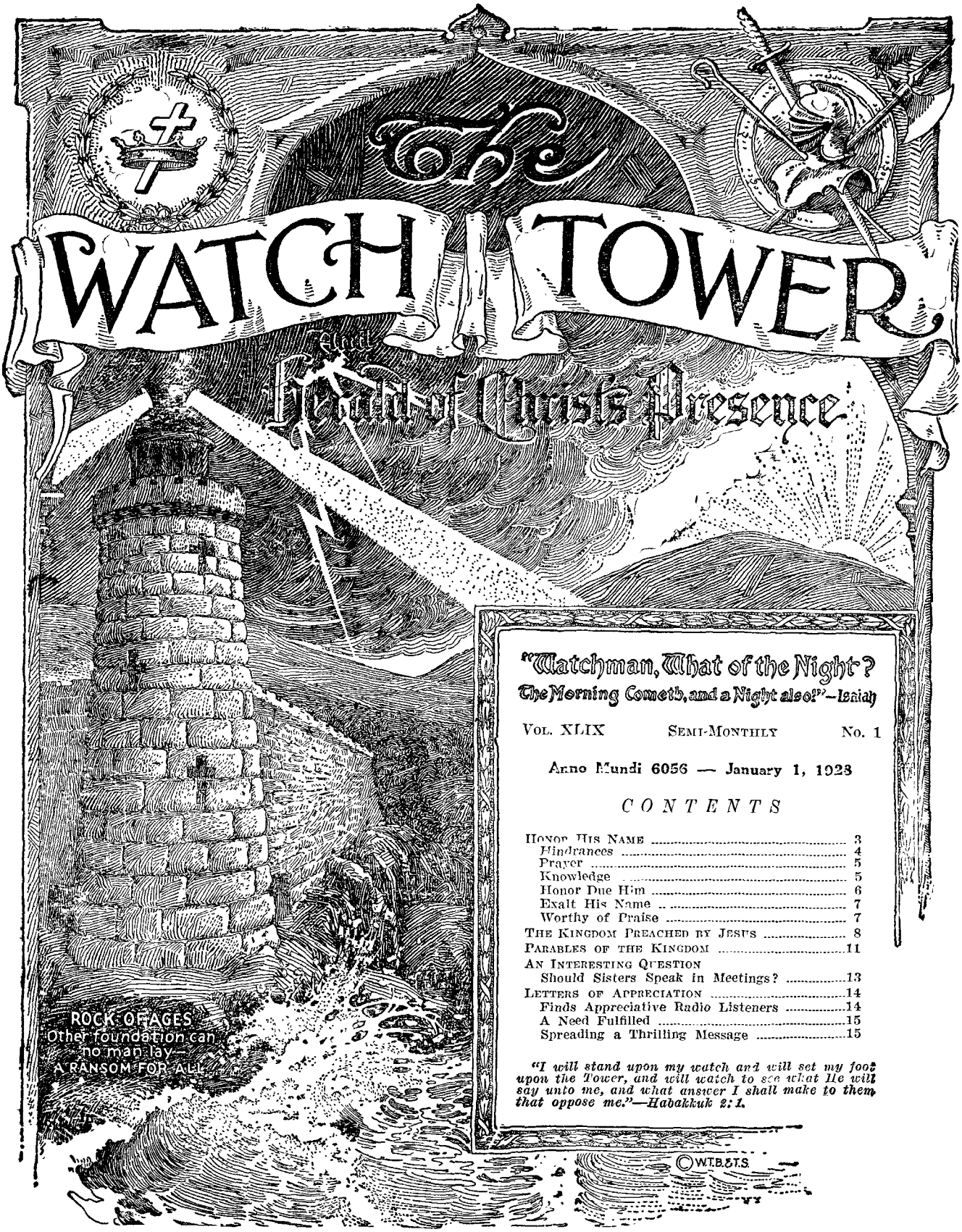
Watchtower

1928

© Copyright 2005 Research Applications International.
All Rights Reserved.

The WATCH TOWER

and Herald of Christ's Presence



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

VOL. XLIX SEMI-MONTHLY No. 1

Anno Mundi 6056 — January 1, 1928

CONTENTS

HONOR HIS NAME 3
Hindrances 4
Prayer 5
Knowledge 5
Honor Due Him 6
Exalt His Name 7
Worthy of Praise 7
THE KINGDOM PREACHED BY JESUS 8
PARABLES OF THE KINGDOM 11
AN INTERESTING QUESTION
Should Sisters Speak in Meetings? 13
LETTERS OF APPRECIATION 14
Finds Appreciative Radio Listeners 14
A Need Fulfilled 15
Spreading a Thrilling Message 15

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

YEAR BOOK 1928

A new *Year Book* for 1928 has been prepared. It contains the complete report of the president to the annual meeting. It also contains a text for each day appropriate to the year text. A limited number has been printed. Classes should order through the service director. Price, 50c.

1928 CALENDAR

A calendar for 1928 containing the year text is now ready. It is made from an original painting showing the reflected light of God's glory upon the earth, with his servant calling upon the people and delivering to them the message of comfort and consolation. It is printed in four colors. Everybody will like this one. In lots of 50 or more 30c each; single copies 35c each.

LOCAL CONVENTIONS

For the mutual encouragement of brethren in the South, three mid-winter conventions have been arranged. A number of pilgrim brethren will take part in the program at each of these conventions.

San Antonio, Texas, January 13-15. For further particulars address Elijah Smith, Secretary, 134 Divine St., San Antonio, Texas.

Dothan, Ala., January 27-29. Address Dr. M. S. Stough, Secretary, 402 N. Foster St., Dothan, Ala.

Jacksonville, Fla., February 3-5. Address D. F. Johnson, Secretary, 1618 Liberty St., Jacksonville, Fla.

WATCH TOWER STUDY

A number of the brethren seem to be agitated about what the Scriptures say concerning our Lord's second coming. In the February 1st and 15th issues *The Watch Tower* will discuss the matter in detail. It is believed that this will help many to see the matter in the proper light. It is suggested that those who are in difficulty suspend their conclusion until these issues of *The Watch Tower* are printed and have been carefully studied.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"Christians' Mission on Earth" Z November 1, 1927		"The Passing of the Powers" Z November 15, 1927	
Week of Feb. 5	¶ 1-23	Week of Feb. 19	¶ 1-21
Week of Feb. 12	¶ 24-46	Week of Feb. 26	¶ 22-43

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX JANUARY 1, 1928 No. 1

HONOR HIS NAME

"Sing forth the honour of his name."—Psalm 66:2.

JEHOVAH'S name is not comparable to that of any creature. He is the Almighty God beside whom there is none. Contrary to this great truth the name of Jehovah has been made an issue before the minds of creatures for the past six thousand years. One of his creatures called Lucifer forced the issue. In doing this he became God's enemy and had his own name changed from that which means bearer of light to that which signifies everything that is evil. It has ever been the policy of this evil one to push the name of the great Jehovah God on the side, to ridicule his name, and to cause creation to defame God's name and to regard him as a fiend unworthy of respect and praise. This the enemy has done in order to exalt himself that he might receive the worship of men and keep them in subjection to himself. God could have prevented the enemy from so doing but it is manifestly the purpose of Jehovah to permit the enemy to demonstrate his full and complete depravity. Thereby others of his creation may learn the evil effects of sin and the blessings resulting to those who are obedient to God and who honor his name.

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

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

[4] When the Lord God was pronouncing the sentence against man for the violation of his law he took cognizance of Satan's part in that evil course and he then and there gave his word of promise that at some future time "the seed of the woman should bruise the serpent's head". Time and again God magnified that word of promise.

[5] Centuries later he began to foreshadow his plan for carrying into operation that promise. He called Abram and made to him the promise: "In thee shall all families of the earth be blessed." (Genesis 12:3) Here Abraham represented the Lord God, and God's word of promise shows that the blessing of all the families of the earth must proceed from Jehovah because he is the great Life-giver. Later the Lord caused Abraham to present his son as a sacrificial offering and it was at that time that God made promise to him: "In thy seed shall all the nations of the earth be blessed." (Genesis 22:18) In this picture Abraham represented the Lord God, and his son Isaac represented Jesus the beloved Son of Jehovah. The promise shows that the blessings must come from Jehovah by and through his Son Christ Jesus. It also shows that "the seed of promise" which shall bruise the serpent's head is Christ the beloved One of God and God's great representative.

[6] During all these centuries God has kept his word of promise to the fore in this, that he has always had some one on the earth who has borne witness to his word of promise. The faithful ones of Israel magnified God's word of promise. When Jesus came he magnified the promise of his Father. The apostles magnified the word of promise, the faithful Christians throughout the Christian era have done the same thing. David foreshadowed the true Christians, and his prophetic words are placed in the mouth of such. Therefore it is written: "I will bow down towards thy holy temple, and thank thy name, for thy lovingkindness and for thy faithfulness. For thou hast magnified above all thy name, thy word!" —Psalm 138:2, *Rotherham.*

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

great fact. Therefore God says to them: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. . . . Therefore ye are my witnesses, saith the Lord, that I am God."—Isaiah 43:10, 12.

8 There is no doubt as to the present mission of true Christians yet on the earth. All the prophetic evidences, viewed in the light of the physical facts, prove that the world has ended, which means that Satan's organization has reached its fulness; that God has set his beloved Son upon his throne (Psalm 2:6), which means that Christ Jesus has assumed his great authority and begun his reign; that Satan has been expelled from heaven and that all the forces are now gathering for Armageddon, which is the great battle of God Almighty against Satan and his organization; and that the Lord has come to his temple, which means that the Lord is gathering to himself his faithful servant class. To this class the Lord gives commandment to proclaim the great message of God's truth to the nations of earth as a witness and then Armageddon shall quickly follow and that shall be the final trouble upon earth. In that great time of trouble Jehovah God will make for himself a name even as he did when he overthrew the Egyptians and delivered his chosen people from bondage.

9 Those now in the temple class God has called and taken out from the world as a people for his name. It becomes the privilege and duty of such to show forth his praises. The witness to his name must be done before Armageddon because it is God's announced purpose that it shall be done. There would seem to be no reasonable cause for giving such testimony after Armageddon. The conclusion is therefore irresistible that now is the time for the temple class to magnify the name of Jehovah. This they do by beginning to sing forth the honor of his name. It is therefore appropriate that we open the year with the text which is virtually a call by members of the temple class to each other saying: "Sing forth the honor of his name."—Psalm 66:2.

10 The prospect therefore is one of great activity on the part of the temple class in proclaiming the message of God concerning his vengeance and the blessings his kingdom will bring to the peoples of earth.

11 The issue is now clearly stated, to wit: Who is God? Who then is on the Lord's side? Who will joyfully be a witness to the name of the Lord God? Let all who will answer "I" look well to the provision God has made for the giving of the witness and then quickly avail themselves of such provision and participate in singing forth the honor of his name.

HINDRANCES

12 This is the time when the enemy is making war against the remnant of the seed of promise which keep the commandments of God and have the testimony of Jesus Christ. (Revelation 12:17) That remnant makes up the wise and faithful servant class which gives the witness against the enemy and to the name of Jehovah. For this reason that class becomes and is the worst foe of Satan on earth, hence he wars against them. Be advised then that the witness work will not be without hindrances. The enemy is wily, subtle, and fraudulent. He will attack some from one position and some from a different position. Into the mind of some the enemy will inject the thought that greater material wealth would now be of advantage. Such will reason that if they could accumulate large sums of money, that would not only help themselves but help the Lord's cause. Therefore some lay aside the service of the Lord for the time until they can accumulate great wealth and then expect to return. They seldom return to the service. Usually one who takes that course forgets God and the privilege of serving him.

13 Into the minds of others the enemy may inject the thought that all earthly substance must be put aside or given away that thereby one might live a life of sacrifice and silently wait for glorification. Others may become so lazy and dreamy that they will not provide the things decent and honest for themselves and their dependent ones, only waiting upon the Lord, as they say. Still others may fall into such great poverty that they would despair, thinking God had forsaken them.

14 Into the minds of others the enemy may inject vain thoughts causing such to magnify their own importance, thereby causing them to abandon the Lord's appointed way of doing his witness work and into taking up some foolish way that they have gotten for themselves. The Devil will work every possible scheme to overcome the anointed ones. The Lord, foreknowing the schemes of the wily enemy, and for the good of his creatures, caused to be recorded in his Word that which expresses the true Christian heart's sincere desire, namely: "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."—Proverbs 30:8, 9.

15 The true child of God desires to be meek before the Lord. That means that he must not think too highly of himself but think soberly and remember that everything he has is the gracious gift from God. He desires to be humble under the mighty hand of God, which means that he wants to always be obedient to God's commands. He sees that extreme earthly riches would tend to cause him to forget God and his own relationship to the Almighty One. He sees that extreme poverty might cause such discouragement that he would despair. Concerning these things he wants to have the spirit of a sound mind and to diligently and faithfully use whatsoever means is available to provide the necessities and then to use all of his endowments in the service of the Lord to his glory. He recognizes that God has only one

way of doing his work in the earth, and the true Christian wants to keep in harmony with that way. Therefore he prays: "Feed me with food convenient for me." That which is fit and proper, which is strengthening and builds one up as a new creature in Christ, is convenient food.

[16] Where would the new creature look for such food? For his physical needs he would carefully consider what natural food is best suited to give him strength of body and mind that he might serve. For his mind he would diligently seek the food which the Lord has provided for his own. Seeing that the Lord has led his people in the harvest period, and provided them with meat in due season through his chosen channel, the child of God has confidence that in the same manner the Lord will continue to provide for his own. Every dumb ox knows his master's crib, from whence comes his food. (Isaiah 1:3) Surely the Lord's people should now know from whence comes their food.

[17] Let no child of the Lord be deceived by vain statements or doctrines that emanate from ambitious men; for instance, such statements or doctrines as announce the month and day when the last member of the church will be taken to heaven. Such doctrines are not only vain and foolish but are presumptuous before the Lord. Let every one be diligent to do what God has commanded his people to do, having full confidence that the Lord will glorify his children in his own due time. Whether one year or ten years are required to finish the witness work should not be material to the servant of the Lord. If he loves the Lord God he will joyfully keep his commandments by doing what his hands find to do. This done he will not take the name of the Lord in vain.

PRAYER

[18] Prayers should not be made for a selfish purpose. The prayer set forth in the foregoing text (Proverbs 30:8, 9) is not a selfish prayer; because it asks God to keep his child in that happy condition that will enable him to glorify and honor the Lord's name. The true Christian will always keep uppermost in his mind the thought: What can I do to best honor my Father's name? All who are in the flesh are weak. Because thereof the Christian may commit some great blunder or find himself guilty of other dereliction. He may find he has taken a lawless course and his heart's desire is to be in full harmony with his heavenly Father. He desires to go to the throne of heavenly grace for help. Shall he go with the desire or request that he may be pardoned solely for his own benefit? No. He should have a higher motive than that. The true motive under such conditions is suggested by the words of the prophet: "For thy name's sake, O Lord, pardon mine iniquity; for it is great."—Psalm 25:11.

[19] The child of God realizes that his own dereliction or iniquity may bring discredit or dishonor to the name of God and he is prompted by the highest motive when he prays: "For thy name's sake, O Lord, pardon mine iniquity." God has put his name upon his anointed ones who are on the earth. His name is involved in their course of action. All who love the Lord are anxious that no dishonor shall come upon his name by reason of a wrongful course. Moses prayed unselfishly when he asked God to blot him out if that would make atonement for the Israelites. (Exodus 32:32) Paul expressed a like desire. (Romans 9:3) Surely then the true child of the Lord would rather be blotted out than to bring dishonor to his Father's name. The true and honest-hearted who loves God and strives to honor his name will be remembered in mercy by the heavenly Father; and the Lord will hear his prayer and for his name's sake restore such servant to himself.

[20] Those who make up the faithful servant class, otherwise designated the remnant, must engage in the battle with the powers of evil. Sometimes the battle is pressed hard and God does not at once reveal how he will deliver his servant. The servant's discomfort may be because of some negligence, failure or refusal in the performance of duty. He therefore prays that he may be cleansed from all defilement to the end that he might get on in the service to the glory of God's holy name. His heart finds true expression in the words written: "Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake."—Psalm 79:9.

[21] The servant of the Lord must keep in mind his proper relationship to Jehovah his Father. Evidently such was the thought Jesus intended us to have when he gave the model prayer to his disciples. Often prayer is uttered to Jehovah in a perfunctory manner and sometimes with undue familiarity. The expression is used: "Lord, we come into thy presence," etc. That is not the way that Jesus taught one to pray. (Luke 11:2) "When ye pray, say, Our Father who art in heaven, Hallowed be thy name." Here the name of Jehovah God, the Father of the new creation, is involved. To the new creature that name is most sacred. He should regard, and will regard, that name with the highest degree of respect, reverence and awe. He should recognize the dignity, wisdom and superiority of God above all. The Lord is the source of life. He is the Father of the new creation. Every good and perfect thing proceeds from him. There is none like unto him. He is to be honored above all creation. The Christian must recognize this. The Lord, however, condescends to hear the petition of the imperfect creature. The proper reverence for God is shown by the Christian when he asks a favor that the holy name of Jehovah might be honored.

KNOWLEDGE

[22] Knowledge is essential to life eternal. All men were born without the right to life. The way to obtain everlasting life is that which God has graciously provided. That provision does not force life upon anyone. It is

offered to man as a gracious gift. No gift can be accepted without the receiver having knowledge of the offer. The gift of life is through the sacrifice of Jesus Christ and by exercising faith therein and obedience to God's expressed will. For this reason it was declared by the great Master: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

[23] All of mankind who will ever receive life must get it through Christ and must have some knowledge thereof before receiving it. The Lord in his Word reveals the importance of knowledge on the part of the new creation. The Christian is told to be transformed by the upbuilding of his mind. (Romans 12:2) He is directed to add knowledge to his faith and by reason of knowledge to increase his wisdom and faith. (2 Peter 1:4-8) It is in line with this request that the child of God prays his Father: "Feed me with the food convenient for me." The Lord provides such necessary food for the new creation.

[24] It is therefore important that the members of the temple class assemble themselves together for regular study of the Word of God by feeding upon the meat in due season and to encourage each other. Such food and such provision is through the Lord and it is upbuilding and helpful and therefore convenient for the Christian. As he continues to grow in knowledge he has a clearer vision of God's purpose and a greater desire to enter into his service and faithfully perform that service.

SAFETY

[25] Those of the remnant being advised that the enemy is bent upon their destruction know they must find a place of safety. Going forward to give witness to the name of Jehovah they encounter many agencies of the enemy. They are made the objects of reproach. They suffer much tribulation. They have many trials. This is the potion provided or cup poured for the servant class. It is the cup the drinking of which means salvation on the divine plane. The drinking of that cup or potion means obedience to the Lord. Naturally weak, being beset by the enemy and his many agencies, and having many trials and much opposition, such would tend to discourage the Christian when he faces the battle. He sees his duty and his privilege, however, and knowing that he can seek the throne of grace in every time of need he confidently says: "I will take the cup of salvation, and call upon the name of the Lord." (Psalm 116:13) Here again he is seeking the honor of Jehovah's name by calling upon that name.

[26] To all the faithful, true witness class God grants the privilege of calling upon his name with confidence that such call will be heard. He has put his name upon them and therefore he will honor his own name by hearing the petitions asked in a proper way. He who enjoys this privilege of prayer to the Father, and avails himself thereof in sincerity, finds a place of safety. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe."—Proverbs 18:10.

[27] It is the temple class, the wise and faithful servant class, the remnant of his people, to whom God grants the privilege of being witnesses of his name. He offers such complete protection while engaged in the blessed performance of the duty of service. To them he says: "The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (Isaiah 51:15, 16) The blessed and sweet relationship between Father and children composing the servant class is here set forth.

COURAGE

[28] To have courage means that one knowingly faces danger and walks directly into it in the performance of duty, at the same time confidently relying upon God for protection and deliverance. The child of God, who is engaged in singing forth the honor of the Lord's name, has every reason to be of good courage. In fact only those who joyfully engage in the Lord's service to the glory of his name have any assurance of protection in this time of peril. Such know they are on the Lord's side and that the Lord is their strength and salvation. They therefore confidently say: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust: my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies."—Psalm 18:2, 3.

