. (Luke 14:31, 32) Every part of Satan's organization must 'drink the cup of Jehovah's wrath'. (Jer. 25:19-26) This particularly refers to the official part of their government or nation.

15 The psalmist, therefore, in the language above quoted, must refer to the people of symbolic Egypt or Ethiopia, the world, who are under the oppressive hand of Satan's organization but who have no sympathy with it, and particularly no sympathy with those of the enemy organization that delight to "war" against God's people. There are millions of such now on earth, among whom there are some who are higher than others of their company. Hence these "high messengers" must be representatives of the poor and oppressed people over whom Satan's official tools have cruelly misruled. Even at the present time some of the poor, both literally and in spirit, "haste to stretch out [their] hands" for the literature which tells them of Jehovah God and of his kingdom. For instance, Germany is one of the most greatly oppressed peoples of "Christendom", and in that land, where there is so much suffering and oppression, in one week in the latter part of 1931 there were placed in the hands of the people one million, one hundred and fifty-six thousand, nine hundred and forty-one copies of the booklet *The Kingdom, The Hope of the World.*

[16] When Armageddon has completely wrecked Satan's wicked organization, and the bulls and those who delight in war lie dead upon the ground, the common people will know that the hand of Jehovah God has done this mighty work; and then, according to the prophecy uttered by the psalmist the "high messengers" shall come out of Egypt, and which people will then be seeking the way to Zion. (Jer. 50:5) Members of the remnant class then left on the earth will be privileged by the grace of the Lord to render valuable help to such as are honestly seeking the way to Zion.

INVITATION

[17] "Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord." (Vs. 32) Jehovah's witnesses now, in obedience to his commandment, give the warning and the invitation advising the people to flee from Satan's organization and join in the praise to Jehovah's name. (Ps. 2:10, 12) The ruling powers of the world refuse to heed this warning and will not join in the song of praise to Jehovah. This is particularly true with reference to the high-up religious leaders, the clergy, and those who are the principal ones in their flocks and who desire to keep the flock together for a selfish purpose. This verse (thirty-two) of the sixty-eighth Psalm is further proof that the message of warning and testimony must be delivered by Jehovah's witnesses to the ruling factors of the earth and also to the common people.

[18] The arrogant, haughty and austere will continue to go on in their wicked course, and it will be only those of good will amongst the common people who will take their stand on the side of Jehovah God and join in the song, 'giving praise unto God.' The Lord clearly shows his people in advance what shall come to pass. Therefore they know that this work of delivering the testimony and warning is not done according to the wisdom of man, but is commanded and directed by the Lord and must be done according to his will. The faithful remnant delight in doing it, because it is the expressed will of God and because it looks to the vindication of his name. They invite the kings and rulers and the peoples of the earth to join in the song, and will continue thus to do until God directs that it is finished.

THRONE CHARIOT

[19] The day of deliverance is here, and it is a time for action. Seeing the progress of his glorious kingdom the remnant sing: "To him that rideth upon the heavens of heavens, which were of old: lo, he doth send out his voice, and that a mighty voice." (Vs. 33) Jehovah is not now on a stationary throne, but, as the psalmist says, he is pictured in his 'throne car', moving forward and leading his organization. He is riding in his 'throne chariot' straight onward to meet the assault of Satan's organization, which is mobilizing for Armageddon. Jehovah comes not alone. He rides upon the "ancient heavens", "which were of old," or "heavens of aforetime". (*Roth.*, margin) Satan leads a company of traitors or rebels against God. Not all of the heavens have rebelled against God, however; but, on the contrary, there are myriads of heavenly companies that have remained true and steadfast, maintaining their integrity toward God from the time of antiquity, and these are in his army. Jehovah rides 'upon the heaven of the heavens', meaning doubtless the capital or highest part of Jehovah's organization, to wit, Christ Jesus, the King of glory. Since Christ was foreshadowed by Melchizedek and is Jehovah's Chief Officer and Priest after the order of Melchizedek, he is therefore the chief of the "heavens of antiquity". (Prov. 8:22-30) Jehovah rides upon all, because he is the Most High and because the Head of Christ is God.—1 Cor. 11:3.

[20] Says the *Revised Version:* "Lo, he uttereth his voice, and that a mighty voice." It is the message of warning and the battle cry: "The nations raged, the kingdoms were moved; he uttered his voice, the earth melted." (Ps. 46:6) It is the battle cry that strikes terror to the enemy, because it means the enemy's destruction. "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."—Jer. 25:30.

[21] This voice of warning he sounds just preceding the great battle of Armageddon. Jehovah now uses his instruments whom he has anointed, and into whose mouths he has put his words, to speak or publish his words, and to that degree they utter Jehovah's voice or message. Each year the Lord has increased the strength of his message by sending a greater amount thereof into the hands of the people, and this he has done by the feeble efforts or hands of his witnesses to whom Jehovah has given strength. The archangel of Jehovah, who is his Chief Executive Officer, leads his mighty army, invisible indeed to man, but it joins in the voice of Jehovah God and which is now recognized by his faithful ones. (1 Thess. 4:16) The great battle of the day of God Almighty rapidly approaches. Let all take warning.

THE ALMIGHTY

[22] There is no power rightfully used except that which proceeds from Jehovah God. He is the Almighty; therefore the psalmist (68:34, *R.V.*) says: "Ascribe ye strength unto God; his excellency is over Israel, and his strength is in the skies." The anointed remnant now do this. These now say: "In the Lord JEHOVAH is everlasting strength." (Isa. 26:4) On the contrary, the kings of the earth, upon the advice of the clergy, who are the religious officers of Satan's organization, join together in a League of Nations and trust in that and in the ingenuity of man

to deliver the perplexed and suffering world out of its present dilemma. These arrogant ones would perpetuate themselves, but they are certain to fall. Those who are wise ascribe all strength and power unto the Almighty God. "Give unto the Lord, O ye mighty, give unto the Lord glory and strength." (Ps. 29:1) How unwise, how very foolish, are those who claim to know and to love God, and who then persist in giving honor and praise and exaltation to men! *The Watchtower* is written and published by the hand of men, but there is not a word of truth contained in *The Watchtower* that can properly be credited to any man. It is Jehovah God who gave the word or message and who feeds his people upon food that is convenient for them. Not one of the *faithful remnant* will henceforth say: "Brother Highway James certainly wrote that article for *The Watchtower*, and what a wonderful man he is! I am no fool; and he wrote it, I know, because I have sufficient wisdom to recognize his language." Let none of God's people be now given to foolishness. This is a time for serious study and action concerning God's Word. Those in the past who have fallen because of pride or exaltation of men should be of sufficient notice to all who now claim to be serving God to walk before him in meekness and humility. Jesus refused to give any one, aside from Jehovah, credit for the truth. All of the faithful ones will now do likewise. "Over Israel is his majesty." (*Roth.*) Jehovah God gave to his covenant people Israel the name Jeshurun, and the name means "upright". "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky." (Deut. 33:26) "Israel" in this text refers to the Christ, and there is one like the God of the Christ. The faithful remnant recognize this and joyfully proclaim it. Jehovah now rides majestically, and his exellency is over and above all, and including Christ, and hence Christ speaks of him as "the King of Eternity, my God and my King". Now that Jehovah has come to his temple and has covered his faithful remnant with the shadow of his hands, his excellency is fully over the Israel of God for protection, and therefore 'the glory of God is risen upon thee'; hence the Psalm says: "Ascribe ye strength unto God, his excellency is over Israel." (Ps. 91:1) Jehovah speaks of his sanctified ones as 'them that rejoice in my name'. (Isa. 13:3) God's Israel on earth, his "faithful servant" class, delight to proclaim his name and rejoice therein.

[23] The latter part of the thirty-fourth verse, according to the *Revised Version*, reads: "And his strength is in the skies." This means that he is high above all powers and there is none besides him. "Look unto the heavens, and see; and behold the clouds, which are higher than thou." (Job 35:5) "Hast thou with him spread out the sky, which is strong, and as a molten lookingglass?" (Job 37:18) The proper conclusion drawn from the words "his strength is in the clouds" or "in the skies" manifestly is that the great demonstration of Jehovah's power will take place in the beclouded skies and will be seen by all creation. Clouds symbolize the presence of the Lord. Jehovah will be present at Armageddon, particularly represented by Christ Jesus, his Chief Executive Officer. Necessarily Armageddon must and will be such an open demonstration of Jehovah's power that all creation may see and know that it is Jehovah God that is performing this wonderful and strange act.

[24] In support of this conclusion, it is written, in Revelation 1:7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." The Greek word here used to translate "see", according to accredited authority, means "to gaze with wide open eyes at something remarkable". The "strange act" mentioned by the prophet will be remarkable and wonderful to behold. (Isa. 28:21) That strange act will take place, as the Scriptures show, at Armageddon. Then the people will realize that the faithful remnant are "the feet of him", and whom they have helped to pierce, and all the peoples of earth will smite themselves and wail because of the terrible and remarkable things they shall then see. Jehovah by his prophet says: "The clouds poured out water; the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook."—Ps. 77:17, 18.

[25] The flood of Noah's day foreshadowed the great and terrible day of God Almighty, and that flood was a manifestation of God's power in the clouds. "When he established the clouds above; when he strengthened the fountains of the deep [above the earth]." (Prov. 8:28) It is reasonable, therefore, to conclude that at the battle of Armageddon there will be such a demonstration in the skies of Jehovah's power that terror will lay hold upon all. "He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail stones and coals of fire." (Ps. 18:9-12) Thus the Lord's presence will be manifested in the clouds or skies in the terrible time of trouble, and all eyes of the universe shall behold it, and all the tribes of earth will mourn because of it.

TERRIBLE

[26] The Psalm-Song (sixty-eight) concludes with the words of verse thirty-five: "O God, thou art terrible out of thy holy places; the God of Israel is he that giveth strength and power unto his people. Blessed

be God." Jehovah God has now come to his holy place, his sanctuary or temple on Zion, and this text proves that he will reveal himself therefrom or out therefrom in terrifying acts at the battle of Armageddon, when such acts can 'make the hair of the flesh stand up', as it did on one of Job's tormentors. (Job 4:14, 15) At the inauguration of the law covenant at Sinai the scene which was beheld by all eyes there was a terrible one, so terrible that all cried out with fear. (Heb. 12:19) At or immediately preceding the inauguration of the new covenant that which the people will behold will be equally terrible as or even more so than that at Mount Sinai. (Ex. 34:10) The time must come when the peoples of earth will realize that Jehovah is the only true God. "For the Lord most high is terrible; he is a great King over all the earth." (Ps. 47:2) Then the enemies of God shall know that he is Jehovah. (Ezek. 6:10) "Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. . . . Come and see the works of God: he is terrible in his doing toward the children of men." (Ps. 66:3-5) The rulers of the earth must go down, and they will know immediately before this takes place that the hand of God is pulling them down. "He shall cut off the spirit of princes: he is terrible to the kings of the earth."—Ps. 76:12.

[27] It is worse than foolishness, then, to conclude that the word "terrible" mentioned in this text, and other texts mentioning the terrible battle of Jehovah, means merely "inspiring reverence". The organization which Jehovah will bring against the enemy is compared by Ezekiel to the "worst of the heathen [nations]". This indicates that it will be the most terrible thing that human eyes have ever beheld. That time the Prophet Joel describes as "the great and the terrible day of Jehovah", and it must be so. (Joel 2:31) The prophet gives a description of Armageddon, which shows that the people will look upon it with indescribable terror. (Hab. 3:1-14) Moses was terrified at what his eyes beheld at Sinai. "And so terrible was the sight, that Moses said, I exceedingly fear and quake." (Heb. 12:21) It will be even so with the remnant of Mount Zion at Armageddon. These will be terror-stricken, even though they will know that by the grace of God they are saved. Christ Jesus, the Executive Officer of Jehovah, will execute "these terrible deeds", as the psalmist states: "And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand [Jehovah] shall teach thee terrible things." (Ps. 45:4) "The coming of the Lord Jesus" to the battle of Armageddon, therefore, will be in clouds, and every eye shall gaze with terror on what they shall behold.

[28] "The God of Israel is he that giveth strength and power unto his people." Without his strength the anointed could not stand for one moment; therefore they sing: "Jehovah is my strength and my song." (Isa. 12:2) "The Lord is their strength, and he is the saving strength of his anointed." (Ps. 28:8) "In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul." (Ps. 138:3) The day approaches for the great fight, and Jehovah calls to his anointed remnant, which forms a part of his organization, and says: "Awake, awake, put on thy strength, O Zion." Jehovah God will give strength to his people.

[29] The faithful remnant are near the end of their earthly pilgrimage. Soon these shall see the manifestation of Jehovah's power for the vindication of his name. The enemy is putting forth his greatest efforts against the remnant; and the apostle, looking down especially to this day, wrote concerning it: "Finally, my brethren, be strong in the Lord, and in the power of his might." (Eph. 6:10) Those who remain true and steadfast and maintain their integrity toward God need have no fear, because his promise is: "The Lord will give strength unto his people; the Lord will bless his people with peace."—Ps. 29:11.

WORK

[30] There is much work for Jehovah's witnesses to do in the publication of the name and kingdom of God. Were it otherwise, Jehovah would be wasting strength and power on his people; and we know that Jehovah is not a waster. His expressed purpose is to give the enemy full warning before destroying him and his organization, and also to serve notice upon the people in order that they of good will may take their stand on his side and live. This work he has graciously committed to the remnant on earth, who are a people taken out from the world for his name to show forth his praises. The company of the remnant is small in number and of little strength. They are weak in body, and they have little of earthly possessions and very small influence amongst men; but they are anointed to the service of Jehovah, and he supplies their strength. Having these things in mind the apostle wrote: "But we have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us." (2 Cor. 4:7) "My strength is made perfect in weakness."—2 Cor. 12:9.

[31] Let no one of Jehovah's witnesses become discouraged or faint-hearted. The greatest favor ever conferred upon creatures is to be faithful and true witnesses for Jehovah. This favor to us is greatly enhanced when we realize that God has chosen the weak things, which have nothing, that he might bring to nothing the things that now are. (1 Cor. 1:28) Our part in this great work is 'to preach this gospel of the kingdom as a witness to all the nations', and when this work is done Armageddon will be upon the enemy and shall sweep him and his organization out of existence.

[32] For many centuries the people have suffered under the cruel hand of the oppressor. The day of

suffering and oppression now grows worse, and Satan by his agents attempts to induce the people to believe that all their sufferings proceed from God because they have been negligent of their church obligations, his purpose being to turn the people away from Jehovah and cause them to curse him. God commands his witnesses, therefore, to go and tell the people that their present woe and suffering proceed from the Devil, because he has been cast down to earth, and that he knows that his time for the preparation for the final war is very short. (Rev. 12:12) He commands them to inform the people that Jehovah is the only God and that his kingdom is here, and that soon his kingdom will destroy the enemy and establish righteousness on the earth.

[33] Long ago God caused to be written this sixty-eighth Psalm; and now he shows his people what marvelous truths are hidden therein by revealing the same to those who love him. Thus he feeds his people upon the food convenient for them and gives them all the needed strength to carry forward the work to which he has assigned them. Considering this Psalm-Song, and the deep truths therein contained, God's faithful remnant spontaneously exclaim, as in the language of the psalmist: "Blessed be God." The "faithful servant" class blesses (that is, praises) Jehovah by publishing to the world his greatness and his name. To do this they must work. "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."—Ps. 145:10-12.

[34] The time has come for the vindication of Jehovah's name. His kingdom will accomplish that work. The present work assigned to the "faithful servant" class, who are Jehovah's witnesses, is to publicly proclaim his name and his kingdom. The climax of the whole matter will be that in due time all the peoples of the earth, and all creation, in fact everything that has and will maintain the breath of life, will be praising Jehovah God. "My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever." (Ps. 145:21) "Let every thing that hath breath praise the Lord. Praise ye the Lord."—Ps. 150:6.

(Concluded)

QUESTIONS FOR BEREAN STUDY

¶ 1. How important is the truth that Jehovah is supreme and is the Giver of every thing that is good? Who will come to a knowledge of this truth? To what end? What is the position of the remnant in relation to this truth?

¶ 2, 3. Point out the important lesson contained in verse 28 of this Psalm, and the harmony therewith of Psalm 90:17. To what does the expression "that which thou hast wrought for us" refer, (a) as to Israel, in David's day? (b) As to God's anointed people now?

¶ 4, 5. What were the circumstances in regard to the ark of the covenant at the time this Psalm-Song was composed and sung? What is suggested thereby? With related scriptures make clear the identity of the "kings [that] bring presents unto thee".

¶ 6. Identify the "people scattered and peeled". Why referred to as 'the present brought unto the Lord of hosts'?

¶ 7-9. Describe the situation which calls for the "rebuke" mentioned in verse 30. How and when will the Lord God administer that rebuke?

¶ 10. How does the expression 'the multitude of the bulls among the calves of the peoples' picture the present condition of the common people?

¶ 11. Who are they that have been "trampling under foot the pieces of silver"? How have they done this? Why should the truth now be told to that class?

¶ 12. "That delight in war" refers to whom? What war? Describe their "war" activities.

¶ 13-16. Who are the "princes" mentioned in verse 31? They "shall come out of Egypt", how? Apply the statement "Ethiopia shall soon stretch out her hands unto God". What does the prophecy of Isaiah say regarding these "Egyptians" and "Assyrians"? When and how will that prophecy and the statement of verse 31 of this Psalm (68) have fulfilment? In connection therewith, what is the great privilege awaiting the faithful remnant?

¶ 17, 18. To whom are the words of verse 32 addressed? How will this 'singing' be done? What are the purposes served by the remnant's delivering this message of warning? Will those to whom the warning is given be profited thereby?

¶ 19-21. In verse 33, the word "rideth" is of what important significance? What is meant by his riding "upon the heavens of heavens, which were of old"? How does he "send out his voice"? With what effect?

¶ 22. As to their 'ascribing strength unto God', show that there are two classes clearly manifest at the present time.

¶ 23-25. With supporting scriptures, make clear the application of the statement "His strength is in the skies".

¶ 26, 27. Explain the expression "Thou art terrible out of thy holy places".

¶ 28, 29. What is the significance of the statement "The God of Israel is he that giveth strength unto his people"? Quote other expressions of assurance which have their special application in this day.

¶ 30, 31. What is the work which Jehovah's witnesses have had entrusted to them? Considering their number, strength and means, account for the magnitude of the witness work accomplished. What encouragement in this connection is given to them through the Apostle Paul?

¶ 32. Describe the present condition of the people as calling for assurance of a true deliverance.

¶ 33. How does Jehovah now provide for the needs of his faithful remnant? What is their response?

¶ 34. What, then, is the present work assigned to the "faithful servant"? What will be the glorious outcome of the kingdom operations now clearly seen as already in progress?

LET GOD ARISE

Let his enemies be scattered,
Yea let them that hate him flee before him:
As smoke is driven about
Let them be driven about;
As wax is melted before a fire
Let the lawless perish before God.
But let the righteous be glad, let them
exult before God,
Yea let them rejoice with gladness.

OBEDIENCE BRINGS APPROVAL

FROM the time of his birth until he reached the age of thirty years very little is said about Jesus. At that age he had reached his majority, and there his work in the earth began. He proceeded immediately to John and requested John to baptize him in the waters of the Jordan.

Anointing is a symbol of delegated power and authority. When Jehovah would signify that he had conferred authority upon David as king he caused his prophet to anoint David with oil. (1 Sam. 16:13) "I have found David my servant; with my holy oil have I anointed him." (Ps. 89:20) "And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul."—2 Sam. 12:7.

Wherever the Scriptures speak of "the Lord's anointed" that term almost exclusively refers to the ruler or governor. (Ps. 2:2; Lam. 4:20) The titles Messiah and Christ mean "the Anointed One". The title is used particularly with reference to rulership.

Daniel the prophet spoke of Messiah, or the Anointed One, as "the Prince" or ruling One. (Dan. 9:25) The Jews so understood the term Messiah to mean 'He who should rule'. The Jews were looking for a king or ruler who should relieve them from the Roman yoke and establish a just and righteous government. When some of the faithful Jews had learned from John concerning Jesus and had seen Jesus they spoke to their brethren and said: "We have found the Messias, which is, being interpreted, the Christ" (the Anointed [One], margin). (John 1:41) God's prophet testified that the Anointed One is the rightful Ruler of the earth: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:13, 14.

The baptism of Jesus in the waters of the Jordan symbolically testified that he had agreed to be entirely submissive to the will of Jehovah God. God there announced his approval of Jesus. "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved son, in whom I am well pleased." (Matt. 3:16, 17) Soon thereafter he was anointed by Jehovah with his spirit and power. The Scriptural proof is that his anointing showed that he was clothed with power in due time to destroy the wicked organization of the Devil.

"How God anointed Jesus of Nazareth with the holy spirit and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him." (Acts 10:38) "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3:8.

At the time of the anointing of Jesus God conferred upon him the authority and power to be God's Priest and Prince. He was there appointed to the office of Priest and Prince for ever after the order of Melchizedek. (Ps. 110:4; Heb. 6:20; 7:17) Let the fact be kept in mind that Melchizedek was a priest upon his throne. As a priest he was a servant of the Most High, and therefore the Most High's special officer; and as a prince he was a ruler or king acting by authority from the Most High. Melchizedek was a type of the great Ruler who shall rule the world by divine right and authority. It was at the time of the baptism of Jesus that the authority to be King or Ruler was conferred upon him.

The anointing of Jesus carried with it the power and authority and obligation to tell the people who would hear, of and concerning the government that God would erect and how the people could be relieved from Satan's rule. Shortly after his anointing at the Jordan he said in the presence of the Pharisees and people: "The spirit of the LORD is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18, 19) On that occasion he was quoting from the Prophet Isaiah, who had foretold what should be done by the Anointed of the Lord when on earth. (Isa. 61:1-3) He stated on that occasion that on that day he began the fulfilment of that prophecy.

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matt. 4:17) During the three and one-half years of his ministry that followed, Christ Jesus emphasized the fact of God's kingdom or government of righteousness that should be established for the benefit of man.

And now let us examine the purpose of the temptation of Jesus.

There must be a preparatory work concerning himself as earth's rightful Ruler. At the very outset of his work Jesus was subjected to great temptation or test. He had been forty days and nights in the wilderness without food. It was at the end of those forty days of fasting that the temptation came to him. Why had he gone to that place?

The Scriptures answer: "Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil." (Matt. 4:1) To be sure, it was the spirit of Jehovah that led Jesus into the wilderness, because he had agreed to do Jehovah's will and was being led

by the power of Jehovah. But why should Jehovah God even permit his beloved Son to be beset by Satan the Devil and subjected to temptation? Briefly, the answer is that Jesus by withstanding this temptation or trial might prove his loyalty and faithfulness to God.

To be tempted means to be put to a test. Jehovah would anoint his Son Jesus to be King or Ruler, and before so anointing him God would prove his Son by a severe test. Jesus had always been loyal and true to his Father, but now he was to be anointed to be God's great Prince and King to rule the world, and God would prove his Son by actual experience.

The purpose of Satan, of course, in placing the temptation before Jesus was to induce Jesus to break his agreement with Jehovah, which would have resulted in his (Jesus') own destruction. If Jesus would break his agreement with God to be obedient to him, he would die and of course would not take the office of Ruler over the world. If Jesus would prove his faithfulness and loyalty to God under the test, he would prove himself entirely worthy to be trusted with the great authority and power as Ruler of the world. Therefore God permitted the enemy Satan to apply the test, and God saw to it that that test resulted to his own praise and glory.

The subtle and wily enemy Satan put the temptation before Jesus. He knew that Jesus, having fasted forty days, was hungry. He said to him: "If thou be the Son of God, command that these stones be made bread." The reply of Jesus was: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Moses had in substance said the same thing to the Israelites, that their life depended upon faithfulness in the keeping of their covenant with God. (Deut. 8:3) Jesus was holding firmly to that rule. He resisted the Tempter and proved his faithfulness to God.

Satan, knowing God purposed to anoint Jesus to be Ruler, and knowing the opposition that Jesus would have among the Pharisees, thought to entrap Jesus by inducing him to perform some daring and spectacular feat. He thought to appeal to his pride. The enemy, therefore, in substance said to Jesus: 'Why don't you go up on the temple and jump off into the valley? God's angels will bear you up so that you won't be hurt; and the people, seeing this miracle, will be convinced that you are more than an ordinary man and they will more readily support you.' That proposition was seductive, diplomatic, politic and cruel. Jesus replied: "Thou shalt not tempt the Lord thy God."

The Devil then and there laid claim to rulership of all the kingdoms of the world. Jesus did not dispute that claim. In fact, Satan was then the god of the whole world. The Devil then proposed to Jesus that he would abdicate and turn over the rulership of the world to Jesus provided Jesus would worship the Devil. Had Jesus done so, he would have shown his disloyalty and unfaithfulness to God and would have been destroyed. His reply to Satan was: "Thou shalt worship [Jehovah] thy God, and him only shalt thou serve."

In this great test Satan had lost. Jesus had won, and God had proven his Son to be loyal, faithful and true. (Matt. 4:1-10; Luke 4:1-13) Then the Devil left Jesus for a season. Never during the three and one-half years that Jesus was on earth did Satan miss an opportunity to try to entrap Jesus and destroy him. The temptations that he put before him were divers and numerous and were advanced in a subtle and wily manner. Through them all Jesus proved his full devotion to his Father. This was a part of the preparatory work for rulership.

CREATION OF LUCIFER AND MAN

AMONGST the mighty creatures of Jehovah God is the one who at first was called "Lucifer". His name means light-bearer or "morning star". God's prophet Isaiah (14:12) speaks of him as the "son of the morning". It would be difficult to find words more descriptive of beauty. Lucifer belonged to the heavenly realm and was therefore in the holy kingdom of God and a part of his organization, and the prophetic description of him shows that he was shining forth amongst the others of that glorious place. This description indicates that he was more showy than the other creatures of heaven. Of him it is written that "every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."—Ezek. 28:13-15.

The Logos, the active agent of Jehovah God in the creation of all things, of course, created Lucifer; for the Apostle John so states, saying: "In the beginning was the Word [The Logos], and the Word [The Logos] was with God, and the Word [The Logos] was [a] god. [According to the Greek text] The

same was in the beginning with God. All things were made by him [The Logos]; and without him was not any thing made that was made." (John 1:1-3) These two creatures of God, Lucifer and the Logos, are designated in the Scriptures as "the morning stars". The Logos was always the delight of the great Eternal One because of his faithfulness. Since the inspired Scriptures declare that all the creation of God is perfect (Deut. 32:4), the presumption must be indulged that all these creatures in heaven were beautiful and glorious, dwelling together in peace and in harmony, and all giving glory and praise to Jehovah God.

In the course of time it pleased the Almighty Eternal One to prepare a place for the habitation of man, whom he then purposed to create. The sacred record is: "In the beginning God created the heaven and the earth," and he "made the cloud the garment [of the earth during creation], and thick darkness a swaddlingband for it". (Job 38:4, 9) In heaven these creatures, namely, the Logos and Lucifer, and the cherubim, seraphim, and angels, no doubt were informed that the planet earth was being prepared as a place for the habitation of the creature man whom God would create in his own image, and this knowledge must have greatly delighted God's heavenly creatures. It is recorded that when God laid the foundation of the earth for man's habitation "the morning stars sang together, and all the sons of God shouted for joy".—Job 38:4-9.

The Scriptures clearly teach that there were two mighty creatures designated "morning stars", to wit, The Logos and Lucifer. There must have been a great convocation of the glorious creatures of heaven at the beginning of the creation of earth, and it was at this convocation that the creatures were advised by the Creator of his purpose to prepare a habitation for man and to create man; and there these two mighty ones, "the morning stars," sang together a song of praise to the Eternal One, and every one of the sons of God was so thrilled by the song that they shouted together for joy. So far as men know there is no other planet that is inhabited. The creation of the earth for man would be of most profound interest to the creatures of the heavenly realm.

The earth was created; and upon it were placed the plants and the herbs, the beast and the fowl, the fruits and the flowers. But there was no man to till the ground nor to enjoy the produce thereof. (Gen. 2:5) God must have spoken to someone of his purpose to create man, and it is reasonable that the Logos, the only begotten Son of God, would have been the one to whom he spoke. It is recorded: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1:26-28.

It seems quite clear that the expressions "image" and "likeness" here do not mean form or organism. The four divine primary attributes possessed by Jehovah forever are wisdom, justice, love and power. The perfect man, the intelligent creature, must have been endowed with these attributes; and as God has dominion over the universe, so man was given dominion over the creatures of the earth and was clothed with power to produce his species, fill the earth and subdue the planet.

God did not create man and then give him an immortal soul, as many have been induced to believe. The words "soul", "creature" and "man" mean the same thing. Every man is a soul, but no man can possess a soul. The statement or method of creation is plainly set forth in the Scriptures; it reads: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7.

Then God caused all the beasts and the fowl to pass before Adam, and he gave each one its name. Each beast and each fowl found its mate or kind. "But for Adam there was not found an help meet for him." "And the Lord God said, It is not good that the man should be alone, I will make him an help meet for him." (Gen. 2:18-20) Then the woman was made and brought unto the man.

That part of the earth where man first saw the light must have been surpassingly beautiful. The name "Eden" means a paradise. It was on the eastern side of Eden that God planted a garden, and there he put man, whom he had formed, to dress and to keep it. This was the home of Adam and his wife.

Taking as a basis this brief record, which we know is true because made under divine supervision, we may draw upon the imagination for a moment. In heaven there was a great and happy multitude of angels, strong, vigorous and beautiful. There were the cherubim and seraphim, holding responsible positions of trust and confidence. There was Lucifer, the bright shining one, who surpassed the others in show and beauty. And there was the Logos, the great and mighty right arm of Jehovah God, by whom all things were created that were made. All these creatures were the delight of the Mighty Creator, and especially was that true of the Logos. Up to that time all were loyal and true to God.

On the earth now was the perfect man, strong, vigorous and handsome; with eyes so keen that they knew no dimness, and with the agility and swiftness of the hind. And with him was his wife, possessing

grace and surpassing beauty such as no man now on this earth has ever beheld, for she was perfect. Without doubt there was some means of communication established between those of heaven and the perfect creatures of earth.

The man and the woman were endowed with power and authority to bring forth children and to fill the earth with their descendants, and the heavenly creatures must have observed this with the keenest interest and joy. There is no evidence that any of the heavenly creatures were endowed with power to produce any offspring. The propagation of the race on earth was then new and novel, and all the heavenly hosts must have waited and watched with deepest concern for the time to come when man would fill the earth with a joyful race of people, all of whom would worship and praise the great Jehovah God. Happiness reigned in heaven and happiness reigned on earth. The environment was beautiful, pleasing to the eye, a joy to the heart, and all to the praise of the Eternal God, the Creator.

Every perfect creature must be a free moral agent. The creature must have the liberty to exercise his power for good or evil as he may choose. In no other way could he be tested and proven. God could have made all his creatures so that they could not do evil, but, had he done so, that would have prevented them from exercising freely their attributes and God would thereby preclude himself from testing and proving his creatures.

The heart is the seat of affection or motive. It is that faculty of the creature which induces action. If impurity enters the heart, impurity of action is almost certain to follow. Hence it is written: "Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23.

Love is one of the divine attributes. Love is the perfect expression of unselfishness. Selfishness, the very antithesis of love, begins in the secret intent of the heart. Selfishness expels love. With love gone the heart becomes malicious. The creature possessing a malicious heart is one who is extremely selfish, having no regard for duty or obligation to others and fatally bent on accomplishing his purposes regardless of great wrong that may result to others

The glory and beauty of the heavenly creatures, the perfection of the human pair in their Eden home, and the power and authority of man to fill the earth with his kind, furnished the opportunity for exercising either selfishness or love. The test came, and some of the mighty creatures of heaven fell under the test. The joy of heaven and earth was turned into great woe. But not for ever. For then not only did justice divine step in to render judgment, but God's love and wisdom originated his great purpose for the vindication of his name and word by the reestablishment in his own due time of peace and order and joy in heaven and in earth and by the destruction of all the wicked who resist his will. This grand vindication the Almighty God will perform through his kingdom.

FROM AFIELD

DIVINE GIFTS BESTOWED UPON THE REMNANT

DEAR FELLOW SERVANTS IN THE ROYAL SERVICE:

The Zurich (Switzerland) company of Jehovah's witnesses gathered on December 31, 1931, for a declaration meeting. We deemed it appropriate on that day to remind one another of the care which our heavenly Father and his King gave to his remnant in bestowing upon them the divine gifts of twenty-four *Watchtower* issues during the past year, and the books *Light* in German. The evening was therefore one of special joy and blessing.

The following resolution was proposed, supported and unanimously accepted:

RESOLUTION

"We, the Zurich company of Jehovah's witnesses, with appreciation and thankfulness acknowledge the many blessings of the past year and rejoice in the new name from Jehovah.

"We have firmly resolved to take this new name not in vain, but to participate with renewed effort in the vindication of Jehovah's name and word."

FEAST ON GREAT TRUTHS REVEALED

DEAR BROTHER RUTHERFORD:

The Lord's true laborers are not crying in vain for bread at this time of great and extensive work in the field, and we at the office do really feast on the great truths being revealed to us at our Bethel Home studies. During February these meetings have been attended by 12, 13, 13, and 10 brethren, respectively.

The more woe to the whole of the Devil's organization, the better. We are fully with you in the aggressive warfare.

Your brethren,

STOCKHOLM BETHEL FAMILY.

"INCREASES OUR COURAGE"

DEAR BROTHER RUTHERFORD:

We do not like to take up one moment of your time with a letter, but we cannot refrain from expressing to you our thanks for the gift of the *Year Books* which we received. It increases our courage to know that the blessed truth is going forth to all the peoples of earth so rapidly, and we are truly thankful that we are privileged to have a small part in the great work.

We thank the heavenly Father each day for your faithfulness to him and for the "food convenient" that he is feeding to the remnant at this time.

The books *Life* and *Prophecy* gave us joys like we experienced when first coming into the knowledge of the truth. But *Light* One and Two filled our hearts with awe. To think that we were considered worthy to know and understand the great vision the Lord showed the Apostle John on the isle of Patmos! That was the greatest of all, and we felt that surely that was the final and that the end was near. Next came the articles on the book of Esther and then *Vindication*. Each *Watchtower* is filled with just the food we need; so we feel that it is impossible to express our thanks in words, but we are trying to express them in doing our bit in the witness work of the kingdom.

We are so thankful that the Lord overruled all the obstacles that were in our way and permitted us to attend the Columbus convention. To be there when our new name was given was a blessing never to be forgotten. And in giving the testimony, making the statement that we are "Jehovah's witnesses" gives the people something to think upon, and they forget to ask, "Is this Russellism?"!

May the Lord continue to give you strength and blessings each day is our prayer. We are, by his grace,

Two of Jehovah's witnesses,

LEONA ALLEE AND DOVIE NELSON, *Pioneers.*

'GREAT ENCOURAGEMENT'

DEAR BELOVED BROTHER RUTHERFORD:

We desire to express to you our thanks and appreciation of Your kind gift to the pioneers of the book *Vindication*. The reading of it is a great stimulus and encouragement to us to press on as Jehovah's witnesses; it shows us so clearly the privilege of the remnant at this time, particularly in the chapter on "The Man with the Writer's Inkhorn".

We have been many years in this work, but have never experienced greater joy in service than at present.

We both each day remember you in prayer that our Father's richest blessing may rest upon you, and that his strength may supply your every need; and we thank him for your fidelity and loyalty. We greatly appreciated being permitted to hear and see you at Paris and in London; also to hear through our dear Brother Burton of the wonderful work going on in America.

We rejoice in the realization that we are in full harmony with the channel the Lord is using so mightily at this time, and the part we are permitted to share in witnessing to the rulers and the ruled.

We are anticipating a grand time in placing the *Kingdom* booklet.

With warm love in the Lord we are

Two of Jehovah's witnesses,

MRS. A. BUCKINGHAM AND MISS S. BICKLEY, *England.*

"JOYFULLY ENGAGE IN HIS SERVICE"

DEAR BROTHER RUTHERFORD:

Many times I have desired to write and tell you of my appreciation of the light that is continually coming forth from *The Watchtower;* but not being able to express it in words, and knowing how very busy you are, I withheld from doing so, satisfying myself with the thought that the Lord knows my heart's desire, and that to joyfully engage in his service, unselfishly to his glory, would be a better way of expressing my love for him, and to you his servant.

The new book, *Vindication,* is indeed a revelation from Jehovah; and as I read it my heart went out in gratitude to him for the great privilege of being permitted to live and to have a part in the work which is being done to the praise and honor of his great name. For one not to see and appreciate the privilege of service to Jehovah at this time would indicate that he did not have the vision of the Ezekiel or servant class. It is with joy that I am looking forward for the Lord's due time to give us *Vindication* Book 2.

Sister Jernigan and I are both workers with the Norfolk company and in full harmony with *The Watchtower.* The article in the December 15 *Watchtower,* "The Decisive Test," is sufficient to show that no half-hearted devotion can be acceptable to the Lord at this time. It is my earnest prayer that I may forever be ready and willing to do his will joyfully, as he may indicate it to me.

I pray that Jehovah will continue to give you strength and courage, and bless you in your unselfish labor of love.

By his grace,

L. D. JERNIGAN, *Virginia.*

RENEWED STRENGTH AND ZEAL

DEAR BROTHER RUTHERFORD:

During the month of February there were held four meetings, which were each attended by five brethren. We have finished the study of the "Esther and Mordecai" articles. These articles have been indeed very interesting and encouraging to us, giving us renewed strength and zeal for the great 'Kingdom' campaign in which we are about to engage. It is grand to see the manifestation of God's wisdom and love in providing the book of Esther for the benefit of his people now living on earth. For all this we give praise and honor to the Most High.

May the Lord continue to bless you and your labor of love. I am,

Your sister and coworker by His grace,

H. ANZ, *Secretary, Tallinn, Esthonia.*

WORK AND JOY

DEAR FRIENDS:

At the time of the Columbus convention practically all of the Columbus friends were present and voted for the resolution to adopt the new name, "Jehovah's witnesses." However, we have decided that we should go on record as accepting the new name; so at the business meeting held recently this was done by unanimous rising vote of the company.

The Columbus convention was a great blessing to us. There have been about seventeen who have symbolized their consecration since the convention. Our hall is filled on Sunday night, many new faces appearing. The workers can see a great 'division of the waters': the people taking a more firm stand for or against Satan's organization.

We are getting great joy through the meat in due season, appearing in the *Light* books, *Vindication* and *The Watchtower.*

With much love and joy, we are

Yours in His service,

COLUMBUS (Ohio) COMPANY OF JEHOVAH'S WITNESSES.

ENCOURAGED TO TESTIFY

DEAR BROTHER,

Greetings in Jehovah's name!

I have just completed reading the January 15 *Tower,* "Faint-hearted or Faithful." Anyone who reads this article, and very carefully studies it, and then does not go out and testify surely has not the love of the truth. Every *Watchtower* article seems more precious and certainly is an encouragement to us to testify to Jehovah's name.

I have the privilege of being director here and every friend is in full harmony with the service. All the elders go out to testify. Some of them who are not able to go during the week go out on Sunday, and usually travel about 50 or 75 miles one way to the territory. They are generally out from eight to ten hours, and they certainly rejoice for this wonderful privilege. No one can serve as an elder for the Pueblo company of Jehovah's witnesses unless he is in full harmony with the work as the Society informs us it is to be carried out and he goes out in the service.

We certainly rejoiced when we were informed that we were to change our name to "Jehovah's witnesses". By unanimous vote we adopted the new name immediately.

We set our quota for 50,000 testimonies and 12,000 books and booklets, and with the Lord's help we will try to exceed it.

Your brother and fellow servant in Zion,

JOHN F. SUCKLE, *Colo.*

INCENTIVE TO GREATER ACTIVITY

DEAR COLABORERS AT BETHEL,

The Gary (Ind.) company of Jehovah's witnesses desires that a line be sent to you in assurance of our whole-hearted cooperation with you in giving forth this wonderful message of the kingdom.

We have companies here of five different tongues (English, Lithuanian, Polish, Slavish, and Greek), all working as one body to the glory of Jehovah's word and name. We were all very glad to accept the new name, "Jehovah's witnesses," and our desire is to be worthy of it.

The food given us through the later books and the *Towers* is most gratifying, and an incentive spurring us on to greater activity in witnessing for and concerning JEHOVAH GOD and HIS KINGDOM.

We continually pray the Lord's blessing on your efforts.

DELIGHT TO FEED AND PASS TRUTH ON

DEAR BROTHER RUTHERFORD:

In February we have had five meetings on Mondays. Forty-two members in attendance. Bro. Oman has been leading all the meetings. Next Monday we shall have to study "Fourth Trumpet", Revelation 8, in *Light.* We delight to feed upon the truth and also to pass it on to others.

Tomorrow the Norwegian *The Kingdom, The Hope of the World,* will be in our possession. The friends look forward with pleasure to it and have made preparations.

All in the office send you their love and hearty greetings.

With much Christian love,

Your sister in the Lord,

OTTILIE MYDLAND, *Norway.*

SERVICE LEADERS AND REGIONAL SERVICE DIRECTORS

IN MAY of each year the companies of Jehovah's witnesses in the United States have been asked to renew their requests for service leaders for the ensuing year.

The Society is no longer sending out the service leaders, except in a very limited way and at irregular intervals. Regional service directors, however, serve all the companies and "sharpshooters" in the United States that are organized for service, at least once a year.

All being members of one body, anointed to serve the Lord, it is the desire of the Society to keep in touch with every company. To this end we request that the secretary bring this matter to the attention of the company, and furnish us with the following information, answering all questions if possible, and send the answers to the Service Department. Isolated brethren and "sharpshooters" are requested to do likewise.

Number each answer to correspond with the number of the question. Write plainly, and give the street address where possible, as telegrams cannot be delivered to a post office box.

(a) State the number in your company 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 company can entertain a service leader or regional service director?

(e) Are those interested in the Kingdom work 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 company secretary.

(h) Give name and address of another to whom we could send notice.

(i) Give the name of your railway station.

(j) If in the country, state distance from station and if the brother will be met.

GOOD HOPES FOR 1932-1933

THE work of the Watch Tower Bible & Tract Society is the preaching of the gospel of Jehovah's kingdom. Every consecrated child of God is privileged to participate in this work. Since the organization of the Society the work during the year has always been outlined in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privileges of using time, energy, and money in telling the message to others. Some who are doing as much house-to-house witness work as their conditions allow are also blessed with some money which they desire to use in the Lord's service, to the end that hungry souls which they cannot personally reach might be fed upon the precious kingdom-gospel.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the Society that you hope to give so much, enables us to outline the work, based upon what is expected.

Upon receipt of this issue of *The Watchtower* kindly write two cards, exactly alike. One of these put aside for your own record of what you have promised; the other send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing be written except the following:

By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of $ ..... I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me. (Signature) .....

Kindly address this card to the

WATCH TOWER BIBLE & TRACT SOCIETY,

Financial Department,

117 Adams Street, Brooklyn, N. Y.

Brethren residing outside of the United States should write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to present us daily before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the gospel to the Lord's glory, and to do the work entrusted to us.

The WATCHTOWER

SERVICE APPOINTMENTS

T. E. BANKS

Pittsburgh, Pa.	May 29, 30	Brooklyn, N. Y.	June 14, 15
Steubenville, Ohio	May 31, June 1	Newark, N. J.	" 17, 18
Buffalo, N. Y.	June 3, 4	Montclair, N. J.	" 19, 20
Boston, Mass.	" 5, 6	Cranford, N. J.	" 21, 22
Hartford, Conn	" 7, 8	Atlantic City, N. J.	" 24, 25
New Haven, Conn.	" 10, 11	Philadelphia, Pa	" 26, 27
New York, N. Y.	" 12, 13	Washington, D. C.	" 28, 29

R. H. BARBER

Bridgeport, Conn.	May 27-30	Binghamton, N. Y.	June 17-19
Boston, Mass.	June 3-5	Alliance, Ohio	" 27, 28
Schenectady, N. Y.	" 10-12	Youngstown, Ohio	" 29

G. H. DRAPER

Chicago, Ill	June 13	Roseland (Chicago), Ill.	June 17-20
South Chicago, Ill.	" 14	Hammond, Ind.	" 21-23
West Pullman, Ill.	" 15	Gary, Ind.	" 25-29

M. L. HERR

St. Joseph, Mo.	May 31, June 1	Billings, Mo.	June 19
Kansas City, Mo.	June 3-5	Monett, Mo.	" 20
Levasy, Mo.	" 6	Racine, Mo.	" 21
Belton, Mo.	" 7	Joplin, Mo.	" 22
Clinton, Mo.	" 8	Webb City, Mo.	" 24
Sedalia, Mo.	" 10	Springfield, Mo.	" 25
Warton, Mo.	" 11	Ozark, Mo.	" 26
Jefferson City, Mo.	" 12 13	Ava, Mo.	" 27
Lebanon Mo.	" 14	Caulfield, Mo.	" 28
Springfield, Mo.	" 15 16	Thayer, Mo.	" 29
Bolivar, Mo.	" 18	Poplar Bluff, Mo.	July 1

W. M. HERSEE

Runnymede, Sask.	June 2	Viking, Alta.	June 19
Kamsack, Sask.	" 3-5	Edmonton, Alta.	" 20
Invermay, Sask.	" 7	Camrose, Alta.	" 21
Wadena, Sask.	" 8	Kingman, Alta.	" 22, 23
Quill Lake, Sask.	" 9, 10	Buford, Alta.	" 25, 26
Saskatoon, Sask.	" 12, 13	Calmar, Alta.	" 27
Wilkie, Sask.	" 15, 16	Clyde, Alta.	" 29, 30
Biggar, Sask.	" 17	Tawatinaw, Alta.	July 1
Wainwright, Alta.	" 18	Edmonton, Alta.	" 3

ANTON KOERBER

Lansdale, Pa.	June 1	Kunkletown, Pa.	June 14
Linfield, Pa.	" 2	Lehighton, Pa.	" 15
Pottstown, Pa.	" 3	Washington, D. C.	" 16-19
Boyertown, Pa.	" 4	Pittsburgh, Pa.	" 24-26
Allentown, Pa.	" 5	Altoona, Pa.	" 27
Easton, Pa.	" 11, 12	Lewistown, Pa.	" 28, 29
Reseto, Pa.	" 13	McCoysville, Pa.	" 30

LOUIS LARSON

New Castle, Ind.	June 1	Sedalia, Mo.	June 17
Anderson, Ind.	" 3, 4	Logansport, Ind.	" 18
Muncie, Ind	" 5, 6	Peru, Ind	" 19 20
Farmland, Ind.	" 7	Wabash, Ind.	" 21
Portland, Ind.	" 8	Warsaw, Ind.	" 22
Elwood, Ind.	" 10, 11	Fort Wayne, Ind.	" 24-25
Marion, Ind.	" 12, 13	Auburn, Ind.	" 26, 27
Kokomo, Ind.	" 14, 15	Elkhart, Ind.	" 28, 29

E. J. LUECK

Morgantown, W. Va.	May 31	Wheeling, W. Va.	June 14, 15
Fairmont, W. Va.	June 1	Yorkville, Ohio	" 17
Grafton, W. Va.	" 3	Steubenville Ohio	" 18
Parsons, W. Va.	" 4	Empire, Ohio	" 19
Montrose, W. Va.	" 5	East Liverpool, Ohio	" 20, 21
Galloway, W. Va.	" 7	Lisbon, Ohio	" 22
Cox Creek, W. Va.	" 8	Rogers, Ohio	" 24
A[illegible] W. Va.	" 10	Columbiana, Ohio	" 25
Clay W. Va.	" 11, 12	Youngstown, Ohio	" 26-29
Wal[illegible]	" 13	Cleveland, Ohio	July 1-4

A. H. MACMILLAN

Wilson, N. C.	June 3-5	Roanoke, Va.	June 8
Danville, Va.	" 6	Richmond, Va.	" 10-12

G. Y. M'CORMICK

Sheridan, Wyo.	June 1	Minot, N. Dak.	June 15
Newell, S. Dak.	" 3	Sherwood, N. Dak.	" 17
Red Lodge, Mont.	" 5	Kramer, N. Dak.	" 18, 19
Roscoe, Mont	" 6	Lawton, N. Dak.	" 21
Clyde Park, Mont.	" 7	Milton, N. Dak.	" 22
Manhattan, Mont.	" 8	Cooperstown, N. Dak.	" 23
Billings, Mont.	" 9	Carrington, N. Dak.	" 25
Medicine Lake, Mont.	" 11	Fargo, N. Dak.	" 26, 27
Scobey, Mont.	" 12	Valley City, N. Dak.	" 28
Outlook, Mont	" 13	Kathryn, N. Dak.	" 29
Bonetrail, N. Dak.	" 14	Enderlin, N. Dak.	" 30

C. RAINBOW

Greensboro, N. C.	June 1, 2	Southanna, Va.	June 18
Wilson, N. C.	" 3-5	Rather Glen, Va.	" 19
Petersburg, Va.	" 7, 8	West Point, Va.	" 20
Richmond, Va.	" 9-12	Hanover, Va.	" 22
Esmont, Va.	" 13	Norfolk, Va.	" 24-26
Waynesboro, Va.	" 14	Suffolk, Va.	" 27
Staunton, Va.	" 15	Crewe, Va.	" 28
Bumpass, Va.	" 17	Keysville, Va.	" 29

W. P. STRONG

New Haven, Conn	May 31, June 1	Elkins, N. H	June 21
Boston, Mass.	June 3-8	Conway, N. H	" 23
Waltham, Mass.	" 10, 11	Moultonville, N. H.	" 24
Lynn, Mass.	" 12, 13	Sanford, Me	" 25
Beverly, Mass.	" 14, 15	Portland, Me.	" 26, 27
Lawrence, Mass.	" 17, 18	Freeport, Me.	" 28
Manchester, N. H.	" 19, 20	Auburn, Me.	" 29, 30

W. J. THORN

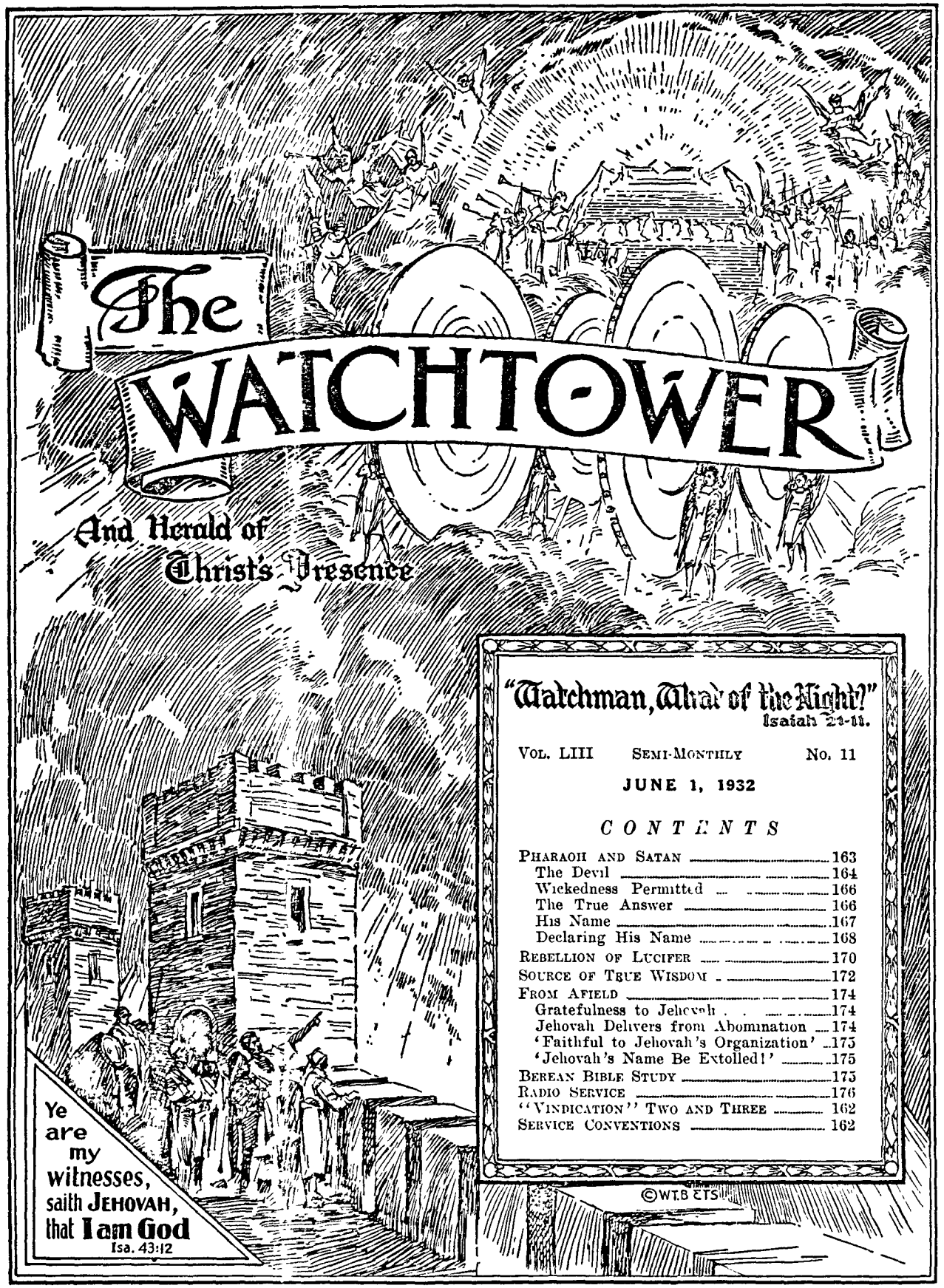
Bay City, Mich.	May 31	Royal Oak, Mich.	June 17, 18
Munger, Mich.	June 1	Rochester, Mich.	" 19
Pinconning, Mich.	" 3	Belleville, Mich	" 20
Sterling, Mich.	" 4	Ann Arbor, Mich.	" 21, 22
Fosters, Mich.	" 5	Toledo, Ohio	" 24, 25
Flint, Mich.	" 6-8	Port Clinton, Ohio	" 26
Port Huron, Mich.	" 10, 11	Sandusky, Ohio	" 27
Detroit, Mich.	" 12-15	Fremont, Ohio	" 28

S. H. TOUTJIAN

Chico, Calif.	May 31	Marshfield, Oreg.	June 17
Brownsville, Calif.	June 1	Eugene, Oreg.	" 18
Loyalton, Calif.	" 3	Bend, Oreg.	" 19
Reno, Nev.	" 4, 5	Blachly, Oreg.	" 20
Paynes Creek, Calif.	" 7	Monroe, Oreg.	" 21
Eureka, Calif.	" 8, 9	Siletz, Oreg.	" 22
Ashland, Oreg.	" 10, 11	Falls City, Oreg.	" 24
Klamath Falls, Oreg.	" 12	Salem, Oreg.	" 25, 26
Hugo, Oreg.	" 13	McMinnville, Oreg	" 27
Wolf Creek, Oreg.	" 14	Newberg, Oreg.	" 28
Roseburg, Oreg.	" 15	Portland, Oreg.	June 30-July 4

J. C. WATT

Abilene, Kans	June 2-5	Whittenburg, Tex	June 18
Clay Center, Kans	" 6	Amarillo, Tex.	" 19
Randolph, Kans.	" 7	Hartley, Tex.	" 20
Abilene, Kans.	" 9, 10	Farwell, Tex	" 21
Enid, Okla	" 11	Littlefield, Tex	" 22
Fairview, Okla.	" 12	Abernathy, Tex.	" 24
Woodward, Okla.	" 13	Crosbyton, Tex.	" 25
Shattuck, Okla.	" 14, 15	Flomot, Tex	" 26
Pampa, Tex.	" 17	Wichita Falls, Tex.	" 27-29



"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LIII SEMI-MONTHLY No. 11

JUNE 1, 1932

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"VINDICATION" TWO AND THREE

Since the publication of *Vindication* Book One many inquiries have been received at this office concerning the further explanation of Ezekiel's prophecy. It is now the pleasure of *The Watchtower* to announce *Vindication* Book Two, which deals with chapters twenty-five to thirty-nine inclusive; and *Vindication* Book Three, which deals with the remainder of the prophecy of Ezekiel and contains an explanation of Jehu. It is deemed important that Jehovah's witnesses acquaint themselves with the contents of these books as soon as possible. They are now in course of manufacture and will be ready for distribution about July 15, 1932. To meet the initial and extra cost of composition and plates the Society will deliver the autographed edition of these two books for $1.00. There will be only a limited number of this edition. The regular edition will be ready later for general distribution. In organized companies it will be best to send all orders through the service director.

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PHARAOH AND SATAN

"And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth."—Ex. 9: 16.

JEHOVAH'S name today is being reproached in "Christendom" more than any other place on the earth. The people within the border of "Christendom" have been more highly favored than any other people, because the Word of God has been among them and there has been much testimony of and concerning God and his purposes given to them, and it continues to be given. In the land of "Christendom" the people have claimed to serve God and Christ, calling themselves by the name "Christian" and claiming to be "Christian nations". To be sure, this claim is false, but there is a great responsibility upon those who might know the truth and who at the same time have pursued a hypocritical course, and this responsibility is far greater than upon those who have been and are unwillingly ignorant. The people within the borders of "Christendom" are now suffering much inconvenience and great perplexity and distress. The clergy of "Christendom" would have the people believe that God is now causing them to suffer because of their lack of support to the church organizations, which organizations have falsely taken the name of God and his Christ. It is of great importance to Jehovah's witnesses that they see clearly the situation, the cause or reason for this unhappy condition, and what is the remedy, and then tell others the truth, whether they hear or whether they do not hear. Manifestly such is the will of God concerning his people at this time.

[2] In the Bible many pictorial statements appear, and manifestly the reason for giving such is to illustrate to God's people the unfolding of his purposes. Jehovah used the Jews to make many pictures or examples, and he plainly tells his anointed people that these things came to pass and were recorded in his Word for their benefit: "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 Divine Record also shows that other creatures or peoples had relationship with the offspring of Abraham, and it must be that such Bible record thereof was made and kept for the benefit of the remnant. This conclusion is shown to be correct by the words of the apostle: "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) The proof is now abundant that we are at the end of the world and that the remnant of God's people now on the earth have greater light than the Lord's people heretofore have received at his hand, and this is for the special benefit of those who are now of the temple. For this reason God's devoted people now receive a clearer vision of Jehovah's purposes and what is their present duty to the Lord. There would be no reason for recording these facts in the Bible merely for a historical purpose. They are for the special enlightenment, aid and comfort of the remnant.

[3] Pharaoh, the king of Egypt, is given a prominent place amongst the pictorial illustrations of the Bible. Also "his multitude" or official supporters are made to appear prominently therein. The things which the Bible emphasizes concerning Egypt are these, to wit: her political ruling power, which was vested in and exercised by her king and his official family; her religion, which was practiced by the people and in which the priests were the leaders; and her commerce, which was carried on extensively under the direction of the king and ably supported by the great military machine of that world power. These things are made to appear particularly in connection with the Israelites, the descendants of Abraham and therefore the people of God. This indicates that these pictures contain important lessons for God's people at this present time. Not all, by any means, who claim to be followers of Christ Jesus will learn and appreciate these lessons, because not all who claim to be God's people are really his people. In harmony with this the apostle says: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called." (Rom. 9: 6, 7) Isaac was specifically a type of God's anointed Christ Jesus and the members of the body.—Gal. 4: 28-31.

[4] The valley of the Nile is very rich land, and the waters of the river cause the land to produce an abundance of things necessary for the support of the

inhabitants of that land. The waters of the river furnished a way of commerce. The waters of the river symbolically represent the people which the official element exploits and uses for its purpose. That the king of Egypt claimed to be the absolute ruler is evidenced by the statement that "Pharaoh [the] king of Egypt . . . hath said, My river is mine own, and I have made it for myself". (Ezek. 29:3) All of the other supporting factors that had to do with the rule of Egypt performed their duties subject to the wish of the king. Egypt became a world power, which, of course, means that Pharaoh the king and his supporting officers ruled and dominated the world. The king of Egypt is likened by the Scriptures unto "a young lion", symbolically meaning that he was regarded by himself and his people as a mighty, strong and powerful one. (See Ezekiel 32:2.) As the lion is the king of the forest, so this beastly rule in Egypt was presided over by a specifically strong ruler.

5 The religion of Egypt was devilish, and hence anti-God. This is made certain by the declaration of Jehovah just preceding the exodus of the Israelites. "Against all the gods of Egypt I will execute judgment." (Ex. 12:12) The political powers were against Jehovah God, and hence the instrument of the Devil, and this is evidenced by the words of Pharaoh, who said: "Who is the Lord [Jehovah], that I should obey his voice?" The priests that practiced the false or Devil religion ate out of the hand of the king, showing that the king was really the one who made provision for the religious practices and practitioners.—Gen. 47:22.

6 The commerce was the stronger factor of the Egyptian world power. That means that Egypt pursued a policy of acquiring property, regardless of whether it was done by right or by wrong methods; that such was the chief business of Egypt; and that other portions of the governmental organization were subsidiary to the commercial part thereof. To support and carry on her great commerce and commercial schemes a mighty army, or military wing of the government, was provided. The king had a host of chariots and horses to draw them for war purposes. "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, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof. 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, the Libyans and the Lydians were the allies of Egypt. They resided near the border of Egypt and supported Egypt in her conquests or wars for the acquisition of property. The Egyptians built great treasure cities, which is proof that they were great builders and that the nation employed architects and scientific constructors to further enhance their commercial power. It was the desire of the nation to acquire greater wealth without giving anything in exchange therefor that led Egypt to make slaves of the Israelites and to compel that people of the Lord to build their treasure cities. —Ex. 1:11.

7 It thus clearly appears that the entire nation of Egypt, that is to say, Pharaoh the king, the religious element, led by the priests, and the commercial element, which maintained a military, were all against God and against the people of God. Egypt was a wicked, cruel and oppressive power, and yet it is written in the text first above quoted that Jehovah said of her king: "And in very deed for this cause have I raised thee up."

THE DEVIL

8 There can be no doubt of the fact that Jehovah caused his record to be made concerning Egypt and her king Pharaoh and his multitude for the purpose of picturing or illustrating the Devil and his wicked and oppressive organization. The Hebrew word for Egypt is Mizraim, meaning "an encloser of the sea". The sea symbolically pictures the human race alienated from God. (Rev. 13:1; see *Light*, Book One, page 259.) Pharaoh the king of Egypt was a shepherd of his own organization, and thus he pictured Satan, who shepherds and looks after his own wicked organization. The human race, symbolized by the sea, alienated from God, was banked up and turned into wrong channels for the benefit of Satan's commercial element in particular and to make strong Satan's organization in general. The prophet, referring to Mizraim (Egypt), calls it the "land of traffic" and "a city of merchants".—Ezek. 17:4.

9 Concerning Satan it is written: "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire." (Ezek. 28:16) It seems certain that Satan began his sin by the desire for merchandise, that is to say, to possess Adam and Eve and all that would come from them. As Lucifer, having jurisdiction over Eden, he foresaw the vast earthly sea of humanity which would flow from Adam and Eve and fill the whole earth, and his covetous desire to possess that "sea" found a place in his heart and led him to his wrongful course. "O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness."—Jer. 51:13.

10 That covetousness led Satan to violence, and hence God says of him that by the multitude of his merchandise he has filled himself and his organization with violence. Satan alienated Adam and Eve from God. In order, then, to deceive the people and alienate

them from God he established a false and wicked religion with Nimrod as the visible leader thereof. He introduced his false religion amongst the Egyptians to turn that people away from God, and then he built a great commercial and military power and compelled the people to support his commerce and commercial schemes and thereby induced them to believe that commerce would bring a satisfaction of their selfish desires. The commercial part of Satan's organization has been the real means of filling the earth with violence and of bringing great woe and oppression upon mankind. Militarism was necessary to carry forward the selfish and covetous desires and schemes of wicked commerce, and hence the great war equipment was brought into play and has been ruthlessly used by selfish men. All the wars of conquest have originated and been carried on by men with covetous hearts who willingly and deliberately resorted to all manner of violence for the purpose of enriching themselves. The kings and other rulers have hired their fighting men to do their brutal and cruel work, and gold has been the means of inducement for men thus to hire themselves to indulge in willful murder. The real cause for so much violence, therefore, has been the covetous spirit of acquiring that which belongs to another. "For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth." (Mic. 6:12) "Therefore pride compasseth them about as a chain; violence covereth them as a garment. Behold, these are the ungodly, who prosper in the world; they increase in riches."—Ps. 73:6, 12.

[11] The ecclesiastical name for Egypt means "proud". The clergy have pointed with great pride to the rich and powerful nations of the world, and particularly of "Christendom", which nations have made themselves rich by conquest and by commercial schemes that have exploited and robbed the people. It is not unusual to hear clergy and politicians boast of the greatness of these countries that have grown great at the expense of the common people that really produce the wealth.

[12] The Devil has builded on the earth a powerful organization, the chief elements thereof being religious, commercial and political. He uses selfish men to form his visible organization and carry forward his wicked and oppressive purposes. It is Satan who says of and concerning the people symbolized by the river: "My river is mine own, and I have made it for myself." (Ezek. 29:3) For a long while the entire world has been under the wicked one; as it is written: 'And the whole world lieth in the wicked one.' (1 John 5:19, *Diag.*) Satan thus claims that the peoples of earth are his own and that hence his rule is of right, and he is the god of this world. (2 Cor. 4:4) His visible political representatives act at his instance and under his subtle direction. He causes the people to practice a false religion that they may be kept in ignorance of Jehovah God and alienated from him, the true God. The most powerful part of his organization, however, is the commercial wing thereof, the part that he uses to exploit, rob and oppress the people.

[13] Satan's selfish agents today control practically everything in the world, both upon the seas and upon the land. These selfish and cruel agents, who operate and carry on their selfish schemes, we call "Big Business", because it has to do with the big things of the commerce of the earth. Big Business owns the ships that ply the seas; it owns and controls the waterways, the railways, and all other means of carrying the products and merchandise of the earth. Big Business owns and controls all the means of communication between the nations and peoples of earth; it owns the banks and almost all the money therein; it owns and controls the food supply, the manufacturing interests, the machines that manufacture the raw materials; and it fixes the price of the product of the farm and the shop and compels the ordinary buyer and seller to do whatsoever Big Business says they must do. Big Business owns and controls the newspapers, the magazines, and all other means of carrying on its propaganda work to advertise itself. It owns and controls the law-making and the law-enforcement branches of the government. It owns and controls the colleges and universities, the places of technical learning, the engineers and the builders, and it owns and controls the major portion of the real estate. It has made slaves of the common people, and Big Business gives no heed to the peoples' cry for mercy and for relief. Big Business owns the religionists, the politicians, and their hangers-on who do the bidding of Big Business; and the common people find no means of relief. The Devil, therefore, has the most powerful organization ever visible to human eyes. If Egypt and her king pictured Satan and his organization, and there can be no doubt about that fact, then it was concerning Satan and his organization that the words were written: "And in very deed for this cause have I raised thee up."

[14] It is according to the will of God that men on earth engage in necessary, and hence legitimate, barter and trade in buying and selling that which is necessary to be exchanged amongst the people; but such buying and selling must be done in honesty and in full regard for the rights of each other. The Jewish people were in covenant with Jehovah and therefore agreed to do the will of God, which means that they were duty-bound to do right and to treat their neighbors right and, of course, to treat each other right. The clergy of that nation became the tools of the Devil; and they fell away to the commercial spirit, and the Devil turned the house of God into a house of merchandise or a house of thieves. The Devil knew that he could get the clergy in that very way, and he did it. For this reason Jesus spoke so emphatically to them when he came to cleanse the temple: "And said

unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise." (John 2:16) "And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."—Matt. 21:13.

15 The true rule of barter and trade Jesus announced in these words: "Good measure, pressed down, and shaken together." (Luke 6:38) The rule that the commercial wing of Satan's organization has invoked is exactly contrary to that righteous rule and is: "Get all you can, and give as little as possible for what you get. Get it by fair or foul means, but get it."

16 Some whom the Lord has favored by giving them a knowledge of the truth have been overreached by the commercial spirit and have fallen away to the influence thereof and have been 'drowned in the sea'. The apostle wrote to the church upon this very matter and said: "But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—1 Tim. 6:9, 10.

17 Some have thought that they could go on acquiring wealth by the same methods that Big Business employs and still get into the kingdom of God; but such a thing is an absolute impossibility. "For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." (Luke 18:25) These words of Jesus cannot be properly applied merely to a small gate into the wall of Jerusalem, but mean exactly what they say. Any man who resorts to Big Business methods could not possibly be in God's kingdom. Anyone at this time who has received from the Lord the privilege of serving him and who then of his own volition turns aside from that service for the mere purpose of engaging in commercial pursuits to enrich himself by acquiring money and property shows that he does not appreciate the kingdom nor does he appreciate the fact that the kingdom is here. Following such a course would prove that such a one does not love God and his kingdom, and hence he would not be permitted to enter into and become a part of that kingdom.

WICKEDNESS PERMITTED

18 Jehovah God is just and righteous, and all of his ways are right. He is entirely unselfish, and therefore God is love. "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." (Ps. 19:8) "For the word of the Lord is right; and all his works are done in truth." (Ps. 33:4) Jehovah God loves righteousness and hates iniquity. "For the righteous Lord loveth righteousness; his countenance doth behold the upright." (Ps. 11:7) "Gracious is the Lord, and righteous; yea, our God is merciful." (Ps. 116:5) "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) All of these wicked things, which God hates, Satan has done and continues to practice. His representatives in his organization do likewise.

19 The Egyptians oppressed God's chosen people. Satan and his organization have oppressed God's people and greatly reproached Jehovah's name. For more than six thousand years Satan has exploited and oppressed the people, and now at the present day his wickedness and the wickedness of his earthly agents exceed anything of gross wickedness and oppression that has ever been known. When we now attempt to tell the people about the relief that God will bring by his kingdom, naturally they ask: "If Jehovah is the God of righteousness, then why does he permit all this wickedness in the earth? Why does not God kill the Devil? and why didn't he kill him long ago? And why does God permit Big Business, false religion and conscienceless politicians to exploit and rob and oppress mankind? Does not the Word of God say that God raised up Satan and Pharaoh? And why has he done so? Why should he want these wicked ones operating?"

20 The answer to these questions has been, in substance, this: That Jehovah God so manipulated the dynasty of kings coming to the throne of Egypt that this particularly wicked Pharaoh might come at a time when his people were there, so that this wicked Pharaoh might oppress them and teach the Jews lessons; and that for a like purpose God raised up the Devil and permitted him to carry on his wickedness, for the purpose of teaching all creation the exceeding sinfulness of sin; that God permitted the wicked Israelites and the good Israelites to grow up together until his due time to destroy those who were fit vessels of wrath and to save the others. Also that God has permitted the wicked to grow up and oppress the good people until his own due time to gather the good unto himself, teaching them proper lessons, and then destroying the others. If that answer is correct, then God is a party to the wickedness in the earth and to the oppression that is now being inflicted upon the people. We know that such a conclusion could not possibly be correct, because God is righteous and hates the wicked, and all his ways are right.

THE TRUE ANSWER

21 The correct answer to the above questions can be had only after we have seen the great issue or question for determination. Jehovah God did not make or raise up the Devil, nor did he make or raise up the wicked Pharaoh of Egypt. Lucifer was created perfect and was installed by the Lord in a position of

responsibility. His covetous spirit led him to rebel against God. His desire for merchandise, that is to say, his selfish desire to make commerce of the human race, was the beginning of his wickedness. Lucifer declared God to be a liar, hence put at issue the truthfulness of God's Word. God then named him (Lucifer) Serpent, meaning that he is a liar and a deceiver; he called him Devil, meaning that he is a slanderer and therefore a liar and the teller of lies; he called him Dragon, which means that he is a devourer or destroyer of that which is good; and he called him Satan, which means he opposes everything righteous and is therefore the opposer of Jehovah. Satan then defied Jehovah God to put a man on earth who would maintain his integrity toward God and remain true and faithful to him under the most adverse conditions. (Job 1:10, 11; 2:4-7) Thus he raised the issue of 'Who is the supreme one of the universe?'

[22] The name of Almighty God and Most High stands for true righteousness, for truth, justice, wisdom, love and power. His name means that he is above all, over all, and that all his acts are prompted by unselfishness, and his loving-kindness is toward all that do right. Therefore the controversy involved the name of Jehovah God. Had God then and there killed the Devil, no opportunity would have been afforded to fully prove the question that the Devil had raised, or to prove that the name of Jehovah stands for all that is claimed for it and that it is. God therefore permitted Satan to take his own selfish and wicked course, and has permitted him to go the very limit therein and until God's due time to demonstrate to all creation that God is almighty, the Supreme One, and that his name stands for truth and righteousness, justice, wisdom, love and power. Pharaoh was an illustration of, and stood for and in the place of, the Devil; and therefore God spoke to Moses, and his words concerning Pharaoh apply more specifically to Satan the Devil.

[23] When men translated and published the *Authorized Version* of the Bible they evidently thought and believed that God had made Satan the wicked one, and that his wickedness would be a means of teaching good lessons to some; and that then those who would not learn, the Devil would take off to his abode and torment them forever; and hence they rendered the text in these words: "And in very deed for this cause have I raised thee up." They were not satisfied with their own translation of it, however, and they placed in the margin the more literal rendering of the text in these words: "And in very deed for this cause have *I made thee stand.*" Otherwise stated, it means that the issue must be properly and for ever settled after full opportunity is given the Devil to prove his case; and therefore saith the Lord, 'For that purpose I have permitted you to stand.' This conclusion is more fully supported by other authorities who have rendered the text, as follows:

[24] For the aid of the student in arriving at the correct conclusion the following various translations of this text, Exodus 9:16, are here set forth, to wit: "But in very deed for this cause have I made thee to stand, to show thee my power, and that my name may be declared throughout all the earth." (*A.R.V.*) "But in very deed for this cause have I made thee to stand, for to shew thee my power, and that my name may be declared throughout all the earth." (*E.R.V.*) "But in very deed for this purpose have I let thee remain, for the purpose of showing thee my might, and that my name may be celebrated in all the earth." (*Roth.*) "But thou hast been preserved for this purpose that by thee I might display my power and that my name may be celebrated throughout all the earth." (*Sept.*) "But for this cause have I allowed thee to remain, in order to show thee my power; and in order that they may proclaim my name throughout all the earth."—*Leeser.*

[25] These texts settle the question beyond any doubt and prove that God did not raise up the Devil, nor did he raise up Pharaoh, the wicked king of Egypt. A statement to that effect by the clergymen, or by anyone else, is a defamation of God's name and charges God with being responsible for the gross wickedness and great oppression that now afflicts the human race. God has kept his restraining hand off the Devil, however, and has permitted him to remain, and thus to be preserved from destruction, for His own purposes which shall be executed in his own good time and to his own honor and glory and to the complete vindication of his name. Let those who love the Lord ever keep in mind that the most important question now, or that ever was for determination, is the vindication of Jehovah's name. The time draws near when he will vindicate it.

HIS NAME

[26] The Devil built Egypt, and Pharaoh represented the Devil. God sent his chosen people to Egypt, that is to say, into the world or the Devil's organization, because out of the world in due time he would take his anointed ones. His people being in Egypt, there the divine picture began with the wicked Pharaoh and his multitude oppressing the Israelites. Pharaoh and his multitude pictured Satan and his organization. The Israelites in Egypt pictured all of the people who are under the hand of Satan who are oppressed and who are of good will, and who desire to be relieved from such oppression and to learn righteousness. God heard the cries of the Israelites and sent Moses to deliver them, and it is written that the purpose of sending him was to make a name for Jehovah. "Whom God went to redeem for a people to himself, and to make him a name." (2 Sam. 7:23) Moses in performing this work was a type of Christ Jesus, whom God sends to the world to redeem and to deliver his chosen people and to make a name for himself. Moses was ac-

companied by Aaron; and these men appeared before Pharaoh to serve him with notice of God's purpose before the destruction fell upon the Egyptians. To Christ Jesus is committed the testimony of Jehovah to make known to Satan and his organization his will and his purposes before destruction falls upon them. After due notice God delivered his chosen people from Egypt and destroyed Pharaoh and his army in the sea; and in this he made a picture to the effect that, after God has caused due notice and warning to be given to Satan and his organization, he will destroy that wicked one and his organization and deliver the peoples of good will from under its oppressive power and hand.

[27] God commanded Moses to say to Pharaoh: "But for this cause I have allowed thee to remain." For what cause? "In order to show thee [that is to say, Pharaoh and his multitude, foreshadowing Satan and his organization] my power; and in order that they [my people] may proclaim my name throughout all the earth." (*Leeser*) This identical text is quoted by the apostle in Romans 9:17, and there appear these words: "That I might show my power in thee, and that my name might be declared throughout all the earth."

[28] That the above text applies chiefly to Satan and his organization, and that Pharaoh is merely a picture, the apostle shows by his further statement: "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?" (Rom. 9:22) We know that God did not endure Pharaoh for any great length of time. It was only a short time, and then Pharaoh died. But God did endure and has endured Satan and his wicked organization for many long centuries and that wickedness continues to grow worse even after repeated warnings given by Jehovah's witnesses. At the present time Satan's organization has reached its very zenith in wickedness; and we know from the Scriptures that within a short time God will kill Satan and destroy his organization, and this he will do at Armageddon. Then at the end of the Millennial Age he will completely and for ever wipe out Satan. Satan and his organization, including his chief visible elements, to wit, religious, commercial and political, constitute the oppressors and are "vessels of wrath fitted to destruction". God has endured these for a long time and with much long-suffering and has emphatically declared in his Word that they shall be destroyed.

[29] These scriptures show beyond all question of doubt that Jehovah God is not at all responsible for the wickedness in the earth and that he has not permitted this evil or wickedness to the end that men thereby might be taught lessons to their profit and might learn the exceeding sinfulness of sin. No creature ever learned any profitable lesson by practicing sin or wickedness. The Scriptures do show conclusively that God has kept his hand off the wicked one and thus permitted him to remain, until his own due time to settle for ever the issue of his name, which stands for his supremacy, his unlimited power, his absolute justice, his entire unselfishness, and his perfect wisdom.

[30] When confronted with the question as to why all this wickedness and oppression of the human race has been and is permitted we may answer it, in brief, in this manner: Satan the Devil is responsible for all this trouble and oppression. For centuries he has attempted to turn all mankind away from God, and for that purpose he has builded a great organization which consists of false religionists and false religion, faithless politicians or rulers, and a great and oppressive commercial business called "Big Business"; and by these things Satan has oppressed mankind and has made slaves of them, even as Pharaoh made slaves of the Israelites in Egypt. God heard the cries of the oppressed Israelites, and now he has heard the cries of the oppressed peoples of the world, and he will act. Long ago Jehovah told his people that in these last days, where we now are, a great climax would come, in which the wicked one and his organization would be exposed and destroyed. He caused his faithful witness, and apostle of Jesus, to write concerning Satan's wicked organization, and specifically links together the hypocritical religion, Big Business or commercial organization, the mighty wealthy power, and the conscienceless politicians, all of which together rule and oppress mankind. Concerning this unholy combine the apostle wrote: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." (Jas. 5:1-6) The God of Sabaoth, meaning the God of battle, will now respond to the cries of the persecuted and oppressed and will send Christ Jesus and his mighty army to destroy Satan and his organization, because such are vessels of wrath fitted for destruction.—Rom. 9:22.

DECLARING HIS NAME

[31] Just now the particular work for the anointed remnant of God is the 'declaring of God's name throughout all the earth'. Moses was accompanied to Egypt by Aaron, who was made the spokesman by the direction of the Lord. (Ex. 4:14, 15) "And Aaron

spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people." —Ex. 4:30.

32 In like manner Jesus Christ has committed the testimony to his faithful remnant on earth, whom Aaron pictured, and God has commanded that this testimony must be given, the giving of which testimony makes Satan the old Dragon very mad. (Rev. 12:17) Satan and his great commercial organization, or Big Business, is pictured by the Lord's Word as a dragon, a crocodile in the rivers. (Ezek. 32:2) Clearly, then, this means that Jehovah's witnesses must tell to the people the truth of and concerning Satan's organization, and particularly must tell them about Big Business' being the creation and tool of Satan, used to oppress mankind and to turn the people away from God. There are those who claim to be in a covenant with God to do his will and who refuse to say anything about Satan's organization. None of the anointed can be faithful to God and fail or refuse to obey his commandments; and his commandments to them are that they must 'declare the day of the vengeance of our God', and his vengeance is against Satan's organization, which he will now destroy. (Isa. 61:1, 2) This gospel must be told to the nations.—Matt. 24:14.

33 The words of Jehovah addressed by Moses to Pharaoh mean that God has kept his hands off the wicked one until his due time, "that my name may be declared throughout all the earth"; and this declaration of his name must be made before the wrath of God destroys that wicked one and his organization. Who, then, will declare the name of Jehovah? His witnesses, to be sure. God's remnant now on the earth constitute the people referred to in the scripture which says: 'God at first did visit the nations to take out of them a people for his name. And . . . I will build up the tabernacle of David.' (Acts 15:14-18) God has now taken out of the world a people for his name, and these faithful ones he has brought into the temple of Christ, foreshadowed by David and his tabernacle, and has anointed them and constituted them as his witnesses to declare his name. This is supported by the apostle's statement: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." (1 Pet. 2:9, 10) The remnant are now God's chosen nation who must represent him and keep themselves entirely separate and aloof from every part of Satan's organization.—Jas. 1:27.

34 The great climax has now been reached. God has permitted Satan and his organization to remain or continue in wickedness until his due time to destroy them, and now, just before destroying them, he says: 'Let the people be assembled, and let Satan's crowd tell them, if they can, what these things mean, and, they failing, let the people hear the truth at the mouth of my witnesses and admit it is the truth.' Then to his faithful witnesses he says: 'Ye are my witnesses that I am God.' (Isa. 43:10, 12) Jehovah God has made known to his anointed ones in advance what these scriptures mean and thus affords them an opportunity to appreciate why he has called them out of darkness into the marvelous light and has put his Word in their mouth. He shows them clearly and fully that God is everything that his name implies; that he has not permitted wickedness in order to teach men the exceeding sinfulness of sin, but that he has permitted the wicked one and his wicked organization to go on until the time comes for him to show the people the truth, and that his name might be known in all the universe. This is supported by the statement repeatedly made in the prophecy of Ezekiel in particular, and in other places, to the effect that God will express his vengeance against Satan and his organization and "they shall know that I am the Lord".

35 God caused Moses and Aaron to appear before Pharaoh and give him full notice. He caused the various plagues to come upon the Egyptians as a notice and warning to the nation of Egypt of his purpose to destroy that wicked organization, and to inform them, above all things, that he (Jehovah) is supreme. In this Moses and Aaron pictured The Christ, including the feet members or remnant now on the earth, giving notice and warning to Satan and the various divisions of his organization that Jehovah is supreme, and that his purpose is to destroy the Devil and all who join him in opposition to God. The plagues upon Egypt foreshadowed the warning and notice that God has been and is now giving the nations of the world, and particularly Satan's official organization, which is reproaching Jehovah's name and opposing his witnesses in the earth.

36 Jehovah's witnesses must now be up and doing. They must be diligent in giving the testimony of Jesus Christ that has been committed unto them concerning God and his kingdom. In obedience to God's commandment they must give the warning and "cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins". (Isa. 58:1) This means that they must warn those who claim to be followers of Christ and of God's house of sons.

37 All those who have been enlightened with a knowledge of God's purpose to redeem man by the blood of his beloved Son Christ Jesus, to set up his kingdom with Christ as the Head thereof, and then to restore the obedient ones of mankind, and of his purpose to destroy the wicked, and who then willingly oppose Jehovah's witnesses in giving the testimony concerning Jehovah and his purposes, are certain to be destroyed with Satan, because they are sinning against

light. Let all, then, who oppose Jehovah's witnesses in giving the testimony of God's kingdom now take warning that God's judgment is written against the wicked and will shortly be executed.

[38] No one who has received a knowledge of God's purposes, and hence a knowledge of present truth, and then fails or refuses to participate in giving the testimony to the name of Jehovah, could possibly be of the kingdom of God. Let all lukewarm and negligent ones, and who are indifferent, take warning. The time is here in which God will have his name proclaimed; and in order for his anointed to maintain their integrity, and prove their faithfulness and love for Jehovah, they must and will proclaim his name. All shall know that Jehovah is the Almighty God and that all blessings must proceed from him.

QUESTIONS FOR BEREAN STUDY

¶ 1. In point of their knowledge of God and his purposes, and their responsibility in that regard, compare the position of "Christendom" with that of the other nations of earth. Account for "Christendom's" failure in this respect.

¶ 2. For whom and for what purpose did God provide record of the pictorial statements and historical facts as contained in the Bible?

¶ 3. Why are Egypt, her ruler, and facts regarding that nation, and particularly its dealings with the descendants of Abraham, given a prominent place in pictorial prophecy?

¶ 4. Point out (a) the natural importance of Egypt's river, the Nile, and (b) its prophetic significance.

¶ 5, 6. Describe the governmental organization of Egypt. What was clearly the nature and the purpose of the religious element? Account for Egypt's enslavement of the Israelites.

¶ 7, 8. Explain the significance of the name "Egypt".

¶ 9-11. Apply the statement "By the multitude of thy merchandise they have filled the midst of thee with violence".

¶ 12, 13. Of what does Satan's earthly organization now consist? Describe its operation.

¶ 14, 15. Contrast the operation of the true rule of barter and trade with the practices to which Satan has subjected the people.

¶ 16, 17. To what extent has the commercial spirit affected those whom God has favored with a knowledge of the truth?

¶ 18-20. Quote scriptures showing how Satan and his representatives have violated the divine standard. Explain why the people have not understood and appreciated God's purpose in not restraining the wicked ones from operating.

¶ 21, 22. Account (a) for the existence of Satan. (b) For God's having so long permitted Satan's activities in the earth.

¶ 23-25. Show whether the expression "For this cause have I raised thee up" is a correct translation. Explain its appearing thus in the Authorized Version of the Bible.

¶ 26. What features of the divine purpose were pictured in Israel's experiences in connection with Egypt?

¶ 27-29. Apply Romans 9: 17, 22. What is the lesson there contained as to God's permitting evil and wickedness in the earth?

¶ 30. Briefly point out the responsibility for the wickedness and oppression prevalent for centuries past. Quote the words of the Lord by his apostle James concerning the judgment awaiting the unholy combine now oppressing the people.

¶ 31-33. Explain what was pictured in the relationship of Moses and Aaron as expressed in Exodus 4: 30. When must that prophetic picture be fulfilled? How? Why?

¶ 34, 35. Just why is Jehovah now so clearly revealing his name and his purposes as illustrated in his dealing with Egypt through Moses and Aaron?

¶ 36-38. What is therefore the privilege and responsibility of Jehovah's witnesses now? Point out the great importance of their fully and joyfully accepting that responsibility and using their privilege in proclaiming Jehovah's name.

REBELLION OF LUCIFER

THE tragedy of the garden of Eden has never known a parallel. In fact, all other crimes and tragedies may be traced to the one there committed. Its enormity is enhanced by reason of the intelligence and greatness of the perpetrator of the crime and of his confidential relationship to the Eternal Creator. That terrible crime blighted the hopes of men and angels, filled the earth with woe and caused the very heavens to weep. It started the wheels of evil and has caused them to roll on down through the corridors of the ages, spreading war, murder, disease, pestilence and famine, thus crushing out the lifeblood of countless millions.

So powerful, deceptive and cunning has been that arch criminal that the sensibilities of mankind have been stunned and benumbed, and the people for centuries have been kept in ignorance of the cause and its far-reaching effects. But now it seems certain that the time has come for God to pull back the curtain and let man have a better view and understanding of the terrible criminal and of his crime, that men may flee from the influence of the wicked one and find refuge in the arms of the Savior of the world.

Jehovah God was man's benefactor and friend. He had created Adam, given him a wife, provided him with a beautiful home, made him the prince of all he surveyed, clothed him with power to fill the earthly planet with a perfect race of people, to subdue the earth, and rule it. Naturally Adam would love God. In addition to that he was so created that he would instinctively worship the One who was his friend and benefactor.

The will of God is his law. When that will is expressed toward man it is the law of God by which man is to be governed. A refusal to obey God's law makes the creature a disloyal subject. Without law there could be no way of testing man's loyalty. There must be a rule of action commanding that which is right and prohibiting that which is wrong. God provided a law for man. It was in connection with the food of Adam that God expressed his will or commandment. No evil effects would, of course, result merely from the food, because all the food was perfect; but the evil result would be from the fact of disobedience of God's law. The loss of life to man meant the loss of everything. God could not permit

an unlawful creature to possess eternal life. He provided man's food and in connection therewith said, by way of command to the man, this: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. 2:16, 17.

It was in keeping with God's loving provision for man to appoint an overseer or helper or protector who would aid man in avoiding the doing of that which was wrong and which would bring upon him the penalty for the violation of God's law. It was the bright shining one, Lucifer, whom God selected from among the heavenly creatures and placed in Eden as overlord or protector of man. Concerning him and his appointment to this responsible office God said, as it is written in the prophecy of Ezekiel (28:14): "Thou art the anointed cherub that covereth; and I have set thee so." The term "anointed" means that Lucifer, the cherub, was clothed with power and authority in the name of God to do certain things and in this instance he was clothed with power and authority as overlord in the "garden of God" to look after the interests of man and to keep him in the right way. Cherub means an officer or deputy to whom is delegated certain heavenly powers and duties. The word "covereth", as used in Ezekiel's prophecy, means to screen, to shield, to protect. It follows, therefore, that Lucifer was clothed with power and authority to act as an overseer for man; to screen, to shield and protect him from taking a wrongful course by violating God's law. It was his solemn duty, both to man and to God, to direct and influence humanity to go in the right way, that man might thereby honor God and prolong his life on the earth.

God had also clothed Lucifer with the power of death, according to the statement of the Apostle Paul in the second chapter of his letter to the Hebrews, verse fourteen. It was therefore a part of the official duty of Lucifer to put to death the man if he did violate God's law. For this reason Lucifer occupied a confidential or fiduciary relationship toward God and man. There was committed into his hands a sacred trust of keeping God's newly begun government on earth in a pure and proper condition. To betray that trust in order that he might overturn God's appointed means of government in Eden would be an act of treason. The perpetration of the crime of treason under such conditions would cover the perpetrator with perfidy and make him a nefarious, despicable creature and the blackest of all criminals. Clothed with the most honorable position in the universe aside from that of God's only begotten Son, the Logos, a position even different from that of the Logos because of being placed as overlord and protector of a domain, Lucifer's betrayal of that trust is so terrible that it could not be properly stated in human phrase. The beauty, the purity and innocence of the perfect man and perfect woman, in the environment far more beautiful than any human eye has ever seen since, makes more pronounced the depravity of the heart that could commit the terrible crime hereinafter described.

Being one of the "morning stars" who witnessed the creation of man and his perfect home, and being appointed to the position of trust and confidence as man's overlord, Lucifer, of course, knew that God had empowered man to produce his own species and that in due time the earth would be filled with a perfect race of people. He knew that man was so created that he must worship his benefactor. He knew that he must destroy in the mind of man the thought that God is his benefactor. Lucifer became ambitious to control the human race and to receive the worship to which God was justly entitled.

Lucifer was impressed with his own beauty and importance and power and forgot that he owed an obligation to his Creator. Selfishness entered his heart. His motive was wrong and his heart became malignant. He was moved to take action concerning Adam, and his motive was wicked. Concerning this evil purpose the Prophet Isaiah (14:13, 14) records of Lucifer in these words: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." The Scriptures clearly show that Lucifer's process of reasoning was like this:

'I am overlord of man in Eden. I have the power to put man to death, but even though man violates God's law I will not exercise that power. I will induce man to believe that God is not his friend and benefactor but in truth and in fact is deceiving man. Besides this, God will not be able to put man to death and at the same time maintain his own consistency; because he has declared that that tree in the midst of Eden is the tree of life, and to eat of that tree means that one will live forever. I will therefore take man to that tree and direct him to eat, and then he will not die but will live forever.

'But before I do that I will first induce Adam to believe that God is keeping him in ignorance and withholding from him the things that he is justly entitled to receive. Adam loves his wife. I will first induce Eve to do my bidding, and then through her I shall be able to control Adam. I will so throw the circumstances around Adam that he too will be induced to eat of the forbidden tree of knowledge, and then I will refuse to put either of them to death. Then I will immediately take them to the tree of life and have them eat of that fruit. Then they will live forever, and not die. By this means I will win them over to me and I will keep them alive forever. I will defy God; and while he has a realm of angels and other creatures of heaven that worship him, I shall

be like the Most High and shall be worshiped even as God is worshiped.'

The Scriptures show that thus did Lucifer plan a rebellion. It was a cunning scheme that Lucifer thus devised; he thought it was a wise scheme. Evidently God knew about it from its inception, but he did not interfere until Lucifer had gone to the point of committing the overt act by overreaching man and inducing him to sin. Concerning this God said through his prophet Ezekiel these words: "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." (Ezek. 28:17) This selfish meditation in the heart of Lucifer was the beginning of iniquity in him. Up to that time he had been perfect, for Jehovah God had made him so. Of him God speaks through the Prophet Ezekiel and says: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezek. 28:15) The imperfection of Lucifer dates from that moment. That was the beginning of rebellion. That selfish meditation in Lucifer's heart led to the terrible crime of treason and all the baneful effects that have followed since. . . . It made a devil or opposer of God out of Lucifer. Concerning the terrible result of this to Lucifer it is further written in the prophecy (Ezek. 28:16-19) as follows: "Thou hast sinned: therefore I [the Lord Jehovah] will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground. I will lay thee before kings, on they may behold there. . . . I will bring thee to ashes upon the earth, in the sight of all them that behold thee. 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." Thus the infallible prophetic Word of God declares the end of Lucifer, now Satan the Devil, to be utter destruction or annihilation. In his due time Jehovah God will execute his decree of destruction, and never shall Satan the Devil be any more!

SOURCE OF TRUE WISDOM

PROFESSED Christians, who are such in name only and who in fact are hypocrites, have no vision or understanding of the divine purpose. They give honor to the Lord with their lips, but their hearts are far removed from him. By their false teachings they cause men to fear in a morbid manner what shall occur and therefore to rush into their organizations.

The people, however, are starving for want of true food. Therefore says the Lord, "I will proceed to do a marvellous work among this people." The wisdom of these wise men shall perish and their understanding shall be hid. Jehovah therefore is, through his beloved Son Christ Jesus, beginning a wonderful work. He is spreading among the people a knowledge of his goodness and his gracious provision for men.

One means of carrying on this wonderful work is this, that the Lord God has brought the radio into operation. Foolish men, wise in their own conceit, do not hesitate to say that the radio is the result of the sagacity and ingenuity of men.

Their statement is not true. More than thirty centuries ago God foretold the time would come when he would send forth the message as the lightning and that nothing would obstruct it. Those on the earth whom God is making his witnesses to do his wonderful work are not among the earthly wise, rich or great, but they are meek and teachable and appreciate the great privilege of doing something in the name of Jehovah.

The spreading of the truth is not the result of man's efforts, but the Lord God himself is doing it through his constituted agencies. He is thereby serving notice upon the people in advance of his purpose to establish his great kingdom and completely destroy the Devil's organization.

This is the day which the Lord has made and his people are now rejoicing that the truth is being made known.

Since it is the privilege and duty of these to make known the truth, then they would be displeasing to the Lord, violating his Word and thereby committing great wrong to indulge in a comparison of the truth with a detailed statement of the theories of evolution.

But some may say, Do not Christians with propriety discuss the questions of inherent immortality and eternal torment, and are not these devilish doctrines? Would it not be just as unreasonable to discuss them as it is the theory of evolution?

The answer is, No; for the reason that the men who advocate these doctrines claim that they are supported by the Bible and therefore concede the Bible as authority. To enter into a discussion of these questions is to determine whether or not the Bible does support them.

The Christian tries to prove that the Bible does not support these devilish doctrines. But the modernists who advocate evolution as the theory of the origin of man deny the Bible as authority and base their conclusion upon the wisdom of man. Therefore the very statement of their proposition is an insult to Je-

hovah and it becomes the duty of the Christian to refuse to consider the man-made evidence offered by so-called 'scientists'.

The truth is the means to bring men into harmony with the great Creator, Jehovah God. It was the beloved Son of God who spoke with authority concerning God's Word, saying: "Thy word is truth."—John 17:17.

The Word of God written by holy men of old was written under the direction of Jehovah and is good for the instruction of men who want to be led in the right way. (2 Pet. 1:21; 2 Tim. 3:16; Job 32:8) Only foolish men ignore the Bible in searching for a philosophy of the origin of man. It is wholly unreasonable to expect to find a satisfactory answer to the question, What is man? unless man goes outside of his own environment and seeks to know from the Word of the great Creator.

The Prophet David was much wiser than the savants of modern times. He was wise because he devoted himself to know and to do the will of God. He was a man after God's own heart because he was always faithful to God. He made some grave mistakes because of his inherited weakness, but his heart was always true to the Lord, as the needle, when disturbed, again returns to the pole. The spirit of the Lord God moved upon his mind and he spoke the truth accordingly. (2 Sam. 23:2) That wise servant of God under inspiration wrote: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever."—Ps. 111:10.

Wise men seek knowledge of the Word of God and then faithfully strive to conform themselves to that Word. The man who pursues such a course receives the favor of God. The proud and self-conceited God pushes away from him. (1 Pet. 5:5) The fool is estopped from his wicked comparison. By his lips he may claim to be the representative of God and at the same time by the doctrines he advocates he denies the very existence of Jehovah.

Concerning this God's prophet wrote: "The fool hath said in his heart, There is no God." (Ps. 14:1) The heart is here used as a symbol of man's motive directing his course of action.

The modernist or evolutionist with assumed self-wisdom says in substance: 'I am a doctor of divinity. Mark my wisdom. I know that man is a result of the evolution process and that he continues to evolve upward.'

What is really the motive of such a man? It is to attract attention to his own wisdom. He is extremely selfish and by his haughtiness and arrogance he says:

'There is no Creator of heaven and earth or of man. The things that we see came by blind force and man is a creature of evolution.'

The fool is proud of himself and revels in his own 'greatness' and delights to hear his praises sung by others. These so-called "wise" savants or modernists find pleasure in bestowing flattery upon each other. They stick out their chest and talk with great gravity and address each other as "Doctor", or with some other title, and frequently speak of each other's greatness and wisdom.

Thus the enemy Satan uses them to blind each other and to bring reproach upon the name of the great and loving God. They have created for themselves a reputation among men for their wisdom and greatness; and by their influence they turn the minds of the people away from God, the true Benefactor and Friend of mankind.

It is marvelous how our God foreknew and foretold in his Word these things. Now the true student of prophecy can read the words of Jehovah written long ago and understand the course taken by these modern self-conceited savants.

Within the church denominations are some dear souls who are sad at heart because of the arrogance and self-conceit of the clergy. These cry unto the Lord, asking the Lord for relief. Thus the prophet of God represents them as praying: "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbour: with flattering lips, and with a double heart, do they speak."

To their cry the response is: "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things." The arrogance of these self-conceited wise men who call themselves "doctors of divinity" was foretold by the prophet thus: "Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?"—Ps. 12:1-4.

In this hour of great hypocrisy in the ecclesiastical systems those who turn to the Word of God find encouragement. Those who cry to the Lord, as the prophet here represents, hear the response from God's Word thus: "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. The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever."—Ps. 12:5-7.

The most arrogant of all men are the clergymen of the present time. Hypocritically they call themselves by the name of the Lord; they ignore his Word and mislead the people by giving utterance to their own so-called 'wisdom'. These are the ones who deny the Word of God and teach the doctrine of the evolution of man, contrary to his Word. They are a part of this world, or the Devil's organization, because they are allied with the rulers who rule over the people.

But the Lord declares that their haughtiness and arrogance shall not long endure. "And I will punish the world for their evil, and the wicked for their in-

iquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." (Isa. 13:11) "Pride goeth before destruction, and an haughty spirit before a fall."—Prov. 16:18.

The origin of man is a secret revealed only by the Word of God. No man could know the truth thereof except from the revelation of God as given in his Word. It would be utterly impossible for a man or men thousands of years removed from the beginning of the race to tell how it began unless some record is given by the great Creator. God, the great Creator, is pleased to make known his secret to those who love and serve him. The secret of the Lord is with them. —Ps. 25:14.

David loved and served Jehovah God, and the spirit of the Lord God was upon him and he wrote: "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger." (Ps. 8:1, 2) The words of David, in the second verse especially, are prophetic.

The Lord foreknew that the modernist wise savant or evolutionist clergy would arise and that these would be the instruments of the wicked one and therefore enemies. Consequently he caused David to write that out of the mouth of babes should come strength; thereby meaning that the strength of God's Word would be proclaimed, not by the great and mighty and the self-constituted wise, but by those who possess the teachable, humble disposition of a babe. And even so we find that these are the ones who are declaring the message of God's goodness to the people and therefore they are having a part in this wonderful work.

In the night watches David gazed into the heavenly canopy above and there beheld some of the marvels of God's creation. How wonderful, grand and sublime they are! Every reverential mind delights to behold them at nightfall. Each planet in its assigned orbit moves noiselessly on and the very obedience thereof to God's law proclaims the praises of the everlasting Creator.

As David beheld these wonders of creation he was moved with adoration and praise. Then he turned his eyes upon himself or men about him and said: "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, . . . O Lord, our Lord, how excellent is thy name in all the earth!"—Ps. 8:3-9.

How different the words of the inspired prophet from those of the modern clergymen! It is manifest that the latter are the instruments of Satan, whether or not they know it, because in their arrogance they blaspheme the name of God, turning the people away from him, and serve Satan's purpose. As a public rebuke to the evolutionists the prophet of God wrote: "Know ye that the Lord he is God: it is he that made us, and not we ourselves: we are his people, and the sheep of his pasture."—Ps. 100:3.

FROM AFIELD

GRATEFULNESS TO JEHOVAH

DEAR BROTHER RUTHERFORD,

Greetings in the name of our dear King.

The Freetown (Sierra Leone) company of Jehovah's witnesses desire to express their gratitude to Jehovah in appreciation of the very rich food he has been pleased to dispense as contained in *Light* (Books One and Two), the study of which they have just completed, and they unanimously adopt the new name which Jehovah by his grace has been pleased to confer upon them, and are also glad for the opportunity to cooperate with all his dear people in serving the notice of warning to Satan's mighty organization on earth.

They heartily endorse the privilege of service in taking the message from door to door, which they have been doing with zeal and whole-hearted devotion to their King, and the work that has been assigned to him who now goes forth conquering and to conquer, and they are determined by his grace to continue with him, fighting shoulder to shoulder with all those of like precious faith until the battle is over, the enemy and his organization completely destroyed, and Jehovah's holy name and word fully vindicated. We pray earnestly for all who are now engaged in this warfare, and especially for you, dear brother, whom Jehovah has specially appointed to lead his earthly remnant. With much Christian love and greetings.

JEHOVAH DELIVERS FROM ABOMINATION

DEAR BRETHREN IN THE SERVICE OF THE LORD:

I cannot find words appropriate to describe my joy for the knowledge of present truth, which I learned through the booklets that Brother L. P—s has given me to read.

In order for me to express my inward joy, permit me, dear brethren, to tell you the pitiful condition which I was heading for by trying to enter a theological school and become a priest, if the loving Father would not have sent one of his children to deliver me from sure destruction.

Two years ago my small room was transformed into a church with ikons, candles, incense, etc., and three times daily, as well as during the night, I was on my knees before the idols in prayer, pleading in tears that the desire of my heart might be fulfilled. I thank the almighty heavenly Father, Jehovah God, who can see our hearts, because he delivered me from the abomination of the clerical robes and has opened his arms and given me the truth; and what truth!!

Beg that you may enter my subscription to the list of *The Watchtower*, and send me the bill in order for me to remit the price.

The least of your coservants in the one hope,

JOHN COUKOUMBETIS, *Egypt.*

"FAITHFUL TO JEHOVAH'S ORGANIZATION"

OUR BELOVED BROTHER RUTHERFORD:

Assembled in general convention at Sydney, Australia, a grateful company of Jehovah's witnesses greet you in the name of the King Eternal.

We wish to record our deep gratitude to Jehovah God for the privilege of being identified as members of His mighty organization, and to express our heartfelt appreciation to you, as the visible head of that organization on earth, for your untiring labors on behalf of Jehovah's people. The encouragement and refreshment which we receive with unfailing regularity through the columns of *The Watchtower* cannot be expressed in words. It is indeed "food convenient" for us, and never was our joy so full as it is today. In addition to this we have the *Light* and *Vindication* books, which truly contain a 'feast of fat things' for Jehovah's anointed people.

The greatest army of Jehovah's witnesses ever assembled in the Southern Hemisphere is gathered together at this convention, and one and all wish to convey to you their whole-hearted appreciation of the faithful efforts of the brethren at the head office and at the factory, who produce and send out the millions of books and booklets, which enable us to place the message of life in the hands of the people in such a clear, concise and effective way.

We also desire to inform you how greatly the Lord has blessed the radio work in this country, per medium of the electrical transcriptions. Twenty stations are putting these over regularly each week, and although we cannot see you in the flesh, we delight to hear your voice over the air, sending forth the glorious message of the kingdom in such a straightforward and convincing way. During the convention a local station has broadcast one of your lectures every evening at seven o'clock, together with an appropriate announcement concerning the work of the Society and of the convention meetings now in session. A radio set has been installed in the hall, enabling the assembled brethren and the public to have the pleasure of hearing these lectures.

It was not until after the date of the convention had been fixed that it was seen that it coincided exactly with the International Thanksgiving Testimony Period, and a great effort has been made to reach the people with the message. Every morning, from 8 a.m. to 12 noon, has been set aside for that purpose. For the first time in the history of the work in Australia, an organized effort has been made to reach the people on the streets in the city. The success which has attended this work has manifested the rich blessing of the Lord upon it. The police on duty showed great sympathy with the message, many of them taking the *Kingdom* booklet. Three such efforts resulted in an average of 224 workers in the field on each occasion, the total pieces of literature placed being 4,682. The joy of the Lord which fills our hearts as we return from these outings can surely be experienced only by those who are the true witnesses of Jehovah God.

Report of Convention Field Service:

Average number of workers each outing . .	247
Largest number in field at one time . . .	375
Total testimonies	55,680
Grand total books and booklets . . .	13,159

Many comments have been heard upon the letter appearing in a recent *Watchtower* regarding the election of elders, and the need for a clearer recognition of the fact that Jehovah's organization functions from the throne down, and not from the ranks up. While it is premature to express ourselves definitely upon this matter, we wish to state that whatever instructions come to us through the columns of *The Watchtower* will be gladly acted upon, because we know they will be Scripturally sound.

In conclusion, dear brother, we register our inflexible determination to remain absolutely loyal and faithful to Jehovah's organization, and to unhesitatingly cooperate with you in every feature of the Lord's work as it is revealed to us. "To obey is better than sacrifice, and to hearken than the fat of rams"; and to prove our fidelity and devotion to the Giver of all good, the language of our hearts, by His grace, will ever be, 'Here am I, Lord; send me.'

With warmest Christian love,

Your brethren in kingdom service,

AUSTRALASIAN CONVENTION OF JEHOVAH'S WITNESSES.

'JEHOVAH'S NAME BE EXTOLLED!'

MY DEARLY BELOVED BROTHER RUTHERFORD:

I feel compelled to write you a few lines of appreciation on account of our privileges in connection with the spreading of *The Kingdom*. It has presented us grand and very encouraging opportunities to give a powerful witness for our great Jehovah, and it has opened us doors through which it generally has been very difficult to come. So I have had an opportunity to visit many leaders in high position, giving to many of them a good testimony about the truth. Among them was also the president of Finland. I was granted an audience with him and got a kind reception. After presenting the matter before him, he said that it is something which the people need in this time of distress, and he also expressed his gratitude over the visit and the book.

In this connection it has been also very encouraging to see some fulfilments of Revelation 3: 9. One of our brethren at the office visited one D.D. He was so angry that he pushed out our brother and also cast out the book he left. The following day he came to our office desiring to see the brother, asking him to forgive, and accepting the book. I visited a denominational pastor. He not only accepted the book, but he desired to talk with me. As a result of it he came the following day to me for *Light* and *Prophecy*. When I offered him the whole set, he said: 'I will not take all the books, because in this way I get other opportunities to come to you for more books.' With very keen interest he listened to my answers to his questions. He admitted that our books are the only ones, among all 'religious' books, that give food; others have nothing. Certainly we can exclaim with the psalmist: Our "possessions are fallen in agreeable places". May the Lord's name be extolled!

Hoping that the dear Lord may continually richly bless you and direct you in your faithful endeavors to magnify His holy name, I send my best and warmest greetings.

Your grateful and happy brother by His marvelous grace,

KAARLO HARTEVA, *Finland.*

SERVICE, STUDY, JOY

DEAR BROTHER RUTHERFORD:

The small company here recently signified their desire to accept the new name "Jehovah's witnesses". While each of us had accepted the new name from the time it was made known to us individually, we thought it might be well to let you know as a company how we greatly appreciate the privilege of being witnesses for Jehovah, and giving honor to his name.

We want you to know also how very much we appreciate the *Tower* articles; they are deep, yet a careful and prayerful study of them brings forth that rich spiritual food which only the consecrated can enjoy fully, and which is so strengthening as this time. Surely there is no controversy in that which is coming to the remnant at this time, which indicates the Lord Jehovah is using the same channel he has used in the past. It really seems as though service and study go hand in hand; and this brings the joy of the Lord.

May the Lord continue to bless and guide you and all the dear colaborers at the Bible house, is our prayer.

JEHOVAH'S WITNESSES AT COFFEYVILLE, *Kansas.*

BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Publishing Jehovah's Name (Part 5)"

Issue of May 1, 1932

Week Beginning July 3	¶ 1-17
Week beginning July 10	¶ 18-33

"Publishing Jehovah's Name (Part 6)"

Issue of May 15, 1932

Week beginning July 17	¶ 1-12
Week beginning July 24	¶ 13-25
Week beginning July 31	¶ 26-34

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

CANADA

Alberta
Calgary ..... CFCN 45
Edmonton ..... CJCA 12
Lethbridge ..... CJOC 44

British Columbia
Kamloops ..... CFJC 26
Kelowna ..... CKOV 23
Vancouver ..... CJOR 46
Victoria ..... CFCT 12

Manitoba
Brandon ..... CKX 94
Winnipeg ..... CKY 43

New Brunswick
St. John ..... CFBO 12

Nova Scotia
Sydney ..... CJCB 28

Ontario
Chatham ..... CFCO 27
Cobalt ..... CKMC 34
Ft. William .... CKPR 47
Hamilton ..... CKOC 12
London ..... CJGC 47
North Bay .... CFCH 57
Waterloo ..... CKCR 14

Prince Edward Island
Charlottetown CFCY 8

Saskatchewan
Fleming ..... CJRW 12
Regina ..... CKCK 8
Saskatoon ..... CJHS 25

CUBA

Havana ..... CMK 18

UNITED STATES

Alabama
Anniston ..... WFDW 12
Birmingham .. WBRC 8
Gadsden ..... WJBY 12
Mobile ..... WODX 21
Montgomery .. WSFA 22

Alaska
Anchorage .... KFQD

Arizona
Flagstaff ..... KFXY 49
Phoenix ..... KTAR 12
Prescott KPJM*67
Tucson ..... KGAR 91
Tucson ..... KVOA 2

Arkansas
Blytheville .... KLCN 22
Fayetteville .. KUOA 23
Little Rock .... KARK 4
Little Rock .... KLRA 8
Paragould .... KBTM 8

California
Berkeley ..... KRE 8
El Centro ..... KXO 8
Fresno ..... KMJ 36
Hollywood ..... KNX 8
SuP 1-2
Long Beach .. KGER 14
Los Angeles .... KTM 1
Oakland ..... KROW 10
Also 76
SuA 10-10.45; P 1-2, 6-7, 9-10
ThP 8.15-8.30
We FrP 2.30-2.45
Sacramento .. KFBK 6
San Bernardino KFXM 44
San Diego ..... KGB 8
San Francisco KTAB 7
San Francisco .. KYA 4
San Jose ..... KQW 73
Santa Ana .... KREG 21
Stockton ..... KGDM 6

Colorado
Colorado Sp'gs KVOR 8
Denver ..... KFEL 10
Denver ..... KFXF 1
Denver ..... KLZ 4
Ft. Morgan .... KGEW 83
Grand Jct. ..... KFXJ 26
Greeley ..... KFKA 52
Pueblo ..... KGHF 69
Trinidad ..... KGIW 41
Yuma ..... KGEK 31

Connecticut
Hartford ..... WDRC 21

Delaware
Wilmington .. WDEL 52

District of Columbia
Washington .. WJSV 14
Washington .. WMAL 14

Florida
Miami ..... WIOD 25
Orlando ..... WDBO 23
Pensacola .... WCOA 25
Tampa ..... WDAE 8
Tampa ..... WMBR¶71

Georgia
Atlanta ..... WGST 45
Augusta ..... WRDW 34
Columbus ..... WRBL 8
Macon ..... WMAZ 23
Rome ..... WFDV 22
Savannah ..... WTOC 25
Thomasville .. WQDX 85

Hawaii
Honolulu ..... KGMB 92

Idaho
Boise ..... KIDO 40
Idaho Falls .... KID 16
Nampa ..... KFXD 16
Pocatello ..... KSEI 30
Twin Falls ..... KTFI 10

Illinois
Chicago ..... KYW 25
Chicago ..... WCHI 37
Cicero ..... WHFC 23
Decatur ..... WJBL 3
Harrisburg .... WEBQ 45
Joliet ..... WKBB 30
La Salle ..... WJBC 8
Quincy ..... WTAD 35
Rockford ..... KFLV 8
Rock Island .. WHBF 81
MoP 6 30-7
Springfield .... WTAX 8
Tuscola ..... WDZ 8

Indiana
Anderson .... WHBC 37
Connersville .. WKBV 84
Evansville .... WGBF 7
Fort Wayne .. WOWO 20
Gary ..... WJKS 12
Indianapolis .. WKBF 7
Muncie ..... WLBC 10
Terre Haute WBOW 23

Iowa
Cedar Rapids KWCR 8
SuA 10.15-10.45; P 2-3
Davenport ..... WOC 43
SuA 9.30-10
Decorah ..... KGCA 64
Des Moines ..... WHO 43
SuA 9 30-10
Marshalltown KFJB 21
SuA 10 30-11
Red Oak ..... KICK 74
Also 90
Shenandoah ..... KMA 17
Sioux City ..... KSCJ 8

Kansas
Dodge City .... KGNO 33
Also 78
Milford ..... KFBI 8
SuA 8-8.30; FrP 4-4.30
Topeka ..... WIBW 25
Wichita ..... KFH 7

Kentucky
Hopkinsville .. WFIW 12
Louisville .... WLAP 7
Paducah ..... WPAD 8

Louisiana
New Orleans .. WJBO 3
Shreveport .... KTBS 8
SuP 6.30-7.30
Shreveport .... KWKH 63

Maine
Bangor ..... WLBZ 7

Maryland
Baltimore ..... WCAO 37
Baltimore ..... WCBM 12
SuP 5-5 30
Cumberland .. WTBO 12

Massachusetts
Boston ..... WHDH 8
Boston ..... WLOE 38
Fall River WSAR*96
New Bedford WNBH 8
Worcester .... WORC 12

Michigan
Bay City ..... WBCM 12
Calumet ..... WHDF 74
Detroit ..... WXYZ 8
Flint ..... WFDF 95
Grand Rapids WASH 6
Jackson ..... WIBM 8
Ludington .... WKBZ 89
Marquette ..... WBEO 8

Minnesota
Duluth ..... WEBC 8
Fergus Falls .. KGDE 8
Minneapolis .. WRHM 74
Moorhead ..... KGFK 53
St. Paul ..... WRHM 22

Mississippi
Greenville .... WRBQ 17
Gulfport ..... WGCM 34
Hattiesburg .... WPFB 6
Laurel ..... WTSL 4
Meridian ..... WCOC 13
Vicksburg ..... WQBC 30

Missouri
Columbia ..... KFRU 42
Grant City ..... KGIZ 8
Kansas City .. KWKC*74
*Also*85
Kansas City .... WHB 8
St. Joseph ..... KFEQ 39
St. Joseph .... KGBX 7
St Louis ..... KMOX 14

Montana
Billings ..... KGHL 8
Great Falls .... KFBB 8
Kalispell ..... KGEZ 23
Missoula ..... KGVO 8
Wolf Point .... KGCX 25

Nebraska
Kearney ..... KGFW 6
Lincoln ..... KFAB 6
Lincoln ..... KFOR 8
Norfolk ..... WJAG 8
North Platte .. KGNF*71
Omaha ..... KOIL 10
Omaha ..... WAAW 70
Scottsbluff ..... KGKY 10
York ..... KGBZ 8

Nevada
Las Vegas ..... KGIX 70
Reno ..... KOH 8

New Hampshire
Laconia ..... WKAV 34

New Jersey
Asbury Park .. WCAP 6
*Also*80
Atlantic City .... WPG 8
Hackensack .. WBMS 25
Jersey City .. WHOM 14
Paterson ..... WODA 8
Red Bank WJBI*97

New Mexico
Albuquerque .. KGGM 23
Raton ..... KGFL 21

New York
Albany ..... WOKO 14
Auburn ..... WMBO 47
Binghamton .. WNBF 56
SuP 7-9; ThP 8-9
Buffalo ..... WGR 7
Glens Falls .... WBGF 12
Jamestown .... WOCL 50
New York ..... WBBR 11
SuA 8-11; P 4 15-8
MoA 6 30-7, 10-12; P 4-6
TuA 6.30-7, 10-12; P 6-8
WeA 6.30-7, 10-12; P 6-8
ThA 6.30-7, 10-12; P 12-1, 6-8
FrA 6 30-7, 10-12; P 2-4, 6-8
New York ..... WINS 7
New York ..... WMCA 8
New York ..... WOV 41
Rochester ..... WHEC 8
Saranac Lake WNBZ 10
Syracuse ..... WSYR 25
Tupper Lake WHDL 25

North Carolina
Asheville ..... WWNC 12
Charlotte ..... WBT 12
Greensboro .... WBIG 7
Wilmington .. WRAM 8
Winston-Salem WSJS 7

North Dakota
Bismarck ..... KFYR 8
Devils Lake .... KDLR 29
Fargo ..... WDAY 8
Grand Forks .. KFJM 12
Mandan ..... KGCU 18

Ohio
Akron ..... WADC 20
Canton ..... WHBC 82
Cincinnati .... WKRC 8
Cleveland WHK*45
*Also*87
SuA 8.50-11; P 2-3, 6.45-7.30
Mo Tu We Th Fr SaA 7.30-8; ThP 7-8
Cleveland ..... WJAY 7
Columbus ..... WAIU 8
SuP 7 30-8.30
Columbus ..... WCAH 8
Also 75
SuP 12-12 30, 5 30-6 (foreign), daily (except Su) A 8.45-9
Dayton ..... WSMK 8
Mansfield ..... WJW 10
Toledo ..... WSPD 8
Youngstown .. WKBN 8
Zanesville ..... WALR 8

Oklahoma
Enid KCRC*70
Oklahoma City WKY 25
Ponca City .... WBBZ 8
S. Coffeyville .. KGGF 20

Oregon
Eugene ..... KORE 8
Marshfield ..... KOOS 65
Medford ..... KMED 8
Portland ..... KTBR 6
Portland ..... KXL 59

Pennsylvania
Altoona ..... WFBG 12
Elkins Park .... WIBG 29
Harrisburg ..... WHP 16
Johnstown .... WJAC 39
Lancaster ..... WGAL 3
Lewisburg .... WJBU *1
Oil City .... WLBW 8
Philadelphia .. WCAU 8
Philadelphia W3XAU 8
Philadelphia .... WIP 8
Philadelphia .. WTEL 33
Pittsburgh ..... KQV 25
SuA 11 30-12; P 6.30-7.15
FrP 7.30-8.30
Pittsburgh .... WCAE 12
Pittsburgh .... WJAS 45
Reading ..... WEEU 10
Scranton ..... WGBI 53
Washington .. WNBO 46
Wilkes-Barre WBRE 55
Williamsport WRAK 14

South Carolina
Charleston ..... WCSC 25
Columbia ..... WIS 25
Spartanburg .. WSPA 8

South Dakota
Sioux Falls .... KSOO 8
Watertown .... KGCR 6

Tennessee
Bristol ..... WOPI 13
Chattanooga .. WDOD 8
Jackson ..... WTJS 37
Knoxville ..... WNOX 25
Memphis ..... WREC 8
Springfield .... WSIX 61

Texas
Amarillo ..... KGRS 3
Austin ..... KNOW 8
Beaumont ..... KFDM 8
Brownsville .. KWWG 42
Corpus Christi KGFI 3
Dallas ..... WFAA 6
Dallas ..... WRR 31
Dublin ..... KFPL¶87
El Paso ..... KTSM 4
Galveston ..... KFLX 8
Galveston ..... KFUL 43
Houston ..... KPRC 8
Lubbock ..... KFYO 3
San Angelo .... KGKL 30
San Antonio .. KONO 41
San Antonio .. KTSA 7
Waco ..... WACO 50
Wichita Falls KGKO 25

Utah
Ogden ..... KLO 14
Salt Lake City .. KSL 8

Vermont
Rutland ..... WSYB 8

Virginia
Danville ..... WBTM 53
Lynchburg .... WLVA 23
Newport News WGH 12
Norfolk ..... WTAR 4
Petersburg .... WLBG 8
Richmond .... WRVA 7
Roanoke ..... WDBJ 12
Roanoke ..... WRBX 56

Washington
Aberdeen ..... KXRO 26
Bellingham .... KVOS 8
Everett ..... KFBL 7
Seattle ..... KJR 8
Seattle ..... KXA 37
Spokane ..... KFIO 77
Spokane ..... KHQ 8
Tacoma ..... KVI 29
Walla Walla .... KUJ 27
Wenatchee ..... KPQ 8
Yakima ..... KIT 8

West Virginia
Bluefield ..... WHIS 3
Charleston .... WOBU 50
Fairmont ..... WMMN 8
Huntington .... WSAZ 86
Wheeling ..... WWVA 16

Wisconsin
Eau Claire .... WTAQ 4
Fond du Lac .. KFIZ 97
Janesville ..... WCLO 29
La Crosse ..... WKBH 20
Madison ..... WIBA 8
Manitowoc .... WOMT 67
Milwaukee ..... WISN 4
Racine ..... WRJN 12

Wyoming
Casper ..... KDFN 12

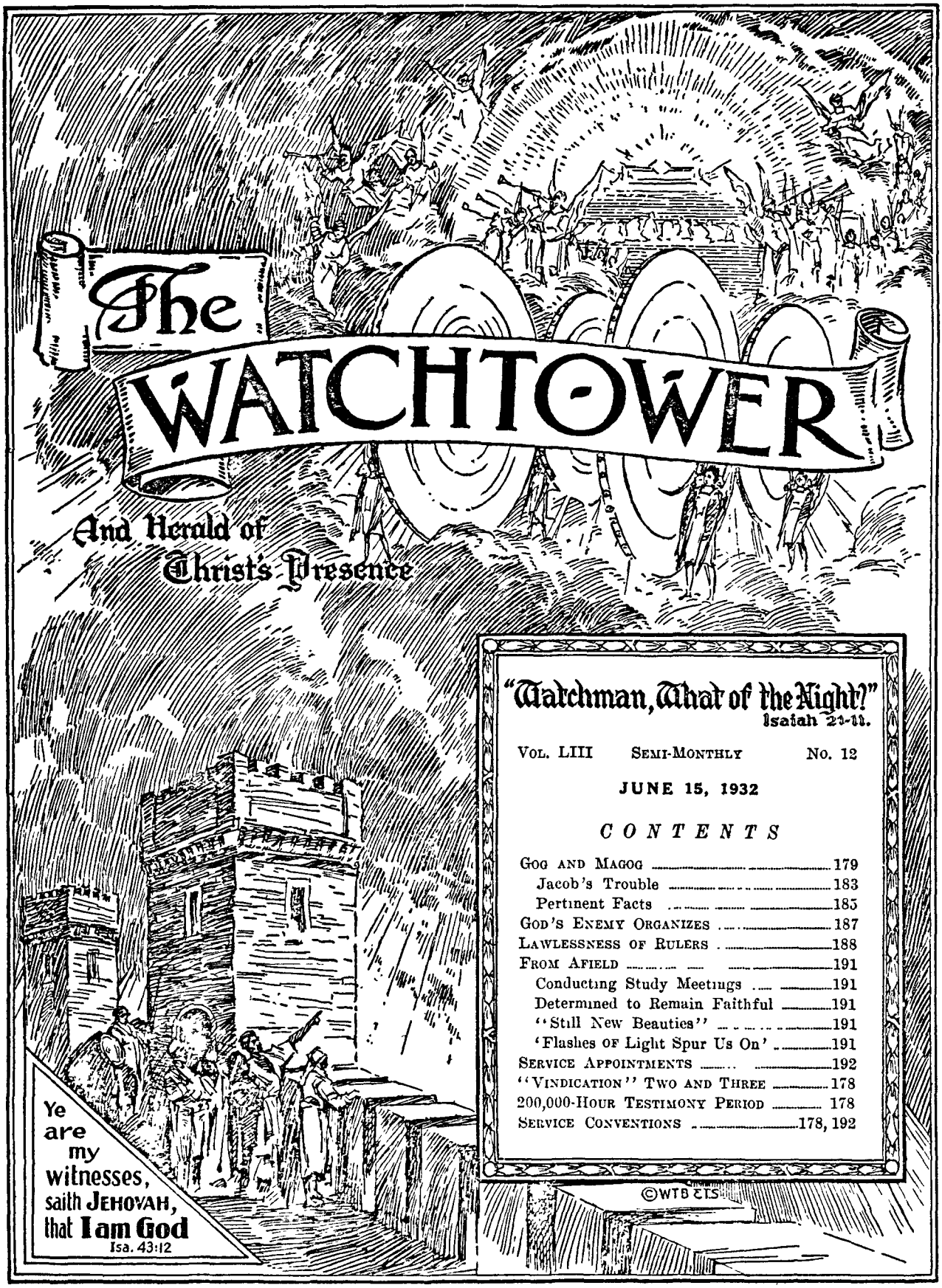
TIME

WATCHTOWER electrical transcription program is indicated by heavy-face number that appears after station call letters. Number also indicates current local time as follows:

Sunday AM		*Monday* PM	
1*	8.00	65	1 30
1	8.30	66	6.10
2	8.45	67	7.00
3	9.00	67*	7 30
4	9 15	68	8.15
5	9 20	69	8.30
6	9.30		
7	9.45	*Tuesday* AM	
8	10.00	70	11 00
9	10.10	71	11.30
10	10 15		
11	10.25		
12	10 30	*Tuesday* PM	
13	10 40	71*	2.30
14	10 45	71¶	3.30
15	10 50	72	3.45
16	11.00	73	5.00
17	11.15	74	6.45
18	11.30	74*	7.00
19	11.45	75	7.15
20	12.00	76	8 00
Sunday PM		*Wed'day* AM	
21	12.15	77	7.30
22	12.30	78	11.15
23	12.45	79	11.45
24	12 55		
25	1.00		
26	1:15	*Wed'day* PM	
27	1.30	79*	1.45
28	1.40	80	2 00
29	1.45	80*	6.00
30	2.00	81	6.15
31	2.15	82	6 30
32	2.30	83	7.00
33	2 45	84	7.15
34	3.00	85	7.30
35	3.30		
36	3.45		
37	4.00	*Thursday* PM	
38	4.15	85*	1.20
39	4.30	86	4.00
40	4.45	87	5.45
41	5.00	87*	6 55
42	5.15	87¶	8 00
43	5 30	88	8 30
44	5.45		
45	6 00		
45*	6.10	*Friday* AM	
46	6 15	89	10.30
47	6.30		
48	6.35		
49	6.45	*Friday* PM	
50	7.00	90	6 45
51	7.10	91	7.00
52	7.15	92	7 15
53	7.30	93	7 30
54	7.40	94	7.45
55	7.45	95	9.45
56	8.00		
57	8.15		
58	8.45	*Saturday* AM	
59	9.00	96	7.45
60	9.15	96*	10 00
61	9.45	97	11.15
62	10.00		
Monday AM		*Saturday* PM	
63	5 15	97*	6 00
64	9.00	98	8.00

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

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



The WATCHTOWER

And Herald of Christ's Presence

"Watchman, What of the Night?" Isaiah 21:11.