[29] Such do not feel that they must appear before others in an apologetic manner when they go as representatives of the Lord. On the contrary, they go forth in the name of the Lord as the representatives of the Most High and by his authority and with full confidence they delight to sing forth the honor of his name and advise the people concerning his purpose. These faithful servants rally together around their standard and press the battle at the gate against the enemy. They rejoice in the fact that the time of salvation and deliverance is at hand. They encourage and cheer each other and together lift up the voice to the praise of God's holy name. "We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions."—Psalm 20:5.

[30] A banner is not only a symbol of encouragement but it also is an expression of defiance to the enemy. It is an announcement that God's anointed ones will stand shoulder to shoulder proclaiming the name of the Lord and never quail before the enemy. (Philippians 1:27, 28) This is the reason why the servant class in this day of battle is strong in the Lord and in the power of his might.

HONOR DUE HIM

[31] The true child of God is anxious to sing forth the honor of Jehovah's name. It is due the Lord that his

name be honored above all. It is due time to sing forth the honor of his name. The anointed ones are the only true representatives of God on earth and they are greatly honored by having the privilege of representing him. Speaking for them the Psalmist says: "Give unto the Lord the glory due unto his name." (Psalm 29:2) This text is also a call by each member of the temple class to the other members of the temple class.

32 In line with this command it is proper that each member of the remnant class keep before his brethren the great importance of now having a part in the service of the Lord. While no one has a right to attempt to compel another to engage in the Lord's service, it is the duty and privilege of each one to point out to his brother the great advantage and favor resulting from participating in his service. It is impossible to sing forth the honor of the Lord's name now unless we avail ourselves of opportunities for serving him because this is the means that God has provided for the witness to his name to be given. Amidst great opposition the little company of anointed ones delight to encourage one another and together engage in singing the honor to the Lord's name.

EXALT HIS NAME

33 The ecclesiastical wing of Satan's organization in particular has taken the name of the Lord. They have taken it in vain because taking it for a selfish purpose. They defame his holy name. They are therefore the enemies of God. The true witnesses of the Lord are few on the earth. These are despised by the pretenders even as Jesus was despised by the ecclesiastics and their allies of his time. God foreknew the conditions that would exist at this time on earth and he caused his prophet to speak to his servants, saying: "Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord, from this time forth and for evermore."—Psa. 113:1, 2.

34 This prophecy must have a fulfilment at some time. Its fulfilment has begun. From this time forward and for evermore the name of Jehovah shall be exalted and no power can possibly prevent it. Satan's organization must fail and then all will be brought to a knowledge of the true meaning of Jehovah's name. It is the blessed privilege of the feet members of the anointed to now begin the work of exalting Jehovah's name in the earth.

35 The servant class therefore sees that at this time there is a definite work to be done. This work now consists of proclaiming the glad tidings to the nations of earth that Jehovah is God, that Christ is King, and that the kingdom of God is at hand. The Lord has provided the machinery to print the message for wide circulation. He has provided the radio to send the message into the prison houses; having provided the ammunition and laid down the barrage he calls upon his servant to go forward and press the battle; and for their encouragement says to such that 'he will be for them a crown of glory, and for a diadem of beauty unto them'. He will be a shield and protector and comforter and the blesser.

36 The song of glory now begun shall go forward until it fills the earth. "From the rising of the sun unto the going down of the same the Lord's name is to be praised."—Psalm 113:3.

37 This does not mean daily worship as some have erroneously construed it to mean. The sun rises in the east and goes down in the west, and from east to west is every place on the earth. Therefore the time must come when everywhere the sun shines the name of the Lord God shall be exalted in appropriate praise. All who live will honor his holy name. God's prophet was given a vision of the people relieved from bondage and all giving praise to God. It was a vision of the song of deliverance for humankind. The anointed ones now on earth begin that glad song which shall never end. This year of 1928 will be marked by a great witness of praise to the name of Jehovah.

WORTHY OF PRAISE

38 The name of Jehovah God is worthy of all praise. He is the complete expression of unselfishness. His loving kindness is beyond the expression of words. When the peoples of earth come to realize that the long dark night of Satan's rule has ended and their release from bondage has come; when they learn that the way to life everlasting is open to all mankind and that God in his loving kindness has made this provision for them, then the multitudes will exclaim: "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy."—Revelation 15:4.

39 The name of Jehovah will continue to be exalted. The creation invisible to man shall send forth his praises. All the visible governing factors of earth and all creation subject thereto will praise his holy name. The mighty mountains will lift their hoary heads in songs of praise. The broad fields will declare the honor of God's name. The trees of the wood clothed in garments of verdure and beauty will rejoice, and every creature that breathes and lives shall join in the grand hallelujah chorus to the honor and glory of Jehovah's holy name.

40 Out of darkness the Lord has called his people for a purpose and put his name upon them. In advance of others of mankind he has given his faithful ones a vision of his gracious purposes. These faithful ones are now made his witnesses. Every one now holding fast and remaining faithful to the end shall see the complete triumph of Jehovah and the issue finally and for ever determined to his glory and honor. Their own reward will be an everlasting dwelling place in the house of the Lord. It is their duty and blessed privilege to now beseech their brethren and fellow workers in the field to join them by participating in the service of the Lord in singing forth the honor of his name.

41 The prayer meeting texts for each week during the

year 1928 have been selected in harmony with the year text. The comments have been prepared with the one thought in view, that of honoring Jehovah's name.

42 Each week the various ecclesias assemble for prayer and testimony. Let it here be suggested that time and effort be not wasted but be conserved and properly used. Do not go to the prayer and testimony meetings with the thought of relating only some experience that you have had with an individual. Rather let your testimony be along the lines of the text for the week, particularly magnifying the name of Jehovah. This will enable all who thus participate in the meeting to keep one thought uppermost in mind, that of honoring Jehovah's name. It will enable all to see in addition thereto that a climax in the ages has been reached; that now is the most blessed time the Christian has been on earth during the Christian era; that now the temple class has entered into the joy of the Lord, and that the chief joy is the vindication of Jehovah's name. That must have been the chief joy set before Jesus and to which the apostle referred when he says: "For the joy that was set before him [he] endured the cross." (Hebrews 12:2) He comes to his temple and those whom he finds faithful he invites to participate in his joy. These now are made to be partakers with Christ Jesus in proclaiming the name of Jehovah in saying that his name is to be vindicated and this brings to their heart an unspeakable joy.

43 Let no one engage in the service merely because he thinks he is compelled to do it. Let each and every one engage in the service of the Lord because he delights to do it. In this manner we prove our love for God. (1 John 5:2) The lead taken at the prayer meetings each week of magnifying Jehovah's name should be followed throughout the week; and each and every day in the service take occasion to magnify his name that others may know that Jehovah is God, and that the time for the exaltation of his name has come.

QUESTIONS FOR BEREAN STUDY

What has been the issue before the minds of God's creatures for the past six thousand years? Who forced the issue, and with what design? What course has Jehovah pursued down through the ages, and why? What is his present procedure, and to what end? ¶ 1-3.

What promise accompanied God's sentence against man for his disobedience? How was this "seed" foreshadowed? In what way has "the seed" been revealed? ¶ 4, 5.

How, and by whom, has Jehovah's name been magnified in the earth? How will the great issue be finally determined? ¶ 6, 7.

What is the duty and privilege of God's true witnesses at the present time? What is the testimony to be given? What may be said of the urgency of the occasion? Why are Christians granted this privilege? ¶ 8-11.

In what is the enemy particularly active at this time? Why do not all the Lord's people have the same experiences and difficulties in this connection? How should God's faithful witnesses consider the hindrances placed in their way? ¶ 12-15.

What provision has the Lord made for the guidance and assistance of his people? (Ephesians 4:11-16) How should such providence and ministry be received? ¶ 16, 17.

What is prayer? Why is it necessary and helpful? How should one pray, and for what? ¶ 18-21.

In what respect is knowledge essential to eternal life? How is knowledge related to faith? What is the purpose of class study? What is its relation to home study? ¶ 22-24.

For whom has Jehovah provided a place of safety? Why? How may the Christian continue to abide therein? ¶ 25-27.

What is true courage? Why is the Christian courageous? What is the source of his confidence and strength? By what means may his strength be increased? ¶ 28-30.

How may Jehovah's witnesses assist one another? Is this an obligation or a privilege? What can be said, in this regard, of the power of example? ¶ 31, 32.

Why has the influence of the ecclesiastical element been particularly harmful? What is the testimony now to be given regarding the Devil's kingdom? What is to be declared respecting the kingdom of God? What various means has the Lord provided for accomplishing this witness work? What is the true purpose of daily worship? ¶ 33-37.

Why is Jehovah God worthy of all praise? When will he receive the honor due his name? To whom and for what purpose has he given a vision of his plan? What may be said of the privilege now granted to the faithful servant class? ¶ 38-40.

Explain the true purpose of the praise and testimony meetings. How may the prayers and testimonies be made to contribute directly to that end? What should be the motive in service? How may one's zeal be increased? ¶ 41-43.

THE KINGDOM PREACHED BY JESUS

IT IS plain to all that in its statements regarding the kingdom of God the New Testament does not appear to say the same things about the kingdom as are said in the Old Testament. The prophecies of the Old Testament spoken by holy men of old concerning the kingdom of God told of the time when the enemies of Israel and of God's rule on earth would be destroyed and when God would extend the power of his kingdom throughout the whole earth. The Prophet Daniel was told that "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him". In its establishment it would break in pieces and consume all the kingdoms of the earth.—Daniel 2:44; 7:27.

The Davidic kingdom was the basic picture of the prophecies. But the prophetic vision is much wider than that of a mere Jewish kingdom. The New Testament speaks of the kingdom of God, or the kingdom of heaven, as if it were something different from this. It has only little to say about any such organization established upon the earth for the rule over all mankind, but rather as if it had more particular reference to the state of heart and mind. This difference has led organized Christianity to say that the Old Testament is altogether wrong in its prophecies. They consider the idea of an actual visible organization upon earth as being crude although

indeed they have endeavored to make and sustain such an organization for their own glorification. There has been no more domineering rule in the earth than that which has been attempted by the church systems, and which these systems have called the kingdom of heaven on earth.

Church members of almost all classes come to the conclusion that the prophets were not inspired and that these men merely visualized certain conditions which could arise if Israel were to have their long-looked-for dominion over the Gentiles.

Is this difference between the Old Testament and the New a vital one or is there something to be explained? The answer is: The New Testament reveals the ruler, while the Old Testament discloses the earthly representatives of the kingdom of heaven.

Matthew relates that when John the Baptist began his work the burden of his cry was, "The kingdom of heaven is at hand." (Matthew 4:17) Undoubtedly John's declaration that the kingdom of heaven was at hand, and also that he was the herald of a coming one, and was fulfilling the prophecy of Isaiah, 'making straight the way of the Lord' (John 1:23), stirred the people to unusual expectation. His coming would appear to them to be timely; for Herod the Great had already restored and enlarged the temple, giving it something of its first glory. The people began to think that the king so long looked for was now to be expected. But when John announced that Jesus of Nazareth was the one for whom he was forerunner, the Jews would have neither John nor Jesus. The carpenter of Nazareth was not one whom they would make their king.

John's ministry was soon brought to an end. Herod put him in prison and later killed him. Jesus took up the kingdom message. He also preached the good news of the kingdom of heaven and called the people to repentance. The Pharisees, who had early lost interest in John, as quickly discerned that Jesus had no use for them, nor they for him, and they became his enemies.

After a time Jesus was very busily engaged in Galilee teaching the people and healing their sick. Of what he taught there is no particular record but it is evident that he intended the people to understand that the kingdom of heaven was represented by him. In his talk with the people he turned their minds from any thought that he was about to set up such a kingdom as they conceived, and when after he had miraculously fed thousands of men and women with only five loaves and two small fishes they would have made him king, he quickly dispersed them.

Some time during that ministry in Galilee he spoke the parables, which are known as the parables of the kingdom, the most familiar of which is the Parable of the Sower, in which the kingdom of heaven is likened to a man sowing seed in his field. These parables show that whatever Jesus had to say concerning the prophecies which foretold the kingdom of God there was something to explain about the kingdom which had not hitherto been disclosed.

Jesus had, however, already begun to show that there was to be prepared the ruler of the kingdom, which work must be done before it could be set up in power. When Jesus was busily engaged in his work John had sent two of his disciples to ask him about himself; for John had expected that Jesus would increase and become a leader of a great company of people, and that a kingdom, the only kind of which he knew, would soon be established. John discerned that Jesus was not such a one as would take the sword against Rome, but probably he thought that God would stir the people up to place Jesus on the throne.

Jesus at that same hour worked many miracles and then told John's disciples to go and tell John that the scriptures spoken concerning the Messiah were being fulfilled by him. In Nazareth Jesus had read to his home town people Isaiah's prophecy: "The spirit of the Lord is upon me, because he hath anointed me to preach." Then he added: "This day is this scripture fulfilled in your ears." (Luke 4:18-21) Jesus said he was that Messenger. Thus it began to be seen that Jesus was telling of the ruler in the kingdom of God foretold by the prophets, which yet was not the same as that which was commonly understood as being referred to by the prophets, namely, a kingdom which should break in pieces all opposing forces and set God's people in peace and free the human family from its ills.

Jesus emphasized this when he told the Pharisees that the miracles he performed were evidences that the kingdom of God had come in their midst. Clearly he referred to the reigning one. His words were called forth by their sneering declaration that some of the miracles were wrought by the power of Satan. Jesus retorted that they were done by the finger of God and added that this fact was proof that the kingdom of God was present. He was the representative of the royal majesty of the heavens. The kingdom had come upon them unawares. Later to these same people, who so blinded themselves that they could not understand and demanded of him when the kingdom of God should come, Jesus replied, saying: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is among you." (Luke 17:20, 21, margin) The latter word is translated in the King James Version as "within you", and a false Christianity has seized upon this word and taught that Jesus meant each person has something within him which is part of the kingdom of heaven. They teach that a man who would "reach out to higher things", who wants to "get into touch with the infinite", as another expresses it, has only to develop something he has within him and that this is really all that is demanded of the disciple of Christ. This deduction is contrary to everything declared in the divine revelation.

Human nature is fallen and its restoration comes

from God and not from man. That there are very few men wholly depraved is true. Each has some of the original purity; but salvation comes by regeneration through Christ and not by self-endeavor. That the marginal rendering "among you" is correct is shown by comparison with John 1:26, where John the Baptist is reported as saying to some of the same class of people: "There standeth one among you, whom ye know not." The kingdom was operating before their eyes and they refused to see it. It is also claimed that Paul thought the same thing when he said: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the holy spirit." (Romans 14:17) Paul does not argue that the kingdom of God of which Jesus spoke is only righteousness, joy, and peace in the holy spirit, but says that the kingdom of heaven in its then incipient or first phase is a kingdom of righteousness for everyone who accepts the teaching of the way of Christ.

If there is a kingdom there must be a king. Jesus did not in any sense draw the attention of the people to himself as king of the kingdom he proclaimed and spoke of as being then present. But when the last week of his life had come he entered Jerusalem in lowly yet kingly style, riding upon an ass, fulfilling the prophecy by Zechariah which said: "Behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass." (Zechariah 9:9) Jesus there represented himself as the representative of Jehovah and the ruler of the kingdom of God then being prepared.

At the end of that same week when he was before Pilate, and Pilate asked him about the statement which the Jews attributed to him, namely, that he claimed to be Christ an anointed king, Jesus replied to Pilate acknowledging the fact by saying to Pilate: "Thou sayest it." The answer was indirect, but that Jesus intended so to be understood is evident from the fact that he further said: "My kingdom is not of this world." Interpreted, as they must be, by other words of Scripture the meaning is plain. His kingdom has no relationship to this world's order or ways. It is no result of any evolutionary process. The kingdoms of this world are of man, ruled by Satan, who is the invisible overlord and prince. The kingdom which God would set up by Jesus is the direct act of God through Christ; and neither human wisdom, nor policy, nor the Devil, has any part in its establishment.

But Jesus constantly directed the attention of his disciples to a future day for the establishment of his kingdom. He said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) He showed there could be no inheritance of the kingdom for them until he should come again. He pictured himself going away to receive a kingdom and sharing it with his disciples on his return.—Luke 19:12-19.

It is apparent then that though the kingdom of heaven came with Jesus, the work that he did and began was preparatory to the later establishment of his kingdom in power. Those who became his close faithful followers were to share with him when that kingdom should be established. After Jesus was raised from the dead the disciples still with the expectancy of the kingdom, for that was ever before their minds, said to him on the last occasion they met with him before his ascension: "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) The Lord did not answer them directly, but intimated to them that they should receive understanding when they received the holy spirit. When the holy spirit came upon them at Pentecost they perceived that before the kingdom could be set up in power a work must be done which was a continuance of that which Jesus had begun. At first the apostles only perceived that work as it applied to the bringing of their own people into harmony with the teachings of Jesus. They expected that many of Israel would see the error of their ways, would repent, and accept Jesus as they themselves had done, namely, as the Messiah sent of God, sent to turn the people to repentance. Later the apostles discerned that before the full establishment of the kingdom that there was another work to be done, namely, that the gospel of the kingdom was to be preached amongst the Gentiles, that a people for the name of Jehovah might be gathered out of them. They did not know how long these things would take, and the length of time during which this work would be in motion was never revealed to them.

It is now the privilege of the servants of Jehovah to see the development of his purposes and to enter into his service under the glorified Jesus as the apostles did in the early days. Now the proclamation is made of the kingdom in power, and of the deliverance of those for whom Jesus died, to wit, all mankind, so that they may be free to serve God and attain to everlasting life on earth.

"Thy kingdom come, thy will be done,
Jehovah God, our King;
In glorious majesty shine forth,
And life and blessing bring.
Spread peace and plenty o'er the earth,
Enkindle love and joy.
Create each heart, endowed with grace,
And free from sin's alloy.

"Thy kingdom come, thy will be done
Through him who loved and saved,
Who conquered death that we might live,
Who triumphed o'er the grave.
Thy kingdom come, O wondrous One,
Ascend the ancient throne,
Light of the Gentiles, Israel's Hope,
Oh, hear creation's groan!"

PARABLES OF THE KINGDOM

WHEN Jesus began his work he called attention to himself as the Messenger of God by means of some miracles which he wrought. Then for a time he used John's proclamation: "Repent: for the kingdom of heaven is at hand." (Matthew 4:17) Later he began to publish abroad the good news of the kingdom and ministered to the people, healing them of their sicknesses and diseases. When he began to teach the people about the kingdom he spoke to them in parables. That fact in itself would not be considered unusual, for it was and still is the custom of the East, but the disciples noted a difference between his manner of teaching them and the people, and they asked him the reason. They said: "Why speakest thou to them in parables?"

Jesus told them he had a definite purpose. He said: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."—Matthew 13:11-17.

In the gospel of Matthew a number of these parables are placed in sequence with evident intention of calling attention to them. In them Jesus said the kingdom of heaven is likened to a man sowing seed in his field and to a harvest growing to maturity. He likened it to a growth of a seed into a tree. Then he spoke of it as being like a man seeking goodly pearls and of buying one he found at extreme cost to himself.

It is plain that these pictures are different from the prophetic statements of the Old Testament which show that the kingdom of heaven, however beneficent its results, is established by violence. It is not surprising that those who are not instructed in the Word of God should make the mistake of thinking there can be no relationship between the Old Testament prophecies of a violent and even a catastrophic establishment of the kingdom and these New Testament declarations that the kingdom comes as quietly as nature carries on its work of producing the crop from the seed and that those who obtain its blessings gain them at great cost.

The explanation is in the fact that the development of the kingdom of God had its beginning with an advent of Christ. The part represented by the parables began with the first coming of Jesus. That part which is to be performed by the prophets begins after the second advent. The first work has for one of its objects the gathering out of the world those who are to be joint-heirs with Jesus in his kingdom and who, together with him, form the royal house of God. (1 Corinthians 12) This done, the earthly representatives follow, when the faithful ancients are resurrected. In the meantime events in the earth amongst the nations, and especially those nations which are called Christendom, have developed. These nations of earth have been brought into a readiness to be tested on their profession and brought to judgment. The time for the establishment of the kingdom of heaven in power has come.

There are two sets of parables which tell of the kingdom during the interval between the two advents of Christ. Both are seen in Matthew's gospel. There is the cluster of parables in chapter thirteen, and another series spoken by Jesus at the close of his ministry recorded in the twenty-fifth chapter. They are not specially related to the church as such but tell of the kingdom as it would be seen among men. They are intended both as guidance and to give warning to the true disciples during the time of his absence.

The first of the first series is of a sower going forth to sow. Though it is not said of that parable that the kingdom of heaven is to be likened thereto, yet Jesus said that the word he spoke related to the kingdom. (Verse 19) It is evident that the work concerning the kingdom which began then was as a sowing of seed which in process of time should bring a harvest. This was made clearer by the next parable in which he likened his disciples to good seed and wicked men to evil seed. He showed how damage would be done by Satan and how a condition of confusion would arise which would be settled only in the time of harvest and then by fire which would consume the tares. He showed by the parable of the mustard seed that there would be an abnormal growth of that which appeared to some to be the kingdom. He showed that great religious systems, which would arise, after starting with the simple truth which Jesus spoke, would expand abnormally. This parable does not show that the kingdom which Jesus began was intended to grow to such huge dimensions as is claimed by orthodoxy. This is proven by the words of Jesus, who said the tree would give lodgment to the "birds of the air", which in his first parable he declared were the agents of the evil one. The churches have grown and have indeed become nesting places for Satan's agents. He showed by the parable of a woman with leaven how the truth which he gave to the disciples would be contaminated with evil. The false woman, "the mother of harlots" of Revelation 17, did hide her leaven

of error in the food which Jesus gave to his people. This is a fulfilment of the prophetic parable.

Further Jesus showed that only those could be of the kingdom who paid a heavy price therefor. He represents himself as having found a treasure in a field, the field being the world, and that he to obtain that treasure sold all that he had. Christ made his great sacrifice to enter into the kingdom of God. He further showed how those who would share blessings with him must follow him in the way of sacrifice. These he likened to a man seeking goodly pearls, who when he found one of great price sold all that he had that he might possess it.

Here then in these parables is increase, with loss as well as gain; an admixture of evil men amongst the Lord's disciples. There is an abnormal growth and there is the spoliation of the truth. At the same time those who seek the truth as God gave it in Christ must pay the costly price of full consecration to God, following in the footsteps of Jesus. These parables, in conjunction with those spoken by him concerning the end of the age when he comes again as a nobleman who has been in a far country and reckons with his servants, show that a work has been in process intended to gather to God through Christ a true people who will serve God at any cost to themselves. When Jesus returns he reckons with his servants; and those found faithful are apportioned the joy of continued service, entering into the joy of their Lord, that is, of being associated with him in the last great work which he is doing upon earth before the age comes to an end.

The purpose of sowing of truth in the earth has been to bring a people to God at the end of the age, "a people for his name," to form the servant class of Isaiah's prophecies (See Isaiah 43:10.), those who, representing Jesus, will complete the work which he began in his ministry in Palestine.

The kingdom of heaven in its beginning tested the Jews, in the person of Jesus and the truth he spoke; and at the end, the second advent, it tests Christendom, which professes the name of Jesus. Both Jews and Christendom failed. Christendom is found as unready for the message, and as unwilling to receive the representatives of Jesus, as the Jews were unready and unwilling to receive him and his truth.

It is this unexpected development of the kingdom which is spoken of as the mystery of the kingdom. A mystery in the Scriptures does not mean something which is hidden, and which must continue to be hidden. Rather it means a secret which is revealed, though in such a way as to be understandable only by those who are true followers of Christ. Thus it is that the mysteries of the kingdom have not been understood. Organized Christianity has not understood the parables. It has taught that all good people are taken to heaven at death. But the heavenly inheritance, which is set before those who seek the pearl of great price at the cost of whole-hearted consecration to God, is not understood by them. Only the footstep followers of Jesus are quickened with the hope of finding their everlasting life and inheritance in the heavenly mansions. It is of these only that the apostle writes there is entrance "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you".—1 Peter 1:4.

In the kingdom, represented by the parables, the enemies of righteousness are the oppressors and the Apostle Paul says that it is through much tribulation the kingdom is entered. (Acts 14:22) In the kingdom, when the prophets become the earthly representatives of the King, a highway will be opened up so that the ransomed of the Lord may return with the blessings of God upon them and with all difficulties taken out of the way. Their reward will be the obtaining of joy and gladness in the earth for which man was originally created. But during the preparation of the kingdom of heaven, when those are being gathered out who are to be heirs of that kingdom, the walk is one of faith; and progress is made by overcoming difficulties and fighting adversaries set in the way to hinder.

It is natural to any human being, rich or poor, old or young, to want only that kind of existence which belongs to him by nature. Human beings desire life on earth in happiness. The peoples of earth have wanted health, freedom from care, and continuity of life. Through the havoc made by sin the human family has been deprived of health, mental, moral and physical; and they have been compelled to live in an environment which has been hurtful rather than helpful and the comparatively small number who have enjoyed such blessings as money could give have not thereby escaped the sorrows of death.

Therefore it should be understood that the heavenly inheritance to which the footstep followers of Jesus look came as a revelation to them. No man could imagine it. No man can reach it save by consecration of that which may be said belonged properly to the human being. None can attain to the heavenly inheritance unless he makes a full consecration of his life to God and then performs his covenant. The way to this blessing of immortality and incorruptibility is about closing. The development of the kingdom has come almost to completion.

These faithful followers of Jesus, who are 'the wheat gathered into his garner', are in the end of the age privileged to become the messengers of Christ telling of the establishment of the kingdom in power. Their message is unacceptable, but they have the same spirit as Jesus had and in this also they follow in his footsteps. Theirs is the privilege to stand as witnesses for God for the honor and glory of his name. Now they are despised in the earth and neglected even as Jesus was despised by the Pharisees and the leaders of the people. These faithful ones bear witness to God's holy name. The work of Jesus as a man is of course looked upon as the greatest work ever done by man. But Jesus, referring to his work and to other work to be done, said: "Greater works than these shall he do; because I go unto my Father."

(John 14:12) The fact that the witness Jesus gave was limited, it may in this respect be said that the work that is being done now in the earth by the disciples in the name of God and under the guidance of the Lord is a greater work of witnessing than Jesus himself did because now the witness is to all nations of the world.

Just as in Jesus' day the time had come when the people who had been the only recipients of God's favor must be tested, so now the time has come that Christendom must be put to the test. The test is the light of truth. As light is a help when accommodated to the power of the eye to receive it, so is it a danger when it is too strong for the eye. The Jews ought to have been able to take the light Jesus brought, but it became a test to them, for in its simplicity it was too powerful for them. So now the simplicity of the proclamation of the Lord's presence and the announcement of the establishment of his kingdom is blinding the eyes of Christendom. The truth is too simple for them and is too damaging to their interests to be acceptable.

AN INTERESTING QUESTION

QUESTION: Is it proper for a sister who is a member of the congregation to make a motion that the congregation take certain action and then to speak in favor of the motion; and is it proper for sisters to speak against such a motion, where there are brethren in the congregation who could present the matter to the church?

ANSWER: The Apostle Paul wrote under the inspiration of the holy spirit. He had in mind the law that God announced should govern the relationship of the woman to the man. He said, "God is not a God of confusion, but of peace. As in all the congregations of the saints, let your wives be silent in the assemblies; for it has not been permitted to them to speak, but let them be submissive; even as the law also says; and if they wish to learn anything, let them ask their own husbands at home; for it is an indecent thing for a woman to speak in the assembly." (1 Corinthians 14: 33-35, *Diaglott*) This scripture seems to explicitly answer the question propounded.

A distinction must be made between the assembly and a Berean study. An assembly means when the congregation holds a general meeting for the purpose of transacting any business or to be addressed by some elder of the congregation. The apostle's argument is to this effect:

God does everything in order and with him there is nothing that is confusion. Everything with the Lord is of peace, and in all the assemblies of the saints things should be done in order and in peace. Therefore in the assemblies let your wives be silent, for it is an indecent thing for a woman to speak in the assembly. This is exactly in harmony with the apostle's statement in another place in which he says, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—1 Timothy 2:12.

A matter comes before the congregation for its consideration. The proper ones to present it to the congregation are the elders. The reason for this is that the elders are elected by its action to be the counsellors or advisers of the congregation, as stated, "Take heed therefore unto yourselves, and to all the flock, over 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.

Let us suppose a matter of business is to be brought forth and the elders have met together and consulted about it. To do it decently and in order one elder should present the motion to the congregation and another elder make a second thereto. Then the elder presenting the motion should state to the congregation any good reasons why the motion should be carried. If there is another side to the question that the church should hear, then let some other elder present the other side of it. The elder brethren therefore occupy the position of counsellors. Manifestly the spirit of the Lord will only desire to present the question squarely before the church to enable each one to intelligently cast a vote. There should be no long drawn out argument, but when the question is plainly stated before the congregation or assembly, then all argument should cease and the vote should be taken.

Frequently in such meetings the deacons who have had little experience do the most talking. This is manifestly out of order, because the Scriptures have not made them counsellors or overseers in the church. Quite often some sister will arise and make a speech. By so doing she assumes authority in violation of the Scriptures and puts herself in the position of instructing the congregation as to what shall be done. Why should she tell the congregation a reason for the passing of the motion? Would not such statement on her part be advising the congregation? If so, then she is entirely out of order. Quite frequently women in the congregation cause disorder by speaking when they should not speak. This surely could not be pleasing to the Lord. This is evidently what the Apostle Paul had in mind when he wrote the above scripture.

The congregation is presumed to elect men to the office of elder who are sober-minded and who have an honest and sincere desire to look after the welfare of the congregation. Since the Lord has laid the obligation upon these to advise the congregation, then they should do it; and anyone else attempting to do it is assuming authority that the Lord has not given. This does not authorize the elders to act in an arbitrary man-

ner and to lord it over the congregation; but they should regard their position as that of a fiduciary or confidential relationship toward the congregation, and to earnestly seek the mind of the Lord and advise the church accordingly. This does not mean that any elder should tell the congregation they must vote in any particular way. What the Scriptures undoubtedly mean is that the congregation should be fully advised as to the subject matter under consideration and then each one without restraint or coercion be permitted to express himself or herself by stretching forth of the hand. Everyone in the assembly is entitled to vote who is a consecrated Christian.

Even in worldly organizations order is observed. If a question at issue is before a court for determination and there are several counsellors on either side, the general rule is for one counsellor to present one side of it and another counsellor to present the opposite side, and then the court or jury makes a finding as it may seem best and proper. While the church is not organized on the lines of a worldly organization yet members of the church may get some good suggestions occasionally. If it is decent and proper for a worldly organization to proceed in order, with stronger reasoning is it decent and proper for an assembly of the church to proceed in order. In addition thereto, we have the positive statement of the Scriptures as to what is the proper and decent order. If this order is followed much offense will be avoided and often bitter feelings will be entirely eliminated.

In this connection it might be remarked that applause or clapping of hands by opposing sides in the church is manifestly disorderly and disrespectful. Such is a method employed in political meetings. When the church assembles for the purpose of determining some matter of importance the first procedure is to ask the Lord to direct. Then each one should have a sincere desire to see the will of the Lord done and not try to push a matter through merely because it can be done. If the spirit of the Lord controls the congregation, it will want to consider questions calmly and with deliberation and due consideration for the feelings of all, and above all to have the mind of the Lord in what it does.

The above scriptures do not refer to a Berean class study. Frequently these are held in the home or in another place of meeting. The leader propounds a question and calls upon various ones to express themselves upon the question and then the leader sums up. Sisters participate in these meetings, and it is entirely proper that the sisters may ask a question and, when requested by the leader so to do, to give an expression of her opinion. Such is not counselling or advising the assembly as to what course should be taken.

In a small congregation where there are only a few brothers and these are elders, then they should always perform the duties of elders and present all matters of business before the entire assembly and then let the vote be taken as above suggested. Where there are no brethren in the congregation but all are sisters, then of course the sisters may with propriety transact such business as may be necessary.

It is quite certain that the sisters will command more respect if the admonition of the apostle is heeded and they refrain from discussions of matters before the assembly of the church. It will be much better for the sisters because it is the Lord's way. Such a course will cause greater honor upon the ecclesia and upon the name of the Lord.

LETTERS OF APPRECIATION

FINDS APPRECIATIVE RADIO LISTENERS

MY DEAR BRETHREN:

The blessings and the joys that I have received during the past summer from engaging in the service have been so wonderful that I can not refrain from writing and telling you something about it.

Since 1920, when I first came into the Truth, I have had opportunities to engage in the service Saturday afternoons and vacation periods. This year, through the institution of the Sunday service, the privileges of service have been greater, hence the blessings greater. But the thing I desire to bring to the attention of the Society is the wonderful work the radio is doing and just how much it is helping us in the work.

Having a car, the service director has assigned rural territory to me in some of the most isolated parts of Berks County. Sometimes I have had to drive over roads almost impassable and places where we would think it almost impossible to find any one living; and yet, dear brethren, in these isolated places we found people enjoying Station WBBR and many times informing us it was the only station they cared to listen to. Sometimes we found people who had lists made up to send to you for books, and just as we came along they would place their order with us. It is real joy to find people enjoying the Truth in these sections where, were it not for the radio, they might never hear this wonderful message. It encourages the Lord's people to press onward.

Then again the Sunday service has proved such a blessing in that it gives those with daily occupations an opportunity for service.

May the Lord's richest blessing rest upon the Society in all their efforts to announce the King and his kingdom, is the sincere prayer of

Yours in the one blessed hope,

M. EDNA KILMER.—*Pa.*

ANXIOUS TO DISTRIBUTE IT

DEAR BRETHREN:

Our class received seventeen copies of the new book, *Creation*. This book is a wonderful book and surely it will bring the good news to many hungry hearts, who will be able to see these timely truths from a viewpoint that they heretofore were unable to see. It is a very attractive book and should be very easy to get to the public who are thinking something about the subject.

We have received notice of our shipment of these books for the workers and we are anxious to get started with them.

Praying the Lord's richest blessing upon you as you endeavor to serve him as faithful witnesses, I remain

Yours in the service,

FRED WISMAR.—*Texas.*

DISTRIBUTION OF FREEDOM BOOKLET

DEAR FRIENDS:

Greetings in Christ, our blessed Lord, and our dear Father Jehovah.

Saturday I made up my mind to try to sell 200 *Freedom* booklets on Sunday. Sunday came, snowy, windy, and cold. I did not get on the firing line until afternoon. I also visited with a sick sister about an hour during the day and then went to class study at five; but before I closed my eyes in sleep at midnight the Lord had used me to "go over the top" with 200 *Freedom* booklets. These were sold while riding on cars, going into drug stores, and standing near churches.

At prayer meeting recently it was remarked that 'a hundred could not be sold in one day'; but I am quite sure that 500 could be sold in one day, the right day in the right places, by one person. Twice I had to go back to my residence to load up after the first bombardment. Then I had two meals; ate one standing up, in order to get back on the firing line.

When canvassing I put the *Freedom* booklet into the hand of the person, calling attention to the great work that the radio will do for the people and how the oppressed of every nation will get justice; and then add: "A thousand dollars' worth of information for a nickel. Take one, only five cents. Read it through. You would hardly take a dollar for it if you thought you could not get another."

Your sister by his grace,

SCOTTIE P. LEE.—*Ill.*

A NEED FULFILLED

DEAR BROTHER RUTHERFORD:

Have been reading your latest book entitled *Creation*. I recall when I was reading *The New Creation* by Brother Russell, for the first time. The chapter on the creative days seemed most wonderful to me, and I often wished it could be brought to the attention of those who love to hear things reasonably presented. However, I recognized that aside from that one chapter, the book as a whole would make no appeal, except to the "man of God".

Now, behold, we have that very need fulfilled in this new book from your pen. In addition, the subject is handled in a cogent and exceedingly interesting manner. The explanation of the rings is the best I ever read. Surely this should cause many to gain an understanding of how great and wonderful God is. To say the least, I have enjoyed the book immensely, and cannot recommend it too highly.

May the Lord bless you in your study and service. The book reveals the author as a student and thinker. Praise the Lord!

Yours by his grace,

CLARENCE S. COLE.—*Ohio.*

A COMPREHENSIVE APPRECIATION

DEAR BROTHER RUTHERFORD:

Doubtless by your kindly consideration I received and have perused the beautifully illustrated new book *Creation;* and will frankly say that in consideration of your moments being so fully occupied in the Lord's service I had determined not to encroach again on your valuable time more than is absolutely necessary. Kindly pardon this transgression, if such it be, dear brother; for I feel I just *must* tell you that in my opinion, of all the books you have written *Creation* is the deepest, the most profound, and yet the simplest of comprehension, and withal manifests a deep and thorough research on your part. One can but marvel at its scope. Taken as a whole it is the best yet for exalting the name of Jehovah and giving the peoples of earth a correct and intelligent understanding of the Bible. No one can honestly peruse it without gaining a deeper appreciation and veneration of Almighty God.

Creation is sublime. I cannot understand where and how you got the time, aside from all your work, to dig out all those truths. Your huge correspondence, *The Watch Tower, Golden Age,* radio and Bethel service have such a demand upon your time. *Don't you ever sleep?*

The twenty-five richly colored illustrations will make it most attractive to prospective purchasers. And the 2,110 Scripture citations, not to mention Bible quotations therein, will make it convincing testimony to its readers. The splendid topical index in the back of the book will add greatly to its usefulness and profit.

It clears up many vital points, too, to the Bible Student, such as sufferings of Jesus and being made perfect. It shows up the present-day clergy in their true light so thoroughly that a blind man even can see and understand their shortcomings.

Candidly I had entertained the hope that no further book would be forthcoming after the issuance of *Deliverance* by reason of the seeming impossibility to improve on that book. But here in *Creation* we have the crowning feature of them all. And how gloriously it honors Almighty Jehovah!

The cover of the book is beautiful. I can speak from the standpoint of an artist, having followed that art for a time in my earlier years.

Surely this latest work must inspire every field worker to put forth the greatest possible effort to get it into the hands of the people. It is worth a fortune to every truth-hungry soul. Every clergyman should be compelled to listen to its reading if he refuses to read it himself. I believe it will establish the record of becoming the best seller of them all. Its title is indeed a happy one. It will have my *first* introduction in the blessed field service, and don't you dare advise against it! The limit, I believe, is reached in *Creation*. Personally I thank you for it.

Faithfully,

J. A. BOHNET.

SPREADING A THRILLING MESSAGE

MY DEAR BROTHER RUTHERFORD:

Greetings. Just a brief note conveying our thanks for all you did to make our visit at Toronto and Brooklyn such a happy and memorable one. I hope we shall long retain the enthusiasm gained by our visit to Headquarters and Staten Island.

You will be pleased to know that the campaign with the *Freedom* booklet started here on Saturday last, October 15. In order that this very timely and thrilling message might go to the inhabitants quickly, the brethren decided to postpone Sunday studies until we finished the job. The friends have responded whole heartedly. On Sunday evening, Ian MacKenzie intimated that between Saturday and Sunday (two days) over 8,000 copies were sold to the people.

Many friends sold 30, 40, 50 and 60 copies in three hours. What a change! Formerly, we used to sell 4, 5, and 6 books per afternoon. Two things account for the great result: The price, two-pence, is a popular one, even with the poor; the poorer the district the quicker the sales. The increased sales are also accounted for by the fact that the worker was able to concentrate on the canvass of one book, therefore the people bought speedily. To specialize on a book seems the most successful method yet adopted. *Now* we have got *a move on!* More power to the machinery!

We praise the Lord for all he is doing for us, and for the glorious privileges we enjoy as his witnesses. The friends did appreciate your visit. Trusting you had a good passage home,

Yours by his kind favor,

JAMES GREENLEES.—*Glasgow, Scotland.*

REFRESHING AND REVIVING

DEAR BROTHER RUTHERFORD:

Please consider a comment from a friend and ex-Bethelite. The new publication *Creation* is surely your masterpiece from every angle.