VOL. LIII SEMI-MONTHLY NO. 12

JUNE 15, 1932

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Ye are my witnesses, saith JEHOVAH, that I am God Isa. 43:12

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The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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"VINDICATION" TWO AND THREE

Since the publication of *Vindication* Book One many inquiries have been received at this office concerning the further explanation of Ezekiel's prophecy. It is now the pleasure of *The Watchtower* to announce *Vindication* Book Two, which deals with chapters twenty-five to thirty-nine inclusive; and *Vindication* Book Three, which deals with the remainder of the prophecy of Ezekiel and contains an explanation of Jehu. It is deemed important that Jehovah's witnesses acquaint themselves with the contents of these books as soon as possible. They are now in course of manufacture and will be ready for distribution about July 15, 1932. To meet the initial and extra cost of composition and plates the Society will deliver the autographed edition of these two books for $1.00. There will be only a limited number of this edition. The regular edition will be ready later for general distribution. In organized companies it will be best to send all orders through the service director.

200,000-HOUR TESTIMONY PERIOD

From July second to the tenth, both days included, it will be the happy privilege of all of Jehovah's witnesses to again engage in a period of intensive door-to-door service in the field. These special seasons of united effort in the house-to-house work always prove to be sources of inspiration and blessings from the Lord.

To have a part with all those who really know Jehovah in singing forth his praises throughout the entire earth produces joy of heart and gladness of spirit that comes in no other way. Local company directors are requested, as usual, to prepare the territory for assignments and to have plenty of literature on hand. Let each one, as a good soldier of Christ, make arrangements at once to spend the entire ten days and as many hours each day as possible in telling others the good news of the kingdom, the only hope of the world, through which kingdom Jehovah will vindicate his name.

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(In each instance, address of company service director is given.)

Cincinnati, Ohio — July 8-10
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Evansville, Ind. — July 15-17
Wm. Schwitz, R. 9, Box 228

Kansas City, Mo. — July 22-24
F. T. Hoeck, 4510 Pennsylvania

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The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

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GOG AND MAGOG

"Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal."—Ezek. 38: 2, 3.

JEHOVAH shall so thoroughly advertise his holy name and so spread abroad his fame that every intelligent creature of whatsoever nature will know that there is no other god like unto Jehovah. In these last days Jehovah is revealing to his people in advance of the world the things that they need to know in order to be fully fortified against the attacks of the enemy and to be strengthened in their faith. If we are near the end of Satan's organization, and therefore near the completion of the work of the faithful remnant on the earth while in the flesh, then we should expect to be given an understanding of whatsoever part of the Bible is needful for the encouragement and comfort of the remnant and that they would have this encouragement to the very conclusion of their earthly warfare.—Rom. 15: 4.

[2] There are but two prophecies in the Bible where mention is made of Gog and Magog, and these are the prophecy of Revelation and that in Ezekiel. It clearly seems to be the will of Jehovah God for his remnant while on earth to have an understanding of these two prophecies. It would necessarily include the meaning of Gog and Magog. Revelation shows that Satan and his wicked supporters will be killed at Armageddon and put in the pit or grave, and then at the end of the thousand-year reign of Christ these wicked ones will be awakened out of death and gathered again in force. In Satan's organization there are those which are designated "high ones", and which seem clearly to include both spirit and human creatures: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." (Isa. 24: 21, 22) The fulfilment of this prophecy has its beginning at Armageddon, and at the end of the Millennial reign these "high ones" are visited by the Lord and awakened, together with Satan, and are given the opportunity to again show their depravity which leads to their everlasting annihilation.

[3] The Scriptures clearly prove that Ezekiel pictured or foreshadowed God's remnant people on earth serving as his witnesses just prior to Armageddon, which people Jehovah uses to give the testimony of Jesus Christ. This testimony must be completed before the great battle of the day of God Almighty. Jehovah tells Ezekiel to turn his face to Gog, the land of Magog, and prophesy against them. This must mean that Gog is in the land of Magog and that the remnant class must bear testimony against that wicked company that defames the name of Jehovah God. According to *Rotherham* the first above mentioned text from Ezekiel reads: "Son of man, set thy face against Gog of the land of the Magog, Prince of Rosh, Meshech and Tubal, and prophesy concerning him, and thou shalt say, Thus saith My Lord Jehovah, Behold me! against thee, O Gog, Prince of Rosh, Meshech and Tubal."—Ezek. 38: 2, 3, *Roth.*

[4] A dogmatic statement as to what Gog and the land of Magog represent would hardly be proper. Since Jehovah has promised to show his remnant "new things . . . before they spring forth", we may expect therefore that he will give his people an understanding of this prophecy. (Isa. 42: 9) Based upon the certain truths that are revealed by the Scriptures the following conclusion as to the meaning of Gog and Magog is here set forth, to wit: Gog is one of the princes in Satan's organization, invisible, of course, to human eyes, with a possibility of the power to materialize in human form. The land of Magog pictures the spiritual or invisible realm of Satan, and includes Gog and all the wicked angels within his division of Satan's organization, and which "bear rule over the earth". It appears that Gog forms and organizes a conspiracy against God's anointed people, into which conspiracy is drawn many other creatures, both men and angels, and including Big Business, the practitioners of and leaders in satanic religion, and the chief rulers of the earth; and that all these conspire and come against Jehovah's organization, including the remnant on the earth; that such conspiracy is carried out by the commission of overt acts; and this is done after the Lord comes to the temple and

restores Jehovah's faithful people to himself. The argument in support of this conclusion follows.

[5] Heretofore we have observed that Ezekiel, at the dictation of Jehovah, prophesied against Satan's visible organization composed of religious, commercial and political elements, and also against Satan himself. What, then, should we expect to find with reference to the wicked angels that are associated with the Devil in his work? These have had much to do with debauching the human race and have had much to do with the ruling of the nations of the earth, and it is certain that they will be destroyed with Satan because they are enemies of Jehovah God. It is therefore reasonable to expect to find some prophecy setting forth Jehovah's judgment and the execution thereof against these wicked angels or invisible powers. The Apostle Paul calls attention to the fact that in these latter days God's people will be warred against by these invisible powers and principalities.—Eph. 6:10-12.

[6] The Prophet Daniel describes the organization of Satan, both the invisible realm and the visible part thereof, under the symbol of 'a terrible image' (Dan. 2:30-34); that the image had a head of gold, his breast and arms were of silver, and his belly of copper, mistranslated in the *Authorized Version* "brass". This shows Satan as the supreme ruler of his wicked organization with other parts of his mighty organization under him. A part of that prophecy of Daniel reads: "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." (Dan. 2:39) Special attention is here called to the words "shall bear rule over all the earth". Satan is the "prince" (or chief) ruler of the entire world and is the chief of devils. (John 14:30; Matt. 9:34; 12:24) This supports the conclusion that Satan has other subrulers in his realm, which are invisible to men, and that one division thereof is especially assigned to give attention to the things of the earth. We are informed that these wicked angels have a special grudge against God's anointed people. (Eph. 6:10, 12) There is a direct relationship between wicked angels, represented by the copper in the image of Daniel's prophecy, and the visible rulers of the earth. (See *Light*, Book Two, pages 289-319.) In Revelation 20:7, 8 the distinction is made between Satan and Gog and Magog, which shows that the particular prophecy of Ezekiel, chapters thirty-eight and thirty-nine, is not directly applicable to Satan, but that it does specifically apply to one of Satan's chiefs, and those gathered under him in a division of Satan's organization. The Scriptures show that Satan and all of his princes go into death at Armageddon and are awakened out of death at the end of the thousand-year reign of the Messiah, and the Revelation specifically mentions Gog and Magog in connection therewith, which would mean the prince Gog and all the wicked ones that have operated in his division. (See *Light*, Book Two, page 206.) The prophecy of Daniel specifically mentions the prince of the kingdom of Persia and the prince of Grecia, members of Satan's wicked organization that oppose God's people. It appears there are ranks of rulers in Satan's organization.

[7] According to another translation verse two of the thirty-eighth chapter of Ezekiel reads: "Son of man, direct thy face against Gog of the land of Magog, the prince of Rosh, Meshech, and Thubal, and prophesy against him." (*Leeser*) "Rosh" means "head"; Meshech and Tubal were Japhetic people. (Gen. 10:2) They were engaged in digging copper and trading in it, and also in the slavery trade. They were dealers in precious metals and in human flesh and did business with Tyre. (Ezek. 27:13) "Rosh," meaning "head", would therefore well picture Satan himself and also the head ruling power on earth in Satan's organization. The most powerful part of earth's satanic organization is Big Business. The prophecy therefore seems to relate to the satanic organization of the earth, the chief part of which is Big Business, and also to other parts of that organization under the supervision of Gog, the prince of the Devil's organization and that part thereof having to do with things of the earth. These all enter into a conspiracy against the people of Jehovah, and Gog has charge of the execution of the overt acts of the conspiracy. The conspirators embrace both wicked angels and wicked men. The prophecy shows that Gog controls a great military force which is covetous, preys upon and robs the helpless, and persecutes the apparently defenseless. (38:4, 11, 12) The fact that Ezekiel was directed to prophesy against Gog proves that the remnant, whom Ezekiel pictures, would not be left in ignorance concerning this conspiracy and the coming assault upon God's organization which would be in their time, and that the remnant would testify against the conspirators. It should be expected, therefore, that the Lord would make known to his remnant what is meant by 'Gog in the land of Magog'.

[8] Since Big Business has its principal location in the seventh world power, "Rosh," meaning "head", would well apply to the seventh world power, to wit, Britain, which lies north of the holy land and which dominates the nations of the earth. It may be expected, therefore, that the conspiracy against God's people, hatched in the mind of Satan and prosecuted by his prince Gog, would start by the commission of overt acts within the realms of the seventh world power and spread to all parts of the earth where God's people are located. It is certain from the Scriptures that Gog represents wicked forces which are anti-God and anti-kingdom in assaulting and moving against God's kingdom organization, including the remnant on earth, and which forces reach a climax at Armageddon. This is further and conclusively supported by the statement of the prophecy in which the Lord says: "I am against thee, O Gog."

[9] Because of the wicked conspiracy against his anointed people Jehovah declares that Gog and his army shall be destroyed. "And say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince [prince of Rosh] of Meshech and Tubal: and I will turn thee back [derange thee, *Leeser*], and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company, with bucklers and shields, all of them handling swords. Persia, Ethiopia [Cush, *Leeser*], and Libya [Put, *Leeser*], with them; all of them with shield and helmet; Gomer, and all his bands; the house of Togarmah of the north quarters [the remote men of the North and all his hordes, *Roth.*], and all his bands; and many people with thee."—Ezek. 38:3-6.

[10] Daniel's prophecy specifically shows that in the invisible realm of Satan these princes operate and that the prince of Persia was so powerful that only Michael could overcome him. This prince doubtless will again fight under the leadership of Gog, who is the chief prince of those who have had to do with the things of the earth. Gog's great military organization operates under the direction of the Dragon and makes war upon God's remnant. (Rev. 12:17) Gog gathers his forces from all directions and surrounds the people of God, thus showing an organized attack upon Jehovah's organization.

[11] Jehovah God is supreme and he has anointed Christ Jesus as his Chief Officer, who will lead the fight of his forces at Armageddon. Since Satan has attempted to mimic God in everything else, and since Satan claims to be the supreme one or equal to God, it is reasonable to conclude that Satan has appointed a special officer on his side to lead the fight at Armageddon; and since Gog is called "the chief prince" of Rosh, it is reasonable that Gog is the one that leads the fight at Armageddon, while Satan as the general sits in the rear and directs it, even as Jehovah directs Christ Jesus.

[12] In the army of Gog and under his command will be all the allies mentioned in the foregoing verses of the prophecy, including angels and men, and all pitted against God's organization. This corresponds with Revelation 17:12-14: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful." (See *Light*, Book Two, page 106.) This mixed multitude that Gog brings against Jehovah's organization, so far as the earthly division thereof is concerned, reminds one of the heterogeneous crowd that now composes the League of Nations, with the British empire located in the literal north and being the chief part thereof, and leading the League of Nations. This organization of the League of Nations is a subterfuge and a substitute for Christ's kingdom; and since there are fifty-seven nations in the League, and since God's remnant people on earth represent his kingdom, these enemies of the Lord do now surround God's people and they are literally hemmed in by the enemy. According to the prophecy Gog himself is located in the north. (38:15) Satan declared he would establish his seat of government on the sides of the north. (Isa. 14:13) This further supports the conclusion that Gog is the wicked angel prince in the organization of Satan leading the fight and that the British empire of the north is the chief instrument in the visible army that takes the lead in the execution of the conspiracy against God's organization.

[13] The statement of the prophecy against Gog (38:4) is: "I will . . . put hooks into thy jaws"; meaning that the Lord will lead him and his organization as "prisoners" to destruction. (Isa. 37:29; Ezek. 29:4; Job 41:1) "He [the enemy] hath also prepared for him the instruments of death; he maketh his arrows fiery shafts. He hath made a pit, and digged it, and is fallen into the ditch which he made." (Ps. 7:13, 15, *R.V.*) "The heathen are sunk down in the pit that they made; in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah."—Ps. 9:15, 16.

[14] Before the fight comes off the Lord gives the Devil's crowd fair warning and says to them: "Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them." (38:7) This applies to the entire army of Gog. The League of Nations is supposed to be the special guard of the safety and territorial integrity of the member nations of the League, and Britain is the chief guard over the League of Nations. Jehovah by his prophet declares his purpose to visit this wicked organization, and when he visits them it means their destruction. "After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." (38:8) It is "in the latter days" that Gog comes "into the land of the remnant brought back from the sword". (*Roth.*) This definitely fixes the time for the application of the prophecy, which is after God's remnant people have been recovered from their being scattered during the World War, after they have been restored, and made a part of and dwell in Jehovah's organization. "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with

them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." (Joel 3:1, 2; Ezek. 34:25; 37:25, 26; Ps. 125:2) Until the time of the restoration of God's remnant people following the World War his people are described in the prophecy as "the mountains of Israel, which have been always waste" and against which now Gog leads the fight.

15 It appears that the enemy will expect to greatly frighten the people of God and also to easily overcome them. "Thou shalt ascend [come up, *Roth.*] and come like a storm; thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee." (38:9) The forces of the enemy will be like the Midianites when "they came as grasshoppers for multitude; for both they and their camels were without number; and they entered into the land to destroy it". (Judg. 6:5) This part of the prophecy evidently is given for a forewarning to God's people. To be forewarned by the Lord is to be forearmed.

16 A conspiracy is a wicked device formed to do injury to others. This prophecy indicates that the conspiracy is formed against God's anointed people for the purpose of destroying them. "Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought." (38:10) This is further evidence that the conspiracy formed against the people of God is directed by Satan through Gog. This conclusion is supported by Psalm 83:2-5: "For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee." The Lord shows that the conspiracy shall fail: "The Lord bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect." (Ps. 33:10) It is stated that the evil spirits like frogs shall gather the forces to Armageddon. The croaking of the frogs no doubt has much to do with the conspiracy. After the wicked device is hatched, the frogs do the propaganda work amongst the people, and help set the stage for the fight.—Rev. 16:13; see *Light*, Book Two, page 42.

17 Then the prophet declares what that wicked thought of the enemy is, but evidently the enemy does not give any heed to it. "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates." (38:11) This shows that the prophecy applies to God's remnant following the World War, and not to the Jews back in Palestine. God's remnant, as these appear to the enemy, are now without anyone to protect them; hence they 'dwell without walls, and have neither bars nor gates'. The organization of Satan, and particularly his chief instrument, does not give any heed to the words of God. They do not believe that God furnishes any protection for his people, and hence do not appreciate his words directed to Zion, to wit: "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. He maketh peace in thy borders, and filleth thee with the finest of the wheat. He sendeth forth his commandment upon earth: his word runneth very swiftly." (Ps. 147:12-15) God's remnant trust implicitly in him, well knowing that, "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.

18 Jehovah has greatly blessed and prospered his people in doing the kingdom work since 1922, which is evidenced and pictured by the chattel goods they possess; so the enemy led by Gog conspires to desolate God's people. "To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." (38:12) The witness work of the people of God, taking on a wider scope, and being done with an ever increasing enthusiasm, comes to the attention even of Meshech and Tubal, over which Gog is the prince or immediate ruler. "And I will set a sign among them, and I will send those that escape [faithful remnant] of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." (Isa. 66:19) Big Business is that crowd that is always looking after self, regardless of the interests of others. Beginning with 1931 the message of God's kingdom as the only hope of the world has gone forth to nations never heretofore reached and the testimony has been given very thoroughly throughout "Christendom", and particularly in the realms of the seventh world power. This prosperity and blessing on the part of God's people raises the ire of the enemy and causes him to act. Gog fears for the League of Nations. Gog and his allies become aware of the message of the kingdom by radio, which is reaching many countries and many peoples, and also of the house-to-house testimony work which the remnant is doing, and no doubt the leading nations will become like the Pharisees when the fame of Jesus began to spread, and who then said: "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."—John 11:49, 50.

19 For some time the kingdom message was confined to the religious element. Now it goes to the commercial wing of Satan's organization, which claims to

be and, in fact, is the real ruler. "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle, and goods, to take a great spoil?" (38:13) These nations here mentioned were the ones that did commercial business with Tyre which represents Big Business. (Ezek. 27:12-25) No doubt in that commercial center they rubbed up against Meshech, Tubal and Javan and did business in the same market. A marginal note on this verse by *Leeser* reads: These are "active merchants, who are in the habit of going out and roaming all countries like young lions, and know where riches can be obtained". We may be sure that Big Business is fully aware of the assault that is to be made against God's organization. The Devil and his chief prince Gog will see to it that every part of Satan's organization is brought into action. The commercial barons, however, by conniving and conspiring to injure and destroy God's remnant will bring them no advantage. If they ever live at all they must become subjects of earth's glorious King. The picture of the prophecy now shows Gog's army coming up to destroy God's organization.

[20] It is made to appear certain that God will not permit the enemy to say that they had no knowledge that the remnant was advertising his righteous kingdom; hence he directs his prophet to say: "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth safely, shalt thou not know it?" (38:14) Jehovah does nothing in the corner nor in secret, and the forces of Gog will have their chance to know that he is causing the kingdom to be advertised and the testimony given concerning the expression of Jehovah's vengeance upon Satan's organization. Jehovah specifically commands the remnant of his organization to declare the day of his vengeance and to proclaim his works in the earth and to say that his kingdom is at hand. (Isa. 61:1, 2; 12:6) "Say among the heathen, that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously."—Ps. 96:10.

[21] The prosperity of the remnant and their zeal for the cause of the kingdom of God will be enough to rouse up Gog and cause the hastening of his army to the battle. God sees to it that the enemy will receive notice thereof; hence the remnant must now busy themselves in giving notice according to God's commandment.

JACOB'S TROUBLE

[22] In the Scriptures Jacob stands for God's chosen people and particularly represents the regathered remnant after the scattering of 1918. It seems quite clear that "Jacob's trouble" means the attempt made by Satan's instruments to destroy the remnant and at which time the remnant will be delivered by the hand of the Lord. (Jer. 30:3-11) By the prophecy of Ezekiel God also shows the conspiracy and the overt act of the enemy to destroy his faithful remnant which is now engaged in proclaiming the message of the kingdom; hence he caused Ezekiel to prophesy: "And thou shalt come from thy place out of the north parts [the uttermost parts of the north, *R.V.*], thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." (38:15, 16) This same conspiracy and the carrying of it out is pictured by the following scriptures: "And he [they, *Sinaitic MS.*] gathered them together into a place called in the Hebrew tongue Armageddon." (Rev. 16:16) "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." (Rev. 19:19) In recent years the remnant has conducted an aggressive campaign of witness work in the name of the Lord, telling the people about Satan's wicked organization and God's purpose to destroy it. The remnant has not taken and will not take up carnal weapons against the Devil's organization, but they do and will continue to boldly declare the message against it. Therefore the prophecy concerning violence must refer to Gog that comes with great fury against God's people. The remnant of God's people have been working hard since the World War "to build up the land" which represents their part of the kingdom work. It is the "holy land", or holy condition of God's people now on earth who have been toiling earnestly to improve and make fruitful these kingdom interests. They have not meddled with politics or with commercial affairs of the world. They have been only telling the truth concerning Satan's entire organization and of God's organization. This is the witness to the nations and is a more complete witness than the beautifying of the literal land of Palestine could possibly be as a testimony to the heathen nations. The prophecy shows, therefore, that the coming of the enemy against God's people in the "latter day" is when the Lord is present giving prosperity to his people and when God will cause them to know that he is the Lord supreme. Gog and his allies will not repent and turn to Jehovah, but, as the Scriptures show, the Lord God will make an example of that crowd, such as will vindicate his name before all creation. Jehovah is the protector of his remnant, and hence Gog's moving against the remnant forces God right into the fight, because God and the remnant are inseparable. The enemy is 'touching the apple of his eye' and hence the fight follows. Gog and his coconspirators do not believe that Jehovah God is the Supreme One, and that the remnant have his pro-

tection, and hence conclude to rid the earth of this pestiferous company called "the remnant". The occasion of assault by this mighty army of Gog will be the occasion for God to sanctify his name and to vindicate it, which he will do.

[23] In olden times God caused these prophecies to be written, and the faithful remnant can now identify the Devil's organization and know that God does speak against that organization by his prophets. Now Jehovah says: "Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" (38:17) It seems certain that the Devil will attempt to spring a surprise attack upon God's remnant people; but, being fully warned, and trusting in Jehovah, the remnant need not be at all alarmed. The victory will be with Jehovah and he will vindicate his name and preserve those who love him.

[24] Let the people of the remnant, Jehovah's witnesses, be very courageous and bold in the proclamation of the kingdom message, knowing that God will smite the enemy in due time. "And it shall come to pass at the same time [in that day, *Roth.*], when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face [nostrils, *Roth.*]." (38:18) This is a warning to the enemy and a message of comfort to the remnant, giving them strength, and they will not back down or slack their hand. There will be a tendency on the part of some to become fearful and suffer distress; but bear in mind that Jehovah is at the helm, that his chief officer Christ Jesus is in command of his forces and will win the victory. Jehovah has caused his Word to be written for the encouragement and comfort of his anointed people, and one of the appropriate promises to such is: "In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies."—Ps. 18:6-11.

[25] Christ Jesus and all of his mighty host will fight against the enemy. "And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother." (38:21) Gog and his horde will realize that they have met a foe that knows no defeat. According to *Rotherham* this verse reads: "Then will I call against him [the enemy] every terror, declareth my Lord Jehovah." The enemy goes forth to make war against Christ Jesus and his army, but the enemy shall fail. (Rev. 17:14) "Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen: and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother."—Hag. 2:21, 22.

[26] Gog leads his forces against the people of Jehovah that he might take a spoil in their midst. He has surrounded the remnant and expects to destroy them and put to flight the entire organization of Jehovah. God permits this fight to come on that he might vindicate his name. He does not call upon his faithful remnant, however, to do any of the actual fighting. He tells them to stand still and "see the salvation of the Lord with you". (2 Chron. 20:15-17) In that fight the remnant will be protected as God declared: "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."—Zech. 14:1-3.

[27] The enemy forces, although of one mind to destroy the Lord's people, allied together in their wicked conspiracy and acting in full harmony, in the beginning can and will be confused by the power of Jehovah and every one caused to fight the other by his side. In a similar way God caused confusion at the tower of Babel; and he caused the enemy to destroy each other when Gideon engaged them in battle.—Gen. 11:7, 8; Judg. 7:22; 2 Chron. 20:22, 23.

[28] All creation will have reason to know that the Almighty God is manifesting his power against the enemy. "And I will hold judgment over him with pestilence and with blood (-shedding); and an overflowing rain, and great hailstones, fire, and sulphur will I let rain over him and his armies, and over the many people that are with him."—38:22, *Leeser*.

[29] This is the expression of Jehovah's judgment upon Gog and upon all of his forces. (Joel 3:12) "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, . . . And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."—Zech. 14:12, 13, 15.

30 Jehovah will rain down upon the enemy destructive missiles from heaven as he did upon Sisera by the waters of Megiddo. (Judg. 4:15; 5:4, 20, 21) "Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison." (Ps. 83:9) And also as God did at the first battle of Perazim. (2 Sam. 5:20, 21) Also at the battle of Gibeon. (Josh. 10:10-14) And as upon Sodom and Gomorrah. (Gen. 19:24) The enemy has had knowledge of these examples foreshadowing Armageddon but has taken no heed thereto. The final fight will come and the Lord will make a complete work of it. (Ps. 11:5, 6; Hab. 3:5) Satan will see his forces completely whipped before he is chained, and then he will go into the pit.—Rev. 19:19, 20.

31 It seems that some of the wicked angels are left behind in reserve and apparently in security. This supports the conclusion that "the land of Magog" is the realm of the invisible wicked hordes: "And I will send a fire on Magog, and among them that dwell carelessly [securely, *R.V.*] in the isles; and they shall know that I am the Lord." (39:6) It was there in the land of Magog that the conspiracy was formed, and now the Lord attacks the enemy's base of operations, which would mean both the invisible and the visible base for the carrying on of the wicked warfare against God's organization. This is further supported by the apostle's statement: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men . . . in the which 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." —2 Pet. 3:7, 10.

32 Jehovah will put an end to wickedness, that his holy name shall never again be profaned: "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen shall know that I am the Lord, the Holy One in Israel." (39:7) No more will Jehovah permit his people to be taken in captivity to the humiliation of his own name. No more will he permit his holy name to be profaned by the enemy in any manner. This implies faithfulness on the part of all who get life and remain alive. Seeing that the battle of Armageddon completes the victory of Jehovah, and the preservation of those who love him, will cause the people of God to more fully appreciate him than ever. The non-followers of Christ, the heathen, have been repeatedly told the truth but have given no heed to it. Armageddon will cause all of them to know that Jehovah is the Most High.

33 The understanding of this prophecy will surely bring great joy to the hearts of his anointed and cause them to walk on in the highway with fear and trembling: "Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken." (39:8) This scripture suggests that when the prophecy is understood the fulfilment thereof is near at hand. "This is the day," and this time is made very prominent in the Scriptures. The "day" or period referred to by all the holy prophets marks a great epoch in the universe because it is the time in which Jehovah vindicates his name. It means much to the entire universe, and not merely to the earth. Lovers of righteousness delight to know that we have come to that day, and which is the day that Jehovah has made for the vindication of his name.

PERTINENT FACTS

34 Events are now coming to pass which strongly support the conclusion that the foregoing prophecy concerning Gog and Magog is already in course of fulfilment so far as the conspiracy is concerned. The seventh world power embraces England, Canada, United States, Australia and other countries. The "high ones" of England, which include, of course, Big Business as the chief part of Satan's visible organization, together with the clergy and politicians, have prevented the message of God's kingdom from being broadcast in that land. Very recently the clergy of Canada have begun an open campaign, the purpose of which is to prevent the broadcasting of the kingdom message by radio in that land. They have also invoked what is there called "THE LORD'S DAY ACT", a law enacted several years ago to protect, as they say, the sabbath day and keep people from desecrating it. This act they now invoke to prevent the preaching on Sunday of the message of truth concerning God's kingdom, and they have caused the arrest and prosecution of many of Jehovah's witnesses on this ground. Thus is demonstrated their hypocrisy and that they are against God and his kingdom. A clergyman in Boston recently talked too much, even to suit Gog and Satan, and in his eagerness to tell what is about to be done he said of and concerning Jehovah's witnesses: "We [meaning the preachers and their allies] are going after them and we are going to get them this time." In Australia the clergy are in an organized movement to prevent the proclamation of the message of truth concerning God's kingdom there.

35 In many portions of the United States the clergy are invoking city ordinances which were enacted to regulate hawkers and peddlers, and are attempting to bring Jehovah's witnesses within the purview of these ordinances in order to prevent them from preaching the gospel of the kingdom from house to house. Recently they have caused the arrest of many of Jehovah's witnesses, have charged them with a violation of such ordinances, and have caused them to be incarcerated in jail. They falsely charge Jehovah's witnesses with the 'crime' of 'peddlers' when they well know that these faithful men and women earn their living by labor and spend their spare hours, and especially on Sunday, going from house to house to

preach the gospel of God's kingdom. It is apparent to all who know the Lord that this effort on the part of the various ones to prevent the preaching of the gospel is to keep the people from learning the truth of and concerning God's kingdom. We may be certain, then, that Satan is at the back of the entire wicked procedure and that his chief officer Gog is leading in the commission of the overt acts relating to the conspiracy. The Lord clearly foretold such a conspiracy in the texts hereinbefore cited and in the following: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision."—Ps. 2:2-4.

[36] The kingdom is here and the testimony must be given because such is the will of Jehovah God! The conspiracy already formed, and being led by Gog the chief one of Satan's princes, is moving *en force* to close in on the anointed people of God. The fight is on and the victory will be with the righteous! Let none of the remnant be at all discouraged, but rather let them be greatly encouraged. Jehovah is showing his anointed ones the meaning of these prophecies written long ago and for the very purpose of encouraging them. Jehovah now speaks by the mouth of his prophets to those who are wholly devoted to him and gives them further assurance that he will completely defeat the enemy. To Gog and all of his wicked forces Jehovah caused his prophet to say: "And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand." (39:3) To his own faithful witnesses Jehovah now says: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." (Isa. 54:17) Be of good courage and press the battle to the gate! We know that we are right and that victory is certain!

(More fully examined in *Vindication*, Book Two)

QUESTIONS FOR BEREAN STUDY

¶ 1. What is the significance in Jehovah's so clearly revealing his purposes at this time? Who are favored with this revelation, and for what purpose?

¶ 2. Why does the prophecy concerning Gog and Magog now become of special interest?

¶ 3. Apply the expression (a) "son of man", as here used. (b) "Set thy face against . . . and prophesy."

¶ 4-6. What seems to be a reasonable conclusion (a) as to what Gog and the land of Magog represent? (b) As to the nature of their conspiracy? What in support of this conclusion is given through God's inspired witnesses Paul and Daniel?

¶ 7. How does the expression 'the prince of Rosh, Meshech, and Tubal' serve to identify Gog and Magog and to reveal their purpose? What lesson is contained in Ezekiel's being directed to prophesy against Gog?

¶ 8-10. How is Rosh involved in the activities of Gog? What judgment awaits Gog and his army? Daniel's reference to "the prince of Persia" serves what purpose in the study of this prophecy?

¶ 11. How does the record of Satan's ambition to "be like the Most High" help to identify Gog?

¶ 12. How do Revelation 17:12-14 and Ezekiel 38:15 further confirm the identity of Gog and of the chief instrument in his visible army?

¶ 13. Quote scriptures which show what awaits Gog and his organization.

¶ 14, 15. To whom are the words of verse 7 addressed? With related scriptures, show how and when verse 7 has its application. How does verse 9 serve particularly to forearm God's people?

¶ 16, 17. In the light of Psalms 83:2-5 and 33:10, what is the "evil thought" that has come into Gog's mind? Quote scriptures showing the outcome of his attempt to accomplish his wicked purpose.

¶ 18. Apply verse 12, in the light of Isaiah 66:19 and John 11:49, 50.

¶ 19. Who are "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof", mentioned in verse 13? Describe the situation which calls forth the questions there asked.

¶ 20, 21. With scriptures, show that the enemy will not be permitted to disclaim knowledge of the position and activities of the remnant.

¶ 22. Describe what clearly seems to constitute "Jacob's trouble". How will Jehovah 'be sanctified in Gog', as mentioned in verse 16?

¶ 23, 24. The statement made in verse 17 carries what suggestion as a forewarning to the remnant? What does God's declaration recorded as verse 18 then mean to the remnant? How does the psalmist express their supplication, and the Lord's answer thereto?

¶ 25-27. According to the prophetic records in Genesis 11:7, 8, Judges 7:22, and 2 Chronicles 20:22, 23, how will the Lord proceed to execute his purpose declared in Ezekiel 38:21?

¶ 28, 29. What further judgment does Jehovah execute upon the enemy, as described in verse 22 and by his prophet Zechariah?

¶ 30. Describe (a) the prophetic event referred to in Psalm 83:9. (b) The first battle of Perazim. (c) The battle of Gibeon. (d) The Lord's procedure against Sodom and Gomorrah. What was pictured in those events?

¶ 31-33. Explain Ezekiel 39:6. What does Peter say of this judgment upon Satan's organization? According to verse 7, what is Jehovah's purpose in performing this work of destruction? How will the anointed respond to his giving them an understanding of this prophecy?

¶ 34, 35. Relate some of the facts which indicate that this prophecy is already in course of fulfilment.

¶ 36. What, then, is clearly Jehovah's purpose in showing his anointed ones the meaning of this prophecy? What does he say as to the safety of his faithful witnesses and concerning the outcome of the conflict now near at hand?

KEEP NOT THOU SILENCE,

O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. . . . O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; so persecute them with thy tempest, and make them afraid with thy storm . . . : that men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.

—Psalm 83.

GOD'S ENEMY ORGANIZES

IN THE days of Noah our earth was visited with a great flood, the effects of which are still visible in extensive portions of our planet. Only eight persons survived the flood, and that by taking refuge under God's protection in the great ark or boat that God had instructed Noah to build for the safety of himself and his immediate family. These were carried over from the old world which had perished. Regarding this the Apostle Peter writes in his second epistle, chapter two, verse five, and chapter three, verse six, saying: "[God] spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." "Whereby the world that then was, being overflowed with water, perished." This foreshadowed that the world then beginning is also to pass away, and that from this world shall many people be carried over to the new world, which shall then be established with the great Deliverer in charge; and these shall learn of him the way to eternal life. Noah and his family were living examples of God's power to save those who trust in him. Noah loved God and was faithful to him; and by the experience of the flood God was teaching his intelligent creatures that the wicked shall not flourish for ever but that they shall perish in his own due time, and that only the *faithful* will be blessed with life everlasting. This rule is stated by the prophet, in Psalm one hundred forty-five, verse twenty, thus: "The Lord preserveth all them that love him: but all the wicked will he destroy."

After the flood God began anew the work of populating the earth which he had created for man. Genesis, chapter nine, verses one and seven, reads: "And God blessed Noah and his sons, and said unto them, be fruitful, and multiply, and replenish the earth. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein."

For three hundred and fifty years after the flood Noah lived on the earth, and his children and grandchildren increased. Because Noah loved and served God he would of course teach his children to love and serve the Lord as the only true and living God. Satan was responsible for the deflection of the angelic sons of God, who by materializing as human creatures and intermarrying with the daughters of men had left their first estate, violating the law of the Lord, and who had thereby brought his indignation down upon them. Now God's great enemy saw and realized what his wicked course had brought forth. After Satan had seen all the wicked ones of earth destroyed, and all of the angels who had left their first estate placed in prison, this should have been sufficient to teach him that he could not successfully fight against God. But he did not learn his lesson. Egotistical and arrogant he pursued his wicked course. While Noah was on the earth teaching his children and grandchildren to love and serve God, Satan made but little progress in seducing mankind.

Then Nimrod, the great grandson of Noah, came upon the scene and became a mighty hunter of wild beasts. And now the Devil influenced the people to worship Nimrod. With Satan it was anything to turn the minds of the people away from the Lord Jehovah. Being a powerful spirit creature Satan exercised his power by influencing the thoughts of men, by injecting into their minds evil thoughts. And this he did that he might again get complete control of the human race and turn them away from God.

It appears from the record that Satan's next attempt was to organize the people into one compact body or government, that he might with greater ease control and direct all the people according to his own selfish ways. The Scriptural record upon this point, as written down in Genesis, chapter eleven, the first four verses, reads: "And the whole earth was of one language, and one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

This was the first attempt after the flood on the part of the Devil to organize the people into a government or world power. A city is a symbolic expression referring to a government; and on the occasion above mentioned Satan induced the people to conclude that now they must build a city and a tower. They proceeded to do so. The tower of Ba-bel builded by the people at the instance of Satan was the Devil's defiance of Almighty God. Clearly this was his method of planting in the minds of the people the thought that they did not need God but that by their own efforts they could provide for their own kind of worship and their own uplift, and could save themselves when it was necessary, which was another wily scheme to turn them away from the true God. The Devil has not changed his methods even to the present time.

The building of the tower of Ba-bel by the people finds a parallel in the course pursued by the evolutionists and modernists. They say: 'We do not need God, nor do we need a Savior. We do not need the Bible. Our wisdom exceeds the wisdom of all men of the past. We worship power and our own ability to accomplish our uplift.' Thus the Devil, using the savants and self-constituted wise men, turns multitudes of people away from the true and living God.

From that time until now Satan has pursued a similar policy of organizing the peoples of earth into world powers and, through the instrumentality of a

few men, controlling the masses. He has succeeded in steeping them in ignorance of God's great provision for salvation and in turning them away from the path that leads to life. He has implanted greed and selfishness in the minds of the governing factors of the world powers, and by the use of a false religious system, enforced by the strong arm of the military, has frightened the people into yielding to the wicked influence of the governing factors.

God permitted the people of the plains of Shinar to go to the full limit of their folly. They were building this tower that they might make for themselves a name, which the Devil had induced them to believe would safeguard them from being scattered abroad upon the face of the whole earth. Of course he would expect to hold them in the vicinity of the tower and the city, and to cause it to be a mecca or place of worship to which all the peoples of earth would look for instruction; and thus he would control them. He had almost succeeded now in turning the minds of the people away from God that they would no longer trust him. Satan no doubt thought that again he had won the victory over God and that now he would hold the people in subjection to himself and would have their worship.

Then the Lord Jehovah took action for the benefit of mankind. Seeing Satan again turning the minds of the people away from him the Lord knew that they would completely fall under the hands of the adversary; and now he would give them a lesson to teach them that Satan was not the true God but that the Lord alone could help them. Here the Bible record is that God came down to see their organization and their power; and then, for the people's good he changed their language. It will be noticed that, according to the Hebrew text of the Old Testament, the people all had one lip. Genesis, chapter eleven, verse one, according to the marginal reading, says: "And the whole earth was of one lip, and of one speech [or words]." Their lip must have been shaped in the same general manner and they all spoke one kind of words.

The Lord, by the action which he now took, demonstrated his own supremacy. The Scriptural report in Genesis, chapter eleven, verses five to nine, reads: "And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Ba-bel; 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."

By this experience some of the people might have begun to think that there is a great God who is above all and who is all-powerful. But would the people ever learn that they could not trust the Devil? Would they ever learn that the great Jehovah God alone can give everlasting life and blessings?

LAWLESSNESS OF RULERS

TODAY, more than ever before, men and women in every walk of life are called upon to face facts. Sometimes these facts are unpleasant. No longer do thoughtful persons attempt to deny even unpleasant facts; for even when such attempt is made, the facts remain. And so here the purpose is to stir thought and to prepare the way for consideration of the true and permanent remedy.

The three primary branches of the government of the United States are the legislative, the executive and the judicial. It is well known that fraud and corruption are rampant in every one of these branches. It is true that there are honest men in all these branches of government doing the best they know how; but the honest ones do not predominate, because the dishonest ones control affairs. A member of the United States Senate publicly exclaims:

"The most important question before the American people is to take the government out of the hands of boodlers, grafters and lobbyists and place its control in the hands of the people."

The public charge goes unchallenged that a high official in the president's cabinet vigorously enforced the liquor prohibition law against some who were caught, while this same high official himself reaped fabulous sums of money from illegitimate handling of intoxicating liquors. There are two classes who indulge in the violation of the law, to wit, the caught and the uncaught. The weaker ones are caught and examples made of them for show. The stronger and more influential are not caught because there is no desire that they shall be hindered in their wrongful course. It is manifest that the ways of government officials in this respect are not equal.

In the same president's cabinet another official, whose duty under the law is to ferret out and punish crime, is vigorous and active in the punishment of men who dare exercise their constitutional rights in the freedom of speech, while the same official himself has his hands covered with corruption from bribes received by him that noted criminals might go un-

punished. The ways of the government officials in this regard are unequal.

Another cabinet official, sworn to protect and safeguard the property interests of the people, enters into a conspiracy with wicked profiteers to wrongfully deprive the people of their property; and for this he receives large bribes. The ways of this department are unequal.

Conscienceless profiteers by fraud acquire fabulous sums of money, a portion of which they use to corrupt the voters and officials to the end that they may continue to carry on their wicked work. These corrupt and wicked men are really the power of government behind the scenes. The power of government therefore is in the hands of a few men whose god is money. They control conscienceless politicians who pose as statesmen and they are aided and supported in so doing by an organization called the "church", and particularly by its clergymen. The government founded as a democracy has been turned into an oligarchy because the supreme power of government now is wielded by these few. The power of these few men has been made doubly strong following the World War. Great corporations called "trusts", owned and controlled by a few unscrupulous men, crush out honest commerce, corrupt public officials, and use the so-called "organized Christian religion" as a screen behind which they carry on their wicked works. The common people suffer, pay the bills, and in vain cry for relief. A member of the United States Senate in 1928 in a public address said:

"Trusts multiply and the president of the United States does not choose to interfere; monopoly grows fat and the president does not choose to act; combinations are formed and arrogantly pursue their methods under the protection of the government and the president chooses to approve."

The ways of this government are not equal.

To carry on the World War the tax burden of the people was greatly increased. The cost of living was also much increased. Since the war the tax burden has continued and increased, and the cost of living has grown none the less. The reckless administration of the people's affairs is carried on at great cost and expense with no adequate return to them therefor. A few are favored while the major portion of the people suffer. In this the ways of the government are not equal.

The United States patent office is open to the public. Its records may be inspected by any citizen. Those records disclose that machines have been invented and patented by the use of which the great power produced by the waves of the ocean could be harnessed and made to produce all the heat, light and power the people might require, and that at a very low cost. But these machines have been suppressed and not put in use. What would it mean to the people to have such in operation? It would mean that there would be no further need for men to spend their days and nights deep down under the earth digging coal. It would mean that there would be no coal strikes resulting in the starvation of families while millions of other people suffer for the necessity of fuel. It would mean greater contentment for the people and employment of men on top of the earth tilling the soil that food might be produced cheaper for the people in general. It would mean, further, that the gigantic corporations that manufacture gas and electricity and rob the people for the use thereof would have to go out of business or else furnish the people fuel, light and power at a reasonable price. It would mean that the army of men who shovel coal to produce the heat to operate the machines of commerce would find more congenial employment and more peace and happiness in life. It would mean that the women who stand over the cookstoves would no longer suffer from intense heat while cooking the family meals. The use of these machines to harness the power of the ocean would mean that all the people could have their homes heated and lighted with electricity, and that at a very cheap rate.

Why are not these machines employed to harness the power to produce these things for man? Because the great and selfish corporate interests that own and operate the coal fields and the oil wells and the gas factories and the electric light plants have such a tremendous influence and power that they can suppress them. And the people suffer.

It is well known that there is a patented device whereby automobiles can be cheaply operated with the use of a very small amount of gasoline, and others that can be operated without gasoline. These inventions have been thrown into the ash-heap because the owners and operators of the great oil companies have succeeded in suppressing them that their own selfish interests might be furthered. The people suffer as a result.

Some time ago there was brought to light an invention by which telegrams can be transmitted over wires very cheaply. The invention permits the transmission of messages over the same wire in opposite directions at the same time and at the rate of approximately a thousand words a minute. To prove that this invention was practical a line of telegraph wires was constructed over a distance of more than one hundred miles and the appliance put in operation. It was exceedingly satisfactory. The invention, however, if employed, would revolutionize the cost of telegraphy; and the great corporations that now control this method of transmission would be deprived of some of their ill-got gains. They had the power and influence to suppress the use and operation of this invention. And the people suffer as a result.

The government issues a patent to the inventor for these inventions and then stands by and sees a few selfish men deprive the people of the benefits there-

from. In this the ways of the government are not equal.

A member of the president's cabinet accepts a bribe to commit a wrongful act. The bribe-giver attempts to wrongfully influence a jury to bring about an acquittal of the wrongdoer. Referring to this on February 26, 1928, Arthur Brisbane, a well known writer in the public press, said:

A certain rich man, accused of bribing a cabinet officer, is convicted of tampering with a jury and sentenced to six months in jail. The average citizen reads the news and says, 'Nonsense, they'll never put HIM in jail.' Next day's newspaper announces that the prosperous gentleman plans a trip to Europe, assured by good lawyers he need not worry about the jail for a year, if ever. Had he been poor and convicted of stealing an overcoat, he would be in jail now, and stay more than six months."

The natural resources of the United States of America make it the richest country under the sun. Its broad and fertile fields produce food sufficient to feed the peoples of earth. Much of the soil, however, is idle and not tilled. In February, 1928, a resolution was introduced in the United States House of Representatives looking to the relief of the unemployed. At that time it was reported that four million persons in the United States were without employment. There is sufficient land to employ every one of them if conditions were made half-way favorable to compensate them for labor. The selfish, cruel profiteers make it impossible for many to till the soil and even make a living. These great trusts loan money upon the land at a usurious rate. They manipulate the price of the marketable products so that the producer is unable to market his crops at any reasonable price, and is therefore unable to pay the interest on his mortgage; and he loses the land. He becomes discouraged and seeks some other way of making a living. The corporations get the land, and then those who till it become serfs and not owners. The government does not aid the producer. In this the ways of the government are unequal.

A few honest men in Congress attempt to pass a law providing for the irrigation and reclamation of other lands. The opening of such lands to occupancy and cultivation would make it possible for an army of men to engage in farming. Big Business with its ill-got gains controls the legislative body and has power to prevent the enactment of the irrigation and reclamation scheme; and the people suffer as a result.

Every four years the people of the United States are called upon to select a president. There are two major political parties that put candidates into the field. Both of these parties are controlled by the favored and selfish interests. Candidates for both these parties are named by Big Business, often secretly behind closed doors; and the convention of the people is manipulated thereafter to cause their election. The voters go to the polls and vote; but Big Business wins, regardless of who is elected. Then the government is carried on by and in the interest of a few and against the interests of the majority. It is anything but a democracy.

These are some of the unsatisfactory conditions that exist in the United States of America. There are many more and worse conditions existing. It may be conceded, as claimed, that the United States is the best government on earth. If that is true and it is so unsatisfactory, what can be said for the governments that are less favorable to the interests of the people?

Without a doubt the British is the strongest government on earth. Among its ruling class there are able men, but these men are imperfect and are influenced and moved like other men. The government is not satisfactory to the British at home. The government is less satisfactory to the people of many of the colonies that go to make up the empire. India is a land ruled by the British government. It is a vast country of a million eight hundred thousand square miles, with a population of upward of three hundred million people. India has never had a satisfactory government. Its people have never been united. The caste system that exists in that land has always produced a wide breach between the rulers and the ruled. Some of the upper caste have started movements for self-government and for freedom from the British empire. This is one of the problems with which the British government has to deal. The British have not established and never can establish a satisfactory government in India. If the British should withdraw and commit all the powers of government to the Indians themselves, the upper caste would grind and oppress the lower strata.

At home the British government has had a great army of unemployed since the war. Many have been the strikes and other expressions of discontent against the government. It cannot be said that either the home or the foreign parts of the government are satisfactory.

The peoples of the world are familiar with the conditions existing to some extent at least in their respective governments. Let the entire list be canvassed, from the least to the greatest, and not one government under the sun will be found that is ideal and satisfactory even to the majority of the people under that government. These things are not here said for the purpose of producing discontent; but it is merely a mild statement of the plain facts, that thoughtful men might consider what is the cause and what, if any, is the remedy. If we would deal honestly with ourselves and with our fellow man we shall want to acquaint ourselves with the real facts and dispassionately consider what may be done for the betterment of mankind.

FROM AFIELD

CONDUCTING STUDY MEETINGS

DEAR BROTHER RUTHERFORD:

While traveling in different parts of the country I notice how difficult it is in some small companies to get a great deal of benefit from *The Watchtower* studies, because of lack of order.

If rules for conducting study meetings as suggested in Volume 6, *Studies in the Scriptures*, are out of date, would it not be possible for you to give us some good advice regarding the best way of cooperating with brother in charge of meeting that we may use the hour set aside for study in the most advantageous manner?

I am sure many study leaders all over the country would be glad to get your helpful suggestions on this matter.

Hoping this is not taking up too much of your valuable time, I am

Your sister in the kingdom service,
Julie Hoffmeyer, *Pioneer.*

* * * *

Replying to the above letter, the advice is given that the method of conducting a study in the Bethel home, and which has been in vogue for some time, we believe to be the best. The meeting is led by a brother, usually the president of the Society when present. Three brethren who can read clearly and distinctly in the English language are asked to sit in the front and in turn read one or two paragraphs at a time of the matter under consideration, and then the leader calls for questions upon the paragraphs read.

Questions are propounded, and various ones called upon to express themselves in answer to the questions; and then the leader sums up by giving a brief and succinct explanation, if further explanation is required. No one speaks until first recognized by the leader. In this way complete order is maintained and the subject matter is considered in the proper way. By first reading the paragraph those in the company get an understanding of the subject matter under consideration; but if their understanding is not clear, anyone is privileged to propound a question.

The purpose of the study is to more clearly understand the Scriptures and the explanation thereof given. This is believed to be the best way to carry on a study, and, indeed, preferable to the propounding of questions to be discussed and then to read the paragraph finally at the end of the discussion. Most companies are small compared with the Bethel family, however. In a small company, the ones who are able to read clearly and distinctly should do the reading. This might be done by the leader himself; and the leader, after reading one or two paragraphs, should say, "Who has a question on the paragraphs read?" Let every one have an opportunity to propound a question that is germane to the matter under investigation, and then proceed with the expressions as above indicated. Questions should always be confined to the paragraph, and not go off on side issues.

DETERMINED TO REMAIN FAITHFUL

DEAR BRETHREN,

At a recent business meeting it was unanimously agreed that a letter be sent you to say how much we are encouraged by *The Watchtower* to maintain our integrity as a unit in God's army, for it is quite clear that the world needs the kingdom as never before, so that the whole organization of Satan can be destroyed.

Knowing that we, of all the people in the world, have the knowledge of the establishment of that kingdom, we would assure you of our desire to loyally cooperate with you in the preaching of the gospel of the kingdom which is vindicating the name of our God and Father, the great Jehovah.

Our determination is to remain faithful to the end, and in bearing the new name of "Jehovah's witnesses" we shall endeavor to show by our testimonies in his service, and by singing his praises, that we appreciate being members of God's organization, which goes forth conquering and to conquer.

Praying that divine power and blessing be yours as you seek to lead his people, to do his will, we are

Your brethren in Zion,
LINCOLN (England) COMPANY OF JEHOVAH'S WITNESSES.

"STILL NEW BEAUTIES"

DEAR BROTHER RUTHERFORD:

I have not missed reading a single issue of *The Watchtower* during the past twenty years. I have wanted to write you hundreds of times, and now I can restrain myself no longer. I wish to have you know just how my life has been enriched by the soul food or dishes recently placed on the table.

It has always seemed superfluous for me to write you, for I know that the hundreds of letters which you must undoubtedly receive, in addition to the stupendous task of directing the greatest organization for militant Christianity in existence, must severely tax the physical and mental strength of any earthly creature. For these reasons I have refrained from writing heretofore.

I am tired telling myself that "this is the best article I have ever read". The *Tower* for October 15, which I am now reading for the third time, is freighted with blessings. Only the Lord could reveal these things. I like the outside cover, or rather the front page, very much. A careful study will show that it is packed with potent truths as the remnant by God's grace is given to understand at this time. In journalism it may be termed the "new dress"; to us it not only is the symbol of our new name, but vividly portrays the artist's conception of Biblical interpretation based on facts, past and present, and their probable relation to future events. I am in hearty agreement with all of it. I note also that the "watchtower" supersedes the "lighthouse".

Lo, these many years God's organization has 'stood upon its watch', and now we know 'what he saith unto us'; for at the recent Columbus convention the answer has been made, in thunder-like fashion, to those who oppose us. And now, as if to fire our imagination and deepen our vision by strengthening our faith in heralding the most momentous message since the resurrection, the current article "Remnant to the Front" is set forth. "And still new beauties, and still increasing light."

During the past seven years I have been led to see that the scriptures those of us (old-timers) thought we understood better are the ones we understood least. With the flashes of light from the temple, Isaiah 35th chapter clearly shows that some of the remnant are of a fearful heart: their knees are feeble and their hands need strengthening.

Praise to Jehovah for a knowledge of the "fools" and the "wayfaring man" and "a way". Heretofore I sang "a thousand may fall at my side", etc., without a proper understanding. Now, I can say I have no apologies to make for my determination to follow the Lamb whithersoever he leadeth, though there may be many subtle suggestions to the contrary. I am on the Lord's side. May the Lord's grace be multiplied on your behalf while you continue to witness for Jehovah until his name is completely vindicated in the earth.

Your fellow witness by his grace,
FELIX B. BOYCE, *New Jersey.*

'FLASHES OF LIGHT SPUR US ON'

DEAR BROTHER RUTHERFORD,

At a recent meeting of Jehovah's witnesses the following resolution was read and unanimously adopted:

"We, as a company of Jehovah's witnesses, most heartily endorse the resolution as put forth at the Columbus (Ohio) convention July 26, 1931. Also, we wish to disown all names that have been used by us and others in the past, and henceforth to be known and called by the new name as shown to us by the Lord, namely, 'Jehovah's witnesses.'"

The Tacoma (Wash.) company of Jehovah's witnesses desire at this time to express our thanks on your untiring efforts in the service of the Lord and also for the flashes of light that come from the temple. These flashes spur us on to greater activity and the great responsibility of telling the good news of the kingdom to others.

The Tacoma company is smaller in number since the Lord came to his temple, yet we are glad to say that there is that peace, harmony, and oneness of purpose as we have never known before.

Daily we remember you and those that labor with you, in our prayers.

SERVICE APPOINTMENTS

T. E. BANKS

Norfolk, Va.	July	1, 2	Sanford, N. C.	July	15, 16
Southanna, Va.	"	3	Rocky Mount, N. C.	"	17, 18
Bumpass, Va.	"	4	Enfield, N. C.	"	19, 20
Lynchburg, Va.	"	5, 6	Salisbury, N. C.	"	22, 23
Roanoke, Va.	"	8, 9	High Point, N. C.	"	24, 25
Chatham, Va.	"	10, 11	Asheville, N. C.	"	26, 27
Chapel Hill, N. C.	"	1	Knoxville, N. C.	"	29, 30

R. H. BARBER

Cleveland, Ohio	July	1-4	St. Louis, Mo.	July	18, 19
Columbus, Ohio	"	5	Jefferson City, Mo.	"	20
Dayton, Ohio	"	6	Kansas City, Mo.	"	22-24
Cincinnati, Ohio	"	8-10	Topeka, Kans.	"	25, 26
Indianapolis, Ind.	"	12	Wichita, Kans.	"	27
Terre Haute, Ind.	"	14	Tulsa, Okla.	"	29-31
Evansville, Ind.	"	15-17	Oklahoma City, Okla.	Aug.	2

G. H. DRAPER

Bloomington, Ill.	July	1	Sedalia, Mo.	July	14
Springfield, Ill.	"	2	Tipton, Mo.	"	15
Jacksonville, Ill.	"	3, 4	Jefferson City, Mo.	"	16, 17
Louisiana, Mo.	"	5	Clinton, Mo.	"	18
Hannibal, Mo.	"	6	Belton, Mo.	"	19
Rutledge, Mo.	"	8	Kansas City, Mo.	"	21-25
Kirksville, Mo.	"	9	Joplin, Mo.	"	27
Macon, Mo.	"	10	Webb City, Mo.	"	28
St. Joseph, Mo.	"	12	Carthage, Mo.	"	29
Levasy, Mo.	"	13	Larussell, Mo.	"	30

M. L. HERR

Palatka, Ark.	July	2	Camden, Ark.	July	17
Jonesboro, Ark.	"	3	Big Forks, Ark.	"	19
Leachville, Ark.	"	4	Boles, Ark.	"	20
Gilmore, Ark.	"	5	Bonnerdale, Ark.	"	22
Memphis, Tenn.	"	7-10	De Roche, Ark.	"	23
Marianna, Ark.	"	11	Hot Springs, Ark.	"	24
Monroe, Ark.	"	12	Little Rock, Ark.	"	25, 26
Wabaseka, Ark.	"	13	Redfield, Ark.	"	27
Moscow, Ark.	"	15	Scott, Ark.	"	29
Fordyce, Ark.	"	16	Jacksonville, Ark.	"	30

W. M. HERSEE

Wetaskiwin, Alta.	July	4	Vernon, B. C.	July	18
Coronation, Alta.	"	6, 7	Chilliwack, B. C.	"	20, 21
Calgary, Alta.	"	8-10	Victoria, B. C.	"	23, 24
Drumheller, Alta.	"	11	Courtenay, B. C.	"	25, 26
Rosedale, Alta.	"	12, 13	Qualicum Beach, B. C.	"	27
Kamloops, B. C.	"	15-17	Nanaimo, B. C.	"	28

ANTON KOERBER

Pottsville, Pa.	July	9, 10	Scranton, Pa.	July	24
Maryd, Pa.	"	11	Pittston, Pa.	"	25
Hazleton, Pa.	"	12	Rummerfield, Pa.	"	26
Shaft, Pa.	"	13	Wellsboro, Pa.	"	27
Shamokin, Pa.	"	14	Williamsport, Pa.	"	28, 29
Nanticoke, Pa.	"	15	Harrisburg, Pa.	"	30
Wilkes-Barre, Pa.	"	16, 17	York, Pa.	"	31

LOUIS LARSON

South Bend, Ind.	July	1, 2	Evansville, Ind.	July	15-18
Michigan City, Ind.	"	3, 4	Vincennes, Ind.	"	19
La Porte, Ind.	"	5	Terre Haute, Ind.	"	20
Valparaiso, Ind.	"	6	Danville, Ill.	"	22
Kentland, Ind.	"	8	Gary, Ind.	"	23-25
Veedersburg, Ind.	"	9	Hammond, Ind.	"	26, 27
Brazil, Ind.	"	10, 11	Roseland, Ill.	"	29, 30
Dugger, Ind.	"	12, 13	Chicago, Ill.	July	31-Aug. 7

E. J. LUECK

Ravenna, Ohio	July	5, 6	Canton, Ohio	July	18, 19
Kent, Ohio	"	8	Alliance, Ohio	"	21-23
Akron, Ohio	"	9-11	Niles, Ohio	"	24, 25
Barberton, Ohio	"	12	Warren, Ohio	"	26, 27
Wadsworth, Ohio	"	13, 14	Ashtabula, Ohio	"	29, 30
Massillon, Ohio	"	16, 17	Perry, Ohio	"	31

G. Y. M'CORMICK

Detroit Lakes, Minn.	July	5	Rockcreek, Minn.	July	17
Fergus Falls, Minn.	"	6	Grantsburg, Wis.	"	18
Evansville, Minn.	"	8	Cloverton, Minn.	"	19
Glenwood, Minn.	"	9	Glenwood City, Wis.	"	20
Long Prairie, Minn.	"	10	River Falls, Wis.	"	22
Montevideo, Minn.	"	11	Ellsworth, Wis.	"	23
Sauk Rapids, Minn.	"	12	La Crosse, Wis.	"	24
Milaca, Minn.	"	13	Richland Center, Wis.	"	25
Princeton, Minn.	"	15, 16	Madison, Wis.	"	26, 27

J. C. RAINBOW

South Boston, Va.	July	1	Slant, Va.	July	18
Danville, Va.	"	2-4	Coeburn, Va.	"	19
Chatham, Va.	"	5	Wise, Va.	"	20
Nathalie, Va.	"	6	Dunham, Ky.	"	22
Hurt, Va.	"	8	Smithsboro, Ky.	"	23
Lynchburg, Va.	"	9, 10	Shonn, Ky.	"	24
Natural Bridge, Va.	"	11	Calvin, Ky.	"	25
Clifton Forge, Va.	"	12	New Tazewell, Tenn.	"	26, 27
Roanoke, Va.	"	14-16	Knoxville, Tenn	"	29-31
Wytheville, Va.	"	17	La Follette, Tenn.	Aug.	1

W. P. STRONG

Hallowell, Me.	July	1, 2	Boston, Mass.	July	17, 18
Bangor, Me.	"	3, 4	Quincy, Mass.	"	19, 20
Old Town, Me.	"	5	Brockton, Mass.	"	22, 23
Guilford, Me.	"	6	Duxbury, Mass.	"	24
Pittsfield, Me.	"	8	Plymouth, Mass.	"	25
North Jay, Me.	"	9	Taunton, Mass.	"	26
Dover, N. H.	"	10, 11	Fall River, Mass	"	27
Haverhill, Mass.	"	12	New Bedford, Mass.	"	29, 30
Lowell, Mass.	"	14-16	Newport, R. I.	July	31, Aug. 1

W. J. THORN

Tiffin, Ohio	June	29, 30	Dayton, Ohio	July	19, 20
Findlay, Ohio	July	2	Springfield, Ohio	"	22
Lima, Ohio	"	3, 4	West Milton, Ohio	"	23
Wapakoneta, Ohio	"	5, 6	Tippecanoe City, Ohio	"	24, 25
Cincinnati, Ohio	"	8-13	Piqua, Ohio	"	26, 27
Hamilton, Ohio	"	15, 16	New Weston, Ohio	"	28
Lebanon, Ohio	"	17	Sidney, Ohio	"	29
Middletown, Ohio	"	18	Columbus, Ohio	July	31-Aug. 3

S. H. TOUTJIAN

Brush Prairie, Wash.	July	5	Seattle, Wash.	July	15-18
Ridgefield, Wash.	"	6	Bremerton, Wash.	"	19, 20
Kelso, Wash.	"	7	Tacoma, Wash.	"	22, 23
Prosser, Wash.	"	9	Puyallup, Wash.	"	24, 25
Buena, Wash.	"	10	Enumclaw, Wash.	"	26, 27
Yakima, Wash.	"	11, 12	Tenino, Wash.	"	29, 30
Ellensburg, Wash.	"	13	Aberdeen, Wash.	July	31-Aug. 1

J. C. WATT

Duncan, Okla.	July	1	Ponca City, Okla.	July	15
Baird, Okla.	"	2	Shidler, Okla.	"	16
Chattanooga, Okla.	"	3	Blackburn, Okla.	"	17
Roosevelt, Okla.	"	4	Pawnee, Okla.	"	18
Hobart, Okla.	"	5	Stillwater, Okla.	"	19
Mangum, Okla.	"	6	Drumright, Okla.	"	20
Texola, Okla.	"	8	Chandler, Okla.	"	22, 23
Clinton, Okla.	"	9	McLoud, Okla.	"	24
Oklahoma City, Okla.	"	10, 11	Tecumseh, Okla.	"	25, 26
Edmond, Okla.	"	12	Tulsa, Okla	July	28-Aug. 1
Red Rock, Okla.	"	13	Claremore, Okla.	Aug.	2, 3

SERVICE CONVENTIONS

(Continued from page 178)

(In each instance, address of company service director is given.)

Tulsa, Okla. — July 29-31
Chas. T. McCoy, 2735 S. Harvard St., R. 2

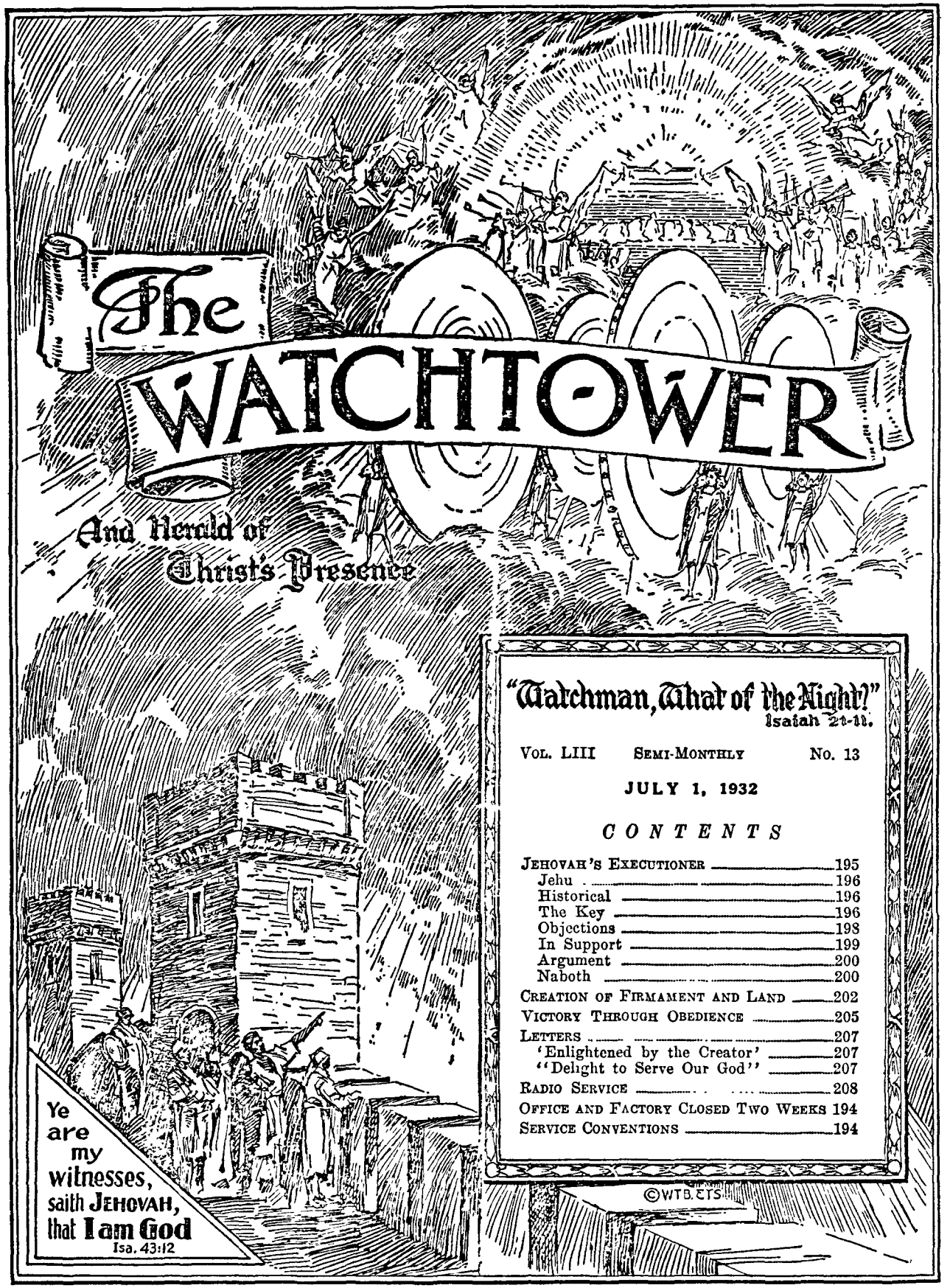
Milwaukee, Wis. — July 29-31
H. H. Fink, 776 Albert St., Wauwatosa, Wis.

Duluth, Minn. — Aug. 5-7
Gabriel Alveson, 1610 W. Superior St.

Fargo, N. Dak. — Aug. 12-14
J. R. Larson, 1310 6th St., South Fargo, N. Dak.

Des Moines, Iowa — Aug. 19-21
Howard Logsden, 1543 9th St.

Grand Rapids, Mich. — Aug. 26-28
J. F. Kersting, 1871 Towner Av., S. W.



"Watchman, What of the Night?"
Isaiah 21-11.

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JULY 1, 1932

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The WATCHTOWER

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OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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

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JEHOVAH'S EXECUTIONER

"For 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.

PART 1

JEHOVAH must and will execute all of his enemies in order that his holy name, fame and good reputation may abide for ever. In no other way could the universe be made clean and the name of Jehovah made to occupy the place where it belongs in the hearts and minds of his creatures. His judgments against his enemies are written. In the execution of these judgments Jehovah employs certain of his creatures that are loyal, true and faithful to him. An executioner is one who executes a legal judgment in conformity to his certificate of authority or commission. The one who renders the judgment takes the responsibility therefor. The executioner is merely the arm of the law or supreme authority. The judgment of Jehovah God against his enemies declares that they shall be destroyed. (Ps. 145: 20) "Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. For they intended evil against thee; they imagined a mischievous device, which they are not able to perform. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them." (Ps. 21: 8, 9, 11, 12) An executioner is a vindicator of God's name. "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."—Deut. 32: 41.

2 Who are God's enemies? His arch or chief enemy is Satan the Devil, and with him there is a host of wicked ones. Satan's covetous desire to make merchandise of the human race led him to formulate a scheme for the alienation of mankind from God. That scheme was based upon a false religion, to wit, the worship of the Devil primarily, and secondarily, the worship of anything to turn man away from Jehovah. The express purpose of Jehovah is to destroy Satan's false religious schemes and what has grown out of them, and this purpose he definitely makes known when he says: "Against all the gods of Egypt I will execute judgment." (Ex. 12: 12) Whom will Jehovah use to execute his judgments? With the people of Israel God began to make pictures of the execution of his judgments and to foreshadow his Executioner. "David executed judgment and justice unto all his people." (2 Sam. 8: 15) David was a type of Christ Jesus. Solomon was commanded to execute the judgments of Jehovah. (1 Ki. 6: 12) He was also a type of Christ as long as he was faithful to Jehovah. "O house of David, thus saith the Lord, Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor." (Jer. 21: 12) "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." (Jer. 23: 5, 6) These scriptures foreshadow Christ Jesus. "And I will execute vengeance in anger and fury upon the heathen, such as they have not heard." (Mic. 5: 15) This prophecy foretells the work of Christ Jesus. Jesus himself stated that to him is committed all judgment and the execution thereof. (John 5: 22, 27) These scriptures definitely prove that Christ Jesus is Jehovah's Executioner and support the conclusion that those appointed by Jehovah in Israel to execute his judgments typify or foreshadow Christ Jesus. By the will of Jehovah God Christ Jesus associates others with him in the execution of Jehovah's judgments. Together these constitute the "higher powers" that are ordained of God. "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13: 1-4) This is further supported by the statement: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." (Jude 14, 15) This scripture refers to the execution of final judgment. As to

those who are associated with Christ Jesus in this work: "To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord." —Ps. 149: 9.

JEHU

3 Having in mind the foregoing points, which are definitely settled by the Scriptures, consideration is now given as to whom Jehu foreshadowed or pictured. As the Scriptures show that we are near the great conflict in which Jehovah will express his wrath upon his enemies, we may look with confidence to him to give us an understanding of the matter concerning Jehu and his slaughter work, of which the Scriptures specifically speak. That Jehu was an executioner of judgments of Jehovah there cannot be the slightest doubt, because it is written, in 2 Chronicles 22: 7, 8: "And the destruction of Ahaziah was of God by coming to Joram; for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab. And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them." Whom did Jehu foreshadow? What is meant by the Jehu work?

4 In the outset, and in order to consider the Scriptural proof to a better advantage, the answer to the foregoing question as to whom Jehu foreshadowed is specifically given, and then followed by argument based upon the Scriptures in support of the answer. This will enable the student in progressing with the study to determine whether or not the answer is correct. The answer is, to wit: From the time Jehu was anointed and until he had completed the execution of his divinely given commission he pictured or foreshadowed the work of the execution to be done in "the day of the Lord" by Christ Jesus, the Chief Executive of Jehovah, and in which work his body members in glory, the remnant who are members of his body and are now on the earth, and his host of holy angels, all participate. The Jehu work runs parallel with the work foreshadowed by the prophecy of Ezekiel appearing in chapters nine and ten concerning 'the man clothed in linen and with the writer's inkhorn by his side', and with the work of marking the foreheads of the people and scattering coals of fire over the city, and with the six men that followed him with slaughter weapons, and the destroying the city. The Lord having revealed to his people the meaning of the ninth and tenth chapters of Ezekiel's prophecy, as well as other parts thereof, and since the Jehu work is directly related thereto, it seems God's due time to permit his people to understand the Jehu picture and the work that Jehu performed. The work of Jehu was for the vindication of Jehovah's name, and therefore is properly considered in connection with the study of Ezekiel's prophecy.

5 Elijah foreshadowed the ambassadorial or witness work to be done by God's people during the time of 'preparing the way before the Lord'. His was a restitution work also, as Jesus declared, and thus showing that in the Elijah period of the church a similar work was done. (Matt. 17: 11) His was also a work looking to the vindication of Jehovah's name. Elisha was anointed to finish the work Elijah had begun, and hence his was an ambassadorial or witness work also. But furthermore of him it is written: "And him that escapeth from the sword of Jehu shall Elisha slay." This shows that the Elisha work is directly related to the execution of the enemies of Jehovah. (1 Ki. 19: 17) Jehu pictures an execution or destructive work for the vindication of Jehovah's name. Elisha also foreshadows a vindication work, showing that the same persons connected with the Elisha work are likewise connected with the Jehu work. Elisha was anointed long before Jehu received his anointing; which shows that the witness work must be done first and must then be followed by the work of destruction, even as shown by the ninth chapter of Ezekiel.

HISTORICAL

6 Some historical facts concerning Israel's rulers, and in which Jehu figures, will be of interest at this point. The ten tribes of Israel had rebelled against the house of David and had selected their own king. Asa was king of Judah and reigned at Jerusalem about 979 B.C. The ten tribes were located in the north part of Palestine. Omri, a captain in the army of Israel, seized the throne of Israel, making himself king. Later he bought the site of Samaria and built his royal house there, where he reigned over the ten tribes of Israel. (1 Ki. 16: 16-24) Ahab succeeded Omri as king of Israel. Ahab married Jezebel, the daughter of Ethbaal. To Ahab and Jezebel was born a daughter named Athaliah. Some time later Elijah prophesied concerning the coming of the three and one-half years of famine. Afterwards Ahab was killed in battle, and was succeeded by his son Ahaziah. (1 Ki. 22: 34-40) Elijah anointed Elisha in his place or stead. Athaliah the daughter of Ahab and Jezebel married Jehoram, the heir to the throne over Judah. He began to reign about 913 B.C., at Jerusalem. (2 Chron. 21: 1) He was succeeded to the throne by Ahaziah the son of Athaliah, who was a grandson of Jezebel. Joram (Jehoram) the son of Ahab succeeded Ahaziah his brother to the throne of Israel. Elijah was taken away, and was succeeded by the prophet Elisha. Then Jehu the son of Jehoshaphat, the son of Nimshi, was anointed to be king over Israel. (2 Ki. 9: 1-6) Shortly thereafter Jehu slew Joram (or Jehoram). (2 Ki. 9: 24) Thereafter Jehu wiped out the entire house of Ahab.

THE KEY

7 Jehovah's purpose in having the house of Ahab destroyed furnishes the main key to the understand-

ing of the work that Jehu performed and what it foreshadowed. Ahab pictured Satan, that old Serpent the Devil. Jezebel, his wife, pictured Satan's woman or organization. Their offspring or seed pictures 'the seed of the Serpent', which must be destroyed because anti-God, anti-Christ and anti-kingdom. The work of Jehu pictures Jehovah's procedure in destroying that which has brought depravity upon the human race and dishonor upon Jehovah's name.

[8] The chief development leading up to the slaughter work done by Jehu was Baal worship, which is Devil worship. The name Baal means "to be master; hence, to marry, to be the husband and, figuratively, the owner". Baal worship therefore appears to be the worship of the Devil by joining the organization of which the Devil is the master, husband and owner, and by accepting him, the Devil, as lord and head. "Baal-peor" means the practice of this Devil religion in connection with lewd and immoral women. It was a seductive means of turning men away from Jehovah God.

[9] Balaam, the soothsayer from Mesopotamia, taught Balak the king of Moab how to seduce the Israelites in connection with this devilish religion of Baal-peor. That Jehovah hated the detestable thing is shown by the following: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor; and the anger of the Lord was kindled against Israel. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord, against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor." (Num. 25: 1-5) That wicked Balaam was slain by the sword at the command of the Lord given to Moses.—Num. 31: 8.

[10] Gideon was faithful to the Lord and was also used to execute God's judgment against Baal worship. (Judg. 6: 24-32) After Gideon's death the Israelites again fell away to Baal worship. (Judg. 8: 33) God caused his faithful prophet Samuel to warn the Israelites concerning Baal worship. "And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only." 1 Sam. 7: 3, 4.

[11] David was faithful to Jehovah and he "sought not unto Baalim; but sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel". (2 Chron. 17: 3, 4) Jehovah was long-suffering with the Israelites, and when they repented he forgave them and further extended his favors to them.

[12] After the ten tribes withdrew from Judah and set up their own kingdom at Samaria, it was Omri who gave official sanction to satanic worship by the Israelites. Ahab followed him on the throne, and concerning him it is written: "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."—1 Ki. 16: 30-33.

[13] The three and one-half years' famine came upon Israel even as Elijah had prophesied. About the time of the end of that famine Elijah met Ahab and then and there told Ahab to his face that his practice of the Devil religion was the real cause of the trouble upon Israel. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."—1 Ki. 18: 17, 18.

[14] Ahab and Jezebel maintained "the prophets of Baal" by which the Israelites were debauched and turned away from Jehovah. Jehovah God used Elijah to execute his judgment upon these four hundred and fifty prophets of Baal. Later, when Jehu was addressing an assembly of the people he said to them: "Ahab served Baal." (2 Ki. 10: 18) These scriptures definitely show that Ahab was given over entirely to Devil worship.

[15] During Ahab's reign Jehu was an officer in his army. He was a captain and a charioteer. At the time Jehovah told Elijah that Jehu and Elisha must be anointed he also said: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (1 Ki. 19: 18) It seems quite reasonable, therefore, that, although Jehu was serving in the army of Ahab, Jehu was among the seven thousand Israelites that had refused to indulge in the Devil worship or Baalism.

[16] Ahaziah succeeded his father Ahab to the throne. He was injured by a fall and he sent messengers to inquire of Baal-zebub, meaning the Devil-god of Ekron, concerning his recovery: "And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron, whether I shall recover of this disease.

But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron? Now, therefore, thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed."—2 Ki. 1:2-4.

17 Jehoram (or Joram) succeeded Ahaziah to the throne; and while he was not as wicked as Ahab, still Baal worship persisted in Israel during his reign. During his reign the old woman Jezebel was still alive and she continued to sponsor the Devil worship. (2 Ki. 3:1-3) Afterwards, concerning Jehu, it is written: "Thus Jehu destroyed Baal out of Israel." (2 Ki. 10:28) At that point the Jehu picture ends. The subsequent facts recorded concerning him do not foreshadow any work done by any servant of Jehovah.

18 Jehu came in contact with the Prophet Elijah and lived through more than twenty-eight years of Elisha's prophetic work. This would strongly support the conclusion that the company whom Jehu foreshadowed Jehovah began to gather and prepare for his name during the Elijah period of the work of the church and those proving faithful in that period he made a part of the 'elect servant' class. Jehovah takes away from Lucifer, now Satan, the rulership of the world and gives it to his beloved Son Christ Jesus, earth's rightful Ruler. This great work he illustrated by taking away the kingdom from Saul and giving it to David the beloved, who foreshadowed Christ Jesus. (1 Sam. 15:28) Likewise in the picture in which Jehu appears, the Lord takes away the kingdom from Ahab and gives it to Jehu. The same rule applies to those who are given an opportunity for the kingdom and who prove unfaithful to Jehovah. "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) This would show that the remnant of God's people are embraced within the picture of the Jehu work. Jehu therefore pictured Christ Jesus, earth's rightful King, and all of his body members sharing in the kingdom with him, and which necessarily includes the remnant, and also his holy angels who serve him always in the kingdom.

OBJECTIONS

19 Because some may raise objections to the conclusion that Jehu pictured the faithful "servant" class of Jehovah the strongest possible objections are here considered. First, the objection is made that Jehu could not be a representative of Jehovah's "servant" because Jehu was a charioteer and a captain in the army of Ahab and also of his successor, who were Baal worshipers, and which army is that of the ten tribes of Israel which had broken off from Judah. This objection is not well taken, for the reason that God approved David, who fought in the army of the unfaithful king Saul, not because David fought in the army, but because he was faithful to Jehovah. Practically all the members of the remnant class now on the earth were once engaged more or less in the systems of "Christendom" and then honestly believed that the rulers of the hypocritical Devil-worshiping "Christendom" constituted the "higher powers" mentioned by the apostle, and to which all are admonished to give allegiance. (Rom. 13:1-4) Of course, they were wrong in that, but they were not unfaithful to God.

20 Another objection is raised because of Jehovah's declaration against the house of Jehu, as uttered by his prophet, to wit: "And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel." (Hos. 1:4) This objection cannot be consistent, for the reason that this prophecy of Hosea was pronounced about fifty years after the death of Jehu. It was pronounced against "the house of Jehu" because of the wicked course taken by his son and his grandsons who succeeded him to the throne. God's vengeance did not come upon Jehu's house until more than eighty years after Jehu's death; hence Jehu did not see or experience it any more than King Solomon saw Jehovah's vengeance come upon his house, which came years after his death.

21 Another objection is raised on the ground that during the rulership of Jehu worship was conducted in connection with the golden calves at Bethel and Dan. "Howbeit, from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel, and that were in Dan." (2 Ki. 10:29) This objection is not sound and must be overruled for the reason that Jehovah did not commission Jehu to destroy calf worship out of Israel. The golden calves set up by Jeroboam at Bethel and Dan pictured hero worship in which many of the Lord's people ignorantly indulged and have continued to indulge until recent years because they knew no better. (See *The Watchtower*, 1930, page 116.) The commission given by Jehovah to Jehu manifestly directed that he should destroy all the house of Ahab and Jezebel. (2 Ki. 9:5-10; 2 Chron. 22:7, 8) That commission Jehu carried out, and after he had done so the record of his approval is given, to wit: "And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel." (2 Ki. 10:30) God approved him for the faithful performance of the work he had been commissioned to do. At this point the picture of Jehu necessarily ends. The Scriptures show that God has used men in the fulfilment of his purposes even though such men were not wholly devoted

to him. An example is that of Nebuchadnezzar, king of Babylon.

IN SUPPORT

[22] In support of the conclusion that Jehu pictured Jehovah's 'elect servant' the following is submitted: Jehu was born under the law covenant and was therefore an Israelite, in covenant relationship with Jehovah, and which facts are shown by the Scriptures and God's dealing with him. (2 Ki. 13:1-6; 14:23-27) The fact that he was against Baal worship is further proof that he was in the favor of the Lord God.

[23] The name "Jehu" means "Jehovah is he". His name is emphatic in calling attention to the fact that Jehovah is he that is the Supreme One, and this is the same fact to which the "servant" class, including Jehovah's witness the remnant, now call the attention of the people. The names of his father and grandfather are also significant. Jehu was the son of Jehoshaphat, who was the son of Nimshi. (2 Ki. 9:2, 14) "Nimshi," the name of his grandfather, means "extricated", being probably derived from *mashah*, the primitive root word meaning to "pull out", and being the same root word from which the name Moses is derived. "Jehoshaphat," the name of the father of Jehu, means "Jehovah-judged, that is, vindicated". The latter part of the name, *shaphat*, means "to judge or pronounce judgment or sentence either for or against, and, by implication, to govern or rule and vindicate". This Jehoshaphat, the son of Nimshi, is not the same as Jehoshaphat mentioned in 1 Kings 15:24 as the son of Asa. These two names therefore, Nimshi and Jehoshaphat, would represent that which is taken out or pulled out and used for the vindication of Jehovah's name.

[24] It was Jehovah who gave order for the anointing of Jehu to be king over Israel, and therefore the anointing was by Jehovah. Ahab was never anointed by Jehovah. So far as the record discloses Jehu was the only man ever anointed by order of Jehovah to be king over Israel, the ten-tribe kingdom. The record is: "And Jehu the son of Nimshi shalt thou anoint to be king over Israel." (1 Ki. 19:16) Acting under instructions from the Lord, Elisha directed his young man to go and perform the anointing: "And when thou comest thither, look out there Jehu, the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel."—2 Ki. 9:2, 3, 6.

[25] Jehu was duly anointed and commissioned as the executioner of Jehovah to exterminate Baal, or Devil worship, in Israel. His divinely given commission reads: "And thou shalt smite the house of Ahab, thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish; and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah; and the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled."—2 Ki. 9:7-10.

[26] Jehu fulfilled his commission. "And it came to pass, that, when Jehu was executing judgment upon the house of Ahab" (2 Chron. 22:7, 8); which words prove that he was an executioner. In carrying out his commission from the Lord Jehu gained Jehovah's "well done" or approval, and for that reason Jehovah made the covenant with Jehu that his sons should continue to reign on the throne. (2 Ki. 10:30) This statement is that they should reign for four generations, that is to say, a foursquare or complete succession to the throne. Jehu and his house occupied the throne of Israel for a hundred years. Jehu himself reigned twenty-eight years. (2 Ki. 10:36) Jehoahaz, his first generation, reigned for seventeen years, and during that time God favored Israel. (2 Ki. 13:4, 5) Joash, or Jehoash, the grandson of Jehu, was on the throne of Israel at the death of Elisha, and he was favored by Jehovah's prophet.—2 Ki. 13:14-23.

[27] Jehu associated unto himself Jehonadab the son of Rechab, whose descendants, the Rechabites, won Jehovah's favor in Jeremiah's day. (2 Ki. 10:15, 16; Jer. 35:8, 18, 19) Jehu invited Jehonadab to ride in his chariot and to come with him and see his zeal for the Lord.—2 Ki. 10:16.

[28] At Mount Carmel Elijah had slaughtered four hundred and fifty of the priests of Baal; and Jehu duplicated that slaughter work, only on a far greater scale. (1 Ki. 18:40; 2 Ki. 10:18-25) Elijah made a start at the slaughter work of Baal worship, and Jehu completed that work. (2 Ki. 10:28) Another point in his favor is that Jehu was anti-Jezebel. He had and manifested the spirit similar to that of the Lord's approved people who have and manifest the anti-Jezebel spirit, as described in Revelation 2:20-23. He rode over Jezebel in utter contempt and trampled her to death. Jehu was a vindicator of Jehovah's word in this, that he fulfilled the word of Jehovah spoken by his prophet Elijah against Ahab and Jezebel. In this work he also completed that which Elijah had begun. Elijah had called down fire from heaven in the presence of the prophets of Baal and Ahab at Mount Carmel. His prayer was: "Hear me, O Lord, hear me; that this people may know that thou art the Lord God." (1 Ki. 18:37) That was a vindication of Jehovah's reputation, but not sufficient to cause the ref-

ormation of Ahab and Jezebel. Baal worship continued, and the Lord God used Jehu to vindicate his Word and his name in connection with Baal worship. (2 Ki. 9:25-37; 10:9-11) These are merely abstract statements of historical facts showing that Jehu was used by Jehovah in performing the work of execution upon the representatives of Satan, and therefore supporting the conclusion that he foreshadowed the work of executing God's judgment upon Satan and his organization and which the Scriptures plainly show will be done by Christ Jesus and those associated with him; hence these facts fully support the conclusion first announced as to whom Jehu foreshadowed. Other facts will be considered in the argument that follows.

ARGUMENT

[29] Jehu was a fighting man. He was in the chariot corps and a captain in the army of Israel. Whenever Jehovah favored the army of Israel that army was victorious over the enemy, and hence the army became and was the army of the Lord of hosts; and that, being true, would make Jehu a captain in the army of the Lord of hosts. (1 Ki. 20:1-30; 2 Ki. 3:5-25; 6:24-7:16) Jehu was known and was recognized by reason of his rapid driving, because he drove "furiously", that is, "in madness." (2 Ki. 9:16, 20, marginal reading) The fact that Jehu was associated with the war chariot of Israel seems to suggest that those who fulfil the Jehu picture must have to do and are associated with "the chariot of the cherubims" (1 Chron. 28:18) that pictures the colossal chariot of Jehovah's organization, which the Prophet Ezekiel saw in vision and which the Ezekiel class understands to picture Jehovah's great organization. (Ezek. 1; 10) "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) "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) "Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?" (Hab. 3:8) "Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind."—Ps. 104:3.

NABOTH

[30] That Ahab and Jezebel pictured Satan and his organization is borne out by the facts. Ahab ruled over God's covenant people, but, like Satan, he turned all his power and authority to wickedness. Jezebel, his woman, pictured the "wife" or "woman" of the Devil, hence pictured the Devil's organization. The seed of Ahab and Jezebel, therefore, would necessarily picture or represent the 'seed of the Serpent'. Ahab and Jezebel, like Satan and his representatives, were guilty of covetousness, hypocrisy, lying, stealing, commercial oppression, and murder, and brought great reproach upon the name of Jehovah by the practice of the Devil religion. There was a man, a Jezreelite, whose name was Naboth and who was the owner and possessor of a vineyard situate near the place of residence of Ahab the king. "Jezreel," the name of the town of the residence of Naboth, means "God is planter" or "God will sow". The name is derived from the Hebrew words meaning "God" and "seed" and appears to refer to the "seed of God", that is to say, to his royal house which he sows and brings forth in many fold, that is to say, the seed of God according to the promise made to Abraham. (Gen. 22:15-18; John 12:24) "Naboth" means "fruits". "And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."—Hos. 2:22, 23.

[31] By Jehovah's law of inheritance the vineyard had come into the possession of Naboth, who was therefore the lawful owner, and for this reason he desired to keep it. (Lev. 25:23; Num. 36:7) Ahab coveted that which Naboth possessed. He saw the garden, liked it, and wanted Naboth to turn it over to him, which Naboth refused to do. Ahab was displeased and reported the matter to his woman Jezebel. A conspiracy was formed against Naboth to obtain possession of his vineyard; and this conspiracy is exactly in line with others that the Devil has formed and carried out.

[32] Naboth was charged with the crime of sedition and blasphemy against God. Witnesses were hired to swear falsely against him, and upon this false testimony, produced at the instance of Jezebel, Naboth was convicted and stoned to death. Then his vineyard was seized by Ahab and Jezebel on the theory that the property of a condemned criminal reverted to the state. (1 Ki. 21:1-15) Both Ahab and Jezebel were therefore guilty of covetousness. (Ex. 20:17) By hiring witnesses to swear falsely they were guilty of hypocrisy and lying. (Ex. 20:16) By conspiring to wrongfully get possession of Naboth's vineyard they were guilty of stealing in violation of the law. (Ex. 20:15) They were also guilty of murder, which was a breaking of God's everlasting covenant. (Ex. 20:13; Gen. 9:6) Both Ahab and Jezebel were equally responsible before God for these crimes.—Num. 30:6, 7, 10, 11, 14.

[33] Satan and his organization have repeatedly acted in a similar way toward others, and this is specially true with regard to the action of Satan and his organization toward Jesus Christ and his faithful followers. Christ Jesus is the "true vine", and the heir of God, and the owner of the vineyard. Therefore Christ Jesus owned the vineyard by God's law of in-

heritance. Jesus bore fruits unto Jehovah, even as Naboth's name means 'to bear fruits'; and hence Naboth foreshadowed Christ Jesus. Satan incited the Jews, and especially the clergy and other leaders, to acts of violence against Christ Jesus. This was done to gain possession of the kingdom or vineyard, that is, the ruling power. This was accomplished by the Jews' falsely charging Jesus with sedition and blasphemy against God. Upon perjured testimony they convicted Jesus and crucified him, the method of killing him being an accursed thing, and hence it would represent that all of his possessions revert to the Devil's organization pictured by Ahab and Jezebel. Like Jezebel, the clergy and leaders of the Jews were the chief movers in the commission of this crime against God's beloved Son, the possessor of the vineyard. Jesus had related a parable in the presence of these clergy and leaders in Israel, the words of which show that he had in mind the very thing that was done against Naboth and which would be done concerning himself. Amongst other things he said: "But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 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. 21:38-43.

34 During the World War period the governing class of "Christendom", at the instance of the clergy, seized God's "servant" class, which class was then bearing fruit before the Lord, the fruit of the kingdom, and who had to do with the "true vine" of Jehovah's vineyard, namely, Christ Jesus. These faithful followers of Christ were maltreated, charged with sedition and blasphemy, convicted upon unlawful testimony and imprisoned, and some of them killed, and the work in which they were engaged, to wit, the Elijah work, was killed or stopped. (Rev. 11:3-10) In order to hold the possession and occupancy of the imperial "vineyard" the same crowd of the Devil's organization formed and established the League of Nations and now cause this abominable thing to "stand in the holy place", that is to say, in the possession of that which rightfully belongs to the Lord.—Matt. 24:15.

35 When Ahab was taking possession of the vineyard that had been stolen from Naboth God caused Elijah to go down there and meet Ahab and tell him to his face what should come upon Ahab and Jezebel, and this Elijah did. "And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee; because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, and will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat."—1 Ki. 21:19-24.

36 Doubtless Ahab and Jezebel had a regiment of the army on the spot to see that nothing should interfere with their taking over the vineyard which they had stolen after murdering Naboth. At least the facts show beyond any question that Jehu, a captain and a charioteer, was present and heard Elijah denounce Ahab. Jehu's own words prove that fact, as appears later. (2 Ki. 9:25, 26) It was at that time that Jehu came in contact with Elijah and heard his denunciation of Ahab and Jezebel; and this shows that the class whom Jehu pictured began to form in the time of the Elijah period of the work of the church, and the faithful ones thereof were made "the faithful and wise servant" class.

37 For some time before 1918 the Jehu picture was a much mooted question and was often considered and discussed by the Lord's people in a desire to know what it meant. Since then God's people have been diligently trying to ascertain the meaning thereof. God's due time now seems to have arrived to permit his people to understand the meaning of the Jehu work. These facts further support the conclusion that Jehu, prior to the time that he was anointed, corresponded to the class pictured by Mordecai prior to the time of the selection of Esther for the place on the throne, and before Mordecai and Esther together represented the remnant of God. (Esther 2:5-7) As we are now approaching the day of the final execution of Jehovah's vengeance upon Satan's organization, it seems to be pleasing to the Lord to show his people the meaning of the Jehu picture and what it foreshadows; and this is further evidence that this final execution is in the very near future.

38 Jehu was conveniently present at Naboth's vineyard to hear the pronouncement of God's judgment upon Ahab and Jezebel. As Naboth had been murdered God's declaration was that in like manner the murderers should die, and must die at the hands of

the one to whom Jehovah transferred the kingdom. (1 Ki. 21: 19-23) Both Elijah and Elisha knew that God had determined to transfer the kingdom from Ahab to Jehu, but Jehu did not know that fact at the time. (1 Ki. 19: 16) Jehu must wait until God's duly appointed time for the execution of his judgment in destroying Ahab and Jezebel and then he would know, and was so informed. Likewise Christ Jesus must wait for many centuries until God's due time to send him forth for the vindication of his name. What part will the remnant have in the Jehu work?

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. Jehovah's Word records what judgment declared against his enemies? Why will he thus deal with them? How does he execute his judgments?

¶ 2. Who are God's enemies? To what extent has Satan effected alienation of God's creatures? By what means has he accomplished this? Quote scriptures which show who will execute Jehovah's judgments. Identify "the higher powers". With scriptures, identify others associated in the judgment work.

¶ 3, 4. Why may we now reasonably look for an understanding concerning Jehu and his work? What is shown in 2 Chronicles 22: 7, 8 as to the Lord's commission given to Jehu? Whom did Jehu foreshadow? What is meant by the Jehu work? How is the Jehu work related to that described in the ninth and tenth chapters of Ezekiel's prophecy?

¶ 5. Point out (a) the nature and (b) the prophetic significance of the work done by Elijah. By Elisha. By Jehu.

¶ 6. Relate some important historical facts which help to identify prophetically the principal characters involved in the Elijah, the Elisha, and the Jehu work.

¶ 7. What is the main key to the understanding of the prophetic record concerning Jehu? Who were pictured by the house of Ahab? What did the work of Jehu picture?

¶ 8. Jehu's destroying the house of Ahab was proper. Why?

¶ 9. Describe (a) the Devil's seduction of the Israelites through his representative Balaam. (b) The Lord's judgment executed upon Israel through his servant Moses.

¶ 10. Describe how other faithful servants of Jehovah were used by him to execute judgment against his enemies.

¶ 11. What is the record concerning David as to faithfulness to Jehovah? How was Jehovah's long-suffering manifest toward the Israelites?

¶ 12-14. Describe (a) how Israel became debauched in the days of Ahab. (b) The occasion which brought the matter to an issue. (c) How Jehovah used his servant in the execution of his judgment upon the enemy.

¶ 15. Account for Jehu's favor with Jehovah though a servant in the army of Ahab.

¶ 16, 17. Who was Ahaziah? How did he incur the Lord's judgment against him? What in this regard may be said of the reign of Jehoram?

¶ 18. What conclusion may be drawn from the fact that Jehu came in contact with both Elijah and Elisha and their prophetic work? Whom, therefore, did Jehu picture?

¶ 19-21. Explain whether Jehu's picturing Jehovah's faithful "servant" class would be precluded (a) by his prior activities as a servant in the army of the enemy. (b) By Jehovah's declaration regarding the house of Jehu, recorded as Hosea 1: 4. (c) By reason of what is stated concerning Jehu in the record appearing at 2 Kings 10: 29. How does a comparison of the work which Jehu performed and that which the Lord commissioned him to do, together with the Lord's statement regarding him, absolve Jehu from responsibility for the idolatry practiced by the Israelites during his reign?

¶ 22, 23. Present evidence from the Scriptures to prove that Jehu was in covenant relationship with Jehovah and had his approval. What is significant in the name "Jehu", and in the name of his father, and of his grandfather?

¶ 24, 25. Compare the anointing of Jehu with that of Ahab, as answering the question of approval by Jehovah. What do the Scriptures declare as to the purpose of anointing Jehu, and the nature of his commission?

¶ 26-28. Point out the evidence that Jehu fulfilled his commission, and that his work was a vindication of Jehovah's word and name. These facts have what bearing upon the conclusion as to whom Jehu foreshadowed?

¶ 29. Prove that Jehu was in fact a captain in the army of the Lord of hosts.

¶ 30-33. Compare the course of action taken by Ahab and Jezebel against Naboth with that pursued by Satan, to show whom Ahab and Jezebel pictured. Identify the seed of Ahab and Jezebel.

¶ 34. Describe the activities of "Ahab and Jezebel" during the World War.

¶ 35, 36. Point out the evidence that the Jehu class began to form during the Elijah period of the work of the church, and became the "faithful and wise servant" class.

¶ 37, 38. What is the prophetic correspondency between the Jehu and the Mordecai class? Jehovah's now revealing the meaning of these prophetic pictures is of what important significance? Compare Jehu's knowledge concerning the judgment upon Ahab and Jezebel with that of Elijah and Elisha. Of what was such fact an illustration?

CREATION OF FIRMAMENT AND LAND

GOD has divided the work of the preparation of the earth for human habitation into periods of creation which he calls "days", and which are numbered in their order from one to seven. It seems clearly proven from the sacred Scriptures, however, that the material forming the earth had been brought together and the earth formed long before the beginning of these epochs or creative days. Long before the beginning of those seven days the molten mass of our earth had thrown off great quantities of mineral substances in vapor form, and these had formed into rings in suspension around the earth.

These great masses of hot vapors were heavy with carbon, thus causing "thick darkness" to surround the earth. Without doubt this darkness extended for a great number of miles beyond the earth and all around it. In the prophecy of Job there is written information concerning the beginning of the creative period which corroborates the account written in the book of Genesis; God spoke to Job and said: "Who shut up the sea with doors, when it brake forth as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and brake up for it my decreed place, and set bars and doors."—Job 38: 8-10.

This thick darkness extending all around the earth formed the "swaddling-band", and corresponds to the statement in Genesis that "darkness was upon the face of the deep". No light was then penetrating to the earth. Surrounded by numerous rings or canopies

composed of heavily carbonized vapors and other mineral substances, it was impossible for the light to penetrate that thick darkness which formed a band around the earth.

"And God said, Let there be light: and there was light." This statement must refer to the light that came from the heavenly sphere (or sun) illuminating the rings around the earth but not reaching the earth. Light is coexistent with Jehovah God. Concerning this it is written in God's Word: "God is light, and in him is no darkness at all." (1 John 1:5) "O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain."—Ps. 104:1, 2.

The sun must have been created long before the earth became a form, because the sun is the center of attraction of the solar system. Light from the sun was shining through space, but had not yet shined upon the earth because of the "swaddling-band" that surrounded it. God needs only to express his will, and things take place. The time came for the light to shine upon that which surrounded the earth. "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."—Gen. 1:3-5.

Prior to the beginning of the first creative day, as described by the Genesis account, some of the rings around the earth may have fallen or may not have. It is manifest, however, that many remained in suspension. With the beginning of the first creative day or period, as the scripture says, "darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."

What is meant here by the expressions "the deep" and "the face of the waters"? Beyond a question of doubt there were waters above the earth and upon the earth. This is apparent from the Genesis statement. The great deep, therefore, must have reference to the waters above the earth, which waters could have been held up only by reason of the fact that they were revolving rapidly in an orbit about the earth. As soon as they would become inactive they would necessarily fall. The lightest one of these rings would necessarily be farthest out from the earth and nearest the sun.

The time came when the spirit of the Lord God, that is to say, his power, exercised according to his sovereign will, moved upon or took action upon the face of the waters, and the light penetrated this great deep or canopy that surrounded the earth. What it really means is that God caused the rays of the sun's orb to shine upon the face of the waters or great deep, illuminating them. God pronounced the light good, and the light God called "day" and the darkness he called "night", and God divided the light from the darkness. That was the beginning of the division of day and night. So far as the sacred record discloses, such constituted the work of the first creative day, which record concludes with the words: "And the evening and the morning were the first day." There is no evidence to warrant the conclusion that at this time the light had penetrated to the earth.

The visible arch of the sky, which we behold when we look aloft, is called the firmament. It is a great aërial expanse wherein are the atmosphere and ether surrounding the earth. The work of the second creative day or period was devoted to preparing this great expanse and to dividing the waters. The firmament is called "heaven" because it is high and lofty, above the earth. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."—Gen. 1:6-8.

All the rings formed by rising vapors surrounding the earth necessarily contained great quantities of water, as well as carbon and other mineral substances. These revolve with greater rapidity near the equator and gradually spread out like an envelope toward the poles until they enveloped the earth as a canopy. As these rings neared the poles of the earth their motion was retarded, and both the weight and the retarded velocity caused them to fall. As each one fell, necessarily great pools of water or bodies of water were precipitated upon the earth. All the mineral substances taken up in solution were brought down at the poles and were rushed on toward the equator.

There would then, of course, be water upon the earth and waters above the earth. The prophet of God sustains this conclusion in the inspired Word when he says: "Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me" (Ps. 42:7); "Thou coveredst it with the deep as with a garment: the waters stood above the mountains." (Ps. 104:6; Prov. 8:27, 28; Job 38:9-11) By the falling of these aqueous rings or canopies the oceans were formed, and these great bodies on the earth were separated from the deep above the earth by the firmament. The firmament was not holding up the water; the great deep above the earth was held there by virtue of the fact that it was rapidly revolving in its orbit. In the same way a flying machine remains in the air above the earth when it is in motion, but when it stops its forward movement it falls.

The firmament merely served to form a division between the waters on the earth and the great deep far out from and surrounding the earth. We understand the formation to be something like this: First the earth; then the firmament or earth's atmosphere;

and beyond that many rings containing heavy carbon and other minerals and sublimations, the lighter rings containing hydro-carbons being still farther from the earth, and the outermost ring being principally water. The firmament above the earth God called "heaven".

It was during the third creative day or epoch that the dry land appeared. Men have advanced different theories as to the process of bringing forth the dry land. The land might have been brought forth by pressure of water causing some portions to sink and others to rise, or it might have been caused by waters running down into the crevices of the heated rock, which caused great upheavals. However it was done, the Lord God's statement is that it was done according to his will. There the controversy ends. God then gathered together the waters on the earth in order that other portions of the earth might be free from water, as it is written: "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good."—Gen. 1:9, 10.

For the first time the Scriptures here mention waters upon the earth as seas. The Scriptural proof, therefore, is conclusive that there was a great deep above the earth, separate and distinct from the waters upon the earth. The waters above the earth are designated in the Scriptures as "the deep"; whereas the waters upon the earth are called the "seas" or oceans.

The preparatory work progressed. The dry land did not appear suddenly, but gradually; and doubtless the appearing covered a large part of the third creative day. During that period the earth brought forth grass and herbs, each yielding seed and fruit after his own kind. One kind of seed did not develop another kind of seed; but each kind produced its own seed, which seed in due course produced other grass and herbs. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed is in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day."—Gen. 1:11-13.

Because of the canopies or rings surrounding the earth the heat and conditions upon the earth were conducive to the growth of plants and herbs. It seems that the plant formation during that period grew rapidly and very large. Some geologists claim that it is from these plants of prodigious growth that the coal beds were formed; that these plants and mosses were covered with sand and clay, and that in the course of time coal beds resulted. Others advance a much more reasonable theory, to wit, that the incandescent or molten mass forming the earth threw off great quantities of vapor charged with carbon, which vapors formed rings or canopies about the earth each of which contained great quantities of carbon; that these rings falling at different intervals of time upon the earth caused the deposit of great quantities of carbon; and that thereby the coal beds were formed, which are found today in the earth at different depths.

Coal is carbon. It follows conclusively that the smoke and gas passing off from the earth contained carbon, and it would be much more reasonable that when these returned to the earth such deposits of carbon formed the coal fields than that this carbon was first converted into plants and then plants formed carbon fields. Great quantities of carbon are found in the oldest beds of the earth, which of necessity existed before any plants were known.

It also seems reasonable that the petroleum or rock oil comes from the same source. All these elements were in the igneous or fiery rock before being thrown off from the earth; and the same reasonable deduction is that coal and oil in the earth were formed from deposits made by the falling of the rings, long before there was any plant or vegetation on the earth.

The weight of authority does not support the theory that the coal and oil beds were laid down by the perishing of vegetables or animal life, but that these elements were in the igneous rock mass and were placed there by the great Creator. When carried off as a vapor which formed the rings around the earth these in due time fell and were deposited in the various parts of the earth, forming the coal beds and oil fields at different depths. Instead, therefore, of these being formed in the third creative day or epoch it seems quite reasonable to conclude that they were formed prior thereto.—See Isaac N. Vail's *The Earth's Annular System*, pages 398, 399.

PRAISE YE JEHOVAH

. . . For Jehovah taketh pleasure in his people: . . . Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye Jehovah!

VICTORY THROUGH OBEDIENCE

REVILING, mockery, the most cruel and hateful persecution ever heaped upon a man, all of these were endured by Jesus when upon earth. Why? When he had finished his good work he was crucified. Why?

Jesus, when upon earth, was the target for the poisonous darts of God's enemy, Satan.

An attempt was made to kill Jesus even before Mary gave birth to the babe. Satan was behind that attempt. Then an attempt was made by Herod to have the child Jesus destroyed, and to carry out his purposes he caused all the children of Bethlehem of two years and under to be killed. (Matt. 2:16) The master mind of Satan arranged that scheme for the destruction of the child. When Satan found that he was unable to turn Jesus away from his course of righteousness and complete devotion to his Father, then he instituted a system of cruel persecution against him. God could have prevented it, but he permitted it.

From and after the day of Enos, when the people under Satan's supervision in derision and mockery called themselves by the name of the Lord, Satan continued to reproach God. When Jehovah sent his beloved Son into earth and anointed him to be King or Ruler, then Satan heaped upon the Son the reproaches which he had heaped upon the Father. It is written: "I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me."—Ps. 69: 8, 9.

Jesus was born a Jew subject to the terms of the law covenant with the Jews. God sent him to the Jews to do a work in connection with his coming government, and particularly to inform the Jews thereof. The leaders of Israel, to wit, the clergy and the principal ones of their flocks, led the persecutions against Jesus; and Satan was the super-mind behind it all.

There were some faithful Jews who acknowledged Jesus as the Anointed One of God, and to them was extended God's special favor: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:11, 12) The others put forth their best efforts to make his existence burdensome and to destroy him. These experiences of Jesus were in exact accord with what had been prophesied of and concerning him. "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."—Isa. 53:3.

Jesus was perfect, holy, harmless, and without sin, and he did harm to no one. The fact that he was despised and persecuted is proof that Satan the wicked one was causing the persecution and for the reason that Jesus was anointed to be the Ruler of the world. Jesus had a message of special importance to the Jews that would be beneficial to them. They were his brethren and he came to help them. Satan induced them to despise and reject and persecute him. Bear in mind always that those men whom Satan used to lead the persecution against Jesus, and who caused him great sorrow and suffering, were the clergymen of that time, who claimed to be the representatives of God. This proves that the clergymen and the principal of their flock were the sons of the Devil and not the sons of God. Jesus plainly told them that they were of the Devil, as we read in John 8, verses forty-three and forty-four.

Jesus was a "man of sorrows and acquainted with grief"; and one reason was that he saw men who claimed to represent his Father, but who were daily misrepresenting him and slandering his holy name, and were heaping ignominy upon Jesus because he came from God and represented him on earth. Those instruments of Satan hated Jesus without a just cause or excuse for so doing. "They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away." —Ps. 69:4.

God through his holy prophets had repeatedly told the Jews of the coming of the One whom Moses and David foreshadowed. Now Jesus had come in fulfilment of these prophetic utterances. He furnished ample evidence for the leaders of Israel to know that he was God's Anointed. These Jewish clergymen were familiar with the law and the prophets, and yet they continued to persecute Jesus and laid upon him all manner of reproaches. They accused Jesus of being a glutton and a winebibber and a sinner because he drank and ate according to his needs and because he showed some kindness to publicans and sinners. (Matt. 11:19) Because Jesus relieved some of the people of their sufferings, which the Devil had caused to come upon them, by casting out demons, the clergy accused Jesus of being the chief of devils. (Matt. 12:24) They accused him of blasphemy because he told them the truth concerning himself which they should have known by reading the prophecies.—John 10:36.

Then Jesus spoke a parable to the clergy, which parable was in fact a prophecy and was to the effect that Jehovah had planted a vineyard and entrusted it to the Jews, particularly the leaders in Israel; that Jehovah had sent his prophets to them and they had beaten and stoned and killed them; and that now at last he had sent to them his Son, and when they saw the Son these evil-minded men had said: 'Let us kill him and seize the inheritance.' (Matt. 21:33-41) To be sure, Satan induced this persecution of Jesus by and through the clergy, and Jesus was telling them that they were so doing.

Satan could use the clergy because they had forsaken God and had yielded to the invisible rulership of the Devil. They preferred the approval of men and enjoyment of the little power they had to being faithful to God. Although they claimed to represent God, they were in truth the representatives of the Devil, as Jesus told them; and because he told them the truth they sought to kill him.

For more than three years the relentless persecution of Jesus continued, and at the end of his earthly ministry the representatives of the people of Israel, to wit, the clergy, profiteers, and politicians, entered into a conspiracy to have Jesus put to death. (Matt. 26:3-5) Carrying out that conspiracy they caused the arrest of Jesus, brought forth false witnesses, held a session of court contrary to their own law, compelled the accused to give testimony against himself contrary to their law; and without any true evidence and without any just cause or excuse Jesus was convicted, sentenced and then put to an ignominious death by being hanged upon the tree. He died as though he was a sinner.

The prophet had written the words that were in Jesus' mouth: "Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none."—Ps. 69:19, 20.

Could not Jehovah God have prevented the persecution and suffering and ignominious death of his beloved Son? To be sure, Jehovah could have, because he is almighty: his power knows no limitation. Why then did the Almighty God permit his Son to be persecuted and thus to suffer?

The inspired witness answers the question: "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8) Again God would emphasize the importance of obedience. In the days of Saul God had said through his prophet: "To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—1 Sam. 15:22, 23.

God had anointed his son Lucifer to be a covering cherub, and that son had proven unfaithful and disloyal. God had now anointed his beloved Son Jesus to be the Head of the great government of righteousness which he would establish; and before he would exalt him to the high position of actual rulership God would prove his beloved Son by permitting him to be subjected to the most severe trials. The persecutions that were heaped upon him afforded the opportunity for him to learn obedience.

By these experiences Jesus did learn obedience and proved his worthiness to be fully and forever entrusted with the work before him. Jesus was so thoroughly devoted to his Father and to the work set before him that he said: "I can of mine own self do nothing." (John 5:30) That did not mean that he had no ability to do, but that his covenant with Jehovah would permit him to do nothing contrary to God's holy will. Thus he emphasizes the lesson God would teach all his intelligent creatures: that obedience is of the greatest importance. Those who fail to obey fall to the influence of the wicked one, and their stubbornness in refusing to obey orders is lawlessness that leads to devil worship. This rule's being so thoroughly and completely established in the experience of Jesus in preparing him for his exalted position is conclusive proof that God will require obedience of every one whom he exalts. To this end it is written: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: for God resisteth the proud, and giveth grace [favor] to the humble [obedient]."—1 Pet. 5:6, 5.

Paul under inspiration states that Jesus did not seek to grasp more than was intended for him nor did he take a course contrary to God's will. He was willingly submissive to his Father's will, and knowing that no trials and persecutions and sufferings could come to him without his Father's permission, he gladly submitted thereto. It brought upon him great suffering and sorrow and it led to an ignominious death. But by all these experiences he learned to be obedient, and because he thus learned obedience Jehovah exalted him to the highest place in the universe. "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, . . . being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:5-11, *R. V.*

Jesus was put to death on the tree, was taken down and buried, and on the third day God raised him up out of death. Forty days thereafter Jesus ascended into heaven. As King or Ruler of God's righteous government will Christ Jesus, the Anointed One, be visible or invisible to men? He will be invisible, because he was put to death as a man and raised out of death a spirit. (1 Pet. 3:18) Human eyes cannot behold a spirit. To man a spirit creature is like the wind. Man can see the effects of the wind and can hear it and feel it; but he cannot, by the exercise of the human sense of sight, see the wind itself. That is in substance what Jesus told Nicodemus concerning spirit creatures. (John 3:5-8) Jesus was born of the spirit at his resurrection out of death. He afterward

appeared to his disciples in human form and in different bodies. Manifestly the body for each appearance was created for the purpose. He did not appear, however, at any time in his glorious spirit body. Paul came the nearest of anyone to seeing his glorious body. Paul saw only the reflection of the light therefrom, and the brightness of that light exceeded the brightness of the sun at midday. (Acts 9:3; 26:13) This is exactly in harmony with what Jesus said to his disciples concerning men of the world as to seeing him: "Yet a little while, and the world seeth me no more."—John 14:19.

LETTERS

'ENLIGHTENED BY THE CREATOR'

DEAR SIR AND BROTHER IN CHRIST:

May it fall on your good pleasure to afford this intrusion on your valuable time. Some time ago I heard the people outlining the marvelous work of disclosure sanctioned by the Lord under your figure and toil. Under the undue influence of the Devil I paid no earlier attention to the vital message, but had been an out-and-out Protestant church-goer, reading the Bible to no good end of understanding and feeling thereof.

This is the day I put full stop to membership in this church and declare it an unwholesome alliance and a mere club to entertain Satan the Devil, the enemy of man and his Creator. I am utterly convinced by comment on the Scripture to me by a friend serving as an auxiliary on your faith and exposition of the Bible, the only means of comfort and hope of man. I had to be enlightened of the privilege and wisdom bestowed by the Creator of the Universe on you and the Society as a whole to function with superb devotion in the spirit of the Lord, that you are in position to advertise comfort for the world of sin, depression, calamity and sadness.

The friend spares books from you, and really I feel something remarkable of accuracy in the work. Surely I cannot refrain from saying, God is love! and God loves you greatly! I regret greatly the inimical church-veil in front of my eyes heretofore. Oh, yes! I am glad at you as a physician who is expert enough to give accurate prescription for my ill health. The competent physician is ever the favorite of the sick. We feel the increasing oppression rising to the boiling point in this and the other countries. Undoubtedly nobody other than Jehovah's faithful witnesses can tell the cause. I have gathered from the strength of Jehovah's witnesses to my entire belief that Satan is unwilling to abdicate and the people are trustful in the ruling power of the present organization; hence the unusual perplexity in the affairs of men growing worse and worse.

At this critical juncture the problems can be solved only by the party in good harmony with the Lord.

Thanks are due to you and the Society in proving worthy to comfort the obedient of the world. The Bible being the only source from which the way out can be inferred by the meek, may the Lord suffer us to shun the enemy organization and to cheer the Gallant Prince who wins in final.

I am particularly desirous to own myself the books I listed on the separate paper. I crave to be fed by Truth through you. May you have no objection to my addressing the first letter to you direct. I need introduction to the system as laid down by you to entertain foreign correspondents.

May I be favored by your attention to comment and enlighten me of the terms and periods stated in the prophecy of Daniel 9:24-27 as to the correspondency in time applicable thereto.

Dear brother in the Lord, I do love you with the Society, and value your God-given service.

Your obedient servant,
A. A. EVORTEFE, *Gold Coast, Africa.*

"DELIGHT TO SERVE OUR GOD"

OUR DEAR BROTHER RUTHERFORD:

It is indeed with great pleasure that we drop you a few lines to let you know that the company here were unanimous in their vote of accepting God's loving gift to us of our new name, and our old sign (I.B.S.A.) has been taken down and our new name put in its place.

We also realize that we must not take the name of the Lord in vain; so we are endeavoring to go out in a solid front as witnesses, not through fear, however, but we delight to serve our God because we have entered into the joy of the Lord and delight to keep his commandments.

We also realize that the Watchtower Bible & Tract Society is God's organization on earth, and also that all the truth that Jehovah God has given us has come to us through *The Watchtower*. We know that the kingdom has been born, that Jesus has come to his temple, and that he wants us to give this witness; therefore we go forth to mark all the sheep class before the great slaughter.

Oh, what joy is ours now, and will be through all eternity, to sing forth his praises!

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

(Continued from page 208)

SOUTH DAKOTA

Sioux F'ls	KSOO	Su	10:00am
Watertown	KGCR	Su	9:15am

TENNESSEE

Bristol	WOPI	Su	10:45am
Cha'nooga	WDOD	Su	10:00am
Jackson	WTJS	Su	4:00pm
Knoxville	WNOX	Su	1:00pm
Memphis	WMC	Su	9:15am
Memphis	WREC	Su	10:00am
Nashville	WLAC	Su	4:30pm
Spr'gfield	WSIX	Su	9:45pm

TEXAS

Amarillo	KGRS	Su	9:00am
Austin	KNOW	Su	10:00am
Beaumont	KFDM	Su	10:00am
Corpus Chr.	KGFI	Su	9:00am
Dallas	WFAA	Su	9:30am
Dallas	WRR	Su	2:15pm
Dublin	KFPL	Th	8:00pm
	Also	Fr	10:00am
El Paso	KTSM	Su	9:15am
Galveston	KFLX	Su	10:00am
Galveston	KFUL	Su	5:30pm
Houston	KPRC	Su	10:00am
Lubbock	KFYO	Su	9:00am
S. Angelo	KGKL	Su	2:00pm
S. Antonio	KONO	Su	5:15pm
S. Antonio	KTSA	Su	9:00am
Waco	WACO	Su	7:00pm
Wichita F.	KGKO	Su	1:00pm

UTAH

Ogden	KLO	Su	10:45am
Salt L. City	KSL	Su	11:00am

VERMONT

Rutland	WSYB	Su	10:00am

VIRGINIA

Danville	WBTM	Su	7:30pm
Lynchb'g	WLVA	Su	12:45pm
Newp't N's	WGH	Su	10:30am
Petersb'g	WLBG	Su	10:00am
Richmond	WRVA	Su	9:45am
Roanoke	WDBJ	Su	10:30am
Roanoke	WRBX	Su	8:00pm

WASHINGTON

Aberdeen	KXRO	Su	1:15pm
Bell'ham	KVOS	Su	10:00am
Everett	KFBL	Su	9:45am
Seattle	KJR	Su	10:00am
Seattle	KXA	Su	4:00pm
Spokane	KFIO	We	7:30am
Spokane	KHQ	Su	10:00am
Tacoma	KVI	Su	1:45pm
Walla Walla	KUJ	Su	1:30pm
Wenatchee	KPQ	Su	10:00am
Yakima	KIT	Su	10:00am

WEST VIRGINIA

Bluefield	WHIS	Su	9:00am
Cha'ston	WOBU	Su	7:00pm
Fairmont	WMMN	Su	10:00am
Hunt'ton	WSAZ	Th	4:00pm
Wheeling	WWVA	Su	11:00am

WISCONSIN

Eau Claire	WTAQ	Su	9:15am
Fond du Lac	KFIZ	Sa	11:15am
Janesville	WCLO	Su	1:45pm
La Crosse	WKBH	Su	12:00nn
Madison	WIBA	Su	10:00am
Ma'towoc	WOWT	Mo	7:00pm
Milwaukee	WISN	Su	9:15am
Poynette	WIBU	Su	
Superior	WEBC	Su	10:00am

WYOMING

Casper	KDFN	Su	10:30am

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

ALABAMA

Anniston	WDFW	Su	5:45pm
Birm'ham	WBRC	Su	10:00am
Gadsden	WJBY	Su	10:30am
Mobile	WODX	Su	12:15pm
M'tgom'y	WSFA	Su	12:30pm

ARIZONA

Jerome	KCRJ		
Phoenix	KTAR	Su	10:30am
Perscott	KPJM	Mo	7:30pm
Tucson	KGAR	Fr	7:00pm
Tucson	KVOA	Su	8:45am
Yuma	KUMA		

ARKANSAS

Blytheville	KLCN	Su	12:30pm
Fay'ville	KUOA	Su	12:45pm
Little R'k	KARK	Su	9:15am
Little R'k	KLRA	Su	10:00am
Paragould	KBTM	Su	10:00am

CALIFORNIA

Berkeley	KRE	Su	10:00am
El Centro	KXO	Su	10:00am
Fresno	KMJ	Su	3:45pm
Hollywood	KNX	Su	10:00am
Long B'ch	KGER	Su	10:45am
Los Angeles	KTM	Su	8:30am
Oakland	KROW	Su	10:15am
Sa'mento	KFBK	Su	9:30am
S. Ber'dino	KFXM	Su	5:45pm
San Diego	KGB	Su	10:00am
S. F'cisco	KTAB	Su	9:45am
S. F'cisco	KYA	Su	9:15am
San Jose	KQW	Tu	5:00pm
Santa Ana	KREG	Su	12:15pm
Stockton	KGDM	Su	9:30am

COLORADO

Col'o Sp'gs	KVOR	Su	10:00am
Denver	KFEL	Su	10:15am
Denver	KFXF	Su	8:30am
Denver	KLZ	Su	9:15am
Ft. M'gan	KGEW	We	7:00pm
G'd Junct'n	KFXJ	Su	1:15pm
Greeley	KFKA	Mo	7:15pm
Pueblo	KGHF	Mo	8:30pm
Trinidad	KGIW	Su	5:00pm
Yuma	KGEK	Su	2:15pm

CONNECTICUT

Bridgeport	WICC	Su	10:00am

DELAWARE

Wilm'ton	WDEL	Su	7:15pm

DISTRICT OF COLUMBIA

Wash'ton	WJSV	Su	10:45am
Wash'ton	WMAL	Su	11:15am

FLORIDA

Miami	WIOD	Su	12:15pm
Orlando	WDBO	Su	12:45pm
Pensacola	WCOA	Su	1:00pm
Tampa	WDAE	Su	10:00am
Tampa	WMBR	Tu	3:30pm

GEORGIA

Athens	WTFI	Su	7:30pm
Atlanta	WGST	Su	6:00pm
Augusta	WRDW	Su	3:00pm
Columbus	WRBL	Su	10:00am
Macon	WMAZ	Su	12:45pm
Rome	WFDV	Su	12:30pm
Savannah	WTOC	Su	1:00pm
Tho'sville	WQDX	We	7:30pm

IDAHO

Boise	KIDO	Su	9:30am
Idaho Falls	KID	Su	11:00am
Nampa	KFXD	Su	11:00am
Pocatello	KSEI	Su	2:00pm
Twin Falls	KTFI	Su	10:15am

ILLINOIS

Chicago	KYW	Su	1:00pm
Chicago	WCHI	Su	4:00pm
Chicago	WJJD	Su	5:30pm
Cicero	WIFC	Su	12:45pm
Decatur	WJBL	Su	8:45am
Harrisb'g	WEBQ	Su	6:00pm
Joliet	WKBB	Su	2:00pm
La Salle	WJBC	Su	10:00am
Quincy	WTAD	Su	3:30pm
	Also	We	6:45pm
Rockford	KFLV	Su	10:00am
Rock Is.	WHBF	We	6:15pm
Sp'gfield	WTAX	Su	10:00am
Tuscola	WDZ	Su	10:00am

INDIANA

Anderson	WHBU	Su	2:00pm
Con'rsv'le	WKBV	We	7:15pm
Evansville	WGBF	Su	9:45am
Ft. Wayne	WOWO	Su	12:00nn
Gary	WJKS	Su	10:30am
	Also	We	8:30pm
Ind'apolis	WKBF	Su	9:45am
Muncie	WLBC	Mo	7:15am
	Also	We	7:30pm
T. Haute	WBOW	Su	12:45pm

IOWA

C'r Rapids	KWCR	Su	10:00am
C'l Bluffs	KOIL	Su	10:15am
Davenport	WOC	Su	5:30pm
Decorah	KGCA	Mo	9:00am
Des Moines	WHO	Su	5:30pm
Marsh't'n	KFJB	Su	12:15pm
Red Oak	KICK	Fr	6:45pm
	Also	Tu	6:45pm
Shenandoah	KMA	Su	11:15am
	Also	Su	9:15pm
Sioux City	KSCJ	Su	10:00am

KANSAS

Dodge C'y	KGNO	We	2:45pm
	Also	We	11:15pm
Milford	KFBI	Su	10:00am
Topeka	WIBW	Su	1:00pm
Wichita	KFH		9:45am

KENTUCKY

Hop'ville	WFIW	Su	10:30am
Louisville	WLAP	Su	9:45am
Paducah	WPAD	Su	10:00am

LOUISIANA

N. Orleans	WJBO	Su	9:00am
Shreveport	KTBS	Su	10:00am
Shreveport	KWKH	Mo	5:15am

MAINE

Bangor	WLBZ	Su	9:45am

MARYLAND

Baltimore	WCAO	Su	4:00pm
Baltimore	WCBM	Su	10:30am
Cumberl'd	WTBO	Su	10:30am

MASSACHUSETTS

Boston	WHDH	Su	10:00am
Boston	WLOE	Su	4:15pm
Boston	WNAC	Su	10:00am
Fall River	WSAR	Sa	10:00am
N. Bedf'd	WNBH	Su	12:45pm
Worcester	WORC	Su	10:30am

MICHIGAN

Bay City	WBCM	Su	10:30am
Calumet	WHDF	Tu	6:45pm
Detroit	WXYZ	Su	12:00nn
Flint	WFDF	Fr	9:45pm
G'd Rapids	WASH	Su	9:30am
Jackson	WIBM	Su	10:00am
Ludington	WKBZ	Fr	10:30am
Marquette	WBEO	Su	10:00am

MINNESOTA

F'gus Falls	KGDE	Su	10:00am
St. Paul	WRHM	Su	12:30pm
Min'polis	WRHN	Tu	6:45pm
Moorhead	KGFK	Su	7:30pm

MISSISSIPPI

Greenville	WRBQ	Su	11:15am
Gulfport	WGCM	Su	3:00pm
Hattiesb'g	WPFB	Su	9:30am
Laurel	WTSL	Su	1:15pm
Meridian	WCOC	Su	10:40am
Vicksburg	WQBC	Su	2:00pm

MISSOURI

Columbia	KFRU	Su	5:15pm
Grant City	KGIZ	Su	10:00am
Kans. C'y	KWKC	Tu	7:00am
	Also	Th	1:20pm
Kans. City	WHB	Su	10:00am
St. Joseph	KFEQ	Su	4:30pm
St. Joseph	KGBX	Su	9:45am
St. Louis	KMOX	Su	10:45am

MONTANA

Billings	KGHL	Su	10:00am
G't Falls	KFBB	Su	10:00am
Kalispell	KGEZ	Su	12:45pm
Missoula	KGVO	Su	10:00am
Wolf P't	KGCX	Su	1:00pm

NEBRASKA

Kearney	KGFW	Su	9:00am
Lincoln	KFAB	Su	9:30am
Lincoln	KFOR	Su	10:00am
Norfolk	WJAG	Su	10:00am
N. Platte	KGNF	Tu	2:30pm
Omaha	WAAW	Tu	11:00am
Scottsbl'f	KGKY	Su	10:15am
York	KGBZ	Su	10:00am

NEVADA

Las Vegas	KGIX	We	11:45am
Reno	KOH	Su	10:00am

NEW HAMPSHIRE

Laconia	WKAV	Su	3:00pm

NEW JERSEY

Asbury P'k	WCAP	Su	9:30am
	Also	We	6:00pm
Atlantic C'y	WPG	Su	10:00am
Hack's'k	WBMS	Su	1:00pm
Jersey C'y	WHOM	Su	10:45am
Paterson	WODA	Su	10:00am
Red Bank	WJBI	Sa	6:00pm

NEW MEXICO

Albuq'que	KGGM	Su	12:45pm
Raton	KGFL	Su	12:15pm

NEW YORK

Albany	WOKO	Su	10:45am
Auburn	WMBO	Su	6:30pm
Bing'mton	WNBF	Su	8:00pm
Brooklyn	WBBR	Su	10:25am
Buffalo	WGR	Su	9:45am
Glens F'ls	WBGF	Su	10:30am
Jamestown	WOCL	Su	7:00pm
New York	WINS	Su	9:45am
	Also	We	1:30pm
New York	WMCA	Su	10:00am
New York	WOV	Su	5:00pm
Rochester	WHEC	Su	10:00am
Saranac L.	WNBZ	Su	10:15am
Syracuse	WSYR	Su	1:00pm
Tupper L.	WHDL	Su	1:00pm

NORTH CAROLINA

Asheville	WWNC	Su	10:30am
Charlotte	WBT	Su	10:30am
Greensboro	WBIG	Su	9:45am
Wilm'ton	WRAM	Su	10:00am
W'n-Salem	WSJS	Su	9:45am

NORTH DAKOTA

Bismarck	KFYR	Su	10:00am
Devils L.	KDLR	Su	12:30pm
Fargo	WDAY	Su	10:00am
G'd Forks	KFJM	Su	10:30am
Mandan	KGCU	Su	11:30pm

OHIO

Akron	WADC	Su	1:45pm
Canton	WHBC	We	6:30pm
Cinc'nati	WKRC	Su	10:00am
Cleveland	WHK	Su	6:10pm
	Also	Th	6:50pm
Cleveland	WJAY	Su	9:45am
Columbus	WAIU	Su	10:00am
Columbus	WCAH	Su	10:00am
	Also	Tu	7:15pm
Dayton	WSMK	Su	10:00am
Mansfield	WJW	Su	10:15am
Toledo	WSPD	Su	10:00am
Youngst'n	WKBN	Su	10:00am
Zanesville	WALR	Su	10:00am

OKLAHOMA

Elk City	KGMP	Su	1:15pm
Enid	KCRC	We	1:45pm
Okl'a City	WKY	Su	1:00pm
Ponca City	WBBZ	Su	10:00am
S. Cof'yv'le	KGGF	Su	1:45pm

OREGON

Eugene	KORE	Su	10:00am
Marshfield	KOOS	Mo	1:30pm
Medford	KMED	Su	10:00am
Portland	KTBR	Su	9:30am
Portland	KXL	Su	9:00pm

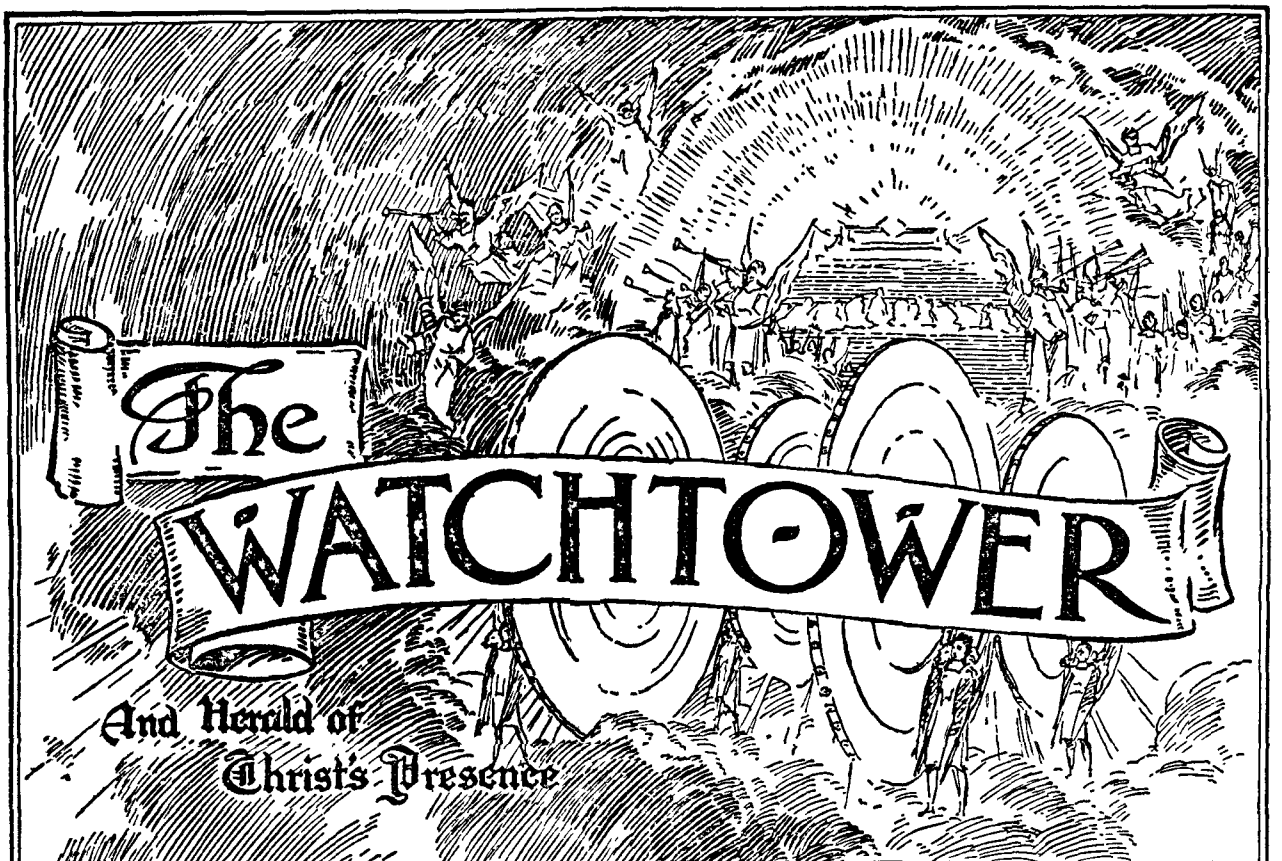
PENNSYLVANIA

Altoona	WFBG	Su	10:30am
Elkins P'k	WIBG	Su	1:15pm
Harrisburg	WHP	Su	11:00am
Johnstown	WJAC	Su	4:30pm
Lancaster	WGAL	Su	9:00am
Lewisburg	WJBU	Su	8:00am
Oil City	WLBW	Su	10:00am
Phil'a	WCAU	Su	10:00am
Phil'a	WIP	Su	10:00am
Phil'a	WTEL	Su	2:45pm
Pittsb'gh	KQV	Su	1:00pm
Pittsb'gh	WCAE	Su	10:30am
Pittsb'gh	WJAS	Su	6:00pm
Reading	WEEU	Su	10:15am
Scranton	WGBI	Su	7:30pm
Wilkes-B.	WBRE	Su	7:45pm
W'msport	WRAK	Su	10:15am
		or	10:45am
Providence	WEAN	Su	10:00am

SOUTH CAROLINA

Charleston	WCSC	Su	1:00pm
Columbia	WIS	Su	1:00pm
Spart'b'g	WSPA	Su	10:00am

(Continued on page 207)



The WATCHTOWER

And Herald of Christ's Presence

"Watchman, What of the Night?" Isaiah 21:11.

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JULY 15, 1932

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Ye are my witnesses, saith JEHOVAH, that I am God Isa. 43:12

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The WATCHTOWER

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OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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THIRTEEN NEW BOOKLETS

Jehovah's witnesses will be pleased to learn that on August 1 we shall have ready for distribution to the public six of the thirteen new booklets that Brother Rutherford has prepared for the field. Those to be released on the above date are *Who is God? What is Truth? Cause of Death, Hereafter, Good News,* and *Liberty.* Special order blanks, together with full information as to manner of distribution, will be mailed in due time. Notice will be given as soon as the remaining seven booklets are ready.

SPECIAL TESTIMONY PERIOD SEPTEMBER 3, 4, 5

After reading *Vindication* 2 and 3 our brethren will fully appreciate the importance of making as wide as possible the distribution of the *Vindication* set. We expect to have a sufficient supply of these books in the hands of Jehovah's witnesses so that an intensive three-day distribution can be arranged for September 3, 4 and 5. A very special offer to the public will be made for those three days, details of which will be mailed shortly.

HAS YOUR SUBSCRIPTION EXPIRED?

For the benefit of subscribers it is here repeated, by way of explanation, that discontinuance of an expired subscription is accomplished mechanically in every case. Machinery used to print address on label or wrapper is so constructed that the plate bearing address is automatically "dropped" from the list at expiration. A renewal blank (carrying also notice of expiration) is sent with the journal one month before the subscription is due to expire. On foreign subscriptions the expiration notice is sent with the journal two months in advance.

BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Pharaoh and Satan"

Issue of June 1, 1932

Week beginning August 7 . . . . . ¶ 1-20
Week beginning August 14 . . . . . ¶ 21-38

"Gog and Magog"

Issue of June 15, 1932

Week beginning August 21 . . . . . ¶ 1-18
Week beginning August 28 . . . . . ¶ 19-36

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII JULY 15, 1932 No. 14

JEHOVAH'S EXECUTIONER

"For 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.

PART 2

JEHOVAH'S law of retribution is just and right. Like violence must be requited with like violence. 'An eye for an eye; a life for a life.' (Ex. 21: 24; Deut. 19: 21) It was the duty of Lucifer to worship Jehovah; but instead he set up a worship for himself, and this led him to commit murder. Satan and his organization for centuries has continued to reproach Jehovah's name and to shed innocent blood. It was the duty of Ahab to worship God; but he adopted and practiced the Devil religion, which led him to commit murder. God has declared that Satan and his organization shall be destroyed and all of his possessions transferred to Christ Jesus. God's decree that Ahab and Jezebel and all their house should be destroyed and that the kingdom should be transferred to Jehu foreshadows transferring the possession of the earth to Christ. When Elijah was at Mount Horeb God had instructed him to anoint Jehu to the kingdom. The slaying of Ahab and Jezebel would meet the requirements of God's law for the murder of Naboth; therefore it was doubtless because of the introduction of Baal worship into Israel that God decreed that the kingdom should be taken away from Ahab and given to Jehu. Elijah, without doubt under the direction of the Lord, withheld from Ahab the information that the kingdom should be transferred to Jehu, who then and there was present; because, had Ahab been given that knowledge, he and Jezebel would have tried to kill Jehu and probably would have done so.

2 More than fourteen years elapsed from the time Elijah was directed to anoint Jehu until the anointing was actually performed. Immediately thereafter Jehu went forth and drove furiously or with madness in the execution of Jehovah's purpose against the enemy. This pictured how Jesus must wait until God's due time for him to begin action against the enemy and how as soon as he received the order from Jehovah Jesus did proceed to the execution of that order by ousting Satan from heaven and is proceeding now to the further execution of his orders.—Ps. 110: 1, 2.

3 Doubtless Elijah and Elisha often wondered as to when Jehovah would issue orders to proceed with the anointing of Jehu and to the execution of the work he was to do. Those of the church pictured by Elijah and Elisha have often wondered what is the meaning of the Jehu work, and when it will begin, and whether or not they will have any part in it. It is consoling to God's people to know that Jehovah in his own good time directs his anointed people to proceed with his work. His work is done according to his will, not according to the will of man. In harmony with this it is written: "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."—Rev. 10: 4; see *Light*, Book One, pages 177, 178.

JEHU ANOINTED

4 In due time the day arrived for the anointing of Jehu and the Lord directed Elisha to act. Therefore Elisha sent a young man, one of the children of the prophets, to perform the work of anointing Jehu. This occurred at a time when Jehu was warring at Ramoth-gilead. This name, Ramoth-gilead, means "heights of the heap of the witness (or testimony)". (2 Ki. 9: 1-10) This would seem to suggest that the anointing of Jehu and the beginning of his work would be at a time when God's people were bearing testimony against Satan's organization. The anointing of Jehu was done secretly and was unobserved even by the members of his military staff, and it was done in haste. It was Elisha who sent this young man to do the anointing. So far as the Jehu picture relates to the faithful witnesses of Jehovah on earth this shows that the anointing comes upon the Jehu class during the period of the Elisha work of the church after 1919. The facts indicate that it points to the date of September 1922, which marks the beginning of the pouring out of the seven plagues upon "Christendom", upon both the church and the state, that is to say, upon the Devil's organization. As Jehu's military staff did not know what was taking place, and had to inquire, so likewise the remnant of the Jehu company on earth were having a part in the fulfilment of the prophecy,

by the grace of the Lord, but they were unaware that the anointing had been poured out upon the Jehu class and that the Jehu work was being done and they were participating in it.

5 The anointing of Jehu was really done by Jehovah, and Elisha and the young man whom he sent were merely outward symbols of this work. (1 Ki. 19:16; 2 Ki. 9:3-6) The young man here mentioned seems to correspond very well with what Queen Esther pictured, to wit, the bringing of others into the service of Jehovah with Mordecai after Mordecai had been for some time in God's service. Also, the one performing this work being designated "young man" suggests that it was a time when, according to the prophecy, 'young men see visions.' (Joel 2:28, 29) All this points to the fact that the anointing and the beginning of the Jehu work would take place during the Elisha period or work of the church and during which time God raised up his "young man" for the occasion. It further shows that God would reveal the fact of the anointing and the commission involved therein by means of unfolding and revealing the meaning of his prophecies to those devoted to him. It is well known by God's people that he has opened up his prophecies to his people within the last few years. Also it suggests that Jehovah is using members of the Elisha class to call this matter to the attention of one another who form the class pictured by Jehu. Christ Jesus is the Head of the Jehu company. We must not, therefore, make the mistake of concluding that the young man doing the anointing would represent the remnant informing Jesus that the time had come to begin the Jehu work. On the contrary, this merely shows that the anointing was made in harmony with God's will, and the statement of the young man to Jehu was an announcement made calling attention to what was to be done, similar to that made by the angel, as represented in Revelation 14:18. (See *Light*, Book One, page 340.) It is Jesus who is the Head of the Elisha company, and he gives information to the remnant concerning Jehu, his commission, and the work that is to be done. We must bear in mind that both Elisha and the young man were merely instruments in the hands of the Lord.

THE COMMISSION

6 A commission is a formal warrant of authority defining what shall be done by the one to whom it is directed, and grants certain powers and authority to perform the duties therein specified. It is hardly reasonable that Jehovah would anoint and commission one to do something with which the creature was not in sympathy and in harmony. The facts show that during the fourteen or more years following the death of Naboth Jehu had kept in mind the denunciation of Jehovah's Prophet Elijah against Ahab and Jezebel. When Ahab fought with the Syrians and was killed Jehu had witnessed a partial fulfilment of Jehovah's decree against Ahab's house, as the record shows, but that was not the end of it, by any means. (1 Ki. 22:37, 38) Jehu must have been against Baal worship; otherwise God would not have anointed and commissioned him to do the work he did. Jehu must have concluded that when God's due time came he would take his place on the side of Jehovah and do what Jehovah commanded him. Jehovah had said to Elijah that he yet had seven thousand in Israel that had not bowed the knee to Baal, and the course taken by Jehu strongly supports the conclusion that Jehu was one of these seven thousand. This would further support the conclusion that the fulfilment of the Jehu picture includes the remnant, Jehovah's witnesses now on earth, and who are pictured in the seven thousand. —See Revelation 11:13; *Light*, Book One, page 214.

7 The commission or warrant of authority which Jehovah gave to Jehu reads: "And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish; and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah; and the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her."—2 Ki. 9:7-10.

8 Jehu's military associates were eager to know the mission of the "young man" who had come and left so hurriedly, and they put the question to Jehu. Upon learning from him that Jehu had been anointed as the ruler in Israel these men hastened to make known the anointing of the king. The words of the prophet, which doubtless Jehu had just repeated to them, were sufficient authority for them to hail him as the king. The facts show that at the Cedar Point convention in 1922, when the eyes of the understanding of God's people were opened to the great truths that Jehovah God had commissioned Christ Jesus to destroy Satan's power and organization in the universe; that Christ Jesus was at the temple of Jehovah for judgment; that judgment had begun and that now there was a great witness work to be done on the earth by the anointed people of God, and that under the direction of the King at the temple, God's people then and there raised the slogan: "Advertise the King and the kingdom." Jehu's military assistants blew long blasts upon their trumpets and shouted: "Jehu is king." Likewise God's anointed people in convention, on learning that the King was at the temple, shouted for joy and began immediately to take action accordingly. An organized movement for the giving of the testimony was begun, and those who understood and appreciated what must be done manifested their willingness and eagerness to do their part in this day of the Lord's power. (Ps. 110:3) 'All power in heaven and in earth is given to Christ Jesus,' and which is his commission, and in-

cludes full authority and power to destroy the Devil and his organization.—Matt. 28:18; Heb. 2:14; 2 Thess. 2:8; 1 John 3:8; Rev. 11:17, 18.

BEGINS WORK

9 Immediately following his anointing and the receipt of his commission Jehu took steps to execute and he did execute the same. He "conspired" with, or, literally, brought to him, others and united them with him in his movement against Joram (or Jehoram). Likewise, immediately upon learning not only of the commission to Christ Jesus but that the time had come for judgment, and that a testimony work must be given in connection therewith, God's people banded themselves together in an organized movement to do this work.

10 Jehu had his plans laid and he did not want any worshiper of Baal or traitor to interfere with the carrying out of his commission. He determined, therefore, to move secretly and to surprise the enemy. This shows that it is in harmony with God's will for his people to go about their business without calling attention to themselves. Jehu directed that no one should go forth or be permitted to escape out of the city and go and tell Joram and Jezebel concerning his movement. Jehoram (or Joram) had been in a fight with the Syrians under Hazael, who was also doing some executing work against the wicked Israelites, and Jehoram had got bruised up and had gone down to Jezreel for repairs. He was keeping close to the vineyard that his father had stolen from Naboth by killing him. It is quite likely that that was an elegant place for taking sun baths and Jehoram was indulging in that luxury that he might recuperate from his wounds. This Joram (or Jehoram) was a bad man and he is the same one of whom Elisha said: "This son of a murderer hath sent to take away mine head." (2 Ki. 6:32) During the World War the rulers of "Christendom" got pretty well bruised up, and since then they have been keeping close to their League of Nations, basking in its sunlight and trying to recuperate, even as Joram was doing. But they will not recover.

11 Ahaziah was then king of Judah at Jerusalem. He was a grandson of Ahab, because Athaliah, the daughter of Ahab and Jezebel, had married Jehoram of Jerusalem, the father of Ahaziah. Ahab had a son named Jehoram (or Joram) also, and he succeeded Ahab as king of Samaria. In addition Ahab had seventy sons still living in Samaria. (2 Ki. 10:1) Of course by that time Jezebel was an old granny, but as mean as ever. Ahaziah, king of Judah, had certain princes and sons of his brethren that ministered to him. God's decree was that all of the house of Ahab, which pictured Satan's organization, must be cut off. Jehu started out to clean out the whole crowd.

12 Just at the time Jehu started on his work of executing his commission these two kings of the house of Israel and Judah, that is to say, the king of Judah at Jerusalem, who was Ahaziah, and the king of the ten tribes at Samaria who was Jehoram (or Joram), were together down at Jezreel. Ahaziah had gone down there to visit his uncle because he was sick, and doubtless to console him while he was being patched up. (2 Chron. 22:6) These two kings then and there present constituted the ruling factors of the entire twelve tribes of Israel, and both were unfaithful to the Lord and would walk in the way of their ancestor Ahab. Of Ahaziah, king of Judah, it is written: "Forty and two years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter [granddaughter] of Omri. He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. Wherefore he did evil in the sight of the Lord like the house of Ahab; for they were his counsellors after the death of his father to his destruction. He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram."—2 Chron. 22:2-5.

13 These two rulers had been influenced by the wicked women Athaliah and Jezebel and had turned the house of the Lord at Jerusalem into a place of worship of Baal. "For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim." (2 Chron. 24:7; 2 Ki. 8:26) Without doubt God had so ordained the matter that these two kings would be down at Jezreel together so that Jehu could catch them there and speedily execute his commission against them. This is proof that the Jehu company of which Christ Jesus is the Head will make a clean sweep of the ruling powers of "Christendom" and their allies who are together in a conspiracy against God's people. And here it is interesting to note how Jehu carried out his commission.

14 Jehu got into his chariot and, together with his faithful helpers, began his work of execution. "So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram." (2 Ki. 9:16) Evidently Joram was uneasy, because he kept a watchman in the tower to see what might come to pass; but his watchman did not obtain much information for his master except to say that it was Jehu driving. "And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace?" (2 Ki. 9:17) This very well corresponds to what the visible ruling powers of "Christendom" are now doing in keeping watch in respect to Jehovah's witnesses. Doubtless the chief one of the Devil's crowd having to do with the things of the earth, and under the command of the Devil himself, is having a hand in the matter of watching and arranging the movements of his earthly company.

A man on horseback is a symbol of military equipment and movement. The king then directed that a man should be sent on horseback to find out the meaning of the advancing of the chariot of Jehu. When this messenger hastened to Jehu and accosted him Jehu made him get to the rear and would not let him return. A second messenger was sent out by Joram to inquire if Jehu was coming in peace or for trouble. And Jehu told him to get out of the way and get to the rear, and he did so. (2 Ki. 9:18, 19) The two kings were getting anxious. "And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously [in madness, *margin*]." (2 Ki. 9:20) Jehu was now recognized by the rulers, but they were ignorant of the fact that God had anointed Jehu and that their day was at hand. Being guilty of crimes made them uneasy. Their own wickedness made these kings cowards. "The wicked flee when no man pursueth; but the righteous are bold as a lion."—Prov. 28:1.

15 These two kings, doubtless trembling and uneasy, went out to meet the mad driver Jehu, and the Lord saw to it that they met right at Naboth's vineyard. "And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite." (2 Ki. 9:21) When these offspring of the murderers of Naboth approached, doubtless Jehu then had in mind the words of Elijah uttered in denunciation of Ahab. King Joram was anxious to find out Jehu's mission. "And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts, are so many?" (2 Ki. 9:22) Immediately when these guilty kings saw that Jehu was after them they cried "Treachery!" and fled: "And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah!" (2 Ki. 9:23) This proves that the Devil religion was the chief reason for Jehu's slaying work, that it brought reproach upon the name of Jehovah; and that the hypocritical practice in "Christendom" has been the chief reason for the reproach upon Jehovah's name and that such has made possible the wicked political and commercial powers that have ruled and do now rule the world. Jehu called the practice of these kings and that of old Jezebel "whoredoms" and "witchcrafts"; and likewise the Devil's organization, particularly "Christendom", is now guilty before God. As these kings fled Jehu picked off Joram first. "And Jehu drew a bow with his full strength, and smote Jehoram between his arms; and the arrow went out at his heart, and he sunk down in his chariot." (2 Ki. 9:24) Mark how well this corresponds with the prophecy concerning the arrows of Jesus that shall pierce the hearts of the enemy. "Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee." (Ps. 45:5) Jehu had a bow, and used it. Likewise the Greater-than-Jehu, Christ Jesus, will use a weapon of destruction: "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." (Rev. 6:2) As Jehu was supported by his military staff, so the Lord takes others into the fight with him: "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."—Rev. 19:14-16.

16 And now here is the proof that Jehu stood near by and heard Elijah denounce Ahab for stealing the vineyard and murdering Naboth: "Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite; for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord." (2 Ki. 9:25, 26) This also proves that the Lord had selected Jehu at the time he was a commander in Ahab's army to do the very work that he did on this occasion and that it foreshadows the execution by the Lord Jesus of Satan's representatives on earth. God had decreed that the dogs and the birds should eat the flesh of the house of Ahab, and doubtless this is what happened to the body of Joram. (1 Ki. 21:19-24) That was a partial fulfilment of the prophecy in vindication of Jehovah's name, and pictured the beginning of a slaughter work that must be done by the Lord's army, which Ezekiel pictured under the symbol of 'six men with slaughter weapons by their sides'. (Ezek. 9:1-6) Jehu was executing Jehovah's decree; and the Greater-than-Jehu, Christ Jesus, will execute Jehovah's decree at Armageddon.

17 Jehu then proceeded to the execution of another one of Ahab's descendants, 'the seed of the Serpent.' Ahaziah had fled and hid himself at Samaria, but he was brought out and killed. "But when Ahaziah the king of Judah saw this, he fled by the way of the garden house; and Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there."—2 Ki. 9:27.

18 That this execution was done in righteousness and at Jehovah's command is made certain by the divine record, which states: "And the destruction of Ahaziah was of God by coming to Joram; for when he was come, he went out with Jehoram against Jehu the

son of Nimshi, whom the Lord had anointed to cut off the house of Ahab." (2 Chron. 22:7) This alliance and cooperation of the two kings in their wicked work, and their being killed in close proximity, indicates that the antitypical fulfilment of the prophecy will be upon the combined forces of Satan's organization, particularly in the land of "Christendom", and that the execution will take place at the hand of Christ and his army, and that all of the ruling powers shall fall before his victorious march.

EXECUTION CONTINUES

[19] Jehu was not done with the work he was commissioned to do. He had slain two kings, but Ahab had more sons; in fact he had seventy sons by his numerous wives and concubines, all of which were Devil worshipers. By this time it was announced throughout the realm, we may be sure, that Jehu was king and was proceeding to execute the house of Ahab. He would serve notice upon the rulers and these sons to give them a chance to fight. Therefore he sent them word to get ready for what was coming. "And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying, Now, as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour; look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house." —2 Ki. 10:1-3.

[20] Jehu would not shirk his duty by avoiding a fight. He was certain that his commission was from Jehovah and that Jehovah would be with his anointed when in the fight and would give him the victory over anyone that disputed his claim to the throne of Israel. He therefore would give his opponents chance to get the best of their men and get ready for the fight that was certain to follow and which he intended to push. Likewise Christ Jesus, the chief one whom Jehu foreshadowed, fought with Satan the Devil and his officers and cast them out of heaven. Also, the course that Jehu took foreshadows that Christ Jesus now permits Satan to assemble his forces and to get ready for the decisive battle at Armageddon which is certain to follow. As Jehu sent letters to the enemy, even so now Jehovah by his anointed King, Christ Jesus, causes the remnant, to whom is committed the obligation of giving the testimony, to serve notice upon Satan's armies. In harmony with this it is written by the prophet: "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. Assemble yourselves, and come, all ye heathen [nations], and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord."–Joel 3:9-12.

[21] Christ Jesus has not yet compelled the ruling factors of the world to submit to him. He lets the nations combine in leagues, and then permits them to choose any or all of their best men of the nations to engage in the fight. All of these are sons of the Devil, whom Ahab pictured, and the Lord serves notice on them that he will fight with their strongest, and with any or all of them that raise any question as to his right to the throne of the world.

[22] Jehu's letters were really a challenge to all comers, and raised the question amongst the people: "On whose side are you? Are you for the house of Ahab, or do you stand by Jehovah's anointed king?" The Lord Jesus likewise is flinging a challenge to the enemy and raising the same question now before the nations and rulers of the world. Jehovah's witnesses form a part of the anointed and elect "servant" of God and they have a part in this work by means of the radio message and millions of books, and house-to-house testimony work, in which the remnant is now engaging. The challenge of the Lord to Satan's organization is flung out, and the question is raised before the rulers and before the people: "On whose side are you? Who is your God? Whom do you favor as having the right to rule the world?"

[23] When the leaders and rulers mentioned in the foregoing text received Jehu's letters they were exceedingly afraid, and claimed to be willing to do whatever Jehu said. Jesus declared that following the World War fear would take hold on men who ruled the world: "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." (Luke 21:26) This prophecy is now in course of fulfilment. The clergy of "Christendom" and their allies falsely claim to be on the Lord's side, and so represent themselves before the people, even as the men of Israel claimed to be on the side of Jehu. Mere words counted for nothing with Jehu as long as these seventy sons of Ahab lived. The decrees of Jehovah had gone forth, and now they must be executed. Therefore Jehu wrote another letter to these same elders and rulers, asking them to prove which side they were on. "Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. (Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.) And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel. And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning." (2 Ki. 10:6-8) We cannot properly construe this text to mean that the people living in "Christendom" are expected to kill the rulers. The

matter of vital importance in this picture is the destruction of the house of Ahab, which included these seventy sons and which foreshadowed Satan's organization which must be destroyed. Jehovah had laid upon Jehu the obligation to see that these seventy sons were slain, and whether Jehu did the slaying in person or caused it to be done was not the material point. It was the action of Jehu in determining that this should be done that led to the slaying of these seventy sons by others. He was prepared for battle, and if they had fought him Jehu would have been victorious and the seventy sons would have been slain together with many others. The real point of this part of the prophetic picture is that the modern brood of Ahab's house that rules the world must be destroyed either directly or indirectly, and that by Jehovah's Executioner, Christ Jesus. Whether this be done by Christ Jesus or some members of his army, or even by some of Satan's own organization, is not of great importance.

[24] Another matter of importance in this picture is this: There are in the world today many who have political, commercial and religious connections with Satan's organization which rules and controls the world. These have the mark of the beast in their foreheads and in their hands. If they mean to take their stand on the Lord's side they must completely sever their connection with the beastly rule and to them Satan's organization must become as dead, and their allegiance to his organization must cease, and must be given to the Lord. This course they must take if they would receive the protection of the antitypical Jehu, Christ Jesus, the great Executioner who will execute Jehovah's judgments at Armageddon. The slaying of the seventy sons of Ahab well corresponds to the language of the psalmist: "He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." (Ps. 110:6) The heads over the divisions of Satan's organization will be broken by the great Executioner, Christ Jesus. This will be a further vindication of Jehovah's name.

[25] Jehu declared to the people that Jehovah's decree would be carried out to the uttermost: "And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these? Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done that which he spake by his servant Elijah."—2 Ki. 10:9, 10.

[26] Jehovah had caused his word to be spoken by his prophet Elijah concerning the house of Ahab, and Jehovah would prove that his prophet spoke the truth and this he would do in vindication of his word and his name. There is no record that these seventy sons were given a decent burial, and the presumption is that Jehovah's decree concerning their flesh's being consumed by the beasts and the birds was carried out. This exactly fits the declaration of the Lord's prophet concerning the slaying of Satan's organization and the disposition to be made of the carcasses. (Ezek. 39:17) Jehu fulfilled his commission by disposing of the entire house of Ahab. "So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining." (2 Ki. 10:11) The Scriptures make it clear that Jehovah God will cause his great Executioner, Christ Jesus, together with his army, to completely wipe out all the ruling powers of the world that have ruled by Satan's direction and oppressed the human race and that have particularly persecuted his anointed people; not only those pictured by the rulers of Israel, but also those pictured by the rulers of Judah, which rulers also were agents of Satan the Devil.

[27] Ahaziah of Judah had turned to Baal worship. He was a grandson of Ahab and Jezebel. Not only was Ahaziah killed, but those who supported him met a like fate. "And he [Jehu] arose and departed, and came to Samaria. And as he was at the shearing house in the way, Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king, and the children of the queen. And he said [to his men], Take them alive. And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them." (2 Ki. 10:12-14) The account of the same matter given in the Chronicles proves beyond a question of doubt that Jehu was there executing Jehovah's decree and that therefore he foreshadowed Christ and his armies. (2 Chron. 22:8) It is probable that these forty-two corpses described in the above texts were devoured by the dogs and birds in harmony with Jehovah's decree concerning Ahab's house.

[28] Jehu, by slaying the princely adherents of Judah, might have provoked war with Judah. But evidently he did not consider that seriously or permit it to prevent him from proceeding with doing his duty. He knew only the terms of his commission from Jehovah, and that he was determined to carry out. He knew that God had decreed death to these wicked rulers and Devil worshipers and that the decree must be executed. He was blind to everything else. In this he corresponds with the work of Christ Jesus and of his faithful associates concerning whom it is written: "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The Lord is well pleased for his righteousness' sake; he will magnify his law, and make it honourable." (Isa. 42:19-21) Jehovah has assigned to his beloved Son the great work of executing the enemy that the name of Jehovah might be completely

vindicated, and Christ is blind to everything that would in the least interfere with the complete performance of his commission. The same is true with those who are really devoted to the Lord God and who love and serve him and his kingdom. To boldly declare the truth now tends to bring down the wrath of all of Satan's agents upon the heads of Jehovah's witnesses. No personal fear or other selfish interests, however, will deter God's faithful people from doing their duty as commanded. The testimony must be given by which the foreheads of those that sigh and cry for relief may be marked, and this must be done before the slaughter work begins. In doing this witness work the remnant are having some part in the execution of the judgments of the Lord written, and as soon as the witness work is completed the slaughter work must follow even as the Lord has said must be done by that part of Christ's army pictured by the six men with slaughter weapons.—Ezek. 9:5, 6.

[29] The name "Ahab" means "brother (that is, friend) of (his) father". Omri was Ahab's father, and he is the one that seized the throne of Israel; and he was an exceedingly wicked creature. (1 Ki. 16:25, 26) He was the servant and representative of the Devil. Ahab's name therefore clearly points to the fact that the ruling powers of the nations of the world, particularly of "Christendom", are the friends of their father the Devil, whose will they do. They are the 'seed of the Serpent' which Jehovah by his Executioner will wipe out.—John 8:44.

[30] Now Jehovah has brought his faithful remnant into the temple, given to them the garments of salvation, and brought them under the robe of righteousness, and has given them "a new name, which the mouth of the Lord [has named]". Those of the remnant must now be entirely devoted to Jehovah and must proclaim his praises while giving proclamation concerning the judgments of Jehovah written against his enemies. (Ps. 149:6) These faithful ones of the remnant have the Word of God in their hands, which is the sword, and they must wield that sword of truth with force and effect. In this the remnant have a part in the Jehu work by virtue of being in Christ and being a part of Jehovah's "servant". It is now the day of Jehovah's vengeance, and he commands his faithful remnant to declare his truths to the nations of the world. "Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye the Lord."—Ps. 149:6-9.

[31] In order to appreciate the agencies which the Lord uses to carry out his purposes we must keep in mind always that the question of paramount importance is the vindication of Jehovah's name. The remaining work of Jehu in executing the commission given to him by Jehovah shows that God's Greater-than-Jehu, of which the remnant is a part, still has a work to do that Jehovah has assigned them to do. The remnant yet has something to do with this work.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. State Jehovah's law of retribution. Point out its application in the case (a) of Lucifer. (b) Of Ahab. Show that the slaying of Ahab was the execution of Jehovah's judgment. Account for Ahab's not knowing of Jehu's anointing.

¶ 2, 3. What was pictured in the lapse of time before the anointing of Jehu, and in his immediate and effective action upon being anointed?

¶ 4, 5. Describe the anointing of Jehu. How is the Jehu picture related to Jehovah's faithful witnesses of the present time? The secrecy of the matter pictured what? That a "young man" was appointed to do the anointing is of what significance?

¶ 6, 7. Define the term "commission". Jehu was in active service in Ahab's army; how do we reasonably account for his being authorized to execute Jehovah's judgment? Paraphrase the commission which Jehovah gave to Jehu.

¶ 8. What action was taken by Jehu's military associates upon their learning that he was anointed as king? Point out the fulfilment of this prophetic picture. Describe Jehu's procedure. Apply the picture.

¶ 9, 10. Jehu's promptness in action finds what parallel? What preliminary step did Jehu take to preclude interference with his purpose? Account for Joram's presence in Jezreel.

¶ 11. Who constituted the house of Ahab?

¶ 12, 13. How had occasion favored the presence at Jezreel of both of the rulers of Israel? Show that they were there for Jehovah's judgment upon them.

¶ 14, 15. Describe Joram's anxiety, and the precaution taken by him. Of what was this anxiety an evidence? What action did Joram then take? Relate what took place upon and immediately after his meeting Jehu. Point out the fulfilment of this part of the prophetic picture.

¶ 16. What facts were proved by Jehu's direction regarding disposal of the body of Joram? How was this a fulfilment of prophecy, and what did it picture?

¶ 17, 18. Relate what next took place. What is the proof that this was the execution of Jehovah's judgment? The slaying of these kings of Israel in close succession bears what prophetic significance?

¶ 19-22. Describe Jehu's next procedure. Why should he give the enemy full opportunity to prepare for defense? How does this find fulfilment?

¶ 23, 24. What was the nature and the purpose of the letters which Jehu here wrote and sent to the rulers and leaders connected with the house of Ahab? What was the effect of these letters upon those involved? How does this find fulfilment? What was the subject matter and the purpose of the second letter by Jehu? The response thereto? Point out the significance of this part of the picture. Explain another matter of importance in this picture.

¶ 25, 26. How did Jehu inform the people regarding the slaying of the sons of Ahab? What is foreshown in this feature of the picture?

¶ 27. What comes next in Jehu's carrying out his commission? This record, with the account of the same matter given in the Chronicles, proves what in regard to the nature of the Jehu work and as to whom Jehu foreshadowed?

¶ 28. Account for Jehu's boldness and his singleness of purpose. What is the lesson therein for God's faithful people now?

¶ 29. Point out the significance of the name "Ahab".

¶ 30. God's faithful people now have what part in the Jehu work?

¶ 31. How only can the remnant now appreciate the agencies which the Lord is using, and the Jehu work yet to be done in which they may have some part?

WHY GOVERNMENTS ARE UNRIGHTEOUS

EVILS prevail in every government of the world, including that of the United States, which is said to be the most nearly ideal of all governments of earth. It must be manifest to all reasonable minds that these evils do not proceed from the great Jehovah God. They are mentioned here for the purpose of showing that the nation or government of the United States is not a Christian nation and that Jehovah is not the god of that nation.

The United States government is conducted by imperfect men who are under the influence and control of the invisible ruler, Satan the Devil. This is absolutely true, whether they know it or not. "No man can serve two masters." (Matt. 6:24) These men cannot serve a wicked government that oppresses and does injustice to the people and at the same time serve God. It is authoritatively written: "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) God is not responsible for any unrighteous government. If Satan is the invisible ruler of the United States government, which is claimed to be the most nearly ideal, then what can be said about the other governments of earth?

If Jehovah God is supreme, could he not prevent Satan from exercising evil control over the governments of earth and make it possible for the people to have an upright government? He could do so, and that is exactly what he is now about to do. The purpose here is to lay the facts before the people that they may see what is now taking place and what will be the ultimate result for their good. Attention is called to the evils that rule the world in order to convince the people that Jehovah God is not the god of the nations of earth.

Let it be stated with the strongest emphasis that mention is here made of the cruelty and wickedness of the governments of earth, not for the purpose of causing rebellion against those governments, but for the sole purpose of advising the people that the invisible ruler of these nations and governments has been and is Satan the Devil.

These things are mentioned for the further purpose of advising the people that their relief must come by turning themselves to Jehovah God and learning and obeying his laws.

Without doubt there are many men in these various governments of earth that have a sincere desire to see the conditions of the people bettered. They labor under the misapprehension, however, that man himself can bring about that betterment. They are wholly ignorant of the fact that the invisible ruler or god of the world is Satan the Devil.

The fact that Satan has influenced the minds of men and turned them away from truth and righteousness is ignored by the leaders of the nations. Millions of people on earth are even ignorant of the existence of the Devil and are ignorant of God's purposes concerning the establishment of a righteous government on earth. That ignorance has been caused in large measure by the clergymen who have not taught the truth that Satan is the invisible ruler of the world.

Many of these clergymen are willingly ignorant; but, whether willingly ignorant or not, they have not taught the people God's Word concerning the common enemy of man. On the contrary, the clergy have taught the people that the leading nations of the earth are Christian and that these nations are properly called the representatives of God. They should have known better.

The just, wise, loving and all-powerful Jehovah God would have a just and wise and beneficial government for the people. The fact that the governments are to the very contrary, that they are oppressive and that the people suffer thereunder shows that there is an evil influence exercised over them.

It is written by one of God's prophets: "Blessed is the nation whose God is Jehovah." (Ps. 33:12) It is well known that the nations and peoples of the earth are not blessed now, and we know that the nations do not recognize Jehovah as the great God. In fact, few if any of the officials of the governments of earth even know to whom the name Jehovah refers.

Now, after many centuries of laborious effort on the part of man to establish a satisfactory government, the people see that the governments of earth not only are unsatisfactory but are unrighteous. The people must now learn the truth of and concerning the influence that has caused the governments of this earth to be harsh and oppressive and unjust. The Lord's time has come for them to learn.

There will be some in positions of authority who upon hearing these statements will be inclined to make an effort to suppress that which is stated, that the people may not know it. That action of itself will prove the cruel influence being exercised by Satan. But the Lord will see to it that the people now have a chance to receive the truth; and blessed is the man or men who take it upon themselves to aid the people in understanding the truth.

Let those who oppose take fair warning that God will not permit the people longer to be kept in ignorance!

Seeing that Jehovah God is supreme, can he exercise his supreme power to restrain Satan and set up a righteous government for the blessing of the people?

Yes! And that is what he will do. The people must now be able to see that man has not the ability nor the power to establish a righteous rule upon earth. They must see that some supernatural power must intervene in man's behalf. God's due time is at hand when this power shall intervene to establish righteousness.

Melchizedek was priest of the Most High God. (Gen. 14:18) "Most High" means that God is above all. To Abraham God said: "I am the Almighty God; walk before me, and be thou perfect." He did not compel Abraham to obey, but he advised Abraham of his supremacy and then invited Abraham to walk before the Lord in righteousness and receive his approval. This establishes the rule that God purposes that mankind shall in due time have a full and complete lesson in righteousness, that men may choose to do that which is right and receive God's appoval and favor.

Concerning the great Jehovah it is written by his prophet: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; he maketh the judges of the earth as vanity. To whom then will ye liken me, or shall I be equal? saith the Holy One. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."—Isa. 40:15, 17, 22, 23, 25, 28.

The Scriptures establish beyond any question of doubt the supremacy of Jehovah. The fact that he is all-powerful does not at all mean that he is responsible for the evil of this world. The question of the prevalence of evil is one of great importance to every thoughtful man and woman, and the clear answer to that question may now be had.

For the present, however, it might be asked, Will Almighty God ever establish a just and righteous government for the people? and will he restrain Satan the wicked one that he may not interfere with the operations of a righteous government?

Yes. The proof is now abundant that God will do that very thing. The proof will enable everyone who seeks the truth to see that 1914 marks the turning point in the affairs of man for man's betterment. The interests of all the peoples of earth are alike because God made all of one blood to dwell upon the earth. (Acts 17:26) Let the peoples of earth then cease from strife and controversy, lay aside all prejudices and, with a singleness of purpose to learn and know the truth, give diligence to the examination of the facts before them, which facts are now made plain in the light of the Word of God.

The evidence shows that Jehovah God is the Supreme One and that he is just, wise, loving and all-powerful. Necessarily then, it follows that no righteous government of the people can be established except it be established in the manner God has ordained.

THREE METHODS OF TEMPTATION

THE great tempter to wickedness is Satan the Devil, who was originally the perfect, holy and godlike cherub named Lucifer. After his own fall into wrongdoing and rebellion against God he sought forthwith to bring about the downfall of others. He succeeded in so doing with Adam and Eve, the first parents of the human race. On that occasion Jehovah God pronounced the decree of destruction against Satan, and then uttered the judgment of death against the guilty Adam. Accordingly Adam was evicted from the garden of Eden. The record of the Lord discloses that only Eden was complete and perfect, and that all other portions of the earth were unfinished. The statement of God's judgment upon Adam, to wit, "Cursed is the ground for thy sake," means that the earth is unfinished for your sake. And why for man's sake? Because now he must go to that unfinished part of the earth which brought forth thorns and thistles, and by his own labor produce the food that was necessary for him. Work has always been a great favor to man. An idle person is of no good to himself nor to anyone else. It was therefore an act of loving-kindness on the part of God that he provided work for man.

God sent man forth from Eden into that unfinished part of the earth and gave him work there for a period of nine hundred and thirty years, and during that time he would have ample opportunity to think about the terrible mistake he had made. Throughout that period he was gradually undergoing a process of death, and at the end thereof he was dead. Of course God could have killed Adam immediately, but it did not please him so to do; and subsequent revelations of God's purposes show that the gradual death of Adam will ultimately result to the benefit of the human race and to the glory of God.

In Eden there was a tree designated "the tree of life", because God had named this tree thus; and it is manifest that the creatures whom he should permit to partake of that tree should live and not die. The virtue of life was not in the fruit of the tree. The tree and its fruit were symbols of life, and God's law was and is that if anyone proves himself worthy to eat of the fruit of the tree of life, then that one shall live forever and not die. Had Adam proven faithful under the test to which he was put, doubtless he would have been permitted, in due time, to eat of the fruit of that tree of life; and thereby God would have testi-

fied to him that he was faithful and true and, as such, was entitled to everlasting life on the earth.

God's law or rule of action never changes. Upon that point the principle of his law is expressed in Revelation, chapter two, verse seven, which reads: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." This rule must mean that any of the human family who will ever, under any condition, attain to life everlasting must be put to the test, and must be victors or overcomers in that test, and thereby prove themselves loyal and faithful; and thus gaining the victory they will be entitled to life everlasting. This is further proof that the tree of life is a symbol of life to those who are obedient unto God, and that none except the obedient will ever be granted life everlasting.

The human organism is of flesh. The mind is the intelligence, or that faculty of the creature by which he reasons and reaches a conclusion. "Will" is that faculty of the creature by which the creature determines to do or not to do a certain thing. The temptation in Eden was presented to Eve in three forms; namely, a test of the flesh, a test of the mind, and a test of the will. She saw that the tree bore good fruit to eat; and she reasoned, 'That would be good for my body, or organism. I will use my powers now for the gratification and welfare of my flesh.'

And she saw that the fruit was pleasant to the eye. It appealed to her fancy, and she was pleased with its external appearance. It was beautiful to look upon and she desired it. Hence she said, 'I will have this most beautiful fruit.' She saw also that it was a tree to be desired to make one wise. It appealed to her pride or her sense of her own importance and worth, and she desired to be wise even though before God's time. She determined to exercise her will contrary to God's will. Therefore she said, 'I will eat and become wiser than other creatures, yea, even as wise as God himself.'

Upon all three points Eve was tempted, and upon each one she yielded and fell. She was so impressed with her own importance that she gave the fruit to her husband, and he did eat. He did not want to be separated from her. He knew that what she had done would separate her from God, and he preferred to yield to the desire of his flesh rather than to be obedient to God, and he ate. He saw that she was beautiful, appealed to his eye; and he desired to possess her and to be with her; and he yielded upon this point. He knew that it was the will of God that he should not eat. He knew that he could exercise his own will contrary to God's will and thus run ahead of Jehovah. Doubtless it was God's purpose to let him eat of that fruit some time. To exercise his will in a selfish way Adam yielded upon this point. Upon all three of the temptations man fell.

Subsequent revelations of God's Word show that these three methods of temptation God has not hindered, and has permitted Satan to present in a subtle form to every one of the human family that has claimed to be in harmony with God. It is written in his Word; in the first epistle of John, chapter two, verses sixteen and seventeen, "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. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." This is further proof that anyone of the human family that is ever granted eternal life must be put to the test, and under the test prove his loyalty and faithfulness to Jehovah.

Adam and Eve were expelled from their paradise home. They went out in disgrace and under the sentence of death. The Lord set a watch at the entrance of the garden to prevent their return. They had willfully broken the law of God, and now began their punishment which the law inflicted upon them. When in their Eden home their food was perfect. Outside of Eden grew thorns and thistles, and trees which produced poisonous foods. From these by laborious efforts they must obtain the food which in course of time would poison them, overcome them, and cause them to die. It was a dark day for them when they left Eden, and it continued dark. Their long journey of sorrow had begun. At the end of nine hundred and thirty years in darkness and sin Adam went down into the pit, and the earth closed over him.

Another part of God's judgment was, as stated in Genesis, chapter three, verse sixteen: "Unto the woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Six thousand years of the suffering of women in giving birth to children abundantly testify to the enforcement of this part of God's judgment. The Lord had good reason for this punishment, and in due time it will prove a blessing to man. It was there expressed as the law of God that the woman must be subject to the man. There was good reason for that rule also. Because that rule has been so frequently violated, much suffering has resulted, and many families have been disrupted.

Valuable lessons are usually dearly bought. For their own good God would have his creatures learn the lessons which he has provided for them. In due time all men must learn that Jehovah God does everything orderly. They will learn that man is the head of the woman, that Christ Jesus is the Head of his church, which is his bride, and that Jehovah God is Head of Christ and the Most High God over all. The enemy Satan has busied himself to see that this rule has been violated in almost all homes. He has made of the husband a beastly and vicious overlord, and it has thereby been easy to induce the woman to believe

that she should not be subject to him. Discord and sorrow have been the result.

When God created Adam and Eve he said: "Be fruitful and multiply and fill the earth." There he expressed his will that they should produce a race of their own kind, and for such human race he created the earth. When Adam and Eve left Eden they had not exercised this divinely-given function. Later, as Genesis, chapter four, verses one and two, shows, their children began to be born. What kind of children should be expected to be born of imperfect parents under the sentence of death? It must be borne in mind that Adam had no right to life, and therefore he could not transmit to his offspring the right to life. In addition to the absence of a right to life, Adam was undergoing the process of death, and it follows that his offspring under such circumstances could not be perfect.

Both Adam and Eve now were sinners. Therefore their children must of necessity be born in sin. Later one of the prophets of God recorded Jehovah's rule governing all cases, and this is stated in Psalm fifty-one, verse five, as follows: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Upon this same point another of God's inspired witnesses wrote, in Romans, chapter five, verse twelve, as follows: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." These scriptures, stating the rule of Jehovah, explain why all children have been born imperfect and without the right to life, and why in due course of time they become sick and die.

All of this trouble has been caused by sin. And what is sin? First John, chapter three, verse four, replies that sin is a transgression of God's law. All lawlessness, therefore, is sin. To be lawless means to be disloyal to God. Lucifer knew the law of God and broke it. Adam knew the law of God and he transgressed it. The wages or penalty for sin is death, so says Romans, chapter six, verse twenty-three. There is no departure from these rules, because God changes not. —Mal. 3:6.

LUCIFER AND THE TREE OF LIFE

LUCIFER was the holy cherub whom Jehovah God placed in the garden of Eden as the invisible overseer and overlord of the perfect man Adam. Becoming ambitious, Lucifer began to meditate how he might exalt and deify himself and make himself like the Most High God, Jehovah. Having carefully planned his crime, he now proceeds to carry it out. To do so he resorts to fraud, deception and lying. When the Logos, God's only begotten Son, was on the earth he stated that Lucifer "is a liar and the father of it [the lie]" (John 8:44), thereby showing that Lucifer gave utterance to the first lie that was ever told. That lie is, "There is no death"; and the emissaries of the wicked one have been telling that lie to the people ever since.

Lucifer employed the serpent to carry out his scheme, because the serpent was more subtle than any other beast of the field which the Lord God had made. Lucifer, therefore, spoke through the serpent and said to the perfect woman Eve: "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."—Gen. 3:1-6.

God had given his word that this tree produced a fruit that would increase the knowledge of those that ate it. The result was that when Adam and Eve did eat this forbidden fruit their knowledge was increased in harmony with God's announced law. They were now conscious of the fact that they had done wrong, because they hid themselves amongst the trees in the garden from the presence of the Lord. He brought them before him. They entered a plea of guilty, confessing that they had done wrong, and thereupon God entered against them the following judgment, to wit:

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3:16-19.

The Scriptures mention three classes of fruit-bearing trees in the garden of Eden, to wit: (First, as mentioned) every tree that is pleasant to the sight and good for food; (second) the tree of life in the midst of the garden; and (third) the tree of knowl-

edge of good and evil. (Gen. 2:9) God told Adam that he might eat of all the trees that were good for him. The record reads thus: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."—Gen. 2:15-17.

There is no evidence that Adam knew anything about the tree of life that was in the midst of Eden. On the contrary, he must have been ignorant of it, because there was no specific command given to him concerning it. Lucifer, as the officer in charge, being clothed with the power of death and entrusted with the high office of overlord of man, would, of course, know all about the tree of life. The fact that God gave Adam command about other trees in the garden and said nothing about the tree of life is evidence that man knew nothing about this tree. The eating of the tree of knowledge of good and evil doubtless would open the way so that Adam would shortly know about the tree of life. But now comes the proof showing conclusively that Adam had had no opportunity to eat of the tree of life and that therefore he must have been in ignorance of it until immediately before his expulsion from Eden.

God summoned the guilty parties before him and, upon a full hearing of the facts, pronounced judgment against the woman and against the man and against the serpent which Lucifer (now Satan) had employed to deceive Eve. The final judgment against Lucifer or Satan is set forth in the prophecy of Ezekiel, and it provides that in due time he is to be destroyed and never shall be again. (Ezek. 28:11-19) Immediately following the pronouncement of the judgment against man God addressed someone, then and there present, and it seems almost certain that he was speaking to the Logos, his true and trusted Son. We read: "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.*" (Gen. 3:22) Mark the words of Jehovah here recorded: "Man is become as one of us, *to know* good and evil."

Knowing the situation was critical God seemingly acted immediately, before man had an opportunity to get to the tree of life, and eat of it, and even before Lucifer had time to inform man of the location of the tree. The words addressed to the Logos were cut short; the sentence seemingly stops in the middle without being finished, to wit: "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:—" Note the record. God did not speak another word, but acted immediately; and his action is recorded in the next verse, which reads: "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. 3:23, 24.

It was doubtless God's purpose at some time to permit man to partake of the tree of life and live for ever and, had he proven faithful under the test, that would have been his reward. Lucifer, therefore, caused him to fail in the test, caused him to fail to get life, and caused him to bring upon himself and all of his progeny the great sorrow and distress that has afflicted humankind down through the centuries.

Lucifer had manifested his unfaithfulness and treachery and doubtless intended to act as quickly as possible and lead man to the tree of life and let him eat of that fruit. He knew that God had given his word that the fruit of that tree was a fruit of life, and that if man should eat of it he would live and not die. Lucifer, therefore, reasoned that he would be able to prove to Adam and Eve that God was purposely deceiving them and keeping them in ignorance and keeping them away from the opportunity for life; and that he, Lucifer, was telling them the truth and was bringing them a great blessing, and that hence he was entitled to be worshiped by them and by all of their offspring.

Had Adam eaten of that fruit of the tree of life immediately he could not have been put to death by Jehovah himself, because God cannot be inconsistent. God had given his word that this is a tree of life; and for him to permit man to eat of it and then put him to death would make void his word, which is impossible for God to do. (Ps. 138:2; Isa. 46:11; 55:11) Therefore, in order that God might keep his word inviolate and enforce his judgment against Adam he immediately expelled him from Eden and set a powerful officer on guard with a flaming sword turning in every direction, to keep man out of Eden and away from the tree of life.

Why did not God kill Lucifer at the time? Other scriptures show that it was and is the purpose of God that all his intelligent creatures shall observe and learn the great truth that he is Jehovah the fountain of life and truth, and that Lucifer and his sin will serve as a means of testing other creatures, to prove their integrity toward God. In due time every intelligent creature of God will have an opportunity under full and fair conditions to follow the course of Lucifer and take the consequences, or to follow the righteous commands of God and receive the reward of being permitted to partake of the tree of life and live for ever.

Why did not God kill man forthwith? Other scriptures show that man at that time had not exercised his powers to beget children. No children were born. Furthermore, the Scriptures show that it is God's purpose to vindicate his righteous name and to prove to all creation that he can put a man or men on this

earth who will maintain their integrity toward him even in an environment of great wickedness, temptation and suffering for righteousness' sake. Hence Jehovah God permitted Adam to continue on earth nine hundred and thirty years, during which time he begat and brought forth his children. Now he has permitted a sufficient length of time to elapse for the birth of a sufficient number of Adam's posterity to populate the earth. All of these have suffered from the baneful effects of sin, eventuating in death; but in due time they shall come forth and be brought to a knowledge of the truth, that they may know that the Most High God is Jehovah, and may also know the reason why they have suffered. Then they shall have an opportunity to abide in sin and suffer eternal destruction or to follow the righteous commands of God and live for ever. Otherwise stated, God's purpose is to teach the entire human race the supreme truth that Jehovah is God alone and the only source of life, that thus his name may be vindicated.

Adam was sentenced to death. This sentence was enforced against him by compelling him to eat of the fruits of the unfinished part of the earth, which gradually resulted in his death. Within that period of nine hundred and thirty years his children were brought forth. While these were not formally sentenced to death, they were all born sinners. The imperfect Adam, undergoing the death sentence, could not beget perfect children. Hence it is written by the psalmist: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. 51:5) To the same effect is the Apostle Paul's statement in his letter to the Romans, chapter five, verse twelve: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Thus are seen the terrible and far-reaching effects of this rebellion. It has brought all the suffering and sorrow, sickness and death, wars, famines and pestilences to which humankind have been heir during the past six thousand years. The very first son that Adam had was a murderer, and Lucifer the Devil induced him to commit the murder; therefore Lucifer was a party to the crime. Lucifer is guilty of every murder that has ever been committed on this earth. In the judgment pronounced in the garden of Eden Jehovah God declared that the end of Lucifer should be utter destruction.

FROM AFIELD

"WILL DO THE LORD'S WILL"

DEAR BROTHER RUTHERFORD:

Greetings in Zion!

We have been for some time thinking of sending in our thanks and appreciation of the love and kindness of the Lord shown us, and in his using you as an instrument in his service in presenting the book *Vindication* to us, and the *Year Book*.

My, how wonderful the table of the Lord is filled with food convenient, and that just before Armageddon!

We were privileged to be at the Columbus convention and unreservedly adopt the resolution, and by the grace of the Lord Jesus Christ and of our heavenly Father we joyfully receive and bear the name which Jehovah has given us, "Jehovah's witnesses."

We will do the Lord's will in regard to giving the warning to the rulers. We are so thankful that we have the privilege and see our duty in giving the warnings. It has brought on us persecution, but we are so thankful to suffer persecution with our Head. By the Lord's grace we will be obedient children in keeping his commandments. In so doing we are singing praises to his name, honor and glory.

No doubt the Haman class are now planning our defeat; but there will be no defeat for those who put full confidence in our Lord and Jehovah and look for a full deliverance, even though it means in death we will sing honor and praise to his name.

From the year's Calendar picture we see the two armies standing face to face; and from all appearance the little army of Jehovah is nothing in power, from the natural viewpoint. But when viewed from the spiritual standpoint there is nothing that can move us who are of the Lord's army. As with Israel in the picture of the Assyrian army that surrounded them, the slaying came over night, we may see the same in this oncoming slaughter. This is a word to show our appreciation of your full allegiance in the service of the Lord.

We pray for his strength for all.

Love to you and the family.

Just two J. w's,

BRO. AND SR. A. H. SAMPLEY, *Oklahoma.*

'TOLD OF GOD'S PURPOSE'

MY DEAR JUDGE RUTHERFORD:

My *Golden Age* has just arrived, and I learned of your challenge to the Federation of Churches for a debate. I am afraid they are too cowardly, knowing their time is short.

Were it not for one of Jehovah's witnesses, I would be today in the depths of despair. I buried my dear little three-year-old daughter one year ago; and after three months of grieving, with no minister able to give me one real comforting word, one of these witnesses stopped at my door and with a beautiful smile told me of God's wonderful purpose. And to think that I had been searching for the truth for twenty years in the churches!

So your books, with my Bible, have been food for a starving soul; and I keep a full supply of books and booklets on hand at all times, to give to the sad and discouraged and to those who wonder what is wrong with the world.

With Christian love,

MRS. J. C. DUFFIELD, *Illinois.*

RESOLUTION

Whereas the Watch Tower Bible and Tract Society, since its establishment, has been the only organization used by the Lord to feed and direct his people on the earth and thus aided them in finding the treasures to be had from his Word; its various activities through these many years have enabled many people to know Jehovah, and likewise today the people of God are being taught by him through this arrangement;

Be it known that we have accepted our new name and that we are in full harmony with the work and all of the instructions now being received through *The Watchtower*, bulletins and letters from headquarters;

Be it resolved that, by the grace of Jehovah, we will gladly cooperate in the witness work now in progress and be ready to join in the service yet to be rendered. We shall be glad to receive instructions from headquarters as to the selection of company leaders, now known as elders, and until then we shall continue our present arrangements.

We send our love and appreciation of your labors of love toward us.

JEHOVAH'S WITNESSES AT BALTIMORE.

SERVICE APPOINTMENTS

T. E. BANKS

Chattanooga, Tenn.	Aug. 14, 15	Jackson, Tenn.	Aug. 23, 24
Sparta, Tenn.	" 16, 17	Memphis, Tenn.	" 26, 27
Nashville, Tenn.	" 19, 20	Gilmore, Ark.	" 28, 29
Clarksville, Tenn.	" 21, 22	Redfield, Ark.	" 30, 31

R. H. BARBER

Chickasha, Okla.	Aug. 3	Memphis, Tenn.	Aug. 19-21
Wichita Falls, Tex.	" 5-7	Nashville, Tenn.	" 22
Fort Worth, Tex.	" 9	Knoxville, Tenn.	" 23, 24
Dallas, Tex.	" 10	Roanoke, Va.	" 26-28
Little Rock, Ark.	" 12-14	Winston-Salem, N. C.	" 29
Springfield, Mo.	" 16, 17	Raleigh, N. C.	" 30

G. H. DRAPER

Kansas City, Mo.	Aug. 1, 2	Mitchell, S. Dak.	Aug. 23
Omaha, Nebr.	" 4, 5	Sioux Falls, S. Dak.	" 25
Sioux City, Iowa	" 6, 7	Des Moines, Iowa	" 27, 28
Conde, S. Dak.	" 8	Davenport, Iowa	" 30

W. M. HERSEE

Vancouver, B. C.	July 29-31	Trail, B. C.	Aug. 18
Matsqui, B. C.	Aug. 1, 2	Nelson, B. C.	" 19-21
Langley Prairie, B. C.	" 4, 5	Cranbrook, B. C.	" 22, 23
N. Westminster, B. C.	" 6, 7	Fernie, B. C.	" 24, 25
Port Coquitlam, B. C.	" 8, 9	Coleman, Alta.	" 27
Penticton, B. C.	" 11, 12	Lethbridge, Alta.	" 28
Rock Creek, B. C.	" 13, 14	Macleod, Alta.	" 29, 30
Grand Forks, B. C.	" 15, 16	Medicine Hat, Alta.	Sept. 1, 2

ANTON KOERBER

Allentown, Pa.	July 30, 31	Passaic, N. J.	Aug. 10, 11
High Bridge, N. J.	Aug. 1	Montclair, N. J.	" 13
Dover, N. J.	" 3, 4	Bloomfield, N. J.	" 14, 15
Paterson, N. J.	" 6, 7	Newark, N. J.	" 16, 17
Park Ridge, N. J.	" 8, 9	Bayonne, N. J.	" 19, 20

G. Y. M'CORMICK

Oshkosh, Wis.	Aug. 2	Minneapolis, Minn.	Aug. 17
Wausau, Wis.	" 3	Des Moines, Iowa	" 19-22
Duluth, Minn.	" 5-7	Dubuque, Iowa	" 24
Grand Rapids, Minn.	" 8	Kenosha, Wis.	" 26, 27
Argyle, Minn.	" 9	Racine, Wis.	" 28, 29
Fargo, N. Dak.	" 11-15	Waukesha, Wis.	" 30, 31

A. H. MACMILLAN

Duluth, Minn.	Aug. 5-7	Dubuque, Iowa	Aug. 22
Fargo, N. Dak.	" 12-14	Milwaukee, Wis.	" 24
St. Paul, Minn.	" 16	Grand Rapids, Mich.	" 26-28
Waterloo, Iowa	" 18	Coldwater, Mich.	" 29
Des Moines, Iowa	" 19-21	Jackson, Mich.	" 30

J. C. RAINBOW

Chincoteague, Va.	Aug. 16, 17	Richmond, Va.	Aug. 22, 23
Pungoteague, Va.	" 18	Roanoke, Va.	" 25-29
Norfolk, Va.	" 20, 21	Lynchburg, Va.	" 30, 31

W. J. THORN

Columbus, Ohio	July 31, Aug. 1	Wheeling, W. Va.	Aug. 12, 13
Newark, Ohio	Aug. 5, 6	Pittsburgh, Pa.	" 14, 15
Zanesville, Ohio	" 7, 8	Altoona, Pa.	" 16
Cambridge, Ohio	" 9, 10	Lancaster, Pa.	" 18, 19

S. H. TOUTJIAN

Oak Harbor, Wash.	Aug. 3	Spokane, Wash.	Aug. 19-21
Mt. Vernon, Wash.	" 5, 6	Sandpoint, Idaho	" 22
Bellingham, Wash.	" 7, 8	Columbia Falls, Mont.	" 24
Blaine, Wash.	" 9	Pablo, Mont.	" 25
Burlington, Wash.	" 11, 12	Great Falls, Mont.	" 27, 28
Everett, Wash.	" 13, 14	Lewistown, Mont.	" 29
Roslyn, Wash.	" 15	Billings, Mont.	" 30
Wenatchee, Wash.	" 16, 17	Red Lodge, Mont.	" 31

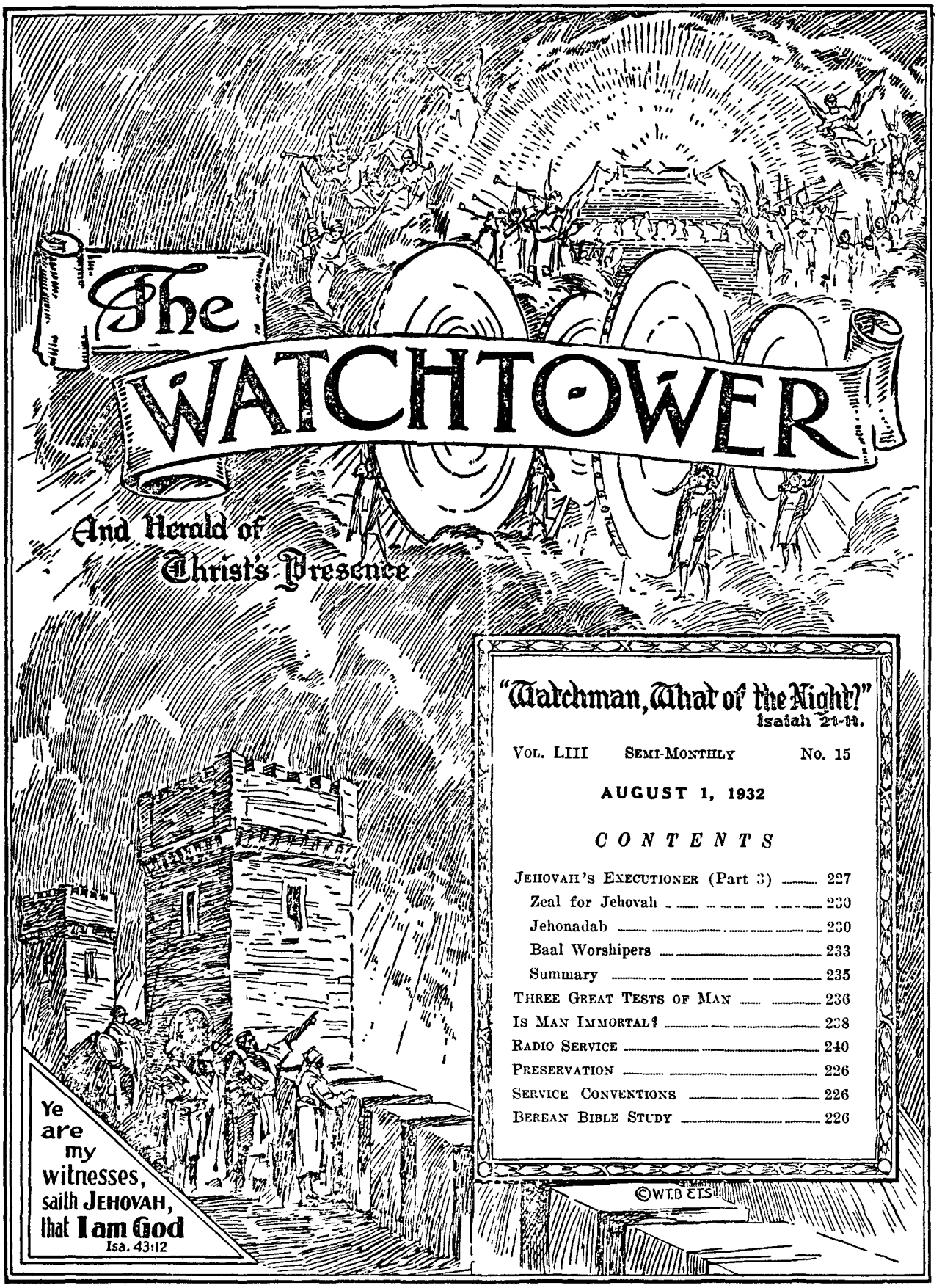
J. C. WATT

Claremore, Okla.	Aug. 2, 3	Oklahoma City, Okla.	Aug. 16, 17
Wichita Falls, Tex.	" 5-8	Amarillo, Tex.	" 19, 20
Denison, Tex.	" 9, 10	Trinidad, Colo	" 22, 23
Little Rock, Ark.	" 12-15	Colorado Sp'gs, Colo	" 24, 25

SERVICE CONVENTIONS

(In each instance, address of company service director is given)

Evansville, Ind. Wm. Schwitz, R. 9, Box 228	July 15-17
Kansas City, Mo. F. T. Hoeck, 4510 Pennsylvania	July 22-24
Tulsa, Okla. Chas. T. McCoy, 2735 S. Harvard St., R. 2	July 29-31
Milwaukee, Wis. H. H. Fink, 2536 N. 81st St., Wauwatosa, Wis.	July 29-31
Duluth, Minn. Gabriel Alveson, 1610 W. Superior St.	Aug. 5-7
Wichita Falls, Tex. M. J. Adams, Box 1355	Aug. 5-7
Little Rock, Ark. D. F. Glenn, 4408 W. 25th St.	Aug. 12-14
Fargo, N. Dak. J. R. Larson, 1310 Sixth St., S.	Aug. 12-14
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Memphis, Tenn. Joseph Baum, 214 N. Willett St.	Aug. 19-21
Grand Rapids, Mich. J. F. Kersting, 1871 Towner Av., S. W.	Aug. 26-28
Roanoke, Va. O. W. Phillips, 877 Ferdinand Av., S.W.	Aug. 26-28
Detroit, Mich. P. C. Truscott, 4815 Grayton Av.	Sept. 2-5
Glens Falls, N. Y. E. A. Sovereign, 19 Marion Av.	Sept. 2-5
Norfolk, Va. L. R. Bennett, 165 Orleans Circle	Sept. 2-5
Syracuse, N. Y. E. L. Hoffman, 337 Woodbine Av.	Sept. 9-11
Chicago, Ill. A. L. Seeley, 6944 Eberhart Av.	Sept. 9-11
Baltimore, Md. C. C. Fisher, 4648 Kernwood Av.	Sept. 9-11
Dubuque, Iowa L. O. Hillyard, 1504 Henion St.	Sept. 16-18
Green Bay, Wis. Mrs. J. F. Schmidt, 1416 S. Chestnut Av.	Sept. 23-25
Flint, Mich. Roy Arnold, 118 E. 9th St.	Sept. 30-Oct. 2
Attleboro, Mass. J. A. Payette, Walnut St.	Sept. 30-Oct. 2



The WATCHTOWER

And Herald of Christ's Presence

"Watchman, What of the Night?" Isaiah 21:11.

VOL. LIII SEMI-MONTHLY No. 15

AUGUST 1, 1932

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Ye are my witnesses, saith JEHOVAH, that I am God Isa. 43:12

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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Please address the Society in every case.

(Translations of this journal appear in several languages.)

All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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

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PRESERVATION

Jehovah has provided preservation for all who love him. Just at the time when the enemy is beginning his organized assault upon Jehovah's witnesses our great heavenly Father gives to his people an understanding of certain prophecies concerning preservation, and which are given for their aid, encouragement and comfort. A new book entitled *Preservation*, containing 360 pages, forcefully illustrated, beautifully bound in silk cloth and embossed in gold, will be the next treat for the consecrated. We shall shortly go to press with the author's edition of this new book, and shall be ready to fill orders promptly. To cover the initial cost the author's edition will be sent postpaid to any address for fifty cents. You may send in your orders now.

SERVICE CONVENTIONS

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Duluth, Minn. — Aug. 5-7
Gabriel Alveson, 1610 W. Superior St.

Wichita Falls, Tex. — Aug. 5-7
M. J. Adams, Box 1355

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Memphis, Tenn. — Aug. 19-21
Joseph Baum, 214 N. Willett St.

Grand Rapids, Mich. — Aug. 26-28
J. F. Kersting, 1871 Towner Av., S. W.

BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Jehovah's Executioner (Part 1)"

Issue of July 1, 1932

Week beginning September 4 . . . . . ¶ 1-18
Week beginning September 11 . . . . . ¶ 19-38

"Jehovah's Executioner (Part 2)"

Issue of July 15, 1932

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JEHOVAH'S EXECUTIONER

"For 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.

PART 3

JEHOVAH has been pleased to use a woman to picture his universal organization which gives birth to his capital organization. He caused a picture to be made in the early days, using Abraham and his wife Sarah, and his son Isaac, by which he foreshadowed his royal house that shall rule the world in righteousness. In that picture Abraham represented Jehovah God, Sarah represented God's universal organization, and Isaac represented the royal house of which Christ Jesus is the Head. Jehovah names his woman or organization "Zion". As Sarah was barren for a long while, even so Zion was barren for a long while. When the Lord appears at the temple Zion is built up and her children are then born, which means the kingdom begins and those who constitute the royal house are brought into the temple or house of the Lord. The children of Jehovah, born of his woman Zion, are taught of God and enjoy great peace. Such is the present situation of God's remnant. (Isa. 54: 1-13) It is Jehovah's children by Zion, to wit, The Christ, that constitutes Jehovah's executioner, because it is written concerning such: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord."—Isa. 54: 17.

2 For the purpose of deceiving mankind and turning them away from Jehovah God, Satan has mimicked Jehovah in regard to his organization, as well as in other matters. Satan's woman is named Babylon. As Zion gives birth to the true worshipers of Jehovah, so Babylon gives birth to the false religions of which Satan the Devil is the father and to those who worship the Devil and his unrighteous system. Satan's woman or organization is hypocritical, unclean, abominable, and the shedder of righteous blood. She makes a show of herself by her outward appearance, claiming to be righteous, but she is desperately wicked. "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."—Rev. 17: 5, 6.

3 Ahab, being an Israelite, was bound by his covenant to worship and serve Jehovah, even as Lucifer was duty-bound to worship and serve Jehovah God. Ahab was a covenant-breaker and in violation of God's law he married that Zidonian woman Jezebel and embraced the Devil religion of Baal. The Zidonians were an abomination unto Jehovah. (2 Ki. 23: 13) "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him."—1 Ki. 16: 30, 31.

4 It was Jezebel that brought the Devil religion to the house of Ahab by which the name of Jehovah was defamed in Israel. She was a cruel, covetous and wicked murderess. Like the Devil's woman Babylon, she 'was drunk with the blood of God's faithful people unrighteously shed'. Ahab and Jezebel brought forth wicked children who likewise defamed God's holy name. Ahab, therefore, was a picture of the Devil, and Jezebel pictured or represented the Devil's organization, and their children pictured the 'seed of the Serpent'. At the very beginning God had 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) Jehovah commissioned Jehu as his executioner to destroy the house of Ahab and the Devil worship of Baalim. In this Jehu foreshadowed Christ Jesus who shall bruise Satan's head and destroy his organization. —Rom. 16: 20.

5 Jehu had destroyed the kings, and now old Jezebel was due for her turn. She knew that she must expect a visit from Jehu, and her vanity led her to take steps to try to overreach Jehu by reason of her appearance. "And when Jehu was come to Jezreel, Jezebel heard

of it; and she painted her face, and tired her head, and looked out of a window." (2 Ki. 9:30) Jezebel was the grandmother of King Ahaziah, who had already been executed. She was old and ugly, no doubt, but she resorted to paint and other artificial means, padded herself well, and framed her head and bust in a lattice window. She had for a long while been dictating the policy of Israel, and now she reasoned that the newly anointed king Jehu had no right to remove her and her cruel, covetous and commercial associates, and that her very appearance would so dazzle the king that he would give her a place in the kingdom and still permit her to perform.

6 How well that illustrates the devilish systems that have long dominated the world, and particularly is that true of "Christendom". "Organized Christianity," so called, is dominated by a covetous, commercial spirit, and Big Business is the chiefest one in her councils and the one part of Satan's organization that uses "organized Christianity" for commercial purposes. "Organized Christianity," or "Christendom", which embraces the seventh world power, considers herself so important that she believes she will never be deposed, but that earth's new King Christ Jesus will need her to govern and control things; and hence she has her windjammers the clergy to tell the people that "We are going to make the world a fit place for man, and then Christ can come to visit it". Like old Jezebel, she puts on her best bib and tucker and takes her seat at her lattice window with the avowed purpose of "vamping" the King. So cocksure are the ruling factors of Satan's visible organization that they are impregnable in their position that they tell the people that they alone can make this world a fit place in which to reside. They are in their own estimation "the higher powers", to which all others should be subjected. They have induced many who have consecrated themselves to the Lord to believe that gross falsehood. So thoroughly do some of them believe it that they say: "We must do nothing to offend the higher or ruling powers of the nations."

7 Jezebel reasoned that she could show Jehu that if he expected to continue in peace he must not be against her and her brood. A few years before Zimri had slain his master, and she would call that to the attention of Jehu in order to press home her point. (1 Ki. 16:8-20) "And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master?"—2 Ki. 9:31.

8 The clergy of "Christendom", and the principal ones of their flock, in substance say this very thing to the incoming King Christ Jesus. They at least say to the remnant of Jehovah's witnesses, who represent the Lord, the Greater Jehu, in substance what Jezebel said to Jehu. Their speech is: 'Will you have peace in turning against the ones who are "the higher powers", and who are ordained of God? because it is written that there is no power except of God, and that means the rulers of the world. Surely you are wrong in declaring a message against the rulers of "Christendom" and saying that God's anointed King will destroy "Christendom" at Armageddon. You will certainly experience the fate of all who have raised sedition against the government in times past.' The clergy and their allies try to make trouble for Jehovah's witnesses and seek their destruction. They try to dampen the zeal of the remnant by declaring that almost all of Jehovah's witnesses are dupes and perverts engaged in a book-selling scheme at the instance of selfish men. A sample of this howl appears in *The Church Chronicle* for the diocese of Ballarat, Australia, of November 15, 1931, one of the official church organs of the seventh world power. Three and one-half pages of that paper are devoted to a tirade against Jehovah's witnesses; and that is just a sample of what they are doing in other places more secretly, and marks the beginning of a conspiracy against God's organization.

9 Jehu refused to be impressed or influenced by Jezebel's presumptuous words, nor was he at all frightened by what she said. He refused to slack his hand in the performance of his commission. He knew that he was the anointed of Jehovah to perform his work. Jehu took in the situation immediately when he saw the old woman and heard her words: "And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs."—2 Ki. 9:32.

10 Jehovah's witnesses are now raising this same question, identically, throughout "Christendom". As Jehu said, so they are saying, "Who is on the Lord's side? who?" By means of radio, books and booklets the message is going to the people, and all are told that the hope of the world is Jehovah's kingdom and that if they would have his blessings they must take their stand on the side of Jehovah. Hence the question, "Who is on the side of Jehovah?" The religious systems in particular have amongst them many people who must have an opportunity to hear and who must be served with notice concerning God's purposes. By the publication of false statements, such as that published by the above-mentioned paper, *The Church Chronicle,* the Jezebel crowd acknowledge that they have received notice from the Lord delivered by his remnant. Although many of them have tried to avoid this notice by refusing to accept the literature, by their very course of action they acknowledge that they have received notice. Others are standing by and they must have an opportunity to say whether or not they are on the Lord's side.

11 There were some eunuchs up in that house who leaned out of the window to ascertain who was in the street propounding the question, 'Who is on the Lord's side?' Who these eunuchs were we do not know, and that is not the material point. They were merely there to fill in some part of the picture. They

were clearly not Israelites, for the reason that God's law prohibited the performance of the surgical operation by which eunuchs are made. (Deut. 23:1) Probably these eunuchs were slaves who had been captured by the commercial element working under Ahab and Jezebel, and had been made eunuchs and assigned to serve the old woman and her household. In any event these eunuchs were sharp-witted enough to take in the situation immediately when they saw the conqueror Jehu there calling out and asking, "Who is on my side?" These eunuchs well picture those peoples of "Christendom" who have been robbed of their manhood and their property and forced to attend hand and foot upon the old granny, that is to say, the old wicked organization of Satan that dominates and oppresses the peoples of earth and which is guilty of many whoredoms and witchcrafts and in whose skirts is found the blood of the prophets, the faithful witnesses of Jehovah God. (2 Ki. 9:22; 1 Ki. 19:10; 18:4; Rev. 17:6) The God of battle, acting by the Greater-than-Jehu, takes action in behalf of this very class.—Jas. 5:1-5.

12 Jehu gave the command concerning the old woman. "And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot." (2 Ki. 9:33) Today the Greater-than-Jehu, the Lord Jesus Christ, says to all who would stand on the side of Jehovah and against the Devil's old woman his wicked organization: "Throw her down." Throw down the Devil's organization and all of its sponsors. Throw it down by getting away from it and letting it fall. To the "great multitude" the Lord now says: 'Go forth and show yourselves.' (Isa. 49:9) To the peoples of good will the Lord says concerning Satan's organization: 'Forsake her and leave her to be trampled under the hoofs of the King's horses.'—Rev. 19:14-16; Jer. 51:6; Isa. 63:1-5.

13 Jezebel was thrown down just as that great city, Satan's organization, will be thrown down. (Rev. 18:21) It was Jehu who was responsible for the death of old Jezebel, and the Greater-than-Jehu Christ Jesus will take the responsibility for the death of Satan's organization. The eunuchs, therefore, would more specifically picture those who throw the devilish thing overboard by forsaking and abandoning it, getting free from it. It is the Lord's army that will trample underfoot the satanic organization pictured by Jezebel. This was pictured in Ezekiel's prophecy by the 'six men with slaughter weapons', which constituted the fighting army of the Lord; and these will bring about the destruction of Satan's organization. In their execution work they begin with the religionists and go down the line, making a complete clean-up of the entire wicked thing. (Ezek. 9:5-7) At the present time Jehovah's witnesses, pictured by the 'man with the writer's inkhorn, clothed with linen', go through the land marking those who are in sympathy with the Lord's cause, but they do not put any marks upon Satan's organization and hence Satan's organization are the ones that shall be executed. Like as old Jezebel marked herself, so Satan's organization marks herself for destruction. Like as Haman was hanged, so that wicked organization will be hanged high.—Esther 7:9, 10.

14 Jezebel was Satan's representative, and therefore the daughter of a king; hence Jehu gave orders concerning her: "And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands." (2 Ki. 9:34, 35) This part of the record evidently is merely to show that this Jezebel was disposed of without an honorable burial and as a vile thing and in disgrace. Even so Satan's organization will be disposed of and scattered upon the ground that the dogs and the carrion birds may feed upon it. When those who went out to look after the body of Jezebel came to the place the only thing that they found of the old woman was her skull, which she had used to devise wicked schemes; and her feet, with which she walked after the ways of her father Satan; and the palms of her hands, with which she committed deeds of wickedness and violence. This is exactly in accord with what shall come upon Satan's organization, as stated by the prophets. (Rev. 19:17-21) "And, thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood." (Ezek. 39:17) Satan's organization, represented by Jezebel, will go down with all others of the Zidonians. (Ezek. 32:30) Since the remnant of Jehovah's witnesses are part of the "servant" class, and therefore part of the executioners whom Jehu pictured, it seems that the remnant will see this wicked organization thrown down by the fighting army of the Lord.

15 The old wicked Jezebel had reached the end of her reign of terror, even as Satan's organization is about to the end of her tether. Jehu was acting under the direction of the Lord, even as Christ Jesus, acting under the commandment of Jehovah, will destroy Satan's organization. It is recorded that when the facts were reported to Jehu he called attention to the prophecy that Elijah had uttered: "Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: and the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel." (2 Ki. 9:36, 37) This marked the fulfilment of the prophecy uttered by Elijah at the direc-

tion of Jehovah and proved that Elijah was God's true prophet. "And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel." (1 Ki. 21:23) The greater fulfilment of the prophecy appears to be in the near future.

16 The word of Jehovah concerning the house of Ahab and Jezebel was fully vindicated with the destruction of that house. In his due time Jehovah God will completely vindicate his word and his name concerning Satan and his organization by the full and complete destruction thereof. Jehu had done the work well concerning the house of Ahab and Jezebel, but he was not yet through with his execution work specified in his commission. There was something more for him to do.

ZEAL FOR JEHOVAH

17 Jehu had much zeal for Jehovah, and that is another reason why he pictured Christ the royal Executioner. Concerning the Lord Jesus it is written: "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." (Ps. 69:9) Such is the zeal peculiar to the royal house and therefore is pleasing to Jehovah. Elijah manifested like zeal for the Lord of hosts. After he had slain the prophets of Baal, and then went and hid himself in a cave at Mount Horeb, in response to an inquiry from the Lord as to why he was there Elijah said: "I have been very jealous for the Lord God of hosts." (1 Ki. 19:10) The word "jealous" in this text means the same as 'zealous' in Psalm 69:9. The two words are derived from the same root. 'Jehovah is a jealous [zealous] God.' (Ex. 20:5; Deut. 5:9) "For the Lord thy God is a consuming fire, even a jealous God." (Deut. 4:24) Concerning the establishment of the righteous government under Christ the King it is written: "The zeal of the Lord of hosts [Lord of battle] will perform this." (Isa. 9:7) In the New Testament the words "zealous" and "jealous" are from the same root word: "For I am jealous over you with godly jealousy." (2 Cor. 11:2) When Paul was defending himself before the Jews he said of himself: 'I was taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.' (Acts 22:3; Phil. 3:6; Col. 4:13) The remnant of God who are anointed to do his work must have this same zeal for Jehovah. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14) The words "zealous" and "jealous" as used in the above scriptures do not mean ill will or hatred or envy, but they do mean a strong, unbending determination to carry out the righteous purpose of the Lord. They mean an unbreakable determination to accomplish that which one is commissioned by the Lord to do. The means by which Jehu was identified was his rapid driving. He drove "furiously", or with "madness", and with an unbending and unbreakable determination that he would permit nothing to hinder him in the accomplishment of his purpose for which he was commissioned. In the very hour that he received his commission he started with his military staff to execute that commission. When the messengers of the kings approached him and inquired why he was thus driving he said to them: 'Get out of my way, and get in the rear; I have no time to waste with you.' Likewise when Christ Jesus received the order from Jehovah to go forth and rule in the midst of the enemy he started the war in heaven and ousted Satan and his angels from heaven and cast them down to the earth. The Scriptures show that just as soon as the testimony work now in progress is completed, according to the will of Jehovah, Jesus will move without delay and will permit nothing to hinder him in executing the enemy. (Ps. 110:1-6; Rev. 11:17-19; 12:7-12; Matt. 24:14, 21, 22; Ps. 45:3, 4) The members of the body of Christ, including the remnant now on the earth, must have this same zeal as that which was manifested by Jehu. To see and to appreciate the fact that the kingdom is here means that the remnant must be diligent in performing their work until every vestige of the enemy organization falls. (Isa. 6:9-12) Jehovah has commanded that the testimony which does the marking must be done before the slaughter work begins, and the remnant are zealous to do it, fully determined that by the grace of God nothing shall prevent them from doing it faithfully. "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not, to keep thy commandments. My zeal hath consumed me; because mine enemies have forgotten thy words."—Ps. 119:59, 60, 139.

18 In doing this work in the name of Jehovah of hosts the remnant must drive rapidly, and many call them mad perverts for so doing. But it matters not what the enemy says; they are doing it with joy. When David went out to fight in the army of the Lord he said: "The king's business required haste." (1 Sam. 21:8) When the Lord's anointed see and appreciate that the kingdom is here they see that it is time to make haste in obeying God's commandments. They are diligent to make their calling and election sure. (2 Pet. 1:11) They engage in the Lord's service with a zeal peculiar to Jehovah's house. "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack."—Zeph. 3:16.

JEHONADAB

19 Jehu had progressed with his work of execution and had slain the kings and sons of Ahab and others, and when he finished with the forty-two adherents of Ahaziah he met up with Jehonadab. Jehu put the question to Jehonadab: "Are you on my side or not?" By that time Jehonadab would have heard what Jehu was doing, or probably Jehu told him he was destroying Baalism in Israel; otherwise Jehonadab would not have understood the question Jehu put to him: "And

when he was departed thence, he lighted on Jehonadab the son of Rechab, coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand: and he took him up to him into the chariot." (2 Ki. 10:15) Manifestly Jehovah permitted Jehonadab to appear in this picture for some good purpose and that purpose when known must be an encouragement and comfort to the remnant. It does not appear from the record that Jehonadab did anything toward the slaying work. What, then, did Jehonadab represent in this picture?

[20] Jehonadab represented or foreshadowed that class of people now on the earth during the time that the Jehu work is in progress who are of good will, are out of harmony with Satan's organization, who take their stand on the side of righteousness, and are the ones whom the Lord will preserve during the time of Armageddon, take them through that trouble, and give them everlasting life on the earth. These constitute the "sheep" class that favor God's anointed people, because they know that the anointed of the Lord are doing the Lord's work. In support of this conclusion the following is submitted.

[21] Jehonadab was not a Jew, nor was he anointed to do work in the name of Jehovah, and therefore he could not picture the anointed class. He was a descendant of Abraham through his wife Keturah. (Gen. 25:1, 2; Ex. 2:16; Num. 10:29; Judg. 4:11; 1 Chron. 2:55) Jehonadab was the son of Rechab the Kenite. Abraham had six sons by Keturah after the death of Sarah. Keturah represented the New Covenant, the seed or offspring of which covenant is the restitution class that shall live forever. (See *Reconciliation*, pages 270, 325.) "And Abraham gave all that he had unto Isaac." (Gen. 25:5) Isaac pictured the "seed", that is to say, Jehovah God's anointed. "Now we, brethren, as Isaac was, are the children of promise." (Gal. 4:28) The descendants of Keturah pictured the restitution class; hence Jehonadab pictured the same class.

[22] The name "Jehonadab" means (according to *Strong*) "Jehovah-largess", that is to say, liberal, generous and bountiful. According to another authority the name means "Jehovah is bounteous". His name, therefore, would suggest that Jehonadab pictures the class to whom Jehovah is very generous. The Rechabites were sticklers for observing what they considered to be right as they were taught. The Scriptures show that Jehonadab followed the course of honesty and meekness and did what he believed to be right, and that he taught his children righteousness and that they followed a like course. The descendants of Jehonadab received a commandment from man, but not from Jehovah, that they must drink no wine for ever, that they should not build houses, but must dwell in tents. That meant that they must lead a simple life of self-denial. Their faithfulness in doing what they had been taught because they understood it to be right the Lord used by way of comparison with the unfaithfulness of Israel in failing to do what they were commanded by him. God had commanded the Israelites that they should not eat at the Devil's table, which meant that they should have nothing to do with Devil worship, and the Israelites disregarded this commandment and turned to Baalism or Devil worship. Today the so-called "organized Christianity" entirely disregards the commandments of the Lord and attempts to eat and drink at his table and at the same time to partake of the Devil's table. "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.

[23] To show that the descendants of Jehonadab were more pleasing to the Lord Jehovah than were the Israelites, he commanded Jeremiah to set before these Rechabites pots of wine and request them to drink it. Jeremiah did, and the Rechabites refused to drink, giving as their reason that Jehonadab, the son of Rechab, had commanded that they should not drink wine for ever. (Jer. 35:1-10) By way of comparison the Lord then directed Jeremiah to say to the Jews: "The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me." (Jer. 35:14) Jehovah had sent his prophets to teach the Jews and to warn them to do right and they had not obeyed him. But the children of Jehonadab had done what they had been taught to be right, and their teaching was from merely a man. (Jer. 35:15-17) They were therefore more faithful than the covenant people of God. Today there are on earth many people of good will, and who make no pretense of being members of "organized Christianity", but who strive to do right and who believe on God and his Word, and on Christ Jesus, and who study the truth and worship Jehovah.

[24] Jehonadab was against the Devil worship of Baalism. When Jehu said to him, "Are you in heart sympathy with the work I am doing?" Jehonadab answered that he was in sympathy with Jehu. Jehonadab knew that Jehu was doing the Lord Jehovah's work and that it was a righteous work, and he was in full sympathy with it. Even so today the peoples of good will on earth, who believe in Jehovah God and his Word, believe that Jehovah's witnesses are doing a righteous work in the name of Jehovah, and they are in full heart sympathy with such work and they tell others so. Jehu then gave Jehonadab his hand and took him up into his chariot. That was an invitation to come along with and associate himself with the Jehu class doing the Lord's work. This corresponds to many good people of today who are hearing the

truth, many of whom attend the conventions of God's people and who support Jehovah's witnesses with full heart sympathy and associate themselves with the anointed who are doing the work of the Lord, and who take some part in giving the testimony also.

25 Jehu then evidently told Jehonadab what he was going to do: "And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot." (2 Ki. 10:16) Jehu was not boasting of his zeal. He was known to be a man of earnest determination and active when fighting in the army of Ahab, just as Paul was a very zealous man in enforcing the law before he knew Christ. Jehu's words therefore merely mean that he was going to accomplish God's purpose, and he invited Jehonadab to come and see that he would do it in the name of the Lord and do it faithfully; therefore he says: 'Come and see what I am going to do.' "So they made him [Jehonadab] ride in his [Jehu's] chariot." This suggests that now the Jehu class are accompanied by a class of people of good will who go along with God's organization but which people are not begotten or anointed of the holy spirit.

26 Jehu, by giving his hand to Jehonadab, in symbol said: "I will use my power for you and give you aid." Jehu was engaged in the slaughtering of Devil worshipers, but was showing favor to all who took their stand on Jehovah's side. Today Jehovah's witnesses are commanded to declare that the day of the vengeance of Jehovah is at hand and to tell those who are meek and honest and who love righteousness to take their stand on the side of the Lord, and to such the Lord says: "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:2, 3) The Jehonadab class are meek, that is to say, they are teachable and they seek to do right and are anxious for the kingdom to be established, and it is this class that Jehovah's Word shows he will take through the Armageddon trouble. In this connection mark what God directed Jeremiah to say to the descendants of Jehonadab: "And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man [*margin*, There shall not a man be cut off from Jonadab the son of Rechab] to stand before me for ever." (Jer. 35:18, 19) This supports the conclusion that these will be taken through Armageddon.

27 To 'the man with the writer's inkhorn by his side', which is the "faithful servant" class of Jehovah, the remnant, the commandment is given to 'go through the midst of the city and set a mark upon the foreheads of all those that sigh and cry for all the abominations that are done in the midst thereof'. (Was not Baal worship an abominable thing in the mind of Jehonadab? and did not he say he was in full sympathy with Jehu's work of destroying it?) When such witness work is done Jehovah then sends 'the six men with the slaughter weapons' to do the slaying work, and to them he says, "Slay utterly . . . ; but come not near any man upon whom is the mark"; thereby meaning that these that are marked are to be preserved. (Ezek. 9:4-6) It is the Jehonadab class that are marked, and these are to be spared.

28 When Jehu went into the temple of Baal for inspection before the slaughter work there began Jehonadab was with him and observed what he was doing, and this suggests that the class that are 'marked in their foreheads' today associate themselves with Jehovah's witnesses and know what they are doing and are in full sympathy with their work. By associating himself with Jehu and going into the house of Baal Jehonadab gave notice to others that he was on the Lord's side. Even so today the peoples of good will who take their stand on the side of Jehovah, by associating with Jehovah's witnesses in supporting them, let it be known by their course of action that they are against the organization of Satan. The class pictured by Jehonadab seems to correspond exactly with the "sheep" class mentioned by the Lord, which class gives aid, comfort and support to God's anointed witnesses because they are doing the Lord's service. Concerning such Jesus said: "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in." (Matt. 25:35) Thus the bounteousness and goodness of Jehovah is shown to this class as the name Jehonadab signifies. The foregoing is a confirmation of the Scriptures proving that millions now living will never die and shows that the Lord's anointed have been right in declaring this truth.

29 Jehovah's witnesses now have the zeal like to that of Jehu and they should encourage the Jehonadab class to come along with them and to take some part in proclaiming to others that the kingdom of God is at hand. "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) Let the anointed encourage all who will to take part in telling the good news of the kingdom. They do not have to be anointed of the Lord in order to declare the Lord's message. It is a great comfort to Jehovah's witnesses to now know that they are permitted to carry the waters of life to a class of people that may be taken through Armageddon and given everlasting life on the earth by reason of the bounteous goodness of Jehovah.—Rom. 15:4.

BAAL WORSHIPERS

30 Many peoples in this day are induced to practice satanic worship under various forms. One of the most subtle of the Devil's corrupt schemes of worship is that of so-called "Christian Science". This is a misnomer, of course, because the very teachings of this class repudiate the blood of Christ Jesus. There are many other forms of Devil worship. The remnant have a duty to perform in telling the people about the satanic organization and how it has defrauded and oppressed the people, and also of telling them of God's kingdom and the relief and blessings it will bring, and, above all, the vindication of Jehovah's name. Jehu proceeded to inform the people to take a course of action that would divide the Baal worshipers from those who are on the side of the Lord. "And Jehu gathered all the people together, and said unto them, Ahab served Baal a little, but Jehu shall serve him much." (2 Ki. 10:18) This was not a fraud or a lying scheme on the part of Jehu. He was merely using sagacity in taking a wise course in harmony with what Jesus has told his followers. (Matt. 10:16) Esther and Mordecai followed a similar course, hiding her identity until the proper time for her to declare herself. The purpose of Jehu was to assemble the practitioners of Baalism and get them to clearly identify themselves; hence he sent them word to assemble. Today all religions in the land are walking on together. Catholics and Protestants, Jews, Christian Scientists, Theosophists, and others, are all made one by their father the Devil. Even the representatives of Big Business have tried to cause the exclusive use of the radio facilities to be turned over to this unholy combine of religionists. The people now must be informed. Jehu was making known then that Ahab had displeased God by serving Baal, and in a sagacious way he said: "Jehu shall serve him much." That was an ironical statement, however.

31 Jehu called for all the preachers, prophets and priests, regardless of age, nationality or previous condition of servitude, to assemble in one body at the house of Baal. "Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal: whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it. And Jehu sent through all Israel; and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another." (2 Ki. 10:19-21) He got the whole bunch lined up on one side.

32 In a similar manner the Lord today is causing his "servant" class to publish far and wide the great fact and truth that this is the day of decision and that the Devil is assembling his hosts for the final conflict and that the people should get on one side or the other. If they want to serve the Devil, get on his side and do so, and show it openly. If they are for Jehovah God, follow him and obey his commandments; take their stand on his side. As Elijah said, so now Jehovah's witnesses say: 'If Jehovah be the Almighty God, follow him; if the Devil be god, follow him.' (1 Ki. 18:21) Let the line of demarkation be clearly drawn.

33 When the time came to destroy certain ones in Egypt Jehovah caused them to be marked and designated as the "firstborn". The firstborn of Israel were saved only by virtue of the fact that they obeyed the commandments of the Lord. Likewise Jehu carried out God's orders to mark all the Devil worshipers, priests, preachers, prophets and all. By their course that they took they marked themselves. "And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments." (2 Ki. 10:22) When these Baal worshipers got their garments on they thereby openly acknowledged themselves to be worshipers of the Devil. Likewise today the Lord permits all the Devil worshipers to identify themselves. This they do by taking their stand on the side of the Devil after full and fair warning, and thereby they mark themselves for destruction. Jehovah's witnesses are charged with the responsibility of giving this warning, even as God charged Ezekiel, and their failure to do so would bring God's adverse judgment upon them. (Ezek. 3:7-21) Those who do not heed the warning of Jehovah's witnesses are not marked with an intelligent understanding and appreciation of the kingdom, and hence they take their stand in the Devil's company. In full corroboration of this conclusion it is written: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."—Rev. 14:9, 10.

34 After these Devil worshipers got on their glad garments Jehu took Jehonadab and went into the house of Baal to see that the trap was entirely and properly set. "And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only."—2 Ki. 10:23.

35 Jehu was particular to see that no one remained in that house and took part in the Devil worship except those who were on Baal's side. Today Jehovah's witnesses go right into the midst of 'organized religionists' that worship Satan and give a warning to those who claim to worship the Lord, in order that no one may be forgotten or left there without a warning. This warning is given by carrying the message of

truth to the people and calling upon the people to take their stand upon the side of the Lord or upon the side of the Devil. This was particularly begun on the 26th of July, 1931. (See Resolution adopted at the Columbus convention on the above date.) The witness work is progressing and it is marking and separating the people. Jehovah gives directions to the 'six men with slaughter weapons' to begin the slaughter work after the witness work is done, and warns them to do no harm to those who have the mark in their foreheads but to slay all the others. While the marking work is going on the "faithful servant" class, Jehovah's witnesses, forming a part of the Jehu company, are also gathering coals of fire from off the altar and scattering them over the city, and within a short time the slaughter work shall begin.—Ezek. 9: 6; 10: 2.

[36] It is interesting to note how well the picture of Jehu and the prophecy of Ezekiel dovetail and corroborate each other. As it is shown in the Ezekiel vision the Lord sends "six men" to do the slaughter work, so it appears that Jehu employed a company of fourscore men to do the slaughter work upon this crowd and warned these men not to let a single one of the Baal worshipers escape. This shows that God's purpose is to completely clean up the satanic worship in the earth. "And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him." (2 Ki. 10: 24) Jehu made it clear that there was to be no falling down or failure in the performance of duty, like as Saul had failed when he was commanded to slay the Amalekites. The device that Jehu employed definitely identified every Baal worshiper by letting them choose their own means of identification, which they did by putting on the Baal vestments. Likewise this shows how Jehovah by and through Christ Jesus chooses the delusions of the satanic worshipers that they might go true to form of the Devil worship and honestly disclose themselves as being for the Devil.

[37] Jehu waited until all the Baal worshipers in the temple had made an end of their burnt offerings, and were showing their devotion to the Devil, and then he sent his men in to clean them up. "And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal." (2 Ki. 10: 25) This exactly corresponds to the slaughter work done by the "six men" in Ezekiel's prophecy. (Ezek. 9: 5-8) Moses did a similar work. (Num. 25: 5) Every Baal worshiper was destroyed and their bodies cast out. Doubtless the dogs and the birds fed upon their carcasses also.

[38] Jehu then caused all the images of wood, which are images of the lesser deities, and the images of stone, to be burned and destroyed and broken up, and the house destroyed: "And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day." (2 Ki. 10: 26, 27) According to *Rotherham:* "And they break down the pillars of Baal, and brake down the house of Baal, and appointed it for a sewer-house."

—[39] These scriptures strongly suggest that Christ Jesus and his army, the Greater-than-Jehu, will take the base of operations of the enemy and go into the very private quarters of the Devil's organization, and destroy everything in connection with his organization, including the conspirators of his invisible organization, as well as all of the tangible part of the Devil's worship and organization on earth. (Ezek. 28: 17-19) This is further supported by the prophecy of Ezekiel 39: 6: "And I will send a fire on Magog, and among them that dwell carelessly [securely, *R.V.*] in the isles; and they shall know that I am the Lord." This pictures the realms of Satan's invisible organization. The Lord will make a clean sweep of the entire wicked thing, and he will use the Greater-than-Jehu, to wit, Christ and his army, to accomplish that purpose.

[40] The temple of Baal stood for the religious part of Satan's organization. The religions of the Devil, however, were organized and carried on as a means to an end. It was his covetousness for exploiting the human race that led Satan into his gross wickedness, as it is written: "By the multitude of thy merchandise they have filled the midst of thee with violence." (Ezek. 28: 16) It was the covetous spirit of the Devil to make merchandise of the human race that led him to fraud, deception, pillage, murder, and other crimes. His Baal religion served his purpose to alienate mankind from God in order that he might build up his beastly organization on earth, hold the people in ignorance of and away from Jehovah God, and then by the Big Business or commercial schemes rob them of the precious things and, above all, of their devotion to Jehovah. The destruction of the Devil religion will tend to release the people from their blindness, and hence from the satanic power. By his wicked religions Satan got control of the Israelites and made merchandise of the house of God, even as Jesus declared in his day: "And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up."—John 2: 16, 17.

[41] Ahab and Jezebel employed the Devil religion of Baal as a means by which they could alienate the Israelites from God and then rob them, even as is illustrated by their stealing the vineyard of Naboth and committing murder in order to get it. The Lord used

Jehu to destroy the house of Ahab and Jezebel, and their attachés and adherents, and all the priests and prophets of Baal. Hence it is written: "Thus Jehu destroyed Baal out of Israel."—2 Ki. 10:28.

42 Here the picture of Jehu ends, and he drops entirely out of sight so far as doing anything in the name of Jehovah is concerned, and which foreshadows the greater things to be performed by Christ and his organization. The work of Jehu was a vindication of Jehovah's name, and that is the purpose of putting the record of his work in the Scriptures. Jehu completed his work which he was commissioned to do, and when he completed it Jehovah commended him: "And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel."—2 Ki. 10:30.

43 The work performed by Jehu, which foreshadows the part performed in antitype by the remnant, is that of declaring the judgments of Jehovah. When Jehu had finished his work he reported it, and this is exactly what was done by the man clothed with linen mentioned by Ezekiel: "And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me."—Ezek. 9:11.

SUMMARY

44 Let those now who study God's Word with an honest and sincere desire to understand it, always keep in mind the question at issue and which is of paramount importance, to wit, the vindication of Jehovah's word and name. Everything else is subservient to that and is important only in that it tends to the vindication of Jehovah's name. Individuals are of no importance whatsoever except as instruments in the hand of the Lord.

45 Elijah the prophet was a witness for Jehovah, and his work foreshadows the testimony work given on earth during the time that Christ Jesus was preparing the way before Jehovah. His work at Mount Carmel, when he prayed to God to send down fire from heaven, was that the people might know God and turn their hearts to him. That was a vindication work. "Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again." (1 Ki. 18:37) Elijah did a destructive work also in the slaying of the prophets of Baal, and thereby pictured the slaying of satanic doctrines of "Christendom" by the promulgation of the truth prior to 1918. Baalism continued in Israel after the taking away of Elijah. Satanic religion continued in "Christendom" after the end of the Elijah work. The Elijah work was important, but Elijah himself was not important.

46 Elisha was anointed to continue the work that Elijah had begun. Elisha did a witness work, which was also a vindication work. His work was not one of restitution. The miracles that God permitted him to perform were manifestly for the purpose of establishing faith of the people in him as God's prophet and witness. Elisha himself was not important, but his work was important so far as it vindicated Jehovah's name. The Elisha work of the church is a witness work in vindication of Jehovah's name. Elisha did no actual bloody work, but he did anoint Jehu to do that very work in his time, and therefore Elisha had a part in it. Elisha survived Jehu, which seems to say that the Elisha work of giving testimony will continue after Armageddon. The Elisha class, being a part of The Christ, the Greater Jehu, have a part in the destructive work of pronouncing and executing judgment upon the enemy organization.—Ps. 149:7-9.

47 Hazael Jehovah directed to be anointed king over Syria. (1 Ki. 19:15) Hazael was not a Jew, but a Syrian. Manifestly he was used by the Lord to do some slaughter work and to inflict punishment upon Israel for their wrongdoing in like manner as the Lord used Nebuchadnezzar. Hazael himself was not important. His work foreshadowed an important work to be done by instruments in the hands of the Lord.

48 Jehu was an Israelite selected by the Lord to do a certain work in his name. Jehu was not important, but his work was important so far as it vindicated God's name. The antitypical Jehu work is done during the Elisha period of the church, and therefore the class whom Elisha foreshadows has a part in the slaughter or vindication work, not actually, but by way of announcing the judgment and telling of its execution. Jehu was an executioner. (2 Chron. 22:8) Christ Jesus is Jehovah's great Executioner. (John 5:27) Jehu did his work with haste and without halting. The Lord Jesus does likewise. Jehu executed his commission by destroying the house of Ahab for the following reasons, to wit: The defamation of God's name by the establishment of Baal worship, by which Ahab and Jezebel carried on their covetous schemes, and which schemes led to the murder of Naboth. This pictures the Devil religions established by him for the defamation of Jehovah's name and by which he has turned the people away from God, and which led to the murder of Jesus. The destruction of the house of Ahab and Jezebel by Jehu pictures the destruction of Satan and his organization by Christ Jesus, and the turning over of the rulership of the world to Christ. (Rev. 12:9-11) Those who are faithful unto God, and bring forth the fruits of the kingdom to the end, will share with Christ Jesus in his kingdom. (Matt. 21:43) Jehu and his work of destruction therefore foreshadowed Christ and his army executing judgment upon Satan and his organization, and in which honor all the saints participate. The net result is the vindication of Jehovah's name.

49 The fact that Jehovah God is now revealing to his people the meaning of the Jehu picture is proof that

the fulfilment thereof is near at hand. These truths now bring comfort and consolation to God's remnant because they are further assurance of Jehovah's love and provision for those who love him and who appreciate the fact that the kingdom is begun, and that soon Jehovah's holy name will be for ever vindicated.

QUESTIONS FOR BEREAN STUDY

¶ 1. Explain the prophetic picture by which Jehovah foreshadowed his royal house. How does Isaiah 54: 17 serve to identify Jehovah's executioner?

¶ 2. Describe how Satan has mimicked Jehovah in regard to his organization.

¶ 3, 4. Show that Ahab followed Satan's leading. Point out Jezebel's responsibility in Israel's defamation of the name of Jehovah. Of whom or of what, therefore, were Ahab and Jezebel a picture?

¶ 5, 6. Describe Jezebel's procedure in anticipation of a visit from Jehu. Apply the illustration as it finds expression at the present time.

¶ 7, 8. What was the purpose of Jezebel's inquiry as Jehu entered in at the gate? Show that the clergy of "Christendom" have been employing the same tactics as did Jezebel.

¶ 9, 10. How did Jehu regard Jezebel's attempt to intimidate him? Point out the parallel thereof.

¶ 11. Account for the presence of the eunuchs on the occasion. Whom did the eunuchs picture?

¶ 12, 13. What did Jehu then command the eunuchs to do? With what response, and result? Apply this part of the prophetic picture. Compare this (a) with Ezekiel's prophecy regarding the same work, and the fulfilment thereof. (b) With the Haman affair.

¶ 14-16. Explain 2 Kings 9: 34, 35, pointing out the fulfilment thereof. Also 2 Kings 9: 36, 37. Show the harmony of the prophecy in The Revelation and of that by Ezekiel concerning this same execution work.

¶ 17, 18. Point out some prominent prophetic illustrations of zeal for Jehovah, and what was foreshadowed therein.

¶ 19-21. Relate what took place upon Jehu's meeting Jehonadab. Account for this occurrence. Whom did Jehonadab foreshadow? How does the record of Jehonadab's lineage support this conclusion as to whom he foreshadowed?

¶ 22, 23. Of what significance is the name "Jehonadab"? Relate the account concerning the Rechabites (Jer. 35: 1-17) and, in point of opportunity and faithfulness, compare them with the Israelites. Show that a similar comparison may be made of two classes manifest at the present time.

¶ 24, 25. Describe the situation today corresponding to Jehu's inviting Jehonadab to accompany him, and Jehonadab's response.

¶ 26, 27. What was the nature of the work which Jehu was doing? What, then, was the meaning of his invitation to Jehonadab? Identify the Jehonadab class. How are these related to the prophecy recorded as the ninth chapter of Ezekiel?

¶ 28. Jehonadab's accompanying Jehu into the temple of Baal, and observing with approval what Jehu was doing, seems to find what correspondency at the present time?

¶ 29. Jehu's immediately setting before Jehonadab the opportunity to come along with him bears what lesson to the class whom Jehu pictured?

¶ 30. Point out the wisdom manifest in Jehu's procedure preparatory to separating the Baal worshipers from the rest of the people. What is the lesson to be drawn therefrom by the remnant?

¶ 31, 32. What was the next step taken by Jehu? With what result? Apply the prophetic picture.

¶ 33. What advantage lay in the next step taken (verse 22)? Show that a similar identification is taking place today.

¶ 34, 35. What was next to be done? Why? How is this particular precaution on Jehu's part finding expression in the activities of the class whom he pictured? Compare this with the work foretold in Ezekiel 9.

¶ 36. What came next on Jehu's program (verse 24)? What important fact is shown in Jehu's method of identifying the Baal worshipers?

¶ 37, 38. What do we next see taking place? Describe the work of destruction which then followed. Compare this picture with that presented in Ezekiel 9.

¶ 39. The complete destruction wrought by Jehovah through his representative Jehu suggests what as to the nature and extent of the work which Jehovah will accomplish by his Greater-than-Jehu?

¶ 40, 41. By whom and for what purpose were Baalism and the other false religions organized? To what extent did they serve that purpose?

¶ 42, 43. How may we know whether Jehu did this execution work by authority of Jehovah, and that his work was carried to completion?

¶ 44. State the great question at issue, to which all work must clearly tend if truly done in the name of Jehovah.

¶ 45-48. To show that it met this test, point out the nature of the work done by Elijah, and what it foreshadowed. Of that done by Elisha. That by Hazael. By Jehu.

¶ 49. What is the great significance of Jehovah's now revealing the meaning of the Jehu picture? What gracious purpose is served thereby?

THREE GREAT TESTS OF MAN

HAPPY days! Such were the days that the first human couple, Adam and Eve, spent in the time of their innocence in their paradise home in Eden. Perfect in body and mind, in God's image and likeness, surrounded with all that human senses could enjoy, and especially with a faithful Father and God over them to bless them, our original parents had the possibilities of a blessed eternity of life on this earth set before them. But a villainous enemy brought three great temptations upon them and turned their feet out of the path of eternal life and into the broad road that leads to destruction.

But why would God permit a subtle enemy to ensnare this perfect pair, one who would interfere with their happiness? God did not make that creature an enemy. Lucifer was his name, and he was one of the spirit sons of God who had joined together with God's only-begotten Son the Logos in that wondrous heavenly anthem when the foundation of the earth was laid. He was invisibly in Eden, the garden of the Lord, wherein man dwelt. God had appointed him to the honorable and responsible position of overlord to man, and had assigned him to his duties in the perfect Eden. The Scripture record of this is set forth in Ezekiel's prophecy, chapter twenty-eight, verses thirteen and fourteen.

As a spirit creature Lucifer was not visible to man, but could employ other means to converse with Adam and his wife. The serpent was a cunning and subtle beast, and at that time walked on legs, as did other beasts. It possessed beauty and grace. Lucifer employed the serpent to attract the attention of Eve,

and used it as the medium through which to speak to her. It is manifest from the Scriptures that the animals were able to convey their thoughts to man and to understand man. On this point look up Genesis, chapter two, verse twenty, and chapter three, verses one and two.

Lucifer knew that God had endowed Adam and Eve with the power of procreation; that is to say, the power of begetting, generating and producing their own kind. He knew that in time they would exercise this function and would bring forth children, and that in due course the earth would be filled with a race of creatures all of whom would be proclaiming the praises of Jehovah God. Lawlessness or iniquity then entered into his heart.

The duties of Lucifer were definitely prescribed by God's law, but he had a desire to exceed these and to run ahead of God and to do things his own way. He reasoned thus: 'Why should I not be like the Most High God? He has dominion over all of heaven and earth. I am assigned as overlord of man, earth's most intelligent creature; and why should not God share with me in all this glory?' The result of his musing was that he determined to put his desire into action and to establish his own throne in an exalted place and be equal to the Most High God. Isaiah, chapter fourteen, verses thirteen and fourteen, is addressed to Lucifer, and says: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High." That marked the time when iniquity entered his heart and was found in him by Jehovah. He became the enemy of God from that minute, and the subtle lurking enemy of man. As man blissfully walked over beautiful Eden he was ignorant of the malicious intent lurking in the mind of Lucifer.

Of course, Jehovah could have prevented Lucifer from carrying out his wicked scheme, but it did not please him to do so. The perfect creature man must be put to the test, that it might be proved whether he would remain loyal to God or would turn away from God. If he really loved his great Creator and properly appreciated him, then he would withstand all attempts to turn him away from God, and if under this test he proved himself loyal and faithful he would prove himself worthy of the position he occupied, and worthy to possess in time everlasting life. Man must be put to the test, and it was no injustice to him to put him to the test. Jehovah, therefore, permitted Lucifer to go on with his wicked scheme, and permitted man to meet the test.

God had given his law to Adam before the creation of Eve, his wife. Doubtless Adam had told Eve of this law, because, when the matter was brought to her attention, Eve knew the meaning of the law, and so stated it. Of course, Lucifer knew the law that God had given to man, and he must now take advantage of that law in order to accomplish his wicked purpose. He concluded that it would be easier for him to convince Eve of the correctness of his position than it would Adam; and that with Eve once on his side, the battle would be more than half won, because she would help to induce Adam to join her rather than to be separated from her. Lucifer knew of Adam's great desire for Eve, and of the influence she exercised over him. Employing the serpent for his purposes Lucifer approached Eve and engaged her in conversation. According to the Scriptures that conversation was in substance thus:

'This is a beautiful home you have here, with all these trees, wonderful fruits and flowers. You are not eating all the fruit, however. Because God had said that you must not eat of every tree, is that why you are not doing so?'

Eve replied: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."—Gen. 3:2, 3.

Lucifer's next step was to convince Eve that he, Lucifer, was her real friend and the friend of her husband; and that God was in fact their enemy, and for selfish reasons was keeping them in ignorance of many wonderful things that they should know. His argument to Eve was that the tree which she had mentioned bore good and wholesome food, that it was even beautiful fruit, and that the fruit was greatly to be desired by anyone who wanted to be wise. So he said to her: "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.

Eve yielded to the seductive influence, took the fruit and ate it. Then she showed Adam what she had done, and he also ate of it. This was a violation of God's plain statement of his law and the acts of both Eve and Adam constituted a willful breaking of that law. From that moment Adam was a bad man, and his wife was also bad. Their conscience smote them and they hid themselves. They had been put to the test; they had yielded to the lawless influence of one who should have taken a different course; and their act had proven themselves disloyal to God, their Creator.

What now must be done to them? Jehovah God is just, which means that he is always right and righteous. To permit his creature to continue in life on earth and to be prince of the earth would be wrong on God's part, because such a course would make his law of none effect. Besides, if the man surrounded by perfect conditions would disobey God, he would continue to do so under all circumstances and would induce other creatures to be wicked for ever. For man's own good, as well as to uphold the majesty of the law, he must meet the penalty fixed by the law.

Justice demanded that the law be enforced. Adam and Eve admitted that they had violated God's law. They both knew that his law stated: "In the day that thou eatest thereof, dying thou shalt die." God must take some action because of their conduct. His judicial determination or judgment bearing upon the question must be in harmony with his law; hence Jehovah rendered judgment in the case, which judgment is set out in Genesis, chapter three, as follows:

"Unto the woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. Therefore the Lord God sent him forth from the garden of Eden to till the ground from 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."

The law of God and his judgment prove that God did not create man an immortal soul nor give him an immortal soul. The law had said: "In the day that thou eatest thereof, dying thou shalt die." (Gen. 2:17, *margin*) The judgment of God entered against man was in complete and exact harmony with that law. Indeed it could not have been otherwise, because God is always consistent. The judicial determination of God, which is his judgment, reads: 'Man was made of the dust, and back to the dust he must go.' (Gen. 3:19) From the earth he had been taken, and to the earth he must ultimately return in the form of inanimate matter.

Thus the man Adam and his wife yielded to the three great temptations, namely, "the lust of the flesh, and the lust of the eyes, and the pride of life," and the bitter consequences of thus doing came upon them.

IS MAN IMMORTAL?

WHETHER man is immortal and therefore conscious after death has long been a puzzle to many thinking people. What has the Bible to say on the subject?

According to the Scriptures, immortality resides alone in Jehovah. He is everlasting and from everlasting.

Jehovah could give to whomsoever he wills the quality of immortality. His Word proves that it is his will to give immortality only to those who have undergone a severe trial and proven their loyalty and faithfulness to him even unto death.

When Jesus was on earth he said: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5:26) This proves that at that time Jesus did not possess immortality. Life within himself, or inherent life, means immortality; and Jesus declared that it was God's purpose to give him inherent life or life within himself.

The Scriptures openly declare that God "only hath immortality". (1 Tim. 6:16) Because of Jesus' faithfulness under the most severe test, even to an ignominious death, God raised him up out of death and rewarded him by granting to him the great prize of immortality. Over him death can never again have any power. (Phil. 2:9-11; 1 Cor. 15:53; Rev. 1:18) These scriptures prove that Jesus did not possess immortality prior to his resurrection to the divine nature. Jesus the Logos was the beginning of God's creation. No one was higher. If God did not give his first creature, his great Son the Logos, immortality in the first instance it would be unreasonable that he would make man an immortal creature.

These emphatic Scriptural statements put to silence the evolution theory of man's creation. They also conclusively disprove the claim of the clergy that man is part human and part divine. The truth in God's Word is always harmonious. It states that God made the earth for man and made man for the earth and made man out of the elements of the earth. Being a creature of Jehovah, the first man was perfect, and was given a dominion and made the prince of the earth.

There are two statements concerning the creation of man made in the Genesis account. The first is a general statement of the fact that God created man in his own image and likeness. The second is the more specific statement as to the manner or method of creation. Both statements are simple, and are exactly in harmony with each other. God made man a creature of the earth and for the earth exclusively and with no promise or prospect of heaven. His nature was that adapted exclusively to the earth. He was made of flesh, blood and bones; and the Scriptures state that flesh, blood and bone are not to be in heaven, or the invisible part of God's realm.—Luke 24:39; 1 Cor. 15:50.

Man being made in the image and likeness of his Creator, and being perfect, necessarily his attributes or essential qualities of being were justice, wisdom,

love and power. He was made an intelligent creature. He knew that to violate God's law was wrong. The man in Eden was therefore responsible to God. The deliberate violation of God's expressed will would necessarily call for punishment. To man God had declared his will when he said: 'In the day that you sin you shall surely die.' That declaration put man upon trial. The prince of Eden might do anything that would bring him pleasure, but he must not show his disregard for the expressed will of Jehovah. Both the prince and his princess were on trial and they were fully advised in advance what would be the penalty for wrongdoing. Regardless of how much suffering it gave Jehovah to inflict the punishment of death upon this perfect pair, he must do so because his word was at stake. When the infraction of the law was admitted the infliction of the death penalty was the only thing that could be done.

God pronounced that penalty immediately, but deferred the complete enforcement thereof for many years. After pronouncement of the penalty and during the time of its complete enforcement the offspring of the first pair came into existence.

Satan and his agencies on the earth would make man believe that God sentenced Adam to a lake of fire where he and his offspring must be consciously tormented for ever. God could not have entered such a judgment against man nor inflicted upon man such cruel torture. To have done so would mean that God changed the penalty of his law after the commission of the crime, which would have been unjust. God cannot be unjust, because justice is the foundation of this throne. (Ps. 89:14) No good could possibly have resulted from endless conscious torment. Besides, only a fiend could inflict such cruel punishment. God is love, which is the very opposite of fiend. Satan would have men believe that God is a great monster; and his purpose in such misrepresentation is to turn the minds of men away from God and cause them to abhor him. Furthermore, if the punishment inflicted upon man was and is eternal torment, then man's reconciliation to God would be absolutely impossible. If man should ever be brought back into full harmony with God, that of itself would completely disprove the eternal torment theory. It seems strange that sensible men could have any difficulty in seeing this point.

Another false theory held out by many professed Christians is that all of the offspring of Adam were involved in the original judgment God entered against Adam and were sentenced to the same punishment that was inflicted upon Adam.

Reasoning upon this basis, the conclusion was reached that all must go to eternal torment unless there was some divine intervention in their behalf. But the judgment of God against Adam was not entered against his children. At the time of the judgment against Adam children had not been born and therefore could have had no knowledge of the judgment. It would be inconsistent with Jehovah and his justice to enter a judgment against anyone without his knowledge. Why then have the children of Adam died, and why do they continue to die?

It is written in Romans 5, verse fourteen: "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Moses marked the time of the giving of the law of God to the Israelites. The transgression of that law meant death to those who were bound by the law. But before that men died even though they had not committed a deliberate sin as did Adam. Why then, if they were not directly involved in the judgment, should the children of Adam die?

The death of Adam's children was the natural result of Adam's wrongdoing. The perfect man Adam did not beget children. It was after he was undergoing the sentence of death that he begot his children. Adam was then imperfect and could not beget a perfect offspring. The result was that all his children were born imperfect. God cannot approve an imperfect thing. For this reason the children, being born imperfect, were sinners and under condemnation or disapproval because of sin. They were sinners, not from choice as was Adam, but because they could not avoid it. They were born sinners because their parents were imperfect.—Ps. 51:5.

To be sure, there are degrees of sin among men. There are some who are very greatly depraved and who are a burden to themselves and to their fellow men. There are others who by nature are far above the average in honesty and in purity of thought and action. They are called noble and good among their fellows; but both the greatly depraved man and the one last described are sinners in the sight of God and were born such. Every babe is a sinner by inheritance, as it is stated by the inspired writer of the scripture. (Rom. 5:12) Every sinner or imperfect creature is estranged from God because God cannot approve sin, which is manifest in all imperfect creatures, because sin is a transgression of his law. (Hab. 1:13; 1 John 3:4) No creature could live forever unless that creature had the approval of God, because all right to life proceeds from Jehovah. All the human race being born imperfect because of Adam's sin, it follows that all the human race must perish unless some provision be made to reconcile the race to Jehovah.

The reconciliation of man to God would mean that man must be made right with God and brought into full harmony and peace with the great Creator. Such would mean the justification of man. No man could make provision for justification or reconciliation. No man could by his own efforts make himself right with God. There must be a competent author of reconciliation and provision must be made for the reconciliation of man to God and the terms and provision of reconciliation must be entirely consistent with Jehovah.