It seems as if I am coming into the truth all over again when reading it. Being a follower of the Lord is not only a business proposition, but the best business on earth. And the Lord has only started to bless his people.

Your brother,

L. I. PAYNE.

International Bible Students Association

LECTURE AND STUDY SERVICE

T. E. BARKER

Homasassa, Fla.	Jan.	20, 22	St. Petersburg, Fla.	Feb.	8, 12
Ocala, Fla.	"	23, 24	Bradenton, Fla.	"	13, 14
Apopka, Fla.	"	25, 26	Arcadia, Fla.	"	15, 16
Orlando, Fla.	"	27, 29	Punta Gorda, Fla.	"	17, 19
Sanford, Fla.	"	30, 31	Wauchula, Fla.	"	20, 21
Lakeland, Fla.	Feb.	1, 2	Avon Park, Fla.	"	22, 23
Tampa, Fla.	"	5	West Palm Beach, Fla.	"	26, 29
Palm Harbor, Fla.	"	7	Belle Glade, Fla.	"	27, 28

J. A. BOHNET

North Port, Ala.	Feb.	1	Clayton, Ala.	Feb.	17
Gordo, Ala.	"	2	Dothan, Ala.	"	19, 20
Tuscaloosa, Ala.	"	3, 5	Enterprise, Ala.	"	22
Selma, Ala.	"	6, 7	Opp, Ala.	"	23, 24
Uniontown, Ala.	"	8, 9	Andalusia, Ala.	"	26, 27
Montgomery, Ala.	"	10, 12	Florala, Ala.	"	28
Notasulga, Ala.	"	13	Stella, Fla.	"	29
Union Springs, Ala.	"	15	Florala, Ala.	Mar.	1

C. W. CUTFORTH

Lethbridge, Alta.	Feb.	1, 2	Tees, Alta.	Feb.	17
Macleod, Alta.	"	3	Coronation, Alta.	"	19, 20
Calgary, Alta.	"	4, 5	Alliance, Alta.	"	21
Calmar, Alta.	"	8	Camrose, Alta.	"	22
Buford, Alta.	"	8	Phillips, Alta.	"	24
Edmonton, Alta.	"	10-12	Wainwright, Alta.	"	25
Westlock, Alta.	"	13, 14	Saskatoon, Sask.	"	26, 27
Lacombe, Alta.	"	16	Earl Grey, Sask.	"	28

H. H. DINGUS

Lubbock, Tex.	Feb.	1	Quitaque, Tex.	Feb.	16, 17
Abernathy, Tex.	"	2, 3	Childress, Tex.	"	19
Amarillo, Tex.	"	5	Electra, Tex.	"	20, 21
Groom, Tex.	"	7	Wichita Falls, Tex.	"	22, 23
Dalhart, Tex.	"	9, 10	Bowie, Tex.	"	24
Hartley, Tex.	"	12	Fort Worth, Tex.	"	26
Amarillo, Tex.	"	13	Dublin, Tex.	"	27, 28
Newlin, Tex.	"	15	Brownwood, Tex.	"	29

G. H. DRAPER

Winchester, Va.	Jan.	5	Fredericksburg, Va.	Jan.	19
Berryville, Va.	"	6	Richmond, Va.	"	20, 22
Front Royal, Va.	"	8	Newport News, Va.	"	23, 24
Dayton, Va.	"	9, 10	Norfolk, Va.	"	26, 27
Waynesboro, Va.	"	11, 12	Exmore, Va.	"	29
Charlottesville, Va.	"	13, 15	Chincoteague, Va.	"	30, 31
Apple Grove, Va.	"	16, 17	Wilmington, Del.	Feb.	1, 2
Ruther Glen, Va.	"	18	New York, N. Y.	"	5

A. J. ESHLEMAN

Freeport, Tex.	Jan.	23, 24	Atlanta, Ga.	Feb.	6
Alvin, Tex.	"	25, 26	Greenville, S. C.	"	7
Galveston, Tex.	"	27, 29	Charlotte, N. C.	"	8
Dickinson, Tex.	"	30, 31	Greensboro, N. C.	"	9
Houston, Tex.	Feb.	1	Lynchburg, Va.	"	10
Shreveport, La.	"	2	Washington, D. C.	"	12
Meridian, Miss.	"	3	Wilmington, Del.	"	13
Birmingham, Ala.	"	5	New York, N. Y.	"	19

R. G. GREEN

Santa Cruz, Calif.	Jan.	1-5	San Luis Obispo, Cal.	Jan.	23-29
Pacific Grove, Calif.	"	6-12	Santa Maria, Cal.	Jan.	30-Feb. 5
Paso Robles, Calif.	"	13-22	Santa Barbara, Calif.	Feb.	6-15

H. E. HAZLETT

Randolph, Kans.	Jan.	15	Omaha, Neb.	Jan.	30, 31
Riley, Kans.	"	17, 18	Moline, Ill.	Feb.	1, 2
Clay Center, Kans.	"	19, 20	Chicago, Ill.	"	5
Jamestown, Kans.	"	22	Mansfield, Ohio.	"	12
Lenora, Kans.	"	23	New Brighton, Pa.	"	22
Norton, Kans.	"	24, 29	Altoona, Pa.	"	23
Oberlin, Kans.	"	25, 27	Harrisburg, Pa.	"	24
Achilles, Kans.	"	26	New York, N. Y.	"	26

M. L. HERR

Charlotte, N. C.	Jan.	29, 30	Liberty, N. C.	Feb.	15, 16
Concord, N. C.	"	31	Durham, N. C.	"	19
Kannapolis, N. C.	Feb.	1, 2	Stem, N. C.	"	20, 21
Salisbury, N. C.	"	3, 5	Henderson, N. C.	"	22
Barber, N. C.	"	6	Louisburg, N. C.	"	23, 24
High Point, N. C.	"	7, 9	Raleigh, N. C.	"	26
Winston-Salem, N. C.	"	10-13	Moncure, N. C.	"	27, 28
Greensboro, N. C.	"	14, 17	Selma, N. C.	"	29

W. M. HERSEE

Spruce Lake, Sask.	Jan.	23	N. Battleford, Sask.	Feb.	14, 19
Edam, Sask.	"	24, 25	Spruce Lake, Sask.	"	15
Earl Grey, Sask.	Feb.	1, 2	Edam, Sask.	"	16, 17
Saskatoon, Sask.	"	4, 5	Saskatoon, Sask.	"	20
Wilkie, Sask.	"	7, 8	Prince Albert, Sask.	"	21, 23
Camrose, Alta.	"	9	Wakaw, Sask.	"	22
Edmonton, Alta.	"	10-12	Kinistino, Sask.	"	24, 26
Lamont, Alta.	"	13	Humboldt, Sask.	"	28

H. S. MURRAY

Drumright, Okla.	Jan.	16, 17	Springfield, Mo.	Feb.	22, 23
Chandler, Okla.	"	18, 19	St. Louis, Mo.	"	24, 26
Oklahoma City, Okla.	"	20, 22	Indianapolis, Ind.	"	27, 28
Red Rock, Okla.	"	23	Columbus, Ohio.	"	29
McLoud, Okla.	"	24, 25	Pittsburgh, Pa.	Mar.	2, 4
Shawnee, Okla.	"	26, 29	Altoona, Pa.	"	5, 6
Tecumseh, Okla.	"	27	Lancaster, Pa.	"	7, 8
Okla. City, Okla.	Jan. 30-Feb. 21		New York, N. Y.	"	12

V. C. RICE

Butler, Mo.	Jan.	22, 23	Rolla, Mo.	Feb.	6
Freeman, Mo.	"	24, 25	East St. Louis, Ill.	"	7, 8
Clinton, Mo.	"	26	Terre Haute, Ind.	"	9
Coal, Mo.	"	27	Muncie, Ind.	"	10
Deepwater, Mo.	"	29	Marion, Ohio	"	12
Bolivar, Mo.	"	30, 31	Ashtabula, Ohio.	"	13, 14
Ash Grove, Mo.	Feb.	1, 2	Schenectady, N. Y.	"	19
Springfield, Mo.	"	3, 5	New York, N. Y.	Mar.	1

E. B. SHEFFIELD

Stella, Fla.	Jan.	27	Folsom, La.	Feb.	13, 14
Florala, Ala.	"	29	Covington, La.	"	15, 16
Pensacola, Fla.	"	30, 31	Baton Rouge, La.	"	17, 19
Brewton, Ala.	Feb.	1, 2	Jeanerette, La.	"	20, 21
Bay Minette, Ala.	"	3, 5	Crowley, La.	"	22, 23
Mobile, Ala.	"	6, 7	Lake Charles, La.	"	24, 27
New Orleans, La.	"	8, 9	Glenmora, La.	"	26
Bogalusa, La.	"	10, 12	Rosepine, La.	"	29

W. J. THORN

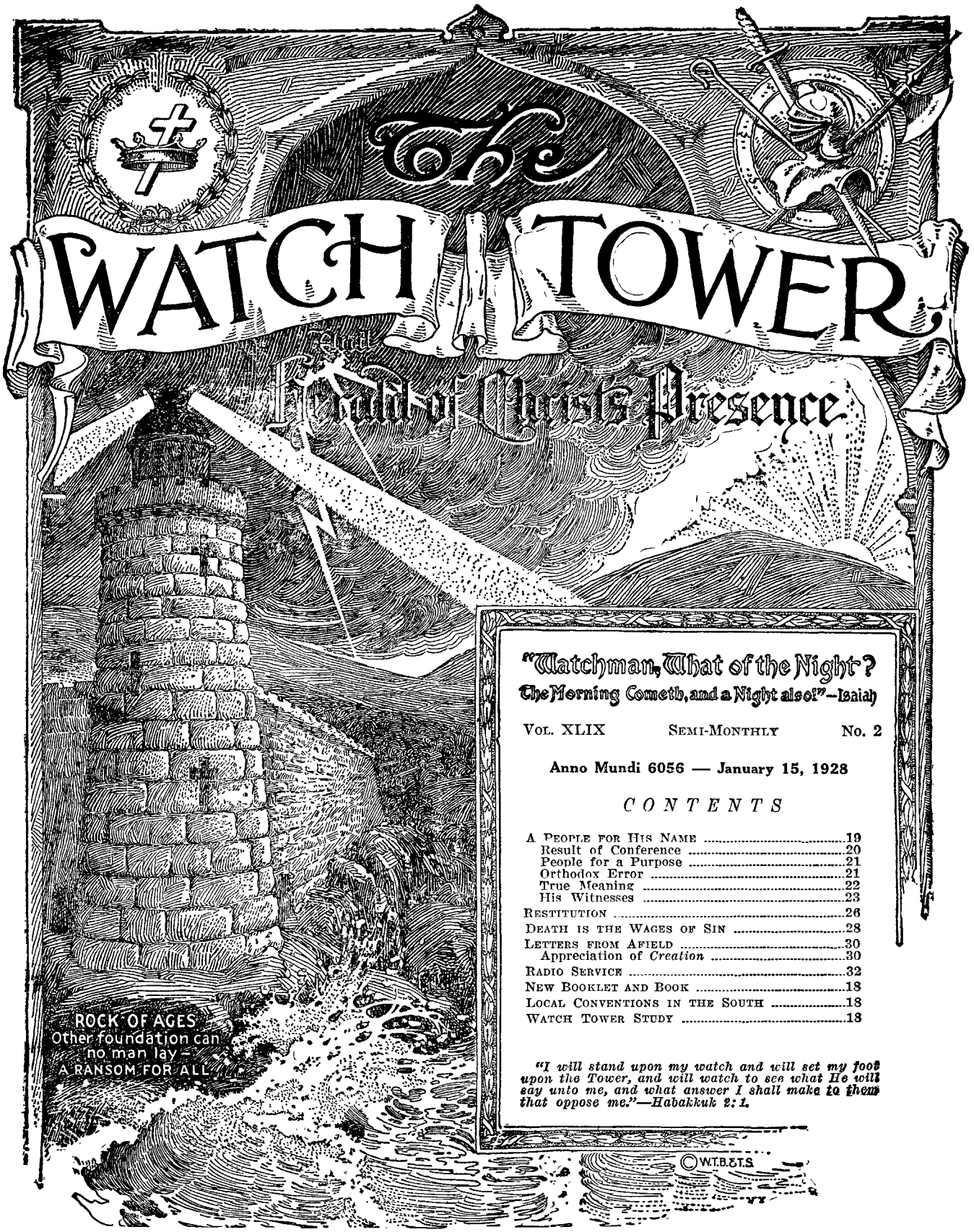
Atlanta, Ga.	Jan.	18, 19	Spartanburg, S. C.	Feb.	2, 3
Athens, Ga.	"	20, 22	Salisbury, N. C.	"	5
Willard, Ga.	"	23	Greensboro, N. C.	"	6
Macon, Ga.	"	24	Lynchburg, Va.	"	7
Dearing, Ga.	"	25	Wilmington, Del.	"	8
Waynesboro, Ga.	"	26	New York, N. Y.	"	12
Augusta, Ga.	"	27, 29	Wilkes-Barre, Pa.	"	26
Avera, Ga.	"	30, 31	Rochester, N. Y.	"	27, 28

J. C. WATT

Springdale, Ark.	Feb.	1, 2	New Philadelphia, O.	Feb.	15, 16
Fayetteville, Ark.	"	3, 5	Pittsburgh, Pa.	"	17, 19
Monett, Mo.	"	6	Johnstown, Pa.	"	20
Lebanon, Mo.	"	7, 8	Lewistown, Pa.	"	21
Leasburg, Mo.	"	9	Harrisburg, Pa.	"	22
St. Louis, Mo.	"	10, 12	Lancaster, Pa.	"	23, 24
Indianapolis, Ind.	"	13	Philadelphia, Pa.	"	26
Columbus, Ohio	"	14	New York, N. Y.	Mar.	4

GEORGE YOUNG

Winnipeg, Man.	Jan.	1, 2	Regina, Sask.	Jan.	15, 16
Treherne, Man.	"	3	Moose Jaw, Sask.	"	18, 19
Souris, Man.	"	4, 5	Saskatoon, Sask.	"	21, 22
Brandon, Man.	"	6, 8	Wakaw, Sask.	"	24, 25
Rapid City, Man.	"	9, 10	Prince Albert, Sask.	"	26, 27
Neepawa, Man.	"	11	Kinistino, Sask.	"	29
Ptge. La Prairie, Man.	"	12, 13	Humboldt, Sask.	"	31



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

VOL. XLIX SEMI-MONTHLY No. 2

Anno Mundi 6056 — January 15, 1928

CONTENTS

A PEOPLE FOR HIS NAME 19
Result of Conference 20
People for a Purpose 21
Orthodox Error 21
True Meaning 22
His Witnesses 23
RESTITUTION 26
DEATH IS THE WAGES OF SIN 28
LETTERS FROM AFIELD 30
Appreciation of *Creation* 30
RADIO SERVICE 32
NEW BOOKLET AND BOOK 18
LOCAL CONVENTIONS IN THE SOUTH 18
WATCH TOWER STUDY 18

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

MEMORIAL DATE 1928

Nisan, the month of the passover, is reckoned this year as beginning at sunset on the day numbered in our modern calendar as the 22nd of March (Palestine time). The time for commemoration of the death of the great passover Lamb, Nisan 14th, is calculated therefore as the evening of Wednesday, April 4, after sunset. Announcement is made now so that all who desire to commemorate this event can make due preparation.

DELIVERANCE QUESTION BOOKLET

For the convenience of classes studying the *Deliverance* book, we can now supply a question booklet. Price, 10c each, postpaid.

NEW SONG BOOK

With pleasure we announce that a new song book will be ready for shipment shortly. This contains many new songs which the classes everywhere will desire. The retail price, cloth-bound, is 75c. Foreign countries the same price. Price to classes in lots of 20 or more, 69c each. Please remit with order.

LOCAL CONVENTIONS

For the mutual encouragement of brethren in the South, three mid-winter conventions have been arranged. A number of pilgrim brethren will take part in the program at each of these conventions.

San Antonio, Texas, January 13-15. For further particulars address Elijah Smith, Secretary, 134 Divine St., San Antonio, Texas.

Dothan, Ala., January 27-29. Address Dr. M. S. Stough, Secretary, 402 N. Foster St., Dothan, Ala.

Jacksonville, Fla., February 3-5. Address D. F. Johnson, Secretary, 1618 Liberty St., Jacksonville, Fla.

WATCH TOWER STUDY

A number of the brethren seem to be agitated about what the Scriptures say concerning our Lord's second coming. In the February 1st and 15th issues *The Watch Tower* will discuss the matter in detail. It is believed that this will help many to see the matter in the proper light. It is suggested that those who are in difficulty suspend their conclusion until these issues of *The Watch Tower* are printed and have been carefully studied.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE
VOL. XLIX JANUARY 15, 1928 No. 2

A PEOPLE FOR HIS NAME

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." —*Acts 15: 14.*

JEHOVAH made a covenant with Israel and by the law of that covenant provided that certain things must be done. Among those things was that of circumcision. That and other things required by the law to be done became a mere formalism with the leaders of Israel. The people quickly fell into the same improper habit. The attempt of the Israelites to keep every provision of the law covenant became to them a mere religion. The heathen nations had their religions which they practised. They had their priests and those leaders performed certain ceremonies which in fact were foolish and devilish but which were sincerely believed by many.

2 A religion is an outward form or ceremony by which persons express their recognition of the existence of a supreme power which fixes and controls man's destiny. The law covenant was much more than that. The leaders in Israel proceeded upon the theory, however, that if they observed the forms required by the law covenant it would make no difference concerning their honesty and sincerity. This is proven by the words of Jesus. He told those leaders that they shut up the kingdom of heaven against men by their dishonest practices; that they devoured widows' houses and for pretense made long prayers; that they compassed land and sea to make one proselyte for a selfish reason, and that they were blind guides of the people. (Matthew 23: 13-16) God through his prophet had foretold that the leaders in Israel would fall into this very trap of the Devil and that they would draw near unto the Lord with their lips while their hearts would be far from him.—Isaiah 29: 13.

3 In the law covenant God foreshadowed the outworking of his plan for the redemption and blessing of mankind. The Israelites had opportunity to learn much; but falling into formalism, which they practised as their religion, they lost sight of the true import of the covenant.

4 This exact condition has obtained in the Christian era. Jesus, the great Teacher, gave to his church the true doctrines. These truths were emphasized by the teachings of the apostles, written and spoken under inspiration from God. Shortly thereafter, however, leaders in the Christian church deemed it necessary to have and observe formalism and they made of Christianity a religion. The result is that today there is a religion called the Christian religion; but in truth and in fact organized Christianity goes through certain ceremonies which are meaningless and which they call divine worship.

5 We must bear in mind that during the three and one-half years immediately following Pentecost Christianity was confined to the Jews. The formalism practised by Jewish leaders prior thereto would necessarily cling to all in some degree. As the followers of Christ came to a clearer understanding of the plan they would be freed from these formalisms. In due time God graciously brought the truth to the Gentiles. Peter was given the privilege of being God's instrument for this purpose. It was difficult for some of the Jews, however, to see that the Gentiles should have the truth. Many would hold to the forms of worship they had learned from their Jewish leaders. Had that practice been followed exclusively, Christianity would have been merely an extension of Judaism and early would have become a mere religious formalism. Those early Christians who held to such formalism understood that the coming of Christ was merely widening the form of worship which they had previously practised. Their worship had been in connection with the temple. The service performed there must be performed by the priests. Many thought that this manner of worship must continue and of course all ceremonies prescribed by the law should be observed.

6 A controversy arose in the church. Some in this controversy were honest. Others were misguided; while still others were attempting to prevent progress. Those who saw the matter clearly understood and held that formalism must be put away. They believed and taught that the sacrifice of Christ on Calvary fully complied with all the requirements of the law, hence there was no longer any need of the sacrifice of animals. Jehovah had accepted Christ as the great sacrifice; therefore he could not any more accept the sacrifice of animals, which merely had foreshadowed the real sacrifice for sin. That being true there was no further need for the Levitical priesthood as provided by the law. There was no further need for circumcision. These Christians saw that salvation must come through the sacrifice of Jesus Christ and that those saved must exercise faith therein.