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

AUSTRALASIA

Adelaide	5KA	Su	10:00am
Albury	2AY	Su	8:45pm
Ballarat	3BA	Su	8:45pm
Brisbane	4BC	Su	10:15am
Broken Hill	2XL	Su	8:45pm
Canberra	2CA	Su	8:45 pm
Geelong	3GL	Su	7:30pm
Goulburn	2GN	Su	7:30pm
Hamilton	3HA	Su	8:45pm
Kalgoorlie	6KG	Su	7:40pm
Lismore	2XN	We	7:15pm
Mackay	4MK	Su	10:15am
Melbourne	3AW	Su	7:00pm
Melbourne	3KZ	Su	4:00pm
Newcastle	2HD	Su	7:00pm
Perth	6ML	Su	9:00pm
Port Pirie	5PI	Su	8:45pm
Swan Hill	3SH	Su	8:45pm
Sydney	2UE	Su	6:45pm
Toowoomba	4GR	Su	10:00am

CANADA

ALBERTA

Calgary	CFCN	Su	6:00pm
Lethbridge	CJOC	Su	5:45pm

BRITISH COLUMBIA

Kamloops	CFJC	Su	1:15pm
Kelowna	CKOV	Su	12:45pm
Vancouver	CJOR	Su	6:15pm

MANITOBA

Brandon	CKX	Fr	7:45pm
Winnipeg	CKY	Su	5:30pm

NOVA SCOTIA

Sydney	CJCB	Su	1:40pm

ONTARIO

Chatham	CFCO	Su	1:30pm
Cobalt	CKMC	Su	3:00pm
Ft. William	CKPR	Su	9:15pm
Hamilton	CKOC	Su	10:30am
London	CJGC	Su	6:30pm
Waterloo	CKCR	Su	10:45am

SASKATCHEWAN

Fleming	CJRW	Su	10:30am
Regina	CKCK	Su	10:00am
Saskatoon	CFQC	Su	1:00pm

ESTHONIA

Tallinn	TALLINN		

FRANCE

Fecamp	NORMANDIE		
		Sa	8:00pm
Lyon	LYON	Sa	8:00pm
Paris	VITUS	Sa	8:00pm

UNITED STATES

ALABAMA

Anniston	WDFW	Su	5:45pm
Birm'ham	WBRC	Su	10:00am
Gadsden	WJBY	Su	10:30am
Mobile	WODX	Su	1:15pm
M'tgom'y	WSFA	Su	12:30pm

ALASKA

Anchorage	KFQD	Su	5:45pm

ARIZONA

Jerome	KCRJ		
Phoenix	KTAR	Su	10:30am
Prescott	KPJM	Mo	7:30pm
Tucson	KGAR	Fr	7:00pm
Tucson	KVOA	Su	8:45am
Yuma	KUMA	Su	6:45pm

ARKANSAS

Blytheville	KLCN	Su	12:30pm
Fay'ville	KUOA	Su	12:45pm
Little R'k	KARK	Su	9:15am
Little R'k	KLRA	Su	10:00am
Paragould	KBTM	Su	10:00am

CALIFORNIA

Bakersfield	KERN		
Berkeley	KRE	Su	10:00am
El Centro	KXO	Su	10:00am
Fresno	KMJ	Su	3:45pm
Hollywood	KNX	Su	10:00am
Long B'ch	KGER	Su	10:45am
Los Angeles	KTM	Su	8:30am
Oakland	KROW	Su	10:15am
Sa'mento	KFBK	Su	9:30am
S. Ber'dino	KFXM	Su	5:45pm
San Diego	KGB	Su	10:00am
S. Fresno	KTAB	Su	9:45am
S. Fresno	KYA	Su	9:15am
	Also	Th	2:30pm
San Jose	KQW	Tu	5:15pm
Santa Ana	KREG	Su	12:15pm
Stockton	KGDM	Su	9:30am
	Also	We	7:15am

COLORADO

Col'd Sp'gs	KVOR	Su	10:00am
Denver	KFEL	Su	10:15am
Denver	KFXF	Su	8:30am
Denver	KLZ	Su	9:15am
Ft. M'gan	KGEW	We	7:30pm
G'd Junct'n	KFXJ	Su	1:15pm
Greeley	KFKA	Mo	7:15pm
Pueblo	KGHF	Mo	8:30pm
Trinidad	KGIW	Su	5:00pm
	Also	Tu	1:45pm
Yuma	KGEK	Su	2:15pm

CONNECTICUT

Bridgeport	WICC	Su	10:00am
Hartford	WDRC	Su	12:15pm

CUBA

Camaguey	CMJF	Su	12:00nn
	Also	Su	7:30pm
Havana	CMK	Su	11:30am
	Also	Su	9:00pm

DELAWARE

Wilm'ton	WDEL	Su	7:15pm

DISTRICT OF COLUMBIA

Wash'ton	WMAL	Su	11:15am

FLORIDA

Miami	WIOD	Su	12:15pm
Orlando	WDBO	Su	12:45pm
Pensacola	WCOA	Su	1:00pm
Tampa	WDAE	Su	10:00am
Tampa	WMBR	Tu	3:30pm

GEORGIA

Athens	WTFI	Su	7:30pm
Atlanta	WGST	Su	6:00pm
Augusta	WRDW	Su	3:00pm
Columbus	WRBL	Su	10:00am
Macon	WMAZ	Su	12:45pm
Rome	WFDV	Su	12:30pm
Savannah	WTOC	Su	1:00pm
Thomasville	WQDX	We	7:30pm
	Also	Th	

HAWAII

Honolulu	KGMB	Fr	7:15pm

IDAHO

Boise	KIDO	Su	9:30am
	Also	Mo	9:15pm
Idaho Falls	KID	Su	11:00am
Nampa	KFXD	Su	11:00am
Pocatello	KSEI	Su	2:00pm
Twin Falls	KTFI	Su	10:15am

ILLINOIS

Chicago	KYW	Su	1:00pm
Chicago	WCFL	Su	10:15pm
Chicago	WJJD	Su	5:30pm
Cicero	WHFC	Su	12:45pm
Decatur	WJBL	Su	8:45am
Harrisb'g	WEBQ	Su	6:00pm
Joliet	WKBB	Su	2:00pm
La Salle	WJBC	Su	10:00am
Quincy	WTAD	Su	3:30pm
	Also	We	6:45pm
Rockford	KFLV	Su	10:00am
Rock Is.	WHBF	We	6:15pm
Sp'gfield	WTAX	Su	10:00am
Tuscola	WDZ	Su	10:00am

INDIANA

Anderson	WHBU	Su	2:00pm
Con'rsv'le	WKBV	We	7:15pm
Evansville	WGBF	Su	9:45am
Ft. Wayne	WOWO	Su	12:00nn
Gary	WJKS	Su	10:30am
	Also	We	8:30pm
Ind'apolis	WKBF	Su	10:00am
	Also	We	7:30am
Muncie	WLBC	Mo	7:15am
	Also	We	8:30pm
T. Haute	WBOW	Su	12:45pm

IOWA

C'r Rapids	KWCR	Su	10:00am
C'l Bluffs	KOIL	Su	10:15am
Davenport	WOC	Su	5:30pm
Decorah	KGCA	Mo	9:00am
Des Moines	WHO	Su	5:30pm
Marsh't'n	KFJB	Su	12:15pm
Red Oak	KICK	Fr	6:45pm
	Also	Tu	6:45pm
Shenandoah	KMA	Su	11:15am
	Also	Su	9:15pm
Sioux City	KSCJ	Su	10:00am

KANSAS

Dodge C'y	KGNO	Su	2:45pm
	Also	We	11:15pm
Milford	KFBI	Su	10:00am
Topeka	WIBW	Su	1:00pm
Wichita	KFH	Su	9:45am

KENTUCKY

Hop'ville	WFIW	Su	10:30am
Louisville	WLAP	Su	9:45am
	Also	Tu	5:45pm
Paducah	WPAD	Su	10:00am

LOUISIANA

N. Orleans	WJBO	Su	9:00am
Shreveport	KTBS	Su	10:00am
Shreveport	KWKH	Mo	5:15am

MAINE

Bangor	WLBZ	Su	10:00am

MARYLAND

Baltimore	WCAO	Su	4:00pm
Baltimore	WCBM	Su	10:30am
Cumberl'd	WTBO	Su	10:30am

MASSACHUSETTS

Boston	WHDH	Su	12:15pm
	Also	We	11:00am
Boston	WLOE	Su	4:15pm
Boston	WNAC	Su	10:00am
Fall River	WSAR	Sa	10:00am
N. Bedf'd	WNBH	Su	12:45pm
Worcester	WORC	Su	10:30am

MICHIGAN

Bay City	WBCM	Su	10:30am
Calumet	WHDF	Tu	6:45pm
Detroit	WXYZ	Su	12:00nn
Flint	WFDF	Fr	9:45pm
G'd Rapids	WASH	Su	9:30am
Jackson	WIBM	Su	10:00am
Ludington	WKBZ	Fr	10:30am
	Also	Tu	7:00pm
Marquette	WBEO	Su	10:00am

MINNESOTA

F'gus Falls	KGDE	Su	10:00am
Min'polis	WRHM	Tu	6:45pm
Moorhead	KGFK	Su	7:30pm
St. Paul	WRHM	Su	12:30pm

MISSISSIPPI

Greenville	WRBQ	Su	11:15am
Gulfport	WGCM	Su	3:00pm
Hattiesb'g	WPFB	Su	9:30am
Laurel	WTSL	Su	1:15pm
Meridian	WCOC	Su	10:40am
	Also	We	6:45pm
Vicksburg	WQBC	Su	2:00pm

MISSOURI

Columbia	KFRU	Su	5:15pm
Grant City	KGIZ	Su	10:15am
Kans. C'y	KWKC	Tu	7:00am
	Also	Th	1:20pm
Kans. City	WHB	Su	10:00am
St. Joseph	KFEQ	Su	4:30pm
	Also	We	1:00pm
St. Joseph	KGBX	Su	9:45am
St. Louis	KMOX	Su	10:45am

MONTANA

Billings	KGHL	Su	10:00am
Butte	KGIR		
G't Falls	KFBB	Su	10:00am
	Also	Th	8:30pm
Kalispell	KGEZ	Su	12:45pm
Missoula	KGVO	Su	10:00am
Wolf P't	KGCX	Su	1:00pm

NEBRASKA

Kearney	KGFW	Su	9:00am
Lincoln	KFAB	Su	9:30am
Lincoln	KFOR	Su	10:00am
Norfolk	WJAG	Su	10:00am
N. Platte	KGNF	Tu	2:30pm
Omaha	WAAW	Tu	11:00am
Scottsbl'f	KGKY	Su	10:15am
York	KGBZ	Su	10:00am

NEVADA

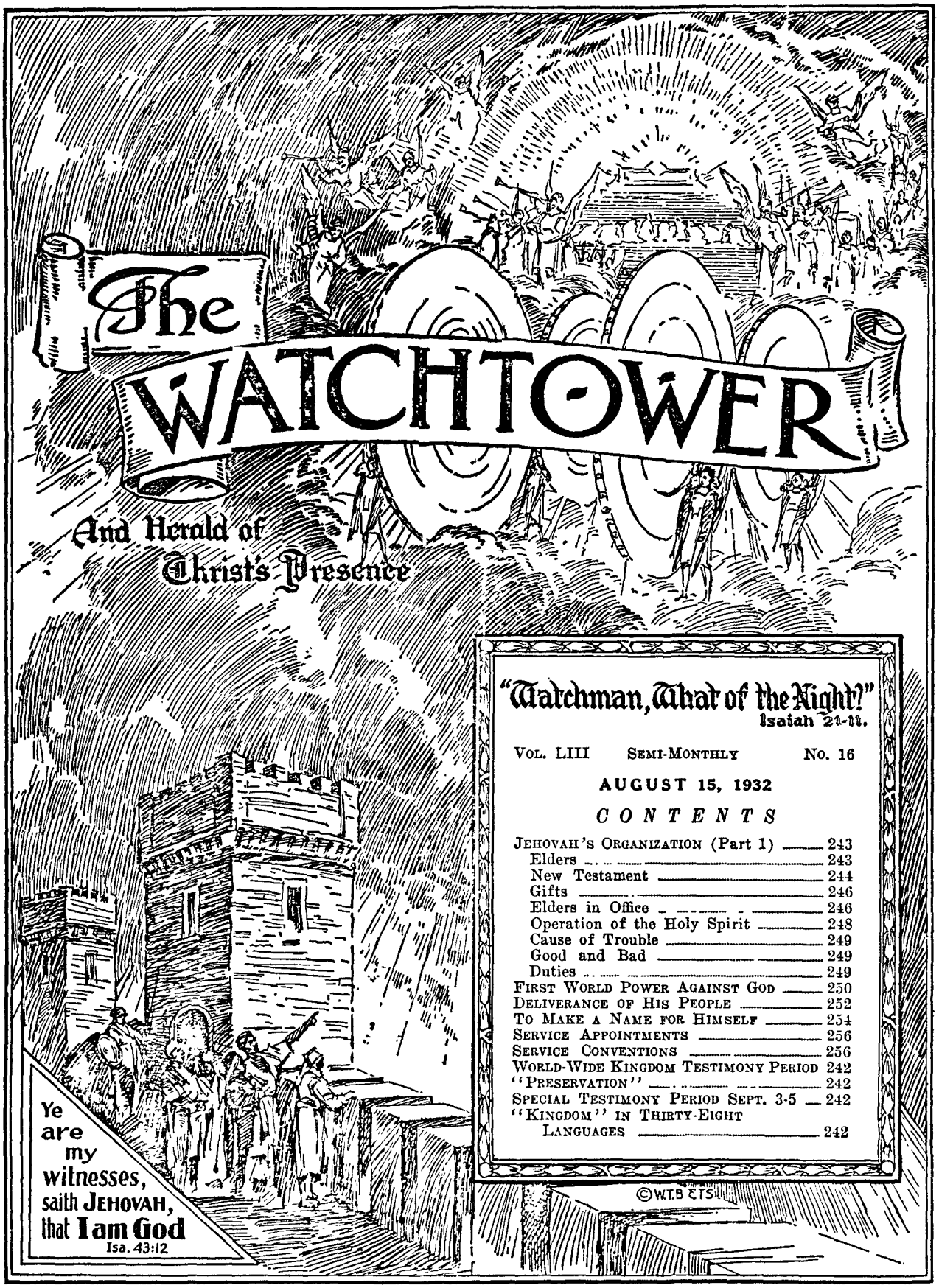
Las Vegas	KGIX	We	11:45am
Reno	KOH	Su	10:00am

NEW JERSEY

Asbury P'k	WCAP	Su	9:30am
	Also	We	6:00pm
Atlantic C'y	WPG	Su	10:00am
Hack's'k	WBMS	Su	1:00pm
Jersey C'y	WHOM	Su	10:45am
Paterson	WODA	Su	10:00am

NEW MEXICO

Albuq'que	KGGM	Su	12:45pm
Raton	KGFL	Su	12:15pm



"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LIII SEMI-MONTHLY No. 16

AUGUST 15, 1932

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The WATCHTOWER

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OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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

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

(Translations of this journal appear in several languages.)

All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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

Entered as Second Class Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

WORLD-WIDE KINGDOM TESTIMONY PERIOD

We are mentioning at this time the Kingdom Testimony Period October 1 to 9, so as to give the offices in all countries ample time to make thorough preparations for what we hope will prove to be the greatest world-wide house-to-house witness yet given. Details for carrying on the witness will appear from time to time in the *Bulletin*. All branch offices are requested to arrange to forward to the Brooklyn office complete reports of the results at the earliest possible date after the last day of the special service.

PRESERVATION

Jehovah has provided preservation for all who love him. Just at the time when the enemy is beginning his organized assault upon Jehovah's witnesses our great heavenly Father gives to his people an understanding of certain prophecies concerning preservation, and which are given for their aid, encouragement and comfort. A new book entitled *Preservation*, containing 360 pages, forcefully illustrated, beautifully bound in silk cloth and embossed in gold, will be the next treat for the consecrated. We shall shortly go to press with the author's edition of this new book, and shall be ready to fill orders promptly. To cover the initial cost the author's edition will be sent postpaid to any address for fifty cents. You may send in your orders now.

SPECIAL TESTIMONY PERIOD SEPTEMBER 3, 4, 5

After reading *Vindication* 2 and 3 our brethren will fully appreciate the importance of making as wide as possible the distribution of the *Vindication* set. We expect to have a sufficient supply of these books in the hands of Jehovah's witnesses so that an intensive three-day distribution can be arranged for September 3, 4 and 5. A very special offer to the public will be made for those three days, details of which will be mailed shortly.

"KINGDOM" BOOKLET IN THIRTY-EIGHT LANGUAGES

Our brethren who are doing witness work in territory where there are people who read other than English will be pleased to learn that we now have a stock of the *Kingdom* booklet in languages as follows:

Afrikaans	English	Italian	Slovak
Albanian	Esthonian	Japanese	Slovenian
Arabic	Finnish	Korean	Spanish
Armenian	French	Lettish	(magazine)
Bohemian	German	Lithuanian	Swedish
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JEHOVAH'S ORGANIZATION

PART 1

"But now hath God set the members every one of them in the body, as it hath pleased him."—1 Cor. 12:18.

JEHOVAH is the God of order, and that is of itself proof that he has an organization. Jehovah is supreme, the Most High, and absolute Dictator over his organization. The chief One in his organization, and who therefore is next to Jehovah, is Christ Jesus his beloved Son, the duly appointed and anointed and installed King of his holy organization. Associated with Christ Jesus as subordinate members of that organization is a company of 144,000 who are designated as members of the body of Christ. In this body or organized company Jehovah places the respective members according to his pleasure. The Christ constitutes the capital of Jehovah's organization, and necessarily that organization is made up according to the will of God. An organization of creatures that is not formed according to the will of God could not be any part of Jehovah's organization. In the world there are many organized companies of creatures the members of which have taken the name of The Christ of God but which organizations are formed contrary to the will of God and hence are no part of Jehovah's organization. By the Word of Jehovah his will is ascertained. Hence any organization that is not formed according to the terms of his Word is contrary to his will and is no part of his organization.

ELDERS

2 All just powers are ordained of and proceed from Jehovah; hence creatures taken into God's organization must be subject to the "Higher Powers". (Rom. 13:1) Such "Higher Powers" consist of Jehovah God, Christ Jesus, and others upon whom Jehovah has bestowed authority to act officially in his name. (Eph. 2:20) Heretofore we have proceeded upon the theory that the term "elders" in the church means an official position to which men are elected or appointed, and therefore in order for one to be an elder he must first be elected to an office which is designated that of "elder". There appears to be no Scriptural authority for such conclusion. There could be no office properly created, filled and exercised in the church unless Jehovah through Christ Jesus has so provided. It has been the custom among congregations of God's professed people to take out from their members certain men and by vote put such men in the office of eldership and by reason thereof these men so selected are called "elders". The question has arisen and for some time has been discussed among the consecrated of God's people, to wit: is it Scriptural and proper for a company of God's witnesses to continue to elect and install in office elders? It seems timely that *The Watchtower* should give consideration to the matter. The question can be properly answered only when that answer is fully supported by the Word of God; hence it is necessary to examine texts which relate to elders, both in the Old and the New Testament.

3 The term "elders" appears for the first time in the Bible at Genesis 50:7, and there the term is applied to the house of Pharaoh and to all the land of Egypt. It clearly appears that the term had no reference to official positions to which men had been elected. The aged men of Pharaoh's house and of the land of Egypt accompanied Joseph to bury his father, and these aged men are called 'elders of Egypt'. In every place in the Old Testament where the word "elders" appears it has the same meaning, to wit, old men, aged men, or men of maturity.

4 Following the death of Jacob the Israelites were organized into tribes. They were God's typical people, and hence constituted God's typical organization. Thereafter the Scriptures frequently speak of certain men as "the elders of Israel", but in not a single instance is there any evidence that those men were so called because they had been elected to some office. Jehovah specifically commissioned Moses to appear before the king of Egypt and said to Moses: "Thou shalt come, thou and the elders of Israel." Moses and Aaron then gathered together the "elders of the children of Israel" and told them of Jehovah's purpose. (Ex. 3:18; 4:29-31) These men, designated "elders", had not been elected to the office of eldership. They were the older men of the tribes and manifestly designated as elders because of their age and being more mature of judgment. In every scripture in the Old Testament the term "elders" means aged or mature men.

[5] It has been the custom of men to define words or terms suitable to their own human understanding, and many of such definitions are wrong because not in harmony with the Word of God. When Jehovah defines a word or term it is properly defined, and about that there cannot be the slightest doubt. Theological lexicographers define "elders" as: "Lay officers who, with the minister, compose the church session, with authority to inspect and regulate matters of religion and discipline." That definition is unscriptural, and therefore wrong. Jehovah by his prophet Joel, at chapter 2:28, defines "elders" as "old men", and that definition is right. Such were not made old men or elders by reason of being appointed or elected to office, but those who were advanced in years and experience and hence more nearly mature in mind and judgment were thus designated. When God commanded Moses to come up into the mountain he selected seventy men "*of* the elders" to accompany him. (Ex. 24:1) Clearly the meaning there is that out of all the company of the older men of the tribes of Israel Moses was commanded to take with him seventy of such to be witnesses with him. On that occasion Moses assigned "young men" to attend to certain service and then he took "seventy of the elders", that is to say, aged men of the tribes, with him up into the mountain.—Ex. 24:9, 10.

[6] Israel was on the march through the desert land and was organized as a military host and, as such, had officers. (Deut. 1:15) These officers were such as "captains" and were often selected from amongst the older men, called "elders". When God commanded Moses to prepare to feed the people in the wilderness he told him to take "seventy men of the elders of Israel" and also officers to serve at the tabernacle. (Num. 11:16, 25) Upon some of these he (Jehovah) had put his spirit and they prophesied, not because they had been elected to the office of elder, but they *were* elders already, or men of mature minds, at the time they were selected to have a part in this service. That the term "elders" does not refer to an office is plainly shown by the Scriptures, which make a clear distinction between elders and officers. (Deut. 29:10; Josh. 8:33) The Midianites and Moabites and other nations round about Israel had their elders, or mature men, and they are so designated in the Scriptures, and this further shows that the term "elders" is not to be applied to an office in God's organization.—Num. 22:7.

[7] As further proof that the term "elders" does not refer to an office the following is cited: When Jerusalem was about to be assaulted by the army of Sennacherib Hezekiah sent elders to Isaiah the prophet, and concerning such it is written: "And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders *of the priests* covered with sackcloth, unto Isaiah the prophet, the son of Amoz." (Isa. 37:2) The clear meaning of this text is that there were men of the priesthood who were older than others and for this reason were called "elders of the priests". Without a single exception the term "elders", as used in the Hebrew Scriptures, means old men, and therefore men of greater maturity of mind and of a wider experience, who hence are presumed to possess a sounder judgment than younger men of less experience. These have not become elders by reason of being elected to any position or office, and surely any creature would not have any power or authority to make them elders. A man that possesses a clear discernment and powers of judgment and is prudent, grave and serious, is said to be an elder man. Some may be older in years than others and be less sagacious and prudent and possess inferior powers of discernment due to the fact that such have neglected to profit by what they have learned. It was incumbent upon the Israelites to learn the law of God. The parents were commanded to teach their children the law, and it was incumbent upon the priests to read the law regularly to the people. Those of the Israelites who progressed in learning what God had placed within their reach and who after years of experience gave an exhibition of sound judgment were properly designated "elders" of Israel. Clearly, then, the Scriptural meaning of the term "elders" is that class of men who are more clearly mature in mind and in judgment.

NEW TESTAMENT

[8] In the New Testament the meaning of the term "elders" is exactly the same as that in the Old Testament. The Greek word there rendered "elders" is *presbyteroi*, and literally means 'older ones' or aged ones. When a person fully gives himself to the Lord, is accepted and begotten or brought forth by Jehovah, he is then a child of God and is designated in the Scriptures as a "babe". If he pleases God that person must grow up from childhood to maturity, at which latter time he becomes settled in faith and in doctrine and is no more a child easily influenced and turned aside by every word or teaching of those who assume to teach. (Eph. 4:14-16) A child of God progresses to two other stages, and which three states the apostle defines in this manner: Little children, young men, and fathers or older men. "I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."—1 John 2:12-14.

[9] Jehovah God provides the food convenient for his children. If the child of God partakes of that food and profits thereby he grows in knowledge and in the

favor of God. He must increase in knowledge; and then, properly applying that knowledge, he grows in wisdom. For this reason the apostle, giving counsel to the child of God, says: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Pet. 2:2) Later the same apostle gave admonition to those who had been thus instructed and had learned. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever."—2 Pet. 3:18.

[10] The Apostle Paul recognizes this progressive course of the obedient children of God when he says: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." (1 Cor. 13:11) A considerable period of time elapsed between the date of the conversion of Paul and the time of his association with the other apostles in the ministry, and the reasonable presumption is that in that time he was growing or progressing in the knowledge and wisdom of Christ Jesus his Lord. The point here is that the Scriptures make a clear distinction between the babe or child of God, the young men, and the older men, who are called "fathers" in Christ, and the latter are Scripturally called "elder" or "elders". One may reach this stage of elder brother much earlier than another by reason of the fact that he is diligent to increase his knowledge and to profit thereby, being obedient and zealous in the study of God's Word and in his service in obedience to his Word.

[11] Let this fact be noted here: When the apostles on the day of Pentecost received the holy spirit and stood forth and proclaimed to the people Christ Jesus, the Son of God, and Savior of the world, and earth's rightful King, the Scriptures state, 'about three thousand souls believed and accepted the truth and thereafter continued steadfastly in the doctrine.' (Acts 2:41, 42) But the further and very significant fact is that *more than eight years* thereafter the first mention is made of elders in connection with the church. Claudius Cæsar became the Roman ruler in January, A.D. 41, which was eight years after Pentecost, and it was evidently *some time after* that and during the reign of this Cæsar that elders are first mentioned in connection with the church. "And there stood up one of them, named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul." (Acts 11:28-30) Undoubtedly there must have been some men of years amongst those who believed at Pentecost, but from the beginning of their belief they were mere children of God through Christ Jesus. They must grow in knowledge and experience. The fact that after more than eight years some of these were called "elders" shows that they had made progress. They had advanced from the stage of babes to that of manhood and gave evidence of being mature in doctrine and in faith and in service of the Lord. This is proof that the word "elders" as applied to the followers of Christ Jesus means those who have advanced to the point of maturity in Christ, and does not at all mean that they are elders because they have been voted into some office or position by others.

BEGINNING

[12] The beginning of Jehovah's capital organization was his beloved Son brought forth and anointed to be the King of the world. He then and there became the great Teacher, Preacher, Bishop and Overseer of his followers, and The Witness of the truth, and immediately following his anointing he began the work assigned to him by proclaiming the message: "The kingdom of heaven is at hand." (Matt. 4:17) During the three and one-half years that immediately followed Jesus taught many persons, but he selected and specifically instructed the twelve disciples. In those three and one-half years the faithful disciples were unable to understand fully the purposes of Jehovah, and particularly with reference to the kingdom, because they had not received the anointing of the holy spirit. Just before his departure Jesus taught his disciples some very important truths which they then could not appreciate. He said to them: "I have yet many things to say unto you, but ye cannot bear them now. 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." (John 16:12, 13) The holy spirit would be their comforter, guide and helper from Pentecost forward.

[13] When Jehovah raised Jesus from the dead and exalted him to heaven, far above all powers and principalities, Christ Jesus there became the King and Head of the great and righteous government of Jehovah which shall vindicate his name and bless all who devote themselves to the Most High. Without doubt Jesus could have begun his reign as King then and there and could have ousted the enemy and set up the kingdom of God, but it was not Jehovah's due time; therefore he said to Jesus: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1) It is the express will of God that there shall be associated with Christ Jesus in his kingdom 144,000 others, taken from among imperfect men and then brought to maturity in Christ. This great truth the faithful disciples began to understand after they received the anointing of the holy spirit at Pentecost. They learned that Jehovah had laid the foundation of his kingdom or capital organization. Afterwards Paul, who became the apostle of Christ Jesus, addressing the church at Ephesus said: "Now therefore ye are no more stran-

gers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit." (Eph. 2:19-22) This shows the development of the kingdom or capital organization. The building of the kingdom had begun at Pentecost and must progress until all the members are brought to maturity or to unity in Christ.

GIFTS

14 To carry forward his purpose concerning his kingdom Jehovah gave his beloved Son certain gifts, which gifts were foretold by the prophet of Jehovah in these words: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." (Ps. 68:18) Another translation renders a part of this text in this manner: "Thou . . . hast accepted gifts consisting of men." (*Roth.*) Those gifts Jesus received from his Father were not received selfishly, but for the purpose of developing the kingdom or capital organization. All who would be of that kingdom must be brought to a oneness or complete unity. Jehovah had selected the twelve disciples for Jesus, and when Jesus ascended on high and presented his atoning blood before Jehovah that gift of the disciples was completed. Eleven of these had proven faithful, and one had been lost because of his unfaithfulness. This conclusion is further supported by the words of Jesus, to wit: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."—John 17:6, 9-12.

15 As Jehovah had sent Jesus into the world to be his Chief Witness, now Jesus sends his faithful disciples forth to be witnesses to the name and Word of Jehovah God. This witness work they began at Pentecost. Jehovah gave to Jesus all things pertaining to the kingdom, and these he declared he would share with those who should become one with him in his kingdom.—John 16:15.

16 Later Paul the apostle, especially chosen to be a witness to the Gentiles and given authority from on high to write, made a statement similar to that appearing at Psalm 68:18. The statement of Paul shows that among the gifts which Jesus received from his Father were men and that these Christ Jesus, in harmony with the Father's will, gave for the perfecting of the capital organization of Jehovah. "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, who is above all, and through all, and in you all." (Eph. 4:4-6) That these gifts pertain to the kingdom or capital organization of Jehovah is shown by the statement of the apostle, to wit: "Wherefore he saith, When he ascended on high, he led captivity captive, and gave gifts unto men. And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." (Eph. 4:8, 11-16, *A.R.V.*) These scriptures show that Christ Jesus received gifts from Jehovah and gave gifts to men and that these gifts were for the express purpose of perfecting Jehovah's capital organization. This important truth should always be kept in mind in considering the scriptures pertaining to servants in the church.

17 Stated in other terms, Jesus Christ, the Head of the organization, by the will of his Father created certain offices the duties of which must be performed by men whom the spirit of God would qualify to serve in and fulfill the duties of those offices. The words of the Apostle Paul in Ephesians 4:11, *A.R.V.*, show what offices were created, to wit: apostles, prophets, evangelists, pastors, and teachers; but be it noted that the office of elder was not created nor mentioned. There is no text in the Bible showing that the *office* of elder or elders was ever created by the authority of Jehovah or by Christ Jesus acting as the Chief Officer of Jehovah.

ELDERS IN OFFICE

18 The office of elder to be filled by appointment or vote does not Scripturally exist. But all who become members of the body of Christ must in fact become elders according to the Scriptural meaning of that term. The misconception of the term "elders" in the church has led to much confusion and great sorrow; and if the office of elder had been created by the Lord,

and then that office filled by the Lord, such confusion and sorrow would not have resulted. The term "elders" is a Scriptural term, but that is not true with reference to an appointive or elective office. It will be conceded, of course, that, the Lord having created the office of apostles, evangelists, pastors, prophets and teachers, he has also made provision for the filling of such offices in the church. The apostles being special ambassadors of the Lord, clothed with extraordinary powers, it will also be conceded that if they, acting under the direction of the Lord, created other offices in the church, then those offices are properly created and filled by those Scripturally designated to fill them. To his disciples Jesus said: "Verily I say unto you, 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 would mean that they would be guided by the Lord and that their acts as his special ambassadors would be confirmed by the Lord.

[19] In his epistle to Timothy Paul mentions the office of bishop and defines the qualifications of one who serves in that office. "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil." (1 Tim. 3:1-7) Mention is also made of bishops in other places. (Phil. 1:1; Titus 1:7) It has been assumed that the office of bishop and the office of elder are one and the same thing; but such assumption is not true and correct. A bishop is an overseer, and the Scriptural proof is that one must *first be* an *elder* in fact before he is qualified to fill the office of a bishop or overseer.

[20] Since the Scriptures do not provide for or designate the office of elders, then it follows that no one could be properly and Scripturally appointed to the office of elder. Since the Scriptures do provide for certain offices in the church, and since the elder men are the ones of mature age as followers of Christ Jesus, then it follows that the offices in the church are properly filled by such men. To Titus Paul gave instruction, to wit: "Ordain [designate, constitute] elders [Greek, *presbyterous*] in every city, as I had appointed [arranged for] thee." (Titus 1:5) That is to say, do not appoint as servants to the church those who are babes or inexperienced men, but appoint mature or elder men to serve in the church. Titus was a bishop or overseer of the church at the time and without doubt had the spirit of the Lord and had grown to maturity in Christ and hence was properly designated by reason thereof an "elder one", and Paul, seeing this, had for this reason, and under the direction of the holy spirit, designated Titus as a bishop, or overseer. Likewise bishops should be designated in each congregation, as Paul directed, wherever there were men who had advanced to the point of maturity. That Paul meant the office of bishop, and not the office of elder, is clearly shown by the words that followed, to wit: "For a bishop must be blameless, as the steward of God."—Titus 1:7.

[21] Who made these men bishops, or overseers, in the church? The words of Paul answer that question, to wit: "And from Miletus he sent to Ephesus, and called the elders [*R.V., margin,* presbyters; literally, aged or mature men] of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, . . . and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. For I have not shunned to declare unto you all the counsel of God." (Acts 20:17-20, 27) This proves that these men had received careful instruction after having received the spirit of the Lord, and it must be presumed that they had grown in knowledge and favor of the Lord. Then it is truly said that these men of advanced age in Christ were elders or presbyters; and, addressing them, Paul said: "Take heed therefore unto yourselves, and to all the flock, over the which the holy [spirit] hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28) Paul could not have meant that the holy spirit had directly named or designated these men as overseers. At a former time Paul had been at Ephesus and had conferred with these very men. They were then pupils, followers, disciples or learners of Jesus Christ, but at that time they had not received the holy spirit. In answer to Paul's question as to whether they had received the holy spirit or not they replied: "We have not so much as heard whether there be any holy [spirit]." Paul then instructed them and "they were baptized in the name of the Lord Jesus [Christ]. And when Paul had laid his hands upon them, the holy [spirit] came on them; and they spake with tongues, and prophesied. And all the men were about twelve." (Acts 19:1-7) Undoubtedly these men then and there were anointed by the holy spirit and this anointing qualified them to preach the gospel and serve in the church. (Isa. 61:1, 2) It was the holy spirit that made them overseers or bishops, and this after they had become presbyters or elders. This proves that no one is qualified to fill the office of bishop or overseer in the church unless he has first received the anointing of the holy spirit, having advanced in a knowledge and in the spirit of the Lord.

22 There was a company of disciples of Christ at Antioch and other places in that vicinity. Paul and Barnabas were traveling together instructing the brethren of that and other cities, including the city of Derbe. 'And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.' (Acts 14:1-23) Evidently in these various companies of disciples of Christ there were some who had grown in knowledge and in the spirit of the Lord and who gave evidence of having received the holy spirit, and from amongst these thus showing a greater degree of maturity some were selected and, first being elders, they were designated or chosen as bishops or overseers. It is not stated that Paul took matters into his own hands and appointed these men. According to the *Revised Version* this text reads: "And when they had appointed [Greek, *cheirotoneo;* meaning, to be hand-reachers or voters by the raising of the hand] for them elders [presbyters, older ones] in every church." Clearly this means that from amongst the elder or mature ones men were elected or appointed to serve the church. This designating of certain mature men or elders to serve in the church was not done by Paul and Barnabas to the exclusion of the congregation, but, on the contrary, all of the congregation who had received the holy spirit, which, to be sure, included Paul and Barnabas, expressed their choice of those who should serve, and this they did by the raising of the hand. In proof that the congregation had to do with designating what elders, that is to say, the more mature ones, should serve them the following is cited: "But thanks be to God, who putteth the same earnest care for you into the heart of Titus. And we have sent together with him the brother whose praise in the gospel is spread through all the churches; and not only so, but who was also appointed [Greek, *cheirotoneo*] BY THE CHURCHES to travel with us in the matter of this grace, which is ministered by us to the glory of the Lord, and to show our readiness." (2 Cor. 8:16, 18, 19, *A.R.V.*) Clearly this means that this company of the followers of Christ Jesus who had and who were guided by the holy spirit, including Paul and Barnabas, expressed their choice among those men who were elders as the ones who should be the servants of the brethren.

OPERATION OF THE HOLY SPIRIT

23 Agreeable to the promise given to his disciples Jesus prayed to the Father, who sent the holy spirit to serve the consecrated as their comforter, helper and advocate during the absence of the Lord Jesus. (John 14:16-18) To them Jesus said: "Howbeit when he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." (John 16:13) If the holy spirit by direct intervention has placed men in the office of elders, then it must be conceded that the holy spirit has made many grievous mistakes. But that is not the manner in which the holy spirit operated. It operated upon the minds of those consecrated to the Lord, and possessing his spirit, and, being of one mind, they would be directed in the right way. In the absence of Jesus the holy spirit, sent forth in his name and coming in contact with those possessing a sincere desire to be in harmony with God, would direct the affairs of the church. An example of such operation of the holy spirit is shown by the record of the assembly of the apostles at Jerusalem. James, addressing that conference, at which there were present apostles, elders and others of the congregation, said: "My judgment is, that we trouble not them that from among the Gentiles turn to God; but that we write unto them, . . . Then it seemed good to the apostles and the elders, with the whole [congregation], to choose men out of their company, and send them to Antioch with Paul and Barnabas; . . . and they wrote thus by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch . . . For it seemed good to the holy spirit, and to us, to lay upon you no greater burden than these necessary things."—Acts 15:19-28, *A.R.V.*

24 Note that distinction is here made between "holy spirit" and "us". Evidently this is because the holy spirit there represented the infallible power operating upon minds of those who had the spirit of the Lord, and these, to wit, the apostles, the elder brethren, and all of the congregation, acted accordingly and in harmony.

25 Another example of the operation of the holy spirit is shown by the record at Acts 13:2-4. In the congregation at Antioch there were certain teachers. These had met together with the congregation. "And while they were serving the Lord and fasting, the holy spirit said, Separate to me Barnabas and Saul for the work to which I called them. Then having fasted and prayed, and laid their hands on them, they sent them forth. They, therefore, having been sent out by the holy spirit, went down to Seleucia; and from thence they sailed to Cyprus." (Acts 13:2-4, *Diag.*) By this is understood that, these faithful men being all of one mind, devoted to God and desirous of doing his will, and asking the Lord in prayer to thus direct them, the holy spirit moved upon each one to move them to the same conclusion and they acted. We must conclude, therefore, that the holy spirit made certain men overseers in the church, which men were already elders, older or mature ones, because they had advanced in knowledge and favor of the Lord. The members of the congregation who had the spirit of the Lord, and

who in prayer and harmonious action sought to be guided by the holy spirit as their advocate and helper, were so guided and were privileged to indicate by their votes who among their elder brethren should serve them and look after the affairs of the church. Those who thus acted under the guidance and direction of the holy spirit were in unity and were doubtless anointed of the holy spirit. The apostles were anointed and others also were anointed of the holy spirit, and these would be in unity.

CAUSE OF TROUBLE

[26] It is well known that the greater amount of trouble that has arisen in the congregations of the Lord's professed people can be laid to the ones holding the position therein known as "elders". The reason is now quite apparent to all of those who are taught of God. While the apostles were in the flesh the Lord began a work of bringing the church to "the unity of the faith and of the knowledge of the Son of God". After the death of the apostles and the teachers in the early church the truth was greatly obscured by Satan. Then followed a long period of time in which there was no connected action in the church as a body, and the holy spirit operated upon the mind of each individual follower of Christ Jesus who earnestly sought to know and to do the will of God. Such kept the unity of the spirit, but there was no unity of action of all of the congregation. The reason therefore was that selfish and ambitious men joined themselves to the congregation. Being selfish and ambitious they possessed the spirit of anti-Christ and anti-kingdom, and sought to have themselves honored rather than to advance the kingdom of the Lord. These had begun to work even in the days of John the apostle. (1 John 2:18) Thereafter in the election of men to office called "elder" or "elders" political methods were employed. At the time set for the selection of those to fill such office men and women were brought into the congregation and permitted to vote who had not the spirit of the Lord in any degree. Unlike the faithful of early days, they did not devote themselves to prayer and fasting that the will of the Lord might be ascertained. Because of their apparent brilliancy or because of their personal influence and for other selfish reasons men have been installed in the church and called "elders". We may be quite sure the holy spirit would not guide and advocate for and help those who were moved by such selfish desire and ambition. Where men who are not wholly devoted to the Lord and to his kingdom are put into the position of overseers of the church, trouble is certain to follow. The door is left open for the Adversary to interfere with those who are trying to serve God, and the selfish and ambitious ones, moved by the spirit of the Adversary, cause much trouble and dissension. But where those (and those only) who are fully consecrated and devoted to the Lord came together and gave themselves over to prayer, fasting and supplication, earnestly desiring to be led by the Lord, and who put away all selfishness and ambitious desires, and then have acted, the holy spirit guided them in the selection of those who should serve, and good has resulted and the church has been built up according to the purpose of Jehovah God.

[27] It could not be expected that the holy spirit would guide and help every one who becomes a member of a congregation of professed followers of Christ. Clearly the Scriptures show that the holy spirit operated as advocate and guide and helper for those (and those only) who had been called to and responded to the call for the kingdom. It has often been true that the majority of those who participate in the election of elders by voting have not responded to the call for the kingdom. Some who did respond to that call and were in line for the kingdom have permitted selfishness to control them, and, they following their ambitious and selfish course, the holy spirit would not guide them. Frequently such have been elected to the position of elders in the congregation, and these are the ones that have caused the trouble in the church.

GOOD AND BAD

[28] There have been good servants and bad ones in the church, and both called "elders". The good elders who remained faithful and true to the Lord did not become elders by reason of being elected to such office. Probably almost all, if not all, of the bad ones filling the place of elders, and who have caused trouble in the church, never in fact became Scriptural elders at all, but have been designated such merely because elected to the so-called "office". The apostles were elders in the church; and it is so written, in 1 Peter 5:1. They were such, not by virtue of election, but because they were mature in Christ, having become in full unity with him. All such faithful men in the church have been properly called elders or presbyters. It requires knowledge and the spirit of the Lord to make an elder, and not the votes of creatures.

DUTIES

[29] The duties of those in the church who are elders in fact or presbyters according to the Scriptures and who have been appointed to service are clearly defined to be as follows, to wit: To preside at meetings of the company of Christians and to labor in the work that the Lord has assigned to the church (1 Tim. 5:17); to pray for those spiritually sick, upon request (Jas. 5:14, 15); to act as overseers of the church and to support and look after the affairs of the congregation (Acts 20:28, 35); to feed the flock of God and take oversight thereof (1 Pet. 5:1, 2; Acts 20:28); to serve as bishops or overseers of God's flock and to be apt to teach because they have grown in knowledge and in favor with the Lord (1 Tim. 3:2; Titus 1:9); to be examples for the flock of God (Acts 20:35;

1 Pet. 5:3). These duties they have performed, not by reason of the fact that they have been voted into office as "elders", but because they are sons of God who have responded to the call for the kingdom and are faithfully serving God and in unity with Christ.

[30] Now the Lord Jesus has come to the temple of God and the office of the holy spirit as advocate has ceased. The church is not in a state of being orphans, because Christ Jesus is with his own. The questions now for consideration are, Who are now elders? Shall the church continue to elect men to the office of elders? What officers or servants shall be designated and elected by the companies or congregations? An endeavor will be made to answer these questions according to the Scriptures, in the next issue of *The Watchtower*.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. Jehovah's being the God of order proves what important fact? Whom has Jehovah constituted as his organization, and, particularly, the capital thereof? How may it be determined whether an organized company of creatures is part of Jehovah's organization?

¶ 2. Identify the "Higher Powers". Upon what principle must every creature taken into God's organization be subject to the "Higher Powers"? What important question now calls for consideration? How only can that question be properly answered?

¶ 3, 4. Explain the meaning of the term "elders" as used in the Old Testament. Give illustrations thereof.

¶ 5-7. Compare the "theological" definition of the term "elders" with that indicated in the Scriptures. Prove from the Old Testament whether the term "elders" refers to an office.

¶ 8-10. Show that in the New Testament the meaning of the term "elders" is in harmony with that in the Old Testament.

¶ 11. How does Paul's statement in Acts 11:28-30 provide further proof in this connection?

¶ 12, 13. Trace the development of Jehovah's capital organization.

¶ 14-17. Explain (a) the "gifts" referred to in Psalm 68:18. (b) Those mentioned by Paul in Ephesians 4:8. (c) The purpose of these gifts. Do any of these scriptures suggest the "office" of "elder"?

¶ 18. What is the Scriptural meaning of the term "elder"? Prove whether the apostles were authorized to create and fill other offices in the church, and whether they did so.

¶ 19, 20. What does Paul say regarding the office and qualifications of a bishop? What is the distinction between an "elder" and a "bishop"? Explain, then, what Paul meant in Titus 1:5. Titus 1:7 proves what?

¶ 21. How do the words of Paul in Acts 20:28 serve to show the qualifications for overseers in the church, and the authority by which they are so constituted?

¶ 22. Explain Paul's words "had ordained them elders", in Acts 14:23. How was this 'ordaining' accomplished?

¶ 23-25. Point out the manner of operation of the holy spirit, and give examples thereof. What is the important distinction made in the apostle's words, "It seemed good to the holy spirit, and to us"?

¶ 26, 27. Account for the creation of the "office" of "elder" since the days of the apostles. The holy spirit having been sent as advocate, guide and helper, how can we account for the trouble that has prevailed in some of the companies of professed followers of Christ?

¶ 28. How only can one reasonably explain the fact that there have been both good servants and bad ones in the church, and both called "elders"?

¶ 29. What are the duties of those elders who have been appointed to service in the church? Explain whether they have been performing these duties because of their being appointed as "elders".

¶ 30. The Lord Jesus' coming to the temple of God brings what change of situation? What important questions, therefore, now call for consideration?

FIRST WORLD POWER AGAINST GOD

AFTER the fall of the Tower of Babel and the scattering of the people throughout the earth they gathered in tribes in various parts of the earth. Many of these found an abiding place in Egypt, and there Satan erected his first great world power on earth. According to history Menes was the first ruler. Without hindrance from God, and thereby by his permission, men there built a great world power. It proved to be a mighty military system and a great oppressor of the people. It was an empire of riches, learning and religion; and these three elements combined to rule the people and make their burdens grievous to be borne.

In the meantime God was dealing with the forefathers of the Jewish nation, namely, Abraham, Isaac, and Jacob, and was working out his great purpose which he had determined upon from the beginning. In due time Joseph, the beloved son of Jacob, was sold by his brethren to a band of wandering tribesmen; and by them he was carried away to the land of Egypt. Both Joseph and his father served Jehovah God, and the Lord God overruled for good this experience of Joseph's being carried away. After a time Joseph, on a false charge, was wrongfully confined to prison, where he lingered indefinitely. Then the king of Egypt had a dream which he could not understand and none could interpret for him. He called the magicians, the Devil's representatives on earth, to interpret his dream; and they could not. He was told of Joseph in prison, and the king sent and had Joseph brought before him. Here again the Lord Jehovah rewarded his faithful servant. By the grace of the Lord God Joseph interpreted the dream of the king, foretelling that there was to come upon the land of Egypt seven years of plenty and seven years of famine; and he advised the king to cause to be laid up great quantities of food during the seven years of plenty to be used during the famine. Joseph was here a faithful and true witness to the only true God, and for his faithfulness God rewarded him. God never fails to reward faithfulness to him.

The king then made Joseph the first man of the land under the king, and Joseph thereafter became the active ruler of the land of Egypt. The text of Genesis, chapter forty-one, verses thirty-eight to forty, reads: "And Pharaoh said unto his servants, Can

we find such a one as this is, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou."

Joseph was a great and good witness to the people of Egypt. He showed the people by his prophetic course of action an outline of the Lord Jehovah's great purpose to redeem them and deliver them and to bless them. Of course they did not understand it then, but it was written more particularly for the benefit of the people now who are being permitted to understand the divine purpose.

During the seven years of plenty Joseph, with absolute power, had caused great stores of grain to be laid up. When the famine was sore upon the land the people were in need. Joseph bought all their corn for the king. The next year the people came back and said to Joseph: "We have no corn for sale." Joseph then said to them: "Sell me your cattle." And he bought all the cattle from the people for the king. The next year the famine continued and the people came to him and said: "We have no corn and no cattle." And then Joseph said: "Sell me your land." And he bought all of the land for the king. The famine continued upon the people, and the next year they came back and said to Joseph: "We have neither corn, nor cattle, nor land, but we will voluntarily sell ourselves and become the servants of Pharaoh the king." Thus the people gave up everything that they might get bread from the hands of Joseph. Read the Bible description of this in Genesis, the forty-seventh chapter, verses fourteen to twenty-three.

This pictured how the people will in due time become the voluntary servants of the antitypical Joseph, the Lord of righteousness, that they may get the bread of life and live. Joseph readjusted the affairs of Egypt and the people were content. Thus God showed the people how goodness and faith bring the reward of peace and blessing. Joseph was therefore a mighty witness for the Lord in the land of Egypt.

After the death of Joseph there came to the throne a new king in Egypt who fell an easy victim to the wiles of Satan the Devil. The eighth verse of the first chapter of Exodus marks this change of monarchs, saying: "Now there arose up a new king over Egypt, which knew not Joseph." Under the reign of this arrogant tool of Satan the people soon forgot the goodness that they had received from Jehovah through the hands of his faithful servant Joseph. Egypt then grew to be a great and wealthy world power, the like of which the earth had never known. The Devil now overreached the people; they forgot God and worshiped four-footed beasts and creeping things instead. They fell easy victims to his scheme of government.

The ultrarich were sponsors for the military, the learned became the political schemers, and the priests of the devil religion led the people into a senseless worship of the Devil and things which he created for them to worship. These three elements, the commercial, political, and ecclesiastical factors which Satan organized, operating together formed the world power by which he controlled the people. Such a world power is properly symbolized in the Scriptures by a beast. The government, and by that is meant the ruling factors, became arrogant and rebellious against God and great oppressors of the people. Images of the Pharaohs are preserved to this day, and upon the face of them will be seen the expression of arrogance, disdain and contempt. Satan established amongst the people various images and false gods which he induced them to worship; thus following his usual practice of placing before mankind anything that would turn them away from the true and living God, that they might not learn about the divine purposes.

All this time God was not without some witness in the land. Joseph had brought his father and his brethren into Egypt. Their offspring had greatly multiplied, and now there was a host of Israelites in the land of Egypt. These were the people of God who worshiped the true and living God, and from the death of Jacob they were recognized by Jehovah as his chosen people on the earth. For this reason the Devil saw to it that they were greatly oppressed. He would have caused their complete destruction except for the protection of the Lord over them. Without doubt the Lord permitted his people to abide for a time in Egypt in order that he might teach his intelligent creatures certain lessons which they needed, and which in due time they would begin to understand. When Jacob was on his deathbed he prophesied that there should come from the tribe of Judah a mighty One who would be the great Deliverer of the people, and that unto him should the gathering of the people be. His words, as preserved for us in the forty-ninth chapter of Genesis, verse ten, are: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." The Devil knew about this prophecy, of course. He set about to devise schemes for the destruction of this promised One. The children of Israel continued to reside in Egypt, and their offspring had multiplied at a greater rate than the Egyptians'. Therefore the king gave instructions that the midwives should take notice at the time the Hebrew women gave birth to children and that if a son was born it should be killed, but if the child was a daughter it should be permitted to live. Clearly this was a scheme of the Devil; he would have all the males killed in order that he might be certain to get the One that was promised to come through the tribe of Judah. The Devil was

taking no chance of this mighty One's being born and being permitted to live. But, of course, he had not the power to thwart God's purposes, even though he egotistically thought he had.

God helped the Israelitish women, and the birth of Hebrew children continued. Finally Moses was born, and by a miracle of God he was saved from being destroyed. He was taken into the home of the royal family, or rather into the royal house, and there received all of its privileges. You may read this for yourselves in the first ten verses of the second chapter of Exodus. The Lord saw to it that Moses was preserved, because of and through Moses he would now make a type or prophetic picture of the mighty Deliverer who was to come; and we shall hereafter see how the Devil employed the same kind of scheme to destroy the Savior of the world that he employed to destroy Moses. Moses had faith in God. The testimony to this effect as written by the Apostle Paul, in Hebrews, chapter eleven, verses twenty-four and twenty-five, declares: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Moses would rather take his chances with his own people and serve the true and living God than to have all the comforts and ease and honor that the Devil and his world power could confer upon him. God continued in the meanwhile to overrule and shape the conditions of his chosen people, that in his own due time he could give a testimony to man of his goodness and loving-kindness.

DELIVERANCE OF HIS PEOPLE

AT THE time of the birth of Moses the Hebrews had been living in the land of Egypt for about one hundred and fifty years. Due to the discriminatory measures of Pharaoh the ruler of Egypt, life had become almost unbearable for the Hebrews in that alien land. On coming to manhood Moses sympathized with his people in their plight and decided to cast in his lot with them. His faith in Jehovah his God led him to do this.—Heb. 11:24, 25.

Conditions arose that made it necessary for Moses to go to live in another land. Oppressive measures employed by Pharaoh the king of Egypt against Israel grew worse and worse. Their cries came up to Almighty God. Chapter three of Exodus, in verses seven to ten, tells us: "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee [Moses] unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt."

Moses went at the direction of Jehovah to act for the people of Israel, and Aaron his brother was sent by the Lord to assist Moses. Obedient to the command of the Lord, Moses and Aaron appeared before Pharaoh and said: "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." A mighty world power now was Egypt, and the Devil was its invisible ruler. Egotistical and wicked beyond description of human words Satan caused his visible representative, the king of Egypt, to manifest the greatest degree of arrogance and defiance to the Almighty God. To the request made by Moses to the ruler of Egypt, the Devil's representative said: "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord [Jehovah], neither will I let Israel go!"—Ex. 5:2.

The oppressive burdens of the Israelites were then greatly increased. God said to Moses in substance: 'I will show Pharaoh who I am. Now shalt thou see what I will do to Pharaoh.' (Ex. 6:1) The oppression and injustice heaped upon the people of Israel in the land of Egypt furnished God an opportunity to make a demonstration of his power, and to testify again to man that the Lord is the almighty and eternal God and that he is the God of justice, wisdom, love and power. The people had forgotten God, and now the time had come for God to go down into Egypt and through his visible representatives to make for himself a name. Afterwards the prophet, referring to this event in Egypt, wrote (2 Sam. 7:23): "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?" Then God said to Moses: "And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them."—Ex. 7:5.

In carrying out his will and purposes God again sent Moses and Aaron in before the king of Egypt and requested that the people might be permitted to leave Egypt. This was refused. Then God sent plagues

upon Egypt. The river was turned into blood. There came a plague of frogs, then of lice and also of flies. Pharaoh would repent and promise to let the children of Israel leave Egypt, only again to become arrogant and refuse to let them go.

Then God said to Moses: "Yet will I bring one more plague upon Pharaoh, and upon Egypt; afterwards he will let you go hence; when he shall let you go, he shall surely thrust you out hence altogether." (Ex. 11:1) The Lord now began to make preparation for a great demonstration by which he would teach the people and all his intelligent creatures that he is the great Jehovah God. He directed Moses to call together the leaders of Israel and instruct them that each family should on the tenth day of Nisan, the first month, take up from the flock a lamb without blemish, a male of the first year, that they should keep this lamb up until the fourteenth day of that month, and then it should be killed and the blood sprinkled upon the doorposts and over the door. This was ordained as a protection to the Israelites who would observe this law; according as it is reported in Exodus, chapter twelve, verses twelve and thirteen, the Lord said: "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."

Moses caused the Israelites to carry out the instructions, and everything was made in readiness for the night. Each family that had taken up the lamb and had sprinkled the blood on the doorposts went inside and waited. On that eventful night, when the arrogant king and the other Egyptian subjects of the Devil who trusted in the evil gods for protection, were sleeping, apparently in security and peace, the great God of the universe caused his angel to pass over the land and cast down their false gods and smite with death every one of the firstborn of Egypt. None were spared except those of the Israelites who had obeyed the Lord by sprinkling the blood over the doorposts. The smiting included both man-child and beast, even from the son of the king to the humblest in the land. At midnight the king arose and found his firstborn silent in death. The alarm was given and a great cry and wail went up from all the people all over the land, because there was not one house of all the Egyptians where there was not one dead.

The king called for Moses and Aaron and commanded that they and all their children leave the land immediately. According to Exodus, chapter twelve, verses thirty-two and thirty-three, he said: "Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." Thus God, true to his word, gave Pharaoh the king ample reason to know who is God, in answer to his arrogant and disdainful question: "Who is the LORD [Jehovah]?" (Ex. 5:2) The Lord had smitten and destroyed all of the Egyptians' images and false gods throughout the land, and had filled the land of Egypt with grief and woe. It is recorded, in Numbers, chapter thirty-three, verse four: "For the Egyptians buried all their firstborn, which the Lord had smitten among them: upon their gods also the Lord executed judgments."

Seemingly this terrible disaster which befell all the firstborn of Egypt, and which threw down and destroyed all their false gods, would have been a sufficient lesson to Pharaoh, and even to his superlord the Devil, that it is useless to fight against God. But the egotism and arrogance of the wicked one seemingly knows no limitation. God knew what would be in the heart of Pharaoh, and what Satan would induce him to do. He purposed now to further teach them a lesson; as Exodus, chapter fourteen, verse four, says: "That the Egyptians may know that I am the Lord."

A great multitude of Israelites, the men alone totaling six hundred thousand, camped on the shores of the Red sea. After the king of Egypt had mourned a time for his dead son, and awakened to the fact that the Israelites had fled, he ordered his army of chariots and men to follow the Israelites and destroy them. The Egyptians came upon the Israelites encamped. The Israelites were greatly afraid, and cried unto the Lord and reproached Moses for having brought them there to be slain by the Egyptians. "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day; for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace."

And now behold the mighty power of God. He caused his angel to go before the camp of Israel and to cause the pillar of cloud to stand between the Israelites and the Egyptians, but he gave light to the Israelites. Then, Moses, at the command of the Lord, stretched out his hand over the sea and the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land and the waters were divided.—Ex. 14:13, 14, 21-31.

Having been brought safely through the midst of the sea and delivered on the eastern shores of the Red sea, saved from the hordes of the Egyptians, the children of Israel sang a song of deliverance. Exodus, chapter fifteen, the first three verses, reports: "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my

father's God, and I will exalt him. The Lord is a man of war: the Lord is his name."

Thus ended the Devil's first world power. Like a mighty millstone it was cast into the sea. Thus God executed his judgment against the false gods and magnified his own name. (Ex. 12:12) The Lord willed that the people should ever remember that day for their good. To this end he caused his prophets to make record of that great event for his own good purposes. As it is written in Exodus, chapter eighteen, verses ten and eleven: "And Jethro [Moses' father-in-law] said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them." Nehemiah, in chapter nine, verses six and nine and ten, says: "Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. And [thou] didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea: and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt proudly against them: so didst thou get thee a name, as it is this day." Also, Psalm one hundred and six, verse eight, says of Jehovah: "Nevertheless, he saved them for his name's sake, that he might make his mighty power to be known."

Jehovah was good to the nation and people of Egypt through the ministration of his faithful servant Joseph. The Egyptians failed to appreciate that goodness and refused to take heed to God, but followed after the Devil and his representatives. God expressed his indignation against Satan and the Egyptian world power which he had builded, and at the same time made a picture of greater things to come.

TO MAKE A NAME FOR HIMSELF

LONG centuries ago, when the Hebrews were but about seventy in number they went down into Egypt to sojourn. Through one of these Hebrews, namely, Joseph, who was a faithful servant of God, the Lord showed his goodness to the Egyptians in saving them from what would otherwise have been the disastrous effects of a seven years' water famine. The Hebrews multiplied greatly in Egypt, and in ingratitude the Egyptians turned and enslaved them and took measures to exterminate them. To bring about the deliverance of the Hebrews from Egypt it became necessary for God to intervene and to send great plagues upon the Egyptians and to bring about the death of all their firstborn children and to cause the waters of the Red sea to engulf the army of chariots which Pharaoh the ruler sent in pursuit of the fleeing Hebrews.

Egypt was typical of the end of the world, and pictured the present organization of world powers which shall go down in a terrible time of trouble. (Rev. 18:21-24) God's goodness has been wonderfully made manifest to the peoples of this world. His goodness has been spurned, and this has been done at the instance of Satan the enemy. What befell Egypt in the days of Moses the prophet of God shall again be repeated only on a far greater scale. In Matthew's gospel, chapter twenty-four, verses twenty-one and twenty-two, Jesus in giving his prophecy on the end of the age said: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

But why should God kill the firstborn of Egypt and then overwhelm the entire army in the sea? Was that done merely to express the vengeance of God, and was it done for a selfish reason? There was no selfishness on God's part whatsoever. Life is a gift from God. (Rom. 6:23) All the human race, because of Adam's sin, live only by the grace of God and without any right to live. The firstborn of Egypt, of course, came within this rule. God's purpose provided that in the future he would awaken these out of death and give them individually an opportunity for life under favorable conditions. The heart of each one of the governing factors of Egypt was closely attached to his firstborn. The death of the firstborn, as a punishment for their defiance of God, would teach these governing factors of Egypt that their gods were false gods and had no power to give them life, and no power or ability to stand before the great Jehovah God.

The Scriptures declare that this great demonstration of power was that God might get for himself a name. The book of Nehemiah, chapter nine, verses nine and ten, declare: "[Thou, Jehovah,] didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea: and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt proudly against them: so didst thou get thee a name, as it is this day." The Prophet David, in commenting on the same matter, said: "What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name?" (2 Sam. 7:23) In whose mind did God desire to magnify himself and make for himself a name? Not in the mind of the Devil, because the Devil had gone on in the way of wickedness

in utter defiance of God and was then under the sentence of death. It was in the minds of the people of Israel that God desired to establish a name for himself. He had selected that people as his own and would now use them for his own purposes. It was therefore for their benefit, and for the benefit of all the peoples of God who should come after, that God performed this marvelous act.

Let the people take notice that Jehovah is the Almighty God and that the destruction of Egypt was but one of the steps in the outworking of his great purpose. As the peoples of earth learn that the power of Almighty God operates always in exact harmony with love, and for the benefit of mankind, then they will learn to love and obey and serve him and will receive from the Eternal One the blessings which he has provided for all those that do manifest their love and obedience for him.

God had saved the firstborn of each household of the Israelites because of the faith and obedience of their fathers. This should serve as a lesson to them that ever thereafter they would render obedience to the true and loving God. Would they do it?

God organized the Israelites as a nation. An organization is a systematic arrangement of creatures or parties to carry into operation a fixed purpose. Of God's purpose it is stated in Acts, chapter fifteen, verse eighteen: "Known unto God are all his works, from the beginning of the world." Having a fixed purpose from the beginning God would, of course, have a systematic arrangement of his creatures for the carrying of that purpose into operation. In harmony with this the Apostle Paul instructs Christians, saying: "Let all things be done decently and in order." (1 Cor. 14:40) The very creative works of God testify that he does everything in order and with proper organization. In Psalm nineteen, verses one to four, it is said: "The heavens declare the glory of God: and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun."

Order is one of the hardest lessons for creatures to learn. A deflection from God's way is displeasing to him. Deflections of the human race are usually caused by weakness and by being overreached by others. A willful and deliberate going contrary to the Lord's appointed way is treason.

Humility means to be submissive to God and to follow his appointed ways. Humility is the very opposite of pride. The proverb (16:18) says: "Pride goeth before destruction, and an haughty spirit before a fall." God pushes the proud away from him, and shows his favor only to the humble-minded. (1 Pet. 5:5) He who joyfully conforms himself to the way of God proves his love for God. (1 John 5:3) We may be absolutely certain that the all-wise God has one way for carrying his purposes into action. It would be inconsistent for him to have divers ways. It has ever been the policy of the Devil to induce men to believe that they have a sufficient amount of initiative and wisdom to make their own arrangement, and to carry it out without reference to the Word of God. Those who follow such a course come to grief. "Great peace have they which love thy [God's] law: and nothing shall offend them," is what Psalm one hundred nineteen, verse one hundred sixty-five, says. Nor shall they be turned away from God's organization and purpose. If they love the Lord's way and joyfully seek to do it they will trust him implicitly, and, thus doing, will enjoy the peace of God that passeth the understanding of men. The evidence is overwhelming and absolutely conclusive that God has a purpose. Man must learn God's systematic method of organization for carrying his purpose into operation. This is what we are here studying. Man should not spend all of his time in trying to learn if God has a purpose. That should be easily understood. Man should devote himself to ascertaining how God is carrying out his purpose, and then get himself in exact harmony with God's way and joyfully follow therein.

From the time of Eden until the overthrow of Egypt the great lesson God was impressing upon the minds of his willing and obedient ones was that the Lord is the Almighty God, in whom is vested wisdom, justice, love and power, in equal and exact balance. He selected the descendants of Jacob, otherwise called Israel, and organized that people into a nation in furtherance of his own fixed purpose. The first lesson that he taught the Israelites was that the Lord is God. For their benefit he got himself a name when he overcame the Egyptians and overthrew their false gods. The lessons given Israel were for their benefit and for the benefit of those who should follow after.

The New Testament uses the term "shadow" in a special sense. A shadow is a reflected image, as from a mirror or from the clear surface of still water. It is the representation of something real. The word "type" is sometimes used in a similar sense. It is a figure or representation of something to come. God's dealing with the nation of Israel, and particularly in the law which he gave to that people, was to foreshadow better things coming later. As the Apostle Paul words it in Colossians, chapter two, verse seventeen, "[They] are a shadow of things to come"; and in Hebrews, chapter ten, verse one, he says, "[But] the law [has] a shadow of good things to come." Based upon these and corroborating scriptures the conclusion is reached that the nation of Israel, organized by the Lord, was his typical organization and foreshadowed something better to follow in God's due time. For this reason the Lord's dealings with Israel hold the greatest interest to all who desire life and who would know God's way of leading men to life and

SERVICE APPOINTMENTS

T. E. BANKS

Redfield, Ark.	Aug.	30, 31	Amite, La.	Sept.	16, 17
Wabbaseka, Ark.	Sept.	2, 3	Laurel, Miss.	"	18, 19
Moscow, Ark.	"	4, 5	Newton, Miss.	"	20, 21
Fordyce, Ark.	"	6, 7	Columbus, Miss.	"	23, 24
Monroe, La.	"	9, 10	Birmingham, Ala	"	25, 26
Summit, Miss.	"	11, 12	Bessemer, Ala.	"	27, 28
Osyka, Miss.	"	13, 14	Stroud, Ala.	Sept.	30, Oct. 1

R. H. BARBER

Raleigh, N. C.	Aug.	30	Richmond, Va.	Sept.	6, 7
Norfolk, Va.	Sept.	2-5	Baltimore, Md.	"	9-11

G. H. DRAPER

Rochelle, Ill.	Aug.	31	Roseland, Ill.	Sept.	17, 18
Aurora, Ill.	Sept.	2, 3	Hammond, Ind.	"	19-21
Geneva, Ill.	"	4, 5	Gary, Ind.	"	23-25
Dundee, Ill.	"	6, 7	Valparaiso, Ind.	"	26
Chicago, Ill.	"	9-15	Michigan City, Ind.	"	27, 28

W. M. HERSEE

Maple Creek, Sask.	Sept.	3, 4	Shaunavon, Sask.	Sept.	17, 18
Webb, Sask.	"	5	Viceroy, Sask.	"	19, 20
Swift Current, Sask.	"	6, 7	Weyburn, Sask.	"	22
Herbert, Sask.	"	9	Moose Jaw, Sask.	"	23-25
Chaplin, Sask.	"	10, 11	Viewfield Sask.	"	26
Moose Jaw, Sask.	"	12	Lewvan, Sask.	"	28
Mossbank, Sask.	"	13	Earl Grey, Sask.	"	30
Mazenod, Sask.	"	14, 15	Regina, Sask.	Oct.	1, 2

ANTON KOERBER

Elizabeth, N. J.	Sept.	6, 7	Olean, N. Y.	Sept.	21
Baltimore, Md.	"	9-12	Onoville, N. Y.	"	22
Harrisburg, Pa.	"	13	Jamestown, N. Y.	"	24
Williamsport, Pa.	"	14	Westfield, N. Y.	"	25
Ithaca, N. Y.	"	16	Fredonia, N. Y.	"	26
Elmira, N. Y.	"	17-19	Centerville, N. Y.	"	27
Bolivar, N. Y.	"	20	Perry, N. Y.	"	28

A. H. MACMILLAN

Jackson, Mich.	Aug.	30	Dubuque, Iowa	Sept.	15-18
Detroit, Mich.	Sept.	2-5	Wausau, Wis.	"	20, 21
South Bend, Ind.	"	7	Green Bay, Wis.	"	23-25
Chicago, Ill.	"	9-11	Muskegon, Mich.	"	28
Freeport, Ill.	"	13	Flint, Mich.	Sept.	30-Oct. 2

G. Y. M'CORMICK

Waukesha, Wis	Aug.	30, 31	Green Bay, Wis.	Sept.	23-26
Dubuque, Iowa	Sept.	16-19	Pulaski, Wis	"	27
Darlington, Wis.	"	20	Clintonville, Wis.	"	28
Monroe, Wis.	"	21	Black Creek, Wis.	"	30

J. C. RAINBOW

Norfolk, Va.	Sept.	3-7	Chanute, Tenn.	Sept.	20
Danville, Va.	"	9-11	Sparta, Tenn.	"	21
Wytheville, Va.	"	13	Milton, Tenn.	"	23
Bristol, Tenn.	"	14	Lebanon, Tenn.	"	24
New Tazewell, Tenn.	"	15	Nashville, Tenn.	"	25-27
Knoxville, Tenn.	"	16-18	Springfield, Tenn.	"	28
La Follette, Tenn.	"	19	Clarksville, Tenn.	"	30

W. J. THORN

Johnstown, Pa.	Sept.	6, 7	Ashtabula, Ohio	Sept.	21, 22
Youngstown, Ohio	"	9-12	Perry, Ohio	"	24
Niles, Ohio	"	13, 14	Cleveland, Ohio	"	25, 26
Warren, Ohio	"	16-18	Toledo, Ohio	"	27, 28
Jefferson, Ohio	"	20	Flint, Mich.	Sept.	30-Oct. 2

S. H. TOUTJIAN

Red Lodge, Mont.	Aug.	31	Boise, Idaho	Sept.	16, 17
Clyde Park, Mont.	Sept.	2	Nampa, Idaho	"	18, 19
Manhattan, Mont.	"	3	Emmett, Idaho	"	20
Butte, Mont.	"	4, 5	Weiser, Idaho	"	21
Deer Lodge, Mont.	"	6, 7	Ontario, Oreg.	"	22
Hamilton, Mont.	"	9	Bend, Oreg.	"	24, 25
Pocatello, Idaho	"	10-12	Klamath Falls, Oreg.	"	27
Filer, Idaho	"	13, 14	Ashland, Oreg.	"	28

J. C. WATT

Fort Worth, Tex.	Sept.	10, 11	Purmela, Tex.	Sept.	18
Cleburne, Tex.	"	12	Kempner, Tex.	"	19
Mexia, Tex.	"	13	Temple, Tex.	"	20
Teague, Tex.	"	14	Taylor, Tex.	"	21, 22
Otto, Tex.	"	16	Austin, Tex.	"	24-26
Waco, Tex.	"	17	San Marcos, Tex.	"	27, 28

SERVICE CONVENTIONS

(*In each instance, address of company service director is given.*)

Des Moines, Iowa — **Aug. 19-21**
Howard Logsden, 1543 9th St.

Memphis, Tenn. — **Aug. 19-21**
Joseph Baum, 214 N. Willett St.

Grand Rapids, Mich. — **Aug. 26-28**
J. F. Kersting, 1871 Towner Av., S. W.

Roanoke, Va. — **Aug. 26-28**
O. W. Phillips, 701 Day Av., S. W.

Detroit, Mich. — **Sept. 2-5**
P. C. Truscott, 4815 Grayton Av.

Glens Falls, N. Y. — **Sept. 2-5**
E. A. Sovereign, 19 Marion Av.

Norfolk, Va. — **Sept. 2-5**
L. R. Bennett, 165 Orleans Circle

Syracuse, N. Y. — **Sept. 9-11**
E. L. Hoffman, 337 Woodbine Av.

Chicago, Ill. — **Sept. 9-11**
A. L. Seeley, 6944 Eberhart Av.

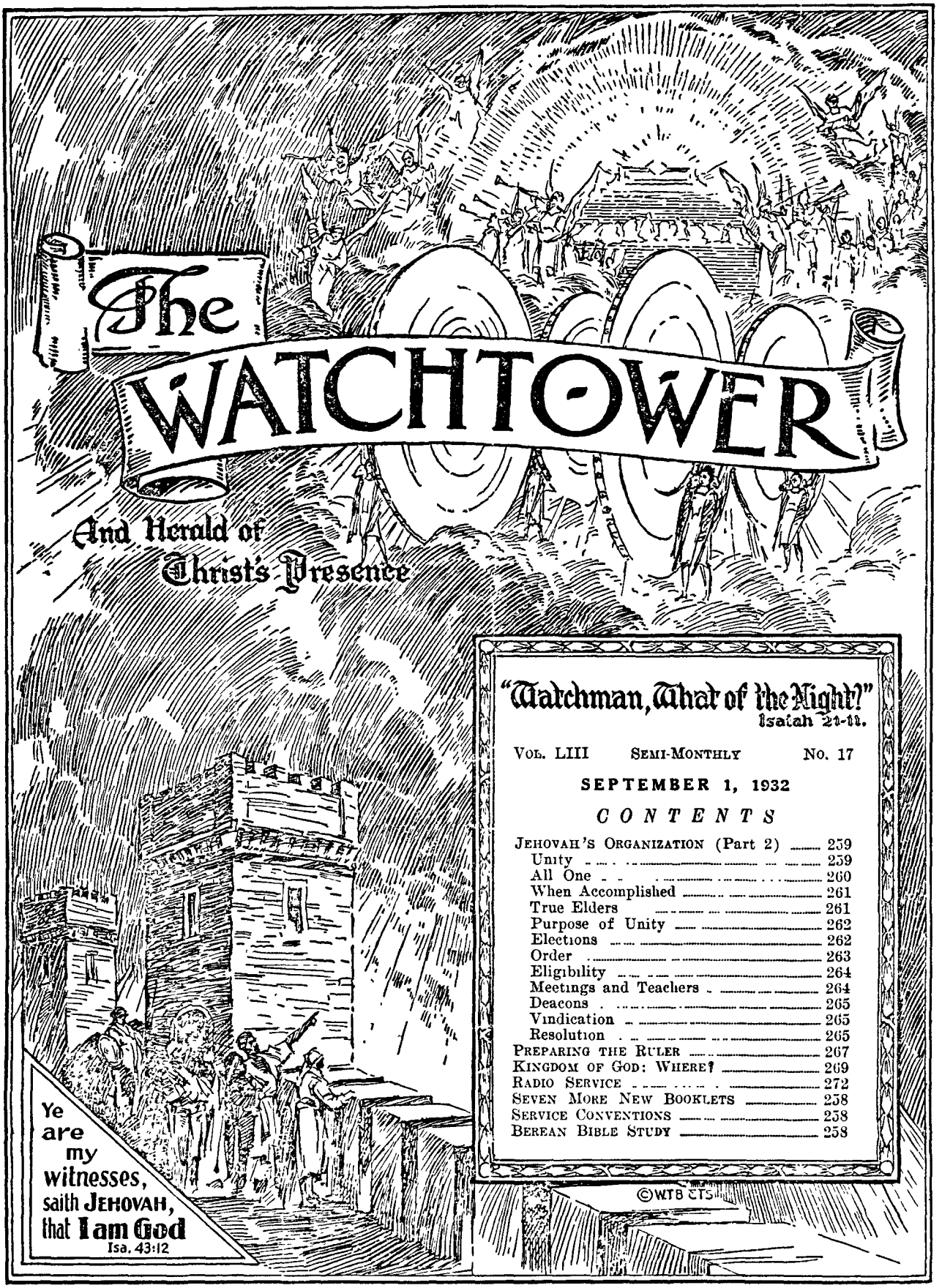
Baltimore, Md. — **Sept. 9-11**
C. C. Fisher, 4648 Kernwood Av.

Dubuque, Iowa — **Sept. 16-18**
L. O. Hillyard, 1504 Henion St.

Green Bay, Wis. — **Sept. 23-25**
Mrs. J. F. Schmidt, 316 Gray St.

Flint, Mich. — **Sept. 30-Oct. 2**
Roy Arnold, 118 E. 9th St.

Attleboro, Mass. — **Sept. 30-Oct. 2**
J. A. Payette, Walnut St.



"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LIII SEMI-MONTHLY No. 17

SEPTEMBER 1, 1932

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The WATCHTOWER

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OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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(*Translations of this journal appear in several languages.*)

All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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SEVEN MORE NEW BOOKLETS

We are pleased to announce that we now have ready for distribution by Jehovah's witnesses the remaining seven booklets of the new set of thirteen, mentioned some time ago. The titles of these are: *The Final War, What You Need, Health and Life, Home and Happiness, Keys of Heaven, Where are the Dead?* and *The Kingdom, the Hope of the World.*

SERVICE CONVENTIONS

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J. A. Payette, Walnut St.

BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Jehovah's Executioner" (Part 3)
Issue of August 1, 1932

Week beginning October 2 . . . . . ¶ 1-16
Week beginning October 9 . . . . . ¶ 17-33
Week beginning October 16 . . . . . ¶ 34-49

"Jehovah's Organization" (Part 1)
Issue of August 15, 1932

Week beginning October 23 . . . . . ¶ 1-13
Week beginning October 30 . . . . . ¶ 14-30

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII SEPTEMBER 1, 1932 No. 17

JEHOVAH'S ORGANIZATION

PART 2

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17: 21.

JEHOVAH'S capital organization when perfected must be in complete unity, that his word and name might be fully vindicated. That means that all of the heavenly creatures and all of those on the earth who are made a part of his organization and continue thus must be in complete oneness. When Satan challenged the word and name of Jehovah the purpose of Jehovah then began to be made known, to wit, that he would bring forth a kingdom or royal house which in due time will destroy the wicked one and his rule, vindicate Jehovah's word and name, and prove to all creation that he is the only God. Jehovah sent his beloved Son Jesus into the world to bear witness to the truth concerning his purpose, and this Jesus did. The faithfulness of Jesus in bearing testimony to the truth led to his death, and because of his faithfulness Jehovah raised him up out of death and made him the Head of his capital organization.

UNITY

[2] After Jehovah had made a covenant with Jesus to give him the kingdom he gave to Jesus twelve disciples whom he specially instructed in things pertaining to the kingdom. To the eleven thereof who proved faithful Jesus said: "And 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, *Diag.*

[3] Those to whom this promise was given, and with whom this covenant was made, must prove faithful and must be brought into complete unity with Christ Jesus and God. To this end Jesus prayed for them. He did not pray that they should be merely given a place of honor, but that they might be made one and in complete unanimity in the organization of Jehovah, even as Jehovah and Jesus are one or in complete unity. He therefore gave Jesus faithful men commissioned as his special ambassadors, and sent them into the world to bear testimony to the truth. "As thou hast sent me into the world, even so have I also sent them into the world."—John 17: 18.

[4] Then the prayer of Jesus to Jehovah was made for and in behalf of others who should respond to the invitation to become members of the glorious organization of God. The burden of that prayer was that such might be perfected in union or unity in God's great organization to the end that all creation might know that Jehovah is God. 'Nor is it for them alone that I make petition, but also for those who trust in me through their teaching; that they may all be one, even as thou art in me, O Father, and I am in thee; that they also may be in us; that the world may believe that thou didst send me. And the glory which thou hast given me I have given them, that they may be one, just as we are one: I in them and thou in me; that they may stand perfected in union; that the world may come to understand that thou didst send me and hast loved them even as thou hast loved me.' —John 17: 20-23, *Weymouth.*

[5] The foregoing quotations from the Word of God prove beyond all doubt that the primary purpose of calling, instructing and forming the church is in order that those who are brought into God's organization may be brought into complete unity with God and Christ and have some part in the vindication of the Word and name of Jehovah. Such was the reason for sending forth the apostles as special ambassadors of Christ, and such is the reason for the existence of other offices in the church while the church is in course of development. The apostle further gives proof of this purpose when he says: "And he [Jesus] himself appointed some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, in order fully to equip his people for the work of serving—for the building up of Christ's body—till we all of us arrive at oneness in faith and in the knowledge of the Son of God, and at mature manhood and the stature of full-grown men in Christ. So we shall no longer be babes nor shall we resemble mariners tossed on the waves and carried about with every changing wind of doctrine according to men's cleverness and unscrupulous cunning, [that makes] use of every shifting device to mislead." (Eph. 4: 11-14, *Weymouth*)

This scripture also proves that such unity or oneness of God's covenant people must be attained unto by the faithful remnant while on the earth that these may stand steadfast in Christ as faithful and true witnesses to God and to his kingdom, fully rooted and grounded in the truth, and together harmoniously give the testimony to the Word and name of Jehovah God. This unity with Christ must be in faith and in the knowledge of God and of his kingdom, and thus these faithful ones are brought to the point of mature manhood in Christ, to the stature of the fullness in Christ.

6 To bring about such unity a work must be done among those who believe on the Lord Jesus Christ. That this work might be accomplished Jesus Christ appointed and sent forth his apostles and also created the offices and prescribed the qualifications of prophets, evangelists, pastors and teachers; but the office of elder he did not provide. This he did not do for the very manifest reason that all who come to the point of unity are elders in truth and in fact within the Scriptural meaning of that term. Such are mature men in Christ, and, to be sure, this maturity could not be advanced in any manner whatsoever by the vote of other persons.

ALL ONE

7 The prayer of Jesus was that all might be made one, or brought to unity. The statement of the apostle is: 'Till we all attain unto unity.' This unity of all could not possibly have existed in the day when the apostle was on the earth, for at least two separate and distinct reasons: (1) because not all of the 144,000 had at that time been called; and (2) many of those who had at that time been called to the kingdom were still merely "babes". The unity spoken of by Jesus and the apostle must be of the faith and of the knowledge of the Son of God. In order for all of the 144,000 to have complete faith all such, including his remnant people on earth, must be brought to a knowledge of the purpose of Jehovah God to complete his capital organization and to vindicate his great name. The apostles had attained unto that full unity in their day because the Lord had revealed to them his purpose and inspired some of them at least to write instructing others. Doubtless some others also reached that stage of unity, such as Timothy and Titus. There was not a unity, however, of all who believed on the Lord Jesus Christ and who were called to the kingdom, and this is shown by the fact that the apostles, especially Paul and Peter, were constantly engaged in setting forth the truth, which is the basis of faith, and in directing the various congregations as to the proper course they must pursue in order to gain the approval of Jehovah. The Apostle Paul could not have expected complete unity in his day, because such a thing was an impossibility. Complete unity could be had only when the entire number of those composing the capital organization of Jehovah God are called, have responded to the call, and are gathered together and begin to function under Christ Jesus the Head of that organization.

UNTIL

8 It is out from the class that is begotten of the spirit and called to the kingdom that the 144,000 must be taken and developed and brought to full and complete unity. These must advance from the stage of babes to mature manhood. To aid the called ones to advance to the state of "a full-grown man, unto the measure of the stature of the fulness of Christ" the Lord Jesus Christ gave certain offices and officers. These offices and the men to fill them are the provision of Jehovah God by his chief agent the Lord Jesus Christ to accomplish his purpose of the unity mentioned by the apostle. Their commission proceeds from Jehovah God. (Isa. 61:1, 2) The "twelve apostles of the Lamb" were chosen and appointed and given unto Jesus before the holy spirit was sent as a comforter, guide and helper. (John 15:16; Matt. 10:1-5; Mark 3:13-19; John 17:6, 11; 14:26) Therefore these offices and officers to the church did not come by the operation of the holy spirit as an advocate and helper. Matthias, who took the place of Judas, was appointed before Pentecost, at which time he received the holy spirit. (Acts 1:23-26; 2:1-4) Even though Paul was converted after the holy spirit had been sent as an advocate he was the direct appointee of the Lord Jesus Christ. (Acts 9:15; 26:16) The apostles were elders by reason of being the first ones and hence the oldest ones in the body of Christ, but were not such by reason of any human appointment or election. While a part of the duty of the apostles was and is the work of "perfecting the saints", such is not the limitation of their work. Much of the New Testament was written by some of the apostles, and these writings stand as the inspired Word from Jehovah by Christ Jesus. This Word is needful for the instruction of the kingdom class, but is not limited to that class alone. The point here made is that when the 144,000 reach the point of maturity, unity or oneness in Christ, that does not mean that the offices of the apostles cease, by any means, for the reason they have other duties to perform. The same would be true with regard to the other offices provided for and the appointments made thereto by the Lord. For instance, evangelists are preachers and are commissioned by the Lord to proclaim the message of his truth. The truth must continue to be proclaimed until every creature has an opportunity to receive a knowledge of the truth. (1 Tim. 2:3, 4) The word "till" or 'until', as used by the apostle in Ephesians four, therefore must mean that the functions of these offices provided for the benefit of the saints must be used for the purpose of bringing all of the body members to maturity, because that is the great objective or announced purpose of the Lord. Whether these offices continue thereafter or cease at that point is not at all material so far as

the 144,000 and their complete unity with Christ are concerned. The duties of these offices, however, must be performed or function in behalf of the 144,000 until the state of unity or oneness is reached. There must be no cessation until unity is accomplished.

WHEN ACCOMPLISHED

[9] At what time is the state of oneness or unity reached? Manifestly not before the Lord Jesus Christ appears at the temple of God and gathers unto himself the faithful ones that form or make up the members of the "faithful and wise servant" class. Both the Scriptural and the extraneous evidence prove that the Lord Jesus appeared at the temple of God in 1918 and then shortly thereafter gathered unto himself the chosen ones. The Scriptures show that first the Lord awakens out of death those who had died in Christ, which would include the apostles and others who had faithfully served as prophets, evangelists, pastors and teachers, and all of which by virtue of growth had become elders. (1 Thess. 4:16) Then would follow those whom the Lord found faithful and true and to whom he committed all of his kingdom interests on earth and whom he made members of the "faithful and wise servant" class, and which class was foreshadowed or pictured by Mordecai. (Matt. 24:45, 46) Then would follow those who were subsequently brought into the truth, begotten of the spirit, fully devoting themselves to God and his kingdom, having been called and responded and then been chosen, and who were foreshadowed or pictured by Esther and who are also made members of the "faithful and wise servant" class. All of such, being brought into the temple, receive the garments of salvation, which identifies them as a part of and in Jehovah's organization; they are anointed and receive the robe of righteousness, which denotes their approval by the Lord God, and are given a place in his organization, he having set them in the body according to his good pleasure. All these are in unity or oneness in the knowledge of the Lord and in the faith and service to the Lord. This oneness or unity takes place approximately at the time of the second outpouring of the holy spirit.—Joel 2:28, 29.

[10] Peter, in addition to being an apostle by divine appointment, also served in the offices of evangelist, pastor or shepherd, prophet and teacher. At Pentecost he prophesied that "it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out, in those days, of my spirit; and they shall prophesy." (Acts 2:17, 18) This prophecy must apply to the remnant on earth when brought into unity with Christ Jesus. In this prophecy Peter uses the term "old men", and undoubtedly these words mean and apply to those in the church who were advanced in years and in a knowledge of the Lord but who had used their knowledge largely for self-edification or aggrandizement. They were elders in the church; and as there were unfaithful and faithful elders in Israel, God's typical organization, so there were and have been unfaithful and faithful elders in the church. This is clearly pointed out in the Scriptures. (Ezek. 8:1-12; 9:5, 6; Heb. 11:1, 2; Ps. 45:16; Ex. 24:1-14) All the faithful ones would recognize that they are privileged to be servants and witnesses of God, and this would be true with reference to both male and female; hence the Apostle Peter as God's mouthpiece said: "And on my servants and on my handmaidens I will pour out, in those days, of my spirit; and they shall prophesy." (Acts 2:18) Those who appreciate the great privilege of being the servants of Jehovah delight in declaring his message of truth, while the selfish ones fail or refuse to do so. It is the faithful class that is brought into unity or oneness with Christ Jesus and made a part of the 'elect servant' class. This unity or oneness is reached in the knowledge of the Lord and in faith and devotion to the Lord. This oneness has now been attained unto by all the remnant because these are in the temple, taught of God by the Head of the temple class, and they are all of one mind concerning God's purpose to completely vindicate his name by and through Christ the Head of his capital organization. These see eye to eye the glorious truths of and concerning Jehovah and his kingdom and have reached that state of mature manhood in Christ described by the apostle.

TRUE ELDERS

[11] Who now are truly elders in the organization of Jehovah? The Scriptural answer is, all the faithful ones who are made members of Jehovah's capital organization, including the remnant now on the earth, who continue faithful for ever. All such are truly elders, not by reason of having received someone's vote, but because they have advanced and been brought to maturity by being faithful unto God and to his kingdom. They have thus been brought to the fullness of the man in Christ Jesus. They have been brought into a state of unity and maturity. Such is the oneness or unity mentioned by Jesus and by the Apostle Paul in the foregoing scriptures. In further proof of this conclusion the following texts should be considered. Peter was an elder and so declared himself and as one who is "a partaker of the glory that shall be revealed". He admonished the elders in the church, meaning the elder ones in Christ, to feed the flock of God, and then he adds: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5:1-4.

[12] Christ Jesus is the Chief Shepherd, and he is now manifested or revealed at the temple of God as Head of Jehovah's organization. (Heb. 13:20; 1 Pet. 2:25; Ezek. 34:23; Jer. 23:4, 5) The crown of glory

mentioned by the Apostle Peter in the above text means "a badge of royalty" denoting approval by the Lord and recognition as one in his organization. This "crown of glory" is not bestowed because one has been elected to an office by the votes of men, but is bestowed upon all the faithful, including the faithful pioneers, whom we sometimes call "colporteurs", and all others who are faithful and are made members of the 'elect servant'. Jehovah says concerning such: "My glory will I not give to another," but to the 'elect servant' class. (Isa. 42:8) To such, including the faithful remnant on earth, the Lord says: "Arise, shine; for thy light is come, and the glory of the Lord [Jehovah] is risen upon thee."—Isa. 60:1.

[13] At Revelation 4:2, 4 it is written: "And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." Note that this scripture speaks of the twenty-four elders; and the number twenty-four's being twice that of the "apostles of the Lamb" symbolically says: These twenty-four elders represent not only the apostles but picture also all the faithful who are made members of the capital organization of Jehovah. The members as a whole stand for or represent all those who died faithful and who have been resurrected to glory and also the remnant on the earth who have been brought into the temple and who continue faithful unto death. These of the remnant are under the robe of righteousness and in the secret place of the Most High, as described by the scripture; they have received the badge of royalty or crown of glory and are described by the Lord's Word as those who are "joyful in glory". (Ps. 149:5-9; Isa. 61:10; Ps. 91:1, 2) This is the class of faithful ones whom the apostle declared should receive the crown of glory or badge of royalty at the appearing of the great Head of Jehovah's capital organization. In harmony with this it is written: "Thou settest a crown of pure gold on his head" (Ps. 21:3), meaning the entire organization. They receive this crown of glory or badge of honor by virtue of being brought into oneness and made a part of Christ. These faithful ones of the remnant on earth by Jehovah's gracious provision are 'raised up together and made to sit together in heavenly places in Christ'. (Eph. 2:6) This is the vision given to the temple class and is seen and appreciated by none other on the earth. Those who have this vision are all Scripturally designated as elders, and they are elders because they have received Jehovah's approval and delight to serve him. "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:10, 11) It is these elders, including the anointed and faithful remnant on the earth, that see the birth or beginning of the kingdom and learn that it will vindicate Jehovah's name, and they rejoice, giving praise to God. They are pictured as standing on Mount Zion with the Lord. (Rev. 14:1-3) "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." —Rev. 11:16, 17; see *Light*, Book One, pages 55-60, 225, 300-305.

PURPOSE OF UNITY

[14] What is the purpose of oneness, union or unity, specially emphasized by Jesus and the Apostle Paul? Surely not merely to get someone into heaven. The purpose of such a oneness, union or unity is that all such called ones who are faithful may become members of the 'elect servant' and serve Jehovah God. Such is the only proper meaning of the words of Paul, to wit, "for the perfecting of the saints, for the work of the ministry." (Eph. 4:12) "For the perfecting of the saints, unto the work of ministering." (*R.V.*) "In order fully to equip his people for the work of serving." (*Weym.*) Anyone who fails or refuses to take an active part in serving God by giving testimony as Jehovah's witness at this time, or who opposes such service in proclaiming his name and kingdom, of necessity must be excluded from God's organization. The "perfect [mature] man" is not for the service of men, but for the purpose of serving Jehovah God in the priestly office. That service means to give testimony to the name, to the Word and to the kingdom of God, and it must be given all together and in harmony.

ELECTIONS

[15] Companies of the Lord's people are now propounding the question: Shall we continue to elect men to the office of elder in the congregation or company? The Scriptural answer to that question is emphatically No, for the reason that the office of elder does not Scripturally exist and no one can be made an elder by the vote of men. What Paul and the other brethren did was to appoint or select *out from* those brethren who were then elders by reason of their age and advancement in faith and knowledge of the Lord and to designate such men as the servants in the church.

[16] Shall the company of God's people elect bishops or overseers in the church? No; for the reason that the holy spirit, acting as advocate and helper, made certain of the elders overseers, but since the coming of the Lord Jesus to the temple of God the holy spirit as advocate and guide has ceased to function. The Lord Jesus himself is in charge of his organization.

17 What servants may be Scripturally elected in the church now? To answer this question we must have clearly in mind who compose Jehovah's capital organization and what are the present duties of the members of that organization. Christ Jesus is the head of that organization. He is at his temple to execute the judgments of Jehovah. His present great work and that of the immediate future is the vindication of Jehovah's Word and name. The holy spirit as an advocate and guide served the church in the absence of Christ Jesus, and now Christ Jesus having appeared at the temple himself, he is in complete charge and, to be sure, all in unity follow his lead. At the temple he is attended by his holy angels. (Matt. 25:31) "Behold, the Lord cometh with ten thousands [number symbolic of all] of his saints [his holy ones, *R.V.*] to execute judgment upon all." (Jude 14, 15) He is there to execute judgments already written, and for this reason he assigns to all his body members some part in that work. "This honour have all his saints." (Ps. 149:9) Necessarily this includes the faithful apostles and others who died in faith and who have been raised up to glory. (1 Thess. 4:16) It includes all whom Jesus "received" and "gave" at his ascension and who served and who were subsequently taken away in death, and who are now raised and are now for ever with the Lord in glory. It also necessarily includes the "feet of him", meaning the faithful members now on the earth.—Isa. 52:7, 8.

18 Who is directing the operations of Jehovah's capital organization? The Head, Christ Jesus, of course, who is the Chief Officer acting under the direction of Jehovah the Most High, who is over or above all. The Scriptures clearly show that the holy angels are the ambassadors or servants of Christ Jesus to carry out his orders. (See "Angels in Zion" article, *The Watchtower*, June 1 and 15, 1930; also Revelation 8:6; *Light*, Book One, pages 105, 106.) There cannot be a question of doubt that Jesus Christ can and does direct every division of his organization and that he can and does use his holy angels to carry into operation his orders and direct the course of the remnant on earth, regardless of the fact that the remnant cannot see these agents or ambassadors of the Lord and can have no direct or audible communication with them.

19 What are the present duties of Jehovah's capital organization? Christ Jesus the King is sent forth to rule in the midst of his enemies, and to cause his own people to be gathered together and instructed, and to cause the message of the kingdom to be declared to the prisoners and notice of warning to be given to the rulers and to all the people, particularly of "Christendom". (Isa. 42:6; Ezek. 3:11; 9:4) In brief, it is the work of giving testimony of and concerning Jehovah's purpose, the chief purpose being the vindication of his name. Christ Jesus is Jehovah's Chief Witness, and he declared that "every one that is of the truth heareth my voice"; and his voice at this time specifically commands the giving of the witness, which means that every one of the remnant must be a witness to the name and kingdom of Jehovah God.—John 18:37; Matt. 24:14.

20 The prayer of Jesus was that 'all be made one', that is to say, be brought to full unity, "that the world may know that thou hast sent me." (John 17:23) How could this be accomplished except a witness be given, as Jesus commanded? This is in full harmony with the inspired words of Paul, who wrote that Jesus gave these gifts 'in order to fully equip his people for the work of service'. Why equip them for service unless they serve? What service must the remnant yet on earth perform?

21 Jehovah answers that question: "Ye are my witnesses . . . that I am God." (Isa. 43:10-12) "I have put my words in thy mouth." (Isa. 51:16) "Go and tell [the] people." (Isa. 6:9) The remnant being a part of Jehovah's organization and having been made members of the "faithful and wise servant" class, to whom is committed the earthly interest of the kingdom of God, and hence a part of the 'elect servant', the present duty of such is plainly set forth by Jehovah's prophet in the following texts: Isaiah 42:1, 6, 8. It was in 1922 that Jehovah's people on the earth began to understand the vision of Isaiah, picturing Christ Jesus at the temple. (Isa. 6:1-8) That corresponded exactly with the outpouring of the holy spirit on all who were then of the faithful class, regardless of sex. (Joel 2:28, 29) It was in that very year that the service organization of God's people on earth began to take form and to function, and those who are really in present truth are now fully convinced that the Lord Jesus directed the matter of organization and work by the remnant and that he did so by his angels, or ambassadors. The witness work is the work that is now to be done by the remnant.

ORDER

22 Seeing the work which the remnant must now do on earth, consideration is now given to the question, Is it Scripturally proper to elect any servants in the company of God's people now on earth? Jehovah is the God of order and not of confusion, and therefore everything in his organization must be done orderly and in order. (1 Cor. 14:33, 40) "The steps of a good man [Jehovah's remnant collectively] are ordered by the Lord." (Ps. 37:23) The obligation is laid upon the remnant as a whole to give the testimony in the earth as the Lord has commanded. The companies of these are organized in harmony with God's Word into a body which we call "the Society". There are many companies of God's people scattered throughout the earth that go to make up the Society as a whole. It is entirely Scriptural and proper therefore that the Society appoint some brethren in the organization to visit these companies and to help in

the organization, and which are designated regional service directors. It is the privilege and duty of each of these companies to have a local service director. As Paul and Timothy and Titus acted with others of the congregation in appointing or selecting servants, so it is entirely Scriptural and proper that each local company should name or nominate certain ones possessing the qualifications to be service director. From among those named the Society headquarters should designate one to be service director, and in this manner both the Society headquarters and the local company act in harmony to accomplish the purpose desired. They are joined together in one body. In this way the work has been organized for service for several years past and the Lord has blessed it by showing his approval. Knowing that the Lord directs his own people, and where the company and those at headquarters are asking the Lord's direction, we must conclude that the selection is according to the will of the Lord. There is therefore direct and harmonious connection of each company with the Society as a whole.

[23] It is entirely orderly and therefore Scriptural that each company have a service committee to act with the service director and in behalf of the company for the purpose of orderly arranging and carrying on the witness work. This committee should be selected by the local company. The committee may consist of such a number as the company may decide upon, according to the size of the company. The company should have a secretary and treasurer, which it also should choose. It would be entirely in order and Scriptural for the company to empower the service committee to attend to the general business or detail affairs of the company and hence to perform such duties as are usually performed by an executive committee. There is no need to have an executive committee where there is a service committee. The company is one if in Christ, and everything should be done harmoniously.

ELIGIBILITY

[24] Who is eligible to perform the duties of such office or service in the company? Only those who are of the temple class and who therefore are in full harmony with the service and who are doing what they reasonably can to have a part in that service. This excludes from the eligible class all of those who oppose or who fail or refuse to actively have a part in the service. It is written: "And in his temple doth every one speak of his glory." (Ps. 29:9) Only those in unity should act in the organization to carry forward the work. Heretofore the companies have elected to the office of elder men who have failed, refused or opposed the witness work, and trouble and discord have resulted. Let the Scriptural way be followed and all such trouble-makers will be excluded.

[25] Who may properly and Scripturally vote in the election or selection of such servants in the company? Only those who are in fact of the company and who are in full harmony with the witness work the company and the Society as a whole are doing in obedience to God's commandment. The practice heretofore indulged in of bringing in and permitting to vote for servants those who are not at all in sympathy with the service work the Lord has commanded, and who fail, and refuse, to engage in such service work, or who oppose the same, is entirely wrong. Let it be remembered that Jehovah has laid upon his anointed people the obligation of being witnesses now to his Word and to his name and anyone who opposes that work has no place amongst God's anointed people so far as voting for the election of servants is concerned. Permitting every one who claims consecration to vote, regardless of his position concerning service, has resulted in much trouble and in the election of men who desire self-exaltation and not the Lord's service. Let this be avoided if we would be faithful to God and to his kingdom.

MEETINGS AND TEACHERS

[26] Regular meetings of the company of Jehovah's people for study or for preparing plans to carry into operation their work are entirely Scriptural and proper, because things must be done orderly. At all such meetings a chairman should preside and keep order. (1 Tim. 5:17) Such chairman or leader should be chosen by the members of the company and, of course, should always be an elder in the meaning of the Scriptures, that is, one who is of the temple class. Would it be proper for a sister to preside as leader of a meeting, seeing that faithful sisters are Scripturally elders? No, for the reason that the woman should not fill this position where there are male members of the company present, the reason being plainly manifest from the language of the scripture.—1 Tim. 2:12.

[27] One of the duties laid upon the anointed witnesses of Jehovah is to preach the truth to the "great multitude" class and to declare God's truth to the people and rulers of the world. (Isa. 42:6-8; Matt. 24:14) For this reason a public meeting addressed by one having natural and spiritual endowments to do so is Scripturally proper. The message of the kingdom, by the grace of God, is in printed form, and, since all of the temple class are preachers or witnesses, the house-to-house witness work is preaching the gospel of the kingdom and should be participated in by all as the Lord provides opportunity. "The Lord gave the word; great was the company of those that published it." (Ps. 68:11) This company is great because going forth in the name and strength of the Lord, and all the members thereof are preachers of the good news of the kingdom and are duly commissioned so to do.—Isa. 61:1, 2; 40:9; 52:7, 8.

[28] All of the temple class are born of Jehovah's woman, and all such are taught of Jehovah. (Isa. 54:13) Christ Jesus is the great Teacher under the direct supervision and direction of Jehovah. (Mic. 5:2,4; Luke 12:37) When the Lord's anointed people meet for study of his Word, as they should do regularly, is it Scripturally proper that some competent brother be selected to preside and lead the meeting? And is such leader a teacher? It is proper for such to preside and lead the meeting, but he is not a teacher as that term is generally used. The company study together, and Jehovah God through Christ Jesus and his Word teaches them. (Isa. 54:13) All the temple class are anointed, and these do not need any man to teach them. "But the anointing which you received from him abides in you, and you have no need that any one should teach you; but the same anointing teaches you concerning all things, and is true, and is not a lie; and as it taught you, abide in him." (1 John 2:27, *Diag.*) All members of the remnant class should be and are looking out for and helping each other; hence they all study together for the purpose of giving aid, comfort and help to one another. (See *The Watchtower,* December 15, 1928, page 376, paragraph 32.) As members of the body of Christ, and as under-shepherds or teachers, the remnant as a whole represent Christ Jesus the Chief Shepherd or Teacher in their service to the "great multitude" class. (Ezek. 34:22,23; Jer. 23:3,4) It is the duty of the remnant to teach and instruct the "great multitude" as opportunity is afforded.—Isa. 49:9.

DEACONS

[29] Should deacons be elected by the various companies to fill places similar to that heretofore filled by those called "deacons"? Paul wrote concerning bishops and deacons, describing the qualification of both as being the same.—1 Tim. 3:8-12.

[30] The Greek word *diakoneo* at Acts 6:2 is translated *serve,* and is translated *minister* at Acts 19:22. The Greek word *diakonos* does not occur at all in Acts, but does occur at 1 Timothy 3:8 and is there rendered, in the *Authorized Version,* "deacons." *Strong* renders this same word *attendant, minister, servant.* Seeing that the entire company of God's people are now engaged in service ministering to each other and to others as required, there seems to be no good reason Scripturally or otherwise to now elect men to office of deacon as that term is generally used. The company by itself or its duly constituted committee may assign certain parts of the service to whomsoever it will. Where there is unity there must be harmony and all will delight to do whatever service is offered. Stephen served tables and also preached the truth with much power. "And Stephen, full of faith and power, did great wonders and miracles among the people. . . . And they [his enemies] were not able to resist the wisdom and the spirit by which he spake." (Acts 6:8-10) There is no Scriptural authority for saying that Stephen was a deacon as that office has long been used in the congregations. He never was elected an elder. Manifestly the meaning of the apostle's words at 1 Timothy 3:8-13 is that every one serving in the church should possess the qualifications that Paul there mentions. All in the temple being Scripturally elders, and all being willing to serve and participate in whatever service is offered, there appears to be no Scriptural reason for electing men to fill the so-called "office" of deacon.

[31] The work now to be done is to bear testimony to the Word and name of Jehovah. All in the temple do this with joy. All are of one body and at unity, and each one performs whatsoever duties of service may be assigned by the Lord and by his remnant company. All are of Jehovah's organization and go forward to the honor and vindication of his holy name.

VINDICATION

[32] Let it be always in the mind of the remnant that the vindication of Jehovah's name is the great purpose the Scriptures disclose. Christ Jesus came to earth to bear witness to the truth and for that very purpose of vindicating his Father's name. All of the body members must likewise be witnesses to the truth, and for the same purpose. Jesus emphasized the importance of the vindication of the name of his Father when he said in his prayer: "That the world may know that thou hast sent me." The world could not know without someone's telling the people of the world, and Jehovah has sent forth his commissioned ones to tell the people of the world who will hear this great truth. To know that Jehovah sent Jesus to earth to be his witness, and that Christ Jesus was and is the "faithful and true Witness", is a vindication of Jehovah's name. Now the organization is in unity. Christ Jesus is at the temple and has gathered unto himself the faithful ones. The unity for which he prayed to Jehovah has been brought about. This harmonious organization is God's capital organization, the chief work of which is to have part in the vindication of Jehovah's great name.

RESOLUTION

[33] *The Watchtower* suggests that all companies of Jehovah's witnesses throughout the earth adopt a resolution similar to the following and proceed according thereto:

This company of Jehovah's witnesses at ..... see that Christ Jesus, the Head of Jehovah's capital organization, is at the temple of God and that the faithful remnant of God on the earth are Jehovah's witnesses and are all taught of God and are all commissioned preachers to give testimony to the name and purpose of Jehovah that all the world may know

Jehovah is God and know of and concerning his King and kingdom.

THEREFORE BE IT RESOLVED THAT there is no Scriptural authority for the existence of the elective office of elders in the church and that henceforth we will not elect any person to the office of elder; that all of the anointed of God are elders, as that term is defined by the Scriptures, and all are servants of the Most High.

THAT, to the end that our service may be orderly, we will select certain ones of our company to perform specific service that may be necessary, including the following, to wit: A service director who shall be nominated by us and confirmed by the Society's executive or manager, and which service director shall be a member of the service committee of this company.

THAT we will have a service committee of not more than ten members, which members shall be selected from amongst the active service workers of this company, and that the duty of such service committee shall be to systematically arrange and carry forward our service work of giving testimony as Jehovah's witnesses; that such service committee may assign any member of this company to any particular service as our company may require and such committee shall generally carry on the business affairs of our company, subject always to the approval of the company. Such service committee, aside from the service director, shall be selected by the majority vote of this company of Jehovah's witnesses who are and who remain in full harmony with the work of bearing witness to Jehovah as he has commanded and which is now being carried forward by the Society. No one shall properly vote in our company except those who are in full harmony with such service work and who engage therein as opportunity is afforded them.

THAT we will have a chairman of our company, to be selected by a majority vote of the company, which chairman shall preside, keep order, and lead study meetings when the company so desires.

THAT we will have regular study meetings to be led by brethren who shall be designated by this company, or by the committee heretofore mentioned, and that the majority of the company may from time to time designate competent brethren to address or give discourse to the company, or to a public gathering of people, on Scriptural matters.

THAT we will have a secretary and treasurer of this company, to be elected by a majority vote of the company and who shall hold office for a period of one year, unless otherwise determined by the company, and who shall perform the duties usually performed by one holding the office of secretary and treasurer.

Recognizing that Jehovah's witnesses on earth are commanded by him to be his witnesses and that we must give this testimony concerning the kingdom we will, by the grace of Jehovah and the Lord Jesus Christ, all work together in unity and in harmonious service of the Kingdom.

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. What is meant by complete unity in Jehovah's organization'? Why is it necessary? Up to the days of the apostles, what had been done in the development of Jehovah's capital organization and the vindication of his name?

¶ 3, 4. For whom did Jesus pray? What was his petition for them?

¶ 5, 6. State and (with scriptures) prove Jehovah's purpose in calling, instructing and forming the church. Show whether Jesus Christ provided for the "office" of elder, and why.

¶ 7. When, only, could this prayer of Jesus, "that they all may be one," be answered? Why?

¶ 8. By whom were the "twelve apostles of the Lamb" chosen and appointed to office? What offices in the church were duly authorized according to the Scriptures? By whom were these provided? For what purpose?

¶ 9. When and how would the state of oneness or unity be reached?

¶ 10. Explain Peter's words (Acts 2: 17, 18) in application of Joel 2: 28, 29.

¶ 11-13. Who now are truly elders in Jehovah's organization? Why? Apply the expression, "When the chief Shepherd shall appear." Identify the "four and twenty elders". What is meant by "Ye shall receive a crown of glory which fadeth not away"?

¶ 14. Point out the purpose of this oneness or unity here under consideration.

¶ 15, 16. Is it now proper, and why, for the congregations or companies (a) to elect men to the "office" of elder? (b) To elect bishops or overseers in the church?

¶ 17-19. What are the present duties of the members of Jehovah's capital organization? Describe how the operations of that organization, which include the activities of the faithful members now on earth, are directed.

¶ 20, 21. In what manner only could 'all be made one'? Show how the Scriptures provide basis for such conclusion.

¶ 22, 23. What is meant by "the Society"? Point out the necessity for organization among the companies of God's people throughout the earth, and how this may be accomplished in harmony with the Scriptures and so as to have direct and harmonious connection of each company with the Society as a whole.

¶ 24, 25. Who are eligible to appointment or selection as servants in the company? Who are Scripturally entitled to vote in the election or selection of such servants? Point out the importance of observing such requirements.

¶ 26. How should meetings be conducted? What points of qualification must here be considered and observed?

¶ 27. How are Matthew 24: 14 and Psalm 68: 11 having fulfilment at this time? Who are qualified to have part therein? Is such participation optional?

¶ 28. How should study meetings be conducted? Explain the nature and purpose of such meetings.

¶ 29, 30. Explain whether deacons should be elected. What provision is made for such service as these have hitherto performed? How does the record concerning Stephen serve to instruct God's people at this time?

¶ 31. What, then, is now the privilege and duty of each one of the temple class?

¶ 32. What is the great purpose disclosed in the Scriptures? Describe how from the beginning Jehovah's appointed witnesses have had a part in service to that end.

¶ 33. How may all companies of Jehovah's witnesses throughout the earth now give expression of their unity of purpose and of their conclusion to proceed according to what is now revealed as the Scriptural order of service in the congregations of God's faithful anointed people?

PREPARING THE RULER

GOD'S purpose in sending Jesus to earth to suffer and die may now be clearly understood. The future rulership of the peoples of all nations by Christ Jesus, as King of kings, is closely connected with the period of shame and ignominy through which Jesus passed while a man upon earth. How?

Seeing that the Logos, the Son of God, was originally a spirit and that his life was thereafter transferred to human, that he became a man, and that he died as a man and was raised from the dead as a spirit, and it being true that he will exercise his power as ruler while a spirit creature, could he have become the Head of the righteous government that God will establish and rule it without ever having come to earth?

Yes, he could have become the invisible ruler without becoming a man; but had he done so his rulership would never have resulted in the complete and full blessing of mankind. Why then did Jesus become a man and why did he die?

The purpose was to ransom or redeem the human race and to make it possible for man to become perfect mentally, morally and physically.

The Scriptures disclose God's purpose to redeem and deliver mankind through the sacrificial blood of his beloved Son. But that is not his chief purpose.

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

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

To understand the relationship that the death and resurrection of Jesus bear to his rulership enables the student to see some of the wonderful expressions of Jehovah's loving-kindness toward man. The proper answer to the question as to why Jesus became a man can illuminate the matter. The sending of Jesus to earth as a man by Jehovah, the death and resurrection of Jesus, all were a part of God's preparatory work for the great government that shall result in the vindication of the name of Jehovah and the eternal blessings of the human race.

Jehovah's human creature Adam was a perfect man. His willful disobedience to God's law brought upon him the sentence of death and expulsion from his perfect home in Eden. The perfect man and his perfect wife had no offspring. After man was under the sentence of death and after he had been expelled from Eden he begot and his wife gave birth to their children. Adam and Eve, being under the sentence of death and undergoing that sentence, were, of course, imperfect; and the natural result was that their offspring came into existence as imperfect creatures. These children were born in sin, because anything imperfect cannot keep God's law perfectly, but will transgress it, and sin is the transgression of God's law. (1 John 3:4) The recompense or wages of sin is death. (Rom. 6:23) It follows, then, that all of the children of Adam were born sinners. (Rom. 5:12) They were all 'born in sin and shapen in iniquity'. (Ps. 51:5) The ultimate destiny of all would therefore be destruction, which is death.

God purposed to redeem or ransom man from death and the grave, and he gave his word that this should be done. (Hos. 13:14) Being absolutely just, God could not reverse his own judgment and forgive man and release him. The infraction of the law which Adam committed demanded a perfect human life. If another perfect man would willingly take Adam's place in death as Adam's substitute, and thus meet the demands of the judgment, then God could with consistency release Adam and his offspring from the judgment and its effects. But there was no man who could even redeem himself, because of his own imperfection; and, of course, he could not give himself as a ransom for his brother. "None of them can by any means redeem his brother, nor give to God a ransom for him."—Ps. 49:7.

The disloyal son of God, Lucifer, now called Satan the Devil, was really the first who started sin in action. God's purpose is to take away Satan's lordship over man and institute a righteous government in the place and stead thereof and to give that government to one in full harmony with himself. God loved man and purposed to recover him. The perfect man was his creature; and he would give imperfect man an opportunity to be fully recovered. God would place in the hand of his beloved Son the Logos the government of righteousness that he would proceed to establish for man's benefit. To the end that mankind might benefit fully therefrom, however, man must first be ransomed or redeemed from death and the grave. By willingly being made a man, and then willingly suffering death that God's purposes might be carried out, his beloved Son would prove beyond possibility of a doubt that he would be forever loyal and faithful to God and would carry out God's righteous purpose.

His beloved Son was the great delight of Jehovah. (Prov. 8:30) God is entirely unselfish, which means that God is love. He would deny himself, however, the delight and daily communion with his beloved Son in order that he might recover man and at the same time prepare his beloved Son for the most exalted position of rulership. Therefore God, to carry out his purposes and because of his love for humankind, sent Jesus to earth to die in behalf of the sinful 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) God would first save the human race from destruction and then establish with man a righteous government, that

mankind might be fully restored to the condition of perfection and fully enjoy that perfect government.

When Jesus was thirty years of age he was a perfect man in every respect and fully qualified to become the ransomer of man. At that age he expressed his full desire to do the will of God his Father. Therefore Jehovah entered into a covenant with his beloved Son, which is the 'covenant by sacrifice', the carrying out of which would lead to the sacrifice of the man Jesus in order that he might take the place of Adam in death. That covenant was fully performed. Jesus said that he came to earth to give his life a ransom to the end that mankind might live. (Matt. 20:28; John 10:10) The death of the perfect man Jesus therefore provided the exact corresponding price, to wit, a perfect life for a perfect life which Adam had been compelled to give up because of sin.

Jesus became a man that God's purpose to redeem man might be carried out. He was made a man for the tasting of death, and by giving his life he became a ransom for all. (Heb. 2:9; 1 Tim. 2:3-6) If Adam and his offspring are to profit by the death of the perfect man Jesus, then Jesus as a man must remain dead forever. This is true because the perfect man Jesus became a substitute in death for the perfect man Adam and the benefit thereof results to Adam and his offspring.

But why should Jesus die an ignominious death? Adam was a willful sinner and was driven from Eden because of sin. Whoever would provide the ransom price for Adam must take his place as a sinner and although being holy and without sin must die as a sinner. The manner of the death of the Redeemer was fixed in the penalty imposed upon the willful sinners of the Jewish nation. It was written in the Jewish law: "Cursed is every one that hangeth on a tree." (Deut. 21:23) The death of Jesus upon the tree removed that curse from the Jews. Jesus was holy, harmless and without sin, and indeed he must be in order to provide the ransom price; yet he must take the place of the sinner in death, and to that end he must die as a transgressor. Concerning him it is written: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . . He hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many." (Isa. 53:5, 12) The value of the life of the perfect man Jesus poured out in death as a sinner must be presented in Jehovah's court to constitute an atonement for sin, or a sin-offering, on behalf of man.

Why did God raise Jesus out of death a spirit?

In the first place, because he was loyal and faithful even unto death (Phil. 2:5-11); and secondly, in order that Jesus might have access to heaven and there present the value of his human sacrifice as a sin-offering to make atonement for the sins of man; and thirdly, that he might in God's due time assume the high office of Ruler or Governor over all the nations of earth, and of Vindicator of Jehovah's name.

Jesus the beloved Son had been put to the test; he had been tempted by the Devil and proved faithful; he had been persecuted and had remained loyal to God; he had been unjustly accused and condemned to an ignominious death; and amidst all he had been absolutely loyal and faithful to his Father. He went to the death of ignominy with not even an unfaithful thought. God rewarded his faithfulness and thereby for ever established the rule that God will reward those who love him and who are faithful to him.—Ps. 31:23.

Had Jesus been raised out of death as a man the ransom price would have been of no value. If not raised at all, God would need to appoint someone else to present the value of the sacrifice in heaven as a sin-offering. To Jesus was granted that honor and therefore he entered heaven itself, there to appear in the presence of God on behalf of those who believe. There he appeared to put away sin by the sacrifice of himself.—Heb. 9:24, 26.*

God appointed his beloved Son Jesus to be Ruler of his coming righteous government. Had Jesus remained dead for ever he could never have filled that office. God raised him up as the great Prince or Ruler, that in due time he might carry out his purpose of establishing his righteous government. When he raised him up God committed into the hand of his beloved Son all power in heaven and in earth and clothed him with immortality, that he can never die; and gave to him the keys of death and hell, which means the power in due time to abolish death and the grave and to fully set man free.—Matt. 28:18; Rev. 1:18.

When Jesus was raised from the dead and ascended into heaven, if he was then King why did he not at once establish the government of righteousness and begin his reign? Because it was not then God's due time. When he ascended on high he was commanded by Jehovah to wait: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1) In corroboration thereof Paul wrote: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."—Heb. 10:12, 13.

The preparation for the establishment of God's righteous government was not yet complete. In the meantime Satan would continue to be the invisible ruler oppressing the people. At the same time some men under adverse conditions could avail themselves of the opportunity to prove their love and devotion to God and thereby maintain their integrity. During that further period of preparation for the establishment of God's righteous government Jesus must wait and not begin his operations against Satan to

*Full discussion of the philosophy of the ransom and sin-offering will be found in the book *Creation*, chapter VII.

oust him from his rulership. In his own good time God would put the enemy Satan under Jesus' feet. In that work his beloved Son, as Priest and King, would act as his Chief Officer. But the Son would take no action against Satan to destroy his rule until God should direct him so to do. Until that due time God through Christ would be selecting from amongst men those who would manifest a desire to follow in the footsteps of Jesus and who under the test would prove their love and loyalty and faithfulness unto God. It is written that there must 'be taken out from amongst men a people for his name' and that this must be done before the establishment of the righteous government and the beginning of the reign of the great King whom David foreshadowed.—Amos 9:11; Acts 15: 14-17.

KINGDOM OF GOD: WHERE?

AMONG the common misapprehensions concerning the kingdom of God is the idea that this kingdom was set up by Jesus in the hearts of men. The text of Scripture, "The kingdom of God is within you," is quoted as proof by those who advocate this theory.

Is the righteous government over which Jesus Christ the Anointed will preside to be in heaven or in earth? Will that government be visible to man, or will man feel and see the good effects thereof?

Christ, upon whose shoulder the government shall rest, is a spirit. He now is and ever will be invisible to man. The government will be for the benefit of man; and therefore its operations, by and through the official representatives of Christ, will be visible to man. It will not be the privilege of man to behold with the human eyes the glorious Ruler; but men will see the representatives of that heavenly government on earth and will observe the righteous operation of that government. Men will know the effects of that government and will be blessed under it. The words *kingdom* and *government* mean the same thing. Jesus taught his disciples to pray to God: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) The governing power will be in heaven, where God's will shall be done; and the operation of the government shall be on earth, where the will of God will likewise be done. The government must be a reality which will fully and completely establish righteousness among men.

An erroneous view is held by many concerning the nature and place of the government or kingdom of righteousness, as well as concerning its operation. That erroneous view is due to the subtle influence of Satan the enemy. Many clergymen have taught the people, and yet teach them, that the kingdom or government of God is in the heart of man. The statement of their position is in substance this:

'That Christ when he was on earth established his kingdom in the hearts of men; that, since that time, when a man hears of Christ and becomes a Christian the kingdom of God is set up in the heart of that man and from that time forward the man must develop a character that is consistent with God's kingdom; that this process of conversion and of establishing the kingdom in the hearts of men must go on until all the world will have the kingdom planted in their hearts; that the work of the denominational churches is to convert the peoples of the world and bring them into the church and thereby establish the kingdom in the hearts of the people.'

It should be at once apparent to all reasonable persons that Satan is the author of this erroneous view. Satan well knows that man is imperfect and cannot by his own efforts establish a perfect government. He knows that the human heart is desperately wicked because of imperfection and sin. He knows that if he can keep that class of people who are reverential busy in developing what they call "character" and in trying to convert the world he can thus keep the minds of such entirely away from God and his purpose for a righteous government and for the blessing of mankind.

In support of the erroneous view just mentioned concerning the kingdom the clergy cite the words of Jesus, to wit, "for, behold, the kingdom of God is within you." (Luke 17:21) Based upon this scripture the clergy say: 'These words of Jesus prove that he established the kingdom within the hearts of men at the time he was here, and that it is the duty of Christians to put that kingdom in other men's hearts, and that in no other way will the kingdom be established.'

But note particularly to whom these words of Jesus were spoken. If we are to support the conclusion above stated by the clergy, then we must find that Jesus spoke these words to some men who were in harmony with himself. Surely he would not establish his kingdom in the hearts of his enemies. The clergy should have read this scripture more carefully and should have observed its context.

The words spoken by Jesus, as above quoted, were spoken by him to the Pharisees, who were at that very time opposing Jesus and trying to entrap him. If the conclusion of the clergy is correct, then it must be agreed that Jesus established his kingdom in the hearts of these Pharisees. If the kingdom was set up in the hearts of the Pharisees, then it would be anything but righteous. Jesus had already told those men that they were children of the Devil, their father,

and that his will they did. (John 8:43, 44) It is unbelievable that God's kingdom would be planted in the hearts of the Devil's children. Jesus had previously told these same men that they were fools, liars, hypocrites, oppressors of the people, and that they and the principal ones of their flocks were deceivers of the people and had taken away the key of knowledge from the people; that they had not sought to enter God's kingdom themselves, and that they were hindering and preventing the people from understanding the meaning and purposes thereof. (Luke 11:40-54) It is impossible to believe that God would establish his kingdom in the hearts of such wicked men.

For the same reason we must know that it is impossible for modern Pharisees or clergymen to have a part in the kingdom of heaven, because they seek their own selfish glory and repudiate God's Word. For the same reason we may know that God has not set up his kingdom in the hearts of these clergymen or any other men who are part and parcel of the Devil's organization.

Had the clergymen studied the Scriptures they could have readily known that Jesus did not say that the kingdom is in the hearts of those who profess him. They have wrested this scripture and misapplied it and thereby deceived millions of honest people. There are millions of people on earth today who believe, because taught by the clergy, that the only kingdom of God that will ever be established is that which is set up in the hearts of men. This is a wicked deception born of Satan and promulgated by his representatives.

Let it be borne in mind that God's kingdom is a righteous government. The Lord Jesus expressly told the Pharisees that they could not be of that kingdom but that all privilege of being in that kingdom should be taken away from them and given to a nation bringing forth the fruits thereof. (Matt. 21:41-45) Let the people understand therefore that the teaching of the clergymen to the effect that the kingdom of God is in the hearts of men not only is false, but is a wicked deception practiced by Satan and his emissaries to deceive the people concerning God's true kingdom.

Neither did the Lord Jesus say that the kingdom of God was within the hearts of his faithful followers. In the Scriptures the word "kingdom" has different meanings. Sometimes the word is used to mean "realm", "reign." (Ezra 7:13, 23; Jer. 28:1; Dan. 6:3, 28) It also means the one charged with the responsibility of carrying on the government. Consider now the circumstances under which Jesus uttered these words, "The kingdom of God is within you," and this will throw some light upon the matter.

The occasion was this: The Pharisees went to Jesus and made demand upon him that he express to them his view of the time and coming of God's kingdom. In harmony with their unrighteous practices they were trying to entrap Jesus. They did not want to learn from him for the good of the people. They were too self-centered to learn for themselves. The attitude of the Pharisees before the people was like this: 'We are the only ones who understand the Scriptures,' said they. 'We know what the prophets have said about the coming of the Messiah the King. You watch us, and listen to what we say. We will announce the kingdom in due time and then you will say, Here it is, or there it is.'

The Pharisees were blind to the truth because of their own selfishness and ambition. Being very impressed with their own importance they expected that in answer to their question Jesus would make some statement that would convict himself. They were hunting evidence against him. Hence they went to him and demanded that he show them when the kingdom would come. Jesus knew their thoughts, and he knew their false attitude assumed before the people, and he answered their demand and said: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (Luke 17:20, 21) The marginal rendering of this text in the *Authorized Version* is this: "'The kingdom of God is among you." *Rotherham* renders the text the same way. Another renders the text: "The reign of God is now in your midst." (*Moffatt*) In a footnote of the *Emphatic Diaglott*, commenting upon this text, the translator says: "*Basileia* here refers to the *person* to whom the title and honor of king belonged, rather than to his *territory* or *kingdom*. Prof. Whiting, an able Hebrew and Greek scholar, says, this clause in the 21st verse ought to be rendered 'the *king* is among you'."

What Jesus really said and meant was this: 'The kingdom will not come with outward show, as you have expected it would come. Your desire is to make a great show before the people and to shine in that kingdom. You will not be able to do so. In fact, you will have no part in the kingdom. I am the One anointed of God for the kingdom, and I am now in your midst.'

Jesus was then the anointed King of God; and he was telling those Pharisees a truth that they would have known had it not been that their minds were blinded by their selfish devotion to the Devil's organization. The period of time elapsing between the anointing of Jesus and the actual beginning of his reign is long. The Devil has seized upon this fact, together with the misapplication of the above scripture cited in support of the erroneous theory, to cause the people to believe that no government of righteousness would ever be actually established upon this earth.

Jesus appointed seventy of his followers and sent them out as his representatives and told them to go from house to house to speak to the Jews "and say unto them, The kingdom of God is come nigh unto you". (Luke 10:9, 11) What he meant was that he, Jesus, had come to the Jews and that these seventy

men were sent to them as his representatives and in his name and there was being offered to them the privilege of accepting him as God's Anointed One, and that therefore the kingdom had come nigh unto them. He used the word *kingdom* with the same meaning with which he used the word when he spoke to the Pharisees in referring to himself as God's Anointed One. The kingdom did come nigh unto the Jews, and almost all of them rejected him as God's Anointed One. Again, when Jesus said to them, "The kingdom of heaven is at hand," he referred to himself as the One anointed to be the Ruler over the righteous government.

The clergy today, following the same false theory of the "kingdom within you", have induced themselves and their followers to believe that God will never establish any other kingdom on earth than what is now here. When their attention is called to the Scriptural proof and the physical facts in fulfilment of prophecy concerning Christ's second presence and the establishment of the government of righteousness, they reply exactly as the apostle foretold they would reply: "Where is the promise of his coming [kingdom]? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Then adds the apostle: "For this they willingly are ignorant of."—2 Pet. 3:4, 5.

The clergy today refuse to embrace the kingdom themselves and refuse to teach it to the people; and by their false teaching and their course of action they keep many away from the kingdom and from the understanding thereof. They go further than this and persecute those who humbly try to instruct the people concerning God's righteous government that he will establish for their benefit. God's great work, however, of preparing for his kingdom goes majestically and grandly on.

(Continued from page 272)

OREGON

Eugene	KORE	Su	1:00pm
Marshfield	KOOS	Mo	1:30pm
Medford	KMED	Su	10:00am
	Also	Th	4:00pm
Portland	KTBR	Su	9:30am
Portland	KXL	Su	9:00pm

PENNSYLVANIA

Altoona	WFBG	Su	10:30am
Harrisburg	WHP	Su	11:00am
Johnstown	WJAC	Su	4:30pm
Lancaster	WGAL	Su	9:00am
Lewisburg	WJBU	Su	8:00am
Oil City	WLBW	Su	10:00am
	Also	Fr	9:15pm
Phil'a	WCAU	Su	10:00am
Phil'a	WIP	Su	12:45pm
Pittsb'gh	KQV	Su	1:00pm
	Also	Tu	3:45pm
Pittsb'gh	WCAE	Su	10:30am
Pittsb'gh	WJAS	Su	6:00pm
	Also	We	5:45pm
Reading	WEEU	Su	4:00pm
	Also	We	1:00pm
Scranton	WGBI	Su	7:30pm
Wilkes-B.	WBAX	Tu	7:45pm
Wmsport	WRAK	Su	10:15am
	or		10:45am

RHODE ISLAND

Providence	WEAN	Su	10:00am

SOUTH CAROLINA

Charleston	WCSC	Su	1:00pm
Columbia	WIS	Su	11:00am
	Also	Th	7:15am
Spart'b'g	WSPA	Su	7:00pm
	Also	Th	7:45pm

SOUTH DAKOTA

Sioux F'ls	KSOO	Su	10:00am
Watertown	KGCR	Su	9:15am

TENNESSEE

Bristol	WOPI	Su	10:45am
	Also	We	7:30pm
Chatt'nooga	WDOD	Su	12:45pm
	Also	Th	7:30am
Jackson	WTJS	Su	2:45pm
Knoxville	WROL	Su	7:00pm
	Also	Th	7:00pm
Memphis	WMC	Su	9:15am
Memphis	WREC	Su	10:00am
Nashville	WLAC	Su	4:30pm
Spr'gfield	WSIX	Su	3:45pm

TEXAS

Amarillo	KGRS	Su	9:00am
Austin	KNOW	Su	10:00am
Beaumont	KFDM	Su	10:00am
	Also	Mo	10:00am
Br'nsv'le	KWWG	Su	5:15pm
Corpus Chr.	KGFI	Su	9:00am
Dallas	WFAA	Su	9:30am
Dallas	WRR	Su	2:15pm
Dublin	KFPL	Th	8:00pm
El Paso	KTSM	Su	9:15am
Galveston	KFLX	Su	10:00am
Galveston	KFUL	Su	5:30pm
Houston	KPRC	Su	10:00am
Lubbock	KFYO	Su	9:00am
S. Angelo	KGKL	Su	8:45am
	Also	Th	8:45am
S. Antonio	KONO	Su	5:15pm
S. Antonio	KTSA	Su	9:00am
Tyler	KGKB	Su	7:00pm
Waco	WACO	Su	7:00pm
Wichita F.	KGKO	Su	12:30pm

UTAH

Ogden	KLO	Su	10:45am
Salt L. City	KSL	Su	11:00am

VERMONT

Rutland	WSYB	Su	10:00am
	Also	Th	9:45pm

VIRGINIA

Danville	WBTM	Su	7:30pm
Lynchb'g	WLVA	Su	12:45pm
Newp't N's	WGH	Su	1:00pm
	Also	Th	1:00pm
Petersb'g	WPHR	Su	1:00pm
Richmond	WRVA	Su	12:15pm
	Also	We	7:30pm
Roanoke	WDBJ	Su	10:30am
	Also	We	5:15pm

WASHINGTON

Aberdeen	KXRO	Su	1:15pm
Bell'ham	KVOS	Su	10:00am
Everett	KFBL	Su	9:45pm
Seattle	KJR	Su	10:00am
Seattle	KXA	Su	4:00pm
Spokane	KFIO	We	7:45am
Spokane	KHQ	Su	10:00am
Tacoma	KVI	Su	1:45pm
Walla Walla	KUJ	Su	1:30pm
	Also	We	6:45am
Wenatchee	KPQ	Su	10:00am
	Also	We	6:45am
Yakima	KIT	Su	10:00am

WEST VIRGINIA

Bluefield	WHIS	Su	9:00am
	Also	Fr	8:00am
Cha'ston	WOBU	Su	7:00pm
Fairmont	WMMN	Su	10:00am
Hunt'ton	WSAZ	Th	4:00pm
Wheeling	WWVA	Su	11:00am

WISCONSIN

Eau Claire	WTAQ	Su	9:15am
Janesville	WCLO	Su	10:45am
La Crosse	WKBH	Su	12:45pm
Madison	WIBA	Su	10:00am
Ma'towoc	WOMT	Mo	7:00pm
Milwaukee	WISN	Su	9:00am
Poynette	WIBU	Su	
Superior	WEBC	Su	10:00am

WYOMING

Casper	KDFN	Su	10:30am

AUSTRALASIA

Adelaide	5KA	Su	10:00am
Albury	2AY	Su	8:45pm
Ballarat	3BA	Su	8:45pm
Brisbane	4BC	Su	10:15am
Broken Hill	2XL	Su	8:45pm
Canberra	2CA	Su	8:45pm
Geelong	3GL	Su	7:30pm
Goulburn	2GN	Su	7:30pm
Hamilton	3HA	Su	8:45pm
Kalgoorlie	6KG	Su	7:40pm
Lismore	2XN	We	7:15pm
Mackay	4MK	Su	10:15am
Melbourne	3AW	Su	7:00pm
Melbourne	3KZ	Su	4:00pm
Newcastle	2HD	Su	7:00pm
Perth	6ML	Su	9:00pm
Port Pirie	5PI	Su	8:45pm
Swan Hill	3SH	Su	8:45pm
Sydney	2UE	Su	6:45pm
Toowoomba	4GR	Su	10:00am

CANADA

ALBERTA

Calgary	CFCN	Su	6:00pm
Lethbridge	CJOC	Su	5:45pm

BRITISH COLUMBIA

Kamloops	CFJC	Su	1:15pm
Kelowna	CKOV	Su	12:45pm
Vancouver	CJOR	Su	6:15pm

MANITOBA

Brandon	CKX	Fr	7:45pm
Winnipeg	CKY	Su	5:30pm

NOVA SCOTIA

Sydney	CJCB	Su	9:00pm

ONTARIO

Chatham	CFCO	Su	1:30pm
Cobalt	CKMC	Su	3:00pm
Ft. William	CKPR	Su	9:15pm
Hamilton	CKOC	Su	10:30am
London	CJGC	Su	6:30pm
Waterloo	CKCR	Su	10:45am

SASKATCHEWAN

Fleming	CJRW	Su	10:30am
Regina	CKCK	Su	10:00am
Saskatoon	CFQC	Su	1:00pm

CUBA

Camaguey	CMJF	Su	12:00nn
	Also	Su	7:30pm
Havana	CMK	Su	11:30am
	Also	Su	9:00pm

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

ALABAMA
Anniston WFDW Su 5:45pm
Birm'ham WBRC Su 10:00am
Also Tu 5:45pm
Mobile WODX Su 1:15pm
M'tgom'y WSFA Su 12:30pm

ALASKA
Anchorage KFQD Su 5:45pm

ARIZONA
Jerome KCRJ
Phoenix KTAR Su 10:30am
Prescott KPJM Mo 7:30pm
Tucson KGAR Fr 7:00pm
Tucson KVOA Su 8:45am
Yuma KUMA Su 6:45pm

ARKANSAS
Blytheville KLCN Su 12:30pm
Fay'ville KUOA Su 12:45pm
Also We 11:15am
Little R'k KARK Su 9:15am
Little R'k KLRA Su 10:00am
Also Th between 7:00pm and 9:00pm
Paragould KBTM Su 10:00am

CALIFORNIA
Bakersf'ld KERN Su 4:15pm
Berkeley KRE Su 10:00am
El Centro KXO Su 10:00am
Fresno KMJ Su 3:45pm
Hollywood KNX Su 10:00am
Long B'ch KGER Su 10:45am
Also Th between 6:00pm and 8:00pm
Los Angeles KTM Su 8:30am
Also Sa 4:00pm
Oakland KROW Su 10:15am
Sa'mento KFBK Su 9:30am
S. Ber'dino KFXM Su 5:45pm
San Diego KGB Su 10:00am
S. F'cisco KTAB Su 9:45am
S. F'cisco KYA Su 9:15am
Also Th 2:30pm
San Jose KQW Tu 5:15pm
Santa Ana KREG Su 12:15pm
Stockton KGDM Su 9:30am
Also We 7:15am

COLORADO
Col'o Sp'gs KVOR Su 10:00am
Denver KFEL Su 10:15am
Denver KFXF Su 8:30am
Denver KLZ Su 9:15am
Ft. M'gan KGEW We 7:30pm
G'd Junct'n KFXJ Su 1:15pm
Greeley KFKA Mo 7:15pm
Pueblo KGHF Mo 8:30pm
Trinidad KGIW Su 5:00pm
Also Tu 1:45pm
Yuma KGEK Su 2:15pm

CONNECTICUT
Bridgeport WICC Su 10:00am
Hartford WDRC Su 12:15pm

DELAWARE
Wilm'ton WDEL Su 7:15pm

DISTRICT OF COLUMBIA
Wash'ton WMAL Su 11:15am

FLORIDA
Miami WIOD Su 12:15pm
Orlando WDBO Su 12:45pm
Pensacola WCOA Su 1:00pm
Tampa WDAE Su 10:00am
Tampa WMBR Tu 3:30pm

GEORGIA
Americus WENC Su 12:45pm
Atlanta WGST Su 6:00pm
Augusta WRDW Su 3:00pm
Columbus WRBL Su 10:00am
Macon WMAZ Su 12:45pm
Rome WFDV Su 12:30pm
Savannah WTOC Su 1:00pm
Tho'sville WQDX We 8:15am
Also We 7:30pm

HAWAII
Honolulu KGMB Fr 7:15pm

IDAHO
Boise KIDO Su 9:30am
Also Mo 9:15pm
Idaho Falls KID Su 11:00am
Nampa KFXD Su 11:00am
Pocatello KSEI Su 2:00pm
Also Su 9:00pm
Twin Falls KTFI Su 10:15am

ILLINOIS
Chicago KYW Su 1:00pm
Chicago WCFL Su 10:15pm
Chicago WJJD Su 5:30pm
Cicero WHFC Su 12:45pm
Decatur WJBL Su 8:45am
Harrisb'g WEBQ Su 6:00pm
Joliet WKBB Su 2:00pm
La Salle WJBC Su 10:00am
Quincy WTAD Su 3:30pm
Also We 6:45pm
Rockford KFLV Su 10:00am
Rock Is. WHBF We 6:15pm
Sp'gfield WCBS Su 12:30pm
Tuscola WDZ Su 10:00am

INDIANA
Anderson WHBU Su 2:00pm
Con'rsv'le WKBV We 7:15pm
Evansville WGBF Su 9:45am
Ft. Wayne WOWO Su 12:00nn
Gary WJKS Su 10:30am
Also We 8:30pm
Ind'apolis WKBF Su 10:00am
Also We 7:30am
Muncie WLBC We 8:30am
Also Fr 7:30pm
T. Haute WBOW Su 12:45pm

IOWA
C'l Bluffs KOIL Su 10:15am
Davenport WOC Su 5:30pm
Decorah KGCA Mo 9:00am
Des Moines WHO Su 5:30pm
Marsh't'n KFJB Su 12:15pm
Red Oak KICK Fr 6:45pm
Also Tu 6:45pm
Shenandoah KMA Su 11:15am
Also Su 9:15pm
Sioux City KSCJ Su 10:00am

KANSAS
Abilene KFBI Su 10:00am
Dodge C'y KGNO We 10:45am
Also Fr 2:15pm
Topeka WIBW Su 1:00pm
Wichita KFH Su 9:45am

KENTUCKY
Hop'ville WFIW Su 10:30am
Louisville WLAP Su 9:45am
Also Tu 5:45pm
Paducah WPAD Su 1:00pm

LOUISIANA
N. Orleans WJBO Su 9:00am
Also Th 8:00pm
Shreveport KTBS Su 10:00am
Shreveport KWKH Mo 5:15am

MAINE
Bangor WLBZ Su 10:00am

MARYLAND
Baltimore WCAO Su 4:00pm
Baltimore WCBM Su 10:30am
Cumberl'd WTBO Su 10:30am

MASSACHUSETTS
Boston WHDH Su 12:15pm
Also We 11:00am
Boston WLOE Su 4:15pm
Boston WNAC Su 10:00am
Fall River WSAR Sa 10:00am
N. Bedf'd WNBH Su 12:45pm
Worcester WORC Su 10:30am
Also Th 11:30am

MICHIGAN
Bay City WBCM Su 10:30am
Calumet WHDF Tu 6:45pm
Detroit CKOK Su 12:30pm
Flint WFDF Fr 9:45pm
G'd Rapids WASH Su 9:30am
Jackson WIBM Su 10:00am
Ludington WKBZ Fr 10:30am
Also Tu 7:00pm
Marquette WBEO Su 10:00am

MINNESOTA
F'gus Falls KGDE Su 10:00am
Min'polis WRHM Tu 6:45pm
Moorhead KGFK Su 7:30pm
St. Paul WRHM Su 12:30pm
Also Th 1:00pm

MISSISSIPPI
Greenville WRBQ Su 11:15am
Gulfport WGCM Su 3:00pm
Hattiesb'g WPFB Su 9:30am
Meridian WCOC Su 10:40am
Also We 6:45pm
Vicksburg WQBC Su 2:00pm

MISSOURI
Columbia KFRU Su 5:15pm
Also We 7:15am
Grant City KGIZ Su 10:15am
Kans. C'y KWKC Tu 7:00am
Also Th 1:20pm
Kans. City WHB Su 10:00am
St. Joseph KFEQ Su 4:30pm
Also We 1:00pm
St. Joseph KGBX Su 9:45am
St. Louis KMOX Su 10:45am

MONTANA
Billings KGHL Su 10:00am
Butte KGIR
G't Falls KFBB Su 10:00am
Also Th 8:30pm
Kalispell KGEZ Su 12:45pm
Missoula KGVO Su 10:00am
Wolf P't KGCX Su 1:00pm

NEBRASKA
Kearney KGFW Su 9:00am
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:00am
Norfolk WJAG Su 10:30am
Also We 10:00am
N. Platte KGNF Tu 2:30pm
Omaha WAAW Tu 11:00am
Scottsbl'f KGKY Su 10:15am
York KGBZ Su 10:00am

NEVADA
Las Vegas KGIX We 11:45am
Reno KOH Su 10:00am

NEW JERSEY
Asbury P'k WCAP Su 9:30am
Also We 6:00pm
Atlantic C'y WPG Su 10:00am
Hack's'k WBMS Su 1:00pm
Paterson WODA Su 10:00am

NEW MEXICO
Albuq'que KGGM Su 12:45pm

NEW YORK
Albany WOKO Su 10:45am
Auburn WMBO Su 6:30pm
Also Sa 2:00pm
Bing'mton WNBF Su 8:00pm
Brooklyn WBBR Su 10:25am
Buffalo WGR Su 10:00am
Also We 10:00am
Glens F'ls WBGF Su 10:30am
Jamestown WOCL Su 7:00pm
New York WINS Su 9:45am
Also We 1:30pm
New York WMCA Su 10:00am
New York WOV Su 5:00pm
Rochester WHEC Su 10:00am
Saranac L. WNBZ Su 10:15am
Syracuse WSYR Su 1:00pm
Tupper L. WHDL Su 1:00pm

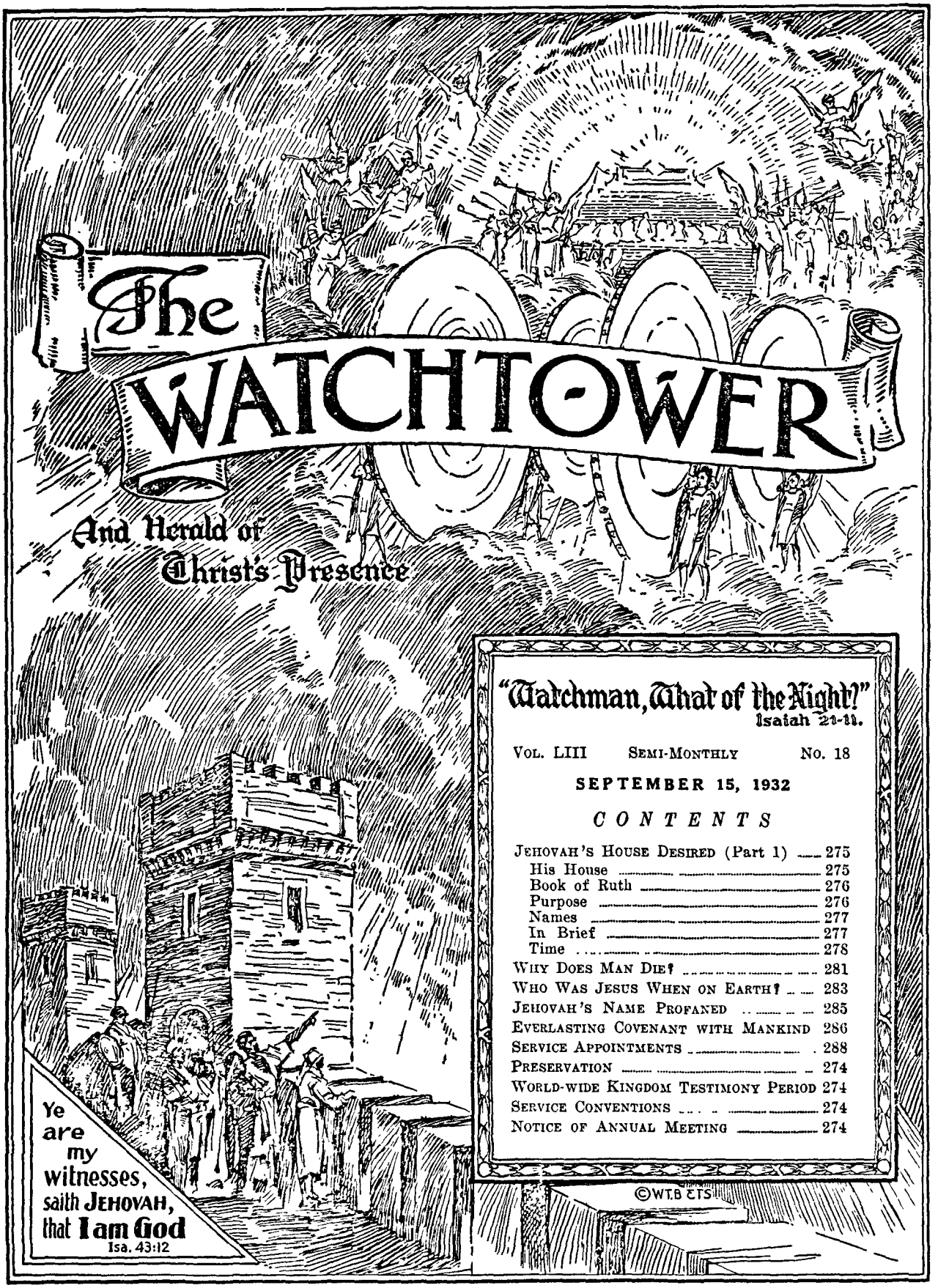
NORTH CAROLINA
Asheville WWNC Su 10:30am
Also Th 7:30pm
Charlotte WBT Su 9:45am
Greensboro WBIG Su 9:45am
Wilm'ton WRAM Su 10:00am
Also We between 6:45pm and 7:30pm
W'n-Salem WSJS Su 9:45am

NORTH DAKOTA
Bismarck KFYR Su 10:00am
Devils L. KDLR Su 12:30pm
Fargo WDAY Su 10:00am
G'd Forks KFJM Su 10:30am
Mandan KGCU Su 11:30am

OHIO
Akron WADC Su 1:45pm
Cinc'nati WKRC Su 10:00am
Cleveland WHK Su 6:10pm
Also Th 6:50pm
Cleveland WJAY Su 9:45am
Columbus WAIU Su 10:00am
Columbus WCAH Su 10:00am
Also Tu 7:15pm
Dayton WSMK Su 10:00am
Also We 5:30pm
Mansfield WJW Su 10:15am
Toledo WSPD Su 10:00am
Youngst'n WKBN Su 10:00am
Zanesville WALR Su 10:00am

OKLAHOMA
Elk City KGMP Su 1:15pm
Enid KCRC We 1:45pm
Okl'a City WKY Su 1:00pm
Ponca City WBBZ Su 10:00am
Also We 9:30pm
S. Cof'yv'le KGGF Su 1:45pm
Also Tu 8:45pm

(Continued on page 271)



The WATCHTOWER

And Herald of Christ's Presence

"Watchman, What of the Night?" Isaiah 21-11.

VOL. LIII SEMI-MONTHLY No. 18

SEPTEMBER 15, 1932

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Ye are my witnesses, saith JEHOVAH, that I am God
Isa. 43:12

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

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OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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PRESERVATION

Jehovah has provided preservation for all who love him. Just at the time when the enemy is beginning his organized assault upon Jehovah's witnesses our great heavenly Father gives to his people an understanding of certain prophecies concerning preservation, and which are given for their aid, encouragement and comfort. A new book entitled *Preservation*, containing 360 pages, forcefully illustrated, beautifully bound in silk cloth and embossed in gold, will be the next treat for the consecrated. We shall shortly go to press with the author's edition of this new book, and shall be ready to fill orders promptly. To cover the initial cost the author's edition will be sent postpaid to any address for fifty cents. You may send in your orders now.

WORLD-WIDE KINGDOM TESTIMONY PERIOD

We are mentioning at this time the Kingdom Testimony Period October 1 to 9, so as to give the offices in all countries ample time to make thorough preparations for what we hope will prove to be the greatest world-wide house-to-house witness yet given. Details for carrying on the witness will appear from time to time in the *Bulletin*. All branch offices are requested to arrange to forward to the Brooklyn office complete reports of the results at the earliest possible date after the last day of the special service.

SERVICE CONVENTIONS

(In each instance, address of company service director is given.)

Dubuque, Iowa L. O. Hillyard, 1504 Henion St.	Sept. 16-18
Green Bay, Wis. Mrs. J. F. Schmidt, 316 Gray St.	Sept. 23-25
Flint, Mich. Roy Arnold, 118 E. 9th St.	Sept. 30-Oct. 2
Attleboro, Mass. J. A. Payette, Walnut St.	Sept. 30-Oct. 2

NOTICE OF ANNUAL MEETING

Agreeable to the provision 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 in North Side Pittsburgh (formerly Allegheny), Pennsylvania, at ten o'clock a.m. Monday, October 31, 1932, at which the usual annual business will be transacted. This year there will also be the election of a board of directors, and officers for a term of three years.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII SEPTEMBER 15, 1932 No. 18

JEHOVAH'S HOUSE DESIRED

"And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—Ruth 1:16.

SYLLABUS

In this and subsequent issues of this publication consideration in detail is given to the book of Ruth. The purpose of the Bible record concerning Ruth is disclosed; the relationship between Naomi, Mordecai, Esther and Ruth is made to appear; it shows a selection of those who shall be members of the house of Jehovah, and what is required of them; it makes known the importance of the vindication of Jehovah's name and who may have a part therein. Not only is the book historical, but it is prophetic, the fulfilment of which prophecy takes place in these present days, and it is therefore present truth and food convenient for God's anointed people.

PART 1

JEHOVAH'S name is the all-important issue before creation. This fact God's covenant people now on the earth have learned only in recent times. Keeping always in mind that the fulfilment of prophecy leads to the vindication of Jehovah's great name will enable one who studies this prophecy to have a clearer understanding thereof. Says the psalmist: "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name."—Ps. 138:2.

[2] Jehovah's Word is always right, and in times past he has magnified his Word above his name, abiding his own time to make known and to vindicate his name. Now he discloses to his covenant people on the earth the deeper meaning of his Word, shows them that the fulfilment of his Word is the vindication of his name, and that the due time has arrived to vindicate his name. Seeing this the remnant now publishes his Word with joy, and delights to sing praises to the name of Jehovah God. In centuries past the Word of God has been, and yet is, a lamp unto the feet of his people. (Ps. 119:105) Now in the "day of the Lord" even greater light has come to the remnant because the lightnings of Jehovah flash from his temple and not only illuminate the pathway of the remnant but disclose God's purpose to completely vindicate his name before all creation. One of the names of man's Redeemer is "The Word of God", and he it is that upholds and vindicates his Father's name. Now the faithful remnant sing: "Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever. My tongue shall speak of thy word: for all thy commandments are righteousness."—Ps. 119:160, 172.

HIS HOUSE

[3] In times past God's covenant people on the earth have looked upon his house only as a place of security and safety from the enemy where they might enjoy selfish pleasures. They now see that it means that and much more; that his house is composed of those creatures of his hand who have maintained their integrity toward God, and who will remain on his side and praise his name for ever, and who now by his grace may have some part in the vindication of his name. Jehovah's house is his dwelling place, and in it are only those who are righteous and true and faithful to him and who will remain thus forever if they abide in his house. It is of Jehovah's building and will always honor his name. "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."—Ps. 26:8.

[4] They that do not honor the name of Jehovah will not be of his house. No greater honor could be bestowed upon any creature than to be made a pillar in the house of God, and hence it is one of the precious promises given to the faithful. "Him that overcometh will I make a pillar in the temple of my God." (Rev. 3:12) "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple." (Ps. 65:4) "Blessed are they that dwell in thy house: they will

be still praising thee." (Ps. 84:4) Members of the remnant now on the earth have the proof from the Lord that they have received the garments of salvation and are covered with the robe of righteousness, which Jehovah has furnished to his Son for that purpose, and with great gratitude and gladness they say: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."—Ps. 23:6.

5 It is the wise that desire to be members of the Lord's house and that choose to walk in his ways and in the light of his Word. "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." (Prov. 1:5) He who hears the truth and is diligent to understand and obey the same is wise; and continuing in that way, and maintaining his integrity toward God to the end of his earthly course, he shall be in the Lord's house. "The wise shall inherit glory." (Prov. 3:35) In due time a knowledge of the truth must come to all men, and they that learn wisdom will give heed to and obey the truth. It is of great importance to the creature that he should learn wisdom, and it is to be expected that we may find in the Scriptures many apt illustrations. The course taken by Ruth is an apt illustration of those who take the wise course, but the book of Ruth contains much more than mere illustrations.

BOOK OF RUTH

6 Jehovah continues to bring forth to his covenant people corroborative proof that the Bible is his Word, and not the word of man. This he emphasizes in so many places that the importance of learning and heeding that truth cannot be overstated or too often repeated. Concerning the book of Esther the commentators, wise in their own conceits, have insisted that the book has no proper place in the Bible. The Lord God has put these worldly wise ones to shame by revealing to his people that the book of Esther is not only a part of his sacred Word of truth but that it is prophecy particularly foreshadowing things that are of very great importance to his anointed people now on the earth. The book of Ruth so clearly proves itself to be a part of the Bible that commentators have not attempted to prove to the contrary. Those who have commented on the book of Ruth have insisted that it is only historical and genealogical, and illustrative of important lessons to be learned, and that it contains nothing else. Such conclusions are further proof that no man can interpret the Word of God, but that Jehovah in his own good time and good way makes plain to his covenant people the meaning and application of his Word. God's due time seems to have come for his people on earth to have an understanding of the book of Ruth. That being true, we may know it is for their good and encouragement.

7 It is of interest here to first take note of some of the comments that have been heretofore published concerning the book of Ruth, in order that such may be compared with the facts and the Scriptures, which now so clearly fit each other, and show that the prophecy is being fulfilled. As far back as 1867, fully seven years before the Lord Jesus began to 'prepare the way before Jehovah', a certain Bible dictionary published the following comment on the book of Ruth and accredits the comment to one Mr. Davidson, to wit:

"The scope of the book of Ruth is to set forth the origin of David, historically and genealogically showing how a heathen belonging to a people so hostile to the theocracy as the Moabites was honored to become the progenitor of the great and pious King David because she placed unlimited trust in the Lord and sought protection from the God of Israel."

8 But the dictionary does not make it clear whether the above comment was by Dr. Robert Davidson, who lived from 1750 to 1812, or from someone else. The probabilities are, however, that this is the Dr. Davidson. The same dictionary further says:

Professor Busch thinks the leading design of the book was to pre-intimate, by the recorded adoption of the Gentile woman into the family through which Christ was to derive his origin, the final reception of the Gentile nations into the true church as fellow-heirs of the salvation of the gospel.

9 *The Watchtower* of November 15, 1902, said this: "While the book of Ruth is not prophetical, but merely historical, it is valuable to us in various ways. (1) It furnishes an important link in the chronological chain leading down to King David and, hence, a part of the chronological line leading down to the man Christ Jesus. (2) It gives a glimpse of the habits and customs of the Israelites in general as an agricultural people. . . . (3) The story of Ruth points out the very valuable lesson of fidelity, sympathy and love among the people at that time, and inculcates a similar lesson of kindness of disposition amongst the spiritual Israelites, guaranteeing them, along this line, blessings both for the present and for the future."

10 In the issue of *The Watchtower* of November 15, 1907, the following appears: "Manifestly the chief object in the brief narrative of Ruth and Naomi was to preserve an authentic record of a link in the chain of our Lord's human ancestry."

PURPOSE

11 While it is true, as stated in the foregoing comments, that the book of Ruth is historical and genealogical, and furnishes some beautiful illustrations, yet if such is God's purpose in giving the book to his people it is of little value to the remnant. But such is not the real purpose of the book. The Scriptures plainly state that these things were written aforetime for the benefit of God's people on earth at the end of the world. "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) "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) "All scripture is given by in-

spiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:16, 17) Based upon this Scriptural authority we must conclude that the book of Ruth was made a part of God's Word or message as a prophecy for the special benefit of the remnant in the last days. The physical facts that have come to pass in recent years fully support that conclusion, and this is the best means of determining that the book is a prophecy.

12 In recent years God's covenant people on the earth have learned that the chief purpose of Jehovah's dealing with mankind is the vindication of his name, and not merely the salvation of man. The first thing the book of Ruth brings to the attention of those who seek the truth is the need of the preserver or upholder of the name of Elimelech, the meaning of whose name is very significant. To supply this required need a redeemer or vindicator must be found who would be willing to serve in that capacity. The one who would cooperate with such vindicator must be fruitful, using the body to bring forth fruit that the name of Elimelech might be carried forward. The book shows that a breach was threatened in the royal lineage of Judah leading up to King David, and still further up to Jesus, "the King of kings," whom David foreshadowed. The fruit must be born and must be in behalf of and in the interest of the kingdom. God had given his word, to wit: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:10) This word must be fulfilled. Taking this viewpoint of the book of Ruth, together with other events thereof, enables us to locate the time for the fulfilment of the prophecy therein contained.

13 The characters that stand forth prominently in the book of Ruth are these, to wit: Elimelech, Boaz, Naomi and Ruth. Others appear in the prophetic drama, but they are not of so much importance. Manifestly the chief purpose of the book of Ruth is to clearly identify the vindicator of Jehovah's name and to show forth the company that is gathered unto Christ who will have a part in the vindication of his name and who will therefore be members of Jehovah's house; and that this is accomplished chiefly at the time Christ Jesus appears at the temple of Jehovah, and shows that which is required of each one who shall be in the house of the Lord and participate in the vindication of Jehovah's name. The prophecy has its particular fulfilment after Jehovah's King is placed upon his throne in the year 1914 (A.D.).

NAMES

14 The names of the chief places and the names of the principal characters involved in the Bible account of Ruth are significant. There is a purpose in Jehovah's giving a name to a place or to a creature. The meaning of the names of the principal characters in the drama are here given that they may be kept in mind during the examination of the Bible story.

15 "Bethlehem" means "the house of bread". "Elimelech" means "God my King" or "God of [the] King". "Naomi" means "pleasant". "Boaz" means "fleetness, eagerness, alacrity". "Ruth" means "friend, a female associate". "Orpah" means "nape", or the back of the neck. "Mahlon" means "sickly". "Chilion" means "pining, destructive".

16 It is the tribe of Judah that is involved in the Bible account recorded in the book of Ruth; and it may be of interest at this point to mention the fact that there are ten generations named in the account, and which appear in the last chapter thereof. The record shows that the family of Pharez was favored in the tribe of Judah, and incidentally shows why Samuel was sent to the house of Jesse when God's due time came to select the king through the tribe of Judah. "And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons." (1 Sam. 16:1) The name "Judah" means "the praises of Jehovah God" by publishing his name and his kingdom in the very time in which we are now living.

IN BRIEF

17 A brief statement of the facts as set forth in the Bible account of Ruth is this, to wit: There was a famine in the land of Palestine which lasted over a period of about ten years. In the town of Bethlehem, which was small "among the thousands of Judah", resided a man of the tribe of Judah by the name of Elimelech. With him lived his wife Naomi and his two sons Mahlon and Chilion. Because of the famine Elimelech took his family and went to sojourn in the land of Moab, which lay on the east side of the Jordan. There Elimelech died, leaving his widow and his two sons to mourn his loss. The two sons married women of the Moab country, one of them being Orpah, and the other one Ruth. Both Mahlon and Chilion then died, and there remained three widow women: the mother of the two dead sons, and the Moabitish women whom these had taken to wife.

18 Naomi heard that the land of Palestine was again favored by the Lord with food, and she determined to return to her native city of Bethlehem. Together with her two daughters-in-law she began the journey. After they had traveled some distance on the way Naomi said to her daughters-in-law: "Go, return each to her mother's house." After some argument Orpah turned back. Ruth refused to go back to her native land, but begged that she might remain with Naomi and continue with her as long as she lived. Naomi and Ruth proceeded on their journey, returning to Bethlehem. At Bethlehem Naomi had a kinsman whose name was Boaz, a man of large wealth and influence.

Boaz was of the family of Elimelech, and therefore of the tribe of Judah. When Naomi and Ruth arrived at Bethlehem it was the time of the beginning of the harvest. Boaz was gathering his grain from the field. It was the custom among the Israelites, in obedience to the law of God, to permit the poor to follow the reapers and glean the grain that had been left in the field by the reapers. Ruth desired to go into the field and glean, and Naomi agreed that she should do so. She went forth to glean, and she chanced to do her gleaning in the field of Boaz. The net result was that Ruth was joined in lawful wedlock to Boaz and bore a son to Boaz.

[19] The story, briefly told, has been regarded by many as merely a beautiful love story, as the world knows such things. If that were all there is to it God would not have caused a record to be kept thereof in his Word. In recent months Jehovah has graciously given to his covenant people an understanding of the book of Esther. This light from Jehovah, caused to shine upon the temple class, has illuminated the book of Ruth, and it is manifestly the time for the book of Ruth to be understood. In the book of Esther both Mordecai and Esther represent a class of people who have been brought into covenant relationship with God. Mordecai pictures those who were found faithful at the time Christ Jesus came to the temple of Jehovah for judgment, whereas Esther represents in particular those who came to a knowledge of the truth after the coming of the Lord to his temple and to which class it has been the privilege of the Mordecai class to minister aid and help. The two, Mordecai and Esther, finally in that drama represent God's remnant on earth at the end of the world. If the book of Ruth is a prophecy, then we may expect to find that Naomi pictures a certain class of God's anointed people and that Ruth also pictures a class of the faithful ones, and that the fulfilment of this prophecy would have its beginning at the time of the Lord's coming to his temple. The preservation of God's people is emphasized in the book of Esther, and likewise it will be found that the book of Ruth further corroborates the promise of God to preserve those that love him. With these observations it now seems it would be profitable to God's remnant to carefully examine in detail the book of Ruth, and this is now here done.

TIME

[20] The beautiful prophetic account opens with this statement: "Now it came to pass, in the days when the judges ruled [judged, *margin*], that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons." (1:1) The period of the judges was about four hundred and fifty years. "And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet."—Acts 13:19, 20.

[21] This corresponds with and corroborates the latter part of the book of Ruth and shows that the book was written after the four-hundred-and-fifty-year period of the judges, and after David had become king, and after he had become famous as the Lord's anointed. This opening of the book of Ruth suggests that the fulfilment of the prophecy of the book would be in the time of judgment which begins when Jehovah's Messenger, Christ Jesus, appears at the temple for judgment work. (Mal. 3:1-5) It is difficult to know just when the prophetic events recorded in the book of Ruth took place, but it seems quite probable it was at the time of Judge Gideon. It is also reasonably possible that these things came to pass shortly after the death of Joshua and during the time of the judgeship of Othniel or of Ehud and Shamgar.—Judg. 1:12, 13; 3:8-11, 15, 31.

[22] The book of Genesis shows that during the time the heathen exclusively occupied the land of Canaan it was not unusual for the people there to be afflicted with famine (Gen. 12:10; 26:1; 42:5; 47:4, 13); but at the time of the events recorded in the book of Ruth God's covenant people, the Israelites, occupied the land. Hence we must conclude that the famine mentioned in the first verse must have been sent by the Lord God according to the terms announced to the Israelites and which are set forth in the law of God given to the Israelites. (See Leviticus 26:18-20; Deuteronomy 28:15-18, 23, 24.) It seems quite probable that this famine occurred during the eighteen years that the children of Israel served Eglon the king of Moab, because they 'again did that which was evil in the sight of the Lord'.—Judg. 3:12-14.

[23] From knowing that these things were written aforetime for the benefit of the remnant, that famine seems to well represent or picture the condition of scarcity that came upon the Lord's covenant people on the earth between the years 1914 to 1918. The same thing is pictured in the prophecy of Ezekiel by Ezekiel's being obliged to live on scant fare, the explanation of which is found in *Vindication*, Book One, pages 55 and 56. Jehovah was then King over the earth by reason of the fact that he had placed his beloved One, Christ Jesus, his Chief Executive, upon his throne on his holy hill of Zion. (Ps. 2:6) This corresponds to the fact that Jehovah was the King of Israel at the time of the coming to pass of the events mentioned in the book of Ruth.

[24] The man first brought to the attention of the reader is "a certain man of Beth-lehem-judah". The suffix "judah" mentioned is doubtless for the purpose of distinguishing the place from the Bethlehem near the town of Nazareth and which belonged to the tribe of Zebulun. (Josh. 19:15, 16) Furthermore it more particularly shows that it pertains to that company of people that give praise to the name of Jehovah. The meaning of the name "Beth-lehem-judah" is "the

house of bread in the land of praise to Jehovah". In Jacob's time it was known as Ephrath. "And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni; but his father called him Benjamin. And Rachael died, and was buried in the way to Ephrath, which is Beth-lehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day."—Gen. 35: 18-20.

[25] It is certain that Jehovah intervened through Boaz and Ruth to preserve in the divine record the name of this "certain man of Beth-lehem-judah" and that the name of that one must be vindicated. The two sons of that "certain man" had died without issue. That "certain man" had also died, and his widow did not remarry to raise up seed unto the dead. It is important to know that this "certain man" was of the tribe of Judah, through whom Shiloh, the Lawgiver, must come. Boaz was of the same tribe, was personally acquainted with that "certain man", and was, in fact, related to him. That "certain man" went to sojourn in the country of Moab, but his near kinsman Boaz remained at Bethlehem-Judah. If, as it seems probable, this was during the time of Eglon the king of Moab it would have made no difference whether Elimelech had remained in Bethlehem-Judah or sojourned in Moab. In either case he and his family would have been under the rule of the king of Moab. The country of Moab lay east of the Dead sea. To reach that country it was necessary for that "certain man" to cross the Jordan river, and it is probable that he crossed at the point near Jericho where the Israelites crossed under Joshua. "And the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan by Jericho."—Num. 22: 1.

[26] "Moab" means "from my father; seed of [mother's] father; from her [the mother's] father". Moab was the son of Lot by Lot's eldest daughter, and hence Moab was the grand-nephew of Abraham the Hebrew. Doubtless the languages of the Moabites and the Jews were similar. The Moabites had been very unfriendly to the Israelites when the latter were on their journey to the land of Canaan, and went so far as to hire Balaam the unfaithful prophet to curse the Israelites. (Deut. 23: 3, 4; Num. 22: 3-31; Mic. 6: 5) The Moabites practiced the devil religion, their national god being Chemosh. (1 Ki. 11: 7) On a number of occasions the Moabites oppressed and assaulted the Israelites. Sanballat the Moabite later tried to prevent the rebuilding of the wall of the city of Jerusalem. (Neh. 2: 19) The Moabites therefore pictured a self-centered, boastful, arrogant class of people, relying upon military power and indulging in war, and the haters of those who served Jehovah God. For this reason the Lord God condemned them to complete overthrow.—Ezek. 25: 8-11.

[27] In the land called "Christendom", at the beginning of the World War, in 1914, there was just such a class, and which class still exists, and who rely upon their own wisdom, are advocates of evolution, children of the Devil, claiming to be able to bring themselves up out of difficulties to perfection, and to make the world a desirable place in which to live. It seems that the land of Moab was not affected by the famine that prevailed in the land of Canaan. Likewise, during the World War the modern Moabites, namely, the rich and influential people of "Christendom" and the ones well-favored by the Devil's organization, had plenty of food and raiment and lived at ease. At the same time those who served God were 'hated of all nations for Christ's sake' and suffered much inconvenience and oppression at the hands of the modern Moabites. This "certain man" of Bethlehem could not hope to escape the hostility and oppression of the Moabites by moving to Moab, whether there was a famine or not. Likewise those who love and serve Jehovah God, and did so during the World War, had no way of escaping the hostility and oppression of the modern Moabites, whether they lived in one land or in another.

[28] The "certain man", together with his wife and sons, went to Moab, as the record shows, because of the famine. The record is silent, however, as to which one of these four was the prime mover of the transfer of residence from Bethlehem to Moab. It seems, however, that the presumption must be indulged that the husband and head of the house was the one who led the movement or transfer of residence to Moab. The time of the fulfilment of the prophecy corresponds to the closing years of the Elijah work of the church, at which time the Jezebel spirit was rife and when women exercised much influence in the companies of God's consecrated people. (Rev. 2: 18-23; see *Light*, Book One, page 29) This might indicate that Naomi influenced her husband to go into the land of Moab in order that her two sons might be sure of the necessary food, but this conclusion does not seem to be supported by the facts. It has also been said that the fact that the woman lost her husband and her two sons would indicate the Lord's displeasure with her and therefore that the thing that Naomi was trying to prevent really resulted to her sons.

[29] But when we call to mind that the book of Ruth is a part of the Bible, the Word of God, and that these things were written aforetime for the special benefit of the remnant, then the only reasonable conclusion is that the famine in Canaan came upon the Israelites according to the will of Jehovah. (Lev. 26: 20; 2 Ki. 8: 1) The chief purpose was to make a prophetic picture at that time, the meaning of which Jehovah would make known to his remnant people in the last days; hence the going of that "certain man" to Moab, together with his family, must have been a part of the divine drama and, that being true, no blame would attach either to Naomi or to her husband. We have the positive statement of the Scriptures that "all these things happened unto [the Israelites] for ensamples" or typical pictures and that they were written for

our admonition upon whom the ends of the world are come. That being true, we must view the characters that played in that drama as entirely blameless, knowing that they took their respective parts and played them according to the will of God. The part that each one played in the drama foreshadowed something of great importance to come to pass at a later date.

30 These prophetic pictures made in olden times by Jehovah's using his covenant people Israel manifestly were made for the purpose of showing his faithful covenant people at the end of the world that it was the purpose of Jehovah from the beginning of the deflection in Eden to vindicate his word and his name, and that in his own due time; also to show that Jehovah could put human creatures on the earth that would maintain their integrity toward him and be faithful and true to him, and to show that the faithful ones taken from amongst men after the coming of Christ would have some part in the work of vindicating Jehovah's name. The historical and genealogical part of this divine drama necessarily appears and is important, but that which is of greater importance is to disclose a vindicator and the work of the vindication of Jehovah's name.

31 The book of Ruth discloses that Naomi and Ruth in times of stress were preserved by Jehovah, and that this preservation was granted to them because of their love for Jehovah, and that they had to do with the vindication of this "certain man" mentioned in the opening part of the book. This would therefore indicate that the class of people pictured by Naomi and Ruth would be preserved by Jehovah God and that their preservation would come by reason of their loving devotion to Jehovah, and that they would have some part in the vindication of the great name of Jehovah. The time of the fulfilment of the prophecy therefore seems clearly to be in the day of judgment when the great Judge has begun his reign and when the people who give praise to the name of Jehovah find themselves in the enemy's country and are enabled by the light which comes to them from the temple of God to clearly discern the enemy organization and to see the means of preservation and escape. The prophecy also will enable God's covenant people now on earth to have a keener appreciation of the great favor and privilege Jehovah has bestowed upon them by bringing them into his organization and making it possible for them to dwell for ever in his house. It discloses the wisdom of the course taken by those who seek the house of the Lord and the controlling motive that must induce one to seek to enter into the house of Jehovah.

32 The opening verse of the book of Ruth does not disclose the name of the "certain man of Beth-lehem-judah" who went and sojourned in Moab, but his name is later disclosed. Manifestly this is for the purpose of emphasizing the importance of the name. The prophetic drama opens with this "certain man" and his family, who were God's covenant people, in an enemy's country and under oppression and in distress. We may conclude that the husband and father was a comfort to his wife and sons and that this has an important bearing upon the matter. While it is true that the book of Ruth gives prominence to the genealogy leading up to David, and therefore to Jesus, whom David foreshadowed, it was pointing to the more important thing, to wit, the building of Jehovah's capital organization that would vindicate his name. This point could not be appreciated until God's time to give his people an understanding of the meaning of his name Jehovah and an understanding of what his chief purpose is concerning creation. Heretofore men have proceeded upon the theory that God was working out a well defined plan that would ultimately result in saving some in heaven and probably some on the earth, and that he permitted evil to exist in order that man might learn the bad results thereof. Now the truth more clearly appears and it is seen that wickedness in the earth is the result of rebellion, that the wicked one has builded a great organization which has defamed the name and word of Jehovah God; that Jehovah has permitted him to go unhindered in his wickedness; that Jehovah God is building his capital organization or house which in his own due time he will use to demonstrate to all creation that his Word is true, and that his name is worthy of all praise, and that no one can get life everlasting anywhere unless he loves and serves Jehovah God as his law provides.

33 Doubtless God sent the evil famine upon the land of Israel, but that does not at all mean that the "certain man" who went out from Bethlehem-Judah was faithless. The fact that this man is made to boldly appear in the opening verse of the book of Ruth and his name later announced strongly indicates that he was an honorable and God-fearing man, high in the councils of the tribe of Judah, and one whom Jehovah God would use to disclose how he would build his house that in due time would vindicate and honor his name.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. What is the all-important issue before creation? Why is it essential that God's people keep that fact constantly in mind?

¶ 3-5. Compare the vision now had of Jehovah's house by his covenant people with the view which they held in times past. Account for the clearer understanding. How and for whom does Jehovah provide opportunity to become members of his house? What is the purpose of Jehovah's house?

¶ 6-10. Commentators hitherto have taken what position regarding the books of Esther and Ruth? Account for their not seeing the matter more clearly.

¶ 11-13. With scriptures, show that the book of Ruth is clearly within Jehovah's purpose of the Bible as a whole. What is the particular purpose of the book of Ruth?

¶ 14-16. What are the names of the principal places and characters involved in the Bible account of Ruth? What of interest in this regard appears in the genealogy there recorded?

¶ 17-19. Summarize the facts set forth in the book of Ruth. Briefly compare the books of Esther and Ruth as prophetic pictures and as to time of fulfilment thereof.

¶ 20, 21. Point out what seems to have been the time when these events recorded in the book of Ruth took place, as well as the time when the record was made.
¶ 22, 23. From the Scriptures show (a) whether the "famine in the land" (Ruth 1:1) was unusual and whether it involved God's covenant people. (b) That the famine here mentioned was prophetic.
¶ 24. What is significant in the fact that this "certain man" was of "Beth-lehem-judah"?
¶ 25. What were the circumstances, as related in the record, which serve to indicate Jehovah's purpose in preserving the name of this "certain man"?
¶ 26, 27. Who were the Moabites? Account for their disfavor with God. Of whom were they a prophetic picture?
¶ 28. Why did this "certain man" and his family go to sojourn in the land of Moab? What incorrect views have been held as accounting for their experiences in that land?
¶ 29. How do we reasonably account for the famine in Canaan at that time? Explain the responsibility for or the purpose of the experiences of this family.
¶ 30. What was Jehovah's purpose in these prophetic pictures provided through his covenant people Israel?
¶ 31. Explain the significance of the time and of the circumstances in which, in this divine drama, Jehovah preserved Naomi and Ruth. What is the lesson contained therein for God's covenant people now?
¶ 32, 33. What was the purpose in not disclosing the name of this "certain man" in the opening verse of the book of Ruth? Compare the understanding now enjoyed by God's people concerning Jehovah's name and his purpose with the view formerly held by them. Account for their present clearer understanding and greater appreciation.

WHY DOES MAN DIE?

HOW was man made? Is he immortal? Or is any part of man immortal? Why has there been such a wide divergence of opinion on these questions?

When the people study the Word of God for themselves and find the simplicity and beauty thereof they can see what great hypocrites are the clergymen. But these clergymen have kept the people in ignorance of the Bible. They refuse to teach the people themselves what the Bible says; they turn the mind of the people away from the Bible and warn them to read nothing concerning the Bible that does not come from the pen of one of these pious hypocrites.

The Lord has let them go to the limit, and now he is doing his marvelous work in the earth by teaching the people in his own good and loving way.

We need only to look at a man to see how marvelously he is made. The framework or skeleton is made of an exact number of bones which perform their function. There is not a superfluous one in the organism. These are held together by the sinews and muscles which move the bones at will in exact harmony. Covering the muscle and the flesh is a soft, delicate, silky substance we call skin, which gives beauty to the body. Of all intricate electrical systems man has devised, none can begin to compare with the wonderful nervous system of the human organism.

With precision and regularity the blood courses through the arteries and the veins, giving life to the creature. In the head is a brain, wherein is the seat of the will and mind. By the mind facts are considered and weighed and a decision reached, and then the will directs the action.

To the sober-minded, thinking man it is apparent that nothing short of the Infinite One could have formed man. Speaking of the marvelous knowledge displayed in the creation of man, the prophet of God exclaimed: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works: and that my soul knoweth right well."—Ps. 139:6, 14.

These inspired words of God's prophet, written long before the wise savants came into existence, should put them to shame. When the people know the truth these so-called "wise" men will be in shame and disgrace and in contempt. As man begins to obtain knowledge of the great Jehovah God and his marvelous creation, and of his goodness and loving-kindness toward man, he desires to draw nigh unto God and to learn more about him. For his encouragement then the Lord caused to be written in his Word:

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." (Jas. 4:8) Let the pretending Christian then cleanse his hands from dabbling in evolution. Let him purify his heart and cease to be double-minded. A man who claims to be a Christian and yet holds to the theory of evolution in any manner whatsoever is a double-minded man. Let him learn the truth of the Lord God and follow that.

These things are mentioned here not with hope or anticipation of arousing the modern clergymen out of their drunkenness and stupor to turn them to God, but for the benefit of the people in the common walks of life who love the things that are good and who desire to know God. Let all such with befitting humility and meekness come and seek knowledge at the Word of God and there learn how man was made and what are God's gracious provisions for man's future welfare and happiness.

How, then, was man made?

The earth may be properly said to be the mother of man, because from the elements of the earth the first man was made.

Jehovah God created him and gave him life. Therefore God is the Father or Life-giver of the first man.

Communing with his beloved Son, God said: "Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. 1:26, 27.

The method of man's creation is simply and beautifully stated in the Scriptures: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7) These words of the inspired Word of God should be the end of all controversy as to man's origin. No one, therefore, who believes Jehovah and that the Bible is his Word will for one moment seriously consider the wicked and God-dishonoring doctrine of the evolution of man.

It is easy to be seen, therefore, that for a Christian to enter into a discussion with an advocate of evolution of man is casting a foul stain upon the holy name of Jehovah and therefore giving countenance and fellowship to the wicked one in violation of the Scriptures.—Ps. 39:1.

And now mark the goodness of the great Creator. Purposing to create man he first made Eden and in the eastern part thereof planted a garden of perfection and unsurpassed beauty. It contained numerous flowers and fruits and its atmosphere was scented with sweet perfume. Birds of gorgeous plumage and sweet song were there. Beasts of the field and fowl of the air dwelt there together in perfect peace. There was no hot sun to blight the garden in summer, nor driving frozen sleet to mar it in winter. Its very name testifies that it was a paradise. It was a fit place for a perfect intelligent creature, who should be its caretaker and its lord, and who should love and adore the great Creator.

Then God directed his beloved Logos, his active agent, to take the elements of the earth and form the organism. The beautiful body, perfectly and wonderfully wrought, reposed silently and without life upon the ground. Then God breathed into the nostrils of that organism the breath of lives. The breath inflated the lungs and caused the blood to leap through the arteries. The body was animated and there was a moving, breathing, sentient creature which the Lord called a "soul", which stood upon its feet and went about. That was the first man. That was the direct creation of Jehovah God. That man was perfect because all the works of Jehovah are perfect.—Deut. 32:4.

Then God made for man a woman to be his helpmate and his companion. To this perfect pair he gave the power and authority to produce and bring forth children, with the purpose of filling the earth with a happy race of people. The life of the human race proceeded from this first perfect pair which God made.

Adam, the prince, with Eve, his princess, graced the garden of the Lord. Sixty centuries ago that marvelous work was done. Had not sin entered into Eden to mar its beauty and destroy man's life, what would we behold today? Thousands of millions of perfect human creatures on earth, all strong, vigorous, beautiful and happy, all praising Jehovah God, dwelling together in peace and being a comfort and joy to one another. Instead, the very opposite is seen.

It was ambitious Lucifer who destroyed the beauty of that paradise home. Since then his names have been and are, Satan, Serpent, Dragon and Devil. In Eden he became a liar and murderer, and he has practiced and instigated crime ever since. He it is that blinded man to the truth concerning God and his loving-kindness. God has suffered him to take his own wicked course until God's due time to restrain him. That happy day is beginning and soon Satan will be completely restrained, and then all the people shall know the truth and be free.

Satan's first lie, and that which caused the downfall of man, was, 'There is no death.' This was a means to induce the practice of evil, advising man that he would continue to live forever because immortal.

Today the clergy, who claim to represent God and who teach the people that every man has an immortal soul, are continuing to tell and to practice Satan's first lie, 'There is no death.' It is apparent to anyone that evolution and inherent immortality are inconsistent doctrines. Notwithstanding the clergy teach both, either one of which discredits Jehovah in the mind of the student. Who would be specially interested in causing the people to believe this false doctrine? Satan the Devil, of course; because if man had never been created perfect and had not fallen, there would be nothing to reconcile.

If man had an immortal soul or were inherently immortal, there could be no such thing as reconciliation. If man were immortal and indestructible, the wicked would not care to be reconciled but would continue wicked forever, and the good would not need to be reconciled. Both doctrines so confuse the minds of honest people that they cannot understand that Jehovah has purposed to reconcile humanity to himself.

The great pivotal doctrine of the provision of God for man's reconciliation is the death and resurrection of Jesus, whereby the redemptive price is provided. Both the doctrine of evolution and that of eternal torture are exactly opposed to the doctrine of redemption.

If the student can always keep in mind that the Devil's chief purpose is to keep man alienated from God, then it is easy to understand why these false doctrines are promulgated. It may be laid down as a certain and absolutely safe rule that if a teaching or doctrine is inconsistent with the Bible, and particularly the redemption of man through Christ Jesus, that doctrine is false.

Another false doctrine that has grown out of 'inherent immortality' is that of eternal torture of the wicked. Of course, life must be perpetual in order for torment to be perpetual; hence the two doctrines of the immortality of the soul and eternal torture must stand or fall together. Both being false, they must fall. The Word of God is truth, and in due time must prevail.

God's inspired prophet wrote concerning man:

"Thou hast made him a little lower than the angels." This, being true, disproves the doctrine of evolution and the doctrine of inherent immortality. If man were inherently immortal, and the angels are higher than man, then it would follow that angels are immortal.

The Scriptures show that the angels are not immortal. Many of the angels in the day of Noah fell from the way of purity and became very wicked. (Gen. 6:2-4; 1 Pet. 3:19, 20) God imprisoned many of such angels. (Jude 6; 2 Pet. 2:4) God declared that in his own due time "all the wicked will he destroy". (Ps. 145:20) The chief among these wicked ones is the Devil, that angel of once great light and power. The fact that these wicked angels will be destroyed is conclusive proof that they are not immortal. The Devil, the chief among them, it is expressly stated in the Scriptures, God will destroy. (Heb. 2:14; Ezek. 28:19) The fact that man is lower than the angels is another proof that man is not immortal.

If man were a creature of evolution, then the angels must also be creatures of evolution, because the Scriptures compare the creation of the two and state that man is on the lower plane. Besides, the Scriptures say that God made the angels and also made man, and the fact that God made them is proof that neither the angels nor men were evolved.

Human experience proves that man walks about, breathes, and performs his usual functions. If an accident befalls him his breath is taken away completely, the body no longer functions, and the man is dead. This experience, well known to be common to all men, is exactly in harmony with the Word of God. The Scriptures declare that God formed man of the dust of the ground and breathed into his nostrils the breath of lives, and a living soul resulted. Take away the breath of life and the blood ceases to circulate, action of the heart stops, and the man is dead. It was God's holy power that made man and gave him the breath of life. The power of God exercised takes away the breath of life and therefore death ensues.

Upon this point note the scriptures, written in Job 33:4, "The spirit of God hath made me, and the breath of the Almighty hath given me life." Again, in Psalm 104:29 we read, "Thou takest away their breath, they die, and return to their dust."

That no part of man remains alive after breath goes out of the body is positively proven by the Scriptures. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146:4.

The breath is invisible and powerful, even as the wind is invisible and powerful. It is the breath of life which God gave to man that moves into action his blood. Without the circulation of the blood there would be no life. This is true because the life is in the blood. (Lev. 17:14) Take away the blood of man and death results. That of itself proves that man is not immortal.

Man is a soul. The terms man, creature and soul mean the same thing. (Gen. 2:7) If immortal, of course, the soul could not die, because immortality means that which is not subject to death. On this point there is no room for doubt, because the Scriptures in plain phrase say: "The soul that sinneth, it shall die." (Ezek. 18:4) "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?"—Ps. 89:48.

WHO WAS JESUS WHEN ON EARTH?

THE question of the relation of Jesus Christ to the human race and of his relation to creatures in heaven has for a long time puzzled many. And then, also, there is the larger question, What was the relation of Jesus to God?

In plain phrase the sacred record says: "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." (John 1:14) That a babe was born of a virgin, Mary, at Bethlehem, grew to manhood's estate and died upon the tree at Jerusalem, both sacred and profane history abundantly testify.

Who was that man? The so-called "orthodox" clergy, in order to support their false dogma of the trinity, have been forced to accept from Satan and teach another lie, to wit, that the child born of the virgin Mary, which child grew to manhood and was crucified, was God himself; that while on earth he was a spirit and that the body of flesh that he used was merely an incarnation of the spirit creature; that is to say, that God took upon himself the form of man and went about in this body of flesh for thirty-three and one-half years, and that during that time he was known as the man Jesus Christ. Their contention is that by being born as a man child the second person of the trinity assumed a human body and that during all the time he was on earth Jesus was both God and man. Frequently, however, some of them say, 'Jesus was very God and very man; he was God incarnate.'

It seems strange that sensible men could ever be deceived by such an unreasonable teaching. Note the absurdities to which such doctrine leads. The doctrine is: God is one, made up of God the Father, God the Son, and God the Holy Ghost.

The logical conclusion then is that when God left heaven and took upon himself the form of man, which form he assumed for thirty-three and one-half years, during that time heaven was without God; therefore heaven must have operated itself. At the end of that

period of time Jesus died an ignominious death, being hanged upon the tree, at which time he cried: "My God, my God, why hast thou forsaken me?" He did thus cry either sincerely or for a fraudulent purpose.

The Scriptures show that God is immortal and cannot die; therefore the trinity incarnation dogma leads to the unavoidable conclusion that the so-called dying upon the tree was merely a sham and that Jesus did not die at all; and furthermore, that the words of agony uttered by Jesus were merely a subterfuge to deceive the people. If the one dying upon the tree was really God, how would it be possible for him to cry unto himself: "My God, my God, why hast thou forsaken me?" If Jesus was God himself and the "Holy Ghost", to whom was he crying when upon the tree? When these questions are propounded to the clergy they look wise and say: "It is a mystery." The fact is, it not only is a mystery, but is a delusion and a snare and a greatly magnified untruth.

Furthermore, if Jesus at the time he was on earth and at the time he died was God, then he was more than a man and he could not be a corresponding price to the man Adam. His death could not furnish the ransom price as the basis for man's reconciliation to God. Again the "cloven hoof" of Satan the Devil is made apparent. By Satan's making it appear that Jesus was God, then, the reasonable mind must conclude that Jesus' cries when hanging on the tree were a subterfuge, and that there was no real purchasing value in his death, and that therefore the whole scheme is unworthy of the consideration of an honest man.

The result of that conclusion would be to completely destroy faith in God and faith in the great ransom sacrifice and to blind man to God's purpose and provision for the redemption and reconciliation of man. In view of the plain statement that Satan, the god of this world, blinds the minds of men lest God's glorious purpose should shine into their minds (2 Cor. 4:3, 4), it seems strange that men will continue to be deceived by such unreasonable doctrines as that of the trinity.

In truth, when Jesus was on earth he was a perfect man, nothing more and nothing less. Of all the names known to history, Jesus of Nazareth is the outstanding one. In the brief period of thirty-three and one-half years of his earthly pilgrimage he affected the course of the people more than any other man. The more intelligent people of the nations of earth count their years according to the birth of Jesus. The record of this truly great man is found in the Bible. God through his prophets foretold the birth of this mighty One. (Gen. 49:10; Deut. 18:15, 18; Isa. 9:6, 7) In due time God sent his angel Gabriel to Mary, then a resident of Nazareth, who told Mary that she, although a virgin, was the one of Israel chosen to be honored of God to be the mother of the mighty One who God through his prophets had promised should come. (Luke 1:28-32) In due time the babe was born in Bethlehem, the city of David, even as the prophet of the Lord had foretold. (Mic. 5:2) On the night of the birth of Jesus, God's holy angels bore witness thereto by bringing his message to the humble shepherds in the fields of the holy land. That the birth of this babe would have to do with the reconciliation of man to God, is testified to by the host of heaven which then and there sang: "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14) God's angel at that time bore witness to the fact that in due time the birth of Jesus would be good news to all the peoples of earth.

The child was subject to his mother and Joseph his foster-father. There is no reason to conclude that the home in which Jesus lived was anything more than the ordinary home of the little town of Nazareth. Joseph, his foster-parent, was a carpenter, and what evidence there is seems to indicate that Jesus worked with him and was known as a carpenter. (Matt. 13:55) At the age of twelve the child came into some prominence for a moment. (Luke 2:47-52) Otherwise little is said of him during the days of his youth. He "increased in wisdom and stature, and in favor with God and man".

At the age of thirty years, having reached his legal majority, Jesus presented himself at the Jordan in consecration to his Father and to symbolize that consecration by baptism in the waters of the river. He was there a perfect man, holy, harmless, undefiled and separate from sinners. (Heb. 7:26) That was true for at least two separate reasons:

First, he was not begotten by a human father but begotten in the womb of Mary his mother by the holy spirit of God. The Scriptures do not give the details of how, but the fact is stated that he was begotten by the power of the holy spirit, which is God's invisible power, and that is the end of all controversy.—Matt. 1:18.

Second, as a youth and as a man he had maintained his purity and had not sinned in thought, word or deed. Such was possible with him because of his perfection. It is evident that the care of God was about the child and the boy, and when his mind began to operate and reason Jesus kept himself free from the contaminations which were in the world about him. Those were thirty years of preparation for the work which God had for him to do. His existence on the spirit plane had been transferred by his Father to that of the human plane. He was born a man child and he grew to manhood's estate clothed with the glory and honor of a perfect man.

When Jesus offered himself in consecration to do his Father's will he was then and there fulfilling what the prophet of God had before written of and concerning him, namely, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." (Ps. 40:7, 8) Then and there at the Jordan God gave proof of his acceptance of the consecration of Jesus. Witnesses standing by heard a voice from heaven saying, "This is my beloved Son, in whom I am well pleased."

INSTRUCTIONS — PLEASE READ CAREFULLY

The annual meeting of the WATCH TOWER BIBLE & TRACT SOCIETY will be held at Pittsburgh, Pa., Monday, October 31, 1932. The triennial election of a board of seven Directors, and from the Board so elected the election of a President, a Vice-President, and a Secretary and Treasurer will take place at this meeting.

Each person or company that has contributed $10.00 or more at one time to the work of the SOCIETY is entitled to one vote for each $10.00 so contributed, if still in harmony with the work of the SOCIETY. Each company can indicate its vote by instructing its secretary to fill out a proxy and attach thereto a statement that such instructions were given at a regular meeting.

Each voter expecting to attend the meeting, whether in person or by proxy, will need a certificate of identification. This proxy, when properly filled out and signed by contributor and sent to the Secretary of the SOCIETY at Brooklyn, N. Y., and verified by him, will constitute the certificate. The Secretary of the SOCIETY will thereon certify to the number of votes credited to voter and deliver the proxies to the proper parties at the annual meeting in time for voting.

Fill out the blank in full and sign your name in the place indicated, and have someone witness your signature; then mail it promptly, addressed as follows: Secretary, WATCH TOWER BIBLE & TRACT SOCIETY, 124 Columbia Heights, Brooklyn, N. Y.

It is desired to keep our records as clear and up to date as possible, but we often encounter several difficulties. Parties living at different places have similar names. One may move to another place and not advise us of the change, and we do not know whether he is one whom we already have on our record or is someone else. Thus we may have John Smiths in various places, whereas several of them may be the same person. To assist in this matter we have arranged Question 2, on reverse side of this sheet.

Some sisters contributed under their maiden name, and after marriage have sometimes used their own given name, as Mrs. Mary Smith, and sometimes given their husband's name or initials, as Mrs. John Smith. Thus we have learned of some cases where we had the same party under three names. Please see Questions 3, 4 and 5.

One more difficulty: Some of the friends have been the only ones in their families who were interested. If they pass away, their relatives do not always notify us; and the names are retained on the active list for want of definite information. We shall appreciate your assistance in helping us clear these difficulties. See Question 6.

For the information of those who may desire to know, we give herewith the names of some who expect to attend the annual meeting; namely, J. F. Rutherford, C. A. Wise, W. E. Van Amburgh, A. H. Macmillan, H. H. Riemer, and R. J. Martin. If you desire to send your proxies to any of these brethren you may do so, or to any others who will attend the meeting, from your locality or elsewhere, who are in harmony with the SOCIETY.

_____ _____

_____ _____

_____ _____

_____ _____

(over)

READ INSTRUCTIONS ON REVERSE SIDE FIRST

Questions:

(1) Are you in harmony with the WATCH TOWER BIBLE & TRACT SOCIETY and are you assisting in carrying on the Lord's work through it? Answer _____

(2) If you have sent in contributions from other places than your present address, please give the addresses:

City _____ State _____ Approximate date _____

City _____ State _____ Approximate date _____

(3) For married sisters: If you sent in any donations before you were married please give your maiden name:

_____ City _____ State _____

(4) Your present name in full, NOT your husband's initials: _____

(5) Your husband's name in full: _____

(6) Names and addresses of any friends whom you know to have been contributors to the SOCIETY who have died recently: _____

P R O X Y

I (here write your name in full, and write plainly) _____

of (your address in full) _____ State _____

do hereby make, constitute and appoint (here write the name of the brother or sister you desire to act as your proxy, OR if you expect to attend the meeting write in your own name) _____

of _____ State _____

my lawful proxy and attorney, for me and in my name, place and stead, to appear at the annual meeting of the Shareholders of the WATCH TOWER BIBLE & TRACT SOCIETY to be held at the city of Pittsburgh, North Side (formerly Allegheny City), in the County of Allegheny, State of Pennsylvania, on the thirty-first day of October, 1932, at ten o'clock in the forenoon, and at any adjourned or subsequent session of said annual meeting, and then and there cast the number of votes to which I shall be entitled, in the election of Directors and Officers of the SOCIETY for the ensuing three years, and for the transaction of any other business that may require the votes of Shareholders; and my proxy shall have and exercise all the powers that I have or could exercise if personally present.

WITNESS MY HAND AND SEAL this _____ day of _____ 1932

(Sign here) _____

(Witness sign here) _____

THE SECRETARY OF THE SOCIETY AT BROOKLYN, N. Y., WILL FILL IN BELOW.

I HEREBY CERTIFY that _____ of _____ whose signature appears above is entitled to vote at the election of the WATCH TOWER BIBLE & TRACT SOCIETY on October 31, 1932, or subsequent sessions, and there are credited to said party _____ votes.

_____

Secretary of the W. T. B. & T. Society

Brooklyn, N. Y. Date _____

(over)

At that time God begot Jesus with his holy spirit and outward evidence was given thereof to witnesses. —Matt. 3:16, 17.

Jesus, now the perfect man, stood before God his Father fully equipped, ready and willing to carry out his Father's will. If the clergy are right in their dogmas of incarnation and trinity, why would Jehovah on this occasion say of and concerning this particular man who stood upon the banks of the Jordan: "This is my beloved Son, in whom I am well pleased"?

If the clergy are right, then God was there again practicing a fraud upon those who stood by. The clergy would have the people believe that there stood he who was God the Son. The clergy are clearly wrong. Jesus was not God the Son, but he was and is the Son of God whom Jehovah God had sent to the earth to perform a great work. Jehovah the Father loved his Son and the Son loved his Father, and the Father was well pleased with the hearty obedience of the Son. Here the Son had pledged himself to do his Father's will, whatsoever that might be; and the Father had received him and accepted his agreement to do his will and manifested that acceptance by giving him the holy spirit, and so testified to witnesses.

JEHOVAH'S NAME PROFANED

THE Creator's purpose to bring man into a condition of peace and harmony with himself has been long obscured by erroneous conceptions handed down to us from past generations.

God has been grossly misrepresented by the clergy. If this statement is true, then that alone is proof conclusive that the clergy do not in fact represent God and Christ but do represent God's enemy, the Devil.

Let it be conceded that the clergy have been conscientious in the positions taken by them and in the doctrines they have taught. Yet that in no wise proves them to be right. The conscience is not a safe guide unless that conscience has been educated and operates in harmony with the Word of God. If the Bible plainly proves that the doctrines the clergy teach are wrong and their course of action is wrong, then the most that can be said in extenuation of their wrongful teachings and their wrongful course of action is that they have been misled by the evil and seductive influence of Satan, the enemy of God. If the doctrines taught and the course taken by the clergy differ from that which is declared in the Word of God, then the clergy are in no wise safe guides for the people and should no longer be followed by the people.

There are divers and numerous systems of religion which are called "Christian". The course of action taken by their leaders, the clergy, is that same course taken by the world. These men attempt to regulate the affairs of the governments, dabble in politics, and aid in the oppression of the people. The doctrines taught by these various religious leaders differ materially. They are inconsistent with each other and with themselves, and all are in contravention of the Word God. Because of the inconsistency of their teachings their doctrines cause great confusion in the minds of the people. That is further evidence that such doctrines do not represent the truth.

"God is not the author of confusion." His Word is truth. (1 Cor. 14:33; John 17:17) Satan, the enemy of God and of the truth, is the author of confusion. But Satan is subtle, deceptive and the father of lies. (John 8:44) Those who teach his doctrines willingly are his children. His purpose is to confuse the people, to blind their minds, and to keep them away from an accurate knowledge of the truth.

Reconciliation of mankind to God means the salvation of those who are reconciled. There could be only one way for the reconciliation of man to God. That way must be God's way, and therefore the true way. (Isa. 55:8) Because of the divers and numerous and conflicting doctrines taught by the clergy concerning the reconciliation and salvation of man, and because of the inconsistency of those doctrines and the inconsistency of the course of action taken by their teachers, millions of honest men have been turned away from God and from the Bible. That result is exactly what Satan has desired to accomplish. He has fairly well succeeded.

One part of the organization called "Christianity" through its clergy teaches that God condemned Adam to hell, and that "hell" means the place of torment, eternal in duration, and therefore Adam is without hope of escaping therefrom; that God foreordained that the major portion of mankind must spend eternity in such hell while the minor portion shall be taken to heaven, and that whether either of these desire one or the other.

Their doctrine is that the earth is a breeding-place for humankind and that the eternal destiny of each one is foreordained and predestinated at or before birth and that the eternal state of such is entered upon at death. Such doctrine is unreasonable because according thereto man is given no opportunity to choose one or the other place of existence. Worst of all, and as another evidence of its falsity, the doctrine stamps Jehovah God as a wicked fiend who would take delight in the endless torture of the creature. Satan the Devil is the one who desires to fix that conclusion in the mind of man.

Another part of the organization called "Christian" through its clergy teaches that all men were sentenced to eternal torment but that free grace is offered to

all and that if man will believe that Jesus Christ is the Son of God he may be saved because Jesus has intervened in behalf of those who do believe and pleads with Jehovah for their forgiveness.

That doctrine makes Jehovah appear as a monstrous fiend who would torment unfortunate creatures for ever but who would yield to the pleadings of Jesus and grant man relief upon certain conditions. It makes Jesus appear to be the only friend of man and dishonors God. It misleads man to believe that by merely acknowledging that Jesus is the Son of God and then uniting himself with some church system he may be saved, which is wholly untrue.

Another part of the organization called "Christian" through its teachers, the clergy, tells the people that all men were condemned to eternal torment by the decree of God against Adam; that Jesus came to earth and by his course of action in life set a righteous example before man, which example, if followed by man, will bring salvation and enable man to lift himself out of degradation. Such doctrine is inconsistent and wrong because it nullifies the righteous judgment of God, ignores the only basis for reconciliation and leads man to believe that it is possible by his own efforts to bring about his reconciliation with God.

Another portion of the organization called "Christendom" or "Christian" through its clergy teaches that man never fell at all and never was condemned by Jehovah; that there never was any need for the sacrifice of Jesus; that the death of Jesus is of no avail to mankind; and that all men can be saved by their own efforts. Such doctrine is untrue because it repudiates the Word of God, denies Jesus Christ, denies the value of his sacrifice, and denies the divine way for the reconciliation of man to God.

All these various divisions or portions of so-called "organized Christianity" unite in the claim that each and every one of them represents God and Christ on earth and speaks with authority concerning the salvation of the human race. They all misrepresent God and his Word and bring the people into confusion and doubt. The result is that for some time, in the language of the Scripture, 'there is a famine in the land for the hearing of the Word of God.'—Amos 8:11.

This does not mean that true Christianity is in any manner wrong or confusing. On the contrary, true Christianity means the plain and true teachings of God's Word concerning his Christ.

By and through Jesus, God planted Christianity as a pure and noble vine. Christ is represented as being the true vine, and his faithful followers the true branches. (John 15:1-8) The apostles and early followers of Christ Jesus continued in purity in the teachings of the truth. After the apostles had passed away from the stage of earthly activity ambitious men yielded to the seductive influence of Satan, and ere long "Christianity", so called, became a strange and degenerate vine. It mixed the errors of paganism and of the politics of the Devil's organization with the church, and has so continued since. At the present time the organized system called "Christendom" or "Christianity" is merely a political and social organization that has entirely turned away from God and the truth. This very condition God foretold through his prophet. "Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?"—Jer. 2:21.

What the people with honest minds must now do is to diligently seek the truth as it is set forth in the Word of God. Thus doing they will understand and appreciate the goodness of God and his gracious provision for the reconciliation of man to himself.

Let the student bear in mind that the divine record truthfully states that "God is love". (1 John 4:8) That does not mean merely that God is kind, compassionate and merciful to the erring one. It means much more than that. Love is synonymous with complete unselfishness. Perfect love is the perfect expression of unselfishness. That means that everything God has done or does is entirely free from selfishness. He does nothing for man with the expectation of receiving something in return to his benefit. It is impossible for man to bring any benefit to Jehovah. He possesses everything that is good. What he does for his creatures is for the good of those creatures. Therefore everything God does for man is done unselfishly and he is moved so to do by love.

THE EVERLASTING COVENANT WITH MANKIND

IN THE great flood which overswept the whole earth in the days of the patriarch Noah Jehovah God expressed his righteous indignation against wickedness, which had been planted in the hearts of men and developed by the Devil. Thereby God vindicated his holy name. He exhibited his boundless power. His wisdom and love now made provision to replenish the earth with both man and beast. By the flood the old and wicked world had perished. Noah and his family, consisting of eight persons, had been carried over to the new world; and thereafter the world was defined, and they were commissioned by Jehovah God to begin the same.

Noah entered the ark when he was six hundred years old. He came out of the ark just one year and ten days thereafter. The waters of the flood had by then found their places in the seas, lakes and rivers, both on the surface and beneath the surface of the earth. The ground was now dry. The historic record of Genesis, chapter eight, verses fifteen to seventeen, states:

"And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth."

After Noah went forth from the ark he built an altar and placed fire upon it; and then he took one of every clean beast and every clean fowl and offered it upon this altar as a burnt offering unto the Lord. It expressed his faith in God and his confident reliance upon Jehovah. God was pleased with this exhibition of faith by Noah, and then said to him: "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."—Gen. 8:21, 22.

Here is a solemn promise of Jehovah God that for ever upon this earth there shall be summer and winter, heat and cold, seedtime and harvest time; and of this man may be for ever sure. The faith of Noah was rewarded, and God made record thereof. His faith stands as an everlasting witness and monument to all intelligent creatures of the universe. And thousands of years later the apostle was inspired to write this testimony of Noah to the glory of Jehovah, namely: "By faith Noah, being warned of God of things not seen as yet, moved with [godly] fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."—Heb. 11:7.

Noah and his sons were then and there commissioned by Jehovah to "multiply, and replenish the earth". There began a new world, which, however, the Scriptures show shall come to an end. Many people will suffer because they have not profited by the lesson which the flood taught, and then God will again demonstrate his power and magnify his holy name.

After Noah had offered this sacrifice to the Lord, then God entered into a covenant with him. That was and is the everlasting covenant. A covenant is a solemn compact or contract entered into, whereby one promises to do or not to do certain things. A covenant by the terms of which only one party is bound to do certain things and the other party thereto may have the benefits thereof if he complies with its terms, is said to be a *unilateral*, or one-sided covenant. Where, by the terms of the covenant, both parties are bound to do certain things, it is called a *bilateral*, or two-sided, covenant.

The covenant that God made with Noah provided that both parties must do certain things. God bound himself to perform his part of the covenant; and Noah was told that thereafter man should be over all the beasts of the field and the fowls of the air, and that these animals might be slain by man for the purpose of providing food; that the life is in the blood, and that therefore the blood should not be used for food. The law of that covenant further provided that no man should ever be justified in taking the life of another human creature, except as the executioner for Jehovah. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." This is the statement of Genesis, chapter nine, verse six.

The covenant also provided that never again 'shall all flesh be cut off by a flood of waters'. As a guarantee that God would perform his part of the covenant he gave a token to Noah, which every man that has lived on the earth since has had the opportunity to see; to wit, the rainbow. As long as the great canopy of water was held in suspension high above the earth prior to the flood a rainbow was an impossibility upon the earth, for the reason that the sun's rays could not come directly to the earth. A rainbow is produced by the falling of rain from the clouds and the sun's rays striking the falling rain. God's statement of his part of the covenant reads:

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth."—Gen. 9:13-17.

This covenant is the first expression of God's will concerning the sacredness of human life. The will of God is his law. All life proceeds from Jehovah God; and since no one can give life to another except by Jehovah's arrangement, no one has a right to take away life except by Jehovah's permission. After the terms of this covenant the law that must for ever govern the human race is that no man can take the life of another with impunity. If he takes human life contrary to God's law, then he must pay the penalty by giving up his own life. Under the terms of the everlasting covenant human life can be taken by another only when that one acts under the direction of Jehovah, and is therefore God's executioner. This was the case when, later in the history of mankind, Jehovah God commanded his chosen people the Jews to wage war against certain heathen nations, such as the Amalekites, and to exterminate them, because such wicked nations were outraging the name of Jehovah God by their degrading practices and were either openly opposing or indirectly endangering the interests of his

people who were in a covenant with God to keep his commandments and to worship him alone. Thus it becomes plain that such wars of the Jews do not constitute any example or precedent justifying the nations of so-called "Christendom" in making war upon one another, but such wars of so-called "Christian" nations have been direct violations of God's everlasting covenant with mankind and have been and are inexcusable and unjustifiable and openly murderous.

The law of that covenant also means that no man can rightfully take the life of any animal or fowl, unless it is taken for the purpose of furnishing food for man or for the purpose of man's protection. The promiscuous killing of animals and fowls and birds merely for sport is wrong before God. The terms of the everlasting covenant have been broken by every people and every nation of earth, and some day soon God will require at the hands of the responsible ones a full account thereof.

The clergy of "Christendom" claim to be representatives of the Lord, and assume to teach his Word; yet they have openly advocated the killing of human creatures in war without just cause or excuse. Many men have gone to untimely death, or have killed other men, when there was no reason for so doing. Wars are not produced, as a rule, by the men who do the killing. The governing factors, made up of the commercial, political and ecclesiastical elements, foment wars and then send the wholly innocent ones into the field to slay each other. The Lord God has declared that in his due time a complete reckoning shall be had for the ruthless and wanton breaking of the everlasting covenant. His word of incrimination and of warning stands written in Isaiah's prophecy, chapter twenty-four, verses five and six, and reads: "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, *broken the everlasting covenant.* Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."

The great flood of four thousand years ago fully and completely proved these facts, to wit: That God sets before his creature, man, good, and shows him the way to go; that he permits man to choose to be influenced by the Devil if he so desires; that God does not hinder the Devil in pursuing the course of wickedness, nor in drawing men away with him into a wicked course; that in his own good time (and it is not very far off now, according to the prophecies and all visible evidences in the world) Jehovah God will give an exhibition of his power and wisdom, demonstrating to all creation that he is the only Almighty God and that the only way to life is by obedience unto him.

There is but one God, the Maker of heaven and earth, and the Giver of life to all. There is none like him. He is the originator of the sacred everlasting covenant, and to him be all honor and glory for ever.

SERVICE APPOINTMENTS

T. E. BANKS

Auburn, Ala.	Oct.	2, 3	Orlando, Fla.	Oct.	15, 16
Camp Hill, Ala.	"	4	Thomasville, Ga.	"	17
Montezuma, Ga.	"	5	De Funiak Sp'gs, Fla.	"	19
Monticello, Ga.	"	6	Pensacola, Fla.	"	20
Athens, Ga.	"	7	New Orleans, La.	"	22, 23
Atlanta, Ga.	"	8, 9	Amite, La.	"	24
Taylors Creek, Ga.	"	11	Hareison, La.	"	25, 26
Jacksonville, Fla.	"	12, 13	Beaumont, Tex.	"	28, 29

G. H. DRAPER

Terre Haute, Ind.	Sept.	30	Tuscaloosa, Ala.	Oct.	18
Evansville, Ind.	Oct.	2	Alliceville, Ala.	"	19
Palmyra, Tenn.	"	3	Shelby, Ala.	"	21
Paris, Tenn.	"	4	Montgomery, Ala.	"	22
Jackson, Tenn.	"	5	Auburn, Ala.	"	23
Dyersburg, Tenn.	"	7	Opelika, Ala.	"	24
Memphis, Tenn.	"	8-10	Columbus, Ga.	"	25, 26
Hillsboro, Ala.	"	11	Opp, Ala.	"	28
Alabama City, Ala.	"	12	Chapman, Ala.	"	29
Birmingham, Ala.	"	14-16	Bay Minette, Ala.	"	30
Parrish, Ala.	"	17	Mobile, Ala.	Oct. 31,	Nov. 1

W. M. HERSEE

Regina, Sask.	Oct.	1, 2	Winnipeg, Man.	Oct.	15, 16
Duff, Sask.	"	3	Altona, Man.	"	18, 19
Yorkton, Sask.	"	5, 6	Kenora, Ont.	"	21
Millwood, Man.	"	7	Dryden, Ont.	"	22, 23
Portage la Pr., Man.	"	8, 9	Fort William, Ont.	"	24, 25
Brandon, Man.	"	10, 11	Bar River, Ont.	"	27, 28
Rapid City, Man.	"	12, 13	Sault Ste. Marie, Ont.	"	29, 30

G. Y. M'CORMICK

Waukegan, Ill.	Oct.	1	Francesville, Ind.	Oct.	18
Chicago, Ill.	"	2-5	Kentland, Ind.	"	19
South Bend, Ind.	"	7, 8	Danville, Ill.	"	21, 22
Elkhart, Ind.	"	9, 10	Romney, Ind.	"	23
Auburn, Ind.	"	11, 12	Logansport, Ind.	"	24
Fort Wayne, Ind.	"	14, 15	Kokomo, Ind.	"	25, 26
Warsaw, Ind.	"	16	Marion, Ind.	"	28, 29
Culver, Ind.	"	17	Union City, Ind.	"	30

J. C. RAINBOW

Kings Mountain, Ky.	Oct.	1	Huntington, W. Va.	Oct.	12
Frankfort, Ky.	"	2	Ashland, Ky.	"	14, 15
Craney, Ky.	"	3	Portsmouth, Ohio	"	16, 17
Whitehouse, Ky.	"	4	Chillicothe, Ohio	"	18
Williamson, W. Va.	"	5	Cincinnati, Ohio	"	20-23
Mt. Hope, W. Va.	"	7, 8	Hamilton, Ohio	"	24
Charleston, W. Va.	"	9, 10	Middletown, Ohio	"	25
Allen, W. Va.	"	11	Dayton, Ohio	"	27-30

W. J. THORN

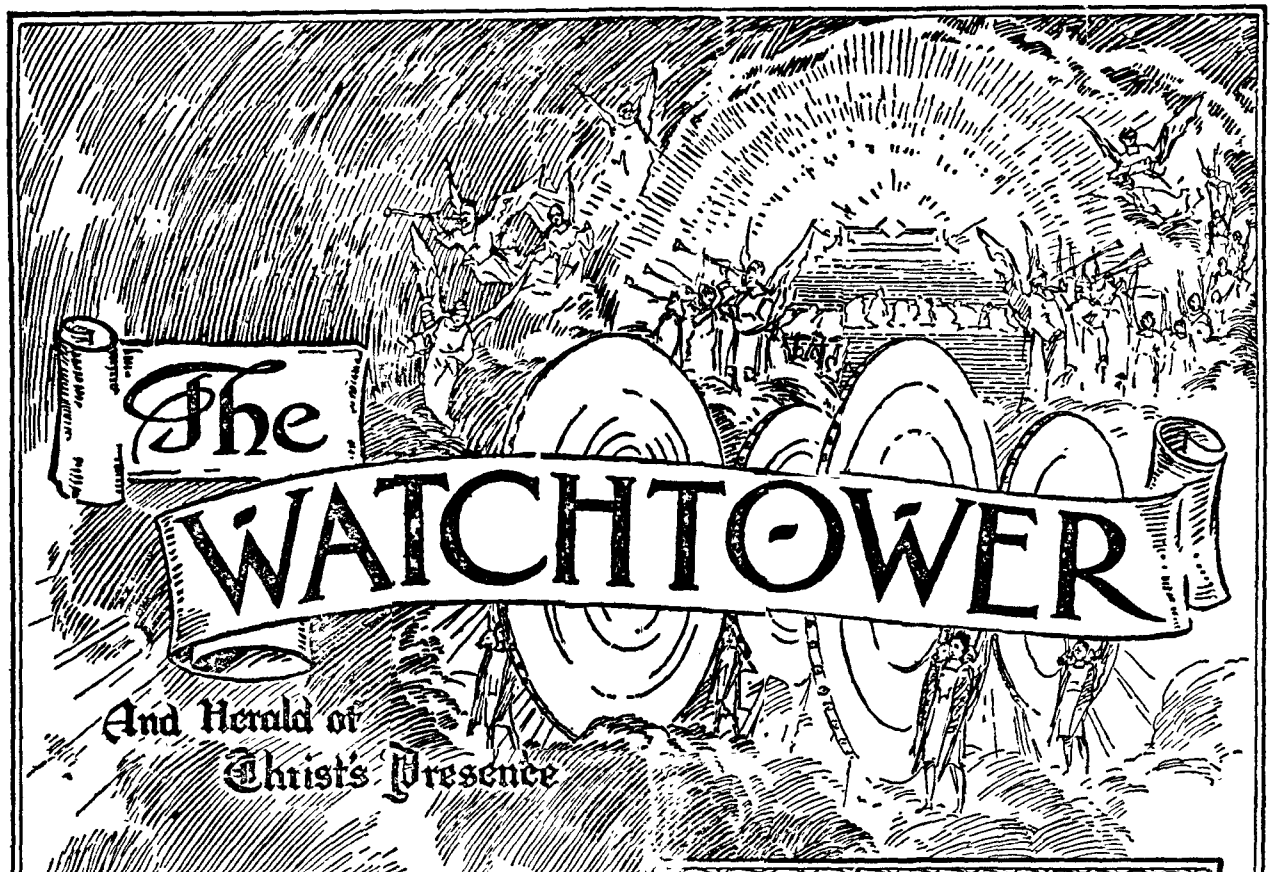
Roseland, Ill.	Oct.	4	Ottawa, Kans.	Oct.	16
Kansas City, Mo.	"	6	Iola, Kans.	"	17, 18
Topeka, Kans.	"	7, 8	Parsons, Kans.	"	19, 20
Clay Center, Kans.	"	9	Pittsburg, Kans.	"	22, 23
Abilene, Kans.	"	10, 11	Coffeyville, Kans.	"	24, 25
Russell, Kans.	"	12	Arkansas City, Kans.	"	26, 27
Little River, Kans.	"	14	Wichita, Kans.	"	29, 30
Emporia, Kans.	"	15	Hutchinson, Kans.	Nov.	1, 2

S. H. TOUTJIAN

San Francisco, Calif.	Oct.	16, 17	Chico, Calif.	Oct.	25
Oakland, Calif.	"	18, 19	Live Oak, Calif.	"	26
Santa Rosa, Calif.	"	20	Reno, Nev.	"	28
Clear Lake, Calif.	"	22	Rocklin, Calif	"	29
Upper Lake, Calif.	"	23	Sacramento, Calif.	"	30, 31
Paynes Creek, Calif.	"	24	Stockton, Calif.	Nov.	1, 2

J. C. WATT

Fort Worth, Tex.	Sept.	29	Newell, S. Dak.	Oct.	19
Denver, Colo.	Oct.	1	Alliance, Nebr.	"	21
Cheyenne, Wyo.	"	2	Scottsbluff, Nebr.	"	22
Laramie, Wyo.	"	3	North Platte, Nebr.	"	23
Slater, Wyo.	"	4	Grand Island, Nebr.	"	24
Casper, Wyo.	"	5, 6	Litchfield, Nebr.	"	25
Lander, Wyo.	"	8, 9	Columbus, Nebr.	"	26
Billings, Mont.	"	11	Lincoln, Nebr.	"	27
Red Lodge, Mont.	"	12	Beatrice, Nebr.	"	28
Clyde Park, Mont.	"	14	Nebraska City, Nebr.	"	29
Sheridan, Wyo.	"	16	Omaha, Nebr.	"	30, 31
Hot Springs, S. Dak.	"	18	Stanton, Nebr.	Nov.	1



The WATCHTOWER

And Herald of Christ's Presence

"Watchman, What of the Night?" Isaiah 21-11.

VOL. LIII SEMI-MONTHLY NO. 19

OCTOBER 1, 1932

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©W.T.B.T.S.

Ye are my witnesses, saith JEHOVAH, that I am God
Isa. 43:12

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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PRESERVATION

Jehovah has provided preservation for all who love him. Just at the time when the enemy is beginning his organized assault upon Jehovah's witnesses our great heavenly Father gives to his people an understanding of certain prophecies concerning preservation, and which are given for their aid, encouragement and comfort. A new book entitled *Preservation*, containing 360 pages, forcefully illustrated, beautifully bound in silk cloth and embossed in gold, will be the next treat for the consecrated. We shall shortly go to press with the author's edition of this new book, and shall be ready to fill orders promptly. To cover the initial cost the author's edition will be sent postpaid to any address for fifty cents. You may send in your orders now.

SEVEN MORE NEW BOOKLETS

We are pleased to announce that we now have ready for distribution by Jehovah's witnesses the remaining seven booklets of the new set of thirteen, mentioned some time ago. The titles of these are: *The Final War, What You Need, Health and Life, Home and Happiness, Keys of Heaven, Where are the Dead?* and *The Kingdom, the Hope of the World.*

NOTICE OF ANNUAL MEETING

Agreeable to the provision 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 in North Side Pittsburgh (formerly Allegheny), Pennsylvania, at ten o'clock a.m. Monday, October 31, 1932, at which the usual annual business will be transacted. This year there will also be the election of a board of directors, and officers for a term of three years.

HAS YOUR SUBSCRIPTION EXPIRED?

For the benefit of subscribers it is here repeated, by way of explanation, that discontinuance of an expired subscription is accomplished mechanically in every case. Machinery used to print address on label or wrapper is so constructed that the plate bearing address is automatically "dropped" from the list at expiration. A renewal blank (carrying also notice of expiration) is sent with the journal one month before the subscription is due to expire. On foreign subscriptions the expiration notice is sent with the journal two months in advance.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII OCTOBER 1, 1932 NO. 19

JEHOVAH'S HOUSE DESIRED

"And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—Ruth 1: 16.

PART 2

JEHOVAH is the master builder of his house. It is his temple and dwelling place. "Except Jehovah build the house, in vain will its builders have toiled thereon: except Jehovah watch the city, in vain will the watchman have kept awake." (Ps. 127: 1, *Roth.*) Many men have thought they could build the house of the Lord, and their efforts have been in vain. Jehovah now is making known to his remnant people on the earth that the building of his house has progressed according to his sovereign will; that only those who have a strong desire to dwell in his house and are willing, yea, even glad, to comply with his rules can even start on the way to his royal house. By the unfolding of his prophecy Jehovah now identifies those who have taken the right course which permits them to enter the house of the Lord and to dwell there for ever. He also shows what each one who attempts to enter that house must do in order to be preserved. We may also be sure that in making prophetic pictures relating to the building of his house Jehovah selected the men or characters used and that these enacted their respective parts in harmony with God's will. The book of Ruth discloses one of such prophetic pictures and identifies the company that dwell in the house of the Lord.

2 The beginning of the book of Ruth tells of "a certain man" who, together with his family, went to "sojourn in the [land] of Moab"; then discloses the name of the "certain man", and the names of his wife and two sons: "And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-judah. And they came into the country of Moab, and continued there."—1: 2.

3 The name Elimelech means "God is King" or "God my King", or "God of our [the] king". The name of any creature whom God employs to make a prophetic picture is significant. Israel had no man as king in the day of Ruth, as it is stated in verse one that "it came to pass in the days when the judges [judged or] ruled". "In those days there was no [human] king in Israel, but every man did that which was right in his own eyes." (Judg. 17: 6) This suggests that the fulfilment of the prophecy of the book of Ruth could not come to pass until the coming of God's kingdom and time of judgment. It was in 1914 that God placed his King upon his holy hill in his organization. (Ps. 2: 6) The famine then came upon God's people when the World War brought them into an unhappy condition. This corresponds to the beginning of the events prophetically set forth in the book of Ruth.

4 Elimelech well represents or pictures the holy spirit acting for Jehovah 'the King Eternal' (Jer. 10: 10), in the capacity of comforter, helper, advocate and leader of God's people. Naomi and her boys picture all who were in covenant relationship with the King Eternal by reason of having been begotten or brought forth by the spirit of Jehovah God. Naomi plays more than one part in this drama; and this is not unusual in a prophetic, dramatic picture. In addition to picturing those who together with their spiritual "sons" were the begotten sons of God, Naomi pictured those who pleased God by reason of having responded to the call to the kingdom and who undertake to be obedient to God's commandments. The holy spirit or comforter was sent to the church because Jesus went away to heaven and in order that his followers might not be left as orphans or without help. (John 14: 16; 15: 26; 16: 7-14; Acts 9: 31) The holy spirit is the power of Jehovah sent forth to operate for and in behalf of his spirit-begotten ones, to lead, guide, help, advocate for and comfort such. Elimelech was the head and leader of his household; and since he must have gone into Moab according to the will of God, Naomi must have been led there by him and also according to the will of God. Barnabas and Paul were sent forth by the holy spirit, as it is written: "And while they were serving the Lord and fasting, the holy spirit said, 'Separate to me Barnabas and Saul for the work to which I called them.' Then having fasted and prayed, and laid their hands on them, they sent

them forth. They, therefore, having been sent out by the holy spirit, went down to Seleucia; and from thence they sailed to Cyprus." (Acts 13:2-4, *Diag.*) This is proof of the leading or guiding of the holy spirit.

5 There is nothing in the record that would indicate that Elimelech or Naomi was doing or did anything displeasing to God; therefore they must have gone into Moab according to the will of the King Eternal, even as the name Elimelech signifies, "My God is King." Criticism of Elimelech's course would therefore be out of order. God's people found themselves in the midst of Satan's organization and oppressed by military power from the year 1914 to 1918, and surely they were not in that condition because of any displeasure on the part of God towards them, even though some thought so. The spirit of Jehovah God led them into that condition that his purposes might be accomplished. By his spirit, the holy spirit, Jehovah God guides or leads his people up to a certain point of time, and thus he did until the time when "the comforter" was taken away, which would necessarily occur when Jesus, the Head of his organization, came to the temple and gathered unto himself those whom he found faithful when he, as the great Judge, began his judgment, in 1918.

6 The proper name "Naomi" is found only in the book of Ruth. It means "pleasant", that is to say, pleasing to Jehovah, as it is written: "A wise son maketh a glad father." (Prov. 10:1) "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." (Prov. 27:11) 'God sets the members in the body of Christ according to his pleasure.' (1 Cor. 12:18) "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." (Ps. 16:5, 6) Those who are devoted to God please him when dwelling together in peace. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1) "The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words." (Prov. 15:26) "For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth. Happy is the man that findeth wisdom, and the man that getteth understanding. Her ways are ways of pleasantness, and all her paths are peace." (Prov. 3:12, 13, 17) "Be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (Col. 1:9, 10) "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John 3:22) These scriptures, in harmony with the name of Naomi, strongly indicate that her course was pleasing to Jehovah God.

7 When God's consecrated and spirit-begotten ones found themselves in the trying conditions by reason of the World War there were then some who remained faithful to the Lord and to his kingdom while enduring many tribulations and persecutions, and these are they whom the Lord upon coming to his temple found faithful and approved, and to whom he said: 'You have been faithful over a few things, I will make you ruler over many things.' It was then that the Lord Jesus committed to this class all his goods or kingdom interests and designated such the "faithful and wise servant", and which class is known and designated as the "remnant" or forming a part thereof. Naomi therefore seems clearly to represent those who went through the tribulation of 1917 to 1919 and remained faithful and true to God and his kingdom, and who constituted the original remnant or "faithful servant" class, and who immediately took up the work foreshadowed by the Prophet Elisha. Therefore here appears a close relationship of the books of Esther and Ruth. Naomi and Mordecai pictured the same class of the "faithful servant" found when the Lord appeared at his temple. These faithful ones received the garments of salvation, are identified as members of God's organization, and, being covered with the robe of righteousness, receive the mark of Jehovah's approval and were thus counted in as a part of God's elect servant in whom he has pleasure or in whom he delights. (Isa. 42:1) Jehovah takes delight in his beloved Son and in those who are faithful members of his body. "How fair and how pleasant art thou, O love, for delights!"—Song of Solomon 7:6.

8 There is nothing in the record that would warrant any harsh criticism of Elimelech or Naomi. On the contrary, Elimelech was a good man in the land of bread and peace and was one giving praise to Jehovah's name. Naomi, like God's faithful people during the World War days, was placed in a condition of great sorrow, during which she maintained her integrity toward God. The "faithful servant" class, whom she foreshadowed, now says: "He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. They prevented me in the day of my calamity: but the Lord was my stay. He brought me forth also into a large place: he delivered me, because he delighted in me."—Ps. 18:17-19.

9 One of the sons of Naomi bore the name Mahlon, which means "sickly"; being derived from the primitive root meaning "to be rubbed or worn; (hence) to be weak, sick, afflicted; or (causative) to grieve or make sick". The other son was named Chilion, and which name means "pining, destruction", being derived from the primitive root meaning "to end, to cease, to be finished, perish, to complete, to consume". The two boys, being offspring of Naomi, seem to picture the fruitage of the consecrated, whom Naomi pictured, and which fruitage this class brought forth during the time of the Elijah work of the church and therefore during the time of the advocacy of the holy spirit as a comforter or helper of the church. That

was not kingdom fruitage, because neither of these boys lived to return to Bethlehem-Judah or to become possible ancestors of the future king of Israel and of the King who was afterwards born "in the city of David". (Luke 2:11) Neither did either of these sons 'raise up seed to the name of the dead upon his inheritance, that the name of the dead be not cut off'.

[10] Looking now at the facts it is readily observed that during the Elijah period of the church the fruitage of the consecrated was largely of the "character development" kind, those attempting to bear it expecting by bringing forth such fruitage to make sure of entering into the kingdom and assisting the Lord in ruling the universe. It was like the names of these two sons, or which is suggested by their names, namely, a sickly, weak, self-centered, self-flattering kind, as well as a pining growth, "having men's persons in admiration." During that period of time, and prior to 1918, the Naomi class without a doubt in all good conscience brought into their communion a class of people who grew spiritually sick and pined because they desired quick passage out of the earth and its troubles and to be carried away on flowery beds of ease to a lazy, easy resting place. It was a fruitage that had a sickly look, always looking for sympathy. If those who thus were brought into communion with the Naomi class were not held in high esteem, given much attention at conventions or meetings of other kinds, and admired and made much over, they pined and wasted away, inducing themselves to believe that they were a sacrifice beneficial to the Lord and that they thus must do in order to be the chief ones in heaven. They "died" young, not, however, because they were good.

[11] The Naomi class, faithful and true to the Lord, labored hard to accomplish what was thought to be "harvest work" and to find and gather wheat into the garner of the Lord, but, like Naomi's two sons, that fruitage amounted to nothing. Frequently a good zealous man or woman would participate in the witness work and return at the end of the day and say, "I have found a wheat head; I have been doing harvest work," and would bring into communion with the class some such who later expected to receive adulation and pity, and, not receiving this, pined away. Paul expressed the matter in these words: "My little children, of whom I travail in birth again until Christ be formed in you." (Gal. 4:19) And again he said: "I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." (1 Cor. 4:14, 15) Those faithful ones whom Naomi pictured did the best they knew, it seems, and the Lord loved them for their faithfulness even though they did not bring forth the fruit of the kingdom and to the glory of God. The faithful and unselfish devotion to the Lord during that period and up to the time of the Lord's coming to his temple was pleasing to God and to Christ, and the great Judge received and approved them after he appeared at his temple.

[12] Naomi and her sons were Ephrathites of Bethlehem-Judah. Ephratah was another and earlier name given to the town of Bethlehem. (Gen. 35:19) The name of the place means "fruitfulness", but for some time that became a place of famine, a place of scarcity of food for Naomi and her sons. "The house of bread" wherein the praise of Jehovah was sung became bare and a place of sorrow by reason of the famine, which evidently God had called upon the land. So it was with the Naomi class; in the period of time from 1917 to 1918 there was a scarcity of meat because of the doubt and misgivings concerning the will of God which these had. (John 4:34) The Lord's consecrated people were then in perplexity about what should be done to carry forward the Lord's work. It was indeed a condition well represented by famine, and the consecrated were sad.

[13] Naomi and her sons "came into the country of Moab, and continued there". Moab represented Satan's organization. The Naomi class and the spiritual "children" of such came in touch with the Devil's organization during the World War and their way was a hard one. Concerning this Naomi said: "The hand of the Lord is gone out against me. . . . The Lord hath testified against me, and the Almighty hath afflicted me." This does not indicate unfaithfulness on the part of Naomi or that she was afflicted because of wrongdoing. When the Lord's people came into a hard and famine condition during the World War, that was a trying period for them; it could hardly be said that this condition came upon them by reason of their unfaithfulness. There was a cessation of the work in the name of the Lord, and for this reason it appears that the consecrated believed that the Lord was angry with them; and when they learned that his anger was turned away they rejoiced and became more active, even as God through the prophet Isaiah indicates.—Isa. 12:1.

[14] The part that Naomi played in the prophetic drama was without a doubt according to the will of God, and she was therefore blameless. On the contrary, she was pleasing to the Lord. Likewise the testing time that came upon the Naomi class in 1917 and 1918 was not because of faithlessness, but it came in harmony with the will of God, that his purposes might be accomplished; and those who remained faithful and true to him during these trying times maintained their integrity toward God and were pleasing to him. There is no evidence whatsoever that Naomi at any time became unfaithful to Jehovah God, nor is there any evidence that the Naomi class while undergoing that trying experience of the World War time were unfaithful to God. It was because of their faithfulness during that period that the Lord approved them when he appeared at the temple for judgment. Had these been unfaithful the Lord would not have approved

them, nor would he have told them that they had been faithful over a few things and for that reason he would increase their privileges and give them many more opportunities of serving Jehovah God and proving their love to him.

HELPER REMOVED

15 Jehovah is the husband of his organization. (Isa. 54:5) Christ Jesus is the Head of the church. The man or husband is the head of his wife, and therefore her helper, guide and comforter. (Deut. 24:5) "For a husband is the wife's head, even as the Anointed One is Head of the congregation; he is a Preserver of the body. But even as the congregation is subjected to the Anointed One, so also the wives to their husbands in everything." (Eph. 5:23, 24, *Diag.*) When Jesus was with his disciples he was their helper, guide and comforter. When he was about to be taken away he said to them: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you."—John 14:16-18.

16 The holy spirit was given to the church at Pentecost to perform the office of comforter, advocate and helper of and for the spirit-begotten ones during the absence of Christ Jesus. "But when he may come, the spirit of truth, he will lead you into all the truth; for he will not speak from himself; he will speak whatever he may hear; and declare to you the coming things. He will glorify me; because he will take of mine, and declare to you. All things that the Father has are mine; on account of this I said, That out of mine he takes, and will declare to you."—John 16:13-15, *Diag.*

17 These texts show that the holy spirit would and did perform the office of helper, advocate and comforter of those who responded to the call to the kingdom, and until the coming of Christ Jesus and the gathering unto himself of his own. Furthermore it is written that when Christ Jesus appears at the temple for judgment he is attended by his holy angels. (Matt. 25:31) When Christ Jesus gathers his faithful unto himself he uses his angels for this very purpose, as he stated: "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31) Christ also uses his holy angels to gather out those who have responded to the call to the kingdom but who have not been faithful. (Matt. 13:41) If the holy spirit were still operating or performing the office of advocate and helper there would be no necessity for Christ's employing his holy angels in the work mentioned in the foregoing text. Furthermore, since Christ Jesus is the Head or Husband to his church when he appears at the temple of Jehovah for judgment, and gathers his own to himself, there would be no necessity for a substitute for Christ Jesus, such as the holy spirit; therefore the office of the holy spirit as an advocate, comforter and helper would cease. The angels of Christ Jesus forming his retinue of servants at the temple, invisible indeed to man, are given charge over members of the temple company yet on the earth. "For he shall give his angels charge over thee, to keep thee in all thy ways."—Ps. 91:11.

18 The third verse of the first chapter of Ruth reads: "And Elimelech, Naomi's husband, died; and she was left, and her two sons." Elimelech, the helper and comforter of Naomi, died and was therefore taken away or removed. In the prophetic drama this pictures the cessation or ending of Jehovah's relationship towards his people on earth by means of the office of the holy spirit as advocate, helper and comforter. The Lord Jesus came to his temple in 1918, and that would mark the time of the cessation of the work of the holy spirit as an advocate, helper and comforter of the members of the church on earth. There the holy spirit was taken away, which was foreshadowed by the death of Elimelech. When Elimelech died, leaving Naomi and her sons, it was a time of sorrow for them, and this sorrow continued upon Naomi until Ruth is brought into the family of Boaz. Likewise when the Lord came to his temple, in 1918, and the holy spirit as advocate, helper and comforter was removed, there was sorrow upon the church, and it continued until the faithful learned that Christ Jesus was at his temple and that the time of rejoicing had come, and then they began to rejoice. They then learned that there was much work for the faithful yet to do, and with joy they went forth to do it. When her husband was taken away doubtless Naomi said, "The Lord hath forgotten me"; and that well corresponds with what the words of the prophet of God say: "Zion [represented by the members of the Naomi class on earth] said, The LORD hath forsaken me, and my Lord hath forgotten me." (Isa. 49:14-16) But the Lord had not forsaken Zion; neither had the Lord forsaken or forgotten Naomi, nor the Naomi class.

RUTH

19 At this point Ruth enters upon the stage of the prophetic drama and plays an important part. She was devoted to Naomi, and Naomi loved Ruth very dearly. The two sons of Naomi married, one of them to a Moabitish woman named Orpah, and the other to Ruth. "And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth; and they dwelled there about ten years." (1:4) These two sons here also seem to picture a class that is not faithful and obedient to God. The law of Jehovah governing the marital relationship of the Israelites with those of other nations, and by which law the sons were bound, reads: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away

thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." (Deut. 7:3, 4) "Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice: and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods."—Ex. 34:15, 16.

[20] Naomi, however, would not be responsible for the acts of her sons who were of marriageable age, nor could fault be found with her because her sons had taken wives outside of Israel. Surely no blame could be put upon the young women whom these boys married, but the young women would be responsible for the part or course of action taken by them after they became the wives of the two young men of Israel. Naomi had now acquired by the law of marriage two daughters, and hence they are called her daughters-in-law. These two daughters-in-law and the two sons at this point collectively picture a class that became associated with the Naomi class shortly before the coming of the Lord to the temple for judgment. From the time that Ruth elected to stay with Naomi she particularly pictured those chosen after 1918.

[21] Chilion, one of the sons of Naomi, married Orpah. "The name of the one was Orpah." Her name means "mane", and is the feminine of the word meaning "nape" or "back of the neck". This name suggests a "stiff-necked or stubborn, slothful" class who were brought in contact with the truth. "It is a stiff-necked [or, stiff-of-the-neck] people." (Ex. 32:9) "They have turned unto me the back [*margin*, the neck], and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction." (Jer. 32:33) Those who disregard God's Word are rebellious and are properly called "stiff of neck" and they turn the back of the neck to the Lord. "For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?" (Deut. 31:27) "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. 29:1) Upon the authorities here cited it may well be said that Orpah played the part picturing the class that came in contact with the truth, and was associated with the Naomi class after the taking away of the holy spirit in the capacity of comforter or helper, and that afterwards turned their faces away and turned their back to the Lord.

[22] The other young Moabitish woman became the wife of Mahlon, as it is written: "And the name of the other [was] Ruth." At this point of the drama there appears a beautiful woman, a stranger to the nation of Israel, and who became famous among that people, and who was greatly honored by Jehovah God. The name Ruth means "friend" or "female associate". She must have been a lovable creature and one with a pure heart. Her devotion to her female associate Naomi, her mother-in-law, shows her as a true friend. "A friend loveth at all times." (Prov. 17:17; 22:11, *Leeser;* 27:9, *Leeser*) Not only did Ruth become the associate of her mother-in-law, Naomi, but she was a true and faithful friend, and this is proven by the fact that she loved Naomi all the time and that Naomi loved Ruth. They were unselfishly undertaking to serve each other, which is proof that they loved each other at all times. Naomi remained faithful and true to Jehovah, the God of Israel, and was without doubt a witness unto Ruth regarding Jehovah as the only true God. The testimony of Naomi concerning Jehovah had the proper effect upon Ruth and led her to devote herself to Jehovah and to go on with his covenant people, forsaking everything behind.

[23] Similarly the Naomi class remained true and faithful unto God during the time of stress, and their testimony to others concerning God and his kingdom has had to do with others' seeing and serving Jehovah and his righteous cause since 1919. Thus Ruth particularly pictures a class coming to a knowledge of God and serving him from and after the coming of the Lord to his temple.

OFFENDERS

[24] The judgment of the Lord at the temple began with those in covenant with God and who therefore had agreed to do the will of God. "Judgment must begin at the house of God." (1 Pet. 4:17) It is to be expected that the judgment would be adverse to some who were in line for a place in that house, and the physical facts fully support that expectation. About 1918 and thereafter there were those amongst the company of God's people on earth who because of their selfishness refused to work according to God's appointed way and therefore became the workers of iniquity or lawless ones; furthermore they set traps and snares to draw others away with them and to catch them, and thereby they became offenders, within the meaning of the words of Jesus, and were for that reason gathered out. (Matt. 13:41) "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:23.

[25] The two sons of Naomi pictured the offenders and workers of iniquity. They pictured those that pined, were spiritually sick and wasted away and died. "And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband." (1:5) Both of these boys failed to uphold or perpetuate the name of their father Elimelech, whose name means "God is King". By reason of their death they failed to "raise up the name of the dead upon his inheritance".—4:10.

[26] These two sons represent a class that were unfaithful to the Lord, became rebellious, failed and refused to bear the fruits of the kingdom and were cut off when the Lord came to his temple. It must have

been a sad time for Naomi. She saw the offspring of her body taken away from her by the enemy death. It so affected her that she said: "The Almighty hath dealt very bitterly with me." Likewise when judgment began at the house of God the Naomi class saw those to whom they had ministered, nourished and tried to help along toward the kingdom, taken away by the influence of the cruel enemy and cut off from all prospects of a place in the kingdom. The death of these two boys seems well to correspond with the death of the wife of Ezekiel and pictures the same thing, and therefore pictures those who "died" in the dark period when judgment began at the house of God.—See *Vindication* Book One, page 332.

[27] Naomi was now too old to marry and bear sons who might be forefathers of the king of the coming government. Except for the mercy of Jehovah and his intervention Naomi could have no connection with the fruit of the kingdom. Naomi did not at first seem to have expectation that God would make provision through one of her daughters-in-law, because she insisted that both should return to their native people and to their gods and marry amongst that heathen people. The wisdom of Jehovah is past the understanding of humankind. He was then making a prophetic picture of things to come to pass in future days, and therefore he caused the drama to progress.

RETURNING

[28] Naomi was in the midst of the land of the enemies of Israel and now, together with her two daughters-in-law, she prepared to return to the land of promise. "Then she arose, with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread." (1:6) For eighteen years Eglon the king of Moab had compelled the Israelites to serve him and he had sorely oppressed them. The Lord raised up from the tribe of Benjamin the left-handed Ehud who made himself a two-edged knife about eighteen inches in length, and at the opportune time drove its sharp edges even beyond the haft into the pot-belly of king Eglon, and therefore by the hand of Ehud Jehovah delivered his people from the heel of the Moabitish oppressor. It is probable that shortly after that time Naomi, with her daughters-in-law, prepared to go to Bethlehem. It is quite likely that Ehud was then serving as the vindicator and judge of Israel. It was not the famine for material bread that caused Naomi to forsake Moab. At that time there was bread in both lands, for God had visited his people in Bethlehem and given them bread. The real motive impelling Naomi to return was her desire to be with her own people, whom God had raised up and restored to his favor by delivering them from the hand of Eglon's oppressive rule. The time was opportune for Naomi to return, and it was God's time to proceed with the prophetic drama. The occasion of Naomi's leaving Moab corresponds with the admonitions given to the covenant people of God to leave Satan's organization and to associate themselves wholly and entirely with God's organization. "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) The Naomi class, as the Prophet Isaiah had foretold, realized prior to 1919 that they were dwelling in the midst of an unclean people and therefore they must take a forward step, devote themselves entirely to the Lord and enter his service.—Isa. 6:5.

[29] The class of spirit-begotten ones on earth whom Naomi pictured at this point came to a realization that Christ Jesus the great Judge had come to the temple of Jehovah and that the famine had ended, and that God had lifted the 'rod of the wicked from the lot of the righteous', and now they must busy themselves with the kingdom work and henceforth hold themselves entirely aloof and separate from the wicked. (Ps. 125:3) The Naomi class saw that 'the Lord had come to his temple', and that Jehovah had turned his face toward his people, and, like Zacharias, they said: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." (Luke 1:68) Jehovah's visiting his people at the time Naomi moved out of Moab resulted in taking out from amongst the Gentiles a woman for his name, to wit, Ruth; and in due time God again visited the Gentiles "to take out of them a people for his name".—Acts 15:14.

[30] "The Lord had visited his people in giving them bread" and there was again plenty in the land of Israel. Jehovah had brought showers of blessings upon the tribe of Judah. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds [*margin*, lightnings], and give them showers of rain, to every one grass in the field. Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle." (Zech. 10:1, 3) The faithful of the Jews had evidently now begun to bring all their tithes into the storehouse, and Jehovah had opened the windows of heaven and poured down great blessings upon them, and there was now plenty among his people. (See Malachi 3:10-12.) True to her name, Bethlehem had now become "the house of bread"; and Ephratah had become the place of fruitfulness, and Judah the place of praise to Jehovah's name. Thus is pictured how the people of God, his faithful ones on earth, "offer the sacrifice of praise to God continually, that is, the fruit of [their] lips, giving thanks to his name." (Heb. 13:15) It is even so with God's people now on earth after the coming of the Lord to the temple of Jehovah.

[31] By his prophet Jehovah had said: "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. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide; for now shall he be great unto the ends of the earth."—Mic. 5: 2-4.

32 After the birth of the nation or kingdom (A.D. 1914) Christ Jesus, the King and Vindicator of Jehovah's name, came to the temple of Jehovah, and from that time forward he girds himself and causes his faithful ones to be at rest while, in the language of the prophet, 'he stands and feeds' them upon food that is convenient for them. Especially since 1922 has the Lord thus done. Christ Jesus feeds his people in the strength and majesty of Jehovah God; and while they partake of this food God's lightnings continue to flash from his temple, making known to the faithful remnant class the manifold blessings being bestowed upon them, and blessings yet awaiting them if faithful. When these facts are brought to the attention of God's covenant people who really love him they hasten to separate themselves from Satan's organization, pictured by Moab, and hasten to devote themselves entirely to God's organization, the house of fruitfulness and of praise to the name of Jehovah.—See *The Watchtower*, 1928, pages 371-377.

33 The returning of Naomi to the "land of bread" therefore well pictures the coming of God's people to a realization that the Lord is at his temple and of the blessings they enjoy and have continued to enjoy feeding at his table from that time forward.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. What is meant by 'Jehovah's house'? By whom is it built? When? To whom does Jehovah reveal the way to his royal house? How? For what purpose?

¶ 2, 3. What is the significance (a) of the name "Elimelech"? (b) Of the fact that these events took place 'in the days when there was no king in Israel'?

¶ 4. Who or what was pictured by Elimelech, and how? By Naomi and her sons?

¶ 5, 6. Prove that the course taken by Elimelech and Naomi was pleasing to Jehovah.

¶ 7, 8. Show (a) that there is a close relationship between the book of Esther and the book of Ruth. (b) That Naomi pictured the "faithful servant" class.

¶ 9-11. Explain how, in their names and in their relationship to Naomi, Mahlon and Chilion find a place in this prophetic picture.

¶ 12, 13. Point out the fulfilment of that which was pictured (a) in the "famine" in "Bethlehem-Judah". (b) By Naomi and her sons in their 'coming into the country of Moab' and continuing there.

¶ 14. Show that Naomi, in playing her part in this prophetic drama according to the will of God, clearly pictured a class made manifest in these "latter days".

¶ 15, 16. What was the occasion for Jehovah's sending the holy spirit in behalf of his people? When and for what purpose was such ministry provided?

¶ 17, 18. With scriptures, show what would take place in this connection at the appearing of Christ Jesus at the temple. Point out the fulfilment therein of the prophetic picture here under consideration.

¶ 19, 20. Relate the circumstances through which Ruth and Orpah come into the picture. What responsibility for such circumstances attached to Naomi, and why? To Naomi's sons? To Ruth and Orpah?

¶ 21-23. From the significance of her name, and with related scriptures, point out the class pictured by Orpah. In like manner identify the Naomi and the Ruth class.

¶ 24-26. Point out the fulfilment of the declaration that "judgment must begin at the house of God". What are the facts which identify the class pictured by Mahlon and Chilion?

¶ 27. Describe Naomi's situation following the death of her sons. What place does it find in the divine purpose?

¶ 28-30. What was Naomi's motive for returning from the country of Moab? Describe the fulfilment of Ruth 1: 6 (a) as to natural Israel. (b) In its application to spiritual Israel.

¶ 31, 32. Point out how Micah 5: 2-4 is having fulfilment at this time.

¶ 33. What was pictured by Naomi's returning to the "land of bread"?

QUESTIONS RE JEHOVAH'S ORGANIZATION

SINCE the publication of the two articles entitled "Jehovah's Organization", in the August 15 and September 1 issues of *The Watchtower*, a number of questions have been propounded, and for the convenience of *The Watchtower* readers these questions, together with answers, are published in *The Watchtower* herewith.

Question: There is a difference of opinion in respect to paragraphs 23 to 26 and the 5th and 6th paragraphs of the Resolution. What is the correct understanding?

Answer: There is no occasion for any difference of opinion in regard to these paragraphs, and if brethren would read and give consideration to the language used therein no ambiguity would appear. Paragraph 23 plainly states that it is Scriptural for each company to have a service committee to act with the service director and in behalf of the company; that this committee should be selected by the company and that the number composing the committee is to be decided by the company; that the company should have a secretary and a treasurer; and that the service committee may be empowered to attend to the general business and to perform such duties as are usually performed by the executive committee; that there is no need for an executive committee where there is a service committee. How anyone can be confused about this paragraph is difficult to understand. However, an attempt will be made to clarify it, that even the babes may understand it.

The organization or company is one. There should never be a dual organization. The service committee should be the general committee to manage the affairs of the entire company. The service director need not be a member of this committee. The service committee acts in the capacity of an executive committee. While the Resolution suggested that the committee consist of not more than ten members, this is not an arbitrary rule, of course. It would be better to have less. The larger the body, the more unwieldly in attending to affairs and the more time wasted in talking. If, however, the company wishes a larger committee, that is the company's responsibility. If committees are wanted to attend to the poor or to such other things as may be needed, the company can authorize the service committee to appoint such subcommittees and assign anyone to service.

The company should have a secretary. That does not mean one secretary for service and one secretary for other matters, but a secretary for everything. Also a treasurer. It is best to have two separate persons to fill these offices, if there are enough in the company so that this can be done. It would be wholly unreasonable to have two treasurers in one organization. The different funds can be kept in different accounts in the books. It is preferable to have a competent brother act, but if there is none available a sister may act as secretary or treasurer, or both.

There seems to be no reason in the world for misunderstanding about eligibility of those who shall perform these duties. None except those who are of the temple class, in full harmony with service, and who are doing what they reasonably can to serve should be put in a position such as treasurer, secretary or member of any committee. There is no place in God's organization for drones, objectors or opposers. If anyone fails or refuses to have part in the field or witness service or opposes such service, that one should not hold a position or vote in the selection of servants. A mere claim of consecration is not a Scriptural qualification. Full devotion to the Lord is required.

If a company is large and the territory is large in population, then the service committee may appoint captains for each zone and these captains may be members of the committee or may not be, as is deemed best for the service.

Question: Is the proposed committee to take over both the responsibilities and functions of the existing service committee, that is, director, treasurer, stockkeeper?

Answer: There should be one general committee called the service committee. The director is appointed by the Brooklyn Office. The assistant director, stockkeeper and others should be selected by the company. Their duties are just the same as heretofore outlined in the organization instructions sent out by the Society's service department.

Question: Is the chairman or director to preside over the meetings of the committee and of the congregation, or is the responsibility to be divided, namely, the chairman to preside over both when matters other than service are considered, and the service director when service matters are considered?

Answer: There should be no confusion about a chairman. The director is chairman of nothing by virtue of his office as director, except at committee meetings, and when he is a member of the committee, and then it would be proper for him to preside at the service committee meetings. The chairman of the company may be selected for each and every meeting or for a brief or longer period of time. It would seem a mistake to select one person to be the general chairman over a long period of time of more than one year. There is no ambiguity in the Resolution. The chairman shall preside, keep order and lead study meetings when the company so desires, that is to say, when he is elected as chairman and directed by the company to lead the meetings. The service committee, being the only general committee of the company, should regularly appoint leaders of the study companies, if the company so authorizes. The practice heretofore followed of selecting a leader for a period of six months for various companies is a very good practice, and this duty of selecting leaders should be done by the service committee. This work was heretofore done by the executive committee, but the service committee may perform all the duties that the executive committee would perform. The company should avoid making anyone feel important by making him the chairman of the congregation to the exclusion of others. It is suggested that one brother might be elected for chairman of the company for a period of three or six months or a year, and in his absence anyone else may be elected at any meeting to preside at that meeting.

Question: Should not the chairman of the congregation be considered the executive head of the congregation in all meetings, exclusive of what is strictly service work?

Answer: The answer is emphatically, No, because such would be entirely inconsistent. To make one the executive head of the congregation is unreasonable and unscriptural, and especially when this is done to the exclusion of what is service work. Everything in the company is service work. If it is not service, then it is nothing.

Question: Are sisters to be considered eligible for members of the service committee?

Answer: They are not Scripturally disqualified. It is preferable to have men; but if no men possessing the Scriptural qualifications are available and there are women possessing Scriptural qualifications who are available, such can be put on the service committee.

Question: Is the secretary and treasurer to be chosen from among the committee?

Answer: This is not at all necessary. The secretary may be a sister or a brother. The treasurer may be a sister or a brother. They may be members of the committee or may not; preferably persons should be

chosen for these two positions who are not members of the service committee.

Question: Are the members of the service relief committee to be appointed by the service committee, the service relief committee being understood as having to do with things pertaining to the selection of a place of residence for the pioneers?

Answer: The selection of such a place as mentioned is a matter resting entirely within each company, and such as farms or places of abode should be determined by the company as a whole, and a special committee should be appointed to look after such matters.

Question: Should not the position of radio representative be established on the same basis as service director?

Answer: If the local company desires such, this would be a good practice. This is a part of the service, however, and where the duties are many in the company because of the number or size of the company and the work to be done, the company may select a radio representative. It would not be at all inconsistent, however, to have the service committee designate someone to look after the radio matters. He should report his activities to the office at Brooklyn. The radio representative need not be even a member of the service committee. Let the brethren bear in mind that it is their duty to get everybody into the service who desires to serve and technicalities should be avoided.

Question: Should not the term "service" be made to include every form of service, such as field activities?

Answer: This is the correct thought. Everything with the company is service, and the service committee can properly, at the request of the company, divide the service under various subheads and appoint subcommittees to look after these various things, such as radio, auditorium, relief and various things, and to report to the general service committee.

Question: Is the chairman elected to serve six months or a year or from time to time? And the brethren selected for discourses, how are they elected?

Answer: The chairman of the congregation, as above stated, may be selected for a short period of time or a longer period or for any one particular meeting. His authority as chairman extends only to preside at meetings. The service committee should look after the general affairs. As to the selection of brethren for discourses, the service committee should do this at the request of the company, selecting the most competent men for this purpose.

Question: Is the chairman to be a boss over what shall be said and done in the service meeting?

Answer: Most emphatically, No. There are no bosses in God's organization. The chairman should preside, keep order and perform generally the duties that a chairman does perform. If he is prompted wholly by unselfishness there will be no difficulty in getting on. It is well not to have one person chairman over a period of years.

Question: Should a company elect a brother as chairman when he confesses he does not see present truth and has refused to lead *Watchtower* studies for the past five years?

Answer: Most emphatically, No. How could it be said that such a one is in the temple when he has no vision of the light from the temple? Such a person is wholly unfit and disqualified to act as chairman or in any other capacity in Jehovah's organization.

Question: Can a service director, or any other brother who is faithful to the Lord, make comments on any *Watchtower* article in a service meeting without being rebuked or censored by the chairman?

Answer: The chairman has no authority to rebuke anyone for expressing his views. If the views expressed are out of harmony with the Scriptures, then the chairman might call for the congregation to vote its disapproval of such remarks. The chairman is not a czar, and it is not his prerogative to exercise arbitrary power over anyone else. At a study meeting the service director occupies the same position that any other member of the company occupies, no greater, no less.

Question: Can a resolution be passed at a service meeting while the service director presides?

Answer: If the company so desires, of course it can be passed. The service director has no authority to say what a company shall or shall not do. The majority rules in God's organization.

Question: Is it proper for one brother to accept and hold at one time the duties of radio director, service committee member, chairman, secretary and treasurer?

Answer: Such would be a very bad practice, especially where there are others who could fill the positions.

Question: Over what meetings should the service director preside? and over what meetings should the chairman preside?

Answer: This is similar to a former question, but it is here repeated. The service director should properly preside at the service committee meetings, unless someone else is called to the chair for that purpose. The chairman of the company should preside at such meetings as the company may have unless someone else is designated to act as chairman.

Question: Should the company have a stockkeeper?

Answer: Most emphatically, Yes. The company should have a stockkeeper, and this stockkeeper may be selected by the company or by the committee as it may be determined.

Question: Should the stockkeeper act as secretary or treasurer?

Answer: Such is not advisable, for the reason that a stockkeeper's duties are different from those of treasurer and secretary. These duties should be divided among three different persons if there are enough in the company thus to attend to the duties.

Question: Would it be advisable in larger companies to have several subcommittees?