7 God raised up Paul and he was appointed as special ambassador or apostle to the Gentiles. Perhaps this was the chief means employed by the Lord to bring the truth clearly to the attention of Christians. Paul went

beyond what the other apostles had taught respecting an absolute change from the things of the past. He held and taught that God having accepted the sinner in and by Christ, there was no longer any need for circumcision and therefore circumcision was improper. This was too much for some of the Jews who had become Christians. To them circumcision was the outward evidence of one's being a member of God's chosen people. It further seemed impossible for the Jew to accept the fact that the Gentiles could come into God's favor in the same manner that the Jew did. It was hard for the Jews to accept the fact that they were no better than the Gentiles. That same difficulty has held on to certain parts of the human race from then till now. In due time all must come to know that God is no respecter of persons but approves them who worship him in spirit and in truth and shows his favor to such.

8 Many of these early Christians thought Paul was going too far. The controversy grew. The false brethren who desired to prevent the church from growing made use of this difference to cause further disturbance.

9 Not even the apostles, aside from Paul, were clear in the matter. If they had been there would have been no occasion for the difference and disputations to arise. The church would have been as one and no true ones dissenting. Paul had been a Pharisee of the strictest sect; and having become a Christian, to him Christ was all sufficient. The formalism of the law was no further necessary. His brethren who had been favored by personal contact with Jesus did not see the matter so clearly, but they were loyal to their Master. Paul was the clearest thinker and less trammeled than others. He was not only honest but he was fearless in the expression of what he conceived to be the truth.

10 Some of the brethren from Judea were teaching that unless a man was circumcised after the manner of Moses he could not be saved at all. Paul and Barnabas disputed this question with them. This disputation resulted in the determination to have Paul and Barnabas and others go up to Jerusalem and meet the apostles and elders there to consider the question. They journeyed up to Jerusalem, and a convention assembled to consider questions at issue. James was chosen as chairman of the convention. In that convention there were some Pharisees who believed and who were not free from the formalisms or religious ceremonies that they had learned and long practised. They argued that it was needful to circumcise all and to command them to keep the law of Moses in order to be saved. After there had been much discussion pro and con, Peter took the floor and spoke to this effect:

11 "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the holy spirit, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."—Acts 15: 7-11.

12 This argument of Peter was so convincing that the convention became quiet and willing to hear Barnabas and Paul, who declared the miracles and wonders God had wrought amongst the Gentiles through them. Their argument must have been clear, cogent and convincing.

13 James, sitting quietly and listening to arguments from both sides and calmly and dispassionately weighing the same and having a desire to know the truth, was enabled by the grace of the Lord to discern the matter clearly. He saw the plan of God as it had not been seen before. He now saw that God had put aside the sacrifice of animals as provided by the law and had made an end of the Levitical priesthood; that he had no further use for the temple, and no further use for the ceremony of circumcision; and not only that but the Lord was no longer dealing exclusively with the natural offspring of Abraham. He saw and understood the meaning of the words of God's prophet Amos.

14 When the time came for James to sum up the matter he arose and, addressing the convention, said: "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."—Acts 15: 13-17.

15 There for the first time the apostles saw the plan of God and all became of one mind. Now they well understood that Jehovah had cast off the priesthood of the Levitical order, and that the Jewish people themselves were to be held in disfavor only for a time. They saw that the ceremonies of the law covenant were gone but that the promises of God given to the fathers remained sure and stedfast. Doubtless Paul saw at this time what he afterwards expressed in his letter to the Romans, that God had by no means cast off his people for ever, but after the selection of the church his favor would return to them.

RESULT OF CONFERENCE

16 The convention now had come to an end. It had accomplished much good because the majority at least had an honest and sincere desire to do the Lord's will. Paul was vindicated, and those who had held to the same truths were likewise vindicated. They saw that Christ is the way, the truth, and the life, and that there was none other. This was a critical time in the church, and this controversy had sharpened the desire of the true and sincere ones to have the truth, and had caused

them to earnestly seek the truth, and the Lord God had rewarded them.

17 But Jehovah gave much more on this occasion than these Christians were expecting. Guiding them by his spirit, he enabled them to discern his plan as it had never before been understood. They saw that the favor had come to the Gentiles and that God would take out from the Gentiles a people for his name and that then his favor would again return to Israel and that he would open the way for all men to return unto him.

18 It is exceedingly interesting to mark here God's method of dealing with those who earnestly seek to know and to do his will. At the present state of the church's development the sincere ones may look back and see how that the Lord has led his people and from time to time given them a clearer vision of his great plan than they had ever expected while in the flesh. As an instance of this, when the trouble came upon the church in 1918 many thought, 'The work is done; there is nothing more to do.' Later at a conference held by the church in 1922 a clearer understanding of God's purposes concerning his people on earth was had than ever before. The church began to discern the Lord in his temple illuminating the minds of his people that they might see and perform the duties he had laid upon them.

PEOPLE FOR A PURPOSE

19 On the occasion of the conference at Jerusalem James saw and announced that God had set for himself a work to do and, that work finished, his favor would return to Israel. Just when that favor would return was not then understood. It was understood that God's purpose then was to visit the Gentiles and take out for himself a people for a purpose. It was not stated that these should share the blessings which God had reserved for the Israelites. The statement was to the effect that a people was being selected for a special purpose. It was a new thing now announced, namely, that God would take out from the Gentiles a people to be used by him in a peculiar sense, that is to say, a people for his name. Clearly it must be taken from this that God intended that the people taken out must bear witness to his name.

ORTHODOX ERROR

20 The orthodox reader of the Bible has not understood the words there spoken by James. To him they are meaningless. To the orthodox Christian, so called, if a man is elect, or is saved by believing, he goes straight to heaven when he dies. If he is of the non-elect, and does not find salvation, then he goes to eternal torment. Of course this teaching emanated from Satan and by this he has deceived mankind. The evident purpose of Satan in thus turning the minds of many in the wrong way was to prevent an honor to the name of Jehovah. With the second presence of the Lord the light began to shine more clearly upon God's Word, and the text uttered by James was more clearly understood by many. Now since the Lord has come to his temple the matter is even clearer than ever before. It is to be expected that the Lord in his temple would give greater light to the temple class. It is a time when there are flashes of light from the temple of heaven. (Revelation 11:19) The Lord promised that the light upon his Word should be progressive and that it would increase more and more unto the perfect day.

21 The formalism long practised, and which is called the Christian religion, resulted in hiding the truth. The creeds covered up the truth of the divine plan. With the second coming of the Lord came times of refreshing. God turned his face toward his people and began to illuminate their minds and to give them a clearer vision of his purposes. They then began to appreciate the fact that according to the promise given to Abraham God would have a "seed" which should become the blesser of all the families of the earth. They understood that this "seed" is spiritual and composed of Jesus Christ, the beloved Son of God, and his faithful followers. These are children of Abraham in this, that they are selected and accepted by Jehovah because they have the faith like unto Abraham. Paul expressed this same thought when he said: "For verily he laid not hold upon angels, but he laid hold on the seed of Abraham." (Hebrews 2:16, *Diaglott*) It is only those who have the faith like unto Abraham, and who unreservedly give all to God in consecration, and are accepted by him through Christ as a part of the "seed of promise". Such separate themselves from the organization of the world and become of the organization of God. The true followers of Jesus have devoted themselves to the service of Jehovah and have become a people for his name.

22 This people, chosen for a purpose and who are "a people for his name", is the same class mentioned by Jesus when he said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) The more critical version renders this text: "Dear flock of God." These indeed are dear to Jehovah because as his servants, following in the footsteps of the Master, their purpose is to honor the name of God both by their living and by their service. Because of their faithful devotion to the Lord God unto the end the promise is that they shall have the highest place in his favor open to his creatures. That place of favor is to be with Christ Jesus in his throne and the enjoyment of eternal life on the divine plane. These are to be given the kingdom with Christ Jesus the Head. They do not merely enjoy the blessings of the kingdom but they are to be joint-heirs with Christ and reign with him in his kingdom.

23 The words of James, to wit, a people for his name, have been construed to mean that these are a people for the name of Jesus. This company will constitute the bride of Christ and as his bride bear the name of the Bridegroom. Such, however, is not the true meaning of the words of the text. The members of the church will constitute the body of Christ and are joint-heirs with

him. They are of the house of sons, of which house Jesus is the Head; and of course will bear the name of that house and the name of their Lord, the Head thereof. God provides that they must be conformed to the likeness of the Lord Jesus. His promise is that they shall be invested with immortality and that they constitute the members of the family of Jehovah. The words spoken by James on the occasion of the conference do not refer to these things, however.

TRUE MEANING

[24] What then is the true interpretation of the words of James? With the coming of the end of the Christian era greater light is shed upon the Word of God. The statement of James is really a prophecy. Prophecy can be understood only when in course of fulfilment or after having been fulfilled. Prophecy is now being fulfilled, and this text becomes much clearer than heretofore. Texts of scripture that have heretofore been "dark" are now actually bearers of light. Texts which were once dimly seen and understood now stand out with boldness. This increased light has caused some readjustment in the minds of Christians concerning the divine truths, but these readjustments have brought greater joy.

[25] Now God is making it clear to his anointed ones that he intends to vindicate his name in the minds of men and before all creation and that he intends to thus vindicate his name before the final end of Satan's organization. God discloses to his people that he has placed his beloved Son upon his throne and that following such he will have a great witness work done in the earth, which witness work is to be followed by a time of trouble such as never before was known. (Daniel 12: 1; Matthew 24: 22) In that time of trouble God's name will be vindicated.

[26] What does it mean to vindicate the name of Jehovah? This we must learn from the Scriptures themselves and only by that means. Does it mean that the character of Jehovah is to be vindicated? Certainly not! God is The Character and no one could do him an injury. He is pure and holy. In him are equally balanced wisdom, justice, love and power. He is love because he is the perfect expression of unselfishness. But the reputation of Jehovah God has long been at stake. This has resulted from the opposition of Satan. The enemy has turned mankind away from God the Creator. This opposition has grown to such an extent that the masses of mankind know not God. God could not grant eternal life to creatures on earth and permit opposition by them and any others with them to continue. His name must be brought before them because all life proceeds from him. His good name, fame and reputation must be set properly before the minds of his creatures. The vindication of God's name is not for a selfish purpose on his part but for the good of those who desire life.

[27] Heretofore conditions have existed which God has used for the purpose of foreshadowing what he intends to do following the end of the world. A picture of this is given with the experiences of Israel. The Israelites, God's chosen people, were in bondage in Egypt and under the cruel hand of Pharaoh. It is made clear by the Word of God that he intends that picture of Israel in Egypt for a lesson for those who are now upon earth. Pharaoh continued to refuse to hear Moses, who spoke as the mouthpiece of Jehovah. Then God said to Pharaoh, through Moses: "For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth.... 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." (Exodus 9: 14, 16) This and other scriptures related thereto prove that there was a special purpose of Jehovah being worked out with Pharaoh to foreshadow what he proposed to do at the end of the world. Pharaoh represented Satan the Devil, and Pharaoh's government represented the Devil's organization.

[28] At that time the peoples of earth were in danger of losing knowledge of Jehovah the Creator of man and of heaven and earth. Previously Jehovah had brought his name before the people. In the great deluge that came he demonstrated his power for his creatures' good. In the throwing down of the tower of Babel God was teaching the people the importance of keeping in harmony with his name. These lessons, however, were at that time almost completely forgotten by men. The great world power of Egypt had arisen and was proud of its strength. In the sight of men Pharaoh the king of Egypt seemed able to do as he pleased. It was the greatest power on earth at that time. It was unbending and arrogant. Thus when Moses, in the name of Jehovah, made request to Pharaoh concerning Israel, that potentate arrogantly replied: "Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go."—Exodus 5: 2.

[29] Pharaoh trusted in the power of his magicians and his gods and in his own strength, and he defied Jehovah. He was the Devil's special representative and represented the thoughts of men of his empire and of the world. Because of his defiance of the name of Jehovah it became necessary for Jehovah to set his name right before men for their good. Jehovah God, therefore, must do something to vindicate his name and his authority. In the language of the Scriptures he went down to Egypt to get himself a name before men. His name and his authority were in question. For man's benefit it must not be obliterated.

[30] His servant David made reference to this when, speaking of Jehovah and his people, he said: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, 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 Samuel 7: 23) This text is

founded upon the words of Jehovah spoken through Moses to Pharaoh when he said: "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." —Exodus 9:16.

[31] The Scriptures, therefore, mark out those days and circumstances as foreshadowing the things which must come to pass in the last days, when the affairs of men and nations come to a great crisis. Upon this earth at this time there exists a condition clearly foreshadowed by the conditions then in Egypt. Never before has there been anything in human history since the days of Pharaoh until now which could so well fit that which was foreshadowed by Pharaoh and Egypt. That which God did to Egypt at that time to vindicate his name foreshadowed the manner in which he will vindicate his name before all of his creation at the end of the world.

[32] Today the earth seems to have forgotten Jehovah God. Truly the words of the Psalmist now apply concerning the wicked: "God is not in all his thoughts." (Psalm 10:4) The Psalmist also says: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God." (Psalm 14:2) This describes the condition of things when human policies, human greed and position have brought their harvest to the full. At the present time, though there is much profession amongst so-called Christian communities, the thoughts of the people composing organized Christianity are far from God.

[33] Mankind has reached the danger point. The state of humankind is such now as would make it necessary to destroy the organization of earth even as God destroyed it in the flood. The people are not so blameworthy as their leaders. The latter are really the destroyers of the earth. (Revelation 11:18) The people are much to blame for their lack of knowledge of Jehovah. They have had the opportunity to follow the teachings of Jehovah rather than evil earthly leaders. They have chosen the latter. The trouble coming on the earth will be such as could not well be described in human words. God will cut it short.

[34] The conditions now are different from what they were in former times. Formerly it was Egypt involved as a great world power. Now the whole world is involved, and now God will have the people delivered from the bondage under which they have so cruelly suffered. The poor have been oppressed by those holding authority. The teachers have frightened the people and burdened them with the nightmare of eternal torment. Satan, the arch enemy, has oppressed them and with his wicked organization has opposed God and turned the minds of the people away from God. It is Satan's organization, made up of the governing factors of the earth and those who support it and who, therefore, have the mark of the beast in their hands and in their foreheads, that shall be severely punished in the great time of trouble. God will not take this action without giving due notice. The time indicated by him to serve that notice is immediately before he takes a decided action against the powers of evil.

HIS WITNESSES

[35] To accomplish his work God must have some instrument or some persons to do that work. The work corresponds to that which was done by Moses. At this time God has not raised up an individual to do his work but he has raised up a company of faithful followers of Christ Jesus whom he names his "servants". These, when the Lord came to his temple, he found faithfully safeguarding the interests of the kingdom and he made them ruler over all his goods. Collectively, therefore, such become that "faithful and wise servant" mentioned by the Lord.

[36] Isaiah had a vision and he heard the voice of the Lord saying to him: "Who will go for us?" And the response was: "Here am I, send me." That picture foreshadowed God's people at the present time who make up the "faithful and wise servant" class. These are shown the conditions that exist. They hear the voice calling to them: Who will go for us? and respond: Here am I, send me.

[37] Of course God foreknew the conditions that now exist and what shall follow. David his servant spoke the words in prophecy that now are put into the mouth of the servant class. "Let God arise, let his enemies be scattered: let them also that hate him flee before him." David then, as the Lord's mouthpiece, describes the trouble, and then says: "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary." Rain is a symbol of refreshing truths that come in a time of refreshment and this refreshment has come to God's servant class at this time. The prophet continues: 'The Lord gave the word: great is the company that publish it.'—Psalm 68:1, 9, 11.

[38] This is a cryptic way of God's stating his purpose and in due time he makes announcement of the meaning thereof. Now he speaks the word and his faithful ones respond: "Here am I, send me." He has raised up a company to do his work. The Psalmist says: 'Great is this company.' Not great in numbers, not great in power of its own, but strong in the Lord and in the power of his might. The Lord announces his purpose and now he will have his "faithful and wise servant" class, the ones whom he has taken out as a people for his name, to publish his purpose to vindicate his name.

[39] The truly consecrated ones are now able to see what God wants them to do on earth at this time. They realize that God purposes to have a witness given to his name. Those faithful have taken up the work and will continue to be witnesses for the honor of the name of Jehovah God. These find themselves in the Lord's service giving a witness against Satan's organization and to the fact that the will of Jehovah must now be done on earth. They stand before the rulers of the world as

Moses stood before Pharaoh. They declare themselves as boldly as Moses declared himself. This is a proof of their love for God. (1 John 4:17, 18) They know they are separate and distinct from the world and they know that the enemy would destroy them except for Jehovah's care.

40 The fact that there is a people now on earth who in the face of all opposition continue to bear witness to Jehovah's name and against the enemy's organization, represented on earth by the political, financial and ecclesiastical rulers, proves that now is the time in which the prophetic utterance of James is being fulfilled. It was for such a time in our own day that God sent his truth to the Gentiles to gather out from them a people for his name.

41 Every student of the Word of God knows that the church is composed of those who by nature were Jews and Gentiles. But be it noted that the Scriptures declare that the "people for his name" is taken from amongst the Gentiles. While all things are possible for God he does things usually in what we call natural ways. If the witness now being given on earth were given by Jews it is easy to be seen it would not be effective. The witness to be given to the nations on earth at the end of the Gentile times God is giving through the people which he called for his name and which he has taken from amongst the Gentiles.

42 These witnesses of God have a definite message and they deliver a definite message to the rulers and peoples of the world. They state that God has set his anointed King upon his throne and now all must render allegiance to the King. They have a definite work, by the grace of the Lord, in helping to establish the kingdom on earth.

43 Jesus was a marvel to the people amongst whom he lived and to those who opposed him. His life was a proof to all who would see that God was with him and was his strength. Paul the apostle was a constant witness that God blessed those who accepted the word of Christ. It is even so with the body members of Christ now on earth. God will show himself strong in behalf of his people. The great majority of the peoples of earth believe there is no real Christianity. They recognize an organized system which calls itself Christianity and they believe that to be a fraud. But when they come to see that there are a few true Christians on the earth, and that Christianity is not a failure, many of these will glorify God, as the Scriptures indicate. These are the ones about whom the apostle wrote: "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 Peter 2:12.

44 The day of God's visitation upon the nations is now at hand. The day of opportunity for the servants of God is also at hand. The anointed ones of Jehovah, faithfully doing his work, are glorifying his name and are thereby proving that they are the people for his name. Jehovah arranged for Moses to be ready for service exactly on time. Just so surely he has arranged to have a people for his name amongst the Gentiles exactly at the time when the witness must be given on earth.

45 The work which God is now doing on the earth is the greatest of all works amongst men. His plan required a people at this time and he has produced them. God sent his beloved Son into the earth to be his witness. The testimony he gave there may be styled the first fulfilment of the picture of Moses in Egypt. At the time of the Lord's return Jehovah required his people to be a witness for him and to stand for his name. As surely as he sent his Son to be a witness, even so surely he has raised up a people for his name now, which people are the feet members of The Christ.

46 The parables spoken by Jesus concerning the kingdom apply particularly to the end of the Christian era. In the parable of the sower he speaks of the seed that produced some hundred, some sixty, and some thirty fold. This fruitage has usually been understood as that which was gathered for God into his heavenly garner, namely, people saved from earth and represented in heaven. In the light of truth as it now shines these parables seem to have a complete fulfilment at this end of the Christian era. They do not begin during the period of the selection of the church and end in the millennial age. The fruitage of the parable of the sower was that which God desired to have for his purposes at the harvest time, which comes at the end of the world, at which time he not only brings his own to the condition of ripening but he causes also the harvest of the earth to ripen and be gathered. At this time men have taken an independent attitude toward God and are defiant of him. They are determined to have no interference from God. At this time God brings forth his people for his name, whom he has prepared for himself and for his purpose. According to the measure of their faithfulness they are used by him for his purposes.—Matthew 13:23.