Answer: Let this matter be determined by each company. It would be entirely consistent for the company to authorize the service committee to appoint all necessary subcommittees for the purpose of mapping out and assigning territory, keeping records of stock and books, and such other things as may be necessary to perform.

Question: What are the defined duties of a director and a chairman?

Answer: The duties of a director have been specifically defined by literature issued from the Brooklyn Office. The duties of a chairman are generally understood by all to be to preside at meetings and keep order.

Question: One company has a chairman who feels that he is warranted in presiding at study meetings to which other study leaders are chosen, opening the meeting himself and then introducing the regular study leader. Is this correct?

Answer: Such a procedure would seem foolish, to say the least of it. Why should one brother in a company need to be introduced by another? If the chairman is assigned to lead a meeting, let him do it; if some other brother is assigned to lead a study, let him do it. Avoid technicalities and needless ceremonies.

GENERAL SUGGESTIONS

Let these points be kept in mind and no difficulties will arise: That the company organization is one; that each member of the company is presumed to be anointed of the Lord and in full harmony with his organization and willing and anxious to perform service at any time; that no man has preeminence above another in a company; and that each one should be glad to perform such duties as may be assigned to him. Not everyone of the company need be put on the service committee, even though he has the qualifications. A limited number should be selected that would work to the best interests of the Lord's cause. The service director may be a member of this committee or he may not be. It would be preferable to have him a member of the committee and have him preside in the committee meetings. However, anyone may preside at the committee meetings. The chief purpose of having the director at the committee meetings is that he may answer questions which may arise concerning service and the knowledge of which is peculiarly held by him by reason of his communication with the Brooklyn Office.

Let the company therefore proceed in the selection of servants in the following manner: At a regular meeting, select a chairman for that meeting, then provide that such a one may act as chairman until the company selects another. His term of office, therefore, may be indefinite. Second, select a service committee from amongst the elders, that is to say, the mature brethren of the company who are in full sympathy with and actively engaging in the service. Third, select a secretary from amongst the brothers. If a brother is not available, a sister may be selected for secretary. Fourth, select a treasurer from amongst the company, a brother to be preferred. There is to be one secretary of the entire company for all matters; one treasurer for the company relating to all matters. Let the company then by motion or resolution authorize the service committee to appoint the necessary subcommittees, to regularly appoint the leaders of study meetings and those who should address the company in a public manner. The service director, of course, is to be selected in the manner heretofore suggested.

Let each and every one keep uppermost in mind that it is the great privilege of God's people to participate in His service and have a part in the vindication of His name. Generally, let it be understood there is practically no difference in the organization now and previously, except this: The election of men to the office of elder or deacon is unscriptural; the selection of any members of the congregation to carry on the duties of the work is entirely Scriptural and proper.

LETTERS

The following are samples of many letters received from companies of the Lord's people throughout the land giving evidence of the unity:

DEAR BRETHREN:

This is to advise the Society that on the last day of our convention, September 5, a special meeting of the company was held, with Bro. R. H. Barber acting as chairman, when the reorganization was effected. The resolution published in September 1 (1932) *Watchtower* was unanimously adopted. This notification is in accordance with instructions of the company.

We feel that under the reorganization the company will properly function, and that it is to be a wonderful blessing.

With much Christian love, we are

Yours in the service of Jehovah,

NORFOLK (Va.) COMPANY.

DEAR BRETHREN:

The company of Jehovah's witnesses at Boise, Idaho, have adopted, verbatim, the resolution suggested in the September 1 *Watchtower* and have stricken from its records from now on the word "elder".

We assure you of our desire to remain in harmony with the Lord's workers.

DEAR BRETHREN:

This is to advise you that at our first service meeting after receiving the September 1 *Watchtower* we took up the matter of the resolution, as suggested therein, and it was unanimously adopted.

We appreciate this article very much and believe it fully in harmony with God's Word.

Your brethren united for service,

JACKSONVILLE (Fla.) COMPANY.

DEAR FRIENDS:

The Greenfield (Mass.) company of Jehovah's witnesses desire to have you know that they have unanimously adopted the resolution in the September 1 *Watchtower* and have tried to set their house in order in harmony therewith. We feel sure that the new arrangement will work out to the praise and honor of Jehovah's name; and that is our one desire.

DEAR BRETHREN:

The Dubuque (Iowa) company of Jehovah's witnesses had a meeting last night and it was voted unanimously by the company that we do away with "elders" and adopt the resolution just as outlined by *The Watchtower*. There will not be any more declaration meetings.

We rejoice with you in the sweet privileges of this day of Jehovah.

DEAR BROTHER RUTHERFORD:

The company at New Philadelphia, Ohio, at their regular Wednesday night meeting adopted the resolution that was in the September 1 *Watchtower*. By unanimous vote all expressed their appreciation for this wonderful article, "Jehovah's Organization," and that the faithful remnant of God on earth are Jehovah's witnesses and are all commissioned preachers to give testimony to the name and purpose of Jehovah that all the world may know Jehovah is God and know of and concerning his King and kingdom.

As the result of the *Watchtower* article we organized a company in accordance with the resolution, and nine expressed by their actions and word to enter into the service work. We assure you, dear brother, you have our full cooperation, love and confidence. Also to express our gratitude for the three *Vindication* books. They are the most wonderful of your writings to show that Satan's organization is doomed. This ought to prove to all who are in line for the kingdom that the Lord Jesus is at the Temple and is the one causing the explanation of the prophecies to be published in books and *The Watchtower*.

We pray that you will be used by the Lord to the end.

DEAR BRETHREN:

Under date May 23, 1932, we advised the Society by letter that the elective office of elders had been abolished in this company of Jehovah's witnesses, and that suggestions from the Society as to a systematic arrangement for carrying forward class activities would be welcomed.

Now that the September 1 *Watchtower* suggests a resolution for adoption by all companies of Jehovah's witnesses, this company unanimously and without reservation accepts and adopts the resolution therein suggested.

The local company is in full harmony with the Lord's method of conducting the work which he commanded to be done. Some who were not willing to accept the flashes of lightning as coming from the Temple have withdrawn and no longer associate with us. These have been replaced by others fully in harmony with the Elisha work.

We greatly rejoice in the privilege of participating in the work of announcing the King and kingdom.

Sincerely your brethren and coworkers,
NEW BRIGHTON (Pa.) COMPANY OF JEHOVAH'S WITNESSES.

DEAR BRETHREN:

Inasmuch as we, the company at Glendale, California, recognize *The Watchtower* as Jehovah's instrument, used of him for the instruction and encouragement of his people, and declare ourselves to be one hundred percent in harmony therewith, we wish to go on record as having adopted, without reservation, the resolution as outlined in the September 1 issue of *The Watchtower*.

We heartily agree that this is the reasonable as well as the Scriptural method of handling the Kingdom interests intrusted to our care.

We further resolve that we will, with greater determination, continue to fight on the side of the Lord until the victory over Satan and his evil organization has been fully accomplished.

DEAR BRETHREN:

We are glad to inform you that we are rejoicing in our privilege of service to Jehovah, and that we have fully adopted the resolution as set forth in the September 1 *Watchtower*.

NEW HAVEN (Conn.) COMPANY OF JEHOVAH'S WITNESSES (Colored).

DEAR BROTHER RUTHERFORD:

We, the San Francisco (Calif.) company of Jehovah's witnesses, wish to go on record before Jehovah and his organization as having unanimously adopted the resolution appearing in *The Watchtower* of September 1, 1932.

It is our desire to remain faithful to Jehovah and to act in harmony with the instructions he gives his people through the columns of *The Watchtower*.

We pray the Father's continued blessing upon you and those serving with you.

DEAR BRETHREN:

At our last meeting the resolution appearing in September 1 *Watchtower* was read, voted upon, and unanimously adopted by Newark (N. J.) company of Jehovah's witnesses.

Acting upon that resolution immediately, the company selected a service director, a service committee of four, a secretary and treasurer, and a chairman, as outlined; who will, by the grace of Jehovah, work together in complete harmony and unity with the company in the Kingdom service work.

Our desire is to put forth all our energy in the witness work, singing praises to Jehovah, and magnifying his name; trusting in him for the needed strength that we might remain faithful.

We send our love.

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King. At a recent meeting of the Austin (Tex.) company of Jehovah's witnesses a unanimous vote was taken endorsing the resolution as presented in the September 1 *Watchtower*, setting forth the order for the companies of Jehovah's organization to follow, having had many painful experiences concerning elders. The resolution is timely and valuable. Kindly accept our whole-hearted endorsement.

Our prayer for you is that the Lord will continue to guide and direct you in the proclamation of the truth, which has been such an incentive to us. We assure you of our love and cooperation in every effort to honor the name of Jehovah.

May the Lord bless you, dear brother.

DEAR BROTHER RUTHERFORD:

There are only a few of us here in Tucson but we wish you to know that we are in absolute harmony with Jehovah's organization and the channel he is using to his glory in the earth.

Words seem lacking in power to rightly express our deep appreciation for the glorious light emanating through the open door of the temple, revealing to us the "hidden riches of secret places".—Isa. 45: 3.

The *Vindication* books are indeed marvelous, invigorating us to greater energy in pronouncing Jehovah's judgments against the enemy organization as we see that organization revealed in all its hideousness. Truly our hatred is fully called forth against Satan's organization and we earnestly pray for its immediate destruction and the complete vindication of Jehovah's name.

We can't fail to mention also our appreciation of the light just received in regard to the proper method of company organization and for a correct understanding of the meaning of "elder". At our last business meeting the resolution, appearing in the September first issue of *The Watchtower*, (with slight modifications made to meet the conditions of sharpshooter arrangements) was unanimously adopted by the company.

We pray that Jehovah may continue to grant you grace and strength to discharge the heavy duties resting upon you. We love you for your tireless efforts in carrying on Jehovah's great witness work and in preparing the "meat in due season" for our consumption.

With much love in Zion, we are
Your brethren in His service,
TUCSON (Ariz.) COMPANY OF JEHOVAH'S WITNESSES.

DEAR BRETHREN:

The company of Jehovah's witnesses at Atlantic City, N. J., after due study of scriptures as set forth in the September 1 *Watchtower*, is in full harmony with the resolution.

At a *Watchtower* study on August 28 the resolution was adopted by unanimous vote, and the affairs of the company will be so guided at all times.

DEAR BROTHER RUTHERFORD:

Recognizing that the Watch Tower Bible and Tract Society is the channel Jehovah is using to bring the truth to the people, and desiring to be whole-heartedly in harmony with that channel, we, by unanimous vote, have accepted the suggestion contained in the September 1 *Watchtower*, have adopted the resolution therein stated and will proceed accordingly to elect a service committee in place of elders formerly elected by the company.

Praying that the heavenly Father will continue to use you in His service, we are

Your brethren by His grace,
VANCOUVER (B. C.) COMPANY OF JEHOVAH'S WITNESSES.

EVIDENCE OF JEHOVAH'S LOVE

DEAR BROTHER RUTHERFORD:

We cannot refrain from sending you our heartfelt thanks for the gift of *Vindication* Two and Three. They surely are another evidence of the love of Jehovah for his people. We will need to read them over and over to really assimilate them. What a glorious vision of God's organization is given therein, and of the temple 'mansion' prepared for those who love him! Also, how much more hideous is the Devil's house made to appear!

We esteem it the greatest of all human privileges to be engaged in the full-time service of our loving heavenly Father in disseminating this life-giving and life-sustaining message to the Jehonadab class, to the prisoners, and to all who will partake of the water of life.

Our prayers ascend continually on your behalf and we are thankful for your ministry to the servant class. It is our great desire to prove faithful to our covenant.

With much love,
BRO. AND SR. CHARLES EARLY, *Michigan.*

"WHAT A PRIVILEGE IS OURS!"

DEAR BROTHER RUTHERFORD:

Greetings and love in Zion. We received our *Vindication* Two and Three yesterday. Needless to say we were overjoyed upon receipt of them. We cannot put in words our heartfelt gratitude, but please accept our thanks for them.

What a privilege is ours to be permitted by Jehovah to read this wonderful message and then to carry it to the people, that the enemies of God may be duly warned!

We pray Jehovah's blessings upon you and all of his witnesses that we may continue faithful unto Jehovah and do his work in a pleasing manner. Then Jehovah's name and word will be for ever vindicated, and his kingdom then shall fill the whole earth.

Sincere love to you and the Bethel family.

Two more J. w's,
JANE AND MARION HOOVER, *Pioneers.*

'FOOD FROM JEHOVAH'

DEAR BROTHER RUTHERFORD:

Love and joyful greetings to you in Jehovah's name!

Truly the Lord is good to his Israel. Just received *Vindication* Two and Three, and I thank Jehovah for them. No man gave us this food. It is from Jehovah, and surely it is as marrow to our bones. How you must have rejoiced when the Lord gave the understanding of Ezekiel! and how you must have thanked him for it, and for the privilege of passing it on to us!

I cannot tell you what a blessing the Lord handed to me today in *Vindication* Two and Three. The Devil had succeeded in stripping us of every material thing we possessed this past week (taken over by the bank), but the Lord made it all up to me in this message right from him. Blessed be his holy name! "E'en now with thee I'm richer than monarch on his throne." To be true and faithful to Jehovah as his witness is a blessing beyond compare.

Was hoping we would have the opportunity to carry "Can the American Government Endure?" to the people in *Golden Age* form, perhaps millions of *The Golden Age*.

The Lord Jehovah continue to lead, protect and bless you in all you undertake for him.

(MRS.) M. BAILEY, *Pioneer.*

"THREATENED" WITH DEPORTATION

DEAR BROTHER RUTHERFORD:

We have had an experience this afternoon in relationship to the progress of truth into the continent of Africa which has made us determine to write to you immediately.

It was just about six months ago that we first were thrilled through and through by listening with others at our annual Capetown convention to your first broadcast lecture in S.A. on "Jehovah". Since then we proceeded northward to have our share in announcing the kingdom message farther north.

Since May the gracious Lord has so arranged that we should proceed still farther northward on the great Cape-to-Cairo route first conceived by the British Empire builder, Cecil John Rhodes.

Though the Devil has put many obstacles in our way, in that we were once even threatened with deportation from Southern Rhodesia and were at first refused entry into Northern Rhodesia, we have practically completed Livingstone, about seven miles from where we were camping at the great falls of the Zambesi river, during 200,000-Hour Week; and our part in this week, brimful of some thrilling experiences in testifying to the ruling factors here as well as to the common people, was concluded by listening in to your recorded lecture broadcast from Johannesburg at 5: 15 p.m. today on "The Bible". This is almost 2,000 miles up the great continent of Africa, about one-third of the way up to Cairo.

It was at the home of a wireless enthusiast that we listened in. He had a wireless chart of the world. The few stations on the African continent were meager indeed alongside of the host of stations marked in the American and European continents. But is it not significant indeed that over fully half of the stations on the African continent the message of truth is already going upon the air at regular times, and that as far up as the town of Livingstone these can be heard so distinctly as we heard it this afternoon?

The young wireless enthusiast now is in possession of *Vindication* Book One, *Government* and *The Kingdom*.

We cannot conclude this letter, dear Brother Rutherford, without telling you also how thrilled we were to read in *The Watchtower* of June 1, 1932, that *Vindication* Books Two and Three will soon be off the press, and that not only will the rest of Ezekiel be explained therein, but also Jehu. How good of our gracious heavenly Father to use you thus to let us have the food convenient for us at this time! It will be two long months to await their arrival in this country. Still, by joyful kingdom service, among others farther up into the continent of Africa, they will not hang heavily on us.

Praying Jehovah's continued blessing on your loyal service of Him and His great Son,

Your brother and sister in His glad service,
P. and L. DE JAGER, *Pioneers, Northern Rhodesia.*
July 10, 1932.

* * * *

In view of the facts stated in the foregoing letter, it is interesting to note how Jehovah has prospered the witness work, and how, on the other hand, the enemy's mouthpiece at the "seat of the beast" uttered a falsehood which was widely published in a form similar to the following:

SOUTH AFRICA TO DEPORT 4 U. S. MISSIONARIES

London, May 29 (US). Four American missionaries will be deported from South Africa tomorrow because authorities fear their preaching might cause unrest among the natives, advices from Johannesburg today said. The dispatches said the missionaries, who came to South Africa under auspices of the International Bible Students Association, are P. de Jager, M. de Jager, S. Nashall and A. Nisbet.

CONCERNING DECLARATION MEETINGS

DEAR BROTHER RUTHERFORD:

My observation when attending the Wednesday evening declaration meetings has been such as to cause me to deem it advisable to report to you in this regard.

I have attended a great number of these meetings, and while I know the *Tower* admonition is to the effect that those declaring should speak upon the subject matter of the day's text, it is very seldom that one so does. It is largely the same few speaking Wednesday upon Wednesday and repeating over and over again that which was said the week before. True the words are somewhat different, but the general value of what is said seems to be about the same and of little or no importance.

Therefore I am wondering if this time could not be used to better advantage by His witnesses.

Praying the Lord's guidance and blessing upon you at all times, and with much love and best wishes I am, by divine favor,

Your brother and servant in Him,
W. F. SALTER.

REPLY

In times past the purpose of a testimony meeting, otherwise called a "declaration meeting", has been to encourage the brethren by relating interesting experiences. Efforts were made to confine these testimonies to the text for the day. Some did this, but the meeting soon drifted into a mere formal expression which really edified no one.

Some time ago it was suggested at the Bethel family table that the Wednesday night meeting should be only for the study of *The Watchtower* and that all declarations or testimonies be given at the service meeting, which is held on Friday night. A motion was put to this effect, and the family unanimously voted for such an arrangement. Since then Wednesday night has been devoted to a *Watchtower* study, in which most of the family participate. The testimonies or declarations pertaining to activity in the field service are reserved for the service meeting, which, in Brooklyn, is held on Friday night. The Lord's blessing has been manifest on this arrangement, and it seems to me it would be good for others to conduct the same course. This is a matter, however, for each company to determine. We at headquarters can merely give advice.

The kingdom is here now and it is no time for any to recount their woes before their brethren, but rather to be active and zealous in the service and increase their knowledge concerning God's purposes and to encourage others to actively participate in giving testimony concerning Jehovah and his purposes.

Your brother and servant by His grace,
J. F. RUTHERFORD.

A LIVING WORD

MY DEAR BROTHER RUTHERFORD:

I am getting on with my reading and study of *Vindication* Two and Three, and although I have not by any means got all of the matter in mind, I want to tell you of my enjoyment of my reading and study in both books. Both of them are illuminating, and my chiefest feeling is that of gratitude to God for giving his remnant this further plain disclosure of this part of his Word given so long ago, but which he has kept dark until now. His counsels of old are being shown and proved to be faithful and true even as Isaiah said. I have been very glad for the clear light of Book Two respecting the proper interpretation of the scriptures which speak of the restoration of Israel, and that the Lord has made clear that he does not speak of the Jews as a people, but that his remnant are the ones to whom his word goes. Ever since the Lord made clear his word concerning Jacob and Israel the light has been breaking in, but it seems to me that Book Two settles this matter. I thank God for this light.

And then there is the further confirmation of that which Book One had concerning Jehovah's organization and the witness which must be given through the earthly members. This true view of "The Holy Land" makes the way clear for the interpretation of the prophecy concerning Gog. And so the Lord has led us on point by point. But Book Three, with its outstanding matters of the interpretation of Jehu as a picture, and of the temple of Jehovah, must, I think, be considered as a special gift from God.

It seems now as if the main points of prophecy had been made clear. The Word is a mine deeper than mortal can go and into which treasures even the Lord's people may enter only by his grace. But he has surely caused his glory to light upon his people, and the Word of the Lord is indeed proved to be a living word, for it gives light to his people, besides that it is their meat and their drink. I thank the Lord for this further token of his love, and pray that his blessings may continue with you. I look forward to still further blessings in this way, for surely these treasure stores will continue to yield their gifts.

With much love in the Lord, I am

Your brother and your servant,
J. HEMERY.

'THANK GOD FOR HIS WONDERFUL MESSAGE'

DEAR BROTHER RUTHERFORD:

I want to tell you how much I appreciate the gift *Vindication* Books Two and Three. Thanks so much for them. "O give thanks unto the Lord; call upon his name; make known his deeds among the people."

We have looked for this time for several years, have feasted on *The Watchtower* for thirty-eight years; and every one gets better.

Allow me to mention "Publishing Jehovah's Name". They were all so helpful to me, for which I thank my God for his wonderful message that he is bringing to us at this time. Since 1894 we have seen many changes in *The Watchtower*. We saw Elijah go and saw his mantle fall on Elisha. How I tried to understand "Ezekiel's temple"! But when the due time came the Lord made it plain that it is Jehovah's temple, the place of his throne, his royal house.

I was one that pledged to "Advertise the King and the Kingdom"; and what a wonderful privilege it has been to us that have seen the unfolding of Jehovah's purposes since he came to his temple.

Am so thankful to have some little part in the vindication of Jehovah's name, and as his purposes are made known to us by one of the Lord's dear servants whom we love for his faithfulness to Jehovah God.

Brother Rutherford, I want to tell you I am with you in this great work of hurling the hard stones into the ranks of the enemy of God and man, which will sweep away the refuge of lies. The work gets more interesting; and I can say that it has been a great joy to tell the people about The Kingdom, the Hope of the World. I thank God for this privilege. May the Lord continue to bless you.

One of Jehovah's witnesses,
MRS. GEO. H. DRAPER.

'JEHOVAH HAS SPOKEN'

DEAR BROTHER RUTHERFORD:

Loving greetings!

I just finished reading the *Vindication* books; I have faithfully watched in *The Watchtower*, especially since 'temple days', and rejoiced in those most bright lightning flashes, which grow brighter and brighter as the roar of the great battle becomes louder and louder to the trumpet beat of the marching army of Jehovah in the chase of the dodging enemy.

Your brave and ever-continued counsel from Jehovah God in your prayerful search of his Word applied to the physical facts has ever enabled me to have with you God's armor buckled on, and has kept me from all fear, and, in spite of my many weaknesses, I have been most marvelously encouraged, and find that holy boldness around me and through me as the enemy is engaged on this and that doorstep as I go from house to house.

I am constrained to say, and that with delight, that the food piled upon the Lord's table from Revelation, contained in *Light* One and Two, is tiptop; also, that from *Vindication* One, Two, Three, gives expression indeed of God Almighty. Now I can truly say that he can work and none can hinder; yea, he has spoken the word and it has stood fast, etc. I am confident that all the remnant are saying with me, "I am by Jehovah's goodness and loving-kindness going through the gates with you, dear brother, and up to the golden city," as he assures he will uphold me by his counsel and afterward receive me up into glory.

Yours in His triumphant victory,
BENJ. F. HOLADAY, *California.*

SERVICE APPOINTMENTS

T. E. BANKS

Port Arthur, Tex.	Oct. 30, 31	Claremore, Okla.	Nov. 15, 16
Galveston, Tex.	Nov. 1, 2	Coffeyville, Kans.	" 18, 19
Houston, Tex.	" 4, 5	Wichita, Kans.	" 20, 21
San Antonio, Tex.	" 6, 7	Topeka, Kans.	" 22, 23
Austin, Tex.	" 8, 9	Kansas City, Kans.	" 25, 26
Oklahoma City, Okla.	" 11, 12	St. Louis, Mo.	" 27, 28
Tulsa, Okla.	" 13, 14	Chicago, Ill.	" 29, 30

G. H. DRAPER

Pensacola, Fla.	Nov. 2	Arcadia, Fla.	Nov. 16
Ponce de Leon, Fla.	" 4	Fort Myers, Fla.	" 17
Marianna, Fla.	" 5	Miami, Fla.	" 19, 20
Thomasville, Ga.	" 6	Key West, Fla.	" 22, 23
Tampa, Fla.	" 8, 9	Lake Worth, Fla.	" 25
St. Petersburg, Fla.	" 11, 12	Port Mayaca, Fla.	" 26, 27
Bradenton, Fla.	" 13	Melbourne, Fla.	" 28
Avon Park, Fla.	" 14	Orlando, Fla.	" 29, 30

W. M. HERSEE

Sunbury, Ont.	Nov. 1	Medford, Ont.	Nov. 15
Milnet, Ont.	" 2	Owen Sound, Ont.	" 17, 18
Warren, Ont.	" 4	Tara, Ont.	" 19, 20
North Bay, Ont.	" 6	Harriston, Ont.	" 21
Orillia, Ont.	" 8, 9	Fordwich Ont.	" 22
Midland, Ont.	" 10, 11	Orangeville, Ont.	" 24
Barrie, Ont.	" 12, 13	Brampton, Ont.	" 25
Collingwood, Ont.	" 14	Toronto, Ont.	" 27

J. C. RAINBOW

Tippecanoe C'y, Ohio	Oct. 31	Marcellus, Mich.	Nov. 12
Springfield, Ohio	Nov. 1	Benton Harbor, Mich.	" 13
Piqua, Ohio	" 2, 3	South Haven, Mich.	" 14
Rossburg, Ohio	" 5	Kalamazoo, Mich.	" 15, 16
Wapakoneta, Ohio	" 6	Battle Creek, Mich.	" 18, 19
Lima, Ohio	" 7	Jackson, Mich.	" 20, 21
Findlay, Ohio	" 8	Lansing, Mich.	" 22, 23
Edgerton, Ohio	" 9	Hastings, Mich.	" 25
Coldwater, Mich.	" 11	Grand Rapids, Mich.	" 26, 27

W. J. THORN

Arlington, Kans.	Nov. 4, 5	Colorado Spr., Colo.	Nov. 18-20
Pratt, Kans.	" 6	River Bend, Colo.	" 21
Plains, Kans.	" 7	Denver, Colo.	" 22-24
Rolla, Kans.	" 8, 9	Fort Morgan, Colo.	" 26
Dodge City, Kans.	" 11	Iliff, Colo	" 27
Garden City, Kans.	" 12	Greeley, Colo.	" 28
Syracuse, Kans.	" 14	Denver, Colo.	" 29
Pueblo, Colo.	" 15, 16	Grand Junction, Colo.	Dec. 1

S. H. TOUTJIAN

Seattle, Wash.	Nov. 4-7	Nampa, Idaho	Nov. 18-21
Spokane, Wash.	" 11-14	Butte, Mont.	" 25-28

J. C. WATT

Clearwater, Nebr.	Nov. 2	Frederick, S. Dak.	Nov. 18
Walthill, Nebr.	" 3	McLaughlin, S. Dak.	" 19
Atlantic, Iowa	" 4	Brisbane, N. Dak.	" 20, 21
Red Oak, Iowa	" 5	Minot, N. Dak.	" 22
Sioux City, Iowa	" 6, 7	Williston, N. Dak.	" 23
Hawarden, Iowa	" 8	Outlook, Mont.	" 24
Sioux Falls, S. Dak.	" 9	Lawton, N. Dak.	" 26
Mitchell, S. Dak.	" 10	Cooperstown, N. Dak.	" 27
Stevens Point, Wis.	" 12, 13	Valley City, N. Dak.	" 28
Brookings, S. Dak.	" 15	Berlin, N. Dak.	" 29
Conde, S. Dak.	" 16	Fargo, N. Dak.	Dec. 1-4

INSTRUCTION FOR SERVICE

The Watchtower advises that an assembly of Jehovah's witnesses will be held at the points and on the dates named below for the purpose of more effectively organizing the field service and for instructing Jehovah's witnesses who engage in this service.

ANTON KOERBER ASSISTED BY A. R. GOUX

Attleboro, Mass.	Sept. 30-Oct. 2	Kansas City, Mo.	Dec. 30-Jan. 1
Auburn, Me.	Oct. 7-9	Wichita, Kans.	Jan. 6-8
Syracuse, N. Y.	" 14-16	Oklahoma City, Okla.	" 13-15
Buffalo, N. Y.	" 21-23	Tulsa, Okla.	" 20-22
Warren, Pa.	" 28-30	Shreveport, La.	" 27-29
Akron, Ohio	Nov. 4-6	New Orleans, La	Feb. 3-5
Crooksville, Ohio	" 11-13	Little Rock, Ark.	" 10-12
Clarksburg, W. Va.	" 18-20	Springfield, Mo.	" 17-19
Charleston, W. Va.	" 25-27	St. Louis, Mo.	" 24-26
Marion, Ohio	Dec. 2-4	Decatur, Ill.	Mar. 3-5
Dayton, Ohio	" 9-11	Jasonville, Ind.	" 10-12
Louisville, Ky.	" 16-18	Indianapolis, Ind.	" 17-19
Knoxville, Tenn.	" 23-25	Fort Wayne, Ind.	" 24-26

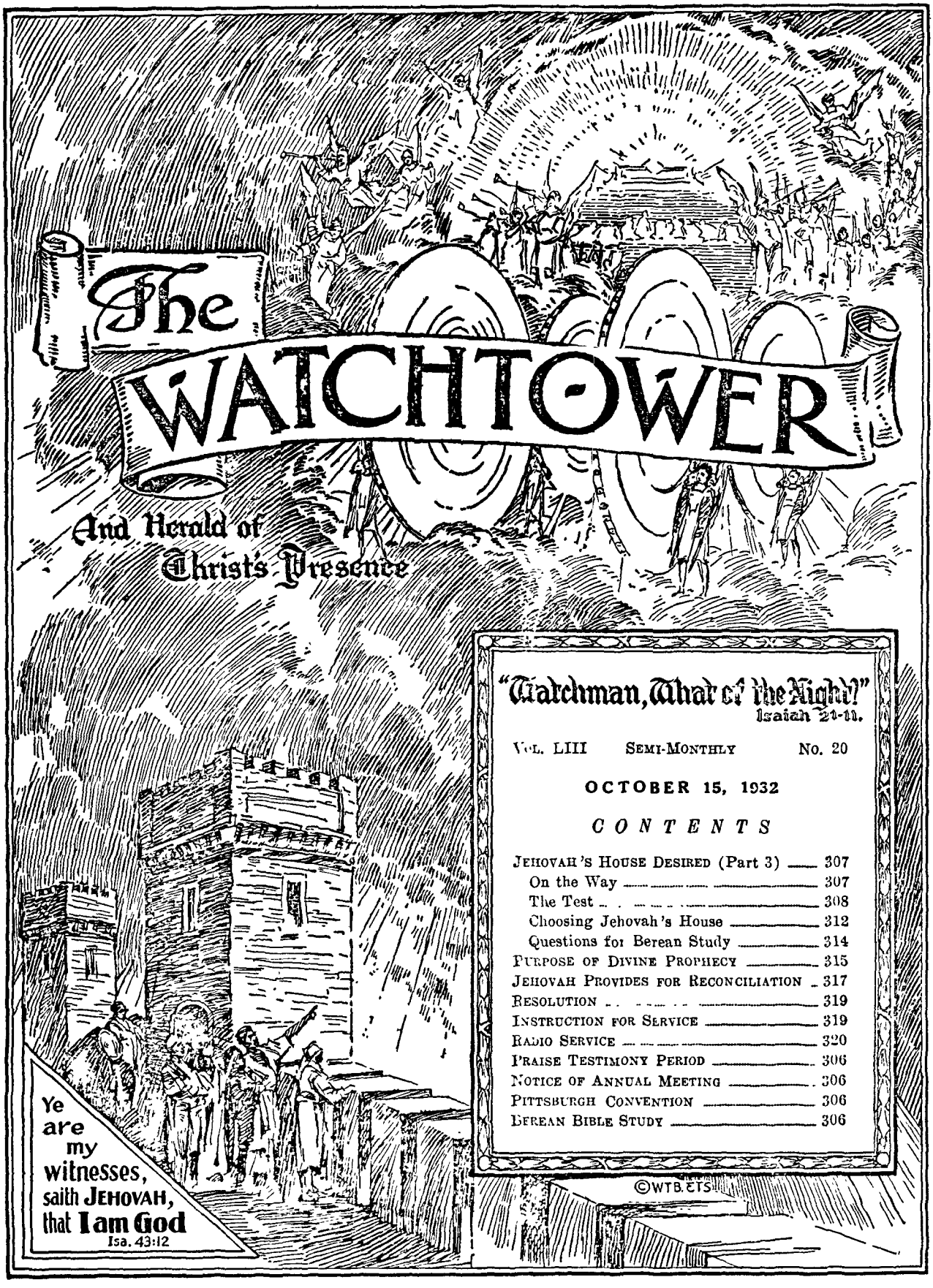
G. Y. M'CORMICK ASSISTED BY DONALD HASLETT

Saginaw, Mich.	Sept. 30-Oct. 2	Chattanooga,Tenn.	Dec. 30-Jan. 1
Kalamazoo, Mich.	Oct. 7-9	Nashville, Tenn.	Jan. 6-8
Gary, Ind.	" 14-16	Memphis, Tenn.	" 13-15
Milwaukee, Wis.	" 21-23	Birmingham, Ala.	" 20-22
Wausau, Wis.	" 28-30	Thomasville, Ga.	" 27-29
Duluth, Minn.	Nov. 4-6	Orlando, Fla.	Feb. 3-5
Minneapolis, Minn.	" 11-13	Jacksonville, Fla.	" 10-12
Fargo, N. Dak.	" 18-20	Savannah, Ga.	" 17-19
Sioux Falls, S. Dak.	" 25-27	Atlanta, Ga.	" 24-26
Omaha, Nebr.	Dec. 2-4	Charlotte, N. C.	Mar. 3-5
Des Moines, Iowa	" 9-11	Wilson, N. C.	" 10-12
Dubuque, Iowa	" 16-18	Roanoke, Va.	" 17-19
Moline, Ill.	" 23-25	Richmond, Va.	" 24-26

ROBERT J. MARTIN

It was just past midnight, or the beginning of the morning of September 23, 1932, that Robert J. Martin, a soldier in the organization of Jehovah, folded his earthly tent and peacefully went away. This good and faithful witness has finished his course on earth. There is every reason to believe that he immediately passed into the kingdom and is now for ever with the Lord in the capital organization of Jehovah.

When one because of unfaithfulness to Jehovah falls the faithful ones will not weep; but when one proves his faithfulness to God unto the very end, then it is difficult for those who have fought by his side to keep back the tears. But we sorrow not as those who have no hope. The hope of the faithful comrades of Brother Martin is that they too may see the Lord in all his glory and beauty and participate ever thereafter in carrying out Jehovah's purposes. The devotion of Brother Martin to Jehovah's cause is an inspiration to those of the remnant to continue to press the battle to the gate. Let those who truly love God be of good courage and zealously march on under the banner of the King. The day of deliverance and vindication is very near.



"Watchman, What of the Night?" Isaiah 21-11.

VOL. LIII SEMI-MONTHLY No. 20

OCTOBER 15, 1932

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The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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PRAISE TESTIMONY PERIOD

The last special service period for the year 1932 is called "Praise Testimony Period", November 12 to 20, inclusive. Throughout the year Jehovah's witnesses have been continually singing forth his praises, and now again the anointed everywhere will be putting forth an extraordinary effort for nine days, calling on the people and the rulers so that "they shall know that I am Jehovah". During this period the combination to be stressed will be *Vindication*, Books One, Two and Three, with six of the new booklets.

NOTICE OF ANNUAL MEETING

Agreeable to the provision 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 in North Side Pittsburgh (formerly Allegheny), Pennsylvania, at ten o'clock a.m. Monday, October 31, 1932, at which the usual annual business will be transacted. This year there will also be the election of a board of directors, and officers for a term of three years.

PITTSBURGH CONVENTION

The Watchtower is pleased to announce that a convention will be held at Watch Tower Auditorium, N. S. Pittsburgh, October 28 to 30, inclusive.

For local accommodations address, Pittsburgh company of Jehovah's witnesses, c/o Thos. A. McKnight, Secretary, 1731 Parkfield St., Pittsburgh, Pa.

BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Jehovah's Organization" (Part 2)
Issue of September 1, 1932

Week beginning November 6 . . . . . ¶ 1-16
Week beginning November 13 . . . . . ¶ 17-33

"Jehovah's House Desired" (Part 1)
Issue of September 15, 1932

Week beginning November 20 . . . . . ¶ 1-16
Week beginning November 27 . . . . . ¶ 17-33

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII | OCTOBER 15, 1932 | No. 20

JEHOVAH'S HOUSE DESIRED

"And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." —*Ruth 1: 16.*

PART 3

JEHOVAH never compels or even urges anyone to enter his house. The man who believes that Jehovah is God, and that he is the rewarder of them that diligently seek him, begins to turn his face toward the house of the Lord. He must exercise such faith before he can even start towards the house of Jehovah. (Heb. 11: 6) It is out of place for one to attempt to persuade or compel another to seek the house of the Lord and attempt to enter therein. Regardless of how much natural love the parent has for his child, it is not the parent's prerogative or privilege to take his son into the kingdom of God. Many have committed this grievous mistake by thinking the obligation is laid upon them to get their children into the kingdom. God himself is selecting the members of the royal house, and fleshly relationship has nothing to do therewith. It is the duty of the parents to teach their children the truth, and then the children must take the responsibility of the course of action they pursue. It is only after one is spirit-begotten, and has accepted the call to a place in the kingdom or house of the Lord, that it is then proper to urge such a one to be diligent to make his calling and election sure. "Wherefore the rather, brethren [those who have responded to the call to the kingdom], give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (2 Pet. 1: 10) To those who have been brought into the covenant for the kingdom the apostle appropriately says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12: 1.

2 It is of even greater importance that the one called to enter the house of the Lord have the proper motive in so doing. If the motive is merely salvation, he is certain to fail. The desire to enter Jehovah's house must be true and sincere, and the motive must be unselfishness, that is to say, a loving desire to be of the Lord's house that the beauty and glory of the Lord may be seen and that appropriate service may be rendered unto him. As Jehovah's special representative Jesus required his disciples to first prove their faithfulness to and love for him before they were invited into his covenant for the kingdom; even so it is with all who are begotten of the holy spirit. (Luke 22: 28-30) Jesus also told his followers that, having once undertaken to enter the house of the Lord by starting in that direction, to then even look back, desiring to return, would prove such a one's unfaithfulness and therefore his unfitness for the kingdom. "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke 9: 62.

3 It clearly follows that for one having been brought into the favor of Jehovah and into his service to then separate himself from that service of the Lord, and to voluntarily seek a place in Satan's organization, such thereby proves himself unworthy of the kingdom. There must be no divided affection. God preserves and brings into his house only those who love him and serve him in spirit and in truth. To dwell in the house of Jehovah God is the greatest favor that could possibly be bestowed upon any creature. To enjoy that favor one must earnestly and diligently seek after the Lord's house and faithfully comply with the divine requirements. By way of comparison of the blessed privilege of being in the house of the Lord the psalmist wrote: "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." —Ps. 84: 10.

ON THE WAY

4 Naomi now, accompanied by the two other women, began the trek to the land of God's favor. "Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah." (1: 7) It was Naomi's devotion to Jehovah God, and to his covenant people, that induced her to undertake the journey and to travel through that part of the country which was usually infested with thieves and desperate men. What was the moving cause for the two daughters-in-law to accompany her? Necessarily these three widow women would be bowed down with sorrow, and

it is probable that their condition was described by the Prophet Jeremiah. As they left Moab they would be weeping because of their contact with the enemy death and of the suffering that they had undergone by the hand of the oppressor, and they would shed tears also of hope that they might soon enjoy better things. "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; . . . Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden." (Jer. 31:9, 12) "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."—Jer. 50:4, 5.

5 It was about 1919 that God's faithful people began to hurry away from the world, that is, Satan's organization, pictured by Moab, and to return to Zion, which is God's organization. The Lord had begun to build up Zion and also had begun to shine out of Zion. (Ps. 102:16; 50:2) It was therefore time for the fulfilment of Jehovah's command, to wit: "Gather my saints together unto me: those that have made a covenant with me by sacrifice." (Ps. 50:5) This divine command had reference to the class pictured by Naomi when she left Moab and which class, as it were, took the highway whereby they might "return and come unto Zion"; and upon reaching God's organization their crying would there cease.

6 The class pictured by Naomi, to wit, God's faithful covenant people, began this returning "in that day", that is to say, "the day which the Lord [Jehovah] hath made" and which is the time of rejoicing for God's people. (Ps. 118:24) It is written by the Prophet Isaiah: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah [as Naomi was]." (Isa. 11:11, 12) "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me [that is, the Naomi class], thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation."—Isa. 12:1, 2.

7 Being of the tribe of Judah Naomi would be reminded of God's promise concerning the king that should come through the tribe of Judah, as it is written: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:10) Even so the class whom Naomi represented, and while the oppression was on during the World War and immediately following, was reminded that the King, Christ Jesus, and his kingdom were and are the only hope or expectation of the peoples of the world. There is no other means of relief. Naomi would have her heart set upon this promise, which she knew could not fail. The fact that the two other women left the land of their nativity to go to Palestine shows that they intended if possible to reach that land and to abide there permanently with the Israelites, God's covenant people. A test must come which would determine what was the real motive that induced them to go.

8 Shortly following the period of the World War there was a class who started to follow towards the kingdom with those whom Naomi pictured. Probably many of these were spirit-begotten even prior to the World War and were walking with those who proved faithful to God and whom Naomi pictured. How many of these were prompted to take this step toward the kingdom with an unselfish and pure desire to reach the kingdom? How many had selfishness as the real motive, 'holding men's persons in admiration for advantage.'—Jude 16.

THE TEST

9 After the journey to Bethlehem was begun Naomi seemed to come to the realization that she was assuming considerable responsibility and probably she was the one that was inducing these young women to leave their native land and their own people and go into a strange country. Their respect for her as their mother-in-law would be an inducement to them to go, and therefore Naomi spoke to them, as it is written: "And Naomi said unto her two daughters in law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me." (1:8) It was not time to make proselytes of the Gentiles, and Naomi would not attempt to even force her daughters-in-law to become members of the nation which Jehovah had chosen and with which he had made a covenant. She would leave that to Jehovah God, and properly so.

10 Prior to 1918 the consecrated as represented by Naomi thought to induce by persuasion and enticing words their near relatives at least, and also others, to attempt to enter the house of Jehovah God. Later the faithful ones, pictured now by Naomi on the way to Bethlehem, began to appreciate the truth that God does the selecting of those who shall enter his house. "God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (1 Cor. 1:9) "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4) It is not the part or work of the remnant to

select anyone to be a member of the house of Jehovah. Each one must act for himself.

11 The class of consecrated whom Naomi represented at this point had started on the way to Zion, but later realized that no one can take another into the kingdom. As Naomi and her daughters-in-law were on the way the test came to the daughters-in-law, which revealed the motive of each one in going to the land of promise. So likewise when the Lord came to his temple the test came upon those who had responded to the invitation to go to the kingdom, and such test disclosed the motive of each one who had responded to that invitation. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: 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. 3:2, 3.

12 That marked the time for ascertaining the secret purpose of those who had responded to the call for the kingdom. "In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel." (Rom. 2:16) "And thus are the secrets of [the] heart made manifest." (1 Cor. 14:25) The physical facts that have come to pass since 1918 fully prove that this test has been upon God's consecrated people since that date.

13 The two young women, now widows, had been kind to their husbands. Naomi appreciated this and was desirous that the Lord might likewise deal kindly with her daughters-in-law, and therefore she said to them: "The Lord deal kindly with you, as ye have dealt with the dead, and with me." Completely bereft, and seemingly without friends, Naomi was powerless of herself to reward her daughters-in-law for the goodness they had bestowed upon her. She could only look to Jehovah to give them reward and blessings and she expressed hope that their kind treatment of her and her sons might be preserved as a memorial for Jehovah to consider in his own due time in behalf of these two. The record at Acts 10:31 is an instance of such memorial's being preserved and afterwards brought up before Jehovah for consideration.

14 Continuing to express her love and kindness toward her daughters-in-law Naomi said: "The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept." (1:9) No wonder these three women wept together. They had experienced great sorrow resulting from death and the loss of home. Naomi was a widow with no prospect of again enjoying the pleasures of a home and family of her own. Her hope was that her daughters-in-law would have an easier way, because they were young and might yet obtain husbands and have the pleasures of home and children. Probably this trio of widow women had reached the borderland of Moab, and therefore an appropriate place for their separation. Naomi therefore would dismiss the two others with her blessings and hoped for them that there would be better days in store for them. She would not want for them a day of rest in idleness, but the rest and comfort that comes by reason of having a home and being freed from widowhood and barrenness. She bestowed upon her daughters-in-law affectionate kisses and then together they lifted up their voices and wept aloud.

15 Comparing this prophetic part of the picture with the facts that have since come to pass, it is noted that from 1918 onward there was a separation going on amongst those who claimed to be devoted to the Lord God and who had started on their way to the kingdom. Since that time some have wept because others have taken their departure from the Lord's organization, which persons departing were dear to them by ties of flesh or other close relationship. Others of the professed consecrated have wept because their former associates would not forsake the Lord's organization and go another way with them. There has been much weeping amongst those who claimed to be in the way of the Lord, because of such separation. Today, however, by reason of greater shining of God's lightnings upon his Word, those who are born of God's woman, namely, his organization, and who are therefore taught of Jehovah God have received instruction from his Word against such weeping. They understand what the Lord has said to them by his prophet Ezekiel, and, they being taught of God, 'great is their peace' and their weeping has ceased. (Ezek. 24:15-17; Isa. 54:13) Those who are truly devoted to the Lord do not urge others to go on with them, but point out that the privilege of serving Jehovah God is the greatest that could be given to any creature, and that those who do not fully appreciate this should turn back and separate themselves from those who are fully devoted to Jehovah and his kingdom.

16 The two young women expressed their willingness to continue with Naomi and to return with her unto her people. "And they said unto her, Surely [*R.V.*, Nay, but] we will return with thee unto thy people." (1:10) Naomi's personality and her kindness to them held the young women strongly to her. Likewise in the tests that have come upon God's people since 1919, the personality of some has strongly held others. These therefore are induced by the admiration of some other person to continue to hang on by their eyelashes and thus they attempt to stay in the truth and stay in the road toward the house of the Lord. Such is a selfish motive and, if such selfish motive is persisted in, will sooner or later result in their turning aside and ceasing to follow on in the way of the Lord. No one can lean upon the arm of flesh and withstand the fire of the enemy. He must trust in the Lord, and not in any man.—Ps. 118:8, 9.

17 The action of Naomi was in keeping with the rule that Jehovah had announced on another occasion, never

to urge anyone to enter his organization and to participate in the work toward the vindication of his name. When the Lord was preparing Gideon for battle with his enemies he said to him: "Now, therefore, go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return." (Judg. 7:3) Likewise the Lord said to the men in the armies of Israel on another occasion: "What man is there that is fearful and fainthearted? let him go and return unto his house." (Deut. 20:8) The very opposite of fear is love, because perfect love, that is to say, full devotion to God, casts out fear. (1 John 4:18) For these young women who had started to Bethlehem to now turn back for a selfish reason would be conclusive proof that love was not the impelling motive. Addressing the two young women who had started to walk with her in the way of her God, Naomi continued to say to them: "Turn again, my daughters, why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons; would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much, for your sakes, that the hand of the Lord is gone out against me."—1:11-13.

[18] This being a divine drama we may be sure that Naomi was acting under the guiding hand of Jehovah and therefore she would have her daughters-in-law to clearly understand what it might cost them to go on and become Israelites. It seems quite certain that she had told them prior thereto of the law of God given to Israel concerning levirate marriages; otherwise they could not have understood her speech which appears in the preceding verses. The law of God governing Israel in respect to levirate marriages reads: "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel." (Deut. 25:5, 6) The questions propounded by Naomi to her two daughters-in-law would impress upon their minds that there would be no more opportunity for them to marry sons of her family because, as she said, '"I am too old to have an husband" and to rear up more sons to take the place of them that have died.' Her argument must have been convincing to these young women upon this point, but to further strengthen her argument she said to them: 'But if I should have a husband and should bear sons, would you young women wait until they grew to manhood? Would you remain single and unmarried for that length of time?' This argument of Naomi would be very persuasive and convincing to a normal woman of ancient times, and a test upon her that was crucial. This test, in fact, was the crucial one and clearly caused to be manifested the heart condition of each one of these young women, whether that of selfishness or unselfishness. For them to go on to Bethlehem and remain there would be to forget their own people in Moab. Through Naomi God was giving these young women an opportunity to count the cost if they would go, even as the psalmist afterwards wrote: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house."—Ps. 45:10; Luke 14:28.

[19] The prospect of these young women to marry in Israel, to erect a household, and there in Bethlehem enjoy the pleasures of family and home, would appear to be very remote and hence very uninviting to them. If they should continue to journey with Naomi and abide with her in the land of Israel, some consideration higher than human marriage and the pleasures of home and children must induce these daughters-in-law to do so. No selfishness could stand the strain of such a severe test. A selfish motive is never the proper inducement to serve Jehovah God, and this test is another proof thereof. If one responds to the call for the kingdom, and does so with a selfish desire of coming into a position of honor and ease and power, he is certain to fail. There can be but one proper motive for serving Jehovah God, and that is an unselfish desire to do the will of God, leaving to him to give whatsoever he may see fit to the one who thus faithfully serves because of love. Those who make a consecration with a condition in mind that they will serve God provided they receive a specific reward could not be pleasing to the Lord, and such consecration could not be acceptable unto God. To be sure, Naomi was not acquainted with the divine rule of consecration and selection of the spiritual house, but she was here playing her part of a drama under the direction of Jehovah God which teaches that rule beyond any question, and which is later confirmed by other scriptures. Nor was Naomi charging God with folly and herself with wrongdoing when she said to her daughters-in-law: 'It grieves me much for your sakes that the hand of the Lord is gone against me.' Her acknowledgment was that whatsoever God had done toward her must be right; and it was not grieving her because of herself, but for the sake of her daughters-in-law. The one who really is devoted to the Lord God complains not against the Lord for any discipline that is received.

[20] The argument of Naomi had uncovered the heart of each one of the two young women, and the decision of each one had been reached. At this point two classes of persons that have started towards the kingdom are clearly marked out, as will appear as this examination progresses. The breaking point had come. The separation must take place, and these three women again lifted up their voices, shedding tears of bitterness.

Parting from those we have once loved is not a pleasant thing, even as it was not pleasant on this occasion for these women. "And they lifted up their voice, and wept again: and Orpah kissed her mother in law [good-bye], but Ruth clave unto her." (1:14) Orpah's kissing her mother-in-law meant to her good-bye. Probably she said to Naomi in substance: 'Mother, while I do love you, it would be folly for me to sacrifice all my future prospects for a husband, children and home merely to go on with you, and particularly when I see that there never could be a hope for me of having a husband according to the law of your God. I will now go, mother, and return to my native land and to my people.' That meant that she was returning to her gods as well. Orpah therefore here plainly pictures a class once starting to serve God by following in the footsteps of Christ Jesus, and who are finally shaken out because of selfishness in the heart. As her name Orpah suggests, she turned the back of her neck to the Lord, thereby foreshadowing that class who first agree to do the will of God and then rebel against the demands and requirements made upon them by their continued association with the Naomi class, who delight to serve the Lord. It was self-interest that induced Orpah to return, and it is selfishness that leads the class she there pictured to turn the back of their necks to the Lord and to seek and to follow their own selfish ways that their own selfish interests might be conserved. If Chilion, whom Orpah married, was the elder son of the two, then Orpah would logically have been the one to be redeemed by the nearer kinsman and thereby have been the recipient of the royal privilege. She would therefore picture those who were once in line for the kingdom but who because of selfishness draw back.

[21] Orpah went back to her own people, the Moabites, which people hated and oppressed God's covenant people the Israelites; and the class that Orpah pictured do likewise. Jehovah later pronounced judgment against the Moabites and their complete overthrow. Paul, under inspiration, wrote concerning the class that start in the way to the kingdom and then "draw back unto perdition". (Heb. 10:38, 39) Peter likewise wrote concerning that same class: "For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire." (2 Pet. 2:20-22) Orpah went back to a people that practiced Devil religion and who therefore worshiped according to the Devil, and pictured those who, ceasing to be for the Lord, are against him.

[22] A test similar to that presented to Orpah and Ruth came upon Moses. Reared in the lap of luxury, the question was presented to him, Would he remain a son of royalty and enjoy honor and power in Satan's organization, or would he cast in his lot with those who loved righteousness? Moses met that test bravely and decided the matter right, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."—Heb. 11:25-27.

[23] A similar test came to the consecrated ones when the Lord appeared at his temple, and many, like Orpah, turned back and ceased to walk with those devoted to God. Then others joined the ranks of the Naomi class and have shared with their elder brethren the reproaches that come upon those who serve God, as it is written, 'both reproaches and affliction as companions of them that were so used.'—Heb. 10:33.

[24] But Ruth took the opposite course and insisted on remaining with her female companion Naomi. In so doing she illustrated the truth, which God's people now particularly appreciate, to wit, that brethren in God's organization must stick close together and must 'fight for their brethren'. (Neh. 4:14) They must now dwell together in unity, because Zion is builded up. (Ps. 133:1; 102:16) They must 'fight shoulder to shoulder' against the common enemy and for the righteous cause of their King. (Phil. 1:27, *Weym.*) They must be at peace with one another and enjoy great peace, because they are children of God and of his woman, his organization, and therefore members of his house. (Isa. 54:13; Ps. 122:7-9) They must put on love, which is the bond of completeness; which means unselfishly standing together. (Col. 3:14, *Diag.*) They are to be governed by the divinely announced rule, to wit: "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. 10:25) This does not mean merely to attend a meeting, but does mean that God's people, who are truly devoted to him, will now stand together as a unit, and not be like the Orpah class, who failed to associate themselves with those devoted to the Lord and who turned back and followed their own selfish course.

[25] Orpah had announced her decision and had departed. Turning to Ruth, who remained, Naomi continued her argument: "And she said, Behold, thy sister in law is gone back unto her people, and unto her gods; return thou after thy sister in law." (1:15) With profit Orpah could have heeded the advice, "Remember Lot's wife," which statement was made by

the Lord concerning Orpah's great-grandmother and the grandmother of Moab, but she had forgotten it or ignored it. (Luke 17:32) Likewise the class whom Orpah pictured had now ignored that same advice given by Moses. —Gen. 19:23-26, 36, 37.

[26] Paul recorded a similar case when he wrote: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia." (2 Tim. 4:10) The Orpah class return to the elementary principles they first learned and ignore the commandment of God that applies at the present time. "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God [as Orpah had], or rather are known of God, how turn ye again to the weak and beggarly elements [*margin,* rudiments; elementary principles, *Roth.*], whereunto ye desire again to be in bondage?" (Gal. 4:8, 9) Today the Orpah class reject present truth from God's temple and return to "Tabernacle Shadows" and character building. The words of Naomi addressed to Ruth after the departure of Orpah may well be paraphrased as follows: 'Ruth, if you don't appreciate Jehovah and the privilege of serving him, then go now, even as your sister has done.' Likewise Jehovah by his Chief Executive Officer now so says to those who do not appreciate the privilege of serving Jehovah. Jesus made a similar statement to his disciples: "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him [like as Ruth had answered], Lord, to whom shall we go? thou hast the words of eternal life."—John 6:66-68.

CHOOSING JEHOVAH'S HOUSE

[27] Comments heretofore written concerning Ruth have dwelt upon the fact of the great love Ruth had for Naomi. It is true that Ruth did love her mother-in-law dearly, as her actions disclosed, and also according to the testimony later recorded in the book. (4:15) Ruth proved to be a companion who was true to her name, a real friend. Hers was a love out of a pure heart, and her words were gracious, and in due time she came to have the King for her friend. (Prov. 22:11, *Leeser*) She showed herself a friend, and she stuck. (Prov. 18:24) But her love for Naomi was not the reason she stuck. There was a more potent reason. Naomi did not say to Ruth that 'Orpah has left me to go on alone, and you should leave me also', but she did say: 'Your sister-in-law has gone back to her people, and to her gods. Go and do likewise.' This shows that Naomi was not asking something for herself, but she was calling upon Ruth to decide whether or not she wanted to follow the course of Orpah and go back to the Devil's organization. The people of Moab stood for Satan's organization, which is against God, and the gods of that nation were Satan and those wicked ones ruling with him. The issue now was, Whom will you serve? Ruth had learned of Jehovah God and of his covenant people. Israel, being God's people, stood for his organization or his house.

[28] At this stage the drama shows Ruth being compelled to choose either Satan and his organization or Jehovah God and his organization. On a former occasion a like issue and demand was squarely placed before the Israelites, when Joshua stood before them and said: "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."—Josh. 24:15.

[29] Now a woman outside of the covenant people of God, yet one of the human race, and who had learned of the true and almighty God, and who, by reason of her knowledge, was given the opportunity to make a choice as to whom she would serve, was compelled by the circumstances to make the choice. At this point in the prophetic drama Ruth pictures a class of people outside of those who have previously known God by reason of being in the denominational church organization. She there stood for a people who have made no pretense of serving God but who are brought face to face with a knowledge of Jehovah that he is the only true God and of the privilege that one has, by entering his service and joyfully obeying his commandments. At this particular point she pictures a class of people who had not been contaminated by the religious hypocrisy of "Christendom" but who, coming out of the world, was given the opportunity to know and serve Jehovah God. This class particularly came to a knowledge of the truth about 1922 and thereafter, and had never before made any pretense of serving God.

[30] Ruth chose to serve Jehovah God and to unite herself with his organization and therefore with his people. Responding to the final appeal of Naomi, Ruth said: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." (1:16) The marginal reading is "Be not against me"; while *Rotherham* renders the text, "Do not urge me to leave thee." If Ruth returned to her former gods, that would be against her eternal welfare; and if she left Naomi she would be leaving the people of God and of his organization; and hence to urge her to go back would be against her interests. The pleading words of Ruth, therefore, show that she desired to stand shoulder to shoulder with Naomi, henceforth and forevermore, and to serve the God whom Naomi served.

[31] At this point in the drama Naomi appears in another role. Up to this time she has appeared as the representative of the faithful class, judged and found faithful by Christ Jesus at the time of his appearing at Jehovah's temple. Now she appears as Zion, God's

woman, representing his organization. The words addressed to her by Ruth, which appear in verses sixteen and seventeen, are therefore addressed to God's organization. Ruth had chosen the God of Naomi, the God of Israel, the King of Eternity. She had 'forgotten her own people and her father's house'. She had given herself entirely and without reservation to the Lord Jehovah and had started for his kingdom, represented by Bethlehem, and her faithfulness and devotion from that time forward bespeaks her beauty. It can therefore be truly said that Ruth was a beautiful woman, and that without regard to her physical appearance, which no doubt was comely. The words of the psalmist, written under inspiration thereafter, are appropriately applied to Ruth: "So shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him."—Ps. 45:11.

32 Ruth here pictured or represented those who from the depth of the heart say: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Ps. 27:4.

33 Her great desire to serve Jehovah God and to be of his house was the overpowering reason for her choosing to go on with Naomi. She therefore pictures that class that is determined, by Jehovah's grace, to "follow the Lamb whithersoever he goeth". (Rev. 14:4) The action of Ruth, like her words, had the ring of eloquence and shows devotion to God, and her choice makes appropriate to her, and to the class she here pictures, the words of the psalmist, to wit: "But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple." (Ps. 5:7) These are not words of selfishness, but words of full devotion to Jehovah God.

34 With the entire situation placed before her Ruth made her choice regardless of any influence exercised by Naomi. Thus is illustrated that since 1922 the members of God's organization, who have come to know him and his purposes, have taken their stand wholly on the side of the Lord without any inducement or influence exercised by others. They have chosen Jehovah God and his house unselfishly, and, continuing in that attitude to the end, are certain to abide in his house for ever. From and after the beginning of the Elisha work the Naomi class of God's people have realized that it is not their duty to urge others to serve Jehovah God, but rather to set before them the beauty of the truth, and the privilege of serving God, and let them exercise their own desires in making a choice. If one does not of his own free will see that it is the greatest privilege one could have to serve Jehovah God, then he does not have the proper appreciation of God's Word and name. If he chooses to enter the Lord's house, moved by a selfish desire, that is to his great detriment. Those who choose wisely choose to remain with God's organization, even as Ruth said, "Thy people shall be my people, and thy God my God." Those who withdrew themselves from God's organization clearly showed that they were moved by selfishness and attempted to find some cause for offense and therefore an excuse to turn aside. None of such are of the Ruth class. Ruth represents those to whom Jehovah God and his organization are everything.

35 Though Ruth was outwardly a Moabitess, by her choice she showed herself to be a 'Jew inwardly, circumcised in the heart'. (Rom. 2:29) In choosing Jehovah's organization Ruth exhibited the same spirit as did Moses when he took his stand on the side of God's people, preferring to bear the reproaches with them rather than to dwell in luxury and in the tents of wickedness. Rahab the harlot, who became the second mother-in-law of Ruth, showed the same attitude toward God and his organization when she put herself under his protection and trusted wholly in him. The psalmist has expressed the heart sentiments of Ruth and the class of faithful ones whom she represented, in these words: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God. Blessed are they that dwell in thy house: they will be still praising thee. Selah. Blessed is the man whose strength is in thee: in whose heart are the ways of them."—Ps. 84:1-5.

36 Those who have kept abreast with the truth since the coming of the Lord to his temple readily testify to the fact that the ones who have gotten into the truth and into God's organization since that time, and who had the spirit of Ruth, quickly and earnestly entered the Lord's service and put forth their very best endeavors to honor Jehovah's name by publishing his name and his kingdom to others. This they have done regardless of the reproach that attached to their efforts; and as they have gone forth not only have they shown the spirit of determination to serve God, but their course of action has demonstrated that they are born of God's woman Zion and have great peace and joy in his service.

37 As Naomi pictured the class found faithful upon the Lord's coming to his temple, even as Mordecai likewise pictured the same class, so Ruth pictured the class that came to the Lord after the coming of the Lord to Jehovah's temple, which same class Esther also foreshadowed. There is therefore a beautiful relationship between the books of Esther and Ruth. As the Mordecai class and the Esther class together pictured the remnant of God's people now on earth, even so the classes pictured by Naomi and Ruth are the same, that is to say, God's remnant who now delight to declare his name and his works. It has been the privilege of the Naomi class to minister to those par-

ticularly represented by Ruth, even as it was the privilege of the Mordecai class to minister to those particularly foreshadowed by Esther. Those of the Ruth class do not exalt those of the Naomi class, but do love them devotedly and "know them which labour among [them], and are over [them] in the Lord, and admonish [them]", and the Ruth class esteem them very highly for their work's sake; and all are at peace and labor together. (1 Thess. 5:12, 13) While these love one another, as they should, in the Lord, they have not respect of persons, but delight to do good to one another because of recognizing that each one is a member of God's organization. They all bear in mind that they have one God and Father, Jehovah the Most High, and one Redeemer, the Lord Jesus Christ; that they are of God's organization, born of Zion, God's woman, and are therefore all taught of God and are all one, even as Jehovah and Christ Jesus are one. (Isa. 54:13) They remember no man to whom praise is given, but they do deport themselves according to the rule laid down by the inspired words of the apostle: "Remember them which have the rule [*margin*, are the guides] over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to day, and for ever. [And which give heed to the admonition to] be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein." (Heb. 13:7-9) None of the Ruth class have any doubt about whether they should associate themselves with God's organization on earth, to wit, that which we call The Society, but recognize that God has one people who faithfully and truly put forth their best endeavors to serve him; and these, the class whom Ruth represented, go forward together with the Naomi class in his service.

[38] Ruth had not cast in her lot with Naomi as an experiment from which she expected to withdraw if not pleasing to her. She had burned all the bridges behind her and expressed her determination to go on to the end. Further addressing Naomi she said: "Where thou diest will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me." (1:17) This was akin to the expression of willingness of Esther to die with and for God's covenant people, as evidenced by her words: "If I perish, I perish." (Esther 4:16) In like manner Elisha expressed himself to Elijah: "And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on." (2 Ki. 2:4-6) By Elijah and Elisha God pictured his devoted people going forward with his work according to his will. In like manner he used Naomi and Ruth to picture his work. Ruth resolved to be faithful to God unto death, and the class which she foreshadowed today is likewise determined to be obedient to the words of the Master: "Be thou faithful unto death, and I will give thee a crown of life."

[39] As Naomi and Ruth went on together, devoted to serving the true God, even so now those whom these two women foreshadowed, and who faithfully follow Christ Jesus, say: "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord, that made heaven and earth, bless thee out of Zion."—Ps. 134.

[40] These do not exalt the names of men, whether dead or alive, but they do exalt and praise the name of Jehovah God and his kingdom. They manifest their loving devotion to God and he, knowing their hearts, gives his promise that he will preserve them.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. What must precede one's even starting toward the house of Jehovah? Is it proper for one to persuade, urge, or encourage another to seek to enter the house of the Lord? Why?

¶ 2. Explain the importance of motive in connection with seeking to enter Jehovah's house. When and how must one give proof of proper motive?

¶ 3. How great is the favor of being brought into Jehovah's house? Upon what condition does continued enjoyment of such favor depend?

¶ 4-7. What was it that induced Naomi and her daughters-in-law to undertake the journey back to Palestine? How did Naomi's being of the tribe of Judah come into consideration here? Point out the fulfilment of this part of the prophetic picture.

¶ 8, 9. Account for Naomi's words of verse 8. Show that her words were in harmony with the manner in which Jehovah selects those who would enter his house. Whom did Naomi there represent? What was the test which then came upon Ruth and Orpah?

¶ 10-12. With respect to their responsibility regarding others' entering the house of Jehovah, compare the view held by those prior to 1918 whom Naomi represented and that of this class later. How has the prophetic situation which confronted Orpah and Ruth been having fulfilment upon God's consecrated people since the Lord came to his temple?

¶ 13-15. To what did Naomi refer in her words of the latter part of verse 8? What was her hope for these two younger women? Compare this part of the prophetic picture with facts which show fulfilment thereof.

¶ 16, 17. How has verse 10 had fulfilment? Naomi's words to Ruth and Orpah (1:8, 11) and the words of the Lord recorded in Judges 7:3 and Deuteronomy 20:8 contain what important lesson for God's people at this time?

¶ 18, 19. State the law given to Israel in respect to levirate marriages. What was the purpose of the questions which Naomi propounded to her daughters-in-law? Paraphrase her argument there presented. Explain the position into which Ruth and Orpah were here brought, the test it involved, and the lesson therein contained for all who would seek to enter Jehovah's house.

¶ 20, 21. What course did Orpah here conclude to take, and what did it mean for her? Apply the prophetic picture.

¶ 22, 23. Describe the test, similar to that presented to Orpah and Ruth, which came upon Moses, and how he met that test. Also that which came to the consecrated ones upon the Lord's coming to his temple, and the result.

¶ 24. Ruth chose what course? Point out the important lesson therein.

¶ 25, 26. Show that Orpah in the course she took pictured a class manifest in Paul's day and particularly since the Lord's coming to the temple.

¶ 27, 28. What was the real reason which led Ruth to cleave to Naomi? How is this clearly shown? Point out the prophetic significance of her taking this course rather than returning to the land of Moab. Give a prominent illustration of a like issue placed before Israel, and the position taken in respect thereto.

¶ 29, 30. Describe Ruth's position at this point in the prophetic drama. Whom did she here picture? How and when did that class become clearly manifest?

¶ 31-33. Up to this point whom did Naomi represent? Show that she here appears in a different role. To whom, then, and by whom, in the application of the prophetic picture, were the words of verses 16 and 17 spoken?

¶ 34, 35. The manner in which Naomi placed the entire situation before Ruth, and the basis on which Ruth made her choice, contain what important lesson to the Naomi class of God's people at the present time? Point out other instances in which the same spirit was exhibited as was manifest in the stand taken by Ruth. How has this spirit been in evidence since the coming of the Lord to his temple?

¶ 36, 37. Show, in the classes pictured therein, the beautiful relationship between the books of Esther and Ruth. Also show that these classes have and manifest a proper understanding and appreciation of their relationship to Jehovah and to Christ Jesus, as well as to one another in God's organization.

¶ 38-40. Point out how, in their determination to continue and to cooperate with those whose faithfulness had already been manifest, Ruth, Esther, and Elisha clearly had part in prophecy found to be in fulfilment since the coming of the Lord to his temple. What was pictured in Naomi and Ruth's going on together? To whom does the class by them foreshadowed give their devotion and praise? What is the gracious assurance which Jehovah has given them?

PURPOSE OF DIVINE PROPHECY

THE clergy of "Christendom" teach the people the doctrine of the trinity, to wit, that "God the Father, God the Son, and God the Holy Ghost" are three persons in one, and all three equal in power, substance and eternity. Such speech or prophecy, which no one can understand, not only is confusing, but dishonors Jehovah God and turns reasonable people away from the great Jehovah God besides whom there is none other.—Isa. 42:8; 45:5, 6.

The clergy tell the people that they 'need not study the Bible, because they cannot understand it', that the clergy are the only ones who can understand it, and that therefore the people should take their instruction from the clergy and follow what they tell them. That speech tends to turn the people away from Jehovah God and to cause them to forsake his Word.

The clergy tell the people that the governments of the world which are called "Christendom", although very evil and corrupt, constitute God's kingdom on earth and that the people must be gladly submissive to whatsoever they may suffer from these governments. By such speech honest people are turned away from Jehovah God.

The clergy tell the people that there is no evidence of the second and invisible presence of the Lord Jesus Christ, that there is no reason to believe that God will ever bring to the people the blessings of earthly restoration, that all who are saved must go to heaven, and that those who do not choose to follow in the way the clergy teach concerning heaven must go to eternal torment. Such speech is false and tends to turn the people away from God.

The clergy of modern times teach nothing that induces or tends to induce the people to love, adore and worship the great Jehovah God and to magnify his name; and therefore their speech shows them to be false prophets. While they claim to speak in the name of the Lord, their predictions neither come true nor tend to magnify Jehovah's name. According to the divine rule as stated in his written Word (Deut. 18:21, 22; 13:1-5) they prove to be false, and the Lord promises that in due time he will deal with them as he does with all hypocrites.—Matt. 24:51.

From the rules by which the prophets would be tested or judged it is evident that some things which were spoken in the name of Jehovah by the prophets were to have fulfilment soon after the time spoken. But the coming to pass of some of these events was not alone sufficient to prove one a prophet. *Complete* fulfilment must take place in due time. When Jehovah had a message for the future time it was indicated by words of the prophet such as Jeremiah used, to wit, "Behold, the days come, saith the Lord," or as Isaiah said, "It shall come to pass in that day." This is an important point in studying prophecy, and the student must keep it in mind. The test was provided by Jehovah, and to such test all the prophecies must be subjected. Many things spoken by the prophets of God have not yet had fulfilment. For instance, Isaiah prophesied that God would establish on earth a righteous government which shall rest upon the shoulder of the Messiah. (Isa. 9:6, 7) Also, that all the nations would go up to the true Jerusalem (that is, God's organization) and learn of Jehovah, follow his teachings through his government, and learn war no more. (Isa. 2:2-4) Jeremiah prophesied that God would make and inaugurate a new covenant with the nation of Israel and that by the terms of that covenant both those dead and those living should have an opportunity for a blessing. If these prophecies have not been fulfilled, and if all possibility of fulfilment is past, then these prophets are proven false. But are they false, and their words past possibility of fulfilment?

The clergy seize upon such as a basis for denying that God will restore Israel and establish his righteous government on earth through Christ. They deny that those men, who thus spoke, truly represented Jehovah God. By so doing the clergy make God a liar, or else these prophets are false. But those who are now truly devoted to the Lord can see from present conditions in the earth that many of the prophecies are at this time in course of fulfilment. The Lord has announced certain physical facts that will come to pass in fulfilment of prophecy by which facts the student can determine when the prophecy is in course of fulfilment. These physical facts show that God's prophets spoke the truth, and indicate that in the near future all their prophecies will be fulfilled according to God's will.

The modern clergymen deny that the prophets of the Old Testament spoke anything that applies to the present or future days. To appear considerate before the people they say that those men of old doubtless spoke what they believed to be true, but that they were wrong, and that the modern clergyman has more wisdom than the prophets of old. The clergymen are now what Jesus said about the scribes and Pharisees; namely, they are blind guides of the blind. They do not discern God's purposes, first to gather 'the seed of God's promise to Abraham', and then through 'the seed of promise' (namely, The Christ) to restore Israel and bless all the peoples of the earth with life by restitution or restoration to God's image and likeness. The clergy, therefore, dishonor the name of Jehovah God and turn the people away from him.

The issue is now sharply drawn, and is this: Is Jehovah the Almighty God, or is there another? Is the Bible the Word of God or merely the words of men? This issue will be decided in due season. God has caused his Word to be spoken and recorded. In due time he will vindicate both his Word and his name. Therefore God will have at this time some people on earth who will faithfully and truly proclaim his name and his Word to the end that those who desire to know him may learn that he is the one true God, and that the peoples of earth may have notice of his purpose to carry into full operation all that the prophets have foretold.

Those holy men of old called prophets did not write their own message. They wrote as the spirit of the Lord God moved them to write. The spirit of God, or holy spirit, is his power invisible to man but used by him to direct men who were devoted to him. His invisible power operated upon those men of old, his prophets, and caused them to write down the vision they had for the benefit of those who are now on earth. "For," as the Apostle Peter (2:1:21) has said, "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy [spirit]."

Prophecy recorded in the Bible is not mere literary essay to be dissected by modern critics and compared with their own learning. It is not intended for those who deny the great ransom sacrifice and teach that man is a creature of evolution. It is not intended to be understood by those who push aside the name of Jehovah and exalt the name of some creature. It is not even for those who profess to be followers of Christ Jesus but who magnify the name of some creature instead of honoring and magnifying the name of the Creator. It is not for those professed Christians, even, who 'accept a man's person or give flattering titles to men' and who therefore look to men to guide them rather than to the Lord and his Word.—Job 32:21, 22.

For what purpose, then, was prophecy written? It was written for the benefit of the true followers of Christ Jesus who are fully devoted to Jehovah God, and especially for those who in the "last days" of the age and of Satan's organization are giving their all to Jehovah God and to the honor of his name. (Rom. 15:4; 1 Cor. 10:11) It was the Apostle Paul who said: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."—2 Tim. 3:16, 17, *R.V.*

Those who wholly devote themselves to the Lord God and joyfully obey his commandments shall understand, because they are wise within the meaning of the Scriptures. They are wise in that, being devoted to the Lord, they apply their knowledge to do as the Lord directs them to do. The wise shall understand, but the wicked shall not understand, so the Lord declared through his prophet Daniel (12:10).

Jehovah used his chosen people Israel to make pictures, or what we call 'types', and the reality or realization thereof comes to pass or is applied long after the picture is made. Such pictures or types are really prophecies. He used some other men, such as patient Job, as types or to make pictures, which constitute prophecies. The tabernacle of worship which God had Moses construct in the wilderness of Mount Sinai, and the temple in Jerusalem, spoke each a prophetic message, although themselves silent. The Jewish priesthood, Aaron and his family, and the Prophet Isaiah and his sons, were types or pictures which spoke prophetically of things to come to pass immediately preceding the inauguration of God's righteous government. All these things are to be considered as prophecy, in the examination of the subject.

Man had been alienated from God by reason of sin put in active operation by Satan the Devil. God, to be sure, knew that Satan would ever continue to besmirch his good name and bring reproach upon it and turn man away from him and away from the truth. He would let Satan go to the full and let man have the opportunity to choose good or evil. He would also furnish honest and faithful men with evidence of his

own supreme power, justice, wisdom and love, and prove that in his own due time he would establish a righteous government, destroy the evil and the workers of iniquity, and magnify his own name that all men might learn the way to life. Therefore he caused the prophets to be his witnesses, and the truth of their testimony he has proved centuries after it was uttered. He brings to pass the events which they foretold when speaking as his mouthpieces. Thereby the proof conclusive is furnished that Jehovah God knew the end from the beginning, and that Jehovah alone is the only true God.

James the disciple, seeing this and moved by the spirit of the Lord, said: "Known unto God are all his works from the beginning of the world." (Acts 15:18) Jehovah, knowing the end from the beginning, furnished prophetic testimony by which the man now devoted to God can be thoroughly furnished with the light that enables him to pursue a good and righteous work.

JEHOVAH PROVIDES FOR RECONCILIATION

GOD chose the Israelites as a people for himself, and with that people he made many pictures teaching the basis for the reconciliation of man to himself.

In Egypt a lamb without spot or blemish was slain and its blood sprinkled over the door of every family of Israel, and it served as a shield and protection of the Israelites from death.

Thus was foreshadowed the greater sacrifice that would provide for mankind a shield from the destructive influence of sin. In the wilderness God caused the tabernacle to be constructed and once each year certain animals to be sacrificed in connection therewith, and the blood of such animals to be sprinkled upon the mercy seat in the most holy of the tabernacle. This was for the cleansing of the nation of Israel from sin, and foreshadowed that there would be a living sacrifice to make atonement for the sin of man. These yearly sacrifices were made according to the provision of the law covenant, and it is expressly written that the law covenant served as a teacher to lead the people to the One whose shed blood would open the way for reconciliation.

Were these animals sacrificed for the pleasure and gratification of Jehovah God and to appease his wrath, as some of the clergy have claimed?

The Lord through his Word says, No. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required." (Ps. 40:6) "In burnt offerings and sacrifices for sin thou hast had no pleasure."—Heb. 10:6.

Why then were these animals sacrificed? It was an expression of God's loving-kindness for man, teaching man how God would in due time open the way for man's complete reconciliation and that the basis for such reconciliation would be the sacrifice of life. God has proceeded to gradually and gently teach and lead men, knowing that when men come to know him and his good purposes toward them they will love and obey him.

Satan, being aware of this fact, has ever sought to keep men in the dark concerning God's loving-kindness toward man. (2 Cor. 4:4) In due time the entire drama will work out to the complete destruction of the wicked one and to the eternal glory of God. God's pleasure was not in the sacrifice of these animals, but it was his pleasure to enable man to appreciate why a sacrifice was necessary to open the way for reconciliation.

The time came when God through his prophet made a definite promise that he would redeem man from death and ransom him from the power of the grave. He therefore caused his prophet to write: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hos. 13:14) The word here rendered "ransom" means to release or deliver from. The grave or condition of death held man in its clutches, but the promise of God as here recorded is that at some time and in his own good way he would release man from death and the power of the grave. The making of the promise is a complete guarantee that in God's due time it must be fulfilled and redemption and release accomplished.—Isa. 55:11.

But how would this promise be fulfilled? What would be required to ransom man from the power of the grave and redeem him from death? How could this be accomplished consistently with justice? There could be no deviation from God's law without the violation of justice. A perfect human life the law required as a penalty for sin. This was emphasized in God's statement of the law requiring a life for a life. (Deut. 19:21) The life of dumb animals could not be substituted for human life, and therefore there could be no redemptive value in the sacrifice of dumb animals. It is manifest that the sacrifice of such animals merely foreshadowed the sacrifice of a life but did not foreshadow the nature of the one who must be the real sacrifice.

The clear inference must be drawn from the language used by God's prophet that the redemptive price required must be that of a perfect human life. This inference is supported by the word of the Lord which reads: "A brother can none of them redeem, he can not give unto God a ransom for himself, so

costly is the redemption of their soul, that it faileth unto times age-abiding."—Ps. 49:7, 8, *Roth.*

All men being the offspring of Adam, and being therefore imperfect, no one man could provide a covering for his own sins nor could he give the price of the covering for the sins of his brother. This is conclusive proof that man could not take the initiative toward reconciliation.

Jehovah God alone must make the necessary provision, and unless God in the exercise of his loving-kindness toward men did make the necessary provision all men in time must perish. Therefore it is written that God so loved the world, that is to say, he was so unselfishly disposed toward men, that he sent his beloved Son Jesus into the world that the peoples of the world might not perish but that they might be saved from everlasting destruction.—John 3:16, 17.

When Jesus came to earth he said that he came to give his life a ransom for man that man might have life. (Matt. 20:28; John 10:10) After Jesus the Son of God died upon the tree and God had raised him up out of death, Paul by the authority of God wrote concerning Jesus Christ: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. 1:7.

The man who reasons logically proceeds in this manner: Seeing that the law of God required the life of a perfect man, the penalty for sin, and that Adam as a perfect man died because thereof; and seeing further that the redemptive or ransom price for man must be that of a perfect human life substituted in death for Adam, therefore the question is, How could Jesus give his life as a ransom for mankind unless Jesus was only a perfect man when on the earth?

Furthermore, since the Scriptures show that God had no pleasure in the sacrifice of dumb animals, because the life thereof was less than that of a perfect man and could not provide the ransom price, would it not be equally true that if the life of Jesus was greater than that of a perfect man his life sacrificed would not meet the requirements of the law? How then could God have pleasure in his sacrifice, and how could his sacrifice be accepted as a basis for reconciliation if Jesus was greater than the perfect man Adam?

Here let us consider briefly the question of the trinity and its relation to the work done by Jesus in providing the redemptive price for man.

Early in the Christian era the Devil got in his work for the purpose of confusing men concerning these very questions. The clergy have at all times posed as the representatives of God on earth. Satan overreached the minds of these clergymen and injected into their minds doctrines, which doctrines the clergy have taught the people concerning Jesus and his sacrifice. These doctrines have brought great confusion. The apostles taught the truth, but it was not long after their death until the Devil found some clergyman wise in his own conceit who thought he could teach more than the inspired apostles.

The doctrine of the trinity was first introduced into the Christian church by a clergyman of Antioch named Theophilus. The doctrine so taught by that clergyman, and which since has been followed by others, is, in brief, That there are three gods in one; to wit, God the Father, God the Son, and God the Holy Ghost, all three equal in power, substance and eternity. The creed of the Church of England puts it in these words:

"There is but one living and true God, . . . and in unity of this God-Head there be three persons of one substance, power and eternity; the Father, The Word, and the Holy Ghost."

A council of the clergy was held at Nice, in 325 (A.D.), which council confirmed the doctrine of the trinity; and later a similar council at Constantinople, by confirming the divinity of the "holy ghost" and the unity of God, declared the doctrine of the trinity in unity to be the doctrine of the church.

The clergy have ever held to this senseless, God-dishonoring doctrine. To aid his agents to keep this doctrine before their mind the Devil must have some visible object symbolizing it. The mystic triangle was adopted as a symbol, which may be found in the tombs of those who were buried contemporaneously therewith. Also, there was an attempt to prove it by three heads or faces on one neck, the eyes becoming a part of each individual face. Also a combination of the triangle and circle, and sometimes the trefoil, was used for the same purpose. If you ask a clergyman what is meant by the trinity he says: "That is a mystery." He does not know, and no one else knows, because it is false.

Never was there a more deceptive doctrine advanced than that of the trinity. It could have originated only in one mind, and that the mind of Satan the Devil.

The purpose was and is to produce confusion in the mind of man and to destroy the true philosophy of the great ransom sacrifice. If Jesus when on earth was God he was more than a perfect man and therefore could not become an exact corresponding price for the redemption of men.

Therefore it logically follows that the shed blood of Jesus would form no basis for the reconciliation of man to God. If Jesus was one part of the trinity, then it would be impossible for the trinity or any part of it to have furnished the redemptive price for a perfect man, because there could be no exact correspondency.

Who would be interested in causing such confusion? Satan the Devil. To bring about this confusion he used selfish and ambitious men. He induced them to make two others equal with God and to worship the creature more than the Creator. Paul puts it in these words:

"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, . . . changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever."—Rom. 1:21, 22, 25.

It is a noticeable fact that in the church systems the name of Jesus has been made more prominent than that of Jehovah God. The clergy have induced the people to pray to Mary the mother of Jesus and to worship her, thus giving a woman honor equal with God. The names of Mary and Jesus are more often mentioned in the ecclesiastical systems than that of Jehovah God. The worship of idols and objects visible has also been induced by the clergy. The whole scheme and purpose of the master mind behind it has been to minimize the name of Jehovah and bring him into reproach and ridicule and disrepute.

It is impossible to have a correct understanding of the divine provision for reconciliation of man to God until the proper relationship of Jesus and God is understood. It is therefore essential that the false doctrine called the trinity be exposed and removed from the minds of the people that the light of truth may shine into their minds.

RESOLUTION

Brother Rutherford was requested to draft a resolution for the New York company of Jehovah's witnesses governing the local organization, which he did, and on October 5, 1932, by unanimous vote the following was adopted by the full congregation:

The New York company of Jehovah's witnesses, desiring that its official organization shall be entirely in harmony with the Scriptures and fully concurring with the resolution published in September 1 issue of *The Watchtower*, adopts the following method of procedure and action:

This company is devoted to the active service of Jehovah, and every member thereof does and by His grace will continue to engage actively in the field witness service as opportunity is afforded.

All persons selected to fill any position in this company, and all persons who vote to fill such positions, shall be fully devoted to Jehovah God and his kingdom work as now carried on in the earth by the Watch Tower Bible & Tract Society. We now provide for the following official servants of this company, to wit:

A service director, to be appointed by the Watch Tower Bible & Tract Society and selected from amongst the names of three persons submitted by this company to said Society. The duties of said service director are prescribed by said Society.

A chairman, to preside at any or all meetings of the company. A general chairman shall be selected by the company at its annual meeting, to hold that position for a term of one year, but the company may have another elder brother in the chair at any meeting when so desired. In the absence of the chairman another brother may call the meeting to order and the company may select the chairman for that meeting. The chairman shall perform the duties commonly devolving upon one holding that position and in harmony with the Scriptures.

A service committee, to be composed of seven members of the company all of whom must be elders within the meaning of the Scriptures. This committee shall serve in that capacity for a term of one year and until their successors are selected by the company. Vacancies in the committee shall be filled by the company at any meeting thereof. Any one or all of the members may be removed by the company upon the ground that they are out of accord and out of harmony with the service work of Jehovah as carried on by his organization. The company hereby confers upon the service committee the following duties, to wit:

To fully and harmoniously cooperate with the service director in organizing and carrying forward the field service under the direction of the Watch Tower Bible & Tract Society.

To serve in an executive capacity, and to that end perform the duties heretofore performed by the executive committee of this company. The service committee shall fix the time and place of study meetings and other meetings of the company and name the leaders thereof and shall designate the ones who shall address the company in a public discourse on the Scriptures.

The service committee, with the advice and approval of the company, shall appoint an assistant director and a stockkeeper and such other assistants to the service director as may be necessary. The service committee shall also appoint all necessary subcommittees to carry forward the work and the affairs of this company. Other duties may be assigned to the service committee from time to time as the company may determine. All actions of the service committee are subject, of course, to the approval of the company, in whom the Scriptural authority to act resides.

A secretary of the company, who shall be an elder brother and who shall keep the records of the company as required. He shall also serve as the secretary to the service committee and shall perform the duties devolving upon a secretary.

A treasurer, who shall be an elder brother and who shall receive, safely keep, and upon proper voucher pay out, the monies or funds of the company. He shall keep the different accounts in the book of accounts, showing from what source funds are received and to what particular work they are appropriated. The company reserves the authority to change or add to these regulations at any meeting called for that purpose.

INSTRUCTION FOR SERVICE

The Watchtower advises that an assembly of Jehovah's witnesses will be held at the points and on the dates named below for the purpose of more effectively organizing the field service and for instructing Jehovah's witnesses who engage in this service. The following corrected list takes the place of the one published in *The Watchtower* for October 1, 1932.

ANTON KOERBER ASSISTED BY A. R. GOUX

Syracuse, N. Y.	Oct.	14-16	Nashville, Tenn.	Jan.	6-8
Buffalo, N. Y.	"	21-23	Memphis, Tenn.	"	13-15
Pittsburgh, Pa.	"	28-31	Birmingham, Ala.	"	20-22
Akron, Ohio	Nov.	4-6	Thomasville, Ga.	"	27-29
Crooksville, Ohio	"	11-13	Orlando, Fla.	Feb.	3-5
Clarksburg, W. Va.	"	18-20	Jacksonville, Fla.	"	10-12
Charleston, W. Va.	"	25-27	Savannah, Ga.	"	17-19
Marion, Ohio	Dec.	2-4	Atlanta, Ga.	"	24-26
Dayton, Ohio	"	9-11	Charlotte, N. C.	Mar.	3-5
Louisville, Ky.	"	16-18	Wilson, N. C.	"	10-12
Knoxville, Tenn.	"	23-26	Roanoke, Va.	"	17-19
Chattanooga, Tenn.	Dec. 30-Jan. 2		Richmond, Va.	"	24-26

G. Y. M'CORMICK ASSISTED BY DONALD HASLETT

Gary, Ind.	Oct.	14-16	Wichita, Kans.	Jan.	6-8
Milwaukee, Wis.	"	21-23	Denver, Colo.	"	13-15
Wausau, Wis.	"	28-30	Oklahoma City, Okla.	"	20-22
Duluth, Minn.	Nov.	4-6	Tulsa, Okla.	"	27-29
Minneapolis, Minn.	"	11-13	Shreveport, La.	Feb.	3-5
Fargo, N. Dak.	"	18-20	New Orleans, La.	"	10-12
Sioux Falls, S. Dak.	"	25-27	Little Rock, Ark.	"	17-19
Omaha, Nebr.	Dec.	2-4	Springfield, Mo.	"	24-26
Des Moines, Iowa	"	9-11	St. Louis, Mo.	Mar.	3-5
Dubuque, Iowa	"	16-18	Decatur, Ill.	"	10-12
Moline, Ill.	"	23-26	Jasonville, Ind.	"	17-19
Kansas City, Mo.	Dec. 30-Jan. 2		Indianapolis, Ind.	"	24-26
			Fort Wayne, Ind.	Mar. 31-Apr. 2	

S. H. TOUTJIAN

San Francisco, Calif.	Oct.	14-17	Abernathy, Tex.	Dec.	2-5
Los Angeles, Calif.	"	21-24	Fresno, Calif.	"	9-12
San Antonio, Tex.	"	28-31	Ashland, Oreg.	"	16-19
Houston, Tex.	Nov.	4-7	Salem, Oreg.	"	23-26
Dallas, Tex.	"	11-14	Seattle, Wash.	Dec. 30-Jan. 2	
Wichita Falls, Tex.	"	18-21	Spokane, Wash.	Jan.	6-9
Sweetwater, Tex.	"	25-28	Nampa, Idaho	"	13-16
			Butte, Mont.	"	20-22

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

ALABAMA

Anniston	WAMC	Su	5:45pm
Birm'ham	WAPI	Su	9:45am
	Also	We	5:00pm
Birm'ham	WBRC	Su	10:00am
	Also	Tu	5:45pm
Mobile	WODX	Su	1:15pm
	Also	Th	10:15pm
M'tgom'y	WSFA	Su	12:30pm

ALASKA

Anchorage	KFQD	Su	5:45pm

ARIZONA

Phoenix	KTAR	Su	10:30am
Prescott	KPJM	Su	12:30pm
Tucson	KGAR	Su	5:45pm
	Also	Fr	7:00pm
Tucson	KVOA	Su	8:45am
Yuma	KUMA	Su	6:45pm
Also	Spanish	We	8:45pm

ARKANSAS

Blytheville	KLCN	Su	12:30pm
Fay'ville	KUOA	Su	12:45pm
	Also	We	11:15am
Little R'k	KARK	Su	9:15am
Little R'k	KLRA	Su	10:00am
Also	Th between		7:00pm
	and		9:00pm
Paragould	KBTM	Su	10:00am
	Also	We	11:30am

CALIFORNIA

Bakersf'ld	KERN	Su	4:15pm
Berkeley	KRE	Su	10:00am
El Centro	KXO	Su	10:00am
Fresno	KMJ	Su	3:45pm
Hollywood	KNX	Su	10:00am
Long B'ch	KGER	Su	10:45am
L. Angeles	KFAC	Su	9:45am
L. Angeles	KFVD	Su	10:15am
Los Angeles	KTM	Su	8:30am
Oakland	KROW	Su	10:15am
Also	Spanish	Su	7:15pm
	Also	Th	2:30pm
Sa'mento	KFBK	Su	9:30am
S. Ber'dino	KFXM	Su	5:45pm
San Diego	KGB	Su	10:00am
S. F'cisco	KTAB	Su	9:45am
	Also	Sa	2:30pm
S. F'cisco	KYA	Su	9:15am
	Also	Th	2:30pm
San Jose	KQW	Tu	5:00pm
Santa Ana	KREG	Su	12:15pm
Stockton	KGDM	Su	9:30am
	Also	We	7:15am

COLORADO

Col'o Sp'gs	KVOR	Su	10:30am
Denver	KFEL	Su	10:15am
Denver	KFXF	Su	9:45am
Denver	KLZ	Su	9:15am
	Also	Tu	8:45am
G'd Junct'n	KFXJ	Su	1:15pm
Greeley	KFKA	Mo	7:15pm
Pueblo	KGHF	Mo	8:30pm
Trinidad	KGIW	Su	5:00pm
	Also	Tu	1:45pm
Yuma	KGEK	Su	2:15pm

CONNECTICUT

Bridgeport	WICC	Su	10:00am
Hartford	WDRC	Su	12:15pm

DELAWARE

Wilm'ton	WDEL	Su	7:15pm

DISTRICT OF COLUMBIA

Wash'ton	WMAL	Su	11:15am

FLORIDA

Miami	WIOD	Su	12:15pm
Orlando	WDBO	Su	12:45pm
Pensacola	WCOA	Su	1:00pm
	Also	We	7:30pm
Tampa	WDAE	Su	10:00am
	Also	Th	7:15pm

GEORGIA

Americus	WENC	Su	12:45pm
Athens	WTFI	Su	7:45pm
	Also	Th	8:30am
Atlanta	WGST	Su	6:00pm
Augusta	WRDW	Su	3:00pm
	Also	Th	7:30pm
Columbus	WRBL	Su	10:00am
Macon	WMAZ	Su	12:45pm
Rome	WFDV	Su	12:30pm
Savannah	WTOC	Su	1:00pm
	Also	Th	6:30pm
Tho'sville	WQDX	We	8:15am
	Also	We	7:30pm

HAWAII

Honolulu	KGMB	Fr	7:15pm
	Also	We	12:45pm

IDAHO

Boise	KIDO	Su	9:30am
	Also	Mo	9:15pm
Idaho Falls	KID	Su	11:00am
Nampa	KFXD	Su	11:00am
Pocatello	KSEI	Su	2:00pm
	Also	Su	9:00pm
Twin Falls	KTFI	Su	10:15am

ILLINOIS

Chicago	KYW	Su	1:00pm
Chicago	WCFL	Su	8:00pm
Chicago	WJJD	Su	5:30pm
Cicero	WHFC	Su	12:45pm
Decatur	WJBL	Su	8:45am
Harrisb'g	WEBQ	Su	6:00pm
Joliet	WKBB	Su	2:00pm
La Salle	WJBC	Su	10:00am
Quincy	WTAD	Su	3:30pm
	Also	We	6:45pm
Rockford	KFLV	Su	10:00am
Rock Is.	WHBF	We	6:15pm
Sp'gfield	WCBS	Su	12:30pm
	Also	Sa	11:15am
Tuscola	WDZ	Su	10:00am

INDIANA

Anderson	WHBU	Su	2:00pm
Con'rsv'le	WKBV	We	7:15pm
Evansville	WGBF	Su	9:45am
Ft. Wayne	WOWO	Su	12:00nn
Gary	WJKS	Su	11:00am
Ind'apolis	WKBF	Su	10:00am
	Also	We	7:30am
Muncie	WLBC	We	8:30am
	Also	Fr	7:30pm
T. Haute	WBOW	Su	12:45pm

IOWA

C'l Bluffs	KOIL	Su	10:15am
	Also	Th	1:15pm
Davenport	WOC	Su	5:30pm
Decorah	KGCA	Mo	8:30am
Des Moines	WHO	Su	5:30pm
Marsh't'n	KFJB	Su	12:15pm
Red Oak	KMK	Tu	6:45pm
	Also	Fr	6:45pm
Shenandoah	KMA	Su	11:15am
	Also	Su	9:15pm
Sioux City	KSCJ	Su	9:45am

KANSAS

Abilene	KFBI	Su	10:00am
Dodge C'y	KGNO	We	10:45am
	Also	Fr	2:15pm
Topeka	WIBW	Su	1:00pm
Wichita	KFH	Su	9:45am

KENTUCKY

Hop'ville	WFIW	Su	10:30am
Louisville	WLAP	Su	9:45am
	Also	Tu	5:45pm
Paducah	WPAD	Su	1:00pm

LOUISIANA

N. Orleans	WJBO	Su	9:00am
	Also	Th	9:00am
Shreveport	KTBS	Su	10:00am
Shreveport	KWKH	Mo	5:15am

MAINE

Bangor	WLBZ	Su	10:00am

MARYLAND

Baltimore	WCAO	Su	4:00pm
Baltimore	WCBM	Su	10:30am
Cumberl'd	WTBO	Su	10:30am

MASSACHUSETTS

Boston	WHDH	Su	12:15pm
	Also	We	11:00am
Boston	WLOE	Su	4:15pm
Boston	WNAC	Su	10:00am
Fall River	WSAR	Sa	10:00am
N. Bedf'd	WNBH	Su	3:00pm
Worcester	WORC	Su	10:30am
	Also	Th	11:30am

MICHIGAN

Bay City	WBCM	Su	10:30am
Calumet	WHDF	Tu	6:45pm
Detroit (Windsor)	CKOK	Su	12:30pm
Flint	WFDF	Fr	9:45pm
G'd Rapids	WASH	Su	9:30am
Jackson	WIBM	Su	10:00am
Kalamazoo	WKZO	Su	2:30pm
Ludington	WKBZ	Fr	10:30am
	Also	Tu	7:00pm

MINNESOTA

F'gus Falls	KGDE	Su	10:00am
Min'polis	WRHM	Tu	6:45pm
Moorhead	KGFK	Su	7:30pm
St. Paul	WRHM	Su	12:30pm
	Also	Th	1:00pm

MISSISSIPPI

Biloxi	WGCM	We	6:30pm
Greenville	WRBQ	Su	10:30am
Gulfport	WGCM	Su	3:00pm
Hattiesb'g	WPFB	Su	9:30am
	Also	Th	6:45pm
Meridian	WCOC	Su	10:40am
	Also	We	6:45pm
Vicksburg	WQBC	Su	2:00pm
	Also	We	11:45am

MISSOURI

Columbia	KFRU	Su	5:15pm
	Also	We	7:15am
Grant City	KGIZ	Su	10:15am
Kans. C'y	KWKC	Tu	7:00am
	Also	Th	1:20pm
Kans. City	WHB	Su	10:00am
	Also	Th	6:45pm
St. Joseph	KFEQ	Su	4:30pm
	Also	We	1:15pm
St. Louis	KMOX	Su	10:45am

MONTANA

Billings	KGHL	Su	10:00am
Butte	KGIR		
G't Falls	KFBB	Su	10:00am
	Also	Th	8:30pm
Kalispell	KGEZ	Su	12:45pm
Missoula	KGVO	Su	10:00am
Wolf P't	KGCX	Su	1:00pm

NEBRASKA

Kearney	KGFW	Su	9:00am
Lincoln	KFAB	Su	9:30am
Lincoln	KFOR	Su	10:00am
Norfolk	WJAG	Su	10:30am
	Also	We	10:00am
N. Platte	KGNF	Tu	2:30pm
Omaha	WAAW	Tu	11:00am
Scottsbl'f	KGKY	Su	10:15am
York	KGBZ	Su	10:00am

NEVADA

Las Vegas	KGIX	We	11:45am
Reno	KOH	Su	10:00am

NEW HAMPSHIRE

Manch'ter	WFEA	Su	3:00pm
	Also	We	6:45pm

NEW JERSEY

Asbury P'k	WCAP	Su	9:30am
Atlantic C'y	WPG	Su	10:00am
Hack's'k	WBMS	Su	1:00pm
Paterson	WODA	Su	10:00am
Red Bank	WJBI	Fr	7:15pm

NEW MEXICO

Albuq'que	KGGM	Su	12:45pm
Clovis	KICA	Su	10:45am

NEW YORK

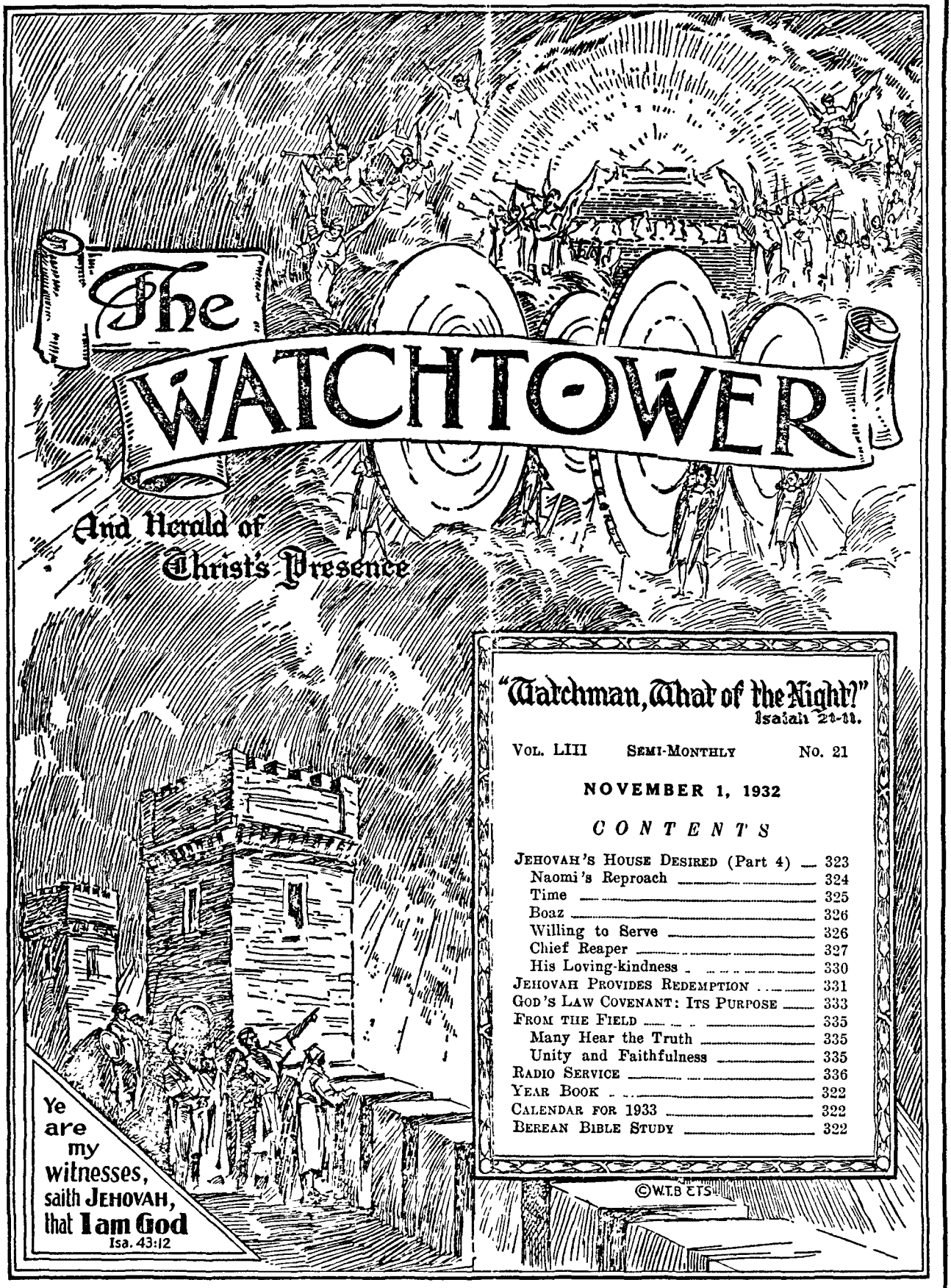
Albany	WOKO	Su	10:45am
Bing'mton	WNBF	Su	8:00pm
Brooklyn	WBBR	Su	10:25am
Brooklyn	WMIL	Sa	4:30pm
Buffalo	WGR	Su	10:00am
Buffalo	WKBW	We	10:00am
Jamestown	WOCL	Su	7:00pm
New York	WINS	Su	9:45am
	Also	We	1:30pm
New York	WMCA	Su	10:00am
New York	WOV	Su	5:00pm
Rochester	WHEC	Su	10:00am
Saranac L.	WNBZ	Su	10:15am
	Also	Tu	4:15pm
Syracuse	WSYR	Su	1:00pm
Tupper L.	WHDL	Su	1:00pm

NORTH CAROLINA

Asheville	WWNC	Su	9:45am
	Also	Th	7:30pm
Charlotte	WBT	Su	5:15pm
Greensboro	WBIG	Su	9:45am
Raleigh	WPTF	Su	10:00am
	Also	Th	5:30pm
Wilm'ton	WRAM	Su	10:00am
	Also	We	7:00pm
W'n-Salem	WSJS	Su	2:00pm

NORTH DAKOTA

Bismarck	KFYR	Su	10:00am
Devils L.	KDLR	Su	12:30pm
Fargo	WDAY	Su	10:00am
G'd Forks	KFJM	Su	10:30am
	Also	Th	3:00pm
Mandan	KGCU	Su	11:30am



The WATCHTOWER

And Herald of Christ's Presence

"Watchman, What of the Night?" Isaiah 21:11.

VOL. LIII SEMI-MONTHLY No. 21

NOVEMBER 1, 1932

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Ye are my witnesses, saith JEHOVAH, that I am God
Isa. 43:12

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The WATCHTOWER

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117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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YEAR BOOK

The Watchtower is pleased to announce that the *Year Book* for 1933 is in course of manufacture. It contains the President's annual report of the work accomplished by the Lord's people throughout the earth, and this will be most encouraging to all of Jehovah's witnesses. The Lord, true to his Word, has prospered his people and blessed them exceedingly during the past year. The "servant", we feel sure, will be overjoyed in reading this splendid report. The *Year Book* will also contain daily texts and comments, each one of which will be a real help to the anointed in carrying on the witness work. Also the year's text and a short discussion of it will be one of the interesting features of the 1933 *Year Book.*

We shall appreciate it if members of the companies will place their orders with the stockkeeper, so that one shipment can be made. This will save considerable shipping expense and will also help to make prompt shipments. We expect to fill orders about December 15. A limited edition will be printed and the usual 50 cents is asked for each copy.

CALENDAR FOR 1933

The Calendar for next year, printed by the Society, will be ready for the friends about December 1, 1932. It contains the year's text and a very beautiful picture in harmony therewith. The date pad is especially designed for Jehovah's witnesses. The Calendar will be to the anointed an encouragement and help throughout the year. The amount asked for one copy is 25 cents, or 5 or more copies sent to one address can be had at 20 cents each.

BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Jehovah's House Desired" (Part 2)
Issue of October 1, 1932

Week beginning December 4 . . . . . ¶ 1-16
Week beginning December 11 . . . . . ¶ 17-33

"Jehovah's House Desired" (Part 3)
Issue of October 15, 1932

Week beginning December 18 . . . . . ¶ 1-19
Week beginning December 25 . . . . . ¶ 20-40

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII NOVEMBER 1, 1932 No. 21

JEHOVAH'S HOUSE DESIRED

"And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." —Ruth 1: 16.

PART 4

JEHOVAH GOD fixed the time for the seeding and for harvest. (Gen. 8:22) When he organized his covenant people to take them into the promised land he gave to them his law governing the harvest, and that law foreshadowed greater things to come to pass in future days. As Jehovah fixed the time for the beginning of the barley and wheat harvest, so he fixed the time for the beginning of the harvest of his covenant people. When that time came the words of Jehovah, spoken by his prophet, were appropriate, to wit: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

2 Christ Jesus is the Chief Officer of Jehovah and the Chief Reaper of his harvest, because into his hand is committed all power in heaven and in earth. (Matt. 28:18) He carries forward Jehovah's purposes exactly in accord with the will of the Most High. Knowing this, we must be sure that a prophetic picture, which Jehovah caused to be made, would have a fulfilment exactly on time and in accord with his will. That rule clearly holds good in the drama recorded in the book of Ruth. There need be no guessing about the fulfilment of the prophecy. When we see that God has made a prophetic picture, and then observe the physical facts that have come to pass, and which exactly fit the details of that picture, we may know that we have the proper understanding of it according to the will of God. Thus seeing and understanding God's prophecies gives strength and great joy and peace to his remnant people now on the earth. Manifestly this is the reason why these prophetic pictures were made and why they are coming to pass in this day.

3 The two widow women, mother and daughter-in-law, stood on the border of the promised land and for a time were silent. Ruth in unqualified language had declared her choice. Her great desire was to enter into the house of Jehovah and to dwell there for ever that she might serve the only true and Almighty God. (Ps. 27:4) She was fully determined that by the grace of God she would go into his house and be one of his people.

4 Naomi realized that Ruth had settled the matter in her own mind, and therefore Naomi ceased from her speaking to Ruth and remained silent. "When she [Naomi] saw that she [Ruth] was stedfastly minded [*margin*, that she strengthened herself] to go with her [Naomi], then she [Naomi] left speaking [dissuasively] unto her." (1:18) Doubtless Naomi was pleased that her lovely companion had determined to go on with her, but she would not influence her even by so saying. Ruth had prevailed on Naomi and made her decision final and had therefore put herself under the wings of Jehovah God and her trust wholly and completely in him. Like as Jesus set his face steadfastly to go to Jerusalem, so Ruth was steadfastly minded to go to Bethlehem and to the God of Israel. Before Jehovah Ruth had made a solemn oath to be faithful and to serve God. (1:17) This she had done of her own volition and regardless of what the future might bring to her. By her choice and her words Ruth was for ever estopped from thereafter finding fault with Naomi for the consequences of her decision or choice. Naomi had urged Ruth to count the cost and had informed her that she could offer Ruth no hope for an earthly or other reward.—1:11-13.

5 Likewise those who are fully devoted to God's organization do not try to lure or persuade others to enter that organization by holding before them present advantages or even future rewards for seeking the house of God. The faithful ones, represented by Naomi, tell others properly that the greatest privilege a creature can have is that of serving Jehovah God, and that God is "just and faithful", and what he will do for them will always be right. They see it is entirely wrong to encourage one to make a covenant with God upon the condition that he have a place in the heavenly kingdom. They see that as members of God's organization their duty is to lay the truth before others who are seeking his house and then let each one who starts in the way to enter the house of God take all the responsibility upon himself. They point out to the Ruth class that they must rely upon the Lord, and not upon the arm of any of humankind. The Ruth

class must, and those who compose it do, show their attachment and devotion to God and to his King, Christ Jesus, and to his organization. This they must do if they would keep in company with and be the companions of those who enter into and abide in the house of Jehovah God.

NAOMI'S REPROACH

6 "So they two went until they came to Beth-lehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"—1:19-21.

7 The two women going on together to Bethlehem pictured two parts of the same class, even as Mordecai and Esther pictured two parts of the same class, to wit, the faithful people of God's organization on earth. It is clearly seen, therefore, that Naomi played two roles and that while she pictured the remnant she also pictured God's organization. There was still grief in Naomi's heart, as evidenced by her saying upon arriving at Bethlehem to those who called her Naomi: "Call me not Naomi, [meaning "Pleasant"], call me Mara [meaning "Bitter"]."

8 Naomi was a chastised woman. (Jer. 31:9-12) She was a widow empty and without fruit of her body, and this was a reproach amidst God's covenant people. She was as a woman forsaken and grieved in spirit, even as God's prophet wrote concerning Zion, God's woman or organization, to wit: "For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." (Isa. 54:6) Without doubt Naomi then felt that she was refused.

9 The language of the prophet and the condition Naomi found herself in are further proof that at this point she played the part representing God's organization. What, then, would lift Naomi out of her grief and make her joyful once more? The answer is, Only the bringing forth of an ancestor leading up to God's King; and in this she would represent God's organization bringing forth the fruit kingdomward. The bearing of a child that would have to do with the fulfilment of God's prophecy concerning a King in Israel would be the height of her joy.

10 Did not the Apostle Paul have reference to a similar thing when he wrote the words that have long been puzzling to many who have sought earnestly to understand them and which appear below? At the time God pronounced judgment on man in Eden that judgment, among other things, 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) Without doubt the woman there mentioned represented and foreshadowed God's organization that would in due time bear a seed to the vindication of Jehovah's name.

11 In harmony therewith says the Apostle Paul: "And Adam was not deceived; but the woman being deceived, was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." (1 Tim. 2:14, 15) From the time of Eden forward until the birth of the kingdom, God's woman, pictured by Eve, was greatly reproached by Satan and all his agencies. Satan reproached Jehovah God and he reproached Jesus, and he has reproached every one that has come into God's family, and for this reason it is written: "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."—Rom. 15:3.

12 God's woman Zion, pictured or foreshadowed by Eve, gave birth in 1914 to the manchild, which shall rule all the nations of the world, and she, Zion, God's woman or organization, was saved because of faithfulness and true devotion to Jehovah. That marked the lifting of the burden of reproach from God's organization and the beginning of joy, song and praise to Jehovah. Evidently Paul had this in mind when he wrote the text above. It was the child-bearing of God's woman that saved her, his organization, and all the facts show that she, God's organization, has continued in faith, love and holiness at all times and therefore shall be a vindication of his name. Likewise that which would lift the burden of reproach from Naomi would be the birth of a seed of the royal line. Jehovah God was causing Naomi to play a part in this drama corroborating other scriptures that show that his organization has been reproached and continues to bear that reproach until God's due time to say to her: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."—Isa. 54:7, 8.

13 Jehovah God had sent the famine on the Israelites, and Jehovah had again provided plenty at Bethlehem and had now directed the feet of Naomi to return to that 'place of bread'. Likewise God overruled the circumstances directing Mary to go to Bethlehem that Jesus the King might be born there. God's holy angels had attended upon the birth of the babe Jesus at Bethlehem. Doubtless God had sent his angels to guide Naomi and direct the things or events that came to pass when she had returned to Bethlehem. The Lord has caused to be recorded in his Word many instances in which his angels accompany those who are sent on a mission in his cause, and there is every reason to believe that his angels were with Naomi and Ruth when they came into the city of Bethlehem.

14 When Naomi reached Bethlehem there was a great stir in the city and the question was asked by many: "Is this Naomi?" According to the *Revised*

Version: "The women said, Is this Naomi?" In 1918 the faithful people of God, represented by Naomi, were in much distress and laden with very great reproach. Others who then professed to be followers of Christ Jesus, and who were probably spirit-begotten ones and who had not wholly devoted themselves to God, were stirred by the distress and affliction that came upon the Naomi class, who were the representatives of God's organization on earth during the stress of the World War. These pictured "the women" mentioned in the above text and who expressed their surprise that Naomi found herself in such distress and reproach. Doubtless some of those women were inclined to the opinion that Naomi herself was to blame for her unhappy condition. During 1918 some of the professed followers of Christ Jesus, likened unto the above women, expressed their opinions that those who were suffering reproach, and whom Naomi pictured, were wholly to blame for their reproach and unhappy condition. It is indeed refreshing to see how the Lord caused many of the minor details to be foreshadowed in his prophetic pictures and now permits his covenant people who are devoted to him to see these pictures and have a deeper appreciation of his loving-kindness.

[15] Replying to this observation of the women Naomi said in substance: 'Why call me Pleasant or Sweet? Call me Bitter, seeing that the Lord hath testified against me and afflicted me.' Naomi said this despite the fact that she knew "that the Lord had visited his people in giving them bread". (1:6) She had not yet seen that there was prospect for joy. Likewise when God's people began to be brought out of the condition of suffering and reproach immediately following 1918 those of his organization continued to feel that reproach, because they had not yet entered into the joy of the Lord, nor had they learned then that 'the joy of the Lord is their strength'. (Matt. 25:21; Neh. 8:10) When these faithful ones did learn for the first time that the kingdom was born, and that Christ the King was at his temple, they did greatly rejoice regardless of all reproaches. God's covenant and faithful people who were at Cedar Point in 1922 will not forget the great rejoicing that came to them there and has continued with the faithful ones ever since; and when they afterwards appreciated the meaning of the birth of the nation or kingdom their joy increased. Those who did appreciate that and have kept in touch with the truth since, as the Lord has revealed it to his people, have continued to rejoice regardless of all reproaches that are cast upon them.

TIME

[16] From approximately 1875 forward Christ Jesus, the Chief Executive Officer of Jehovah, was 'preparing the way before the Lord Jehovah'. In 1914 Jehovah placed his royal Son upon his holy hill in Zion, that is to say, made him the capital or head of his organization, and which marks the birth of the kingdom. (Ps. 2:6; Rev. 12:5) The war in heaven followed and Satan and his wicked crowd were cast out of heaven and down to the earth. Then 'straightway the Lord Jesus came to the temple of Jehovah for judgment' and began the building up of Zion, and the building up progressed. (Mal. 3:1-3; Ps. 102:16) That marked the beginning of the harvest time, that is to say, the gathering together unto the Lord those who were in the covenant by sacrifice and who had responded to the call to the kingdom and had been faithful. There could be no harvest before that time.

[17] Naomi and Ruth arrived at Beth-lehem Ephratah, the "house of bread" and the "place of fruitfulness", in the beginning of the barley harvest: "So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest." (1:22) The barley harvest was earlier than the wheat harvest, but the wheat harvest was also approaching. (Ex. 9:31, 32; Ruth 2:23) It was a sheaf of barley grain that was offered to the Lord "on the morrow after the sabbath" following the passover. (Lev. 23:9-12) Barley bread was used particularly by the poorer class of people. (Judg. 7:13; 2 Ki. 4:42; John 6:9) Naomi was one of the Lord's poor, and Ruth her companion was also poor, and therefore they pictured those who are poor in spirit and generally in material things.

[18] The coming of Naomi and Ruth together to Bethlehem at the beginning of the harvest strongly proves that the fulfilment of the prophetic picture set forth in the book of Ruth takes place at the end of the world. This is further proven by the statement of Jesus that "the harvest is the end of the world". (Matt. 13:39) That harvest could not begin until 1914 or thereafter; and since the harvest is the gathering of God's approved people into the "garner", the temple, that fixes the time of the fulfilment of the prophetic picture particularly as from and after A.D. 1918. The Jewish harvest time was a time for the coronation of their kings. (1 Sam. 12:13-17) In 1918 earth's new King had been crowned, and now had come to God's temple and presented himself as King, and it was the time for the harvest and the harvest had come.—Rev. 14:14-16.

[19] When Naomi and Ruth arrived at Bethlehem the passover had just been celebrated and the firstfruits of the barley harvest had been brought before the Lord. Now the firstfruits of Pentecost were drawing nigh. Corresponding to this, centuries later, to wit, at Pentecost of A.D. 33, the prophecy of Joel was fulfilled when the spirit of the Lord was poured out upon his people. (Joel 2:28; Acts 2:16-18) The latter rains had fallen. (Joel 2:23) In A.D. 33 Joel's prophecy was fulfilled in miniature. There must be and was another and later fulfilment, on a larger scale. These truths strongly support the conclusion that the climax of the prophetic picture of the book of Ruth finds its fulfilment in the outpouring of the holy spirit which "shall come to pass in the last days, saith [the

LORD] God". (Acts 2:17) The facts now well known to God's remnant people show that this blessed time came in 1922. Therefore Ruth particularly pictures that class of God's children who were brought into the temple, and hence into God's organization, from and after 1922, and during which time God 'has poured out his spirit upon all flesh', and all his approved ones have received the anointing from the Holy One and have joyfully proceeded to proclaim God's Word of truth concerning him and his kingdom.—1 John 2:20; Acts 2:17, 18.

[20] These time features not only show the time for the beginning of the fulfilment of the prophetic drama of Ruth, but clearly show why that book could not be understood in earlier days. What is said here is not a criticism of anyone who commented on the book of Ruth. Doubtless God has been pleased with those devoted to him making an attempt to find out the meaning of his Word; but no one could give an interpretation of God's prophecy, for the reason that no prophecy is of private interpretation. When God's due time arrives he causes events to come to pass to fulfil what he has previously caused to be written, and then his people in the temple, receiving the benefit of the flashes of light from the Lord, are enabled to discern and to appreciate the fulfilment of prophecy. There will be those who, although claiming devotion to God, will reject, dispute and oppose what is here said concerning the book of Ruth, and by so doing they will prove that they are not born of God's woman and therefore not taught of God. Those who are taught of God will find peace and joy in marking the fulfilment of this prophetic drama.—Isa. 54:13.

BOAZ

[21] Boaz was of the tribe of Judah, and at the time of the coming of Naomi and Ruth he was probably the chief one in Bethlehem. He was a man of means and influence. His father Salmon had crossed the Jordan dry-shod with Joshua, participated in the siege of Jericho, and thereafter married Rahab the harlot. Boaz was born in the land of promise. (1 Chron. 2:11; Matt. 1:5) Boaz was a kinsman of Naomi, both being of the same tribe. "And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz."—2:1.

[22] As heretofore stated, the name Elimelech means "God my King". Boaz was of the family of Elimelech, and, being of the tribe of Judah, he appears in this prophetic picture as a type of Christ Jesus and thus shows that Christ Jesus was closely related to the affairs of the church during that period of time when the holy spirit performed the office of comforter, helper and advocate. Elimelech pictured the holy spirit filling the office of comforter, and it was the King Eternal who sent the comforter in the name of Jesus. (John 14:26) It is also written that Jesus, as Jehovah's agent and chief officer, sent the holy spirit as the comforter. (John 15:26) This is further corroborative proof that the fulfilment of the prophetic book of Ruth took place after the taking away of the holy spirit as a comforter or helper and which took place upon the coming of Christ Jesus to the temple of Jehovah.

[23] The name "Boaz" means "fleetness, alacrity, eagerness" and, probably, "strength." One of the pillars of Solomon's temple was called Boaz, and it was strong. (1 Ki. 7:21) The name is appropriate to the zeal manifested by Jesus for the house of God, and who is the Chief Pillar thereof. (Ps. 69:9; John 2:13-17) It also calls attention to the eagerness of Jesus to be about the program of vindicating Jehovah's name and to the fleetness with which he moved in that behalf when the due time came. (Ps. 110:1, 2) In keeping with the meaning of his name, Boaz moved swiftly when the time came to redeem Ruth to 'raise up the name of Elimelech'. "Strength" is further appropriate to his name, and is suggested by the fact that Jesus is the strength of his church and those who faithfully serve him can truly say, "[We] can do all things through Christ which strengtheneth [us]." (Phil. 4:13) At the time of the coming of Naomi and Ruth to Bethlehem Boaz was no longer a young man, but a man of mature years, and hence fittingly pictures Jesus the Priest after the order of Melchizedek. Had not Naomi been too old to bear children it would have become the obligation of Boaz to marry Naomi and raise up an heir to Elimelech. Ruth must take her place.

WILLING TO SERVE

[24] It was "in that day", after his King began the work of vindicating Jehovah's name, that his covenant people must be willing to serve. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." (Ps. 110:3) This text just quoted refers to the time after the birth of the kingdom and the bringing forth by Zion of her children when such willingly and joyfully participate in the service of Jehovah. Ruth willingly offered herself to serve the Lord's poor, her widowed mother-in-law, and she took the initiative and was not forced to work, nor did she complain of too much service. "And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she [Naomi] said unto her, Go, my daughter." (2:2) She thereby pictured those coming into the organization of God after 1918 who did not have to be urged to serve but who took the initiative; those who do not seek honor and praise of men, nor give adulation to men, but diligently seek to serve, to honor and to praise Jehovah and his King.

[25] It was the harvest time and Ruth looked on the fields and saw that they were "white already to harvest". (John 4:35) She did not consider it proper for her to take her ease at home and look to others to provide for her and her mother-in-law, but she showed

her willingness to 'bear the burden . . . of the day' in the field. Her ministering to Naomi was like that of Elisha, of whom it was written: "Here is Elisha the son of Shaphat, which poured water on the hands of Elijah." (2 Ki. 3:11) The Elisha class zealously took up the work where the Elijah class left it off. This means that after 1919 God's covenant people saw that the work prior thereto, foreshadowed by Elijah, had ended and that the work that was to follow was foreshadowed by Elisha, and they gladly undertook the work.

[26] Ruth was a stranger to the land of Israel and would naturally be ignorant of the laws governing the harvest in Israel, but evidently Naomi had informed her concerning the law of God, which provided that the stranger might glean in the grain fields. "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest; thou shalt leave them unto the poor, and to the stranger: I am the LORD your God."—Lev. 23:22.

[27] Ruth was both poor and a stranger, within the meaning of this law, and she so understood her position. (2:10) She desired to find favor in the eyes of the owner of the field, and in this she corresponds with Esther seeking grace in the sight of King Ahasuerus and desiring to be chosen as queen. (Esther 2:8-16) Ruth there pictured a class of people who were strangers to the Lord and were brought in contact with the truth concerning his kingdom and humbly submitted to the Lord and showed a great desire to serve faithfully.

[28] Ruth knew that no display of feature and physical form would win favor for her, but that a proper deportment of herself and faithfulness would bring such favor from the owner of the field. This is proof that the so-called "character developers" have not been pursuing the right course when they concluded that by developing what they called a 'beautiful and sweet character' such would win them favor in the sight of the Lord. God is pleased with faithful devotion to him. No doubt Ruth was beautiful and graceful of form, but it was her faith, her deportment, and her zeal and activity that made her really beautiful. When she voluntarily said to her mother that she would go to work in the field, Naomi said: "Go, my daughter." This was right and proper, and shows that God's faithful people in his organization are active in giving honor to Jehovah's name and it is always proper for those of the organization to encourage others to become active who have made a vow or covenant to do the will of God as Ruth had done. Naomi kept house where the two lodged, and stayed by what little stuff they had. Ruth was her faithful female companion doing her part.

[29] Neither Naomi nor Ruth was a reaper, and this suggests that the work of reaping the harvest at the end of the world is not a work of either the Naomi or the Ruth class. Upon this point we have the positive statement of Jesus that "the reapers are the angels", and we should not assume to occupy a position which the Lord has not assigned to us. (Matt. 13:39) This is further proof that the reaping of the harvest of the Lord did not begin until the coming of Christ Jesus to the temple, when he was accompanied by his retinue of holy angels. (Matt. 25:31) It was then that the Lord began the 'gathering together unto himself' of those who had responded to the call for the kingdom and had been taken into the covenant of the Lord for the kingdom.—2 Thess. 2:1; Ps. 50:5.

[30] Ruth went and gleaned in the field. "And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech." (2:3) Her gleaning work provided both herself and her mother-in-law with the necessary food. The angels do the reaping in the Lord's harvest field, and those who follow after the Lord, the Chief Reaper, and his angels, are privileged to receive the necessary food supply at the hand of the Lord, and the facts clearly show that these things have come to pass since 1918, literally proving that God has especially fed his people since that time.

[31] There were other maidens working in the field, probably gleaning. Ruth followed Boaz, who pictured the Chief Reaper, Christ Jesus. She gleaned in his field; and so it is at this time, that the class whom Ruth here pictures follow after the Lord Jesus, are assisted by his reapers, and feed upon the food which the Lord Jesus provided from Jehovah's storehouse. This is further proof that the Lord Jesus Christ is the teacher or feeder, and not men, and it should for ever close the mouths of those who claim to be serving the Lord and who wish to give honor to men for feeding the household of faith.

[32] Concerning Ruth it is written: "Her hap was to light on [that portion] of the field belonging unto Boaz, who was of the kindred of Elimelech." It looked like a chance or a happening, and was what modern people would call "good fortune", but without a question of doubt the angels of the Lord were there to guide Ruth into the place where the Lord would have her to go. The drama was being directed by the Lord, and he was making no mistake. Other instances of such guidance by angels of the Lord have appeared to happen; but in fact they did not happen, nor were they by chance. (Acts 10:1-7) God's people in recent years have learned that since the coming of Christ Jesus to his temple his retinue of angels have ministered unto them at the instance of the Lord.

CHIEF REAPER

[33] Boaz was the owner of the field, and therefore pictures in this part of the drama the Chief Reaper, Christ Jesus. The Lord Jesus Christ is the owner of the world, having been by his Father made heir of all things, and he is the Chief Reaper gathering the

approved unto Jehovah. "And, behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?"—2:4, 5.

[34] Coming into the field Boaz greeted his workers with gracious words, saying, "The Lord be with you." The workers returned the greetings, calling upon the Lord to bless the master of the harvest. Such greetings are proper in the organization of the Lord God. (Ps. 129:8) The arrival of Boaz in the field beautifully pictures Jesus coming to his harvest field in 1918 to do the work in the name of Jehovah God. All who ecognized his coming now joyfully say: "Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord."—Ps. 118:26.

[35] Both Jesus, the Chief Reaper, and his angels who are his reapers do the harvest work as unto Jehovah; and thus the rule is fixed that the proper course of all who are servants of the Most High is to do their work unto the Lord. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." (Col. 3:23) It is easy to be seen, therefore, why Jesus would say that it is an abomination in God's sight to have the names of men exalted in connection with his work. —Luke 16:15.

[36] Boaz went about to inspect those who were working in his field. Likewise Jesus comes inspecting both the reapers and the gleaners in his field. "The king came in to see [inspect] the guests." (Matt. 22:11) Boaz was keeping tab on the operations in his field, and, in so doing, his eyes fell upon Ruth. Surely it is even so now, that Jesus Christ keeps watch over his workers and he observes the Ruth class earnestly and zealously devoted to the work at hand. It is reasonable to conclude that Jesus communes with his chief angels in his harvest field concerning the development and progress of the work. Jehovah's organization is beautifully harmonious and gives glory to God. As Boaz inquired of his overseer concerning the damsel that appeared in his field, even so we may expect that the angels of the Lord make report to him concerning the zeal and earnestness of those who do the work assigned to them.

[37] To the question propounded by Boaz to his overseer the answer was given: "and the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, I pray you, let me glean and gather after the reapers among the sheaves; so she came, and hath continued even from the morning until now, that she tarried a little in the house." —2:6, 7.

[38] These words constitute an excellent recommendation of Ruth to the master of the harvest. She had not come brazenly into the field, demanding the right be given her as provided by the law concerning strangers and the poor, but she had come courteously and humbly, begging permission to glean after the reapers. and by her very deportment expressing her appreciation of the favor granted. This also shows that she was used to work and was not a "wallflower" or one seeking to be pampered and petted. She took advantage of the harvest work and its progress and was therefore "redeeming the time", even as God's people are admonished to do. (Eph. 5:16) She did not work only an hour and a half and then go home and sleep or rest, but she kept busy during the working hours of the day, taking her lunch in the field. The faith, activity, humility and zeal manifested by Ruth pleased Boaz. Being pleased he approached and made himself known to her and encouraged her to continue in the work.

[39] Boaz further addressed Ruth: "Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn."—2:8, 9.

[40] The fact that Boaz in addressing Ruth used the words "Hearest thou not, my daughter?" shows that he was her senior in years and regarded her kindly and properly, and reminds one of the words of the Lord addressed to those who have made a covenant to do the will of God, to wit: "Hearken, O daughter, and consider, and incline thine ear." (Ps. 45:10) Ruth was a heathen and a foreigner, but Boaz refused to cast her out of his field for that reason. He was a kindly-disposed man, and probably had in mind that his own mother was a foreigner and had once borne the reproaches of others. But aside from every other consideration Boaz had respect to God's law concerning the stranger and the poor. Likewise Jesus said: "All that the Father giveth me shall come to me; and him that cometh to me [when at the temple for judgment] I will in no wise cast out."—John 6:37.

[41] Workers in the field need water to drink, even as God's people in his field need the truth to refresh them. Boaz invited Ruth when athirst to drink the water from the vessels filled by his waters. Possibly this was the water that had been drawn from "the well of Beth-lehem, which is by the gate", which David preferred and of which he drank years later. (2 Sam. 23:14-17) Boaz gave Ruth the privilege of drinking, and that "without money, and without price". His words therefore beautifully correspond to the invitation recorded by Jehovah's prophet, to wit: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." —Isa. 55:1, 3.

[42] In the harvest field of Boaz he had employed "young men", and these correspond to or represent

the angels in the harvest field of Christ Jesus. As Boaz charged these young men concerning Ruth, so the Lord has given his angels charge over the remnant in this day, using them to convey to his workers the reviving and life-sustaining waters of truth, that they might go forward doing the work of Jehovah's witnesses in the earth. The remnant now rejoice to see how the Lord, during the years recently past, has employed his angels to place before them his life-giving message of truth and permit them to have something to do with passing it on to one another.—Ps. 91:11, 12; Rev. 8:3-12; see *Light*, Book One, page 105.

43 Some came to a knowledge of the truth and covenanted to do the will of God both before and after 1918 but were too much impressed with their own importance. These have fallen away. Ruth pictures the remnant that remains true and faithful, 'walking humbly before God.' When Ruth heard the gracious words of Boaz concerning her gleaning in his field she at once showed her appreciation thereof: "Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?"—2:10.

44 Here she pictures those who are grateful to the Lord that they have received his favor and are granted the opportunity of serving him, and who rejoice to have the opportunity of working in his field by making publication of Jehovah's name and his kingdom.

45 Gleaners bring no profit to the owner of the field; and Ruth, as a gleaner, pictured here those who appreciate the fact that, after having done all, they are still unprofitable servants to the Lord. (Luke 17:10) The faithful can now appreciate how the Lord of the harvest has pushed aside and gathered out those elders and others of the various classes or companies who thought themselves of great importance and too high and too great to engage in the work of going from house to house to publish the message of the truth. The faithful can also appreciate how the Lord has shown his favor to the humble and obedient ones who have delighted to do the work given them to do, even though they know that they have brought no profit whatsoever to the Lord.

46 Ruth did not advertise her virtues, calling the attention of others to how holy and beautiful she was. Likewise the faithful remnant do not hold themselves forth and by their actions say, 'Stand where thou art; I am more holy than thou,' or continue to proclaim from the housetops their own great virtues. "The Lord knoweth them that are his."—2 Tim. 2:19.

47 Boaz had been advised concerning Ruth. Doubtless he had been told much more by his young men than appears in the record. Manifestly he was pleased by her humility and faithfulness. "And Boaz answered and said unto her, It hath fully been shewed me all that thou hast done unto thy mother in law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore." (2:11) Ruth had shown the faith like unto that of Abraham. (Gen. 12:1) She had left her native land and cast in her lot with God's people because she wanted to serve Jehovah, and this was pleasing to Boaz, who represented Christ Jesus. Even so the remnant of this day must have and exercise a similar faith toward God. "Know ye therefore, that they which are of faith, the same are the children of Abraham [picturing Jehovah, the everlasting Father of the nations]. For ye are all the children of God by faith in Christ Jesus." (Gal. 3:7, 26) It is therefore evident that Ruth pictured or represented a class who are today the sons of God by reason of their faith, spirit-begetting and devotion to Jehovah. She was devoted to Naomi, and the remnant are similarly devoted to God's organization whom Naomi here represented. Such have left everything of this world and have done so joyfully, to follow after Christ Jesus and to do the will of Jehovah God. The course that Ruth had taken made her beautiful in the sight of Boaz, and doubtless this is referred to in the words of King David, who afterwards wrote: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him." (Ps. 45:10, 11) It is their devotion to God and to his organization that now makes the remnant beautiful in the sight of the Lord, even as Ruth was beautiful in the sight of Boaz.

48 Boaz invoked Jehovah's blessing upon Ruth: "The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust." (2:12) This explains why Boaz permitted Ruth to become and remain a part of his organization in the harvest field. Whom Jehovah would bless, Boaz would be glad to keep in his field; "for such as be blessed of him shall inherit the earth [the condition of Jehovah's favor while sojourning on the earth]."—Ps. 37:22.

49 Jesus has kept those in his organization who are Jehovah's faithful witnesses and gives promise to them that they shall be the recipients of Jehovah's continued blessings. Ruth had so put her trust in Jehovah, "under whose wings thou art come to take refuge" (*R.V.*), as Boaz had said to her. These words further suggest that the fulfilment of the prophetic picture is during the time Jehovah gives to his woman (Zion, his organization) eagle's wings to fly from Satan that she might be nourished and bring forth her children, including those pictured by Ruth. (See Revelation 12:6, 14.) The Ruth class now trust in Jehovah and seek safety in the place of security of the Most High and are taken under protecting wings. (Ps. 91:1, 4) "I will abide in thy tabernacle for ever; I will trust [*margin*, make my refuge] in the covert of thy wings."—Ps. 61:4.

HIS LOVING-KINDNESS

50 Ruth's heart was thrilled by the kindness bestowed upon her by Boaz. "Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly [*margin*, to the heart] unto thine handmaid, though I be not like unto one of thine handmaidens." (2:13) By these words she showed that she was comforted and desired to continue in the favor of Boaz. Likewise the faithful remnant have tasted of the goodness of the Lord, and great is their desire to continue in his service and to receive his mercy and grace.

51 The response of Boaz shows his likeness unto the Lord. He was gracious and good. It was time to eat and Boaz did not forget Ruth. "And at meal-time Boaz said unto her, Come hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers; and they reached her parched corn, and she did eat, and was sufficed, and left thereof."—2:14, *E.R.V.*

52 Jehovah bestows his loving-kindness upon his faithful ones. When the Lord came to the temple it was mealtime for the children of God, and Christ Jesus, whom Boaz foreshadowed, called the remnant and fed them. "Then the remnant of his brethren shall return unto the children of Israel [by being brought into his organization]. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide; for now shall he be great unto the ends of the earth." (Mic. 5:3, 4) This corresponds to the words of the Master Christ Jesus: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20) This also corresponds to those who were called to the marriage of the king's son, and the Ruth class were found to have on the wedding garments.—Matt. 22:8-10.

53 Ruth had come to Bethlehem when there was no famine, and Boaz had made peace with her as a foreigner and brought her into his harvest field organization and now was feeding her upon food convenient for her. (Prov. 30:8) "He [Jehovah] maketh peace in thy borders, and filleth thee with the finest of the wheat." (Ps. 147:14) In harmony with this it is written: "For he [Jesus] is our peace, who hath made both one, and hath broken down the middle wall of partition between us [Jews and Gentiles]; and came and preached peace to you [the Ruth class] which were afar off, and to them [like Naomi] that were nigh. Now therefore ye [the Ruth class] are no more strangers and foreigners, but fellowcitizens [of Bethlehem-Judah] with the saints, and of the household of God [that is to say, God's royal house]."—Eph. 2:14, 17, 19.

54 Ruth was invited to dip her morsel in the vinegar, evidently to sharpen her appetite. She sat beside the reapers or servants of Boaz, and partook of her food. The servants would watch the hand of the master Boaz and, at his direction by the wave of the hand, would serve Ruth; and this is in harmony with the words of the psalmist. (Ps. 123:2) Even so the Lord's remnant are privileged to sit in heavenly places and be ministered unto by the angels of the Lord in these latter days. (Heb. 1:14) It seems quite certain that Boaz showed more consideration to Ruth than to the other maidens that were gleaning in his field. This finds its parallel in the case of Esther: "So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women." —Esther 2:8, 9.

55 The Lord of the harvest has gathered unto himself and to the temple of Jehovah those pictured by Naomi and Ruth, and also pictured by Mordecai and Esther, and upon these he has bestowed his loving-kindness by feeding them with an abundance of wholesome and life-sustaining food. These have had greater favor from the Lord than those who have merely hung on and associated themselves with the Lord's people. Those who have shown their love for God and his organization have been abundantly blessed with his many loving-kindnesses. The Lord's representatives, his angels, have ministered unto those who have been faithfully and actively at work singing forth the praises of Jehovah and giving publication to his name and to his kingdom; and, thus showing their love for God, these faithful ones have the assurance that he will preserve them.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. To whom did Jehovah give his law regarding the harvest? For what purpose? How is this related to Psalm 50:5?

¶ 2. By what agency does Jehovah carry forward his purposes? What may be expected in regard to the prophetic pictures which God has made and has had recorded? To whom does Jehovah make known the meaning of these prophecies? How may they know that their understanding thereof is correct?

¶ 3-5. At this point where do we find Naomi and Ruth? What conclusion had Ruth reached and declared? What was her motive therein? What is the important lesson taught in the course taken by Ruth?

¶ 6, 7. Naomi and Ruth on their way together to Bethlehem pictured whom?

¶ 8, 9. Describe the position of Naomi here as playing also another role in the prophetic drama. Whom did she here represent, and how?

¶ 10-12. Point out the relation hereto of Genesis 3:15, and of 1 Timothy 2:14, 15 and Romans 15:3, and the application thereof at the time of fulfilment.

¶ 13. Account for the famine which came upon the Israelites, the restored plenty at Bethlehem, Bethlehem's being the birthplace of the King, and similar instances, giving a reasonable basis for such conclusion.

¶ 14, 15. Relate what took place when Naomi returned to Bethlehem. Apply the picture.

¶ 16. The period of time from about 1875 to 1918 marked what steps in the fulfilment of prophecy?

¶ 17, 18. Explain the significance of Naomi and Ruth's arriving at Bethlehem Ephratah at the beginning of harvest.

¶ 19. That this took place near the time of Pentecost bears what significance?

¶ 20. Why have not these things been understood in the past? To whom are they now made clear, and for what purpose?

¶ 21, 22. Who was Boaz? What was his relationship to Naomi? Whom did he here picture? Point out the prophetic relationship of Boaz and Elimelech. What fact appears therein as to the time of fulfilment of the prophecy recorded as the book of Ruth?

¶ 23. Show that the name "Boaz" was appropriate to the part given him in this prophetic drama. At the time Naomi and Ruth come to Bethlehem whom does Boaz picture, and how? Why does Ruth here necessarily come into prominence in the picture?

¶ 24, 25. In her readiness to go into the field and there take an appropriate part, whom did Ruth picture, and how? Point out the harmony thereof with Psalm 110: 3. Compare Ruth's relationship and ministering to Naomi with that of Elisha to Elijah, and show what was pictured therein.

¶ 26-28. Account for Ruth's knowledge of the law of God in regard to the harvest and of the provision therein in behalf of the poor and the stranger. How did this provision apply to Ruth? Whom did she picture in her desire to 'find grace in the sight of him after whom she should glean'? How does this find a parallel in the Esther drama? Just what was it on the part of Ruth that brought approval from the owner of the field? How does the same principle apply to God's people at this time? Show that Naomi also was fully cooperating.

¶ 29, 30. Apply the pictorial fact that neither Naomi nor Ruth was a reaper yet had a share in the privileges and benefits incidental to the harvest.

¶ 31, 32. Ruth's lighting on a part of the field belonging to Boaz is of what significance? Explain whether that "hap" and other instances similar thereto were matters merely of chance.

¶ 33 35. Apply Ruth 2: 4, to show how fitting were the greetings there exchanged on such occasion.

¶ 36. Account for Boaz' observing Ruth among those in his field. Show the harmony thereof with the Lord's supervision of the work and the workers at this time.

¶ 37, 38. What points of commendation lie in the servant's answer to Boaz' inquiry regarding Ruth (2: 5)?

¶ 39-42. Point out the fitness, and the harmony thereof with other scriptures, (a) of Boaz' words in addressing Ruth, "Hearest thou not, my daughter?" (b) Of the manner in which Boaz provided for refreshing water for Ruth to drink.

¶ 43-46. How does Ruth's response to Boaz (2: 10) serve to distinguish one of two classes who have received a knowledge of the truth and agreed to do the will of God? Account for the existence of these two classes at the present time.

¶ 47. To what did Boaz refer in his words of verse 11? Point out how Ruth and her course of action pictured a class manifest today and their devotion to God and to his organization.

¶ 48, 49. Apply Boaz' gracious words of verse 12. What do these words suggest regarding the time and manner of the fulfilment of this prophetic picture?

¶ 50. What was expressed in the words of verse 13? What was foreshown therein?

¶ 51-53. Apply the pictorial prophecy recorded in verse 14. Point out other scriptures corresponding thereto.

¶ 54, 55. Account for the particular consideration shown to Ruth and to Esther. How has this had fulfilment upon those pictured by Naomi and Ruth and by Mordecai and Esther?

JEHOVAH PROVIDES REDEMPTION

THE loving tenderness of a thoughtful father who cares for his children suggests but faintly and imperfectly the marvelous kindness of Jehovah, the living God. The meaning of the remarkable acts of the mighty Eternal One people of today may begin to understand by a personal study of the Book which he provided for the comfort of human creatures.

God is just. (Ps. 89: 14) His law is perfect and right. (Ps. 19: 7, 8) He is the very habitation of justice. (Jer. 50: 7) He is the true, just and righteous God. (Isa. 45: 21) Whatever he does is exactly right. He told Adam in advance what would be the penalty for a violation of his law. (Gen. 2: 17) The willful violation of that law justly required punishment to be inflicted as God had announced it. Any other course would have proven Jehovah unreliable, and was therefore impossible.

The penalty for the violation of God's law required the death of the perfect man. Justice would make it impossible for God to reverse that judgment. It must stand. Between the time that the judgment of death was entered and the time it was fully enforced against Adam all of Adam's children were born, and born without the right to life because born in sin and shapen in iniquity. (Ps. 51: 5) All of his children being born sinners, justice would require that in due time all such should die.—Rom. 5: 12.

But would it be just that Adam and his children or any of them should exist forever in a state of conscious torment?

Such punishment would be neither legal nor just. The law of God states that death is the penalty. Death means the absence of life. If the punishment to be inflicted was then made torment in a conscious state, and that eternally, such punishment would be contrary to the law of God and would prove him to be unjust.

Justice means that which is right. Could it be right to torment any creature forever? Could any good result from it? Would it be any indication of love on the part of the one who inflicted the torment? Certainly these questions must be answered in the negative.

Torture is repulsive even to imperfect men. Only a selfish, hard, cruel and wicked one could inflict conscious eternal torment upon another. In order that the creature might be consciously tormented forever, such creature must of necessity exist forever.

Satan the Devil told the first lie, when he said to Eve: "Ye shall not surely die." The theory of eternal torment in hell is the outgrowth of that satanic lie; and the doctrine of inherent immortality and the doctrine of eternal torment are grossly false, cruel and unjust.

These doctrines originated with the Devil. They have long been taught by his representatives. (John 8:44) They have brought reproach upon the good name of Jehovah God. Satan the Devil is responsible therefor. The clergy have been his instruments freely used to instill these false doctrines into the minds of men. Whether the clergy have willingly done so or not does not alter the fact.

If they have now learned that they are wrong they should be eager to get that false thought out of the minds of the people. They do not take such course.

Because of this wicked reproach upon the name of Jehovah God many men and women have refused to hear anything about the Word of God. The basic doctrines of inherent immortality and eternal torment, as taught by the clergy, being wrong, all their theories of reconciliation are also wrong. The great mass of the people have lost confidence in the clergy and at the same time have turned away from the Lord. When these people know the truth they will have less confidence in the clergy and will turn to the Lord God.

If man is to be reconciled to God the initiative must be taken by the Lord God himself. The theory taught by some of the clergy that Jesus, the Son of God, has been appealing to the Father for mercy and forbearance toward sinners, is entirely wrong.

If God should yield to the appeals of Jesus in behalf of sinners, and for that reason forgive sinners, such would be a violation of justice. It would be a denial of his own judgment and would show his change without any reason, and such is impossible. (Mal. 3:6) God does exercise compassion and mercy toward the sinner, but this he does consistent with justice; and he does so only after the requirements of justice are fully met.

Had God's actions toward men ceased upon the satisfaction of justice, then in time all mankind must for ever perish. To save men from perishing God exercised himself in behalf of man and in strict harmony with justice. In doing so he gave the greatest exhibition of unselfishness that ever was given or ever can be given. God took the initiative looking to man's reconciliation, and he did so because he is love.

Love made the provision, and this is proven by the divine record which reads: "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.

This scripture proves, not that the human race was headed for eternal torment, as the clergy have told the people, but that they were on the way to everlasting destruction. To "perish" means to go out of existence completely. God in the exercise of his loving-kindness, and exercising it in strict accord with justice, prevented the eternal destruction of mankind and has made it possible for all men to have an opportunity for life. Therefore it is written: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) It is the purpose of God to give man a knowledge of what he has done. To this end it is written: "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. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. 2:3-6.

These scriptures prove that Jehovah God is the Savior of men; that it is his arrangement for salvation and reconciliation that is being worked out for man's benefit; that love makes this provision for man; that his beloved Son Jesus is the great instrument God is using to accomplish his purpose; that man must be brought to an accurate knowledge of the truth in order to benefit by these gracious provisions; and that in God's due time the testimony of the truth must be given to all men. Be it known that now is the time when God is beginning to open the gates of truth for the benefit of man. These statements are made here, not in an attempt to express man's wisdom, but solely to bear witness to the love of God and to aid the people to acquire some knowledge of his gracious provisions for the reconciliation of man to himself. It follows then that man must exercise his God-given faculties in acquiring such knowledge. He must apply his mind to an understanding of the truth.

If God could not reverse his own judgment against Adam and forgive the sinner, then how is it possible to exercise love in harmony with justice and provide a way for man to live? Briefly the answer is that God has made provision for the willing substitution of another in death in the place and stead of Adam, to the end that Adam and all of his offspring might have an opportunity to live.

To understand and appreciate the way that leads to reconciliation and life it is necessary to consider step by step God's gracious provision therefor. At every step the student will mark the manifestation of divine love.

The basis for sin atonement and the bringing of man back into harmony with God is a sacrifice which provides a covering for sin and the opening of the way for man's reconciliation to God. From first to last this is made emphatic in the Scriptures. It began to be foreshadowed at Eden.

When Adam and his wife had committed the great sin they realized their nakedness of being and therefore their unworthiness to appear before their great Creator. They attempted to hide their nakedness and to hide themselves. In answer to a question Adam said: "I was afraid, because I was naked; and I hid myself." The decree or judgment of Jehovah was pronounced against Adam and Eve. Approximately at

that time, but evidently after they were out of Eden, God provided coverings for them, as it is written: "Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them."—Gen. 3:21.

It was necessary for some life to be sacrificed in order to provide the covering for Adam and his wife. God had a purpose in so doing beyond merely their covering at that time. In the light that God has caused to shine upon his Word in these latter days it is seen that God at the beginning indicated the method he would employ by which he would bring back man into harmony with himself. The sin of man would be covered, but at the cost of life. The sin of man and the covering provided were associated together from the beginning. Thus it was foreshadowed that in due time God would provide a covering for man's sin that would purge away his guilt. (Heb. 9:14) Adam and Eve did not understand the significance of it. But God here began to manifest his loving-kindness toward the children of men.

From Eden to the flood only a very few sought after God. But those who did seemed to recognize the necessity of a sacrifice in order to have God's approval. It seems quite clear that none of these understood the full significance of the sacrifice, but that such animals sacrificed pointed to the fact that God in his own good way would provide for man's reconciliation. Such sacrifice was no part of a purpose of appeasing God's wrath, as many have seemed to think, but to signify man's unworthiness to approach God and to foreshadow God's appointed way to cover man's sins and God's appointed way for reconciling man to himself.

God there began to lead and continued to tenderly lead and teach those who desired to be led to a knowledge of his purpose of salvation. Abraham is counted a friend of God because of his great faith in God. To Abraham God gave the most pointed picture of sacrifice ever given aside from the true sacrifice, which Abraham's son Isaac foreshadowed.—Gen. 22:1-18.

GOD'S LAW COVENANT: ITS PURPOSE

IT IS a historic fact, familiar to most people, that God led his chosen people through the depths of the Red sea, and how he caused the waters of the sea to close in on the Egyptian armies which were in pursuit and to drown them. The children of Israel were left standing safely upon the eastern shores of the Red sea, singing a song of deliverance from Egypt. (Ex. 15:1-21) Three months later they were in the desert land of Sinai, on the Arabian peninsula. Moses, whom God had used as their deliverer from Egypt, went up into the mountain; and there the Lord God said unto him: "Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came, and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."—Ex. 19:3-8.

On the third day thereafter God confirmed the law covenant which he had made with Israel in Egypt at the time of the passover; and now he gave to them specific laws which should be their guide, amongst which is the following: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."—Ex. 20:1-7.

Emphasis is here laid upon the point that God provided by this covenant, and by the law thereof, that the people should have no other gods besides him; that they should make no graven images, and should not bow down to them nor serve them. What was the moving cause for this law? Was it because Jehovah feared that his adversary, his disloyal son the Devil, would get the worship to which he, the Lord, was entitled? Was it selfishness on the part of God that moved him thus to provide by the law that there should be no other gods? No! None of these reasons is correct. The Devil has made many men believe that it was selfishness that induced Jehovah to act, but this is not true. God had already demonstrated his unlimited power and his ability to destroy the creatures of heaven and earth, including Satan the Devil, whensoever he might desire. It is impossible for God to fear. Then why did he make this provision in the law? The Lord God knew that the insatiable desire of Satan was, and is,

that he might have the worship of other creatures. He knew that if the people followed after Satan they would be led into wickedness and must die. Surely the great flood and the destruction of the Egyptians were sufficient to prove this to all reasonable creatures. "As I live, saith the Lord God, I have no pleasure in the death of the wicked."—Ezek. 33:11.

The delight of the Lord was not in the destruction of the wicked ones. He would teach an all-important lesson to his intelligent creatures. He would have the people believe and understand that the one way that leads to life and happiness is by doing good, and that none can do good who are out of harmony with the great Eternal Good One. The love of God for mankind provided the law covenant, and particularly the command that the Israelites should have no other gods besides him.

God was now using the Israelites to make "shadows" or pictures of his great arrangement for salvation. His arrangement provides for a mighty Deliverer, and he had given his word that this mighty One would come through the seed or lineage of Israel. Without some protection thrown about the people of Israel Satan would overreach them, turn them away from God, and that people would lose the blessings which God had provided for them; namely, an opportunity of being the line through which the great Deliverer should come. God, therefore, made his law to shield and protect the Israelites, and to serve as their teacher; to lead them in the right way until the coming of the great and mighty One who should deliver the peoples from the oppressor. The promised blessings could not come through the law covenant, but the law was necessary to hold the Jews in line and keep them in a right attitude of mind and heart to accept the Heir through whom the blessings must come. In discussing this point the Apostle Paul, in his letter to the Galatians, chapter three, verses eighteen and nineteen, says: "For if the inheritance be of the law, it [the inheritance] is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

The law that God gave to Israel had its beginning in Egypt at the time of the passover. That law directed that a lamb should be taken for the purpose of sacrifice, and that the lamb should be one without blemish. At a specific time it was to be slain, and its blood sprinkled upon the doorpost and over the door, and this blood was to serve as a protection to the firstborn of that household during the night of the passover, and would also furnish a basis for the deliverance of the people from the Egyptians on the day following.

This foreshadowed something better to come. The lamb foreshadowed the One who should become the great Redeemer of mankind, to take away the sin of the world. When Jesus came he was the antitypical or true Lamb. The Prophet John the Baptist said of him at the beginning of the Master's ministry: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) The law which provided for the passover therefore pointed to Christ. The passover must be observed once each year. When Christ Jesus died upon the tree he was the great antitypical passover lamb who died once for all, thereby providing the great redemptive price for all mankind.—Heb. 10:10; 2:9.

The law required the Israelites once each year to perform their atonement day sacrifice service, and this was a "shadow" of better things to come. For this purpose the Lord directed Moses to have a tabernacle built in the wilderness. It consisted of a tent lined with boards, and built in two compartments designated "the holy" and "the most holy" respectively. It was surrounded by a wall of curtains, the enclosure within which was known as the court. On the atonement day the high priest was required to slay a bullock in the court and to take the blood of that bullock in a vessel, with incense and a censer of fire, and go into the most holy and there sprinkle the incense upon the fire before the mercy seat, and then to sprinkle the blood upon the mercy seat and before the mercy seat seven times.

The account of the atonement day sacrifice is set forth in the sixteenth chapter of Leviticus. The blood of the bullock thus offered was for a sin-offering, as it is written in the sixth verse of that chapter: "And Aaron shall offer his bullock of the sin offering, which was for himself, and make an atonement for himself, and for his house." Then the priest was required to take a goat, known as the Lord's goat, and kill it and use its blood as a sin-offering, taking it into the most holy the same as was done with the blood of the bullock; and that constituted the sin-offering for the people. This sacrificing ceremony was performed once each year. It foreshadowed the great sin-offering that would be made in the future in behalf of the people. The tabernacle was merely a pattern or figure, foreshadowing a better thing.—Heb. 9:1-24.

The Apostle Paul in his epistle to the Hebrews, particularly in the ninth chapter, tells us that the tabernacle was a pattern of heaven itself; also that the sacrifice of the animals represent the blood of Christ Jesus, who offered himself without spot to God for the great redemptive price of mankind. It is not the purpose here to discuss in full the meaning and significance of the atonement day sacrifices. A discussion of this can be found at length in the book entitled *Creation* and published by the Watch Tower Society. The purpose now and here is to show that the atonement day sacrifices required by the law were merely shadows of better things to come, proving that Israel was a typical people, that is, a people prefiguring or foreshadowing something to come, and they, being organized by God, constituted God's typical organization.

FROM THE FIELD

UNITY AND FAITHFULNESS

DEAR BRETHREN:

The company of Jehovah's witnesses at Tampa, Florida, passed unanimously by vote and adopted in full the resolution suggested by you in *The Watchtower* of September 1.

Yours in unity and faithfulness to the King.

MANY HEAR THE TRUTH

DEAR BROTHER RUTHERFORD:

By the Lord's grace I have completed the equipment in connection with the radio for broadcasting the electrical transcriptions of your lectures. We put on three lectures at the St. James park last Sunday, September 11, one at 10: 15 a.m., as KQW interferes with the lecture that comes over the air from KROW, also one at 12 m. and 4 p.m. Those who spoke about the equipment said that it would be a hard matter to distinguish any difference between the reproduction and that which comes over the air.

The records are run by an Edison phonograph motor installed in a small Victor cabinet which is set on the radio cabinet, making it convenient to handle, as we have to carry the outfit into the park. I had to make a special arrangement to gauge the speed, as the turntable is not geared. At the proper speed the Edison motor will run about eighteen minutes with one winding and does not fluctuate. The magnetic pickup and arm with weight is an RCA-Victor, allowing two and one-half ounces pressure on the needle. I got a package of needles from KQW such as are used on your transcriptions and the address for the same.

The whole equipment is a wonderful success and has caused many to hear the truth. We are all very thankful to Jehovah and the Watch Tower for a part in vindicating his word and name.

If there is anything that I have taken upon myself to do that is not in accord with the arrangement at Brooklyn, I should like to be informed, in order that I may correct it. If what has been done meets your approval, I should like very much to have the Society send such instructions or information as would be necessary to make the witness work more effective.

Just a suggestion: If there are a number of transcriptions that are partly worn by usage and not in good shape to use over the air, I am sure that they could be used at the park.

Would you approve of getting a store or hall and having the lectures put on during week days as well as on Sunday during the winter months when I cannot go to the park?

I am enclosing a summary report of the witness work at St. James park.

Yours in the service of the King,

A. O. KENT, *Calif.*

(*Continued from 336*)

OHIO

Akron	WADC	Su	1:45pm
Cinc'nati	WKRC	Su	10:00am
Cleveland	WHK	Su	6:10pm
	Also	Th	6:50pm
Cleveland	WJAY	Su	9:45am
Columbus	WAIU	Su	10:00am
Columbus	WCAH	Su	10:00am
	Also	Tu	9:15pm
Dayton	WSMK	Su	10:00am
	Also	We	5:30pm
New Phil'a	WAIR	Su	12:30pm
Toledo	WSPD	Su	9:30am
Youngst'n	WKBN	Su	10:00am
	Also	Th	11:00am
Zanesville	WALR	Su	10:00am

OKLAHOMA

Enid	KCRC	We	1:45pm
Okl'a City	WKY	Su	1:00pm
Ponca City	WBBZ	Su	10:00am
	Also	We	9:00pm
S. Cof'yv'le	KGGF	Su	1:45pm
	Also	We	8:00pm

OREGON

Eugene	KORE	Su	1:00pm
Klamath F.	KFJI	Su	1:00pm
Marshfield	KOOS	Mo	1:30pm
Medford	KMED	Su	10:00am
	Also	Th	4:00pm
Portland	KALE	Su	9:30am
	Also	Th	8:15am
Portland	KXL	Su	9:00pm
	Also	Th	8:00am

PENNSYLVANIA

Altoona	WFBG	Su	10:30am
	Also	Tu	8:15pm
Harrisburg	WHP	Su	11:00am
Johnstown	WJAC	Su	4:30pm
Lancaster	WGAL	Su	9:00am
Phil'a	WCAU	Su	10:00am
Phil'a	WIP	Su	12:45pm
Pittsb'gh	KQV	Su	1:00pm
	Also	Mo	3:00pm
	Also	We	3:00pm
	Also	Fr	3:00pm
Pittsb'gh	WCAE	Su	10:30am
Pittsb'gh	WJAS	Su	6:00pm
	Also	Th	5:45pm
Reading	WEEU	Su	4:00pm
	Also	We	5:00pm
Scranton	WGBI	Sa	7:15pm
	Also	Tu	5:45pm
Wash'ton	WNBO	Su	9:45am
Wilkes-B.	WBAX	Su	3:15pm
	Also	Tu	7:45pm
W'msport	WRAK	Su	10:15am
	or		10:45am

RHODE ISLAND

Providence	WEAN	Su	10:00am

SOUTH CAROLINA

Charleston	WCSC	Su	1:00pm
	Also	Th	7:00pm
Columbia	WIS	Su	11:00am
	Also	Th	8:15pm
Spart'b'g	WSPA	Su	6:30pm
	Also	Th	6:30pm

SOUTH DAKOTA

Sioux F'ls	KSOO	Su	10:00am
Watertown	KGCR	Su	9:15am

TENNESSEE

Bristol	WOPI	Su	10:45am
	Also	We	7:30pm
Cha'nooga	WDOD	Su	12:45pm
	Also	Th	7:30am
Knoxville	WROL	Su	7:00pm
	Also	Th	7:00pm
Memphis	WHBQ	Th	12:15pm
Memphis	WMC	Su	9:15am
Memphis	WREC	Su	10:00am
Nashville	WLAC	Su	4:30pm
Spr'gfield	WSIX	Su	3:45pm
	Also	Tu	7:30pm

TEXAS

Amarillo	KGRS	Su	9:00am
Austin	KNOW	Su	10:00am
Beaumont	KFDM	Su	10:00am
	Also	Mo	10:00am
Br'nsv'le	KWWG	Su	5:15pm
Corpus Chr.	KGFI	Su	9:00am
Dallas	WFAA	Su	9:15am
Dallas	WRR	Su	2:15pm
Dublin	KFPL	Th	8:00pm
El Paso	KTSM	Sa	7:30pm
Galveston	KFLX	Su	10:00am
	Also	We	7:45pm
Galveston	KFUL	Su	5:30pm
Houston	KPRC	Su	10:00am
Houston	KXYZ	We	6:00pm
Lubbock	KFYO	Su	9:00am
S. Angelo	KGKL	Su	8:45am
	Also	Th	8:45am
S. Antonio	KTSA	Su	9:00am
	Also	Su	9:15pm
Tyler	KGKB	Su	9:45am
Waco	WACO	Su	7:15pm
Wichita F.	KGKO	Su	12:30pm
	Also	Th	9:00pm

UTAH

Ogden	KLO	Su	10:45am
Salt L. City	KSL	Su	11:00am

VERMONT

Rutland	WSYB	Su	10:00am
	Also	Th	5:15pm

VIRGINIA

Danville	WBTM	Su	7:30pm
Lynchb'g	WLVA	Su	12:45pm
Newp't N's	WGH	Su	1:00pm
	Also	Th	1:00pm
Petersb'g	WPHR	Su	1:00pm
	Also	Fr	11:00am
Richmond	WRVA	Su	12:15pm
Roanoke	WDBJ	Su	10:30am
	Also	We	5:00pm

WASHINGTON

Aberdeen	KXRO	Su	1:15pm
Bell'ham	KVOS	Su	10:00am
	Also	Th	5:30pm
Everett	KFBL	Su	7:15pm
Seattle	KJR	Su	10:00am
Spokane	KFIO	We	7:45am
Spokane	KHQ	Su	10:00am
Tacoma	KVI	Su	1:45pm
Walla Walla	KUJ	Su	7:45am
	Also	Su	1:30pm
Wenatchee	KPQ	Su	10:00am
	Also	We	7:00am
Yakima	KIT	Su	10:00am
	Also	Th	7:00am

WEST VIRGINIA

Bluefield	WHIS	Su	9:00am
	Also	Fr	8:00am
Cha'ston	WOBU	Su	7:00pm
Fairmont	WMMN	Su	10:00am
Hunt'ton	WSAZ	Th	4:00pm
Wheeling	WWVA	Su	10:00am

WISCONSIN

Eau Claire	WTAQ	Su	9:15am
	Also	We	6:15pm
Janesville	WCLO	Su	10:45am
La Crosse	WKBH	Su	12:45pm
Madison	WIBA	Su	10:00am
Ma'towoc	WOMT	Mo	7:00pm
Milwaukee	WISN	Su	9:15am
Superior	WEBC	Su	12:00nn

WYOMING

Casper	KDFN	Su	10:30am

CANADA

ALBERTA

Calgary	CFCN	Su	6:00pm
Lethbridge	CJOC	Su	5:45pm
	Also	Th	7:30pm

BRITISH COLUMBIA

Kamloops	CFJC	Su	1:15pm
	Also	We	7:00pm
Kelowna	CKOV	Su	12:45pm
	Also	We	7:15pm
Vancouver	CJOR	Su	6:15pm

MANITOBA

Brandon	CKX	Fr	7:45pm
Winnipeg	CKY	Su	8:30pm

NOVA SCOTIA

Sydney	CJCB	Su	9:00pm

ONTARIO

Brockville	CFLC	Mo	6:30pm
Chatham	CFCO	Su	1:30pm
Cobalt	CKMC	Su	3:00pm
Ft. William	CKPR	Su	9:15pm
Hamilton	CKOC	Su	10:30am
	Also		1:30pm
	Also		8:15pm
London	CJGC	Fr	7:15pm
Toronto	CFRB	Su	10:15am
Waterloo	CKCR	Su	10:45am
Windsor (Detroit)	CKOK	Su	12:30pm

PRINCE EDWARD ISLAND

Charl'town	CFCY	Su	10:00am

SASKATCHEWAN

Fleming	CJRW	Su	10:30am
Regina	CKCK	Su	10:00am

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

ALABAMA

Anniston	WAMC	Su	5:45pm
Birm'ham	WAPI	Su	9:45am
	Also	We	5:00pm
Birm'ham	WBRC	Su	10:00am
	Also	Tu	5:45pm
Mobile	WODX	Su	1:15pm
	Also	Th	1:00pm
M'tgom'y	WSFA	Su	12:30pm

ALASKA

Anchorage	KFQD	Su	5:45pm

ARIZONA

Phoenix	KTAR	Su	10:30am
Prescott	KPJM	Su	12:30pm
Tucson	KGAR	Su	5:45pm
	Also	Fr	7:00pm
Tucson	KVOA	Su	8:45am
Also	Spanish	Su	8:30am
Yuma	KUMA	Su	6:45pm
Also	Spanish	We	8:45pm

ARKANSAS

Blytheville	KLCN	Su	12:30pm
Fay'ville	KUOA	Su	12:45pm
	Also	We	11:15am
Little R'k	KARK	Su	9:15am
Little R'k	KLRA	Su	10:00am
Also	Th between		7:00pm
	and		9:00pm
Paragould	KBTM	Su	10:00am
	Also	We	11:30am

CALIFORNIA

Bakersf'ld	KERN	Su	4:15pm
Berkeley	KRE	Su	10:00am
El Centro	KXO	Su	10:00am
Fresno	KMJ	Su	3:45pm
Hollywood	KNX	Su	10:00am
Long B'ch	KGER	Su	10:45am
L. Angeles	KFAC	Su	9:45am
L. Angeles	KFVD	Su	10:15am
Los Angeles	KTM	Su	8:30am
Oakland	KROW	Su	10:15am
Also	Spanish	Su	7:15pm
	Also	Th	2:30pm
Sa'mento	KFBK	Su	9:30am
S. F'cisco	KTAB	Su	9:45am
	Also	Sa	2:30pm
S. F'cisco	KYA	Su	9:15am
	Also	Th	2:45pm
San Jose	KQW	Tu	5:00pm
Santa Ana	KREG	Su	12:15pm
Stockton	KGDM	Su	9:30am
	Also	We	7:15am

COLORADO

Col'o Sp'gs	KVOR	Su	10:30am
Denver	KFEL	Su	10:15am
Denver	KFXF	Su	9:45am
Denver	KLZ	Su	9:15am
	Also	Tu	8:45am
G'd Junct'n	KFXJ	Su	1:15pm
Greeley	KFKA	Mo	7:15pm
Pueblo	KGHF	Mo	8:30pm
Trinidad	KGIW	Su	5:00pm
	Also	Tu	1:45pm
Yuma	KGEK	Su	2:15pm

CONNECTICUT

Bridgeport	WICC	Su	10:00am
Hartford	WDRC	Su	12:15pm

DELAWARE

Wilm'ton	WDEL	Su	7:15pm

DISTRICT OF COLUMBIA

Wash'ton	WMAL	Su	11:15am

FLORIDA

Miami	WIOD	Su	12:15pm
Orlando	WDBO	Su	12:45pm
Pensacola	WCOA	Su	1:00pm
	Also	We	7:30pm
Tampa	WDAE	Su	10:00am
	Also	Th	7:15pm

GEORGIA

Americus	WENC	Su	12:45pm
Athens	WTFI	Su	7:45pm
	Also	We	8:30am
Atlanta	WGST	Su	6:00pm
Augusta	WRDW	Su	3:00pm
	Also	Th	7:30pm
Columbus	WRBL	Su	10:00am
Macon	WMAZ	Su	12:45pm
Rome	WFDV	Su	12:30pm
Savannah	WTOC	Su	1:00pm
	Also	Th	6:30pm
Tho'sville	WQDX	We	8:15am
	Also	We	7:30pm

HAWAII

Honolulu	KGMB	Fr	7:15pm
	Also	We	12:45pm

IDAHO

Boise	KIDO	Su	9:30am
	Also	Mo	9:15pm
Idaho Falls	KID	Su	11:00am
Nampa	KFXD	Su	11:00am
Pocatello	KSEI	Su	2:00pm
	Also	Su	9:00pm
Twin Falls	KTFI	Su	10:15am

ILLINOIS

Chicago	KYW	Su	1:00pm
Chicago	WCFL	Su	8:00pm
Chicago	WJJD	Su	4:30pm
Cicero	WHFC	Su	12:45pm
Decatur	WJBL	Su	8:45am
Harrisb'g	WEBQ	Su	6:00pm
Joliet	WKBB	Su	2:00pm
La Salle	WJBC	Su	10:00am
Quincy	WTAD	Su	3:30pm
	Also	We	6:45pm
Rockford	KFLV	Su	10:00am
Rock Is.	WHBF	We	6:15pm
Sp'gfield	WCBS	Su	12:30pm
	Also	Sa	11:15am
Tuscola	WDZ	Su	10:00am

INDIANA

Anderson	WHBU	Su	2:00pm
Con'rsv'le	WKBV	We	7:15pm
Evansville	WGBF	Su	9:45am
Ft. Wayne	WOWO	Su	12:00nn
Gary	WJKS	Su	10:30am
Ind'apolis	WKBF	Su	10:00am
	Also	We	7:30am
Muncie	WLBC	We	8:30am
	Also	Fr	7:30pm
T. Haute	WBOW	Su	12:45pm

IOWA

C'l Bluffs	KOIL	Su	10:15am
	Also	Th	1:15pm
Davenport	WOC	Su	5:30pm
Decorah	KGCA	Mo	8:30am
Des Moines	WHO	Su	5:30pm
Marsh't'n	KFJB	Su	12:15pm
Shenandoah	KMA	Su	11:15am
	Also	Su	9:15pm
Sioux City	KSCJ	Su	9:45am

KANSAS

Abilene	KFBI	Su	10:00am
Dodge C'y	KGNO	We	10:45am
	Also	Fr	2:15pm
Topeka	WIBW	Su	1:00pm
Wichita	KFH	Su	9:45am

KENTUCKY

Hop'ville	WFIW	Su	10:30am
Louisville	WLAP	Su	9:45am
	Also	Tu	5:45pm
Paducah	WPAD	Su	1:00pm

LOUISIANA

N. Orleans	WJBO	Su	9:00am
	Also	Th	9:00am
Shreveport	KTBS	Su	10:00am
Shreveport	KWKH	Mo	5:15am

MAINE

Bangor	WLBZ	Su	*10:00am*

MARYLAND

Baltimore	WFBR	Su	1:00pm
Baltimore	WCBM	Su	10:30am
Cumberl'd	WTBO	Su	10:30am

MASSACHUSETTS

Boston	WHDH	Su	12:15pm
	Also	We	11:00am
Boston	WLOE	Su	4:15pm
Boston	WNAC	Su	10:00am
Fall River	WSAR	Sa	10:00am
N. Bedf'd	WNBH	Su	3:00pm
Worcester	WORC	Su	10:30am
	Also	Th	11:30am

MICHIGAN

Bay City	WBCM	Su	10:30am
Calumet	WHDF	Tu	6:45pm
Detroit (Windsor)	CKOK	Su	12:30pm
Flint	WFDF	Fr	9:45pm
G'd Rapids	WASH	Su	9:30am
Jackson	WIBM	Su	10:00am
Kalamazoo	WKZO	Su	2:30pm
Ludington	WKBZ	Fr	10:30am
	Also	Tu	7:00pm

MINNESOTA

F'gus Falls	KGDE	Su	10:00am
Min'polis	WRHM	Tu	6:45pm
Moorhead	KGFK	Su	7:30pm
St. Paul	WRHM	Su	12:30pm
	Also	Th	1:00pm

MISSISSIPPI

Greenville	WKEI	Su	10:30am
Gulfport	WGCM	Su	3:00pm
	Also	We	6:30pm
Hattiesb'g	WPFB	Su	9:30am
	Also	Th	6:45pm
Meridian	WCOC	Su	10:00am
	Also	We	6:45pm
Vicksburg	WQBC	Su	2:00pm
	Also	We	11:45am

MISSOURI

Columbia	KFRU	Su	5:15pm
	Also	We	7:15am
Grant City	KGIZ	Su	10:15am
Kans. C'y	KWKC	Tu	7:00am
	Also	Th	1:20pm
Kans. City	WHB	Su	10:00am
	Also	Th	6:45pm
St. Joseph	KFEQ	Su	4:30pm
	Also	We	8:30am
St. Louis	KMOX	Su	10:45am

MONTANA

Billings	KGHL	Su	10:00am
Butte	KGIR		
G't Falls	KFBB	Su	10:00am
Kalispell	KGEZ	Su	12:45pm
Missoula	KGVO	Su	10:00am
Wolf P't	KGCX	Su	1:00pm

NEBRASKA

Kearney	KGFW	Su	9:00am
Lincoln	KFAB	Su	9:30am
Lincoln	KFOR	Su	10:00am
Norfolk	WJAG	Su	10:30am
	Also	We	10:00am
Omaha	WAAW	Tu	11:00am
Scottsbl'f	KGKY	Su	10:15am
York	KGBZ	Su	10:00am

NEVADA

Las Vegas	KGIX	We	11:45am
Reno	KOH	Su	10:00am

NEW HAMPSHIRE

Manch'ter	WFEA	Su	3:00pm
	Also	We	6:45pm

NEW JERSEY

Asbury P'k	WCAP	Su	9:30am
Atlantic C'y	WPG	Su	10:00am
Hack's'k	WBMS	Su	1:00pm
Paterson	WODA	Su	10:00am
	Also	We	7:30pm
Red Bank	WJBI	Fr	7:15pm

NEW MEXICO

Albuq'que	KGGM	Su	12:45pm
	Also	Th	8:15am
Clovis	KICA	Su	10:45am

NEW YORK

Albany	WOKO	Su	10:45am
Bing'mton	WNBF	Su	8:00pm
	Also	Th	8:00pm
Brooklyn	WBBR	Su	10:25am
Brooklyn	WMIL	Sa	4:30pm
Buffalo	WGR	Su	10:00am
Buffalo	WKBW	We	10:00am
Jamestown	WOCL	Su	7:00pm
New York	WINS	Su	9:45am
	Also	We	12:45pm
New York	WMCA	Su	10:00am
New York	WOV	Su	5:00pm
Rochester	WHEC	Su	10:00am
Saranac L.	WNBZ	Su	10:15am
	Also	Tu	4:15pm
Syracuse	WSYR	Su	1:00pm
Tupper L.	WHDL	Su	1:00pm

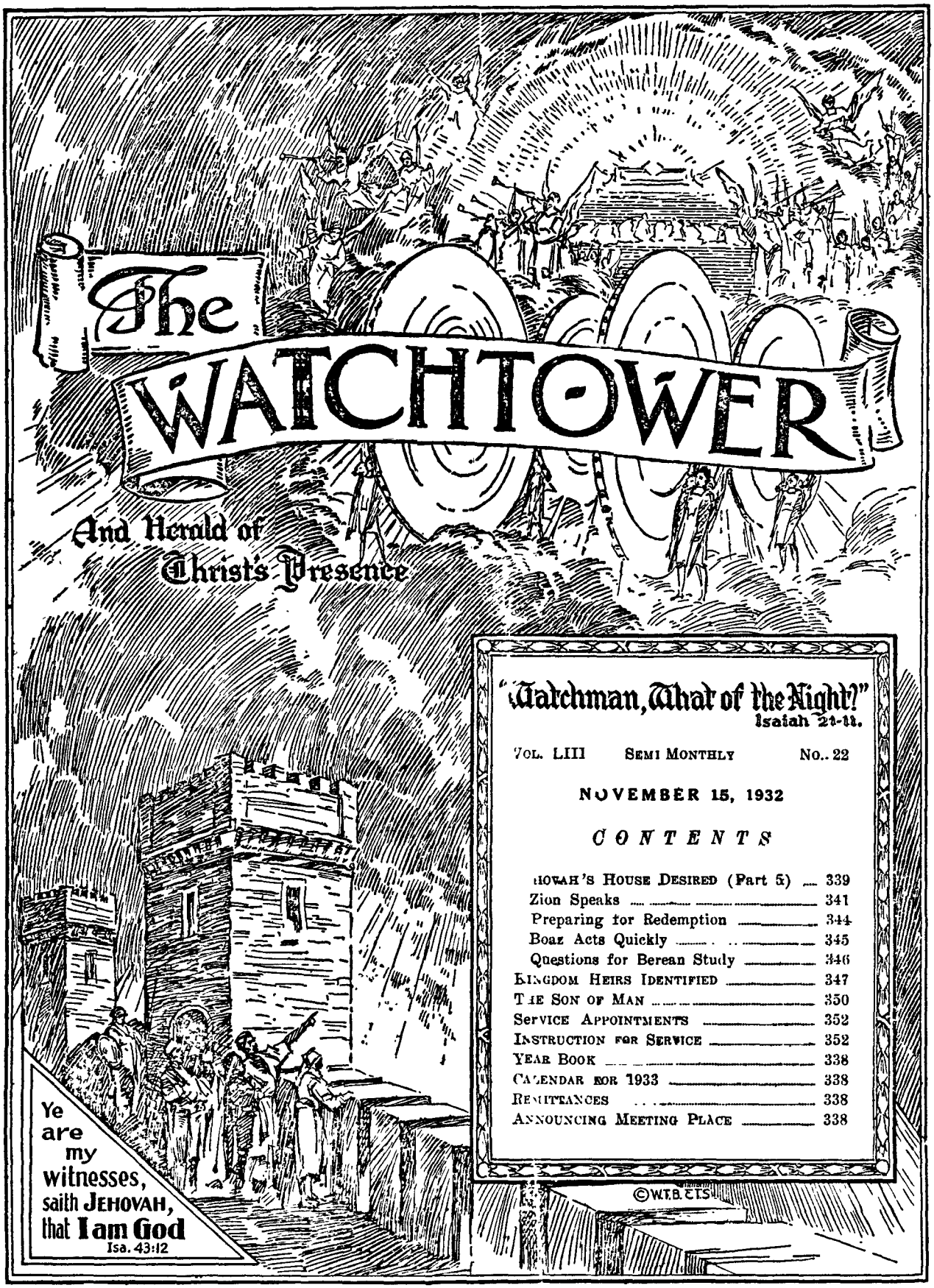
NORTH CAROLINA

Asheville	WWNC	Su	9:45am
	Also	Th	7:30pm
Charlotte	WBT	Su	5:15pm
Greensboro	WBIG	Su	9:45am
Raleigh	WPTF	Su	10:00am
	Also	Th	5:30pm
Wilm'ton	WRAM	Su	10:00am
W'n-Salem	WSJS	Su	2:00pm

NORTH DAKOTA

Bismarck	KFYR	Su	10:00am
Devils L.	*KDLR*	Su	12:30pm
Fargo	WDAY	Su	10:00am
G'd Forks	KFJM	Su	10:30am
	Also	Th	3:00pm
Mandan	KGCU	Su	11:30am

(Continued on 335)



"Watchman, What of the Night?"
Isaiah 21-11.

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NOVEMBER 15, 1932

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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Please address the Society in every case.

(Translations of this journal appear in several languages.)

All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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

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YEAR BOOK

The Watchtower is pleased to announce that the *Year Book* for 1933 is in course of manufacture. It contains the President's annual report of the work accomplished by the Lord's people throughout the earth, and this will be most encouraging to all of Jehovah's witnesses. The *Year Book* also contains daily texts and comments, each of which will be a real help to the anointed; also the year's text and a short discussion of it.

We shall appreciate it if members of the companies will place their orders with the stockkeeper, so that one shipment can be made. This will save considerable shipping expense and will also help to make prompt shipments. We expect to fill orders about December 15. A limited edition will be printed and the usual 50 cents is asked for each copy.

CALENDAR FOR 1933

The Calendar for next year, printed by the Society, will be ready for the friends about December 1, 1932. It contains the year's text and a very beautiful picture in harmony therewith. The date pad is especially designed for Jehovah's witnesses. The Calendar will be to the anointed an encouragement and help throughout the year. The amount asked for one copy is 25c; for 5 or more copies sent to one address, 20c each.

REMITTANCES

Please take note: For all remittances to the Watch Tower Bible & Tract Society, whether for *The Watchtower, The Golden Age,* or other literature, the money order or bank draft should be made payable to the Watch Tower Bible & Tract Society, with a memorandum attached as to how much is desired for *The Watchtower,* for *The Golden Age,* or for anything else. This will be economical both for the one remitting and for the Society, and will avoid much inconvenience. Make no remittances to the International Bible Students Association, as that only causes more work and confusion.

ANNOUNCING MEETING PLACE

Where the radio is used to broadcast the Truth, it would be well to announce the local meeting place of the company for Bible study. Consent to so announce should be obtained from the manager of the station, and, since the time is paid for, it is presumed that this may be done. This will enable the interested to find a place for study and further consideration of the Lord's Word.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII NOVEMBER 15, 1932 No. 22

JEHOVAH'S HOUSE DESIRED

"And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—Ruth 1:16.

PART 5

JEHOVAH preserves and blesses those who love him. The love of the creature for the Creator is shown by keeping his commandments. God's Word makes it plainly to appear that he will not permit one to become a member of his house and abide there unless that one proves his love for Jehovah. Only such could have a part in the vindication of Jehovah's name. This point cannot be overstated. The fact that one makes a covenant to do God's will and is called to the kingdom, responds to that call, and is taken into the covenant for the kingdom, is no guarantee that he will be of the Lord's glorious house. He must maintain his integrity toward God by continually showing his unstinted and undivided love for Jehovah and his kingdom until the end of his earthly course. -Rev. 2: 10.

2 Ruth had been shown much favor by Boaz. She had responded to his invitation and had eaten at the table of Boaz. Many have responded to the invitation to eat at the table of the Lord, have partaken of his goodness, and then disregarded his commandments by failing or refusing to do further service in obedience to the will of God. The Ruth class, however, are willing souls in this day of the Lord, and this was manifested by the actions of Ruth. After feasting at the table of Boaz she again busied herself with her work. Boaz did not give command to his young men until Ruth had again undertaken her work. "And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not." (2:15, 16) It would be vicious and wicked to hold that Boaz was infatuated with Ruth, and that they were carried away in a so-called sensual love affair. The strong intimation of such by some commentators is wholly unwarranted.

3 Boaz was a man of God and in this drama was performing his part which foreshadowed the outworking of God's purposes. The claim made by some that because he was an elderly man and Ruth was young and beautiful, therefore he was gratifying an old man's fancy, is not worthy of consideration. He was familiar with God's law governing the Israelites, and knew that Naomi must be given first consideration in the question of a levirate marriage, and that if Ruth should take the place of Naomi there was still a nearer kinsman than himself who would have first claim, and whose duty it would be to exercise that right.

4 Further supporting this conclusion, all of his instructions to his young men were given without the knowledge of Ruth, thus showing he was not attempting to influence her in his behalf. Boaz had commended Ruth because of her kindness to Naomi. The mother-in-law, knowing that she could not bear a son to Boaz, and seeing the kindness of Boaz to Ruth, was thereby encouraged to do what she could to have Boaz marry Ruth in order to fulfil the law of God and to prevent a break in the lineage leading up to the King. The kindness of Boaz to Ruth corresponds to the call of the Lord to the Ruth class to the "prize of the high calling" and to joint-heirship with Christ in the kingdom.—Phil. 3:14; Rom. 8:16, 17.

5 Boaz did not himself assume the honor of taking to wife the fair young maiden, but he let it come about in God's appointed way; and thus his actions picture that God does the espousing, like unto what Abraham did in selecting a wife for Isaac. (See Genesis 24:2-4.) It is Jehovah who does the calling to the kingdom, and the selection of the members of the bride of Christ, and who are hence made members of his royal house. (1 Thess. 2:12; John 6:44) It is Jehovah God who takes out a people for his name and who anoints and commissions them to do the work in his name and to his honor and glory. This is not left to any creature.

6 The results of Ruth's efforts show her to be energetic. She not only worked well in gleaning, but she beat out the grain that she had gleaned. "So she gleaned in the field until even, and beat out that she had gleaned: and it was about an epnah of barley." (2:17) The result of her labor on that day amounted to about one bushel of grain. This good day's work was clearly the result of the kindness of Boaz in directing his reapers to pull out and let drop some grain of the sheaves so that Ruth might pick up this barley

that was dropped. This suggests that the Lord does not leave his beloved ones on earth to starve either in material or spiritual things, but permits them to have and enjoy these good things that are for their well-being. To enjoy them, however, the Ruth class, even as Ruth did, must keep busy, "working with [their] hands the thing which is good, that [they] may have to give to him that needeth". (Eph. 4:28) This is exactly what Ruth did, and she shared with Naomi, giving to her what was needed for her well-being. "It is more blessed to give than to receive," said Jesus; and this negatives the conclusion that some have that they should constantly hold out their hands to receive from others. The unselfish one not only desires to be like the Lord, but puts forth an effort to render aid to others as opportunity may arise. The one who labors is the one who has the joy and delights to share that joy with others of like precious faith and knowledge.

7 The day's work being done, Ruth went home to share the effects of her labors with her mother-in-law. "And she took it up, and went into the city; and her mother in law saw what she had gleaned; and she brought forth, and gave to her that she had reserved after she was sufficed." (2:18) Doubtless Ruth exchanged some of her grain for other kinds of food that were needed, and what she had left, that is, "after she was sufficed," she gave to Naomi. The amount of grain Ruth brought home showed she had been favored by some good friend, and Naomi immediately took notice of this: "And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz." (2:19) Both of the women were happy, and both gave glory and thanks to the Lord God for his goodness to them and called down the blessing of the Lord upon the one who had been good to Ruth.

8 The Lord has continued to increase every year since 1922 his provision for his people, and has increased the opportunities of making known the glad tidings of his kingdom. All those who have enjoyed this privilege, and who have had the proper appreciation thereof, give honor and glory only to Jehovah God through Christ Jesus for these favors and call upon Jehovah to bless the great Master of the harvest, who is the dispensing agent of Jehovah's blessings to his people.

9 The part played by Naomi at this point in the drama more particularly pictures those found faithful in 1918, and whom the Lord then constituted "the faithful and wise servant" class, and corresponds to the part played by Mordecai as set forth in the drama of the book of Esther. When Naomi learned that Ruth had been favored by her kinsman Boaz she recognized the hand of the Lord in their affairs and her heart was made glad and she manifested this in her speech to Ruth. "And Naomi said unto her daughter in law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen [the marginal rendering, one that hath right to redeem]." (2:20) The word "kinsmen", as used in this verse twenty, means to redeem according to the oriental law of kinship, which has the meaning of buying back, and relates to property or the marrying of the widow of the deceased kinsman.

10 It is different in the Hebrew from the word used to translate "kinsman" in chapter 2:1. The use of this different word by Naomi shows that she was speaking with proper discernment and discrimination and that she was being guided in so doing by the hand of Jehovah. Naomi recognized the Lord was guiding them and she gave praise to God, saying: "[He] hath not left off his kindness to the living and to the dead."

11 The Elijah work of the church died in 1918, or came to an end, which is represented by death. Later the Naomi class discerned that the Lord had made provision for the members thereof and had blessed them; that he had blessed the Elijah work then completed or dead, and was now beginning to bless the work foreshadowed by Elisha. These faithful ones were thankful to the Lord and eager to proceed with his work to his glory; hence they prayed in the language of the psalmist: "Save now, I beseech thee, O Lord [Jehovah]: O Lord, I beseech thee, send now prosperity. Blessed be he [Christ Jesus, the Master of the harvest] that cometh in the name of the Lord; we have blessed you out of the house of the Lord." (Ps. 118:25, 26) Jehovah and Jesus in the temple blessed the faithful ones out of the house of the Lord. This is foreshadowed by the words and actions of Naomi in the preceding verse.

12 Boaz made provision for Ruth to continue her work in the field, as she then told Naomi. He directed her to keep close by his young men. "And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest." (2:21) This would picture God's faithful people working in the field under Christ and keeping in close touch, by his grace, with the angels accompanying the Lord at his temple. In other words, this shows a close relationship between the angels of the Lord and the Naomi and Ruth class, picturing the remnant, even though there is no direct communication between the seen and the unseen ones. The Lord himself looks after this relationship.

13 For Ruth to continue to glean throughout the period of the harvest would test her endurance and afford her the opportunity to prove her worthiness to be chosen as a member of the household of the prospective king of Israel. This test corresponds to the twelve months of purification that Esther was required to undergo. (Esther 2:12-16) Likewise the class whom Ruth pictured after having responded to the call or invitation to work in the field of the Lord, these must

continue in faithful service and devotion to the Lord of the harvest. This furnishes an opportunity for them to prove and maintain their integrity toward God and determines whether or not they measure up to the requirements for a place in the house of Jehovah.

[14] As Mordecai advised Esther, Naomi continues to advise and instruct Ruth. "And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field." (2: 22) Naomi advised Ruth to do one thing, that is to say, stick to the work which the master of the harvest had given her.

[15] Likewise the faithful Naomi class has advised and continues to advise the Ruth class to 'do this one thing' and not to be double-minded or unstable or tossed about by the opinions of men. Stick closely to the work that the Lord has provided, and slack not the hand. (Phil. 3: 13; Jas. 1: 8; Zeph. 3: 16) Having first been given the favor of serving in the Lord's organization, then the faithful continue to "follow the Lamb [and no others] whithersoever he goeth". (Rev. 14: 4) Jesus Christ is the Head over Jehovah's organization; and the remnant, represented by both Naomi and Ruth, have been given the privilege of serving in his organization, and they must stick to it faithfully and, in so doing, show gratitude and thankfulness to the Lord. The divine rule is elsewhere stated in these words: "The ox knoweth his owner, and the ass his master's crib"; but there are those who claim to be Israelites who do not know. (Isa. 1: 3) There are some who have made a covenant to do God's will who do not know where to go to feed, and are always being tossed around by the selfish advice of someone else.

[16] Ruth faithfully stayed at her work through both the barley and the wheat harvest. "So she kept fast by the maidens of Boaz to glean unto the end of barley harvest, and of wheat harvest; and dwelt with her mother in law." (2: 23) During the harvest work Boaz would be too busy to attend to the near kinship or redemption claim, and Naomi appreciated that fact; hence she remained quiet until the harvest work was completed. At the opportune time Naomi would act and instruct her daughter-in-law, and this shows that the Lord God was directing the drama.

ZION SPEAKS

[17] With the opening of the third chapter of the book of Ruth, Naomi again fades out of the picture, so far as representing a particular part of God's people, and plays the role picturing Zion, God's organization, and it is Zion that here becomes the speaker. The Naomi class, however, is a part of Zion, and the words of verse one of chapter three are particularly addressed to those who were not anointed at the time there foreshadowed. The barley and wheat harvest ended with Pentecost, which corresponded to about the autumn season of 1922 in the fulfilment of the prophetic drama. "Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?"—3: 1.

[18] Naomi, here picturing God's organization, was looking out for "rest" for Ruth, meaning a house and rest in the house of her husband. Likewise between the years 1919 and 1922 those of Zion, and who were in responsible positions in God's organization on the earth, were seeking to know what would be in harmony with God's will and for the well-being of their younger brethren, that these might be brought into the royal house of Jehovah and there find rest, and in this the Lord was directing their course. In a similar manner Mordecai was advising and assisting Esther at the opportune time, that she might be prepared for a place as queen in the royal house of King Ahasuerus.—Esther 2: 1-11.

[19] Further addressing Ruth, Naomi said: "And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor. Wash thyself, therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking."—3: 2, 3.

[20] *The Watchtower* of November 15, 1907, page 344, made comment upon this verse in the following language: "The advice of Naomi to Ruth concerning Boaz was not of unalloyed wisdom. Such a course today would brand any woman as a loose, if not a disreputable, character. And that Boaz feared such reproach is also clear from his request of chapter 3: 14. In advising such a course Naomi again betrayed the weakness of her trust in God."

[21] The foregoing comment appearing in *The Watchtower* could not be correct, and should here be corrected. There is nothing in the record to indicate that Boaz reproached Ruth in taking the course that Naomi advised; even as there is nothing in the divine record to indicate that Jehovah rebuked Jacob for following Rebecca's advice to deceive blind Isaac. In both instances God was directing the events which foreshadowed greater things to come. "Unto the pure all things are pure." (Titus 1: 15) "Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart." (1 Sam. 16: 7, *A.R.V.*) It could not be right to criticize the Word of God or the course of action taken by certain of God's players in his drama merely to please the fancy of some imperfect man or to maintain what is claimed to be the world's standard of wisdom, purity and righteousness. The clergy have criticized much of God's Word, that they might make themselves to appear holy, wise, pure and great, and that they might receive the commendation of other men. It is better to trust the Lord God, who never makes a mistake, and to know that what he directs is pure, holy and righteous. "It is better to trust in the Lord, than to put confidence in man." (Ps. 118: 8) Again in their attempt to make themselves appear as upholding the

world's standard of purity they have made themselves ridiculous in the sight of God.

[22] If man had been making out the genealogy leading up to Christ the names of Tamar, Rahab and Ruth would have been omitted. It is the practice of the self-righteous churchgoer of "Christendom" to superciliously lift the eyebrows in "holy" horror at the course of these women or to blush at the mention of some things about them as though these things marked them as outcasts and unfit for the élite society of "organized Christianity". But to the character-developing, "holier-than-thou" chief priests and elders and Pharisees of his day Jesus said: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." (Matt. 21:31, 32) Thus Jesus' words are directly in keeping with Jehovah's procedure in rejecting other women, perhaps outwardly more refined and righteous according to self-established human standards, and permitting Tamar, Rahab and Ruth, branded by some as mere harlots, to get into the human ancestry of the Chief One of the kingdom of God, Jesus Christ.

[23] Probably the Lord God put these in as a rebuke to those who think they can outline a standard by which others may enter the house of the Lord. God himself has prepared the way, and it is presumptuous for anyone to question or criticize the way that he has prepared.

[24] God's law made provision for a levirate marriage, and Ruth, by washing and anointing herself, and dressing for the occasion, was preparing to be taken by Boaz as his wife by a levirate marriage that very night, and that without the necessity of some sanctimonious and pious-faced, hypocritical preacher's being present to perform the ceremony. Ruth must be sweet in body, just as Esther was required to be prepared by twelve months' purification. Jehovah by his duly provided officers was directing the drama in both instances, and every part of it was right.

[25] Paul must have had some of these things in mind when under inspiration he wrote: "Let God be true, though every man be false." (Rom. 3:4, *Diag*) What is here said is not a harsh or undue criticism of an individual, but is said in order that the Word of God might be placed in its proper setting and in the proper place in the minds of his people. We should criticize ourselves when we see our mistakes, and hasten to take the right position when this is ascertained. The purpose is only to publish the truth, regardless of what some men may think.

[26] It appears that Boaz was sleeping on the threshing-floor in his field. It was the time for the separating of the grain from the chaff and for the approved to be brought into the house of the Lord. Further advising Ruth, her mother-in-law said to her: "And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet [*margin*, lift up the clothes that are on his feet], and lay thee down; and he will tell thee what thou shalt do."—3:4.

[27] Scoffers and critics have made much over this text, claiming it to be an act of gross indecency. Such, however, have manifested a greater desire for the approval of men than to have an understanding of and to do the will of God. The course advised by Naomi, and which was taken by Ruth, was merely a formal way of serving notice upon Boaz, and of showing Ruth fully submissive to God's arrangements, and Boaz, being a godly man, so understood it. Naomi, Ruth and Boaz were all devoted to Jehovah God, and, knowing this fact, Naomi did not hesitate in saying to Ruth that 'Boaz will tell you what to do'. There is a reason for this fine detail concerning the proceedings of redemption and buying back, as are provided by God's law. The Bible wastes no words and records nothing without a cause, and this is true without regard to whether prudes are pleased with it or not.

[28] The performance of the drama here well illustrates how the class pictured by Ruth willingly and humbly present themselves to the Lord and wait upon him to tell them what to do. This is pleasing to the Lord, rather than to have the creature tell the Lord what to do. By proceeding in God's appointed way the faithful bring reproach upon themselves, which reproach proceeds from the hypocritical and pious frauds who claim to be of God's organization but who in fact are of Satan's organization. Hypocritical "Christendom" has made an attempt to come to God in man's own appointed way and has made itself appear in the eyes of men to be pure, but, in fact, has been and is "full of dead men's bones". The one pleasing to God must be and is wholly submissive to God and to his Christ. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Rom. 9:16.

[29] The coming of Ruth to Boaz in the field in the manner directed by Naomi well pictures the willing submission and unselfish devotion to the Lord by those who seek to know and to do his will. Naomi's words plainly informed Ruth that she was not to be guided by her will, but that Boaz would direct her, even as those who come to the Lord follow not their own selfish ideas but trust in the Lord and he guides them.—Prov. 3:5, 6.

[30] Jehovah's purpose was that the fruit should be brought forth, that is to say, that the fruit of the body might be brought forth in the lineage leading up to King David, and in due time to Jesus, God's mighty King. Naomi knew that the Law-giver must come from the tribe of Judah, of which she was a member, and of which Boaz was also a member, and she was anxious to perform the part that God had assigned to her whether she understood it or not. (Gen. 49:10) She was too old to offer herself to Boaz to raise up a

child, and therefore she offered her daughter-in-law; and this without doubt she did under Jehovah's direction. In like manner barren Sarah offered Hagar to Abraham; and also Rachel, because of her barrenness, offered her handmaid Bilhah to Jacob.—Gen. 16:1-3; 30:1-5.

31 Naomi did not want the opportunity lost for a child to be of the royal house, and the only way to avoid that loss was to substitute Ruth for herself. At this point in the drama the interests of Naomi and Ruth merge into one, and we observe that together now they represent the remnant now on the earth and in line for the kingdom.

32 As Esther obeyed the instructions of Mordecai, even so Ruth faithfully followed the instructions of her mother-in-law Naomi. "And she said unto her, All that thou sayest unto me I will do. And she went down unto the floor [threshing-floor, *Leeser*], and did according to all that her mother in law bade her."—3:5, 6.

33 Arriving at the threshing-floor in the field, and seeing Boaz asleep, Ruth came softly and uncovered his feet and lay down. Thus is pictured how those who please God 'present their bodies a living sacrifice, wholly acceptable unto God, which is their reasonable service'. (Rom. 12:1) There is not one word in the divine record to indicate that there was any sensual or improper desire on the part of Ruth in taking this step as she did. On the contrary, she being a young woman, it must have been a self-denial on her part to thus proceed. In any event, she was carrying out her part of the divine drama and doing what the Lord would have her do. The harvest day was done, and that brought joy to the master of the harvest. (Isa. 9:3) Boaz had eaten his bread, and drunk his flask of wine, and that made glad his heart. (Ps. 104:15) There was no hypocritical prohibition law in force in that land, and his eating and drinking were free and easy, and thereafter he lay down to rest. It would be more popular with a certain class of people now on earth to say that doubtless Boaz had been drinking unfermented grape juice with his bread; but in considering God's Word we should be truthful, regardless of what some others might think.

34 Boaz was not indulging himself in the so-called 'ease and comfort of city life', but he was camped out under the canopy of heaven which God had put there, even as hundreds of faithful pioneers are today in the field of service camped out under the stars of heaven. He had labored well and would sleep well, because "the sleep of a labouring man is sweet, whether he eat little or much". (Eccl. 5:12) Afterwards David wrote that which then was appropriate to the godly man Boaz, to wit: "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."—Ps. 4:7, 8.

35 Being a godly man, Boaz trusted in Jehovah. Doubtless the moon had risen over the hills of Judea and the night was calm and peaceful and the stars would tell of the glory of the Almighty God. Quietly and with measured tread the beautiful Moabitish woman, her heart fully set on doing the will of Jehovah God that she might enter into his house, approached and gently lifted the covering from the feet of Boaz, and laid herself down. Without doubt the angel of the Lord was there. If Satan could have had his way at that time he would have had upon the scene some of the outwardly pious and hypocritical clergy to lift their hands in holy horror and call some officer to arrest Ruth and have her dragged before the court charged with adultery and quickly stoned to death. But it was not permitted that Satan or any of his agents should interfere with this great divine drama which God was causing to be enacted to the honor of his own great name. Years afterwards, at practically the same spot, the hosts of heavenly angels sang the glad song announcing the birth of him who shall save the world. (Luke 2:9-11) Ruth and Boaz were on this night playing their part in the great divine drama according to God's will, and foreshadowed the coming of this Mighty One, concerning whom the angels sang at the birth of the babe Jesus.

36 Some hours had passed while Ruth lay quiet and unobserved. Boaz was sleeping soundly, and so she would not disturb him. It was now midnight when Boaz discovered that someone was lying at his feet. "And it came to pass at midnight, that the man was afraid [startled], and turned himself; and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman."—3:8, 9.

37 There is no reason to conclude that Boaz felt at all embarrassed or indignant because of the presence of Ruth at his feet. Had he been looking merely for a woman he would not have made the inquiry as to her identity. (Gen. 38:14-16) Upon request Ruth immediately disclosed to Boaz her identity; and thus is pictured how those who come to God through Christ Jesus quickly and gladly confess that they are under the leadership of Christ and are his handmaidens. Their desire is to wear the wedding garment and to be adorned as the bride. (Matt. 22:11; 25:1-4; Col. 3:24; Isa. 61:10) Responding to the inquiry of Boaz, Ruth said: "Thou art one that hath right to redeem." (Vs. 9, *margin*) Boaz would immediately understand that Ruth was properly there to give him notice of his obligation, according to the divine law of levirate marriage. (Deut. 25:5, 6) In proof that Boaz was neither indignant nor embarrassed, and that he had no improper thought, he addressed Ruth, to wit: "And he said, Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich." (3:10) Ruth

was there by the will of Jehovah God, and had his approval, and this is sufficient reason to dismiss all criticism made by hypocrites, who are the enemies of God.

38 Modern critics may say that this comment is suggesting to others to pursue an indecent and immoral course. Any man who would seize upon the events of this divine drama as a justification or excuse for pursuing an indecent or immoral course would show that he has no faith in God and does not believe his Word and has no desire to obey him. There is nothing in God's Word that furnishes any excuse or justification for man or woman to do that which is immoral, improper and wrong.

39 Ruth had shown kindness to both Naomi and Boaz, and for this he commended her. She had not been a flippant young widow seeking a husband, but had come to an old bachelor because the Lord God had sent her there and she delighted to do His will. Ruth had shown her loving-kindness to her mother-in-law, and now even in a more marked degree to Boaz by placing herself wholly in his hands, and he said to her: "Thou hast made thy last lovingkindness better than the first."—*Roth.*

40 The reputation of Ruth for virtue and chastity among those who really knew her was then beyond reproach, and God saw to it that his record testifies to her chastity, and this stops the mouths of scoffers. With kindness of speech Boaz said to Ruth: "And now, my daughter, fear not; I will do to thee all that thou requirest [*R.V.*, sayest]: for all the city of my people doth know that thou art a virtuous woman." —3:11.

41 Ruth was a "worthy woman" deserving of being redeemed, and Boaz told her so. "A worthy woman thou art." (*Roth.*, margin) According to *Leeser* Boaz said: "For all (the men in) the gate of my people know that thou art a virtuous woman." She had proved herself, not before the heathen world, but before the chosen people of Jehovah; hence "all the city", all of God's organization, know that the Ruth class is worthy by reason of faithfulness unto God and unto his Christ. Because of such faithfulness on the part of the Ruth class Christ Jesus does for them what God's arrangement or law provides in their behalf. This conclusion rings true to the words of Jesus: "Well done, thou good and faithful servant."—Matt. 25:21.

PREPARING FOR REDEMPTION

42 Boaz, to be sure, knew his relationship to Naomi and to her daughter-in-law Ruth, and some will say that he should have made the advancement toward the redemption. There were two reasons, however, that explain his apparent delay, and these are: (1) These women had returned to Bethlehem at the beginning of the harvest time, when he was busy himself with the harvest until it was finished; and (2), another and more potent reason, he knew that there was a kinsman nearer than himself and he would wait and see what that kinsman would do. The fact that Ruth had come to him would suggest that the hand of the Lord was in the matter and that he should busy himself to see that justice was done to Naomi and Ruth. Therefore, further addressing Ruth, he said: "And now, it is true that I am thy near kinsman; howbeit, there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning." —3:12, 13.

43 That request to Ruth to 'tarry there till morning' shows that Boaz was not embarrassed. His word concerning the nearer kinsman shows that he was being guided in his steps in harmony with the Word of God and that he would be submissive to God's law. The law of Jehovah God must not fail to be observed by Boaz, and these women, Naomi and Ruth, were confident of its fulfilment. Likewise the remnant people of God now on earth, whom these two women picture, must have all of God's ordinances and promises performed toward them by Jesus Christ, the Yea and Amen of Jehovah's promises. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."—2 Cor. 1:20.

44 If the nearer kinsman would not do his duty, Boaz would see to it that Ruth had her just dues; likewise the Lord Jesus says to those who faithfully abide with him: "Behold, I will make them [the unfaithful kinsman] to come and worship before thy feet, and to know that I have loved thee."—Rev. 3:9.

45 Boaz had given his word that he would perform the law of God concerning Ruth if the nearer kinsman failed to do so, but nothing could be done until morning; therefore he said to Ruth: "Lie down until the morning." Had there been any question about the moral integrity of Boaz and Ruth, and her complete confidence in him, these words would not appear in the divine record. She did as he requested her. "And she lay at his feet until the morning; and she rose up before one could know [*R.V.*, discern] another. And he said, Let it not be known that a woman came into the floor." (3:14) That was no indication of a guilty moral conscience, but merely the act of caution to keep the matter between themselves until Boaz could give attention thereto. Had they made the matter known before leaving the field, and before the assembly of the court for the determination of the matter, Satan would doubtless have interfered and this would have furnished an excuse for the nearer kinsman to withdraw from his obligation. Boaz, a godly man, therefore was acting with prudence and wisdom. "A prudent man conceaIeth knowledge: but the heart of fools proclaimeth foolishness." (Prov. 12:23) When God gives a man a duty to perform he would be a fool to proclaim that fact before his work is completed.

46 When Ruth was ready to depart for her home Boaz sent her away with food. "Also he said, Bring the vail [mantle (*R.V.*) or cloak, *Leeser*] that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city."—3:15.

47 Only an evil mind would consider the giving of this food to Ruth an act of hire for sexual pleasure. It was only proper and an earnest or guarantee that Boaz would perform his God-given duty toward her. He was a just man and stood for justice, which means that he would perform God's law toward her so far as that was possible. They both left the field at early dawn, Ruth going to Naomi, and Boaz into Bethlehem to settle the matter involving Ruth.

48 When Ruth returned early in the morning, and her mother-in-law Naomi was anxious to know whether or not the levirate marriage had been carried out, she put questions to Ruth to prove this: "And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her. And she said, These six measures of barley gave he me: for he said to me, Go not empty unto thy mother in law." (3:16, 17) Naomi's words to Ruth, "Who art thou?" meant, 'Are you now the wife of Boaz or not?' The response of Ruth might well picture the Ruth class, who had received the evidence of God's loving-kindness, and who then say: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me: but verily God hath heard me; he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me."—Ps. 66:16-20.

49 With full confidence in Boaz Ruth was certain that he would do toward her what God's law required. When Boaz said to her, "Go not empty unto thy mother in law," she understood that this was an evidence of his purpose to do what was right. To be sure, she was happy, even as those are who have learned the truth concerning the Lord's coming to the temple, and who have seen that they have God's favor and the opportunity of doing something to make known his kingdom. Manifestly Ruth desired to be immediately active in doing something, even as those whom she pictured have immediately desired to busy themselves with the kingdom interests upon learning of the loving-kindness of the Lord.

50 Naomi, too, had full confidence that Boaz would lose no time in bringing the matter to a final conclusion, and she counseled her daughter to wait for further developments of events. "Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day." (3:18) The Lord is pleased with those who obey quickly when they see his commandments. Boaz was true to his name, which means "fleetness, alacrity or eagerness". He immediately proceeded to do what he saw God's law required him to do. The statement of Naomi shows that she well knew that Boaz would carry out God's requirements if possible, and that without delay. As the redeemer and vindicator he would not procrastinate and he did not. He brought the matter to judgment immediately, even as the Vindicator of Jehovah's name, at the proper time, 'came straightway to the temple for judgment.'—Mal. 3:1-5.

BOAZ ACTS QUICKLY

51 At the city gate was the place for the elders or judges to sit and publicly try and determine cases at law. (Deut. 21:19-21; 22:15; Job 31:21; Prov. 22:22) At the gate inside the city there was to be found a large open space where the people congregated to consider matters of public interest. Even in the modern city of Bethlehem there is a wide space near the main entrance and where the people congregate. Boaz was familiar with God's law, as well as the place of judgment: "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the *gate* unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother."—Deut. 25:5-7.

52 Boaz knew that the people would come and go through the gate and that would be the most likely place to locate the near kinsman, and the place for him to quickly call upon this kinsman to do his duty. When he left the field Boaz straightway went to the gate and sat down to watch. His eyes being on the alert, soon the nearer kinsman appeared and he spied him and hailed him to turn aside and sit down and talk the matter over. "Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman, of whom Boaz spake, came by: unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down."—4:1.

53 Boaz was acting as Jehovah's representative, and his action illustrates the point that God, in fulfilling his law, does nothing in secret, but openly and aboveboard. Boaz did not first try to settle the matter secretly with the nearer kinsman. The record discloses that before making known his purpose Boaz assembled the court of law that a hearing of the matter might be considered publicly and therefore openly. "And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down."—4:2.

54 The action of Boaz here was strictly in compliance with the law. (Deut. 25:7) Ten is a symbol of com-

pleteness in regard to things earthly, and this court, now convened and composed of ten judges or elders, would seem to signify that the hearing and judgment in which Naomi, Ruth and the nearer kinsman were involved was a full court and would be complete; and that these three persons represented a class of persons or creatures on earth; and that the decision or conclusion concerning such classes by the court of the Lord will be complete and final.

55 This does not mean that those other than the Israelites were then or now to comply with the law of levirate marriage. God's law was given to Israel, his covenant people, and that law was for the purpose of foreshadowing greater things to come to pass. (Heb. 10:1) The things which came to pass on the Israelites were typical of what would be due to come to pass at the end of the world. This would be conclusive proof that the book of Ruth is a record of a divinely arranged drama enacted for the purpose of teaching of and concerning God's purposes upon the people whom the Israelites foreshadowed. By her marriage into a family of Israel, and by voluntarily casting in her lot with that people, Ruth had become an Israelite, thus picturing a class of spirit-begotten ones on earth at the time of the fulfilment of the prophetic drama.

56 Before this legal and duly constituted court stood Boaz, representing the majesty of God's law which he was there to perform, and to see that it was properly respected and obeyed, and therefore he represented before that court Naomi and Ruth, whose interests were involved. Also, there was in the presence of that court the nearer kinsman, who was there because Boaz had publicly hailed him there. The record does not state what Boaz called this nearer kinsman. He was a kinsman to Naomi nearer than Boaz, and hence nearer to Ruth. He was of the Elimelech household, and hence would picture or represent a class of consecrated persons related to the period of time during the advocacy of the holy spirit as a comforter and helper. The consecrated and spirit-begotten ones on the earth are nearer akin to each other than Christ is to them, because all of these are the descendants of Adam by nature, whereas Jesus was one grafted into the human family. This nearer kinsman did not picture heavenly creatures, such as Jesus now is, and such as the angels are, but did picture a consecrated and spirit-begotten class in the flesh, that is to say, with an organism of flesh and who at some time were in line for a place in the royal house of Jehovah.

57 If this nearer kinsman should refuse to comply with the law of God concerning Naomi and Ruth and thus to bring forth fruit toward the approaching kingdom, then it would be in order for Boaz to perform the levirate marriage; and this matter Boaz would now have settled, and that quickly and definitely. As to what would be the result of the refusal of the nearer kinsman to do his duty might be inferred by what took place in a similar case.

58 Onan, the second son of the patriarch Judah, and hence the great-grand-uncle of this nearer kinsman to Naomi, was placed in a similar position. Onan refused to marry Tamar, the widow of his brother Er, and thus rebelled against raising up a seed unto the king, which was to come in Judah's line. Jehovah smote Onan with death.—Gen. 38:6-10.

59 If Naomi's nearest kinsman should refuse to preserve the name of his relative Elimelech by marrying Ruth, who takes the place of Naomi in this drama, it would be expected that he would meet a fate similar to that which befell Onan. The question before that court of ten judges, convened to carry out the matter in Bethlehem, was therefore a solemn one, and no sensual love affair such as the critics of the book of Ruth would have the people believe. Jehovah was making a moving and living picture, which involved the life of Boaz and the lives of others, and which led up to the selection of the King of kings, who should in due time rule the entire world.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. What gracious assurance is given to those who love Jehovah? How does the creature show his love for the Creator? What are the steps to be taken and the conditions to be met by one who would ultimately be a member of Jehovah's glorious house?

¶ 2-5. Point out the significance of the statement that it was "when she was risen up to glean" that Boaz commanded his young men in regard to generously providing gleanings for Ruth. Prove that Boaz was not actuated by selfish motive in making this provision for Ruth. In what divine favor to those whom she there represented does this kindness of Boaz to Ruth find a correspondency? Show that in this matter Boaz was closely observing God's law in harmony with its application to the calling and selection of the members of his royal house.

¶ 6-8. Account for the results of Ruth's day of gleaning. How does this part of the picture have its fulfilment in the privilege and blessing enjoyed by those whom Ruth there prophetically represented? What was foreshown in the expression by Naomi, "Blessed be he that did take knowledge of thee"?

¶ 9-11. What was it, evidently, that led to Naomi's words of verse 20? What was here foreshadowed?

¶ 12, 13. Point out (a) the test to Ruth in Boaz' counsel to her, "Thou shalt keep fast by my young men, until they have ended all my harvest." (b) How this privilege for Ruth to continue her work in the field, and the test it involved, have been finding fulfilment in the experiences of God's people whom Ruth there pictured.

¶ 14-16. What was the purpose in Naomi's advice in verse 22? Taking Boaz' instruction to Ruth (referred to in verse 21) together with Naomi's advice to her (verse 22), and Ruth's careful compliance therewith, describe the fulfilment of this part of the prophetic picture.

¶ 17, 18. Applying the prophetic picture, by whom were the words of Ruth 3:1 spoken? To whom? How was this fulfilled?

¶ 19-25. Prove that Naomi's words of instruction to Ruth (verses 2 and 3) are not properly subject to unfavorable criticism. Point out the propriety of the procedure there directed, and that it was in harmony with God's expressed law. In this connection apply the rule stated in Romans 3:4.

¶ 26-29. What was significant in the fact that the procedure to carry out the purpose mentioned in verse 1 began in the time when Boaz was 'winnowing in the threshing-floor'? Show that the instruction given by Naomi to Ruth (verse 4) was circumstantially proper and clearly in accord with God's law. Show also how fitting as a part of the

prophetic picture were (a) Naomi's words that 'Boaz will tell you what to do', and (b) Ruth's full confidence and obedience.

¶ 30-32. Point out three purposes which were to be accomplished in what was taking place at this point in the drama. Describe the corresponding situation as presented in the Esther drama.

¶ 33 35. Describe the situation at this point as to Boaz. Relate how Ruth, in harmony with Naomi's instructions, proceeded to perform her part, and show that her course was proper and entirely unselfish. Account (a) for the view generally held of the situation here presented. (b) For Satan's not interfering with the progress of the divine drama.

¶ 36-38. From the standpoint of the provision made in God's law, what purpose was accomplished in that which is recorded in verses 8 and 9? Are critics entitled to hold that there is here any encouragement to pursue an improper course? Why?

¶ 39-41. Explain the "lovingkindness" of Ruth, here mentioned. What was the meaning of Boaz' commendation of Ruth as recorded in verse 10? To what does this approval correspond in its application to those whom Ruth there prophetically pictured?

¶ 42-44. Explain Boaz' apparent delay in regard to the redemption. Show that in his conclusion, as expressed in verses 12 and 13, Boaz was guided by and submissive to God's law. Here compare the position of Naomi and Ruth with that of the class whom they there pictured. How does Revelation 3: 9 here serve to corroborate?

¶ 45-47. Explain Boaz' purpose in cautioning Ruth to keep the matter confidential. Why was this an act of wisdom and prudence on his part? What led Boaz to make the provision mentioned in verse 15?

¶ 48, 49. What did Naomi mean by her question "Who art thou?" addressed to Ruth on her return? How does Ruth's response correspond to that of the Ruth class at the time of special favor bestowed upon them? How did Ruth manifest her appreciation of the kindness here shown by Boaz?

¶ 50. In verse 18, what did Naomi mean in her statement concerning Boaz? What is the important lesson contained therein?

¶ 51, 52. Relate how Boaz proceeded to find the nearer kinsman, and point out the advantage in his procedure.

¶ 53-55. Show that Boaz' procedure was in harmony with God's law. Explain what seems to have been pictured by the court as there constituted, and by the decision or conclusion as to the persons there involved. On what ground should we expect that event to be a pictorial prophecy?

¶ 56. Explain the prophetic position of each of the persons being heard before that court or represented there.

¶ 57-59. Point out the great importance of the question before that court. How would the outcome affect each of the persons there involved?

KINGDOM HEIRS IDENTIFIED

HONEST persons have been deeply puzzled about their relation to and standing in a so-called "Christian land". To them the thought of membership in any one of the many branches of "organized Christianity" has been disgusting, since every one of these branches or church systems now openly appears as a social-commercial organization.

Is all of this an outgrowth of the teachings of the Bible? and has God ordained these things?

Jehovah God chooses those who shall be associated with his beloved Son in his government of righteousness. (1 Thess. 2: 12) It was God who anointed Jesus to be King. (Acts 10: 38) "Now he which stablisheth us with you in Christ, and hath anointed us, is God." (2 Cor. 1: 21) It follows, then, that the associates with Jesus can be identified only by the rules which God has made; also that the qualifications of those associates must be determined by and according to the Word of God alone.

Seeing that the government which Jehovah will establish is a righteous government; that his government will rest upon the shoulder of his beloved and righteous Son; and that it is the will of Jehovah that there shall be taken from among men some who will be associated with Jesus in that government; then we must know that those associates will be prepared exactly in accord with the rules God has made governing his kingdom. There are millions of persons on earth who claim to be Christians and who expect to be associated with Christ in heaven but who will not be there. They have been mistaught, and therefore misled, by the clergy. The Scriptures definitely set forth that those to be associated with the Lord Jesus in the kingdom of God will be but a small number. Speaking to his disciples concerning that government Jesus said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12: 32) The royal family or officials of the government of righteousness will be but a small flock or company. The required qualifications of these are laid down in the Scriptures. The Bible shows that there will be a great multitude who will be given life as spirit creatures but who will not be of the royal family. These will be considered later.

All nations and peoples practice some kind of religion. They have been led to believe that such is necessary to insure their future well-being. Religion means an outward form or ceremony of worship practiced by the people and by which they indicate their belief in the existence of a supreme power or a supreme being. He who worships God in spirit and in truth does not need to perform any outward ceremony. The only worship with which God is well pleased is that which is true and sincere and which is devoid of formalism. (John 4: 24) God hears those who worship him in secret, and he rewards them openly. (Matt. 6: 18) The church of God is that class of people who come to God with the sincere desire to serve him and whom he takes out and separates from the world. This company is called the ecclesia, or taken-out class, or church. God organized his church with Christ Jesus as the Head thereof. (Col. 1: 18; Eph. 1: 22, 23)

There was no formalism in the early church. After the apostles had died the clergy came to the fore. The clergy were selfish and ambitious and desired to impress the people with their own importance. The Devil saw to it that they were guided to seize the church organization and use it for a selfish purpose.

The pagans had a formalism or religion. Following the rule of the pagans, selfish and ambitious men in the church organized a system of formalism which they called the "Christian religion". A number of the stronger nations of the world have adopted this formalism or religion called the "Christian religion" or "organized Christianity", and therefore these nations are designated as "Christian nations". Among such nations are the United States, the British Empire, and others. The term "Christian nation", as applied to such nations, is merely in name only. None of these nations are Christian nations. God never purposed that Christians should rule this evil world. Jesus in plain words said: 'My kingdom is not of this world; my kingdom is future.' (John 18:36) Satan is the god of this world, and therefore the nations of the world cannot properly be designated as Christian nations. There is no such thing as a Christian religion, because true Christianity is not a religion.

Christ Jesus is the Head of true Christianity. He is the Anointed One of God to be the Ruler over God's kingdom of righteousness. All who become Christians in truth and in fact are anointed of God's holy spirit by and through Christ Jesus the Head of God's organization. Before one receives an anointing from God he must believe that Jehovah is the true and only God and that Jesus Christ is his beloved Son and Redeemer and Savior of man; and he must manifest that belief by making a full consecration to do God's will. He must then be justified, or made right with God; which means that God judicially determines that because of his faith and consecration he is right with him. The man must then be begotten as a new creature in Christ and receive the anointing or official designation to a place in God's organization. The politicians and profiteers and the influential men who form the chief ones of the congregations of so-called "organized Christianity", together with the clergy or 'nobles' thereof, do not even claim to have made a consecration to do God's will. Therefore these were never justified and never begotten and never anointed, and could not be properly called Christians. In fact the most of modern clergymen deny the Bible and entirely repudiate the blood of Christ Jesus as the redemptive price for man. This precludes them from being called true Christians.

Christianity has been, and is now, woefully misrepresented and misunderstood by many. The misrepresentation has been caused by the evil influence of Satan exercised upon men and practiced by Satan's representatives. The misunderstanding by the people has been and is due to the fact that they have been misled. Many have been led to believe and to understand that God has for centuries been making a desperate effort to get men into heaven in order to save them. That is not true. The clergy have told the people that all they have to do in order to be saved is to believe on Jesus Christ; but they have left the people in the dark as to what constitutes belief. A mere mental conception that Jesus is the Son of God is not belief within the meaning of the Scriptures in order to be saved. Satan the Devil believes that much. (Jas. 2:19) No one can believe the truth unless he hears the truth; and if he is told that which is not the truth there is no basis for true belief. (Rom. 10:10-15) If a man really understands and believes the truth, that man will prove his belief or faith by what he does. Otherwise stated, the true faith or belief leads to action in exact harmony therewith.—Jas. 2:14, 24.

The Scriptures show that Satan is the god of this world; that Christ Jesus is the Savior of man; that God through him will establish a righteous government for the benefit of man; and that he who will be associated with Christ Jesus in that government must be conformed to or be made like the Lord Jesus Christ. (Rom. 8:29) If a man knows and really believes the truth he will get on the Lord's side and be for the Lord wholly and completely and not try to serve two masters by serving the Devil's organization part of the time and at the same time claiming to be a Christian. The two things do not go hand in hand. "No man can serve two masters."

Seemingly the clergy have proceeded upon the theory that God needs them and cannot get on without them. Feeling their own importance they reason that other men should look up to them and give them honor. Many others who are not clergymen but who profess to be Christians manifest a like disposition. They appear before the people and assume an air of great gravity and delight to make a show of their learning and supposed wisdom. They are puffed up and impressed with their own greatness and insist on being exalted in the eyes of the people. Jesus is the perfect pattern, and all who please God must follow the course that he took. The proud forget that Jesus did not come to earth to exalt himself. He said: "Whosoever exalteth himself shall be abased." (Luke 14:11) Jesus did not put forth an effort to receive honor and glory from men. He did not even seek glory for his faithfulness in the performance of his covenant. He asked God for only what he had previously enjoyed. (John 17:5) Jesus came to the earth to do his Father's will, and that he did. Every one who will be associated with Christ Jesus in his government must do the same thing. Many claim to be followers of Christ. They call upon his name and assume to represent him, but Jesus says they will never get into the kingdom. "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. 7:21.

Many professed Christians have the thought that the purpose of becoming a Christian is to get to heaven, and to there have an easy time for ever. The salvation of man is particularly for humanity on earth. Heavenly glory is for those who prove themselves worthy of the kingdom, who have made a full consecration, and who are taken into the covenant by sacrifice. Many who claim to be Christians have failed to see this point. Go into a company of professed Christians who claim to have made a full consecration to the Lord and propound to them this question: Why did you make a consecration unto God? One will answer the question in this manner: 'I made a consecration in order that I might get life and go to heaven. I wanted to be saved and God was anxious to save me. Now if only I can be real good and get to heaven I shall be satisfied. If only I can get in the back door and find some small place, then all will be well with me.'

It is true that God will cause the truth to be testified to all in order that all may have an opportunity for life; but such is not the reason for calling the Christian, and therefore not the reason for consecration during the period of sacrifice. God has never tried to get anyone into heaven. Heaven is the reward that the Christian receives after the faithful performance of his mission while on the earth.

Another answers: 'I made a consecration that God might take me to heaven, there to shine in his presence. My mission, therefore, since making a consecration is to develop a sweet and beautiful character; and as soon as that is accomplished God will take me to heaven. I am anxious, of course, to go home, and for this reason I am diligently striving to develop such character as is required. In order to develop that character I must appear to be very pious and speak with great gravity. When I attend a function of the congregation I must wear a long coat and a long solemn face. I must appear on the platform with great solemnity, and in the presence of the congregation bow my head in solemn and silent prayer that they may see how much I am like the Lord. When I speak or pray aloud I must assume a certain carefully studied, prayerful voice. When the meeting is ended I must rush down to the door and shake hands with the common people in order to show that I possess a beautiful and sweet character. I must thus have fellowship with them. If before me there have been some great men in the church, I must honor them and give them credit for what they taught because some day I shall expect the people likewise to honor me and give me credit for what I teach.'

The one who blindly pursues such a course does not realize that he is playing squarely into the hands of the Devil. He does not realize that he is trying to have fellowship with the Lord and at the same time is having fellowship with the Devil. The apostle declared that this is an impossible course to pursue to the satisfaction of the Lord.—1 Cor. 10:20, 21.

Another answers: 'I made a consecration; and I am trying to live a good Christian life in order that I may go to heaven and sit with Christ Jesus on the throne to judge the world. I am practicing judging now that I may do well the work of judging when I get to heaven. I have been called to that high place; and my mission while on earth is to deeply meditate upon various questions and to assume an air of grave dignity befitting one who shall judge the world, that my character may be duly prepared and polished so that I can reflect the glory of the Lord when I get on the heavenly bench.'

Like the others, this one is blinded to God's real purposes. He has not understood nor appreciated why God has called him, and therefore has not understood and could not properly perform his mission as a Christian while on the earth.

Seemingly only a very few have appreciated what it means to be called unto the kingdom of God. The call to that exalted place is only after one has made a full consecration to do the will of God. The call of and by Jehovah is a summons to the one who has consecrated himself to the discharge of a particular or specific duty. It is an invitation to enter into training for a specific purpose; it is a designation to the performance of official duties. If the one called proves his loyalty and faithfulness while on the earth, then he shall enter upon the high and responsible duties of the heavenly mission of the Christian. Therefore the consecration of the real Christian is for the purpose of affording him an opportunity to prove his loyalty and his faithfulness to God. In order to prove his loyalty and faithfulness he must do the will of God while on earth, and must do it joyfully.

God never called anyone for the purpose of giving him a chance to develop a beautiful character. Had he wanted only beautiful characters he would have selected the angels, who have always been beautiful. Of course a Christian called to the heavenly calling must follow a course of righteousness and purity; but every sensible person knows that it is impossible to develop himself to perfection in thought, word, and act.

Paul was one called or invited to the kingdom. He said: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (1 Cor. 1:9) Fellowship really means partnership. It means an association of one with another in a specific work or duty. When Jesus consecrated himself at the Jordan God called him to fill the great executive office of Priest and Ruler in his kingdom. Thereafter God condescended to call other men to participate with the Lord Jesus Christ in that great office and work. That means to have fellowship or partnership with Christ Jesus his beloved Son. These are called to take a course similar to that which Jesus took. (1 Pet. 2:21) The real purpose then of a Christian's making a consecration and being called is that he might be trained, prepared and qualified to share with Christ Jesus in his kingdom.

THE SON OF MAN

NOW and then some have objected to the statement that Jesus, when upon earth, was a man. They insist that Jesus was God because the clergy so teach. The plain Scriptural evidence shows the relation of Jesus to God and also to the men upon earth with whom Jesus mingled.

One of the titles of the Lord Jesus is "the Son of Man". The correct translation of this text should be in the emphatic form, to wit, "The Son of the man." This title is another evidence of Jesus' relationship to God and to the arrangement for redemption. Adam was a perfect man, created by the great God, and placed on earth. As a perfect man he was given dominion over all things of the earth. All these things Adam lost by reason of his disobedience. Jesus, being a perfect man, made so for the purpose of redeeming mankind, must be exactly equal to the perfect man in Eden and therefore become the rightful owner of all things that belonged to the perfect man Adam. God therefore gave his beloved Son the title "The Son of the man", which title signifies that he is entitled to everything to which the perfect man could hold title. This is another proof that when on earth he was a perfect man, nothing more and nothing less, and therefore possessed all the qualifications to become the ransomer of Adam and his offspring.

From and after the time he was anointed of the spirit he bore the title Christ. "Christ" means Anointed One of God. At the time he was anointed, Jesus was promised immortality and heavenly glory and honor. His faithfulness in the performance of the work which his Father had given him to do would guarantee Jesus that great reward. The perfect man Jesus died, and that perfect life laid down in death corresponded exactly to the perfect human life of Adam which he possessed before he sinned. The man Jesus Christ, the Anointed One, therefore became the substitute in death for Adam the sinner. Jesus was not a sinner, yet he was required to take the sinner's place and die as though he were a sinner, that he might meet all the requirements of the law.

Jesus was dead and in hell for three days. Prior to that time the prophet of God had written of and concerning him: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Ps. 16:10, 11; Acts 2:30-33) Three days after his death his Father, God, raised him up out of death. Had Jesus been God he would have raised himself. If Jesus was God, then for three days the universe was without a God. It therefore follows that the trinitarians do not tell the truth; otherwise for three days there was no God in existence. The trinitarians are wrong. The divine record concerning the raising up of Jesus is: "God anointed Jesus of Nazareth with the holy spirit and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly."—Acts 10: 38-40.

Call to mind that Jesus stated that his Father had given him the promise of immortality, or life within himself. (John 5:26) The *man* Jesus must remain dead for ever if he is to be a substitute for Adam. By that is meant that he could not be raised up out of death as a *man* and still provide the redemptive price for fallen man. In harmony with his promise, God raised up Jesus Christ out of death to life immortal, a divine creature. Note the apostle's argument in this connection. Before he became a man he was a spirit creature in the form of God. Unlike Lucifer, Jesus did not seek to grasp that which justly belonged to God, but divested himself of the spirit life and became a man; and being a man, he humbled himself willingly unto death and then God raised him up to immortality. "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:6-11, *R.V.*

He was put to death as a man but made alive as a spirit and exalted to the position of glory and immortality with his Father. (Rev. 3:21; 1 Pet. 3:18) After his resurrection Jesus declared: "I am he that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death." (Rev. 1:18) God therefore gave unto his beloved Son immortality even as he had promised.

After God had raised up Jesus out of death and before his ascension into heaven, he said to Mary: "Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."—John 20:17.

When the clergymen attempt to say that Jesus was God incarnate, very man and very God, they forget that at the time Jesus gave utterance to the words just quoted he had been raised from the dead a spirit. He was not then a man. Was he God himself? The clergy say, Yes. But Jesus said, 'No, Jehovah God is my Father. I have not yet ascended to him, but I will ascend to him.' Jesus told the truth. The trinitarians and their father do not tell the truth. Jesus declared Satan, the Devil, to be the father of lies; and

he furthermore said that they who follow his course are his children. Let the people take heed to the words of truth as uttered by Jesus, his apostles, and by the prophets, and reject the words of the clergy.

Keep in mind that it was because of sin that Adam was sentenced to death. Sin is the transgression of God's law. Justice required the entering of the judgment of death against Adam, and the execution thereof. That judgment was entered by Jehovah in heaven itself. The giving up of the life of the perfect man Jesus corresponded exactly with the perfect life of Adam which had been forfeited by reason of the judgment. But the death of the perfect man Jesus could in itself work no good to Adam and his race unless the value of that perfect human life of Jesus be presented before divine justice as an offering for sin and as a substitute for the life of Adam and his race.

God could have appointed someone else to present the value of that perfect life as a sin-offering. The *man* Jesus could not do it. The life was laid down on earth. The value of it must be presented in heaven. It must there be presented by someone who had access to heaven. It pleased God to give to his Son the honor of thus presenting the value of that perfect human life as a sin-offering. Carrying out his purpose, God raised up Jesus out of death to heavenly life, and the divine Jesus now has access to the courts of heaven. When Jesus ascended into heaven he appeared in the presence of Jehovah God and presented the value of his human life as a sin-offering. It was received in behalf of man as a substitute for the life of Adam, but applied at that time only for those who should be brought to God by faith during the time of sacrifice, and later to be applied for the benefit of all mankind.

The sin-offering had been foreshadowed by the ceremonies which God caused the Jews to annually perform in connection with their atonement day as required by the law. The animals were slain in the court of the tabernacle and the blood thereof was taken by the high priest into the Most Holy and sprinkled upon the mercy seat. The court of the tabernacle pictured the earth where the sacrifice of Jesus was made. The Most Holy pictured heaven itself, where the value of that perfect human life was presented as a sin-offering. Concerning this matter it is written: "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself."—Heb. 9:22-26.

Application of the value of the merit of that sacrifice, the value of the perfect life, was made at that time for the benefit of those who become Christ Jesus' footstep followers. That merit will be made available at the inauguration of the new covenant for the reconciliation of all men unto God.

God had foretold by his prophet what should be done concerning the sacrifice of his beloved Son. The prophet wrote: "Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, . . . he shall see of the travail of his soul, and shall be satisfied: . . . for he shall bear their iniquities. . . . because he hath poured out his soul unto death: . . . and he bare the sin of many."—Isa. 53:10-12.

Jesus died for man's sins as God had foretold and was raised out of death for the justification of man. —1 Cor. 15:21; Rom. 4:25.

Satan has used the clergy to confuse the people concerning the value of the shed blood of Jesus Christ. One company of them say 'all that is necessary is for man to express himself as out of harmony with sin and ask forgiveness, become a member of some church system, and claim to be Christian and continue as such'. Another company of them say 'the value of Jesus' blood is as nothing. Jesus was a good man and it is well to keep his example before us as a good pattern to follow. Man, however, must continue to develop character until he gradually grows into perfection' It is better to take the inspired record as it is written by God's witnesses. Therein it is written: "Without shedding of blood there is no remission." (Heb. 9:22) The shedding of the blood of a perfect human creature was the only possible way whereby God could be just and the justifier of man.

The life is in the blood. (Lev. 17:11, 14) The judgment of God required the lifeblood of Adam because of sin. As a substitute for the forfeited life of Adam justice accepts the lifeblood of the perfect man Jesus to the end that in due time the value of that sacrifice may be made available for the benefit of all men. All mankind, including Adam, shall be redeemed or purchased from death and the grave, even as God promised. (1 Cor. 15:22) During the age of sacrifice, that is to say, during the period of time when God is selecting the members of the body of Christ, the value of that perfect life poured out is applied as a purchase price for the benefit of those who fully consecrate themselves to do God's will. Later, at the inauguration of the new covenant, the value of that perfect human life shall be made available and applicable as a purchase price for the benefit of all mankind. As a proof that the blood of Jesus is a price of great value paid that man might live, the testimony is written: "Ye are bought with a price." (1 Cor. 6:20; 7:23) What is that price? The answer is: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation re-

ceived by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Pet. 1:18, 19.

To be brought into harmony with God man must know something of God's provision. He must repent of his wrongful course. He must believe that the blood of Jesus was shed as a purchase price for sin, and then God's mercy must be extended to him. The basis of reconciliation is the lifeblood of the perfect man Jesus Christ. In due time all men must be brought to a knowledge of this truth and have an opportunity to be reconciled to God.

Again the enemy has misrepresented Jehovah by claiming that God is so cruel that he must have the blood of someone and that his wrath is appeased by the blood of Jesus; and therefore God, being thus appeased, is willing to forgive the sinner. That is entirely untrue. God is just, and the execution of his law in harmony with justice cannot be ignored. The love of God provided a way for the requirements of justice to be completely met and this was done by the willing obedience of Jesus unto death. The pouring out of his lifeblood as a substitute for Adam forms the basis of reconciliation of man to God, and then because of man's repentance, because of his faith in God and faith in the shed blood of Christ Jesus and his obedience unto God he is justified. God is therefore just and the justifier of them that believe.—Rom. 3:26.

SERVICE APPOINTMENTS

T. E. BANKS

Indianapolis, Ind.	Dec.	2, 3	Pittsburgh, Pa.	Dec	18, 19
Louisville, Ky.	"	4, 5	Steubenville, Ohio	"	20, 21
Cincinnati, Ohio	"	6, 7	Buffalo, N. Y.	"	23, 24
Dayton, Ohio	"	9, 10	Boston, Mass.	"	25, 26
Columbus, Ohio	"	11, 12	Hartford, Conn.	"	27, 28
Cleveland, Ohio	"	13, 14	New Haven, Conn.	"	30, 31
Detroit, Mich.	"	16, 17	New York, N. Y.	Jan.	1, 2

G. H. DRAPER

Sanford, Fla.	Dec.	1	Brooklet, Ga.	Dec.	16
New Smyrna, Fla.	"	2	Clyo, Ga.	"	17
Jacksonville, Fla.	"	3, 4	Waynesboro, Ga.	"	18
St. Marys, Ga.	"	5	Augusta, Ga.	"	19
Waycross, Ga.	"	6	Macon, Ga.	"	21
Fitzgerald, Ga.	"	7	Monticello, Ga.	"	22
Swainsboro, Ga.	"	9	Atlanta, Ga.	"	23-26
Collins, Ga.	"	10	Rome, Ga.	"	27
Taylors Creek, Ga.	"	11	Chattanooga, Tenn.	"	28, 29
Savannah, Ga.	"	12-14	Young Harris, Ga.	"	30

W. M. HERSEE

Galt, Ont.	Nov.	28, 29	Woodstock, Ont.	Dec.	15, 16
Preston, Ont.	Dec.	1, 2	Brantford, Ont.	"	17, 18
Kitchener, Ont.	"	3, 4	Hamilton, Ont.	"	19 22
Guelph, Ont.	"	5, 6	Beamsville, Ont.	"	23, 24
Milverton, Ont.	"	8	St. Catharines, Ont.	"	25, 26
Stratford, Ont.	"	9-11	Niagara Falls, Ont.	"	27, 28
London, Ont.	"	12, 13	Dunnville, Ont.	"	30

A. H. MACMILLAN

Casper, Wyo.	Nov.	29, 30	Spokane, Wash.	Dec.	16-18
Billings, Mont.	Dec.	2-4	Wenatchee, Wash.	"	20, 21
Great Falls, Mont.	"	6, 7	Bellingham, Wash.	"	23, 24
Butte, Mont	"	9, 10	Everett, Wash.	"	25, 26
Hamilton, Mont.	"	11, 12	Tacoma, Wash.	"	27, 28
Pablo, Mont.	"	13, 14	Seattle, Wash.	Dec. 30-Jan. 2	

J. C. RAINBOW

Muskegon, Mich.	Nov.	28, 29	Mt. Pleasant, Mich.	Dec.	14
Hart, Mich.	"	30	Flint, Mich.	"	16, 17
Manistee, Mich.	Dec.	2	Port Huron, Mich	"	18, 19
Traverse City, Mich.	"	3, 4	Rochester, Mich.	"	20
Hawks, Mich.	"	6	Royal Oak, Mich.	"	21
Pinconning, Mich.	"	8	Detroit, Mich.	"	23-26
Bay City, Mich.	"	9, 10	Ann Arbor, Mich.	"	27
Saginaw, Mich.	"	11, 12	Monroe, Mich.	"	28
Midland, Mich.	"	13	Toledo, Ohio	Dec. 30-Jan. 2	

W. J. THORN

Paonia, Colo.	Dec.	2	Hachita, N. Mex.	Dec.	19
Salida, Colo.	"	4	El Paso, Tex.	"	21, 22
Pueblo, Colo.	"	6, 7	Sweetwater, Tex.	"	24
Trinidad, Colo.	"	9-11	San Angelo, Tex.	"	25
Raton, N. Mex.	"	12	Lamesa, Tex.	"	26
Springer, N. Mex.	"	13	Lubbock, Tex.	"	27
Albuquerque, N. Mex.	"	14, 15	Flomot, Tex.	"	28
Deming, N. Mex.	"	17	Farwell, Tex.	"	30
Hurley, N. Mex.	"	18	Amarillo, Tex.	Dec. 31, Jan 1	

J. C. WATT

Fergus Falls, Minn.	Dec.	5	Kettle River, Minn.	Dec.	17
Evansville, Minn.	"	6	Aitkin, Minn.	"	19
Glenwood, Minn.	"	7	Duluth, Minn.	"	20, 21
Shevlin, Minn.	"	8, 9	Proctor, Minn.	"	22, 23
Red Lake Falls, Minn.	"	11	Hibbing, Minn.	"	24
Argyle, Minn	"	12, 13	Cloverton, Minn.	"	26
Beltrami, Minn.	"	14	Grantsburg, Wis.	"	27, 28
Boy River, Minn.	"	15, 16	St. Croix Falls, Wis.	"	29

INSTRUCTION FOR SERVICE

The Watchtower advises that an assembly of Jehovah's witnesses will be held at the points and on the dates named below for the purpose of more effectively organizing the field service and for instructing Jehovah's witnesses who engage in this service. The following corrected list takes the place of the one published in *The Watchtower* for October 1, 1932.

ANTON KOERBER ASSISTED BY A. R. GOUX

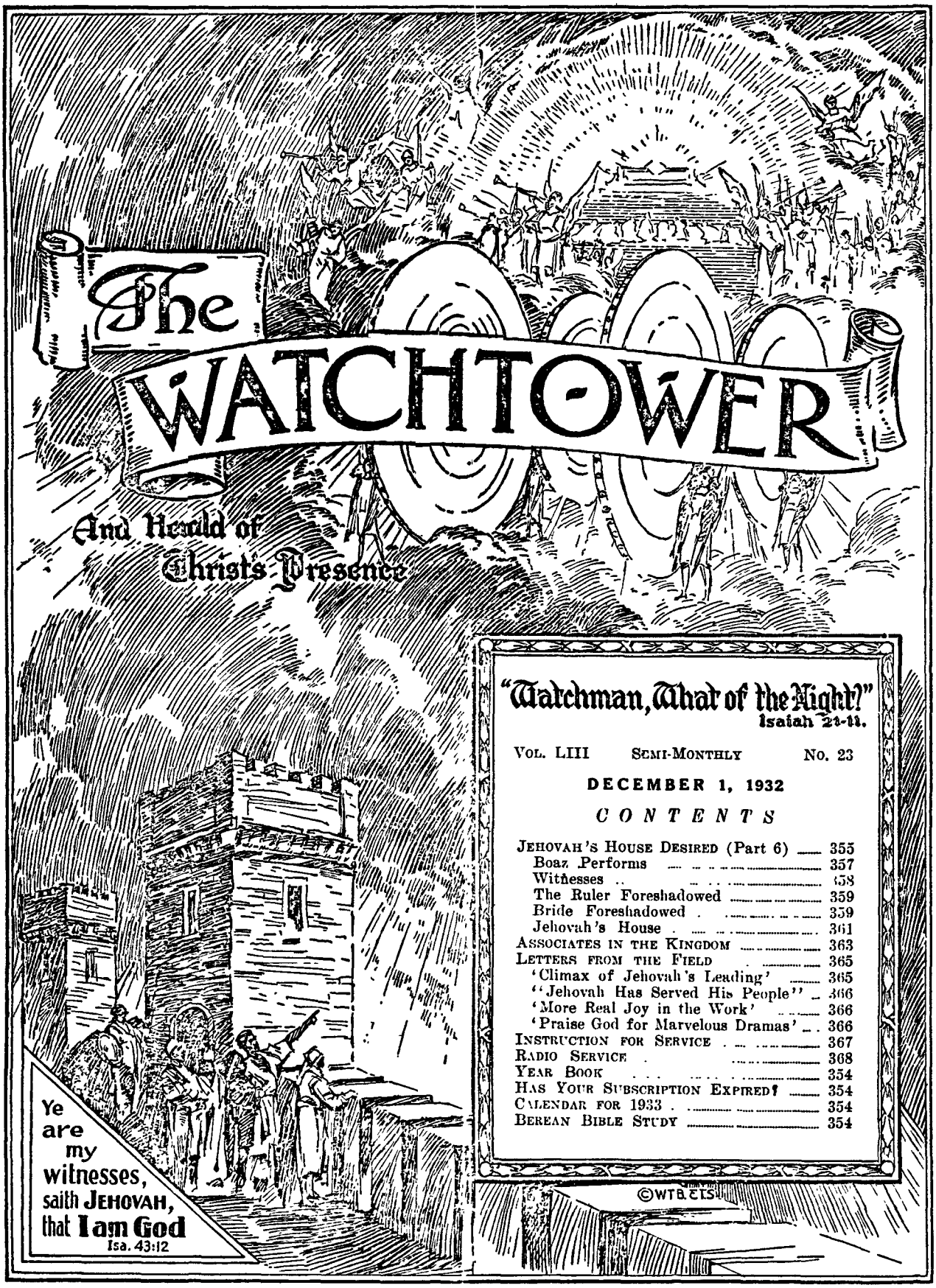
Crooksville, Ohio	Nov.	11-13	Birmingham, Ala.	Jan.	20-22
Clarksburg, W Va.	"	18-20	Thomasville, Ga	"	27-29
Charleston, W. Va.	"	25 27	Orlando, Fla.	Feb.	3-5
Marion, Ohio	Dec.	2-4	Jacksonville, Fla.	"	10-12
Dayton, Ohio	"	9-11	Savannah, Ga.	"	17-19
Louisville, Ky.	"	16-18	Atlanta Ga.	"	24-26
Knoxville, Tenn.	"	23-26	Charlotte, N. C.	Mar.	3-5
Chattanooga, Tenn.	Dec. 30-Jan 2		Wilson, N C.	"	10-12
Nashville, Tenn.	Jan	6-8	Roanoke, Va.	"	17-19
Memphis, Tenn.	"	13-15	Richmond, Va.	"	24-26

G. Y. M'CORMICK ASSISTED BY DONALD HASLETT

Fargo, N. Dak.	Nov.	18-20	Tulsa, Okla.	Jan.	27-29
Sioux Falls, S Dak.	"	25-27	Shreveport, La.	Feb.	3-5
Omaha, Nebr	Dec.	2-4	New Orleans, La.	"	10-12
Des Moines, Iowa	"	9-11	Little Rock, Ark.	"	17-19
Dubuque, Iowa	"	16-18	Springfield, Mo.	"	24-26
Moline, Ill.	"	23-26	St. Louis, Mo.	Mar.	3-5
Kansas City, Mo.	Dec. 30-Jan. 2		Decatur, Ill.	"	10-12
Wichita, Kans.	Jan	6-8	Jasonville, Ind.	"	17-19
Denver, Colo.	"	13-15	Indianapolis, Ind.	"	24-26
Oklahoma City, Okla.	"	20-22	Fort Wayne, Ind.	Mar. 31-Apr. 2	

S. H. TOUTJIAN

Wichita Falls, Tex.	Nov.	18-21	Salem, Oreg.	Dec.	23-26
Sweetwater, Tex.	"	25-28	Seattle, Wash.	Dec. 30-Jan. 1	
Abernathy, Tex.	Dec.	2-5	Spokane, Wash.	Jan.	6-9
Fresno, Calif.	"	9-12	Nampa, Idaho	"	13-16
Ashland, Oreg.	"	16-19	Butte, Mont.	"	20-22



"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LIII SEMI-MONTHLY NO. 23

DECEMBER 1, 1932

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The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children."—*Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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(*Translations of this journal appear in several languages.*)

All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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YEAR BOOK

The Watchtower is pleased to announce that the *Year Book* for 1933 is in course of manufacture. It contains the President's annual report of the work accomplished by the Lord's people throughout the earth, and this will be most encouraging to all of Jehovah's witnesses. The *Year Book* also contains daily texts and comments, each of which will be a real help to the anointed; also the year's text and a short discussion of it.

We shall appreciate it if members of the companies will place their orders with the stockkeeper, so that one shipment can be made. This will save considerable shipping expense and will also help to make prompt shipments. We expect to fill orders about December 15. A limited edition will be printed and the usual 50 cents is asked for each copy.

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CALENDAR FOR 1933

The Calendar, printed by the Society, now ready, contains the year's text and a very beautiful picture in harmony therewith. The date pad is specially designed for Jehovah's witnesses. The Calendar will be to the anointed an encouragement and help throughout the year. The amount asked for one copy is 25c; for 5 or more copies sent to one address, 20c each.

BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Jehovah's House Desired" (Part 4)
Issue of November 1, 1932

Week beginning January 1 . . . . . ¶ 1-28
Week beginning January 8 . . . . . ¶ 29-55

"Jehovah's House Desired" (Part 5)
Issue of November 15, 1932

Week beginning January 15 . . . . . ¶ 1-18
Week beginning January 22 . . . . . ¶ 19-38
Week beginning January 29 . . . . . ¶ 39-59

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII DECEMBER 1, 1932 No. 23

JEHOVAH'S HOUSE DESIRED

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Ps. 27: 4.

PART 6

JEHOVAH'S rules governing those who become members of his house are fixed and not subject to change. Like himself, his law does not change. He loves those who have made a covenant by sacrifice to do his will and whom he has called to his kingdom. If these fail to comply with his fixed rules Jehovah causes due warning to be given to them before enforcing his final judgment against them. In harmony with this he says: "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. 58: 1) This is a command given to God's faithful remnant on the earth, and which therefore they are duty-bound to perform, declaring this message to others who are in line for the kingdom or the house of Jehovah God. (See *The Watchtower*, May 1, 1929, page 131.) In the last preceding article under the above title the facts are set forth showing Boaz before the court of ten judges, sitting at the gate of Bethlehem, and the nearer kinsman of Naomi and Ruth before that court. Naomi and Ruth were not present before the court, but Boaz was there representing their interests; and therefore in that capacity Boaz represented the remnant on earth at the time of the fulfilment of the prophecy and advocates in behalf of the remnant. Boaz also represented the law of God, and hence in that capacity he also played the part representing Christ Jesus. It is not unusual to cause one person to play more than one part in a divine drama.

[3] In the presence of the court Boaz addressed the nearer kinsman, calling his attention to the fact that Naomi had returned from Moab and that she had a parcel of land which belonged to Elimelech, and which was to be bought back or redeemed. "And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: and I thought to advertise thee [*R.V.*, disclose it unto thee], saying, Buy it before the inhabitants [*R.V.*, before them that sit here; that is, the public and the elders, members of the court], and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it."—4: 3, 4.

[3] The Greater-than-Boaz, Christ Jesus, the official representative of the divine law, does not fail and has not failed to give due notice of warning to those who have responded to the call for the kingdom and who have become negligent. *The Watchtower* has repeatedly called attention to the Word of God, relative to the duty and obligation laid upon those who have responded to the call for the kingdom, concerning their duty to perform what they have agreed. Such negligent ones are here pictured by the nearer kinsman involved in this case. *The Watchtower*, by the Lord's grace, is an instrument employed by the Lord. It has repeatedly called attention of the spirit-begotten ones to their obligation toward Jehovah and his service and toward their brethren, as pictured by Naomi and Ruth. (See *The Watchtower*, 1929, page 131, which article may be here again read with profit.)

[4] The return of Naomi to Bethlehem was well known about the city, and the presumption must be indulged that her nearer kinsman knew about it and was fully acquainted concerning his obligation toward Naomi. He had been negligent to perform his duty, and when hailed before the court he doubtless knew in advance what Boaz was about to say to him. Boaz began his speech by saying that 'Naomi has returned and has a parcel of land to sell that belonged to Elimelech, and are you going to buy it?' The fact that he mentioned Naomi shows that Ruth's position was only secondary to that of Naomi, and that therefore the widow of Elimelech primarily was the one to redeem. Ruth came into the affair chiefly because Naomi was too old to give birth to a son to preserve the name of Elimelech. Boaz did not state that a seed should be raised up to Mahlon, but he placed the case upon the ground of raising up seed to Elimelech.

[5] Boaz in performing a duty towards Naomi and Ruth on this occasion shows that there is an obligation upon the brethren in the Lord to safeguard the interests of one another, and to stimulate and to encourage one another to bear the fruits of God's kingdom, and 'to comfort them that mourn in Zion'. (Isa. 61: 3)

These do so by openly and in the hearing of others calling the attention of one another to their duty and 'saying unto Zion, Thy God reigneth!'—Isa. 52: 7.

6 Responding to the question of Boaz the nearer kinsman said: "I will redeem it." Therefore he admitted that he was materially able to redeem the land. It was something material from which he could derive a personal and pecuniary profit, and for his own sake, and therefore he was glad to get the land, which would increase his own holdings. Evidently he reasoned that Naomi was an old woman, past the age of marriage, and that she could not have children, and that therefore she would not be included in the purchase, and even if he did have to take her in the deal she would soon die and then he would have the best of the bargain, as his obligation to Elimelech would there cease.

7 With the same spirit the "nearer kinsman" class, at the fulfilment of the prophecy, say in substance: 'We are willing to preserve and carry on the Elijah work,' even though the Elijah work was stopped or killed during the World War and which work the Naomi class carried on during the Elimelech period of the advocacy of the holy spirit of God. This "nearer kinsman" class, however, refuses to recognize or consider the Elisha work of the church which must now be done instead of the Elijah work.

8 Then Boaz directly advocated the cause of Naomi and Ruth, and therefore of the antitypical remnant, and put another proposition squarely up to the nearer kinsman: "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 the name of the dead upon his inheritance." (4: 5) The interests of Naomi and Ruth were therefore shown to be identical, and this shows that now in the drama they represent the remnant class.

9 Elisha was anointed to carry forward the work where Elijah had left it off; so likewise Naomi and Ruth, jointly representing the remnant, must carry forward the work that vindicates the name of Elimelech's house, which stood for the house of God. (2 Ki. 2: 12-15) Thus is particularly and clearly shown that those who would really do the work of the kingdom after 1918 must do so according to that work as pictured by Elisha, who was anointed in the place and stead of Elijah. The double portion of the spirit received by Elisha shows a work of wider scope that must be done, and done with increased zeal to the Lord.

10 Today one cannot have the "field" or estate of Elijah without taking on the obligation and work of Elisha. (1 Ki. 19: 16) Holding on to the name and teachings of a man who is gone, regardless of how faithful he was, and standing by his interpretation of the Scriptures and refusing to go farther or to go forward with the Lord's work, does not buy the field or estate of the dead Elijah work. There are now other and added obligations (which are pictured both by Elisha and by Ruth), which those who would be of the royal line and who enter into and abide in the house of the Lord must now shoulder and faithfully perform.