47 Jesus spoke another parable concerning the true vine. (John 15:1-10) This parable has had numerous interpretations. It has been thought by many that the fruitage comes from the development of character and would be dispensed in the blessing of mankind. An examination of it in the light of present truth shows that that is not the meaning of the parable. Jesus gave the Pharisees and leaders an illustration of their position. God made them the husbandmen of his vineyard. They miserably failed, for they were unfaithful in safeguarding Jehovah's interests. They wanted to use their privileges for their own selfish advantage. There was no fruit from that vineyard. Then God sent his own dear Son. What then is meant by this parable?

48 It is manifest that God desired to have a company of people ready for his work which must be done with the second coming of Christ and particularly the latter end of the Christian era. God had Jesus on earth but

a little while and had a great witness done at that time. He gave a witness against the world as it was then, as represented by the ecclesiastical element and by Rome. He also gave a witness to the people concerning the mercy and love of God.

[49] Comparing scripture with scripture it is apparent that the parable of the true vine is intended to tell that Jehovah planted Jesus as the true vine. The fruitage which he sought was not souls for heaven; not character development; but the fruitage was and is a people to do his work on earth at the time he intended it to be done. So particular was Jehovah about this that he did not appoint a husbandman to attend to the vine. "I am the vine, my Father is the husbandman." Jehovah himself has looked after his vineyard. The great church systems have been no part of it regardless of their claims. Jehovah has produced his desired fruit, to wit, a people to do his service, and at that time when he requires the work to be done he has a people for the honor of his name.

[50] The anointed on earth, therefore, now see their privileges and responsibilities before them. The work of the church is now set before it as was the work of Jesus set before him. The spirit of the Lord God came upon Jesus at the Jordan and enabled him to see what must be done. Jesus faltered not but did it. The final witness must be given by him. He knew, as he turned his face toward Jerusalem, that he was making the journey there for the last time. Like all other servants of Jehovah, he needed encouragement. He encouraged himself by setting his face and remembering his covenant with his Father. He entered the den of lions, boldly testifying to the honor of his Father's name.

[51] In order that the work of Jehovah, in these latter days of trouble and darkness upon the world, may be done God has given his people a special measure of his holy spirit of both desire and zeal. It is as a fire which consumes the bones; a zeal for the Lord which provides the fire to consume the sacrifice. (Jeremiah 20:9) The spirit of the Lord gives boldness in the witness against Satan's organization. Jehovah is calling upon his people, whom he has raised up for the honor of his name, to witness for him and against the enemy and his organization. To do this his people must set their faces as adamant for only the love of God will enable them to withstand the attacks made upon them. "The Lord preserveth the faithful."—Psalm 31:23.

[52] These also need to encourage themselves in the Lord. This they do by looking about them and seeing the miracles which the Lord has wrought and is bringing to pass in the earth. God has worked many miracles in connection with spreading the message of truth in the past few years.

[53] The Lord God has provided the means now for his anointed to give the witness. Every one of the temple class who will continue to be of the temple class to the end will join in singing forth the honor of his name. This they will do by fulfilling the commission he has granted unto them. This is a fearful and wonderful time, the most blessed that Christians have had on earth.

QUESTIONS FOR BEREAN STUDY

What is a religion? Why did the ceremonies of the law gradually become a mere religious formalism? As indicated by their procedure, what theory was entertained by the religious leaders of Israel? Quote or read scriptures supporting your conclusion. Compare their shortcoming in this respect with that of religious leaders during the Christian era. ¶ 1-4.

Why was it difficult for Jews to receive Gentiles into fellowship? What should have convinced the early Christians that the Jewish ceremonies should be abolished? In what way did the Lord provide a clear presentation of the matter? Why could Paul more readily understand and appreciate the situation? ¶ 5-9.

What position did Paul and Barnabas take respecting the rite of circumcision? What action was taken to settle the question? (Acts 15:2) Of what did Peter there remind the apostles and elders? With what result? ¶ 10-12.

How did James now stand on the question? What argument did he present? Cite and quote some scriptures on which he based his remarks. What conclusion had then been reached? ¶ 13-15.

Mention some helpful results accomplished by this convention. What further important features of God's plan were there revealed to the disciples? Relate some incidents illustrative of how Jehovah leads and provides for his faithful children. ¶ 16-18.

According to the prophecy referred to by James, what has God been doing during the Christian era? How, and for what purpose? ¶ 19.

What is the origin of most of the teachings of so-called orthodoxy? The purpose of their author? How can we account for the great and rapidly-increasing light shed upon God's Word within the last half century? Since the Lord came to his temple? To whom is reference made as the "seed of promise"? How does one become a part of that "seed"? ¶ 20, 21.

What is meant by the expression, "a people for his name"? Mention some of their present joys and blessings. What is their privilege? In brief, what is their future heritage? ¶ 22, 23.

For how long has the prophecy referred to by James been in process of fulfilment? Why was not its meaning earlier understood? What is God's purpose in the clear revelation of his plan in these "last days"? ¶ 24, 25.

What circumstances necessitate Jehovah's vindicating his great name? For whose benefit will this be done? Why is the witness to be previously given? ¶ 26.

Relate how Jehovah foreshadowed the present situation. What important purpose did each of those events serve at the time? Prove, by scripture quotation, that they were intended for a future greater lesson. ¶ 27-31.

In what important respects do present conditions correspond with those existing just before the flood; also just prior to the exodus from Egypt? In what particulars are they different? To what extent are leaders responsible therefor? In what way are the people partly accountable for these conditions? ¶ 32-34.

Who was used to lead Israel out of Egypt? Why was he chosen for that purpose? What is the identity of the "servant" at this time? What circumstance led to the Lord's making "that servant" "ruler over all his goods"? Compare Isaiah's position with that of God's present witness. What message comes to us through the Prophet David? Explain Psalm 68:11. ¶ 35-38.

Compare the present situation, as necessitating a testimony, with that of Moses before Pharaoh. What does this prove as to the time in which we are living? Apply 1 John 4:17, 18. ¶ 39, 40.

Why were the "people for his name" taken from "among

the Gentiles"? Definitely, what is the message now to be given? ¶ 41, 42.

How does organized Christianity stand in the opinion of the peoples of the earth? In this connection, what is the position of true Christians? Quote and apply 1 Peter 2:12. How is the present testimony related to that of Moses in Egypt, and that of Jesus near the close of his earthly ministry? ¶ 43-45.

At what time do the parables of the kingdom have complete fulfilment? Illustrate. ¶ 46-49.

How may the anointed class now know and appreciate their privilege and responsibility? How did Jesus set them the example? What is Christian zeal? What assurance gives the Christian courage? How does he prove his love for the Lord? How may his faith and zeal be increased and maintained? ¶ 50-53.

RESTITUTION

RESTITUTION, meaning thereby the restoration of humanity to full harmony with God and to the full enjoyment of all the divine blessings which God gave and illustrated in Adam at the first, may be said to be the key-word of the Bible; and the Apostle Peter's words, spoken to the multitude of his own people Israel when they saw the well-known cripple who was daily laid at the temple gate to beg, healed and leaping and praising God, entirely delivered from his infirmity, may be said to state that key-word under the guidance of the holy spirit. Peter then said to the people: "Why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" He told them how God had provided a Savior in Jesus Christ, whom they had indeed wickedly slain; but that, according to his words by his prophets, God would again send Jesus, then to deliver his people and to bring about full restoration. He said to them: "He [God] shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:12, 20, 21) This miracle shows that, contrary to the general belief among Christians, the Bible discloses that God's purpose is a full salvation for his human family, one which shall include restoration to full health of body, mind, and spirit, and is not one only of forgiveness of sins. This is one of the most important things to be stated and received in any consideration of the divine purpose for man.

We may not know what revelation of himself or of his purpose for man God would have given if man had not sinned, and the break in communion between the Creator and his human family had not happened, but to those who know the Word of God it is clear that the Bible is God's record of his purpose to stop the downward course of the human family, and to bring it out of its affliction, even out of death itself, into which sin brought Adam and has carried all his sons; and to bring them to a restoration to the former privilege of communion with him, with the ultimate object of bringing all who will then be obedient into the fulness of everlasting life on the earth which God made for their home.

The Bible, then, is not to be considered as a textbook of moral maxims given to help to keep man from going further down into sin, or in some measure to preserve him from utter destruction and degradation. It is a record of God's purpose to restore him. But it is written in such a way as to be non-understandable by those who do not give themselves to God, or who do not seek to please him. However, it shows for itself that in due time it will be understood, for it foretells the time when the light of the knowledge of the glory of God shall break forth upon all men, as the prophet says: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11:9.

If the key-note of the Bible is restoration, it follows that there has been a fall, a loss, and a possibility of utter destruction; for there can be no restoration without a previous loss. But it is the humor of man at the present time to deny there has been any fall of man; on the contrary he affirms a constant, if slow, upward movement of the race. In this man and the Word of God are at variance. It tells that God made man perfect, and states that he lost his purity of being; for then those selfish desires and evil passions entered into him which have been so destructive to the happiness of his children and which have brought the world to shame. He lost his life, for the wages of sin is death. He lost, then, the enjoyment of a happy environment with all the possibilities that a perfect human life could receive and retain.

The declarations of so-called science and of the modernist Christian are in violent conflict with what is here written. We would not belittle the labor of men of learning as they seek to gather and bring into harmony their researches in the fields of nature, but every lover of God must object to the action of these men when they put their fanciful theories before the people, and state them to be the findings of science, whereas they are only guesses at a theory. And very definitely must every lover of God and truth object when these men, aided and abetted by the clergy and preachers, state that their researches have proved the Bible to be only a book of legends, and in particular its story of the creation of man and the earth to be a myth. It is no part of our task to follow them, to show how they differ one from

the other, and how, when a new theorist arises they very readily discard accepted theories, so anxious are they to show they are up-to-date.

It shall suffice us to say that there is no single item discovered in the realms of nature and established as a fact which contradicts the Bible story, which is that God specially prepared the earth for the residence of the human family, and that when it was ready he made man of the dust of the ground and breathed into him the breath of life, and man became a living soul, a sentient being.—Genesis 2:7.

It is only now as man is approaching the crisis of the human family in its relationship to its God, its Creator, that the theory of man's evolution from the lowest forms of earth life has been put forward as the explanation of his existence, and of his place as the highest of all forms of life upon earth. Let it be granted that the first researches of scientists were not made with the object of showing that the Bible is untrue, but were made as if in the interests of human knowledge and research. Yet the fact remains that their theories of the beginnings were very readily taken up by those who called themselves the learned of the earth, and soon were greedily seized upon by the religious leaders. The scientist looked upon the dogma of evolution as an advancement in science. The religious leaders hasted to seize upon the doctrine, partly to show that they were abreast with the world in its researches, and partly to free themselves from the obligation of attachment to the Bible, and also, as it appears, to cast away at least in part the burden which they had begun to feel the Bible was to them.

In its desire to free itself from obligation to seek the will of its Creator, for the dogma of evolution knows no Creator, and therefore has no revelation of his will, the human race has taken many devious ways, and it has pleased God to permit it to fall into the deep deception and into dark caverns of human ignorance. Those who know something of the way in which the nations of Christendom have been misled by a great antichrist or antichristian system which, while professing to be the representative on earth of Christ's kingdom, has been the enemy of that kingdom, have seen how God permitted a great delusion to come upon those who did not seek the truth.

It may be considered very probable that a similar thing has happened in connection with the human race in the deception of evolution. If God made the greatest of earthly beings of a like structure with the simplest and microscopic form of life, inasmuch as both depend for existence upon a respirational and digestive system, that fact does not prove that the highest and most complex form has evolved from the lowest. It only proves that the process of living, common to both, namely, by breathing air and by the digestive track, is that which is best adapted for life upon the earth. But if it pleased God to have some animals, namely, the monkeys, the apes, and their like, made in some respects, both of outward conformation and of habit, to be like the human race which he intended to bring into being, and which should be his representatives in the earth, it may well be that God foresaw what he would do in the ends of the age when all men should be brought into judgment before him.

It may therefore well be said that God has let mankind have a great delusion; and by his efforts the scientist, who seeks a mechanical cause for all things, has fallen into it, leading with him the clergy who have forsaken their light, and who want to tell the world that they are in harmony with this will-o'-the-wisp. The scientist looks at the monkey, the ape, the baboon, and he sees a relative of the human family, perhaps its progenitors. He sees in imagination the human developing from the lowest forms of life, and he becomes so sure of the things he thinks he sees that he is satisfied the Bible is a myth. He cannot tell when human life began, or how evolution works; nor can he tell anything of the beginning of moral conscience in man, how it developed. In all these things he is as on a floating island in an ocean of which he knows nothing. He is sure only about himself.

Leaving the "findings" of science "falsely so called" (See 1 Timothy 6:20.), we take the Word of God, and there human history is linked both at its beginning and at its ending with eternity. The human story comes to have not only a definite place, but a definite purpose in God's great scheme. The wise man said, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."—Eccl. 7:29.

God's own declaration is that he looked upon his work and pronounced it very good. (Genesis 1:31) The man whom he had formed had neither a diseased body nor imperfect mind, nor would his heart's affection be other than pure. He was indeed without experience; for though we may suppose that God could have imparted to him some knowledge, he would not do so, nor would give him anything which would correspond with experience. So God set man to tend the garden in which he put him, and Adam lived from day to day meditating and enjoying his life and the communion which in some measure he had with his Creator.

A comparison of the opening and closing chapters of the Bible reveals the close relationship between them, and every careful student must see that there is an intention thus revealed by the Divine Author. They make the much varied writings into one book. The Bible begins its account of human history by telling how God put the man whom he had formed into a garden which he specially planted. The man was perfect, for 'God saw that his work was very good'; the garden was a beautiful home, for God specially prepared it in a specially selected district in Eden. It was well watered and was fruitful. In it was the tree of life, and, we may say, in its river there was at least the representation of the water of life. The man was in perfect consonance with

his God and with his surroundings; he had no fear, there was not a cloud of conscience, there was no dissonance in anything, nor an ache or a pain of body or mind. This continued for a time and then Adam's happiness was increased by the beautiful and perfect gift which God gave him in Eve, formed in part from his own body, so that there was not only the link of companionship, but realization of true oneness. Sin entered that perfect condition, that beautiful domain; Adam and Eve were expelled; the garden wasted away. From that time the Bible's record shows human nature ever deteriorating, and discloses how it would have wholly corrupted itself had not God from time to time taken measures to preserve it, that he might at last restore it.

Through the provision which God made for the covering of man's sin, the Bible ends on the note of victory. Thus the Revelator, the last speaker of the Bible, tells us in vision of the establishment of the kingdom of heaven on earth. He reveals the city of God come down to earth. It has the river of water of life running through its broad place, with the tree of life providing healing for the nations. He hears God declaring that he will tabernacle with men, that there shall be no more curse, no more tears, nor sorrow, nor sighing, that there shall be no more death, for the former things are passed away. (Revelation 21:4) Thus the Bible ends on a note of triumph.

This picture of human history from the creation of earth as a human abode, of the creation of man by the hand of God, of the fall of man into sin and death, of all his long weary way through the long periods of human passion, suffering and woe, to the final destruction of all evil things, and the full restitution of mankind, who, delivered from death by resurrection, are then found worthy, is the Bible's story, is God's revelation of himself.

DEATH IS THE WAGES OF SIN

DEATH, which reigns with apparently such absolute power over all forms of earthly life, whether of the vegetable or animal kingdom, is considered as being as natural to man as it is considered to be so throughout all nature. It is said there is nothing more certain to a man than that he must die. But death is certainly not natural to man. Every Bible student, every diligent and unprejudiced reader of God's Word, must come to the conclusion from that revelation which God has given of himself and of his purpose towards man, that in his relation to God man is in a category different from that of any other form of animal life. So that though under existing conditions "the living know that they shall die" (Ecclesiastes 9:5) it does not follow that they die by nature. The Scriptures always assert that death is the wages of sin. By reason of the fact that man came direct from the hand of God, formed by God of the dust of the ground, and was quickened into life by the direct act of the Creator in that he breathed into his nostrils the breath of life, there is a relationship between man and his Creator which is not enjoyed by any other earthly being. God made man in his own likeness to have dominion, and provided him with a mind by which man could hold communion with his Maker.

When God formed man he made no agreement with him in respect to life, but very soon he placed him in an implied covenant arrangement; for when he put him into the garden he had planted he set a test for him in respect to the fruit of the tree of knowledge of good and evil. Adam was forbidden to eat of the fruit of that tree, on pain of death. God said: "In the day that thou eatest thereof, thou shalt surely die." Adam understood very well how he could retain his life. He had no thought that he was an immortal being. Life or death, the cutting off of life, was before him.

Under temptation Adam fell. In his transgression he not only broke the law of his Creator, but showed that he sinned with intent. He chose to take his own way. He was not deceived; his act was no mere slip. As his life depended upon his obedience he could continue to enjoy it only if he kept the will of his Creator. Death is thus seen to be the penalty for sin, and cannot be truly conceived of as natural to man.

There is nothing in the Bible to show that God gave man any special kind of life, something different from that which the "lower" creation enjoys. Indeed these share with man in that every living thing upon earth is a living soul. (See Genesis 1:20-30.) Man, therefore, is of the earth in the outward sense, and to himself as he sees himself apart from his Creator. His organism is the highest of earthly forms, but he is only a form of earthly life, dependent upon his environment. But his organism being perfect he had ability to throw off that which would hurt him. He could repel disease and could take from his food that which was beneficial, and could reject any elements of food which were detrimental to him. The animals could not reach above the measure of instinct for self-preservation which the Creator had planted within them.

Sin, which is the transgression of the law of God, began at once to have an evil effect upon the man and the woman. Adam showed that his mind was quickly perverted; for he endeavored to put the blame for his fall upon God, and upon the woman whom God had given him. Thus his sin, one of wilful disobedience and presump-

tion, is seen to have had an immediately evil effect on his mind, and that of necessity affected the body as well; for, as all experience shows, sin in the mind makes poison for the body. It is evident to all that emotions and passions act on the body very speedily, and that which is evil brings the body into danger. A healthy pleasure to the mind would be as a good bodily stimulant even to a perfectly healthy man. Laughter would not only indicate pleasure, but would create it, while tears would have been unknown had sin not entered the world; for they belong to sin and the sorrow which follows it.

What then is the end of sin? The Scripture is definite: "The wages of sin is death"; and every statement in the Bible is in harmony with that declaration. It may properly be supposed that the great confusion on this subject which has beclouded the minds of men would never have been possible if there had not been the intervention of that unfaithful servant of Jehovah God who once was known as Lucifer, the Son of the Morning, but who later is known as Satan and the Devil. He made it his purpose to deceive the sinless pair under his charge, for he was Eden's overlord.—See Ezekiel 28:13, 14.

First he persuaded Eve that God would not carry out the sentence of death; that God had deceived them in that matter. He saw, too, that which he conceived to be a good chance of preventing God from carrying out his purpose, or of making God appear untrue. Quite evidently he intended to get the man and the woman to eat of the tree of life, and so prevent God from carrying out the sentence, or of showing that God had also spoken untruly about that tree. Then when death did come he persuaded men to believe that they were different from the animals, that man was not really a creature of earth. He got them to believe that they were not mortal but immortal beings, that is, that some part of them could not die. Man turning away from his Creator became ever more subject to the wiles of the adversary, and began to believe in an existence for himself after death. Then knowing of spirit beings, men allowed themselves to be brought into communication with these. Soon they came almost altogether under the dominion of Satan, and of those evil spirits who cooperated with him in his rebellion against Jehovah.

To say with the orthodox theologians that when God said, "In the day that thou eatest thereof thou shalt surely die" (Genesis 2:17), God means to convey to Adam's mind something else than that which is the plain meaning of the words to us, is not only to do as the Devil did, namely, to pervert the Word of God, but it is to add to the words of Scripture, and thus come under the condemnation of those who add to the Word of God.—Revelation 22:18.

Let it be seen then that the sentence of death neither merely condemned Adam to a weary period of sin while his life lasted on earth, nor contained one word to indicate that he was in danger of an eternity of everlasting torment. Let the word of God stand. It was in part because the Devil added to it that he brought man into sin, and made his own sin worse. It is because of the same wicked addition that men are so befogged in their understanding of God, and man has lost the truth: the ecclesiastics, under the guidance of the Devil, have succumbed to him as Eve did, and in turn have led men astray.

It is true that the sentence on the sin included a severance from the favor of God, and to that extent man became a moral, as well as a physical sufferer. But both forms of suffering, though they were included in the penalty, and relatively speaking are as death, yet these are not the penalty itself. That penalty is absolute cessation of being.

Because of wrong teaching in respect to the true relationship between Adam and his Creator, and because the churches have taught that the punishment of sin is eternal torment of body and mind, it has been thought by many that the punishment for Adam's sin was altogether out of proportion to his wrong act. If the penalty were eternal torment, every one must agree there could be no relationship between the sin and that penalty. There is nothing in reason, which God gave to the race, and to which he himself appeals when he says, "Come now, and let us reason together."—Isa. 1:18.

The matter can be seen aright only as Adam's act is found as the purposeful indication of his intention to show his Creator that he would use his own will as to what he would or would not do.

His sin, therefore, as an indication of his will, was a deliberate act of disobedience, and was as definite as if he had committed the most heinous of those human crimes which shock mankind. Sin, says the Apostle John, is a transgression of the law. (1 John 3:4) In the case of Israel the punishment of death followed the apparently mild offence of gathering firewood on the sabbath day, just as it did when a man slew his fellow.—Numbers 15:32-36.

The heinousness of the wrong is measured by whether or not the sin is presumptuous, despising the word of Jehovah. That presumption against the will of God is the root of sin is shown in Numbers 15:30, where the law says to Israel: "But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people."

The stream of human sin which began to flow on that dark day in Eden quickly grew in force; for every day Adam was less willing to restrain the self-will which he allowed to break loose on the day of his disobedience, and each day saw him less willing to attempt to quench the desire to take his own way, which he knew was contrary to the will of his Creator and to his own well-being. The pleasure of sin, that is, the pleasure of self-will and self-indulgence, gained upon him. His children

were born in his likeness; for though it is not true, as orthodoxy teaches is the case, namely, that all of Adam's children were treated by God as if they shared in their father's sin, they were nevertheless born with a taint of sin in them. Each member of the family as it grew was born under the law of sin and death. Not one of all his descendants, the multitudinous family of earth, has escaped that law. (Romans 8:2) None therefore has been treated by God as if he were on trial for life. The simple fact, as revealed in the Bible, is that God had broken communion with Adam's race. His children were not born inheritors of any promise or covenant which God had made or implied with him when he was innocent of sin in his heart.

But some one may say, If that is so, how does it come about that some are undoubtedly held responsible before God? It is clear, for instance, that the patriarchs were responsible, for the judgments of God were manifested among them according to their conduct in their relationship towards God. Also the children of Israel, the descendants of the patriarchs through Jacob, were responsible to God; for his judgments came upon them as a people for their national sins. And unquestionably it is the intention of the New Testament to show that those who know the will of God and do not do it are to be punished with many stripes.

Those passages in the Bible which show human responsibility are applicable only to those who have entered into a relationship with God where they could retain his favor, or where if disobedient they would meet with his disfavor. Only such have in any way been on trial, and in each case these have been in such special arrangement as goes with a covenant. God made a covenant with the patriarchs, with Israel, and with the church.

It is true that God has rewarded some who have sought to seek his will as they saw it manifest in his chosen people. Cornelius the Roman soldier is an example of such. But God has had no rewards for those in the pagan world who have endeavored to rise above the common thoughts and selfish ways of men. Such have laid up a reward for themselves in the future when the judgments of God will be manifest.

But those passages of Scripture have been used by the clergy, sometimes ignorant, but often perverse, as if they applied to all men at all times. They have used Scriptures indiscriminately as weapons to fear men into obligation to themselves, and to force them into their church systems. But the fact is that, except in the broad sense, God has never relieved man from acknowledging his obligation to his Creator, he has not held man as responsible to him, and certainly has not treated him as if he were on trial for life or death. Death, says Paul, reigns over all men, even over those who had not sinned according to Adam's transgression. That is, Adam, because he was a perfect man, could have resisted the tempter; but his sons were born weak, and were unable either to resist the inbred weakness and the desire for their own way, or to resist the power of their enemy as he sought to tie them more firmly in bonds to bring them under his control. They were sinners and had no right to live.—Romans 5:12.

The hope of the race is in resurrection, and Jehovah has provided for this, the Redeemer is both ransom-price and deliverer, and God will cause him to triumph over all the enemies of God. The last enemy to be destroyed is death.—1 Corinthians 15:26.

LETTERS FROM AFIELD

A COMPLETE MESSAGE FOR THE HUNGRY

DEAR BROTHER RUTHERFORD:

I have read *Creation* with much interest. It certainly is an up-to-date, clear and compact statement of the most important features of "present truth". Comparing it with the others: *The Harp of God* shows the harmony of the ten fundamental doctrines of the Bible; *Deliverance* emphasizes the certain overthrow of the Devil and his organization; while *Creation* goes to the vital points of truth now being assailed by Modernists and other "fools and blind guides" and misunderstood by sincere Fundamentalists, the "prisoners". It contains information sadly needed by that class. The blood atonement, the divine inspiration of the holy Scriptures, the state of the dead, and the second coming of the Lord, are live questions among them, although they are terribly confused. *Creation* provides explanation on those very points in chapters "The Earth", "The Purpose of the Bible," "A Perfect Sacrifice," etc.

There is no literature on earth outside of the publications of the Watch Tower Bible & Tract Society which proclaims the invisible presence of the King since 1874 and the reign begun since 1914. It follows, therefore, that the "great multitude" on earth must get their light through the "remnant" who are faithful to their commission. Literature put forth by the "prisoner" class shows that they are expecting the rise of an individual Antichrist; then the sudden, visible appearance of our Lord and the Armageddon battle, at which time the saints will be taken up to heaven. According to our understanding they will be sorely disappointed. Antichrist will be destroyed, Armageddon will come and the remnant will be taken, but Christ will not appear in the flesh or be visible to human eyes. Finally they will be forced to admit their mistakes, "wash their robes in the blood of the Lamb", and accept the only alternative that since 1914 "the Lord God Omnipotent reigneth". Revelation 19:1-11 seems to show that this class will then realize that the overthrow of Babylon the Great was due to the reign of Christ. The Joseph class is putting the silver (truth) cup into the sack of Benjamin; but the Benjamin class has no appreciation of that fact now. Armageddon will open their eyes.

As *Creation* has a complete message of "present truth", a particular effort to reach the Fundamentalists will surely be blessed of the Lord. Now we must feed them through the bars of the "cage" (Revelation 18:1-5) until Psalm 124:7, 8 is fulfilled in their case: "Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken,

and we are escaped. Our help is in the name of the Lord, who made heaven and earth." The breaking of the snare surely is not many years hence. The "remnant" in a measure are engaged in that work.

The chapter "A Perfect Sacrifice" sets forth a more exact statement as to the work of the high priest on the day of atonement, and the offering of incense in the most holy *on that day*, and its meaning. Thus *Creation* combines the essence of *Tabernacle Shadows* with the rest of the plan.

The book gives us a better understanding of the "great deep" (Genesis 7:11,12) and how at one time the face of the great deep was frozen, having the appearance of a stone because ice looks like stone, as referred to in Job 38:28, 30.

The chapter on "The New Creation" is certainly full of help for the "remnant" now on earth.

"Finally, brethren, pray for us, that the word of the Lord may have free course [literally, *run, spread rapidly*] and be glorified, even as it is with you."—2 Thessalonians 3:1.

With much love and best wishes, I remain

Your brother in him,

DAVID DAVIDIAN.—*Calif.*

ENJOYABLE READING

DEAR BRETHREN:

Loving greetings.

We all think that *Creation* is the most wonderful book yet. It is beautifully printed and finished and the illustrations are superb. We are enjoying the reading of it and believe it will be the best seller of any of the I. B. S. A. publications. What a wonderful combination for a special world drive: *Creation*, *Deliverance*, and *Harp!*

Praying ever the Lord's blessing and guidance,

Your brother in his grace,

F. E. SMITH.—*Calif.*

THANKFUL FOR NEW BOOK

DEAR BRETHREN:

The ecclesia as a whole wish me to convey to you their sincere thanks for the new book, *Creation*. This I am very happy indeed to do, and pray the Lord's blessings upon it. It is a beauty as well as wonderfully composed, and no doubt will accomplish much good.

We will always pray for Brother Rutherford and his associates at headquarters, though not personally acquainted, that you may all bravely fight and do the Lord's work.

Sincerely your brethren in Christ,

NOWATA (OKLA.) ECCLESIA,

MRS. GEO. N. GABRIEL, *Secy.*

REFRESHED BY STUDY OF WATCH TOWER

DEAR BROTHER:

Greetings of warm love in the Lord. It has been my desire for some time to write you and express my delight at the wonderful truths brought to our attention in *The Watch Tower*. However, with the coming of the article "Liberty of the Prisoners" my joy and satisfaction lead me to at once acknowledge my deep gratitude to the Lord.

An isolated colporteur sister and I have been over this *Watch Tower* together, looking up the Scripture references and their context, notably Psalms 146, 79, 102; Isaiah 49, 42. Here the prisoners, the tribulation saints, are described as "a pelican of the wilderness: . . . an owl of the desert" (Psa. 102:6), and surely they are. They seek food in the wilderness and suffer discomfort in the desert, being like the owl, in a blinded condition as described by Peter. (2 Peter 1:9) We were amazed in our study to find how many scriptures there were which seemed to refer to these tribulation saints. It seems now to be the Lord's due time to grant an understanding of these. What encouragements we receive to keep us faithful and diligent! It is my ambition, also, to please the Lord and remain faithful in his glad service.

In the one hope of our calling, I remain

S. GILLETT, *Colp.—England.*

APPRECIATIVE READERS

DEAR BROTHER RUTHERFORD:

As a sample of how the *Freedom* booklet is taking with the people I relate one experience of today:

Walked up to three men in front of a garage and asked them if they had ever heard of the big lecture from Toronto. One fellow spoke up quickly and said: "Yes, I picked up one of the little books the other day, and it is the best thing I have ever read. I am going to send for those books advertised in back." Told him I had them with me, so he purchased at once without a canvass at all. Said: "Any fair-minded man couldn't help but believe that book. I am going to buy as many of those little books as I can afford." So he purchased in all a 55c combination and nine *Freedom* booklets. Wanted these for his friends.

Just then another fellow came up and said: "Uncle Jim, that's a real book. Don't you know I am a poor man with a big family and need all my money; but I wouldn't take $50 for that book if I couldn't get another." In this same town (Lafayette, Ga.) the Methodist and Baptist preachers did all they could to injure our sales. In spite of them we sold 550 books in the town in about ten hours.

Yours, enjoying the richest of blessings in the service,

HERMAN SMITH, *Colporteur.*

ENJOYS A SURPRISE

DEAR BROTHER RUTHERFORD:

I feel constrained to intrude a little on your precious time. A few days ago the postman handed me a little carton. My wonder soon disclosed that it contained the neat little volume *Creation*. To say that I devoured its contents with a relish is stating it mildly. I can but call it a treasure casket.

I was very busy with my colporteur work and I could scarcely wait until evening time; and as I perused its pages sometimes the precious gems seemed to be poured out as from a great measure, and at other times they seemed to be coming down on every side like falling flakes of snow. And it seems so complete, from the beginning right up to date. I feel sure that a stranger reading this single book would have a good view of God's marvelous plan and his wonderful ways. We feel sure the dear Lord is blessing your efforts.

Your brother by his grace,

M. C. LORIMOR.—*Colporteur.*

DETERMINED TO WIN

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King!

At a meeting of our ecclesia held Wednesday evening a suggestion was made that we send you our love and tell you of our hearty one hundred percent cooperation in your brave efforts to serve the King. This suggestion was quickly put to a motion and just as rapidly passed unanimously.

Dear brother, we know that the journey is sometimes rough and many are the battles as we go along; but we want you to know that we are your comrades in the strife, and as you courageously forge ahead, giving the enemy no quarter, be assured that by the Lord's grace we are following closely on your heels.

The Lord is truly good. He has placed at the head of our little service division a brother wholly consecrated to him and zealously owning his cause, and every one of our elders is serving in spirit and in fact to the best of his ability and opportunity; thus the rest of the sheep go on, knowing that all is well. So although we are just a little band here in Paterson, yet if determination to win means anything, this little ecclesia will meet you in the kingdom!

May the Lord continue to bless you and may he help us to hold up your hands, the while watching how we can more effectually do the work.

With much love to you all at Bethel, we are

Your brethren in Christ,

PATERSON, N. J. ECCLESIA,

MAE J. RAU.—*Secy.*

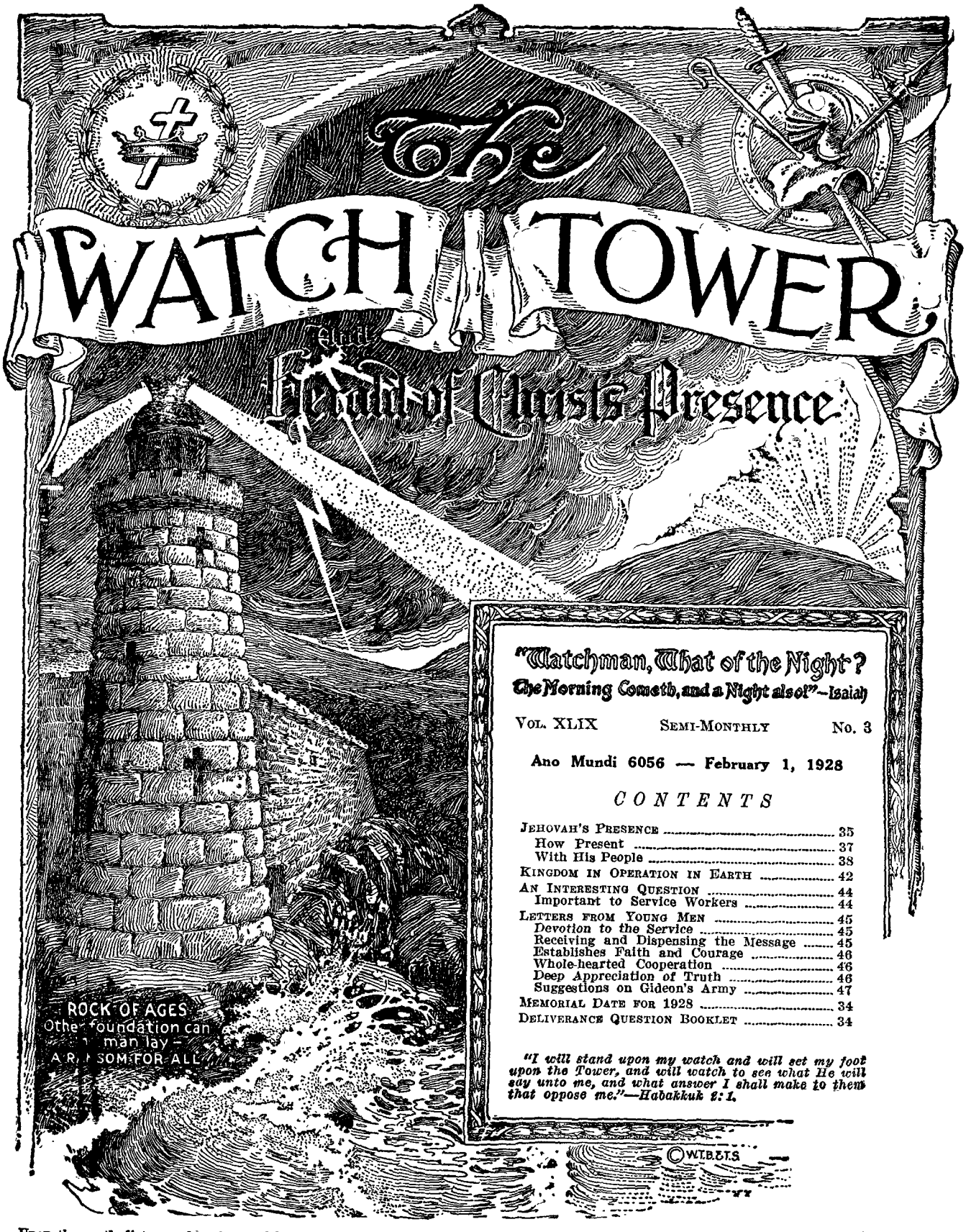
International Bible Students Association

RADIO SERVICE

The kingdom message is now being regularly broadcast over the following stations in the United States and Canada. Local radio representatives are requested to send prompt and complete advice of any changes in schedules to Radio Department, 117 Adams St., Brooklyn, N. Y.