11 The obligation of taking Ruth was too much for the nearer kinsman. The obligation for the nearer kinsman class of taking the Elisha work is too much for that class. The nearer kinsman replied to Boaz, to wit: "And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself: for I cannot redeem it." (4: 6) His words "mine own inheritance" disclose his selfishness and show that he was thinking and planning exclusively for his own interests and name and that his own name might endure after his death. If he took Ruth with the land, then he would profit nothing, according to his calculation, because her child would inherit the land and that would diminish the estate of the nearer kinsman by at least the amount that he would have to pay to Naomi for the land Doubtless he already had a wife (who pictures the Jezebel spirit and influence, Rev. 2: 20-23) whom he feared to offend. If the "nearer kinsman" class should take on the Ruth spirit and work, and do it, that would offend the world, particularly the ecclesiastical part of it, and this they could not afford to do, because of incurring the wrath of Satan's organization. The "nearer kinsman" class must continue to be "sweet and oily of speech" and say nothing about Satan's organization, that their own standing and good name might be maintained and might not be marred. It is therefore easy to identify the class pictured by the "nearer kinsman", which class is in existence at the present time.

12 Boaz had hailed this nearer kinsman before the court for an accounting, like as Jesus brought the one-talent servant to account. Christ Jesus, the Greater-than-Boaz, now at his temple calls upon the one-talent class to account for the kingdom interests committed to them, and that accounting shows an unwillingness to obey the Lord. The nearer kinsman of Naomi replied to Boaz, saying: "Redeem thou my right to thyself." This sounds very much the same as the statement of the one-talent servant class to the Lord, to wit: "And I was afraid, and went, and hid thy talent in the earth; lo, there thou hast that is thine."—Matt. 25: 24-30; Mal. 3: 1-5.

13 Jehovah saw good to keep secret the name of the nearer kinsman, and therefore the record is silent as to his name. His name died out as far as the Bible record is concerned: "The name of the wicked shall rot." (Prov. 10: 7) The conduct of the nearer kinsman represents a faithless servant class of which Jesus said: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 25: 30) "Cut him asunder, and appoint him his portion with the hypocrites."—Matt. 24: 51.

BOAZ PERFORMS

14 Those who have the spirit of Christ Jesus and the zeal peculiar to the house of Jehovah gladly perform the duty that the slothful servant might have performed but neglects. The faithful remnant is made a part of the 'elect servant', and therefore the "faithful and wise servant". Thus it is seen that Boaz pictured Christ Jesus the Chief and Head of the "servant", and also represented the remnant, forming a part of the "servant". The law of procedure given to Israel concerning the man who refused to marry his dead brother's widow reads: "And if the man like not to take his brother's [*margin*, next kinsman's] wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed." (Deut. 25: 7-10) "Moab is my washpot; over Edom will I cast out my shoe."—Ps. 60: 8.

15 A somewhat different method of procedure was employed at the hearing of Naomi and Ruth in the attesting and confirming of what had just been decided. Almost all peoples of earth have at some time adopted a method of procedure for attesting a document or a conveyance of land and attesting the deliverance thereof. For instance, the common law, resulting from the law of custom, has a writ called "livery of seizin", by which the possession of land is delivered.

16 The Israelites were God's people before the law was given to that people at Mount Sinai, and doubtless there were customs among them adopted and practiced, and by which they were governed, in the delivering of property sold. The divine record says (Ruth 4: 7, 8, *E.R.V.*): "Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, for to confirm all things: a man drew off his shoe, and gave it to his neighbour; and this was the manner of attestation in Israel. So the near kinsman said unto Boaz, Buy it for thyself. And he drew off his shoe." Neither Naomi nor Ruth was present at the hearing before the court to draw off the shoe, but Boaz was there to represent them. Instead of following closely the requirements of the law, however, a former custom was used, to wit, the nearer kinsman took off his own shoe. That was a voluntary act on the part of the nearer kinsman showing his complete renunciation of his right to redeem and of his voluntary determination not to do so.

17 This well pictures the "evil servant" class refusing to be a witness for the name of Jehovah "God my King", and to declare the day of the vengeance of God against Satan's organization, and to faithfully represent and advertise his kingdom. In so doing the "evil servant" class 'takes off the shoe' (that is, the covering of the feet) of "the preparation of the gospel of peace". (Eph. 6: 15) A man with only one shoe is an unsightly creature and halts and hobbles about and is the object of shame. God considers a man who has repudiated his covenant as an object of shame, and this is illustrated by spitting in the face. —Num. 12: 14.

18 It is written concerning the faithful remnant on earth: "How beautiful are thy feet with shoes." (Song of Solomon 7: 1) And, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10: 15; Isa. 52: 7, 8) These beautiful sayings of the Scriptures could not be applied, however, to those with just one shoe. Therefore the class pictured by the nearer kinsman in this drama must expect to receive shame from the Lord Jehovah, which is illustrated by spitting in the face and by removing from such the privilege of declaring the name of Jehovah and of his kingdom. This is the class that takes off the wedding garment. (Matt. 22: 11-13) It is this class that the Lord names the "wicked and slothful servant"; hence the kingdom interests are taken away from such and given to the faithful remnant class pictured by Ruth, and to whom the kingdom interests of the Lord are committed. (Matt. 24: 47) "Take therefore the talent from him, and give it unto him which hath ten talents."—Matt. 25: 28.

19 Boaz gladly took upon himself the privilege or obligation of redeeming or buying back: "And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi." (4: 9) The latter part of this text shows that Ruth held a place subordinate to that of Naomi, and only as she takes the place of Naomi as Naomi's marital substitute does she come into account. Boaz included Ruth in the purchase or redemption, that the seed might be raised up to the name of the dead Elimelech, and not to the name of the son of Elimelech. Boaz' declaration in the presence of the court was: "Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up 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."—4: 10.

20 Mahlon, who was Ruth's first husband, failed to preserve the name of Elimelech, and also the nearer kinsman had failed and refused to preserve that name by raising up seed; therefore Boaz stepped into the breach and did that very thing. Ruth was also used

as a connecting tie between Naomi and Boaz to accomplish this very thing. Ruth would share in the inheritance of Elimelech, subject to the right of Naomi, by virtue of having married his son Mahlon. That part of the inheritance which Orpah might have received reverted to Naomi because Orpah failed and refused to stick to Naomi, that is to say, to God's organization. On the contrary, although having started to Bethlehem, she went back to Moab, which pictured Satan's organization. Because Ruth was only the daughter-in-law of Elimelech and Naomi, the child that would be born to Boaz by Ruth would have blood connection with Elimelech, not through Ruth, but through Boaz, the second nearest kinsman to Elimelech. Boaz, having purchased all the right of Naomi, and having purchased Ruth to be his wife, the son of Ruth and Boaz would take all the estate of his grandfather Elimelech, and the son would therefore be in line to fulfil Jehovah's promise to the house of Judah. While the record of genealogy of Israel's king was being made clear, there was still another important part of God's purposes being foreshadowed and to be fulfilled in the future.

[21] Boaz boldly stood up before the court and before the people and declared his purpose to purchase the land of Naomi, including all the rights of her two sons and Ruth for his wife, and thus he was a public witness against the nearer kinsman who was in fact defrauding the widow Naomi and the stranger Ruth. Even so Christ Jesus, the Greater-than-Boaz, the great Judge at the temple, judges and separates the unfaithful from the approved ones and is a witness against the unfaithful ones. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord [Christ Jesus], 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. And I will come near to you to judgment; and I will be a swift witness against . . . those that oppress the hireling in his wages, the widow [the Naomi class], and the fatherless [the Ruth class], and that turn aside the stranger [the class such as Ruth] from his right, and fear not me, saith the LORD of hosts."—Mal. 3: 1, 5.

[22] In 1918 the Lord Jesus began his judgment at the temple, and this judgment was first upon those who claimed to be of the house of God or his organization on earth. The "Society", as heretofore defined in *The Watchtower* as the Watch Tower Bible & Tract Society, stood for and stands for God's organization on earth, being a part thereof. There were those once working in it and who had responded to the call for the kingdom, and who were therefore in line for the kingdom, that refused to obey the commandments of the Lord and refused to go on with his witness work, and this they did by withdrawing themselves and putting themselves in opposition to the Lord's work; and they seek to hinder the progress thereof and oppose the Society. This matter of withdrawal and opposition of the rebellious ones is no close-guarded secret. Boaz boldly declared before the court that he gladly assumed the obligation which the nearer kinsman had cast aside, and thus he pictured God's organization at the Columbus (Ohio) assembly in 1931, and those of like precious faith throughout the earth since, in adopting a resolution declaring themselves as joyfully accepting the name which Jehovah God had given to them and as assuming the obligation of bearing testimony to his name and his kingdom as Jehovah's witnesses which their "nearer kinsman" class had cast aside. Thus the faithful remnant called upon all to be witnesses to the fact that they have no connection whatsoever with Satan's organization, but are wholly and completely devoted to God's organization and will continue, by his grace, the publication of his name and of his kingdom. The publication of the *Kingdom* booklet gives notice to the nations of "Christendom", and particularly to the ruling powers thereof and to the "evil servant" class, that the remnant has taken Jehovah's name and gladly assumed this obligation. The *Vindication* book (One) also calls attention to the matter.—Ezek. 24: 15-18

[23] Furthermore this pictures how Christ Jesus, the Greater-than-Boaz, openly invites to himself the Naomi-Ruth class, that is to say, the devoted remnant, by associating them with him in the vindication of Jehovah's name. The facts show that this took place approximately in the autumn of 1922, when Jehovah gave his people a new name, but which the remnant only began to realize and appreciate in the year 1931. —Acts 15: 14; Joel 2: 27-29.

WITNESSES

[24] Many became witnesses to the favor bestowed upon the remnant by Jehovah and wished them well, while others were compelled to be witnesses and did not wish them well. "And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem." (4: 11) Even the renegade nearer kinsman had to be a witness. A representative body of the opposing ones were present at the adoption of the Columbus Convention resolution in 1931 and were compelled to see what was done, even though they did not participate therein. This seems to foreshadow an early fulfilment of Revelation 3: 9. The peoples of good will in the world, who observed the faithful devotion of the remnant to God, bestowed their good wishes upon them. 'All the elders,' representing God's organization, joyfully bore witness and called down prosperity from God upon the work of vindicating his name. The good wishes concerning God's organization on the earth are expressed in the language of the scripture: "Do thou [Boaz, the kingdom class] worthily [*margin*, get thee

riches, or, power] in Ephratah." Otherwise stated, let all be true to the name of Jehovah and be very fruitful, bearing the fruits of the kingdom. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15: 8) The latter part of verse eleven, according to the *Rotherham*, reads: "Proclaim thou a name in Bethlehem." The remnant, being a part of Christ, must proclaim the name of Jehovah and of his kingdom, because they are now his witnesses on the earth. These must make the name of Jehovah and of his kingdom famous. This the faithful are now doing by the grace of God. "And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman." (4: 12) This Pharez is in the lineage which led up to David and to Jesus. (Gen. 38: 8-30) "The seed which the LORD [Jehovah] shall give thee of this young woman" shows that all credit is given to Jehovah, to whom it properly belongs.

THE RULER FORESHADOWED

[25] "So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son." (4: 13) Thus Jehovah showed his approval to give Boaz and Ruth a son, looking to the vindication of his name and his word that 'out of the loins of Judah should come a Ruler and a Lawgiver'. It was not the physical power of Boaz and of Ruth that resulted in the birth of the son, because it was 'God that gave the increase'. (1 Cor. 3: 6) Jehovah God directed the drama of the book of Ruth, and therefore all praise to creatures in connection therewith is out of place. It is Jehovah who brought forth the mighty One who shall rule all the nations of the earth and who shall be the Vindicator of his great name.

BRIDE FORESHADOWED

[26] Ruth in becoming the wife of Boaz (which relationship would include Naomi, Ruth being Naomi's substitute) pictures the remnant becoming espoused to Christ as his future bride, and hence this class constitute the blessed ones which are called unto the marriage supper of the Lamb. (Rev. 19: 9) The facts seem to clearly show the fulfilment of this part of the prophetic drama as beginning with "The Day" of the convention of God's people held September, 1922, and hence the time when properly apply the words of Jehovah: "And thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."—Isa. 62: 2, 4, 5.

[27] "And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a near kinsman; and let his name be famous in Israel. And he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter in law, which loveth thee, which is better to thee than seven [natural] sons, hath borne him."—4: 14, 15, *E.R.V.*

[28] The congratulations' being given to Naomi rather than to Ruth seems clearly to prove that the child was legally that of Naomi, the fruit of her body, and the heir of Elimelech's estate. (Deut. 25: 6) Naomi, jointly with Ruth, therefore pictures the fruit-bearing class, the bride of Christ, that has a part in the vindication of Jehovah's name and Word. Ruth had a great desire to become a member of the house of Jehovah, and by her own initiative and efforts she could not have done this. Because faithfully holding to God's organization, pictured by Naomi, Jehovah God rewarded the faith of Ruth.

[29] Christ Jesus, the Great Boaz, has been used by Jehovah to bring forth through the remnant, pictured by Naomi and Ruth, the name of Jehovah which now is made famous in the earthly part of God's organization and which shall yet be made famous in all the earth. It was some time after 1922 that the remnant, pictured by Naomi and Ruth, began to see that the great issue is the name of Jehovah and that the Most High must and will make a name for himself. (See *The Watchtower*, January 1, 1926, title, "Who Will Honor Jehovah?") Because of his faithfulness the name of Jesus is also made famous, and Jehovah gave him a name above every name, that of Jehovah alone excepted, and has commanded that unto Christ Jesus every knee shall bow and every tongue shall confess that he is The Christ to the glory of God. (Phil. 2: 9-11; Eph. 1: 20, 21) It is worthy of note that the name of Boaz, who pictured Christ Jesus, and not the name of his son Obed, became famous in Israel. Jehovah used this book of Ruth to bring Boaz to the attention of all. From this point on the name of Ruth is no more mentioned, but the name of Naomi is mentioned; which shows that Naomi particularly represents Zion, God's "woman" or organization, and that Ruth becomes a part of it.

[30] The son born to Boaz and Ruth was brought forth in behalf of the name of Elimelech ("God is King"); hence this saying, "He shall be unto thee a restorer of thy life, and a nourisher of thine old age," points to the fact that God the King of Eternity would refresh and renew the strength of his church, the remnant, in the latter days of the remnant on the earth, the time of "old age", and in harmony therewith it is written: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Ps. 37: 25.

[31] The expression of love between Naomi and Ruth to which both of these women testified calls attention to the love that must now subsist between all the mem-

bers of the remnant showing their unity and devotion to God and to his kingdom. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John 13: 34, 35.

32 "And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David." (4: 16, 17) Naomi treated the child as though it were her own, and hence it was said, "There is a son born to Naomi." The reproach of her barrenness was there taken away, which beautifully corresponds to the reproach of Zion, God's organization, being taken away, as described by Jehovah's prophet in Isaiah 54: 1-7.

33 The child born was called Obed. This name means "worshiper" or "one who serves". This would indicate that there would be those who perceive that the remnant of God on earth, pictured by Naomi and Ruth, constitutes a part of Jehovah's 'elect servant, in whom his soul delights'. (Isa. 42: 1) This son Obed also pictures the children of Zion born after her travail. (Isa. 66: 8, 9) The name "Obed" identifies the class whom the Lord, upon coming to the temple of Jehovah, finds faithful and whom he designates that "faithful and wise servant" to whom he commits all of his kingdom interests on the earth.—Matt. 24: 45-47.

34 "Now these are the generations of Pharez: Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David." (4: 18-22) Here is stated the genealogy from Pharez to David. Between Obed and Jesse no one is mentioned. Is this due to the lack of importance of connecting links, or did each one from Nahshon to Jesse live to be of a very great age, and each one in his extreme old age bring forth a son? This latter conclusion is supported by the words of the divine record: "And the three eldest sons of Jesse went and followed Saul to the battle: . . . and David was the youngest," and David was the eighth son of Jesse. (1 Sam. 17: 13, 14) "Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an *old man* in the days of Saul."—1 Sam. 17: 12.

35 The genealogy here given is not dry and unimportant stuff, but it in fact makes the book of Ruth sparkle with importance and significance. God had an important purpose in setting forth this genealogy here. It began when Jacob was in Canaan, and before he went down to Egypt, and extends to the birth of David, who became king. Pharez, the one first named, was born in Canaan before Judah went with Jacob into Egypt. (Gen. 38: 27-29) Pharez begat Hezron in Egypt during the 215 years of the sojourn of the Israelites down there. Both Pharez and Hezron died in Egypt. (Gen. 46: 12) It follows, then, that Hezron begat Ram while in Egypt, and probably while Joseph was still living. He is called Aram in Matthew 1: 3, and his name means "high one". Ram was the brother of Chelubai, or Caleb (1 Chron. 2: 9, *margin*), who was the great-grandfather of Bezaleel who built the tabernacle in the wilderness. (1 Chron. 2: 19, 20; Ex. 31: 1, 2) Ram begat Amminadab while in Egypt. His name means "a man of generosity" or "a people of liberality". While in Egypt, and before the exodus of the Israelites, Amminadab begot Nahshon, probably about the time of the birth of Moses. Nahshon was made a captain of the tribe of Judah at the time of the exodus. (Num. 1: 4-7; 2: 3) Nahshon was implicated in the rebellion in the wilderness and died there. His name means "enchanter". (Num. 14: 1-38) Nahshon begat Salmon (Salmah) either shortly before the exodus or shortly thereafter, for the reason that he could not have been more than twenty years of age at the beginning of the exodus, because he entered the land of Canaan with Joshua and participated in the siege of Jericho. At Jericho Salmon met Rahab the harlot and married her, and it was of this union of Salmon and Rahab that the child Boaz was born, and whose name is made prominent in the book of Ruth. In Matthew 1: 5 his name is called Bóoz.

36 It is of interest here to note that in the lineage leading up to David and to Jesus three women are introduced, each of which the hypocritical critics of the Bible would brand as immoral, two of whom were certainly outside of the covenant God made with Israel, and it is probably true that the other one was also outside of that covenant. These three women are, to wit, Tamar, Rahab and Ruth. Each one of them showed that she had respect for God's law and his name and sincerely desired to serve him and his people. Each of these three women stepped into the breach at the opportune time and preserved the name of Judah, concerning which tribe Jehovah had given his word that it should produce the Vindicator of his name. Onan had refused to lend himself in a levirate marriage with Tamar and raise up seed to his dead brother, and God killed him. Judah himself thereafter unwittingly became involved with Tamar and married her, and she gave birth to Pharez by Judah, and which Pharez is the beginning of the lineage mentioned in the book of Ruth and leading up to David. Rahab the harlot of Jericho married Salmon, who begot Boaz by her. Rahab was approved and favored by Jehovah, not because she was a harlot, but in spite thereof, and because she had faith in God and served him, and therefore she was preserved. "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." (Heb. 11: 31) "Likewise also was not

Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" (Jas. 2: 25) It was her faith, coupled with her work of devotion to God, that led to her preservation.

37 The third woman is Ruth the Moabitess, who married Boaz and whose son by Boaz was Obed, which Obed was the father of Jesse; and Jesse's eighth son, and doubtless his last one, was David, whom God anointed king over Israel, and who particularly foreshadowed Christ Jesus the King of kings. These facts are here worthy of consideration in determining that God did not preserve any of these women because of their so-called "character development", but because of their love manifested to him and by their faithful works.

38 Evidently Salmon begot Boaz at Bethlehem, because that city fell to Salmon's lot or inheritance and he was known as the father of Bethlehem. (1 Chron. 2: 51, 54) Salmon was an elderly man when he married Rahab; hence Boaz was the son of Salmon's old age. Likewise David, the eighth son, was the son of Jesse's old age. There does not seem to be any good reason, therefore, to conclude that in the genealogy there are links missing between Obed and Jesse.

JEHOVAH'S HOUSE

39 The book of Ruth magnifies the importance of the vindication of Jehovah's name. It is further proof that from the time of Abraham Jehovah's purpose to build his capital organization moved majestically forward. To be sure, Satan would try to interfere with every step, and doubtless thought he was successfully interfering with God's purposes. God permitted Satan to pursue his wicked course and to think he was defeating God's purpose to bring forth a seed and a kingdom that would destroy Satan and his organization. It is of exceeding great interest to trace the progressive steps of Jehovah's purpose leading up to the anointing of King David, who foreshadowed Christ Jesus, the King of kings.

40 Abraham resided in Chaldea, east of the Euphrates, and, hearing the commandment of Jehovah God to move into an unknown land, he obeyed that commandment. Crossing the Euphrates, doubtless at the headwaters, he journeyed south to Canaan, where God had sent him. Although Jehovah had promised a son to Abraham, 'a seed in whom all the nations of the earth should be blessed,' yet this promised seed, it seemed, was destined to fail, because Abraham and Sarah were both beyond the age to bring forth children. Abraham's faith in God, however, was strong, and when he was about a hundred years old God rewarded his faith and caused Sarah to give birth to Isaac, who foreshadowed Christ the King. (Rom. 4: 19) Abraham pictured Jehovah; Sarah his woman pictured God's organization; and Isaac was a type of God's beloved Son, Christ Jesus, and the birth of Isaac foreshadows a time of rejoicing when the kingdom should come in. (Gal. 4: 24-31; Isa. 54: 1-8) God's royal promise was bestowed upon Isaac's son Jacob by the miraculous interfering of Jehovah God. Jacob was the father of Judah, the head of the tribe to which the divine promise was given concerning the King to come and who should rule the world. (Gen. 49: 10) Judah became the father of Pharez by Tamar, his daughter-in-law, under conditions which the critics of the Bible would call disreputable. It clearly appears that Jehovah overruled the circumstances under which Pharez was born, that he might be a link of the genealogy leading up to the King. The book of Ruth takes up the genealogy and traces it from there to David.

41 The fact that no intermediary generations are mentioned in the genealogy of the book of Ruth shows that each one of the men named lived to a great age before begetting the son named in the genealogy. Thus it appears that there was continued difficulty in maintaining the royal line. Jehovah had given his word that the Vindicator should come from the tribe of Judah, hence Satan tried to interfere with the genealogy of that tribe. At various times it appeared that God's word would fail, and each time Jehovah stepped in at the opportune hour, even as shown in the book of Ruth. Jehovah's word and name shall triumph, and no power can successfully interfere therewith.

42 In all these centuries Jehovah has been proceeding according to his will and purposes to build his house or capital of his organization, in which he takes up his official habitation by and through Christ Jesus the duly appointed Head thereof. He has not compelled anyone to enter that house. He has not even invited one to enter his house until that creature first signified a keen and genuine desire so to do, and then solemnly agreed to do God's will. For this reason he caused his prophet to write: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Ps. 27: 4.

43 Ruth had that keen and sincere desire expressed by these words of the psalmist, and she took her firm stand on the side of Jehovah when she declared to Naomi that Jehovah should for ever be her God. She proved her love for Jehovah by exercising all diligence in serving him. Doubtless there were those in Israel who would have kept Ruth out of the family of Judah, and likewise there are those today who profess to be in a covenant with God that would keep out of his family, out of his service, and out of his house, those who have been brought into his service in these latter days. The "nearer kinsman" class is doing that very thing. These do not love God, and he will not preserve them.

44 By both the book of Esther and that of Ruth Jehovah God makes it clearly to appear that he alone

selects those who shall be the members of his royal house. He emphasizes the fact that he does not select men and women because of their outward charms, or because of their sweetness and beauty of character, or because of their intrinsic value. He invites to a place in his house only those who show a true and abiding faith in him, such as that exhibited by Abraham. When invited these must maintain their integrity toward him, and that under difficult conditions. He chooses and approves those who are moved by unselfish devotion to him to perform faithful service in his name. Amidst all the trials and tribulations that these experience while on the way to the kingdom, and which fall upon them by reason of the opposition from Satan and his agents, Jehovah makes it clear that those who continue to manifest their love toward him he will preserve. (Ps. 145: 20) This great lesson is particularly taught in both the book of Esther and that of Ruth.

45 Christ Jesus is now exalted to the highest place in God's house, and which is the capital of his universal organization. His anointed ones who continue faithful to him, maintaining their integrity toward God, and who continue to show their loving devotion to him, Jehovah will receive into his house and cause them there to dwell forever, where they shall continue to behold the indescribable beauty of Jehovah, and forever learn of him, and through the endless ages continue to sing forth his praises.

(*The conclusion*)

QUESTIONS FOR BEREAN STUDY

¶ 1. In Isaiah 58: 1, to whom is this commandment given? Who are "my people", here mentioned? Who are "the house of Jacob"? For what purpose is the warning given? As coming into consideration here, state one of the characteristics of Jehovah's rules governing those who become members of his house. In regard to their complying with his rules, how does he deal with those who have made a covenant by sacrifice to do his will and whom he has called to his kingdom? At this point in the Ruth drama, where do we find each of the characters having a part therein? Point out the parts here played by Boaz, and whom he represented.

¶ 2, 3. Describe the situation which necessitated the hearing here taking place. How did Boaz bring the matter to the attention of the nearer kinsman, and for what purpose? How does this part of the picture have fulfilment?

¶ 4, 5. Explain whether the nearer kinsman could plead ignorance of his obligation. Account for Ruth's coming into the affair, since Boaz mentioned only Naomi in reference to the redemption. What is here pictured in Boaz' procedure in behalf of Naomi and Ruth?

¶ 6, 7. What, evidently, was the nearer kinsman's line of reasoning in regard to redeeming the land? Apply this part of the picture.

¶ 8, 9. What further proposition did Boaz put to the nearer kinsman? What important facts were shown therein, as to the interests of Naomi and Ruth and as to their prophetically representing a class of God's people? Take the relationship of Elisha's work to that of Elijah, together with the prophetic situation pictured in Ruth 4: 5, and point out what was foreshown therein.

¶ 10, 11. What was foreshown in the reason given by the nearer kinsman for not redeeming the land for himself? What disadvantage, according to his calculation, would lie in his redeeming the land for himself? Explain how in the fulfilment of this pictorial prophecy the "nearer kinsman" class is clearly identified.

¶ 12, 13. Here compare the position of the nearer kinsman with that of the one-talent servant in one of the kingdom parables spoken by Jesus. Quote scriptures suggested by the fact that Jehovah withheld from record the name of the nearer kinsman.

¶ 14. Paraphrase the law of procedure given to Israel concerning one who refused to marry his dead brother's widow. Explain the prophetic position of Boaz in his performing the duty which the nearer kinsman had neglected.

¶ 15-18. Account for the manner in which the nearer kinsman's renunciation of his right to redeem was here confirmed. Apply the prophetic picture here presented.

¶ 19, 20. So far as the record in verse 9 discloses, would Ruth have been included in the redemption? Why? Then what is the purpose in Boaz' declaration as recorded in verse 10? What became of Orpah's part in the inheritance? Why? What was pictured in this? Explain, then, the twofold basis upon which the son of Boaz and Ruth would be in line to fulfil Jehovah's promise to the house of Judah in regard to Israel's king.

¶ 21-23. Compare Ruth 4: 9, 10 and Malachi 3: 1, 5, and relate the facts which prove that these prophecies have been or are being fulfilled.

¶ 24, 25. Explain the fulfilment of verse 11. Point out the important lesson contained in verses 12 and 13.

¶ 26. What was pictured in Ruth's coming into this new relationship? Show the harmony therewith of Revelation 19: 9 and Isaiah 62: 2, 4, 5.

¶ 27-29. Account for the fact that Naomi, rather than Ruth, was given the congratulations. How was reference to Ruth here made? What was pictured in this joint relationship of Naomi and Ruth to Boaz? Explain whether on the part of Ruth there was anything that contributed to her coming into divine favor. Explain the prophetic picture presented in the fidelity (a) of Boaz. (b) Of Naomi and Ruth. Apply the expression, "Let his name be famous in Israel." What was here the prophetic position of Naomi? Of Ruth?

¶ 30, 31. Referring to verse 15, explain (a) the prophetic statement concerning Boaz. (b) That concerning Ruth.

¶ 32, 33. Explain the meaning, and point out the fulfilment, of the statement, (a) "The women her neighbours gave [the child] a name." (b) "There is a son born to Naomi." (c) "They called his name Obed."

¶ 34, 35. Trace the lineage of Boaz, noting some fact or facts of record concerning each generation named.

¶ 36, 37. Relate facts concerning each of the women Tamar, Rahab, and Ruth which make clear the reason for God's preserving her and having her name recorded in his Word.

¶ 38. Cite facts which indicate that the record of genealogy between Obed and Jesse, as presented in the book of Ruth, is complete.

¶ 39-41. What is now clearly seen to have been the purpose (a) in the divinely supervised events recorded in the book of Ruth? (b) In God's providing the record of those events? Trace the progressive steps of Jehovah's purpose from the time of Abraham up to that of Pharez. What is indicated by the fact that no intermediary generations are mentioned in the genealogy recorded in the book of Ruth? What is the evidence that Satan tried to interfere with the genealogy of the tribe of Judah? Point out prominent instances in which Jehovah vindicated his word of promise in maintaining the royal line.

¶ 42, 43. What constitutes Jehovah's house here referred to? Who have entered that house? How? Upon what conditions? How were these pictured by Ruth and the course taken by her? What would have been the result to Naomi and Ruth had they been left subject to the conclusion of the nearer kinsman? In this respect, what class, and activity thereof, were pictured by the nearer kinsman and his course in regard to Naomi and Ruth?

¶ 44. What are the important facts emphasized or made clear by the book of Esther and that of Ruth? What is the great lesson particularly taught therein?

¶ 45. What is the great favor now enjoyed by God's anointed ones? What is the glorious inheritance awaiting them, and on what condition will they be given the privilege to enter into that inheritance?

ASSOCIATES IN THE KINGDOM

WHILE Jesus was upon earth there were intimately associated with him eleven men. These were his faithful disciples. He told them they would be associated with him in his future kingdom. Jesus said that Jehovah, his Father, had given these men to him for this purpose. Will any others be associated with Jesus in the kingdom of heaven?

Near the end of the earthly ministry of Jesus he told his disciples that he was going away. In John 13, verse thirty-six, we read that "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards".

Jesus then said to his disciples: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3) A little later Jesus prayed, and his prayer shows that those faithful disciples were no part of the Devil's organization. He said to God in that prayer: "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."—John 17: 14-16.

Jesus had committed to these faithful men a work to do relating to the preparation for the new government of righteousness; and this is proven by his words: "As thou hast sent me into the world, even so have I also sent them into the world." (John 17: 18) Then he prayed not only for these faithful eleven but for all others who might believe during the day of preparation for the new government: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17: 20, 21.

God had anointed Jesus to be the invisible Ruler of the world, and it is manifest from his words above quoted that he desired these faithful men to be associated with him in that rulership. The 'oneness' surely means that Jehovah God is the great King and Ruler, that Jesus Christ is the King to rule in the name of Jehovah, and that those who would be made one with him and his Father would have some part in that government of righteousness and therefore be one with God and with Jesus.

In harmony with all of this the prophet wrote: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. 55: 3) If mercy, as used in this text, means undeserved forgiveness shown toward the imperfect creature or erring one, then that part of the text could not refer to Jesus Christ; because he was always perfect and did not commit any errors, and no mercies were shown to him. Those who are called from among imperfect men to be made associates with Christ Jesus must receive mercies, because they are imperfect and often commit error; and they have the promise of forgiveness and mercy from God through Christ Jesus.—1 John 1: 9; 2: 2.

The rendering of the words of Isaiah's prophecy (just quoted) as given in the *Authorized Version* of the Bible does not make the matter as clear as some other translations. The *Septuagint* renders that part of the text "the gracious promises of David, which are faithful". *Rotherham* renders the same portion "the lovingkindness to David well-assured". The associates of Jesus are a part of himself and therefore are included in the name of David the Beloved One. Often the Scriptures refer to these imperfect ones as a part of the Beloved One. On this point the prophet says: "O God, thou knowest my foolishness; and my sins are not hid from thee." (Ps. 69: 5) The same psalm, verses 7 to 9, shows that the words of verse 5 refer to The Christ, the Beloved of God, and, of course, apply to the body members or associates of Jesus Christ. When the Prophet Isaiah says: "I will make an everlasting covenant with you, even the sure mercies of David," manifestly the thought is the extraordinary goodness of Jehovah which Jehovah delights to show to his Beloved. Such goodness and loving-kindness is like mercy, in that it is not exacted by the demands of justice. It follows, then, that "the sure mercies of David" mean the extraordinary goodness which Jehovah bestows upon those whom he justifies, brings into the body of Christ, and anoints with his spirit.

God's prophet says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."—Isa. 55: 1-3.

Manifestly these words of the prophet apply to the Beloved of God during that period of time when the gospel is preached as an invitation to men to hear and believe and become associates with Jesus Christ.

God through his prophet marks out the course that must be taken by those who would have a part in the everlasting covenant of David and be the recipients of God's mercies. The prophecy begins with the exclamation inviting the attention of those who might have a hearing ear. The prophet takes his stand as at Pentecost, and his words down through the period of sacrifice

ring out: "Ho! every one that thirsteth, come ye to the waters." Jesus commanded that the gospel should be preached to all nations, which means to both Jew and Gentile. (Matt. 28:19) This is not a call, as many have erroneously construed it, to convert all the individuals of the nations of earth; but it is a call for the selection of those who shall be brought into the everlasting covenant and made associates with Jesus Christ.

On the great day of the feast Jesus stood and cried, saying: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (John 7:37, 38) These words of invitation began to have an application at Pentecost. That this invitation was to be extended to those who would believe on the Lord Jesus Christ and follow him is shown by the further words of Jesus: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14) The application of the words of God's prophet is to those who thirst, who are seeking after God if haply they might find him, and who have a sincere and honest desire to come into harmony with God.

The prophet continues: "Come ye, buy and eat; yea, come, buy wine and milk without money, and without price." (Isa. 55:1) How could one buy without money and without price? Evidently this refers to the fact that on the basis of man's justification by faith in the shed blood of Christ Jesus Jehovah accepts such a one and then by begetting and anointing ushers him into the wealth of the divine house of sons. The price of partaking of the Lord's divine good things is the sacrifice of all the justified one has. But this justification came to him without any expense on his part. It is charged to the account of Jesus. It is therefore without money and without price from one's natural self. The one who is thus justified and accepted by the Lord, and who thus buys without money and without price, is invited to eat, to buy wine and milk, and partake thereof. Manifestly the wine and milk refer to something joy-inspiring and that which brings riches. The conclusion, therefore, is that the wine and milk refer to the precious promises that are given to the spirit-begotten and anointed ones and to the joys of serving the Lord, by bearing the fruit of the true vine.—John 15:8.

The second verse of the prophecy reads: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." (Isa. 55:2) Many theories claiming to lead to life have been offered to man. The adversary, through his agencies, has placed before the people many alluring things. Many who have sought the way to life have been deceived by the subtlety of the wicked one. Therefore the prophet asks: "Wherefore do ye spend money for that which is not bread?" It was Jesus who said: "I am the bread of life." No one can get life by partaking of any other. The invitation, then, is to the one who seeks the Lord, to hearken diligently and to eat the bread of life and delight in the fatness that shall result therefrom. In harmony with this the psalmist, as God's mouthpiece, said: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him."—Ps. 45:10, 11.

It is the ones who partake of Christ, forsake all things of the world and give themselves wholly to God, trusting in the merit of Christ, that have the opportunity for life on the divine plane. Jesus said: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

This has really been the gospel that has been preached by the faithful witnesses of the Lord during the Christian era. The message has pointed out Christ Jesus and him crucified. It has afforded the opportunity for those who had an earnest desire to know and do the Lord's will to turn away from the world and seek the Lord and follow in Jesus' footsteps. As a logical sequence of taking this course God through his prophet says: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. 55:3) The sure mercies of David, or the extraordinary goodness of Jehovah, then become available to all who respond to the call to the kingdom. Being chosen and anointed they are taken into the covenant which guarantees them, if they are faithful, that they shall be made partakers of Christ's resurrection, be made like unto the Lord Jesus Christ; be joint-heirs with him, and be associated with him, in his kingdom; sit with him in his throne; and for ever be recipients of God's choicest blessings.

The Apostle Peter tells that Christ Jesus is the Chief Corner Stone laid in Zion and that his true associates are living stones built up into him as members of Zion. It is made plain by the Scriptures that Zion is God's organization or holy government or governing class. "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.

God sent Jesus to the Jews and gave them the first opportunity to become associated with his beloved Son in Zion. The clergy of the Jews rejected and persecuted Jesus and caused the people or nation to reject him. Addressing the Jewish clergy Jesus quoted the words of the prophet, telling them that he is the Chief Corner Stone of Zion, which precious Stone they had rejected, and then added: "The kingdom of

God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) This is conclusive proof that the Jewish clergy can never have any part in God's righteous government.

Peter, addressing the faithful associates of Jesus, said: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."—1 Pet. 2:9, 10.

These are the ones, according to the words of the Apostle Peter, that are living stones built up as members of Zion. The Prophet Isaiah, continuing to address those that are invited to become associates with Christ Jesus in his government, says: "Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." (Isa. 55:5) The word "thou", in this text, applies to Zion or that "holy nation" of which Christ Jesus is the Head and which calls the other nations over which Christ shall rule. During his reign, however, all nations may properly be called one nation.—Isa. 55:5, *R.V.*; Acts 17:26.

The nations of earth have not known Zion nor what Zion signifies. When the nations and peoples come to know that Zion is God's organization, and that their blessings come from Zion, of which Christ is the Head, then, as the Prophet Isaiah says, "nations that knew not thee shall run unto thee because of the Lord thy God." They shall "come to Zion with songs" of joy upon their lips; and they will be seeking the way to come into harmony with God and receive his blessing, and will learn that it comes from Christ, the Head of Zion. The people will learn that God has glorified those whom he has taken into the covenant and that Zion is his instrument to bear blessings to the people. This scripture shows clearly that the prophecy, opening with the exclamation, "Ho! everyone that thirsteth, come," is not addressed to "whosoever will", and is not applicable to the millennial reign of Christ, but is addressed to those who have an ear to hear, to those who have the faith of Abraham during the time of sacrifice, which is the "acceptable time" of the Lord.

The work of preparing for the righteous government continued over a long period of time and until Christ Jesus received the command from his Father to begin operations against Satan the wicked one and to set up his own righteous government, which now is functioning.

LETTERS FROM THE FIELD

'CLIMAX OF JEHOVAH'S LEADING'

DEAR BROTHER RUTHERFORD:

Having just returned from the assembly of Jehovah's witnesses at Akron, where we had the privilege of learning of the new service organization arrangement, I cannot forbear telling you that it was the most inspiring occasion I have known. The friends are satisfied that this is from Jehovah. His purpose for us is clear. The prosperity of Zion is surely here. This was manifest in the results obtained in the day's service. The remnant were enabled to see what *unity* of the body means.

Later on Brother Koerber's discussion of the Scriptures which reveal our present position was duly appreciated. I have never heard so much heart-felt enthusiasm expressed as I heard yesterday. These wonderful experiences are the climax and the focus of Jehovah's leading since the kingdom began.

I hope it will be encouraging to you to know that we appreciate not only the goodness of our God, but also the loyalty and unselfish service of the one who stands as our visible earthly leader, exemplifying the spirit of Jehovah. And please be assured, dear brother, that your message to us by Brother Koerber, to remember that God's organization is a *militant* organization is finding real appreciation: appreciation for the message and for you who sent it to us.

An enthusiastic Jw,

C. E. CROOK, *Ohio.*

'THE LORD IS PROVIDING BOUNTIFULLY'

DEAR BROTHER RUTHERFORD:

"It is a good thing to give thanks unto the Lord." (Ps. 92:1) Which we often do. But since this day marks our tenth anniversary at Bethel, and those ten years having been such a joyful and eventful period in the service of our King, we cannot refrain from telling you also. So we feel sure you will bear with us a moment while we let off a little surplus steam of appreciation.

Inspired to action by that proclamation "Advertise the King and Kingdom", received at Cedar Point in 1922, we arrived here about the time the holy spirit was poured out upon all flesh; and since that time have rejoiced with exceeding great joy for the privilege of working in the Lord's organization, and have watched with a keen interest the marvelous expansion of the work from an output of 2,000 books per day at 18 Concord St. to a capacity of 20,000 with our nice new factory.

Always having a keen appetite for every new dish the Lord has been pleased to put upon his table, we have reveled in the downpour of refreshing truths that have flowed from the temple. True to his promise he has opened the windows of heaven, and we have to swim pretty lively to keep up. Every day is crowned with his goodness, and our cup of joy is made full.

Truly it has been a privilege second to none to be associated with you and all the Bethel family here at headquarters these past ten years. But we boast not in what is behind, but in the Lord and what he has for us to do now and henceforth. As Jesus endured the cross, despised the shame, for the glory of having a part in the vindication of his Father's name, so we want to stick, for the same reason.

We wish to express our appreciation to the Lord and to you for the things temporal also. The lovely room so neat and clean, with the green trimmings adding a touch of life and refreshment, and the view toward the sunset always a reminder of our God, the source of all light. And, noting lately how bountifully the Lord is providing for every need of the Bethel family, who can deny it is the Lord's doing? It is marvelous in our eyes. We desire our actions as well as words to express our love for Him and our determination to cooperate to the best of our ability.

May the Lord continue to bless and sustain you until his purpose is accomplished.

Yours in the service of our King,

WM. T. HANNAN
G. E. HANNAN

JEHOVAH HAS SERVED HIS PEOPLE

DEAR BROTHER RUTHERFORD:

Peace be unto you in the name of Jehovah. Truly God is with his servants.

With deep appreciation I wish to thank you and the Society for the gifts of *Vindication* Books Two and Three, which Jehovah has served his people through his organization at this time.

We were tired and faint, but are now greatly refreshed and rejoicing at the first reading, eager to go on with the witness work to the name of Jehovah.

Every page in every chapter shows your untiring effort to rightly and scripturally place before the people of God his purpose. Jehovah bless you for his name's sake, is my prayer.

D. E. MORGAN, *Pioneer.*

ANOTHER MANIFESTATION OF JEHOVAH'S GOODNESS

DEAR BROTHER RUTHERFORD:

Many thanks, in Jehovah's name, for his guidance and blessings upon you in writing *Vindication* and for your kindness in sending me the copies. I had carefully perused Book One, and just recently received Books Two and Three, which I have carefully read, and rejoice in receiving the information and instructions therein contained. Surely another manifestation of Jehovah's goodness to his remnant, and then to all who desire to learn of his goodness.

With others, I had studied the Temple vision in Vol. 7 of *Scripture Studies,* but seemed to get but little information or satisfaction, as also with the pyramid of Egypt. I had "laid in store" to make a careful study and restudy of these, but never got to it. Now we plainly see that no light or information could be obtained from the study of the pyramid (as shown and explained to us in *The Watchtower*); and it was not Jehovah's due time to make clear to the anointed the understanding and significance of his temple as given in vision to Ezekiel.

Very clear also now is the threefold work of Ehjah, Elisha and Jehu! The Elijah, a preparation and gathering work; the Elisha, a witness work; the Jehu, an execution or vindication work! It is all so wonderful and marvelous in our eyes! We are continually encouraged and strengthened. Praise to Jehovah for all these good favors and privileges.

After carefully reading the books, I have just again reread your letters in the front, "To Jehovah's witnesses," and am thrilled with joy and thanksgiving to our kind, loving heavenly Father for all these blessings.

Again with thanksgiving and praise to Jehovah, and thanking you, in the good Lord's name, for your loving kindness, and with daily prayers in your behalf and appreciation of your prayers for all the remnant, and with fervent Christian love,

Your brother and fellow witness in Jehovah's service, and by his grace through Christ Jesus,

A. L. PASCHALL, *Pioneer.*

'MORE REAL JOY IN THE WORK'

DEAR BROTHER RUTHERFORD:

In the name of our King I greet you.

I have thought many times of writing you, but have always thought that you have plenty of mail to take up your time. But after reading the last book on *Vindication* I see more and more the real joy of being in the work with you and the rest of our brethren.

I thank our Father that I am able to be with you in this grand work; and may every one stay to the finish, by our Lord's grace and protection. I ask that you may be used to the very end of the Devil's crowd and to the vindication of Jehovah's name. I can now see what the end of the terrible image really is.

After reading the works of our Lord through the three books of *Vindication* I am resolved to do better and to serve the Lord with all my strength; and I ask all for your prayers, and I will remember all before the throne of grace.

Asking our Father that I may remain your brother in the service of our King, I remain

Your brother in the King's service,

D. G. KNOWLTON, *Pioneer.*

THE LORD HAS SO BOUNTIFULLY BLESSED

DEAR BROTHER RUTHERFORD:

The two volumes of *Vindication* sent me received; and I desire to express my thanks and appreciation for this gift. The Lord has so bountifully blessed us, literally heaping the table with food for his children, even in the presence of the enemy, from which they may draw strength and sustenance, that thus they may "stand in this evil day".

It is a most wonderful food, "making wise the simple," and giving strength, health, vitality, life, joy and happiness to all who continue to partake thereof.

May the joy of the Lord be your portion to all eternity.

In Christian love,

A. W. KRUEGER, *Missouri.*

'PRAISE GOD FOR MARVELOUS DRAMAS'

DEAR BROTHER RUTHERFORD:

Surely the Voice from the throne went out, and is still going out since July 26, 1931!

I thank you for *Vindication* Books Two and Three.

I do thank Jehovah and his King; so glad they let me have at least as much discernment as the ox and the ass re our food. Anyone who has been in the light since 1918 and doesn't know where *all* the light and *all* our food comes from surely has gone into darkness; and how great is that darkness!

We praise God for the marvelous "dramas" he has delighted us with. How we have reveled in the wonderful revelation he gave his beloved John on the lonely isle of Patmos!

What a privilege we the John class have had, to be ostracized, cast away from the Devil's crowd, for the truth's sake, and to be down here in 1932 with the "double portion" of the Lord's spirit on the Lord's day with his angel to show us these things! No wonder that John wondered and was about to worship the angel several times!

Then to go with Ezekiel and see and hear what God had to tell and show him. Surely nothing but divine power could give these prophetic visions, and now make them clear to his people.

To know that places represent conditions that have and do exist in the two organizations, what a flash of lightning!

How wonderful to see and understand the "valley of dry bones", the "plantations" (book factories, etc.) that are now intensively "cultivated" or worked to prepare food for his own and all the people, and that a great stream is now flowing, over one hundred millions, even to "swim" in!

In 1917 and 1918 we wanted to see the "Ezekiel temple" built, and thought we would some day.

Now, all astonished with wonder we gaze upon and enjoy service in the New Jerusalem and in the temple shown Ezekiel, the city and the temple more glorious, marvelous and enduring than any humans could even commence to build if they had all the materials of the universe. *All* glory to Him that made and sitteth upon the throne and to the Lamb for ever and ever.

Yours, desiring to be with you in the Lord's house for ever,

W. L. MCLENDON, *Pioneer.*

'THANKFUL TO JEHOVAH FOR FOOD'

DEAR BROTHER RUTHERFORD:

Having just finished Book Two, *Vindication,* can truly say I've never enjoyed any other book so much in my life. How thankful I am to dear Jehovah for such food! What a builder it will be in the Lord's organization! It anoints the eyes, strengthens the spine, trebles the love; and my joy knows no bounds. I can hardly wait until I can start reading Book Three. Book Two I will pass to our little crowd of Jehovah's truth readers. We have a company of fourteen that meet twice a week to read truth and to learn the hymns; and in our field work we have more and more getting interested every week.

I ordered nine booklets from The Watch Tower; and the package arrived yesterday by mail, containing only three booklets, the six *Kingdom* booklets having been taken out. I trust that the Devil's crowd that got them will read them, and may God have mercy on them. But it only proves that the Devil's organization would down the kingdom if they had power enough. But such unfairness will only make me work all the harder for Jehovah.

Your sister by His grace,

MRS. OWEN NORRIS, *New Mexico.*

INSTRUCTION FOR SERVICE

The Watchtower advises that an assembly of Jehovah's witnesses will be held at the points and on the dates named below for the purpose of more effectively organizing the field service and for instructing Jehovah's witnesses who engage in this service.

ANTON KOERBER ASSISTED BY A. R. GOUX

Marion, Ohio	Dec.	2-4	Orlando, Fla.	Feb.	3-5
Dayton, Ohio	"	9-11	Jacksonville, Fla.	"	10-12
Louisville, Ky.	"	16-18	Savannah, Ga.	"	17-19
Knoxville, Tenn.	"	23-26	Atlanta, Ga.	"	24-26
Chattanooga, Tenn	Dec. 30-Jan. 2		Charlotte, N. C.	Mar.	3-5
Nashville, Tenn.	Jan	6-8	Wilson, N C.	"	10-12
Memphis, Tenn.	"	13-15	Roanoke, Va.	"	17-19
Birmingham, Ala.	"	20-22	Richmond, Va.	"	24-26
Thomasville, Ga.	"	27-29			

G. Y. M'CORMICK ASSISTED BY DONALD HASLETT

Omaha, Nebr.	Dec.	2-4	Shreveport, La.	Feb.	3-5
Des Moines, Iowa	"	9-11	New Orleans, La.	"	10-12
Dubuque Iowa	"	16-18	Little Rock, Ark.	"	17-19
Moline, Ill.	"	23-26	Springfield, Mo.	"	24-26
Kansas City, Mo.	Dec. 30-Jan 2		St. Louis, Mo.	Mar.	3-5
Wichita, Kans.	Jan.	6-8	Decatur, Ill.	"	10-12
Denver, Colo.	"	13-15	Jasonville, Ind.	"	17-19
Oklahoma City, Okla.	"	20-22	Indianapolis, Ind.	"	24-26
Tulsa, Okla.	"	27-29	Fort Wayne, Ind.	Mar 31 Apr. 2	

S. H. TOUTJIAN

Abernathy, Tex.	Dec.	2-5	Seattle, Wash	Dec. 30-Jan. 2	
Fresno, Calif.	"	9-12	Spokane, Wash.	Jan.	6-9
Ashland, Oreg.	"	16-19	Nampa, Idaho	"	13-16
Salem, Oreg.	"	23-26	Butte, Mont.	"	20-22

(*Continued from 368*)

Cleveland	WJAY	Su	9:45am
	Also	We	4:15pm
Columbus	WAIU	Su	10:00am
Columbus	WCAH	Su	10:00am
	Also	Tu	9:15pm
Dayton	WSMK	Su	10:00am
	Also	We	5:30pm
New Phil'a	WAIR	Su	12:30pm
Toledo	WSPD	Su	9:30am
Youngst'n	WKBN	Su	10:00am
	Also	Th	11:00am

OKLAHOMA

Enid	KCRC	We	1:45pm
Okl'a City	WKY	Su	1:00pm
Ponca City	WBBZ	Su	10:00am
	Also	We	9:00pm
S. Cof'yv'le	KGGF	Su	1:45pm
	Also	We	8:00pm

OREGON

Eugene	KORE	Su	1:00pm
Klamath F.	KFJI	Su	1:00pm
Marshfield	KOOS	Mo	1:30pm
Medford	KMED	Su	10:00am
	Also	Th	4:00pm
Portland	KALE	Su	9:30am
	Also	Th	7:45am
Portland	KXL	Su	9:00pm
	Also	Th	8:00am

PENNSYLVANIA

Altoona	WFBG	Su	10:30am
	Also	Tu	8:15pm
Erie	WLBW	Su	11:30am
Harrisburg	WHP	Su	11:00am
Johnstown	WJAC	Su	4:30pm
Lancaster	WGAL	Su	9:00am
Phil'a	WCAU	Su	10:00am
Phil'a	WIP	Su	12:45pm
Pittsb'gh	KQV	Su	1:00pm
	Also	Mo	3:00pm
	Also	We	3:00pm
	Also	Fr	3:00pm
Pittsb'gh	WCAE	Su	10:30am
Pittsb'gh	WJAS	Su	6:00pm
	Also	Th	5:45pm
Reading	WEEU	Su	4:00pm
	Also	We	4:00pm
Scranton	WGBI	Sa	7:30pm
	Also	Tu	5:45pm
Wash'ton	WNBO	Su	9:45am
Wilkes-B.	WBAX	Su	3:15pm
	Also	Tu	7:45pm
W'msport	WRAK	Su	10:15am
		or	10:45am

RHODE ISLAND

Providence	WEAN	Su	10:00am

SOUTH CAROLINA

Charleston	WCSC	Su	1:00pm
	Also	Th	7:00pm
Columbia	WIS	Su	11:00am
	Also	Th	8:00am
Spart'b'g	WSPA	Su	6:30pm
	Also	Th	6:30pm

SOUTH DAKOTA

Sioux F'ls	KSOO	Su	10:00am
Watertown	KGCR	Su	9:15am

TENNESSEE

Bristol	WOPI	Su	10:45am
	Also	We	7:30pm
Cha'nooga	WDOD	Su	12:45pm
	Also	Th	7:30am
Jackson	WTJS	Su	2:45pm
Knoxville	WROL	Su	7:00pm
	Also	Th	8:00pm
Memphis	WHBQ	Th	12:15pm
Memphis	WMC	Su	9:15am
Memphis	WREC	Su	10:00am
Nashville	WLAC	Su	4:30pm
Spr'gfield	WSIX	Su	3:45pm
	Also	Tu	7:30pm

TEXAS

Amarillo	KGRS	Su	9:00am
Austin	KNOW	Su	10:00am
Beaumont	KFDM	Su	10:00am
	Also	Mo	10:00am
Br'nsv'le	KWWG	Su	5:15pm
Corpus Chr.	KGFI	Su	9:00am
Dallas	WFAA	Su	9:15am
Dallas	WRR	Su	2:15pm
Dublin	KFPL	Th	8:00pm
	Also	Fr	10:00am
El Paso	KTSM	Sa	7:30pm
Galveston	KFLX	Su	10:00am
	Also	We	7:45pm
Galveston	KFUL	Su	5:30pm
Houston	KPRC	Su	10:00am
Houston	KXYZ	We	6:00pm
Lubbock	KFYO	Su	9:00am
S. Angelo	KGKL	Su	8:45am
	Also	Th	8:45am
S. Antonio	KTSA	Su	10:45am
	Also	Su	9:15pm
Tyler	KGKB	Su	9:45am
Waco	WACO	Su	7:15pm
Wichita F.	KGKO	Su	12:30pm
	Also	Th	9:00pm

UTAH

Ogden	KLO	Su	10:45am
Salt L. City	KSL	Su	11:00am

VERMONT

Rutland	WSYB	Su	10:00am
	Also	Th	5:15pm

VIRGINIA

Danville	WBTM	Su	7:00pm
Lynchb'g	WLVA	Su	12:45pm
Newp't N's	WGH	Su	1:00pm
	Also	Th	1:00pm
Petersb'g	WPHR	Su	1:00pm
	Also	Fr	11:00am
Richmond	WRVA	Su	12:15pm
Roanoke	WDBJ	Su	10:30am
	Also	We	5:00pm

WASHINGTON

Aberdeen	KXRO	Su	1:15pm
Bell'ham	KVOS	Su	10:00am
	Also	Th	5:30pm
Everett	KFBL	Su	7:15pm
Seattle	KJR	Su	10:00am
Spokane	KFIO	We	7:45am
Spokane	KHQ	Su	10:00am
Tacoma	KVI	Su	1:45pm
Walla Walla	KUJ	Su	7:45am
	Also	Su	1:30pm
Wenatchee	KPQ	Su	10:00am
	Also	We	7:00am
Yakima	KIT	Su	10:00am
	Also	Th	7:00am

WEST VIRGINIA

Bluefield	WHIS	Su	9:00am
	Also	Fr	8:00am
Cha'ston	WOBU	Su	7:00pm
Fairmont	WMMN	Su	10:00am
Hunt'ton	WSAZ	Th	4:00pm
Wheeling	WWVA	Su	10:00am

WISCONSIN

Eau Claire	WTAQ	Su	9:15am
	Also	We	6:15pm
Janesville	WCLO	Su	9:45am
La Crosse	WKBH	Su	12:45pm
Madison	WIBA	Su	10:00am
Ma'towoc	WOMT	Mo	7:00pm
Milwaukee	WISN	Su	9:15am
Superior	WEBC	Su	12:00nn

WYOMING

Casper	KDFN	Su	10:30am

AUSTRALASIA

Adelaide	5KA	Su	10:00am
	Also		7:15pm
Albury	2AY	Su	8:45pm
Ballarat	3BA	Su	8:45pm
Brisbane	4BC	Su	10:15am
Canberra	2CA	Su	8:45pm
Geelong	3GL	Su	7:30pm
Goulburn	2GN	Su	7:30pm
Gannedah	2MO	Su	7:00pm
Hamilton	3HA	Su	9:15pm
Kalgoorlie	6KG	Su	7:40pm
Lismore	2XN	We	7:15pm
Mackay	4MK	Su	11:00am
Melbourne	3AW	Su	7:00pm
Melbourne	3KZ	Su	4:00pm
Newcastle	2HD	Su	7:00pm
Perth	6ML	Su	9:00pm
Port Pirie	5PI	Su	6:45pm
Swan Hill	3SH	Su	8:45pm
Sydney	2UE	Su	7:00pm
Toowoomba	4GR	Su	10:00am

CANADA

ALBERTA

Calgary	CFCN	Su	6:00pm
	Also	We	1:00pm
Lethbridge	CJOC	Su	5:45pm
	Also	Th	7:30pm

BRITISH COLUMBIA

Kamloops	CFJC	Su	1:15pm
	Also	We	7:00pm
Kelowna	CKOV	Su	12:45pm
	Also	We	7:15pm
Vancouver	CJOR	Su	10:30am

MANITOBA

Brandon	CKX	Fr	7:45pm
Winnipeg	CKY	Su	5:30pm

NEW BRUNSWICK

St. Johns	CFBO	Su	10:30am
	Also	Tu	7:00pm

NOVA SCOTIA

Sydney	CJCB	Su	9:00pm
	Also	We	7:30pm

ONTARIO

Chatham	CFCO	Su	1:30pm
Cobalt	CKMC	Su	3:00pm
Ft. William	CKPR	Su	9:15pm
Hamilton	CKOC	Su	10:30am
Kitchener	CKCR	Su	10:45am
London	CJGC	Fr	7:15pm
North Bay	CFCH	Su	8:30pm
	Also	We	7:30pm
Prescott	CFLC	Su	6:30pm
	Also	Th	12:30pm
Toronto	CFRB	Su	10:15am
Windsor (Detroit)	CKOK	Su	12:30pm

PRINCE EDWARD ISLAND

Charl'town	CFCY	Su	10:00am

SASKATCHEWAN

Fleming	CJRW	Su	10:30am
Regina	CKCK	Su	10:00am
Saskatoon	CFQC	Su	1:00pm

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

ALABAMA

Birm'ham	WAPI	Su	9:45am
	Also	We	5:00pm
Birm'ham	WBRC	Su	10:00am
	Also	Tu	5:45pm
Mobile	WODX	Su	1:15pm
	Also	Th	1:00pm
M'tgom'y	WSFA	Su	12:30pm

ALASKA

Anchorage	KFQD	Su	5:45pm

ARIZONA

Phoenix	KTAR	Su	10:30am
Prescott	KPJM	Su	12:30pm
Tucson	KGAR	Su	5:45pm
	Also	Fr	7:00pm
Tucson	KVOA	Su	8:45am
Also	Spanish	Su	8:30am
Yuma	KUMA	Su	6:45pm
Also	Spanish	We	8:45pm

ARKANSAS

Blytheville	KLCN	Su	12:30pm
Fay'ville	KUOA	Su	12:45pm
	Also	We	11:45am
Little R'k	KARK	Su	9:15am
Little R'k	KLRA	Su	10:00am
Also	Th between		7:00pm and 9:00pm
Paragould	KBTM	Su	10:00am
	Also	We	11:30am

CALIFORNIA

Bakersf'ld	KERN	Su	4:15pm
Berkeley	KRE	Su	10:00am
	Also	We	1:30pm
El Centro	KXO	Su	10:00am
Fresno	KMJ	Su	3:45pm
Hollywood	KNX	Su	10:00am
Long B'ch	KGER	Su	10:45am
L. Angeles	KFAC	Su	9:45am
L. Angeles	KFVD	Su	10:15am
Los Angeles	KTM	Su	8:30am
Oakland	KROW	Su	10:15am
	Also	Tu	8:00pm
Also	Spanish	Su	7:15pm
Sa'mento	KFBK	Su	9:30am
S. F'cisco	KTAB	Su	9:45am
	Also	Sa	2:30pm
San Jose	KQW	Tu	5:00pm
Santa Ana	KREG	Su	12:15pm
Stockton	KGDM	Su	9:30am
	Also	We	7:15am

COLORADO

Col'oSp'gs	KVOR	Su	10:30am
Denver	KFEL	Su	10:15am
Denver	KLZ	Su	9:15am
	Also	Tu	8:45am
G'd Junct'n	KFXJ	Su	1:15pm
Greeley	KFKA	Mo	7:15pm
Pueblo	KGHF	Mo	8:30pm
	Also	We	10:45am
Trinidad	KGIW	Su	5:00pm
	Also	Tu	1:45pm
Yuma	KGEK	Su	2:15pm

CONNECTICUT

Bridgeport	WICC	Su	10:00am
Hartford	WDRC	Su	12:15pm

DELAWARE

Wilm'ton	WDEL	Su	7:15pm

DISTRICT OF COLUMBIA

Wash'ton	WMAL	Su	11:15am

FLORIDA

Miami	WIOD	Su	12:15pm
Orlando	WDBO	Su	12:45pm
Pensacola	WCOA	Su	1:00pm
	Also	We	7:30pm
Tampa	WDAE	Su	10:00am
	Also	Th	7:15pm

GEORGIA

Americus	WENC	Su	12:45pm
	Also	We	8:15am
Athens	WTFI	SU	9:00am
	Also	We	8:30am
Atlanta	WGST	Su	6:00pm
Augusta	WRDW	Su	3:00pm
	Also	Th	7:30pm
Columbus	WRBL	Su	10:00am
Macon	WMAZ	Su	12:45pm
Rome	WFDV	Su	12:30pm
Savannah	WTOC	Su	1:00pm
	Also	Th	6:30pm
Tho'sville	WQDX	We	8:15am
	Also	We	7:30pm

HAWAII

Honolulu	KGMB	Fr	7:15pm
	Also	We	12:45pm

IDAHO

Boise	KIDO	Su	9:30am
	Also	Mo	9:15pm
Idaho Falls	KID	Su	11:00am
Nampa	KFXD	Su	11:00am
Pocatello	KSEI	Su	2:00pm
	Also	Su	9:00pm
Twin Falls	KTFI	Su	10:15am

ILLINOIS

Chicago	KYW	Su	1:00pm
Chicago	WJJD	Su	4:30pm
Cicero	WHFC	Su	12:45pm
Decatur	WJBI	Su	8:45am
Harrisb'g	WEBQ	Su	6:00pm
Joliet	WKBB	Su	2:00pm
La Salle	WJBC	Su	10:00am
Quincy	WTAD	Su	3:30pm
	Also	We	6:45pm
Rockford	KFLV	Su	10:00am
Rock Is.	WHBF	We	6:15pm
Sp'gfield	WCBS	Su	12:30pm
	Also	Sa	11:15am
Tuscola	WDZ	Su	10:00am

INDIANA

Anderson	WHBU	Su	2:00pm
Con'rsv'le	WKBV	We	7:15pm
Evansville	WGBF	Su	9:45am
Ft Wayne	WOWO	Su	12:00nn
Gary	WJKS	Su	10:30am
Ind'apolis	WKBF	Su	10:00am
	Also	We	7:30am
Muncie	WLBC	We	8:30am
	Also	Fr	7:30pm
T. Haute	WBOW	Su	12:45pm

IOWA

C'l Bluffs	KOIL	Su	10:15am
	Also	Th	1:15pm
Davenport	WOC	Su	5:30pm
Des Moines	WHO	Su	5:30pm
Marsh't'n	KFJB	Su	12:15pm
Shenandoah	KMA	Su	11:15am
	Also	Su	9:15pm
Sioux City	KSCJ	Su	10:00am

KANSAS

Abilene	KFBI	Su	10:00am
Dodge C'y	KGNO	We	10:45am
	Also	Fr	2:15pm
Topeka	WIBW	Su	1:00pm
Wichita	KFH	Su	9:45am

KENTUCKY

Hop'ville	WFIW	Su	10:30am
Louisville	WLAP	Su	9:45am
	Also	Tu	5:45pm
Paducah	WPAD	Su	1:00pm

LOUISIANA

N Orleans	WJBO	Su	9:00am
	Also	Th	9:00am
Shreveport	KTBS	Su	10:00am
Shreveport	KWKH	Mo	5:15am

MAINE

Bangor	WLBZ	Su	10:00am
Presque I.	WAGM	Su	12:00nn
	Also	We	8:00pm

MARYLAND

Baltimore	WFBR	Su	12:45pm
Baltimore	WCBM	Su	10:30am
Cumberl'd	WTBO	Su	10:30am

MASSACHUSETTS

Boston	WHDH	Su	12:15pm
	Also	'Ve	11:00am
Boston	WLOE	Su	4:15pm
Boston	WNAC	Su	10:00am
Fall River	WSAR	Sa	11:00am
N Bedf'd	WNBH	Su	3:00pm
Worcester	WORC	Su	10:30am
	Also	Th	11:30am

MICHIGAN

Bay City	WBCM	Su	10:30am
Calumet	WHDF	Tu	6:45pm
Detroit (Windsor)	CKOK	Su	12:30pm
	Also	We	4:45pm
Flint	WFDF	Fr	9:45pm
Jackson	WIBM	Su	10:00am
Kalamazoo	WKZO	Su	2:30pm
Ludington	WKBZ	Fr	10:30am
	Also	Tu	7:00pm

MINNESOTA

F'gus Falls	KGDE	Su	10:00am
Min'polis	WRHM	Tu	6:45pm
Moorhead	KGFK	Su	7:30pm
St. Paul	WRHM	Su	12:30pm
	Also	Th	1:00pm

MISSISSIPPI

Greenville	WKEI	Su	10:30am
Gulfport	WGCM	Su	3:00pm
	Also	We	6:30pm
Hattiesb'g	WPFB	Su	9:30am
	Also	Th	6:45pm
Meridian	WCOC	Su	10:00am
	Also	We	6:45pm
Vicksburg	WQBC	Su	2:00pm
	Also	We	11:45am

MISSOURI

Columbia	KFRU	Su	4:30pm
	Also	We	7:15am
Grant City	KGIZ	Su	10:15am
Kans. C'y	KWKC	Tu	7:00am
	Also	Th	1:20pm
Kans. City	WHB	Su	10:00am
	Also	Th	6:45pm
Springf'd	KGBX	Su	9:45am
St. Joseph	KFEQ	Su	4:30pm
	Also	We	8:30am
St. Louis	KMOX	Sa	4:45pm

MONTANA

Billings	KGHL	Su	10:00am
G't Falls	KFBB	Su	10:00am
Kalispell	KGEZ	Su	12:45pm
Missoula	KGVO	Su	10:00am
Wolf P't	KGCX	Su	1:00pm

NEBRASKA

Kearney	KGFW	Su	9:00am
Lincoln	KFAB	Su	9:30am
Lincoln	KFOR	Su	10:00am
Norfolk	WJAG	Su	10:30am
	Also	We	10:00am
Omaha	WAAW	Tu	11:00am
Scottsbl't	KGKY	Su	10:15am
York	KGBZ	Su	10:00am

NEVADA

Las Vegas	KGIX	We	11:45am
Reno	KOH	Su	10:00am

NEW HAMPSHIRE

Manch'ter	WFEA	Su	2:45pm
	Also	We	6:45pm

NEW JERSEY

Asbury P'k	WCAP	Su	9:30am
Atlantic C'y	WPG	Su	10:00am
Hack's'k	WBMS	Su	1:00pm
Paterson	WODA	Su	10:00am
	Also	We	7:30pm
Red Bank	WJBI	Fr	7:15pm

NEW MEXICO

Albuq'que	KGGM	Su	12:45pm
	Also	Th	8:15am
Clovis	KICA	Su	10:45am

NEW YORK

Albany	WOKO	Su	10:45am
Bing'mton	WNBF	Su	8:00pm
	Also	Th	8:00pm
Brooklyn	WBBR	Su	10:25am
Brooklyn	WMIL	Sa	5:00pm
Buffalo	WGR	Su	10:00am
Buffalo	WKBW	We	10:00am
Jamestown	WOCL	Su	7:00pm
New York	WINS	Su	9:45am
	Also	We	12:45pm
New York	WMCA	Su	10:00am
New York	WOV	Su	5:00pm
Rochester	WHEC	Su	10:00am
Saranac L.	WNBZ	Su	10:15am
	Also	Tu	4:15pm
Syracuse	WSYR	Su	1:00pm
	Also	We	5:00pm
Tupper L.	WHDL	Su	10:45am
	Also	Th	10:00am

NORTH CAROLINA

Asheville	WWNC	Su	9:45am
	Also	Th	7:30pm
Charlotte	WBT	Su	5:15pm
Greensboro	WBIG	Su	9:45am
Raleigh	WPTF	Su	10:00am
	Also	Th	5:30pm
Wilm'ton	WRAM	Su	10:00am
	Also	We	7:00pm
W'n-Salem	WSJS	Su	2:15pm

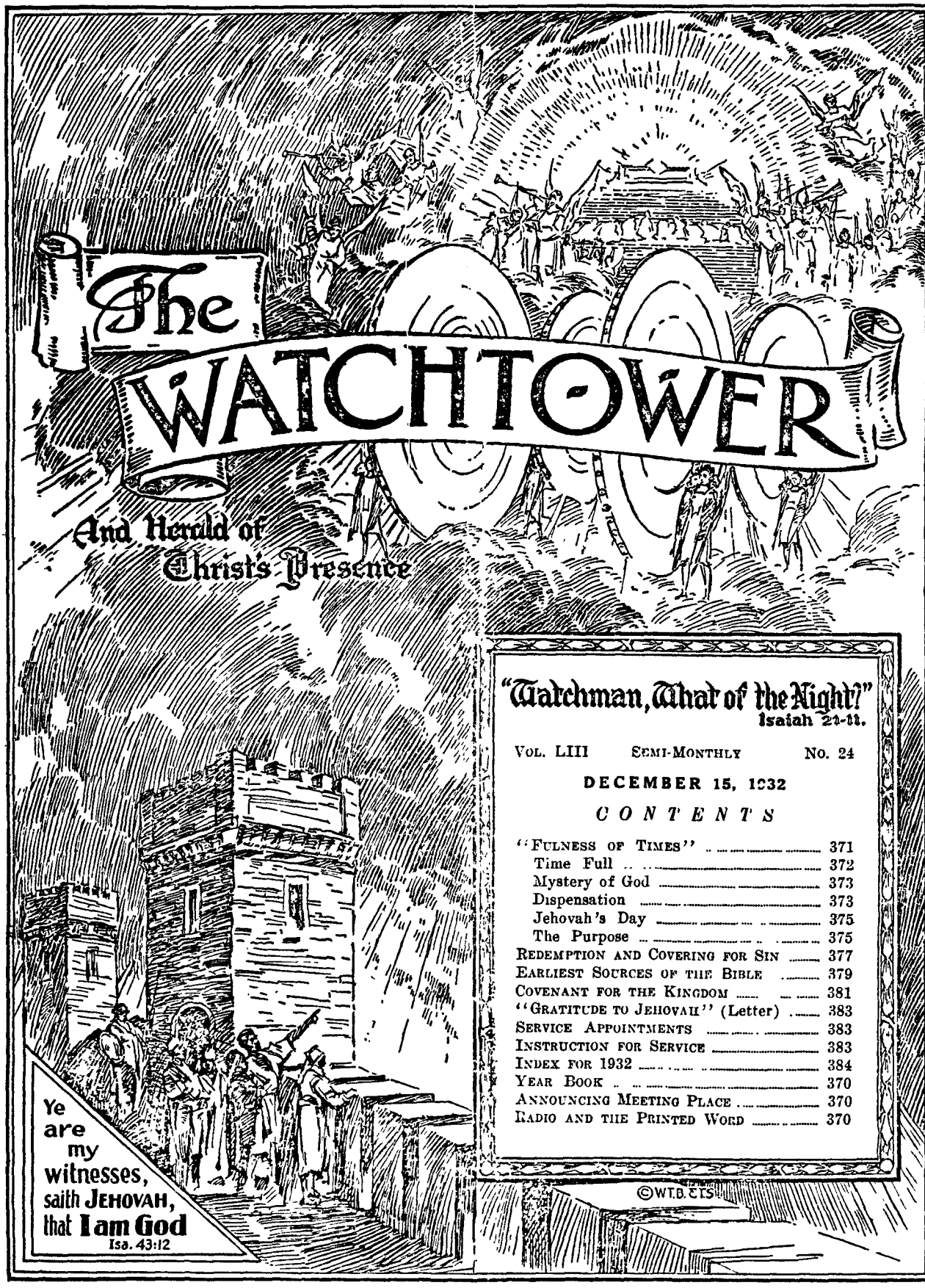
NORTH DAKOTA

Bismarck	KFYR	Su	10:00am
Devils L.	KDLR	Su	12:30pm
Fargo	WDAY	Su	10:00am
G'd Forks	KFJM	Su	10:30am
	Also	Th	3:00pm
Mandan	KGCU	Su	11:30am

OHIO

Akron	WADC	Su	1:45pm
	Also	Fr	1:45pm
Cinc'nati	WKRC	Su	10:00am
Cleveland	WHK	Su	6:10pm
	Also	Th	6:50pm

(*Continued on 367*)



"Watchman, What of the Night?"
Isaiah 21-11.

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DECEMBER 15, 1932

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The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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

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British . . . . . 34 Craven Terrace, London, W. 2, England
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South African . . . . . 6 Lelie Street, Cape Town, South Africa

Please address the Society in every case.

(Translations of this journal appear in several languages.)

All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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

Entered as Second Class Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

YEAR BOOK

The Watchtower is pleased to announce that the *Year Book* for 1933 is now ready for mailing. It contains the President's annual report of the work accomplished by the Lord's people throughout the earth, and thus will be most encouraging to all of Jehovah's witnesses. The *Year Book* also contains daily texts and comments, each of which will be a real help to the anointed; also the year's text and a short discussion of it.

We shall appreciate it if members of the companies will place their orders with the stockkeeper, so that one shipment can be made. This will save considerable shipping expense and will also help to make prompt shipments. A limited edition has been printed and the usual fifty cents is asked for each copy.

ANNOUNCING MEETING PLACE

Where the radio is used to broadcast the Truth, it would be well to announce the local meeting place of the company for Bible study. Consent to so announce should be obtained from the manager of the station, and, since the time is paid for, it is presumed that this may be done. This will enable the interested to find a place for study and further consideration of the Lord's Word.

CALENDAR FOR 1933

The Calendar, printed by the Society, now ready, contains the year's text and a very beautiful picture in harmony therewith. The date pad is specially designed for Jehovah's witnesses. The Calendar will be to the anointed an encouragement and help throughout the year. The amount asked for one copy is 25c; for 5 or more copies sent to one address, 20c each.

RADIO AND THE PRINTED WORD

All witnessing parties and all individuals who engage in the witness work should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind 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 message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving *continual* public notice of this program while engaging in the house-to-house witnessing.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII DECEMBER 15, 1932 No. 24

"FULNESS OF TIMES"

"That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1: 10.

JEHOVAH is making it clearly to appear to his remnant people that he is the all-important one; that his Word imports absolute verity, and is not subject to change; that his name stands for everything that is righteous, and that the climax in the development of his purposes is now reached, when all must be informed that he is the Almighty God. As the "faithful servant" class, which are the remnant, see and appreciate these great truths they have boldness in pushing onward in the performance of the work which the Lord has committed unto them.

2 The foregoing text, penned by the Apostle Paul at the dictation of the Lord, is briefly explained in *Light* Book One, at page 179, but it seems well that *The Watchtower* elucidate the subject matter somewhat further. For many years this text has been much misunderstood and misapplied by earnest students of the Scriptures; and this is further proof that no man can interpret the Scriptures, but that the Lord makes known his purposes in his own good time and good way. For some time the words of the apostle above quoted were understood to mean this: That the "dispensation" is the same as an epoch of time; that the "dispensation of the fulness of times" is that period of time beginning with the millennial reign of Christ and extending into the ages to come; that the 'gathering together' refers to the restoration of the human race in particular during the reign of Christ Jesus, during which time all will be brought into one harmonious family, together with other creatures on different planes; that the "all things" has reference to the disordered things now existing that shall ultimately be brought into harmony with God under Christ, and all of which is illustrated by the pyramid of Gizeh in Egypt, all of which must be made to conform to the top stone, which is supposed to be Christ Jesus. In the light of God's plainly revealed truth since the coming of the Lord to the temple, the above conclusion could not be and is not correct.

3 Some of the reasons why the above-stated conclusion is not supported by the Scriptures are here given, to wit: There is no scripture which either directly or indirectly shows that God has used or ever will use the pyramid in Egypt, called 'the great pyramid of Gizeh', to illustrate any of his purposes or any part of his organization. On the contrary, every illustration given in the Scriptures concerning his organization and his kingdom is a square or cube. Everything with Jehovah is on the square. Furthermore, the word "dispensation" never has the meaning of or any reference to an epoch of time, but does mean the administration of God's purposes. The words of the apostle have no reference whatsoever to the restoration of the human race that takes place during the millennial reign of Christ, because that is not the matter he is discussing. According to *Rotherham* the text is rendered thus: "For an administration of the fulness of the seasons to reunite for himself (under one head) the all things in the Christ, the things upon the heavens, and the things upon the earth, in him." It is Jehovah God that gathers together and unites "all things" under one head and "in Christ". The scripture does not say that God is uniting all things *under* Christ, but that he is gathering together unto himself (Jehovah) all things that are *in* Christ. There are none in Christ aside from those begotten of the spirit of Jehovah, called to the kingdom, found faithful, and chosen and brought into Christ by being anointed by Jehovah God.

4 Briefly stated, the words of the apostle mean this: That the royal family is selected by Jehovah God and by none other; that such work of selecting the royal house covers a period of time, the work of which time is administered according to the will of God; that "the dispensation of the fulness of times" refers to the administration of the work that must be done when the time comes for the gathering together unto Jehovah of all in Christ that these might perform the work Jehovah has provided for and committed unto them, and such "fulness of times" dates from the time the Lord Jesus comes to the temple of Jehovah; that at that time Jehovah gathers unto himself the faithful, first those who are in heaven, and then the faithful remnant on earth, into one body in Christ Jesus, and that all together constitute the 'elect servant' of which Christ Jesus is the Head. Christ Jesus proceeds to the carrying out of Jehovah's purposes as the same relate to the work of vindicating his name.

5 In support of the conclusion last above stated, and that no other class aside from the anointed ones is embraced within the text, consideration is given to the context as well as the text. The words of the text specifically are addressed to "the faithful in Christ Jesus". We should always bear in mind that the Bible was written and provided by the Lord for the special help and benefit of those who respond to the call to the kingdom, that these might be made perfect in Christ. (2 Tim. 3: 16, 17) The kingdom or temple is Jehovah God's building, the foundation and chief corner stone of which is Christ Jesus. The members of the body or building are built up into that building of God. (Eph. 2: 20-22; 1 Pet. 2: 3-10) The world of righteousness is the rule of creatures under Christ, the great invisible Overlord; and before the foundation of the world of righteousness Jehovah God predestinated that there should be associated with Christ Jesus in that rule a specific number of creatures, all of whom must be "to the praise of the glory of his grace", and all of which Jehovah 'hath made acceptable in the Beloved One', that is to say, in Christ Jesus. (Eph. 1: 4-6) These chosen ones are first redeemed by the blood of Christ Jesus, justified and begotten of the spirit, and called to the kingdom; and thereafter are the special recipients of God's favor. To such favored ones God makes known the mystery of his will according to his purpose and his own good pleasure. (Eph. 1: 7-9) This work of preparing material for the royal house begins with Christ Jesus and the apostles and continues until the coming of the Lord Jesus to the temple of Jehovah, and at Jehovah's appointed time these are gathered together in Christ Jesus. Those who had been faithful unto death the Lord God then raises up out of death, and all those on the earth found faithful at that time, and doing the will of God, are thus gathered unto the Lord. No others are gathered together than those who are in Christ who, as new creatures, have been called and chosen, and who are now anointed by the Lord God. This is emphasized by the words of the text, to wit, "all things in Christ, both which are in heaven, and which are on earth; even in him [Christ]."

TIME FULL

6 This gathering together takes place, according to the text, in "the fulness of times", and not sooner. What, then, is the meaning of the statement of "the fulness of times"? Jesus at all times is governed by the will of Jehovah. The words of the prophet are the words of Jesus, to wit: "I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest." (Ps. 40: 8, 9) Jesus came to earth to bear witness to the truth for the purpose of vindicating his Father's name. The enemy had persecuted Jesus to death; and when Jehovah raised him up out of death and exalted him to the highest place in heaven, without doubt Jesus was then anxious to immediately proceed with the work of vindicating his Father's name, but in accord with Jehovah's will he said: "My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. Let me not be ashamed, O Lord: for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave. Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous."—Ps. 31: 15, 17, 18.

7 Jehovah's time had not then come to send forth his beloved Son to perform his work against the enemy, therefore he said to Jesus: "Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110: 1) It was long after that time when Paul wrote the epistle to the Ephesians. Paul was fully advised of the fact that Jesus must wait until Jehovah's due time; hence he quoted the words of the psalmist, to wit: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."—Heb. 10: 12, 13.

8 Since the work of vindicating the name of Jehovah is the all-important thing, the "fulness of times" of necessity must mean the time when Jehovah would send forth his beloved Son to take positive action against the enemy, which fact is made known by the words of the psalmist: "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." (Ps. 110: 2) Many other scriptures, and all the facts, show that the end of that time of waiting came in the year 1914 and therefore the words of the apostle could not have application before that date; and the words written by Paul show that the "fulness of times" mentioned by him is at the later date of 1918, because that specifically is the time fixed by the facts and the scriptures for the gathering together of "all things in Christ", and which begins upon Christ Jesus' coming to the temple of Jehovah God.

9 There are other texts which corroborate these words: "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."—Rev. 10: 5, 6.

10 Other translations help to clarify this text. "Time shall be no longer [delayed]." (*Diag.*) "Delay no longer shall there be." (*Roth.*) "There shall be delay no longer." (*A.R.V.*) Jehovah's time had arrived to place his beloved Son upon his throne and to send him forth to do the work assigned to him, and there could be no longer delay or waiting. This time began in 1914; but as the time here under consideration in the text first above quoted relates to the gathering of those "in Christ", it more particularly refers to 1918. The

time had now come for those saints, such as Paul, who had been asleep in death and who therefore according to the above text 'rested for a little season', to be raised up out of death. (Rev. 6: 11) These saints are raised and gathered together unto God in heaven, and which is followed by the gathering of the faithful remnant on earth in Christ unto God.

11 Christ Jesus must first cast Satan out of heaven and down to the earth before 'the enemy is made his footstool'. The war in heaven began in 1914, and resulted in the casting of Satan out of heaven and down to the earth. The time had now come for the Ruler to 'come forth from Bethlehem' and gather his approved ones and feed them according to the will of God. "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) Jesus feeds all his faithful ones in the strength of Jehovah, and this feeding would necessarily follow their gathering together, which gathering Paul says takes place with the coming of Christ Jesus, which necessarily means the coming to the temple of Jehovah. (2 Thess. 2: 1) The feeding of his people would mean the giving to them of an understanding of the Word of God, that is to say, the life-giving and life-sustaining spiritual food; and the facts show that this the Lord has done, especially since 1918.

MYSTERY OF GOD

12 Paul, by reason of the position assigned to him in God's work, had been given a vision of Jehovah's purposes which it was not lawful for Paul to discuss; and he so stated. (2 Cor. 12: 4) Others had not received such a vision. In connection with the "fulness of times" the apostle says: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." (Eph. 1: 9) The time must come when God would make known his mystery to others of the members of his chosen company. The words of Jesus fixed that time, when he said: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." (Rev. 10: 7) This 'finishing of the mystery of God' follows the announcement that "time shall be no longer delayed". The "mystery of God" clearly means the revelation to his anointed ones of his purpose which he had purposed in himself, as Paul states, and which he had revealed to Paul and which he would make known to all of the children of his organization in due time, which due time is when they are gathered together into his temple and anointed. The facts show that after 1918, and more particularly in 1919, God began the unfolding of his purposes which up to that time had been a mystery. Among the great things that were a mystery and were made plain are: the meaning of his name; why he has permitted wickedness in the earth; his organization, and the enemy organization; and many other deep and life-sustaining truths which have come to God's anointed people in recent years. Upon these faithful ones the end of the world has come, and it is for them to know these things that long ago came to pass, and to understand the meaning thereof. (1 Cor. 10: 11) From and after the gathering of the faithful to the temple of Jehovah 'no longer would time be delayed' when these should begin to have an understanding of the mystery of God. It marks the time when Jehovah "maketh lightnings for the rain, and bringeth forth the wind out of his treasuries". —Jer. 10: 13, *R.V.*

13 It would appear that there is very little reason for the Scriptures to state the details of what shall be done during the reign of Christ Jesus, because the Scriptures are provided for those on the earth who are in the covenant for the kingdom, and are furnished to them by the Lord for their aid and comfort. There will be other means of teaching the peoples of earth during the Millennial reign. Having first reached the conclusion that the ransom sacrifice is the all-important doctrine, we were easily led into the error of concluding that the language of Ephesians 1: 10 has its application during the restoration period under the rule of Christ Jesus. But now seeing that the all-important thing is the vindication of Jehovah's name, and that his Word and his name must be exalted, we can see that the salvation of man is merely incidental to the far greater work of vindicating Jehovah's name. The ransom sacrifice is not the most important. It is absolutely necessary, of course, to the salvation of men; but the vindication of the great Jehovah's holy name is of far greater importance than all creatures. "The fulness of times" corresponds exactly with "that day" and "the day of Jehovah". It is the time when Jehovah has set his King upon his throne and thereafter laid in Zion the Chief Corner Stone; hence the words of the prophet apply at that time: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." (Ps. 118: 22-24) It is that period of time in which Jehovah gathers together his faithful ones unto himself and makes them members of his royal house.

DISPENSATION

14 The improper use of the word "dispensation" has led students of the Bible to the very erroneous understanding of the text of Ephesians 1: 10. There is no reasonable or Scriptural authority to apply the word "dispensation" as a measurement of time. The word "dispensation" means "administration, econ-

omy, stewardship". In each of the following texts the word is so used. The apostle refers to himself as having a special "dispensation" or "stewardship" to perform. He tells of his dispensation in these words: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ;) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit: that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel; 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. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. 3: 1-8.

[15] Every one anointed with the spirit of God is commissioned to preach the gospel. (Isa. 61: 1, 2) Paul in addition thereto had a special commission to carry the message of the kingdom to the Gentiles, and the Lord gave to him the revelation of the Scriptures to a greater degree than to others of the apostles. This of itself shows that Paul did not take the place vacated by the unfaithful Judas, but that, on the contrary, he was specially chosen by the Lord for a specific work.

[16] In 1 Corinthians 9: 16, 17 he speaks of this special dispensation or stewardship that is laid upon him. According to the *Diaglott* translation of this text a clearer understanding may be had: "For if I should evangelize, it is no cause of exultation to me; because necessity is laid on me; woe, indeed, there is for me if I should not evangelize. For if I do this voluntarily, I have a reward; but if I have been entrusted with a stewardship reluctantly, what is my reward then? So that evangelizing, I will establish the glad tidings without expense, so as not to use my entire authority in the glad tidings."

[17] Peter was especially commissioned to carry the message to the Jews, and Paul was duly commissioned to carry the same message to the Gentiles. "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles)." (Gal. 2: 7, 8) This clearly means that the Lord laid upon Paul a special work in the administration of his purposes; hence a dispensation committed to him. To the Colossians he wrote: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God." (1: 25) He being the approved servant of the Lord, it is certain that Paul did not take upon himself this special administration, but that it was given to him by the Lord. The apostle speaks of "my gospel", but surely he did not mean that the gospel belonged to him; but he did mean that God had, through Christ Jesus, committed to him a specific message: "In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel."—Rom. 2: 16.

[18] The following texts further show Paul's special authority to preach to the Gentiles and that thus he complied with the terms of his dispensation: "But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour." (Titus 1: 3) "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." (Rom. 11: 13) "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy [spirit]. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed."—Rom. 15: 16-18.

[19] In the following texts the same root word from which the word "dispensation" is translated is rendered in the English "steward", which proves that "dispensation" and stewardship mean the same thing. "A bishop must be blameless, as the steward of God." (Titus 1: 7) "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (1 Pet. 4: 10) In the parable of the steward, spoken by Jesus (Luke 16: 1-12) the same Greek word is rendered "stewardship" that Paul used to translate "dispensation" In Luke 12: 42 it is written: "And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" The word here rendered "steward" is the same root word from which "dispensation" is translated. This shows dispensation or stewardship applies collectively to the remnant and therefore the remnant is commissioned to do some specific work.

[20] When Paul had concluded his work he wrote to Timothy: "I have finished my course, I have kept the faith." (2 Tim. 4: 7) By these words clearly he meant that the special dispensation, stewardship or work laid upon him had been by him faithfully performed. There is no sound reason to conclude that Paul meant, as has so commonly been supposed, that he had proved himself an overcomer and for this reason was ready for heaven. Without a doubt he was an overcomer, but that is not what he was writing about. He had finished his work which the Lord had committed to him, and he realized that fact; and knowing that he had

been faithful in his stewardship or dispensation, he knew that the Lord would reward him in due time.

JEHOVAH'S DAY

21 Jehovah purposed in himself that he would vindicate his holy name and show to all creation that he is the Almighty God; that in the administration or carrying out of his purpose he would provide a kingdom, which kingdom he would give to his beloved Son, Christ Jesus, and that in that kingdom there should be only those who are in Christ; and that when his own due time should arrive he, that is, Jehovah, "might gather together in one [in Christ Jesus] all things in Christ, both which are in heaven, and which are on [the] earth; even in him." This shows that the "economy" or "dispensation" or "administration" here mentioned is the work of Jehovah himself, acting by and through his beloved Son Christ Jesus. The term "fulness of times", as used in Ephesians 1: 10, therefore means the same as "the day of Jehovah" or "that day", as these terms are used in the Old Testament. It is in this "day of Jehovah" that he comes forth to honor and to vindicate his own name. He places his beloved Son upon his holy hill in Zion and then sends him forth to rule, and thus he sends his glory to his temple, that is to say, to those who are in Christ. (2 Cor. 6: 16-18; Ezek. 43: 2) It is the time when his words are fulfilled: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50: 5) To those thus gathered together in Christ he says: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—Isa. 60: 1, 2.

22 When the Almighty revealed himself as Jehovah, and made known his name as such, he made it to be understood that his name means, 'I will be what I will be.' (Ex. 6: 3-6) Hence the apostle says: "According to his good pleasure, which he hath purposed in himself." Therefore when Jehovah's due time comes, which is necessarily "the fulness of times", he brings all things which he has purposed into conformity to his will. The all-important matter for determination is the vindication of Jehovah's word and name, and not the restitution of the human race. Before restitution is accomplished all creation shall know that Jehovah is the almighty and only true God. Furthermore, when the restitution work of humanity is entirely completed none of the human race will then be in Christ; and hence when the apostle mentions here the gathering together of those in Christ he could not refer to the restitution class. Furthermore, the restoration of the human race will not bring the vindication of Jehovah's name as contemplated by the Scriptures. Clearly, therefore, the term "dispensation of the fulness of times" means Jehovah God's own due time when he, Jehovah, administers his affairs by and through his Chief Executive Christ Jesus, and in this administration or dispensation he gathers together in heaven all who are in Christ, and all who are in Christ on the earth, which earthly class constitute the remnant. This work was predestinated by Jehovah, as Paul states, and this gathering together of all in Christ is for the very purpose of giving such an opportunity to have a part in the vindication of Jehovah's name. This is further proved by the text, to wit: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ."—Eph. 1: 11, 12.

23 Jehovah causes his woman, that is to say, his organization, for a long while apparently barren and forsaken, to give birth to the kingdom and to set up housekeeping, and then to give birth to her children; and all of those who are thus brought forth as children of God by his organization he enlightens and teaches. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. 54: 13) Ephesians 1: 10 is the only place in the Scriptures that the term "dispensation of the fulness of times" appears. It therefore appears that the Lord specially enlightened Paul concerning the mystery, but did not permit Paul to plainly speak of it; and hence this text could not be understood and appreciated until the coming of the Lord to the temple of Jehovah and the gathering together of the temple class, the administration of which work is that of Jehovah himself by and through Christ Jesus.

THE PURPOSE

24 This proper understanding of the text further emphasizes the fact that the gathering of the anointed is not merely to give them entrance into heaven, but that the entire matter, so far as the gathered ones are concerned, is the result of the grace or favor of Jehovah to them. Therefore says the apostle: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Eph. 1: 5, 6) Many have fallen into the great error of believing that God favors some with a special knowledge of the truth because of their own peculiar inherent qualities and fitness for his heavenly realm. Such an erroneous conclusion has wrought havoc amongst those who have consecrated themselves to God. Jehovah God has caused the truth to be made known, and those who have come to him in his appointed way he has begotten and called to his kingdom; but it is only those who unselfishly and faithfully devote themselves to him, in obedience to his commandments, that he brings into his organization and anoints and makes a part of his royal house. For the purpose of bringing the spirit-begotten ones to this point of completion the Lord provides certain ones for the instruction and upbuilding of the company; as it is written: "And he gave some, apostles; and some,

prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4: 11-13) This further supports the conclusion that the "fulness of times" applies in the day when the ones called to the kingdom have come to maturity, that is to say, to full unity in Christ, both in heaven and in earth, and when all are therefore devoted unselfishly to Jehovah and to his kingdom.

[25] It is this faithful servant class that Jehovah has taken out from amongst men as a "people for his name". These are called and chosen that they might show forth the praises of the Lord God, and not for the purpose of showing forth the praises of any creature. (Acts 15: 14; 1 Pet. 2: 9, 10) In this day Jehovah has greatly favored his remnant with a knowledge of himself and of his purpose, as is stated: "Which he caused to overflow towards us, in all wisdom and intelligence." (Eph. 1: 8, *Diag.*) He has committed to the remnant the testimony of Jesus Christ and commanded that they shall deliver this testimony. (Rev. 12: 17) The evidence is therefore overwhelming that the purpose of Jehovah in gathering together "all things in Christ" is that such may have a part in the work of making known and hence vindicating his name. Jehovah has a work to be done in this day, and he has thus favored the remnant in permitting them to have a part in that work. Clearly he marks out their work for them and tells them to go about amongst the people, serving notice upon the world and giving comfort to those that mourn, that his holy name may be known. This he does that none may have excuse for failing to know that Jehovah is God. The work of the remnant, therefore, is not a propaganda scheme, nor a book-selling scheme, but is a work for which Jehovah has prepared them and fixed the time. "The fulness of times," therefore, clearly appears to have no application to the restitution period of the reign of Christ Jesus, but does apply to that brief space of time that elapses from the coming of Christ Jesus, and the taking of his power to reign, until the vindication of Jehovah's name in the great battle of Armageddon. It is Jehovah that is administering the affairs in this day, which immediately lead up to and include Armageddon; and for this reason that great conflict is designated as "the battle of that great day of God Almighty".

[26] Jehovah is in his holy temple, representatively by his beloved Son Christ Jesus, the Head of the temple. His glory shines upon and in his organization. It follows that every one who is of the temple class will be in full and complete harmony with the Lord and the work he is now causing to be done on the earth. It is not man's work, but God's work, and Jehovah God is the great Administrator thereof; and for this reason it is the "dispensation of the fulness of times". Christ Jesus, the Head of the temple class, directs what shall be done by the members of the temple, and it follows that every one in the temple will be showing forth the praises of Jehovah. (Ps. 29: 9) God's anointed people now on the earth, that is to say, the remnant, form a part of the "servant", and every member thereof must get in harmony with and under the direction of the Lord.

[27] In brief, Ephesians 1: 10 means this: That the "fulness of times" applies to the church from and after the coming of the Lord Jesus to the temple; that all in Christ are gathered together unto the Lord; that the faithful sleeping saints are the ones first raised up and gathered together in heaven; that the faithful remnant on the earth are gathered together in Christ; that it is the day of Jehovah and the time for his name to be made known and to be vindicated and to be properly placed before all creation; that Jehovah will vindicate his own great and holy name, and that therefore the "dispensation" or "administration" is in the hands of Jehovah himself, and now just before the vindication of his name he sends forth all who are in Christ to give notice that shortly he will vindicate his name; and that the administration of this work will be to his glory and to the praise of the Most High. The remnant can therefore clearly see that they are permitted to be on earth at the most favored time, and hence it is the greatest favor and of great importance that they have a part now in making known the name and the kingdom of the great King of Eternity.

QUESTIONS FOR BEREAN STUDY

¶ 1. What important truths concerning himself, his Word, and his purposes is Jehovah now revealing to his remnant people?

¶ 2, 3. Account for the fact that earnest students of the Scriptures have not hitherto understood the text here under consideration. What until recently has been thought to be the meaning of this text? State some of the reasons why such conclusion is not supported by the Scriptures.

¶ 4, 5. Briefly state the meaning of these words of the apostle. State important truths which are now clearly seen and which support this conclusion.

¶ 6-9. Just what is meant by the term "the fulness of times"? Show how both scriptures and facts prove this to be the meaning of the term. What light does Revelation 10: 5, 6 shed upon this text?

¶ 10, 11. Show how other translations help to clarify this text.

¶ 12, 13. What are some of the evidences that the 'finishing of the mystery of God' has been in progress. Account for the former misapplication of Ephesians 1: 10. Point out the importance of the doctrine of the ransom and of that of the vindication of Jehovah's name.

¶ 14-17. With scriptures to illustrate, explain and apply the term "dispensation".

¶ 18-20. What further support is found in statements by Jesus and by Paul and Peter in proof that the word translated "dispensation" means a stewardship or administration?

¶ 21. Prove that the "dispensation" here mentioned is the work of Jehovah himself, acting by and through Christ Jesus.

¶ 22, 23. How does the Almighty's revealing himself as Jehovah prove "the fulness of times" to have already come rather than to be the time of restoration of the human race? What further evidence does this text contain to prove that it cannot apply to the restitution class? How is Isaiah 54: 13 related to the dispensation to take place in "the fulness of times"?

¶ 24. Show how this proper understanding of the text, supported by the statements made by Paul, makes clear the purpose of the dispensation here referred to.

¶ 25. What, then, is the purpose of Jehovah in gathering together "all things in Christ"? How is he accomplishing that purpose?

¶ 26. In relation to the 'gathering together' and the time, fact, and purpose of that dispensation here mentioned, how are those of the temple class identified?

¶ 27. In brief, then, what is the meaning of Ephesians 1: 10?

REDEMPTION AND COVERING FOR SIN

JEHOVAH makes it clear in his written Word that his purpose has ever been to magnify his Word, to keep his name before men for their own good, and to manifest his loving-kindness toward the children of men. Let the student always keep these truths in mind in the study of prophecy. Also let him bear in mind that at all times, from Eden till this very hour, there has been and is yet in the universe God's archenemy, who is Satan the Devil, and whose purpose is and always has been to defame God and to bring reproach upon his name and to turn men away from Jehovah God. Keeping these things in mind will enable the student to better understand as he progresses in his studies of divine prophecy.

The fact that God created the perfect man and woman and gave them the power to multiply and fill the earth is at least presumptive proof that Jehovah purposed that in some future day that perfect pair should be surrounded by a multitude of perfect children, all dwelling together upon the earth in happiness and giving glory to the great Almighty Creator. Doubtless he had revealed his purpose to the Logos his only begotten Son, and to his other spirit creature Lucifer at the time of the laying of the foundation of the world. God's own statement as recorded in verse seven of the thirty-eighth chapter of the book of Job substantiates this. The rebellious Lucifer attempted to spoil the purpose of Jehovah and to obtain the service and worship of man for himself.

Necessarily the issue at once arose, to wit, Would Jehovah maintain his good name and make good his word, or would he be compelled to destroy his creature for ever and thereby admit that his purpose in the creation of the earth and man upon it had failed? Satan would reason like this: 'If God does carry out the announced penalty of his law by causing Adam to die, that will be an admission that God cannot make a man who will maintain his integrity and his allegiance to Jehovah, and will therefore prove that God's efforts at creation have failed. If God does not kill Adam according to the announced penalty of his law, then God proves himself a liar and no one of his creatures will have confidence in God. In either event God's creatures, losing confidence in him, will turn away from him, and I shall receive the worship of man and probably other creatures' (which he so much desired).

It was Satan's desire and probably his belief that God would not kill Adam; hence he boldly concocted and told the first lie: "Ye shall not surely die." He not only made God out a liar, but challenged God to carry out the penalty of his law, reasoning that by so doing God would prove his own weakness. Therefore the rebellion of Lucifer and the fall of man at once involved the word and name of the great Creator. What would God do in vindication thereof?

God did pronounce the sentence of death on man, but did not carry it into immediate execution. He expelled Adam from Eden and turned his face away from man. If those conditions should continue for ever, with man completely alienated from God, and man should continue to live, man would therein suffer mental torment. Probably the doctrine of eternal torment originated at that time with Satan, and from the time that Adam was expelled from the presence of God till now Satan has kept that defamatory doctrine alive. If God should have compassion upon Adam and set aside his judgment and ignore it thereafter, what would be the effect on his creatures? Man would conclude that he could sin again and continue to violate God's law with impunity. The angels of heaven would also conclude that they could do likewise. The fact that God did not put Adam to death immediately was doubtless used by Satan to turn many of the angels of heaven away from Jehovah and to cause them to follow Satan. Satan would therefore prove to himself, and have some tangible evidence for others, that God's not having put man to death made God a liar and destroyed the reason for confidence of his creatures in him. Doubtless this was the reason why many of the angels turned away from Jehovah and followed after Satan.

Men have insisted that God should have forgiven Adam and extended mercy toward him and not enforced the penalty of his law. In support of their conclusion they cite the words of Jesus addressing Peter. Peter asked Jesus how often he should forgive his brother if he sinned against him. Jesus answered: "Until seventy times seven." (Matt. 18: 21, 22) Those who use this as an argument in support of the contention that God should have forgiven Adam do not recognize that the relationship between two men who are brothers is very different from that of God toward his perfect creature. The creature Adam was perfect and

deliberately violated his Maker's law. The words of Jesus related to brothers, both of whom were imperfect and therefore sinners, and who should have due consideration for the weaknesses of each other. Adam was a perfect man; and his obligation was to obey God's law. The statement of that law was plain and explicit. (Gen. 2:16, 17) There was at least an implied covenant on the part of Adam to keep that law, and he was able to do so; therefore the question of repentance and forgiveness could not be taken into consideration.

Furthermore, if man could sin deliberately and be forgiven, there would be no reason why the angels of heaven also might not sin and be forgiven. The very foundation of God's entire universe would be shaken. With all these questions that are perplexing to the creature the great Creator was in no wise disturbed. God knew from the very beginning what would be the end, and he let Lucifer (now Satan) and his other creatures reason as they might choose and take the course that they might desire. God's wisdom is too great for creatures, even including the enemy Satan. (Ps. 10:5; Prov. 24:7; Rom. 11:33) God does, however, open his treasure-house of knowledge and gives wisdom to those who love him, and he permits them to see some of the riches thereof. (Ps. 111:10; 25:9) In due time Jehovah will prove to all intelligent creation that Satan's logic was entirely false, that his conclusions were wrong, and that all who have followed in his way have been evil. God will prove that He is the only all-wise, just and all-powerful and loving One, that there is no other God besides him, and that those who will have life must obtain it in God's appointed way.

At the same time that God pronounced his sentence of death against Adam he also pronounced the judgment of death against Satan. He has deferred the execution of the latter even to a day future. Doubtless Lucifer also used this fact to induce the angels of heaven to follow his way, for many of them did so. Therefore it is clear that the issue from then till now is, Who is the great supreme God? That is now the issue that must be determined.

God must be just and must therefore put Adam to death. He had his own good purpose in delaying the execution of his judgment for nine hundred and more years. That judgment of death has affected all of Adam's offspring. (Rom. 5:12) All being born sinners, all men are entirely helpless to bring about a reconciliation of man to God. If man is ever to be justified and stand right before his Maker, God must provide the way. God alone is wise enough and powerful enough to do it; and, knowing the end from the beginning, he did make provision for man's justification or reconciliation. Paul the apostle, having learned wisdom from the Lord, told how God was just and the justifier of man "through the redemption that is in Christ Jesus".—Rom. 3:24, 26.

From the very day of the expulsion of Adam from Eden God began to utter prophecy relating to the restitution of man back to God's favor and to his image and likeness. While God knew the end from the beginning, Satan was not wise enough to know that. In pronouncing the judgment Jehovah foretold of "the seed" that would come in some future day, but not from Adam, which "seed" should be the complete conqueror of Satan and should destroy death and its power. No one was wise enough to know when and how the "seed" and conqueror would come. God made the statement of the fact, and that is all-sufficient. He said to the serpent, who represents the Devil: "And I will put enmity between thee and the woman [symbolizing my organization Zion], and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15.

God prepared the skins of animals, and with these made a covering for Adam and Eve. That was a prophetic act. Necessarily one or more animals must die in order to provide such covering of skins. The covering was provided because of sin. Thus God prophetically indicated that the sin of man could be covered and hid from his sight, but only by and through the death of another. The death of the one furnishing a cover must be a substitute for Adam's life. That prophetic act of Jehovah pointed to the further fact that he would provide a substitute for man to redeem man; that the Redeemer must become such at a great cost; and that he must be strong and overcome the enemy. From time to time God continued to put things before man which pointed to the future Redeemer. It remained for the latter day, when men are provided with the Bible and have the spirit of the Lord, for them to understand these things by the grace of God. Now, thanks be unto God, the time has come for man to understand and appreciate to at least some degree God's wisdom, love and power.

Jehovah having uttered a prophecy concerning the Redeemer, let us now determine what is meant by the term "redeemer". The meaning of the words "redeem" and "redeemer" must be ascertained from the Scriptures. In the Old Testament two Hebrew words are generally employed to translate the words "redeem" and "redeemer". The word *ga-al* is one of the words mentioned, and means to buy back by the next of kin or the avenger, and to deliver by the payment of a purchase price. (Lev. 25:25, 48; Ex. 6:6) The word *pa-dah* is also employed, and means to rescue, make free or set free, or deliver. (Deut. 13:5; Hos. 13:14) Therefore the correct understanding of "redeemer", according to the Scriptures, is that the next of kin or the avenger could pay the purchase price required and thereby make free or deliver the one held in bondage. By that means redemption of the one bound is accomplished.

The Scriptural proof is that when Adam sinned the bondage of death resulted to him, and that therein all

men have come under such bondage. (Rom. 5:12; 8:21) If man is to be delivered from that bondage, it must be done by one who can pay and is willing to pay the price that is required; and that one must be strong and able to resist and overcome the power which has kept man in bondage. The first prophecy uttered indicated that there would be a great conflict in connection with the redemption of man from bondage, and that the Deliverer must be a conqueror. The purpose at this time is to show that God prophesied the coming of such a great Redeemer and Deliverer, or means by which deliverance should be accomplished. The purpose is also to show that this was foretold by prophetic words and prophetic action.

EARLIEST SOURCES OF THE BIBLE

THE Bible is the expressed will of God. It is a light unto the feet of man to guide him in the right way. (Ps. 119:105) It is light from Jehovah God; just as it is written: "Light is sown for the righteous, and gladness for the upright in heart." (Ps. 97:11) The man who walks in the light of God's Word and delights in his law is a blessed one of the Lord.—Ps. 1:1, 2.

The first five books of the Bible were written by the Prophet Moses. These are known as the Pentateuch. How would Moses know what to write? And how may we know that he wrote the truth? To answer these questions it is necessary to review some of the facts that are known to man. Man is endowed with reasoning faculties, and such he is expected to use. The Bible is so arranged, and was produced under such conditions, that when understood it fully establishes man s confidence therein as being the Word of God.

Noah was a man devoted to God. He was brought over from the world that was destroyed by the flood, and in obedience to God's command he began to replenish the earth. (Gen. 9:1) Noah was the most important man on the earth of his time. He brought with him to this side of the flood a knowledge of things that no other man on earth possessed. From the creation of Adam to the end of the great deluge was a period of only one thousand six hundred and fifty-six years. In the period from Adam to the flood men lived individually for nearly a thousand years.

Enoch, who was translated that he should not see death, was a good man, wholly devoted to Jehovah, and he would naturally gather all the information possible concerning the purposes of God in relation to man. Adam lived more than three hundred years after the birth of Enoch. Adam died at the age of nine hundred and thirty years. Enoch was the seventh generation from Adam, and he lived three hundred and sixty-five years. During his lifetime he would obtain all knowledge possible concerning the history of man and transmit those facts to his son Methuselah, because it is the natural course for a father to transmit important knowledge to his offspring. Methuselah lived to the ripe old age of nine hundred and sixty-nine years.

Noah was only the third generation from Enoch. Only a few years after Enoch was miraculously taken away Noah was born. Noah must have had personal contact with Methuselah, his grandfather; and from him, and from his father Lamech, he would receive all possible information concerning man that God had given to his forefathers. Noah was six hundred years old when the flood came; and in that period of time he would have gathered all the information obtainable from other men who lived contemporaneously with and prior to him, and would of course transmit the same to his children and grandchildren.

Noah and Shem, one of his three sons, came out of the ark together. Noah lived three hundred and fifty years after the flood, and Shem lived five hundred and two years after the flood. Two years after Noah's death Abraham was born. For one hundred and fifty years thereafter Shem and Abraham were on the earth together, in the same part of the earth, and must have known each other. Undoubtedly Abraham would learn from Shem the details concerning the flood and the relationship of the human family to Jehovah the Creator.

Abraham is known as 'the father of the faithful'. Knowledge is essential to faith. Abraham could not have had faith without knowledge; therefore he must have received knowledge of God, of his creation of man, and of man's relationship to him; and this knowledge Abraham would receive from his forefathers.

Isaac was the beloved son of Abraham, and most naturally Abraham would fully instruct his beloved son in all things in which he (Abraham) was learned. Isaac was devoted to God, and God greatly blessed him. (Gen. 26:4) Being descendants of Shem, brought up and residing in the same part of the earth, naturally these men, Abraham and Isaac, and their offspring, would transmit knowledge from one generation to another. The favored son of Isaac was Jacob. (Gen. 28:5-14) Jacob had twelve sons, and he bestowed his greatest affection upon his son Joseph.

Joseph was sold into Egypt, and after being there for some time became the most important man in Egypt. Then Jacob and his other sons went to spend the remainder of their days in the land of Egypt. Joseph rendered great service to the people of Egypt, and honored the name of Jehovah God. Joseph would receive instruction directly from his father Jacob, and did receive special instruction from him. (Gen. 49:

1-28) This information transmitted to Joseph, and from him to his offspring, would not be easily forgotten.

Less than fifty years after the death of Joseph Moses was born. His life having been miraculously preserved at the time of his birth, and he also being reared in the royal family of Egypt, Moses became a man of importance and of learning; and it is written of him that he was learned in all the wisdom of the Egyptians. (Acts 7:20-22) When he reached manhood's estate, he took his stand on the side of Jehovah God and God's chosen people. He preferred to suffer for the sake of righteousness rather than to enjoy the pleasures and riches that Egypt and her royalty could provide for him. (Heb. 11:24-27) Egypt was the Devil's visible world power. It held out all the allurements to Moses, but these Moses spurned with contempt; and having faith in God he became a faithful witness to the name of Jehovah.

It is only reasonable to conclude that Moses was thoroughly familiar with the traditions of his fathers. There must have been handed down to him from generation to generation the history of man. He would know about what had taken place amongst men from Adam to his time. It is not unusual for an American boy of the present time to learn from his parents important facts of American history. Nor is it unusual for an English boy to learn from his parents the history of the British Empire. With stronger reasoning, then, we conclude that a man of Moses' type would learn from his ancestors the facts relating to the human race up to his time. He was therefore eminently qualified to write the history of man, which by the grace of God he would do faithfully.

The physical facts well known at this day bear eloquent testimony to the truth that long centuries ago the great Master Workman Jehovah laid deep the coal beds and oil fields, and made the mountains and the valleys, the rivers and the oceans, and brought into existence plant and animal life, and made the earth a habitable place. Even the most ignorant can see that man is fearfully and wonderfully made, and that he is the most intelligent of all the creatures of earth. Man has a natural trait, or tendency, of keeping a record of events for his benefit and that of succeeding generations. This is proof that God purposed it thus to be. God planted this faculty in man. Since the evidence shows that man is the highest element of God's earthly creation, and since man has a tendency to keep a record of events, it is only reasonable that Jehovah would provide a means for man to keep a record of the most important things concerning himself. If Jehovah had to do with the keeping of such a record, then be it known that that record is correct and contains the truth.

The Bible is a history of God's creation of things earthly, and gives such information concerning his heavenly creation as the same relates to man and his home. It is God's revelation of himself to his intelligent earthly creatures. It is his expressed will, and therefore is the statement of his law for the government of his intelligent earthly creatures. Most of the Bible is a record of things which have come to pass and which foreshadow greater things to take place. That part of the Bible which we call prophecy is the foretelling and recording of events that must occur, before they come to pass. Prophecy is therefore the history of man written in advance. For this reason prophecy cannot be understood by man until it is in the course of fulfilment or has been fulfilled.

The Bible discloses Jehovah as the great eternal One, the Maker of heaven and earth, the very embodiment of wisdom, justice, love and power, and the Giver of every good and perfect gift. He is the complete expression of unselfishness. Therefore it is written of him in the Word: "God is love." The Bible tells why man was created, why he turned to wickedness and was sentenced to death, and makes known God's gracious provision for the redemption, recovery, and restoration of mankind to life and to his perfect home.

The Bible contains a statement of philosophic rules. It completely and fully contrasts good and wickedness. It shows why wrongdoing results in death and why good leads to life everlasting in happiness. It is God's law concerning man, and therefore contains the perfect and complete code of rules of action by which man can be governed and walk in the way of righteousness. This code of rules also names the penalty for the violation of the law of righteousness. The Bible was written for the benefit of man and to the glory of God.

In view of the foregoing facts, and in response to the question already propounded, it may be stated that there are two good and sufficient reasons why Moses knew what to write, and why he wrote the truth:

First, the experiences of men, as they took place, were handed down from generation to generation, and Moses made record thereof. There would be no reason for this record's being anything but the truth.

Second, Moses was devoted to God. He was chosen by Jehovah to make the record, and in preparing it God's unerring wisdom guided Moses. In truth and in fact Moses acted merely as an amanuensis of Jehovah. He was the very kind of man whom we should expect God to select for such a work. He spurned the Devil and his organization with all its allurements, and amidst adversity espoused the cause of righteousness. Not only was he alert in mind and learned in all the ways of men, but his chief qualification was his complete devotion to Jehovah. Many of the great truths stated by him show that they could not have emanated from the mind of a man, but that they were the result of the invisible power of Jehovah operating upon the mind of man.

What is said concerning Moses can be said of all the writers of the Bible. God chose those men for the work because of their faith in and faithfulness to him. As

his unlimited power operated to create the things of the earth, so that power operated to direct and influence the mind of Moses and other holy men to make record of God's will concerning man. David was one of these faithful men devoted to the Lord, and concerning that part of the Bible which he wrote he said: "The spirit of the Lord spake by me, and his word was in my tongue."—2 Sam. 23:2.

These faithful men of old are called prophets, and they wrote prophecy. The Apostle Peter, who was chosen by Jesus as one of his disciples, under inspiration wrote: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy spirit."—2 Pet. 1:21.

It is exceedingly interesting to observe how God arranged for important facts to be transmitted from generation to generation, from Adam to Moses, then to have Moses to write, and thereafter other men to write, that his expressed will might be put into proper form for the benefit of man.

COVENANT FOR THE KINGDOM

JEHOVAH made a covenant to establish a government for the benefit of man. It appears from the Scriptures that when God is about to perform a great work in which his creatures have some direct connection he makes a covenant concerning the same and carries out his work according to the terms of that covenant.

David, the man whom God anointed as king over Israel, proved his zeal for God's house. He had brought up the ark of the covenant from the house of Obed-Edom and placed it in the tent or tabernacle on Mount Zion. At that time David himself dwelt in his own house built of cedar wood. Sitting there in ease and in comfort he called to him Nathan the prophet of the Lord and said: "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee." (2 Sam. 7:2, 3) David had a desire to build a house for the Lord, wherein the ark of the covenant might rest. He had a loving zeal for the Lord God and his cause. God knew David's thoughts and therefore directed Nathan the prophet to go to David and deliver a message, as it is written: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men." —2 Sam. 7:12-17.

It appears, therefore, that David's care for the Lord's interest, and his loving zeal for the Lord, was the basis for the covenant which God made with David. Himself a prophet, David in his last hours prophesied and said:

"The spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God: and he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow."—2 Sam. 23:2-5.

Concerning that covenant that God made with David it is further written: "Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever." (2 Chron. 21:7) "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. And the heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the saints." (Ps. 89:3-5) "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne."—Ps. 132:11.

The Scriptures make it plain that the covenant God made with David is an everlasting covenant. Through his prophet Jeremiah he said: "If ye can break my covenant of the day, and my covenant of the night, . . . then may also my covenant be broken with David my servant."—Jer. 33:20, 21.

Salt is used symbolically to represent faithfulness in keeping an agreement. When used in connection with a covenant it seems to say: 'This covenant shall be faithfully kept and diligently preserved for ever.' (Lev. 2:13; Num. 18:19) Concerning the covenant with David it is written: "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?"—2 Chron. 13:5.

The Scriptural proof is clear beyond a doubt that the seed of David mentioned by the prophet of God is Christ Jesus, the beloved Son of God. When God's messenger told Mary that she would be the mother of the blessed One he said: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob

for ever; and of his kingdom there shall be no end." —Luke 1:32, 33.

Jesus is designated as "the Lion of the tribe of Juda, the Root of David". (Rev. 5:5) The words of Jesus himself show that he is the offspring of David and at the same time David's Lord. (Matt. 22:42, 45) Jesus Christ is "the firstborn of every creature". (Col. 1:15) Concerning this Mighty One God's prophet wrote: "Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven." (Ps. 89:27-29) And again the prophet said of and concerning Jesus: "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever."—Ps. 45:2, 6, 17.

Where the inspired writer in the New Testament places an interpretation upon that which is written in the Old Testament scriptures, that interpretation must be taken as absolutely true and correct. This is an invariable rule to be followed.

The Apostle Paul, writing concerning Christ Jesus, the beloved and glorified Son of God, placed an interpretation upon the words of the prophet, applying them to Jesus: "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. 1:8, 9.

Concerning the government of righteousness to be established by Jehovah, and the One whom God would place at the head of that government, the prophet wrote: "And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness." (Isa. 16:5) Concerning the same matter the same prophet wrote: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. 55:3) It is therefore definitely established by the Scriptural proof that the everlasting covenant which God made with David finds its complete fulfilment in Christ Jesus.

David was a type of Christ, the beloved One of God. The everlasting covenant, therefore, between Jehovah God and his beloved Son is that the Son shall have life, immortality, a throne, a crown, and a kingdom or government.

The everlasting covenant mentioned by the prophets could not be applicable to Jesus until Jesus became the seed of David, within the meaning of the Scriptures. It was at the time that Jesus responded to the kingdom call and was anointed, that he became David's seed. From that time all of the prophecies of the everlasting covenant enured to Christ Jesus.

After Jesus was raised from the dead that everlasting covenant was confirmed unto him. This is made sure by the words of the inspired apostle: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption."—Acts 13:32-37.

This Scriptural proof shows that the everlasting covenant, even the sure mercies of David, is really between God and his beloved Son Christ and those who become his associates. God took away the diadem and the crown from Israel's king at the overthrow of Zedekiah and stated that he would not give it to another until he comes whose right it is. That crown when placed upon the head of the One whose right it is would be represented by pure gold, for the reason that gold is symbolic of things divine; and since the right proceeds from Jehovah, the Divine One, the crown is placed upon the head of him who is anointed to things divine. Of Jesus Christ, the Anointed of God, the prophet wrote: "For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head."—Ps. 21:3.

When Jesus was about to die he prayed to his father that he might have the glory of life that he had enjoyed with Jehovah before the world was. He asked no honor above that in consideration of the zeal and faithfulness he had shown. God granted his request for life and gave him even more because the covenant involved more. "He asked life of thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy salvation: honor and majesty hast thou laid upon him. For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance."—Ps. 21:4-6.

Furthermore the prophet concerning him said: "Thou wilt prolong the king's life [by breaking the bonds of death]; and his years as many generations. He shall abide before God for ever."—Ps. 61:6, 7.

It necessarily follows that the covenant was a guarantee of life and immortality to Jesus because of his faithfulness unto God in the performance of the covenant. The everlasting covenant with Jesus was therefore for life, immortality, a throne, a crown and a kingdom. When he was about to finish his earthly

course he said to his disciples that his Father had covenanted with him for a kingdom and that he would covenant with them also for a kingdom.—Luke 22: 29, 30, *Diaglott*.

This statement, together with other Scriptural proof, shows beyond a question that Jesus is the One by whom the everlasting covenant is fulfilled, and that in his unselfishness toward his faithful followers he covenants and agrees to take them into the kingdom with him. This is also a part of the preparation looking to the setting up of the government of righteousness for man.

GRATITUDE TO JEHOVAH

DEAR BROTHER RUTHERFORD:

We wish to acknowledge, with gratitude to Jehovah, the receipt of *Vindication* Books Two and Three. With others we looked forward to a clearer understanding of Ezekiel's prophecy, his temple vision, and the Jehu work. After the first reading we are rejoicing in the increased light.

It is our desire to now have a part with Jehovah's witnesses in carrying this message to the people to the vindication of his name.

The announcement concerning the new booklets and *Preservation* comes as a happy surprise.

May the Lord grant you his strength and much joy in the present service.

Your brethren by His grace,
DWIGHT AND JULIET KENYON, *Pioneers*.

SERVICE APPOINTMENTS

T. E. BANKS

Brooklyn, N. Y.	Jan.	3, 4	Southanna, Va.	Jan.	20
Newark, N. J.	"	6, 7	Bumpass, Va	"	21
Montclair, N. J.	"	8, 9	Lynchburg, Va.	"	22, 23
Atlantic City, N. J.	"	10, 11	Roanoke, Va	"	24, 25
Philadelphia, Pa.	"	13, 14	Salisbury, N. C.	"	27, 28
Washington, D. C.	"	15, 16	Chapel Hill, N. C.	"	29, 30
Norfolk, Va.	"	17, 18	Sanford, N. C.	Jan. 31-Feb.	1

G. H. DRAPER

Athens, Ga.	Dec.	31	Magnolia, N. C.	Jan	17
Spartanburg, S. C.	Jan.	1, 2	Wilmington, N. C	"	19-21
Anderson, S. C.	"	3	Kinston, N. C.	"	22
Laurens, S. C.	"	4	Vanceboro, N. C	"	23
Greenwood, S. C.	"	6	Rocky Mount, N. C.	"	24
Columbia, S. C.	"	7-9	Enfield, N. C.	"	25
Cope, S. C.	"	10	Scotland Neck, N. C.	"	27, 28
Charleston, S. C.	"	11	Louisburg, N. C.	"	29
Maxton, N. C.	"	13	Stem, N. C.	"	30
Hayne, N. C.	"	14, 15	Raleigh, N. C.	"	31
Mt. Olive, N. C.	"	16	Burlington, N. C.	Feb.	1

W. M. HERSEE

Simcoe, Ont.	Dec. 31-Jan.	1	Harrow, Ont.	Jan.	11
Kinglake, Ont.	Jan.	2, 3	Windsor, Ont	"	21, 22
St. Thomas, Ont.	"	5	Chatham, Ont.	"	23, 24
Union, Ont.	"	6	Woodstock, Ont.	"	26
London, Ont.	"	7, 8	Hamilton, Ont.	"	27
Leamington, Ont.	"	9, 10	Toronto, Ont.	"	29

A. H. MACMILLAN

Portland, Oreg.	Jan.	4, 5	Denver, Colo.	Jan.	20, 21
Wolf Creek, Oreg.	"	6, 7	Colorado Sp'gs, Colo.	"	22, 23
Sacramento, Calif.	"	8, 9	Pueblo, Colo.	"	24, 25
Stockton, Calif.	"	10, 11	Trinidad, Colo.	"	26, 27
Oakland, Calif.	"	13-15	Albuquerque, N. Mex.	"	28, 29
Salt Lake City, Utah	"	17, 18	El Paso, Tex.	Jan. 31,	Feb. 1

J. C. RAINBOW

Fremont, Ohio	Jan.	3, 4	Lorain, Ohio	Jan.	16, 17
Tiffin, Ohio	"	6, 7	Cleveland, Ohio	"	19-23
Marion, Ohio	"	8, 9	Ashtabula, Ohio	"	24, 25
Mansfield, Ohio	"	10, 11	Warren, Ohio	"	27, 28
Mt. Vernon, Ohio	"	13	Niles, Ohio	"	29, 30
Ashland Ohio	"	14, 15	Youngstown, Ohio	Feb.	2 5

W. J. THORN

Pampa, Tex.	Jan.	2	Chattanooga, Okla.	Jan.	17
Shattuck, Okla.	"	4, 5	Chickasha, Okla.	"	18
Mooreland, Okla.	"	6	Purcell, Okla.	"	20
Alva, Okla.	"	7	Ada, Okla.	"	21
Fairview, Okla.	"	8	Atoka, Okla.	"	22
Clinton, Okla.	"	9	Milburn, Okla.	"	23
Texola, Okla.	"	10	Ardmore, Okla.	"	24
Hobart, Okla.	"	11	Wynnewood, Okla.	"	25
Chickasha, Okla.	"	13-15	Oklahoma City, Okla.	"	27-29
Duncan, Okla.	"	16	Tecumseh, Okla.	"	30, 31

J. C. WATT

Minneap's, Minn.	Dec. 31, Jan.	1	Medford, Wis.	Jan.	15
St. Paul, Minn.	Jan.	3, 4	Withee, Wis.	"	16
Princeton, Minn	"	5	Marshfield, Wis.	"	17
Sauk Rapids, Minn.	"	7	Black R. Falls, Wis.	"	18
Lake Crystal, Minn.	"	8	Stevens Point, Wis.	"	20, 21
Rochester, Minn.	"	9	Mosinee, Wis.	"	22, 23
Whalan, Minn.	"	10	Wausau, Wis.	"	24, 25
La Crosse, Wis.	"	11	Three Lakes, Wis.	"	27
Lake City, Minn.	"	13	Clintonville, Wis.	"	29
Conrath, Wis.	"	14	Green Bay, Wis.	"	31

INSTRUCTION FOR SERVICE

The Watchtower advises that an assembly of Jehovah's witnesses will be held at the points and on the dates named below for the purpose of more effectively organizing the field service and for instructing Jehovah's witnesses who engage in this service.

ANTON KOERBER

Louisville, Ky.	Dec.	16-18	Jacksonville, Fla.	Feb.	10-12
Knoxville, Tenn.	"	23-26	Savannah, Ga.	"	17-19
Chattanooga, Tenn.	Dec. 30-Jan.	2	Atlanta, Ga.	"	24-26
Nashville, Tenn.	Jan.	6-8	Charlotte, N. C.	Mar.	3-5
Memphis, Tenn.	"	13-15	Wilson, N. C.	"	10-12
Birmingham, Ala.	"	20-22	Roanoke, Va.	"	17-19
Thomasville, Ga.	"	27-29	Richmond, Va.	"	24-26
Orlando, Fla.	Feb.	3-5			

G. Y. M'CORMICK ASSISTED BY DONALD HASLETT

Dubuque, Iowa	Dec.	16-18	New Orleans, La.	Feb.	10-12
Moline, Ill.	"	23-26	Little Rock, Ark.	"	17-19
Kansas City, Mo.	Dec. 30-Jan.	2	Springfield, Mo.	"	24-26
Wichita, Kans.	Jan.	6-8	St. Louis, Mo.	Mar.	3 5
Denver, Colo.	"	13-15	Decatur, Ill.	"	10-12
Oklahoma City, Okla.	"	20-22	Jasonville, Ind.	"	17-19
Tulsa, Okla.	"	27-29	Indianapolis, Ind.	"	24-26
Shreveport, La.	Feb.	3-5	Fort Wayne, Ind.	Mar. 31-Apr.	2

S. H. TOUTJIAN

Ashland, Oreg.	Dec.	16-19	Spokane, Wash.	Jan.	6-9
Salem, Oreg	"	23-26	Nampa, Idaho	"	13-16
Seattle, Wash.	Dec. 30-Jan.	2	Butte, Mont.	"	20-22

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