CALL	CITY AND PROGRAM PERIODS	KILO-CYCLES	METERS	WATTS
CFYC	Vancouver, B. C.	730	410.7	500
	Sun am 10-11, pm 2.30-3.30, 6.30-9			
	Tue Thu Sat pm 7.30-8.30			
CHCY	Edmonton, Alta.	580	516.9	250
	Sun am 10-11, pm 3-4.30, 9.15-10.30			
	Tue Thu Sat pm 8-10			
CHNS	Halifax, N. S.	930	322.4	100
	Sun pm 9-10			
CHUC	Saskatoon, Sask.	910	329.5	200
	Sun pm 12.45-2.15, 8.30-10			
	Tue Thu pm 8.30-10			
CJCJ	Calgary, Alta.	690	434.5	250
	Mon pm 8-9			
CJGC	London, Ont.	910	329.5	500
	Sun pm 2-3 (every other week)			
CKCX	Toronto, Ont.	1030	291.1	1000
	Sun am 9.30-11, pm 1.30-3, 8.15-9.15, 10.15-11.15; Tue Fri pm 8-10			
CKOC	Hamilton, Ont.	880	340.7	50
	Thu pm 8			
KDYL	Salt Lake City, Utah	1160	258.5	100
	Sun pm 2-3			
KEX	Portland, Ore.	1250	239.9	2500
	Sun pm 9-10			
KFEQ	St. Joseph, Mo.	1300	230.6	1000
	Sun pm 7-7.30			
KFH	Wichita, Kan.	1220	245.8	500
	Sun am 9.30-10.30; Thu pm 7.30-8			
KFJF	Oklahoma City, Okla.	1100	272.6	*750
	Sun am 9-9.30; Sat pm 8-8.15			
KFSD	San Diego, Calif.	680	440.9	500
	Sun pm 2-3			
KFUM	Colorado Springs, Colo.	1270	236.1	100
	Thu pm 7.30-8			
KFWM	Oakland, Calif.	1270	236.1	*500
	Sun am 9.30-11; pm 12.30-2.30; 7.30-9			
	Mon Sat pm 8-10			
	Tue Thu pm 12.30-3, 8-10			
	Wed pm 2-3; Fri pm 2-3, 8-10			
KGRC	San Antonio, Tex.	1360	220.4	50
	Sun pm 1-2			
KHQ	Spokane, Wash.	810	370.2	1000
	Sun am 10-11, pm 9-10			
KLZ	Denver, Colo.	1010	296.9	*750
	Sun pm 7-8			
KMBC	Independence, Mo.	1110	270	1500
	Fri pm 7.30-8			
KMIC	Inglewood, Calif.	1340	223.7	250
	Sun pm 8-9.15			
KNRC	Los Angeles, Calif.	800	374.8	500
	Tue Thu Sat pm 2.30-3			
KOCW	Chickasha, Okla.	1190	252	250
	Sun pm 6.30-7 (second and fourth, monthly)			
KOMO	Seattle, Wash.	980	305.9	1000
	Sun am 10-11, pm 7.30-8			
KPRC	Houston, Tex.	1020	293.9	500
	Mon pm 8.30-9.15 (every other week)			
KQV	Pittsburgh, Pa.	1110	270.1	500
	Sun pm 1-2; Fri pm 7 30-9			
KSCJ	Sioux City, Ia.	1230	243.8	500
	Fri pm 8-8.30			
KWCR	Cedar Rapids, Ia.	1250	239.9	250
	Sun pm 4-5; Wed pm 9-10			
KWKC	Kansas City, Mo.	1350	222.1	100
	Sun am 10-11, pm 9.15-10.15			
KWTC	Santa Ana, Calif.	1350	222.1	100
	Sat pm 7.50-8.30			
WABQ	Philadelphia, Pa.	1340	223.7	500
	Sun pm 2.50-3.30			
WBAW	Nashville, Tenn.	1210	247.8	100
	Sun pm 5.30-6.15			
WBAX	Wilkes-Barre, Pa.	1200	249.9	100
	Sun pm 8-9			
WBBR	New York (Rossville), N. Y.	1170	256.3	1000
	Sun am 10-12, pm 2-4, 7-9			
	Mon Tue Thu Fri pm 2-4, 7-9			
	Wed pm 2-4, 6-7			
WBRC	Birmingham, Ala.	1240	241.8	250
	Tue pm 8-8.30			
WBRL	Tilton, N. H.	1290	232.4	500
	Sun pm 8-9			
WBT	Charlotte, N. C.	1160	258.6	500
	Thu pm 7.30-8			
WCAH	Columbus, O.	1280	234.2	250
	Sun am 11.45-12.45, pm 8.45-9:45			
	Mon Tue Wed Thu Fri Sat 11.40-12.40 noon			
	Fri pm 7.30-10			
WCBA	Allentown, Pa.	1350	222.1	150
	Sun pm 4-5			
WCLO	Kenosha, Wis.	1320	227.1	100
	Sun am 11-12			
WCBM	Baltimore, Md.	1330	225.4	100
	Sun pm 6-8 (bi-weekly); Fri pm 9.30-10			
WCSH	Portland, Me.	820	365	500
	Sun pm 3-3.30			
WCWK	Fort Wayne, Ind.	1400	214.2	250
	Sun pm 5-5.30			
WDAY	Fargo, N. D.	830	361.2	500
	Sun pm 2-3, Thu pm 4-4.30			
WEBC	Duluth, Minn.	1240	241.8	250
	Tue pm 7.50-8 30			
WEPS	Gloucester, Mass.	1010	296.9	100
	Sun am 11-12			
WFBE	Cincinnati, O.	1220	245.8	250
	Sun pm 6.30-7.30			
WFBL	Syracuse, N. Y.	1160	258.5	750
	Sun pm 2-2.30			
WFDF	Flint, Mich.	860	348.6	100
	Fri pm 9.30-10			
WFJC	Akron, O.	1320	227.1	250
	Sun pm 9.30-10.30 (every other week)			
WGBS	New York, N. Y.	860	348.6	500
	Sat pm 9.30-10.15 (foreign languages)			
WGHP	Detroit, Mich.	940	319	1000
	Sun pm 12-12.30			
WGWB	Milwaukee, Wis.	1370	218.8	500
	Sun am 10-11			
WHK	Cleveland, O.	1130	265.3	*500
	Sun am 10-12, pm 7.30-9			
	Mon pm 7-8.30, Thu 7.30-10			
WIAD	Philadelphia, Pa.	1040	288.3	100
	Tue Fri pm 8.05-8.35			
WIBA	Madison, Wis.	1250	239.9	100
	Sun pm 1-1.30 (monthly, fourth Sunday)			
WIBX	Utica, N. Y.	1260	238	150
	Sun pm 9-10.20			
WICC	Bridgeport, Conn.	1130	265.3	500
	Mon pm 8-8.30			
WIL	St. Louis, Mo.	1160	258.5	250
	Sun pm 6.30-7			
WIP	Philadelphia, Pa.	590	508.2	500
	Fri pm 3-3.15			
WJBL	Decatur, Ill.	1410	212.6	250
	Thu pm 7.30-8			
WKBF	Indianapolis, Ind.	1190	252	250
	Mon pm 7.30-8.15			
WLBG	Petersburg, Va.	1400	214.2	100
	Sun am 10-11, pm 3-4			
WLBV	Mansfield, O.	1450	206.8	50
	Sun pm 9-10			
WLSI	Providence, R. I.	1150	260.7	500
	Sun am 10.30-11.30, pm 2-3, 6.30-7.30			
	Wed pm 7.30-8.30, Fri pm 7.30-8.30			
WMBH	Joplin, Mo.	1470	204	100
	Sun pm 6-7			
WMBR	Tampa, Fla.	1190	252	100
	Sun pm 8			
WMBS	Harrisburg, Pa.	1280	234.2	250
	Sun pm 5 6			
WMES	Boston, Mass.	1420	211.1	50
	Sun am 10.30-12, pm 8-9; Mon Thu pm 8-9			
WNBF	Endicott, N. Y.	1450	206.8	50
	Sun pm 7.30-9.30			
WNBH	New Bedford, Mass.	1210	247.8	250
	Tue pm 8.30-9.30			
WNOX	Knoxville, Tenn.	1130	265.3	1000
	Fri pm 7.30-8			
WNRC	Greensboro, N. C.	1340	223.7	500
	Fri pm 7.45-8.15			
WODA	Paterson, N. J.	1020	293.9	1000
	Sun am 10-10.30			
WOKO	Peekskill, N. Y.	1390	216	250
	Sun pm 12.30-1; Thu pm 8.30-9			
WOOD	Grand Rapids, Mich.	1150	260.7	500
	Sun pm 9-10			
WORD	Chicago (Batavia), Ill.	1190	252	5000
	Sun am 10-12, pm 2-4, 6-7.30;			
	Mon Tue Wed Thu Fri Sat pm 6-7			
WRAW	Reading, Pa.	1360	220.4	100
	Sun pm 7.30-8.30			
WREC	Memphis, Tenn.	1180	254.1	50
	Sun pm 5-5.30			
WRHM	Minneapolis, Minn.	1150	260.7	1000
	Sun am 9.15-10.30			
WRR	Dallas, Tex.	650	461.3	500
	Fri pm 6.30-7			
WTAL	Toledo, O.	1070	280.2	100
	Sun pm 1.30-2			
WTAR	Norfolk, Va.	1090	275.1	500
	Sun pm 7-7.30			
WWVA	Wheeling, W. Va.	890	336.9	250
	Sun pm 1-2			

* After 6 p. m. From 6 a. m. to 6 p. m., 1000 watts.



The WATCH TOWER

and Herald of Christ's Presence

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

VOL. XLIX SEMI-MONTHLY No. 3

Ano Mundi 6056 — February 1, 1928

CONTENTS

JEHOVAH'S PRESENCE 35
How Present 37
With His People 38
KINGDOM IN OPERATION IN EARTH 42
AN INTERESTING QUESTION 44
Important to Service Workers 44
LETTERS FROM YOUNG MEN 45
Devotion to the Service 45
Receiving and Dispensing the Message 45
Establishes Faith and Courage 46
Whole-hearted Cooperation 46
Deep Appreciation of Truth 46
Suggestions on Gideon's Army 47
MEMORIAL DATE FOR 1928 34
DELIVERANCE QUESTION BOOKLET 34

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

©W.T.B.&T.S.

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE — J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

MEMORIAL DATE 1928

Nisan, the month of the passover, is reckoned this year as beginning at sunset on the day numbered in our modern calendar as the 22nd of March (Palestine time). The time for commemoration of the death of the great passover Lamb, Nisan 14, is calculated therefore as the evening of Wednesday, April 4, after sunset. Announcement is made now so that all who desire to commemorate this event can make due preparation.

DELIVERANCE QUESTION BOOKLET

For the convenience of classes studying the *Deliverance* book, we can now supply a question booklet. Price, 10c each, postpaid.

BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seemed no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The SOCIETY has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

P120	4¼ x 7⅛,	French Morocco	$4.00
P125	do	with concordance	4.35
P130	do	Full Leather	5.65
P135	do	with concordance	5.80
K60	4⅛ x 6¼	French Morocco	3.40
K65	do	with concordance	3.75
K70	do	Full Leather	4.85
K75	do	with concordance	5.20

For Patent Index add 50c to above prices.

HOLLANDISH WATCH TOWER

For the benefit of some who may not know, *The Watch Tower* is published in the Dutch (Hollandish) language. Subscriptions may be sent to this office. Subscription price to those living in America is $1.50; in foreign countries, $1.50.

I. B. S. A. Berean Bible Studies by means of "The Watch Tower"

"One Reason for God's Vengeance" Z of December 15, 1927		"Honor His Name" Z of January 1, 1928	
Week of March 4	¶ 1-29	Week of March 18	¶ 1-21
Week of March 11	¶ 30-58	Week of March 25	¶ 22-43

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX FEBRUARY 1, 1928 No. 3

JEHOVAH'S PRESENCE

"And I will shew wonders in the heaven above, and signs on the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before the day of the Lord come, that great and notable day."—Acts 2: 19, 20, R. V.

JEHOVAH through his beloved Son and his servants the apostles has given the members of the church due warning of the many deceptive methods the enemy will employ to deceive them at the present time. It was Jesus who said that deceptions would be so complete that if it were possible the very elect would be deceived. For these, however, God makes ample provision. These are in the secret place of the Most High, diligently and joyfully trying to do his will. As long as they remain in that condition the evil one cannot touch them.

[2] The inference that must be drawn from this and other texts, however, is that there will be some consecrated and begotten of the holy spirit, who are preaching the Scriptures, but who for some reason well known to Jehovah do not dwell in the secret place of the Most High. Jesus, speaking of these, said: 'Many will say, Lord, we have preached in thy name,' etc., but he did not know them. Again, he spoke a parable with reference to the wedding garment, saying that some would be present, apparently taking part in the Lord's work but not having on the wedding garment. This we believe to indicate that such are not humbly walking as the Lord directs his people. Surely the class that the Lord speaks of as being deceived is not that class who never were consecrated, but must be a class of ones consecrated and begotten of the holy spirit.

[3] One of the more recent efforts of the enemy to confuse the anointed has to do with the second coming of the Lord Jesus Christ. That some have been deceived in this regard there is not the slightest doubt. That others are likely to be deceived is also certain. Those who are striving to walk in the light as the Lord has given it, and to appreciate the fact that now is the time to faithfully represent the Lord on earth, are diligent in trying to do his work as he pointed out. All who are consecrated to the Lord, and who do not strive to pursue the course of action that the Lord has pointed out, are almost certain to be deceived.

[4] Those in the secret place of the Most High need from time to time to encourage each other. They need food for the mind that they may grow strong in the Lord and in the power of his might. God through his beloved Son makes provision for this necessity. The faithful ones try to keep near the Lord Jesus and to be joyfully obedient to Jehovah's command. Together they study the Word and commune with each other, comparing scripture with scripture; and, examining these in the light of known physical facts, they joyfully go on together.

[5] Every truly consecrated child of God who is striving to do his will knows full well that the Scriptures and extraneous proof show that the Lord Jesus Christ has been present since 1874 or thereabouts. His presence was made manifest in a more marked degree in 1914; and in a still more marked degree to the anointed ones from and after 1918. With a sincere desire to aid the anointed ones to have a clear conception of the subject matter of the Lord's second presence, and with the hope that they may be strengthened and encouraged, this and a subsequent issue of *The Watch Tower* give consideration thereto. It seems certain that some have not a proper conception of the greatness of Jehovah and of his beloved Son. In this issue the scriptures concerning the presence of Jehovah God are considered. In a subsequent issue the coming and presence of Jesus Christ will be considered. There is such a close relationship between the two that one cannot be well understood without considering both.

[6] *The Watch Tower* of June 1, 1927, paragraph five, stated in substance that it is unreasonable to conclude that because Jesus promised to come again and be present he must come bodily and be personally in the earth's vicinity. Some seem to be slow to grasp the thought that distance is no hindrance to the now divine Jesus. He could personally remain in that part of the universe where God has located him and at the same time direct earth's affairs just as easily and as effectually as if in his own person he were close to the earth's surface. This thought is difficult for some to grasp. It is, however, entirely Scriptural as well as reasonable. It is easily demonstrated from the Word of Jehovah. In the text

first above quoted Peter is speaking of the coming and presence of Jehovah. After once getting this point clearly in mind, it is believed that we can have a clear conception of what is meant by the second presence of the Lord Jesus Christ.

7 The Scriptures abound with statements to the effect that in times past Jehovah God came to earth, was present, and appeared and revealed himself to men. The Scriptures also state that in times future he would come, appear, and reveal himself on earth to mankind. Suppose now we were to take the stand that for Jesus to come again and be present on earth he must leave his celestial location and bodily take a position in the atmosphere of our earth. Then in considering the scriptures referring to Jehovah's coming and presence consistency would compel us to reason that he, too, must leave his throne and be bodily present in the earth.

8 It would be highly unreasonable and presumptuous to take such a view regarding Jehovah. His power is so great, and his person is so wonderful, that it is written of and concerning him: "The heaven and heaven of heavens cannot contain thee." With this thought in mind Solomon further said and propounded the question: "Will God indeed dwell on the earth?" (1 Kings 8:27) The Scriptures definitely locate the throne of Jehovah in heaven. "The Lord's throne is in heaven." (Psalm 11:4) From his holy heaven he sees those who love him and upon them he has put his love. (Psalm 20:6) His all-seeing vision and his far-reaching power know no limits, but can penetrate the deepest depths of the universe.

9 To him space is nothing. Therefore the Psalmist exclaimed: "Whither shall I go from thy spirit [thy power]? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. . . . Yea, the darkness hideth not from thee: but the night shineth as the day: the darkness and the light are both alike to thee." (Psalm 139: 7-12) This scripture surely does not mean that the Lord Jehovah needs to travel about from one point to another; but in the exercise of his power he does so without limitation, that his power of vision is in no wise limited.

10 It is also written in his Word that he condescends to look from his place of habitation from heaven to earth. "Who humbleth himself to behold the things that are in heaven, and in the earth!" (Psalm 113:6) If then, as this scripture declares, Jehovah humbles himself at merely beholding earth's affairs, the conclusion is inevitable that he does behold such affairs in the earth. Shall we then think it necessary that he humble himself still further by actually leaving his throne and visiting the earth with his bodily presence? To do so would be beneath the dignity and majesty of the Most High and would indicate that there is some limitation to his power and to the broadness of his organization. Of course Jehovah might bodily visit any part of the realm of his universe that he desires, but it would be attaching undue importance to our physical earth to claim that only his bodily coming will fulfil the letter of his promise.

11 We must know that the all-wise and all-powerful Jehovah has a perfect and complete organization. The Scriptures show that he has such an organization to take care of all his universe. He delegates duties to the various members of this organization who go as his representatives. They act and speak and treat for him and in his name and by his authority. By this arrangement it is the same in effect as if Jehovah himself went and acted personally. It is in his name and by his power and under his direction that these heavenly representatives perform their duties. What more could be necessary than this to see that the thing that God willed is always done!

12 God is the great Spirit, the Creator of heaven and earth; and his glory and majesty and power are above earth and heaven. (Psalm 148:13) The direct presence of God's person at the earth is not a vital thing to the carrying out of his purposes. It is therefore clear that Jehovah may be spoken of as coming and being present wherever he turns his face or attention and exerts his power over long distances or else sends some representatives to handle his affairs for him. In support of this conclusion let us examine some scriptures, because by his Word we must prove all things.

13 His chosen people were domiciled in Egypt. They were in bondage to that wicked organization of the Devil and were afflicted. Jehovah heard their cries and saw their afflictions, and it is stated plainly that he came down to deliver them from their oppressors. It is written: "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." (Exodus 3:7, 8) Must we conclude because this language is so emphatic that Jehovah must leave his throne in heaven and go to Egypt in person and in body? Such would be unreasonable. A further examination of the same scripture in Exodus shows it was the angel of the Lord whom Jehovah sent. That angel, clothed with authority, spoke as if he were God himself, saying: "I am the God of thy father."—Verse 6.

14 In due season the Lord Jehovah delivered his people from Egypt, and led them across the sea and the wilderness, and halted them at the base of Mount Sinai. There it was that the Scriptures record: "And Moses went up unto God, and the Lord called unto him out of the mountain." (Exodus 19:3) Jehovah then spoke a message to Moses of and concerning his chosen people Israel. To Moses he said: "Moses, lo, I come unto thee in a thick cloud, and the people may hear when I speak with thee, and believe thee for ever. And Moses told

the words of the people unto the Lord. . . . And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. . . . And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. . . . And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up."—Exodus 19: 9, 11, 18, 20.

15 Later, the Prophet David, under inspiration, wrote concerning the same event: "O God, when thou wentest forth before thy people, when thou didst march through the wilderness; . . . the earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel."—Psa. 68: 7, 8.

HOW PRESENT

16 The above scriptures speak of Jehovah as coming down from heaven, of being present, and of speaking to his servants and to the people. Do these scriptures mean his bodily presence, that he was personally there on the mountain, and not acting from his great throne? The scriptures plainly show that he was there represented by his messengers or angels to whom he had delegated the power and authority to speak for him and in his name. His Word plainly shows that at that very time God was using his messengers or angels in his dealing with the Israelites. Paul had such an understanding when he wrote concerning the inauguration of the law covenant. He said: "It was ordained by angels in the hand of a mediator." (Galatians 3: 19) The word ordained means arranged and instituted. Again, he made mention of the same fact in Hebrews 2: 2.

17 In corroboration the Prophet Isaiah wrote: "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them." (Isaiah 63: 9) In instructing Moses and the Israelites concerning the law God 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."—Exodus 23: 20.

18 When Moses had finished pleading with Jehovah in behalf of the Israelites who had transgressed with the golden calf, the Lord commanded: "Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee." (Exodus 32: 34) Undoubtedly the meaning is that this angel would accompany the Israelites on their journey to Canaan.

19 To the same effect it is further written: "My presence shall go with thee, and I will give thee rest. And he [Moses] said unto him, If thy presence go not with me, carry us not up hence." (Exodus 33: 14-16) This presence mentioned undoubtedly refers to the Lord Jehovah being present, not in person bodily, but by his duly constituted and authorized representative.

20 In the wilderness experience of Moses and the Israelites the Lord is repeatedly spoken of as come or coming down: "The Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders." (Numbers 11: 25) "And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth." —Numbers 12: 5.

21 Balaam was hired to curse the Israelites and concerning this the record is: "And God came unto Balaam, and said, What men are these with thee? . . . And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; . . . And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the Lord will come to meet me." (Numbers 22: 9, 20; 23: 3) These scriptures show that during the period of his presence God came or came down on a number of occasions. They should not surely be taken as meaning that on each of these occasions God left his heavenly throne, and then went back to heaven, and then came down from heaven again, and again returned when his mission was finished! God was represented by the presence and acts of the angel of his presence. Surely we must conclude that the power of Jehovah is such that he would exercise it without regard to distance or the location of his body.

22 In the Old Testament the word "presence" is in most cases translated from the Hebrew word meaning "the face". That Hebrew word in turn is derived from another word meaning "to turn", because the face is viewed as the part that turns either toward or away from an object. We know from experience that if the one whom we are addressing turns his back upon us it indicates a refusal to hear, or disfavor. When the face is turned toward us it is an indication of hearing. Hence this word is frequently translated by the words countenance, face, sight. Whithersoever Jehovah may turn his face there he becomes present, not bodily, but by reason of turning his view and attention to the matters or affairs upon which his eyes rest.

23 There are other scriptures where the word "presence" evidently refers not merely to the face or to having God's attention but to being literally face to face, right on the spot, and in the bodily presence of Jehovah. This conclusion is supported by the following scriptures: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also with them. . . . So Satan went forth from the presence of the Lord." (Job 1: 6, 12; 2: 1, 7) To the same effect: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—Psalm 16: 11.

24 There are similar cases in the New Testament where the word "presence" is in many instances drawn from the word "face" and where it implies more than merely the face or attention. As examples of this: "And the

angel, answering, said unto him, I am Gabriel, that stand in the presence [literally in the face] of God; and am sent to speak unto thee, and to shew thee these glad tidings." (Luke 1:19) "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." (Hebrews 9:24) "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."—Jude 24.

25 The word *parousia*, a different Greek word from those used in the above texts, is not derived from the word translated "face", but means "a being alongside of". It is applied not only to Jesus but also to Paul, Titus and Stephanus. (1 Corinthians 16:17; 2 Corinthians 7:6; Philippians 1:26) It is true that the above texts wherein the word "presence" is used refer to being personally on the spot; but an examination of other scriptures show that presence could not always reasonably and necessarily carry with it the thought of bodily situation. It will not be argued that Jehovah could not be personally present. The argument is that he might be personally present and might not, and in neither instance would his power be limited or affected.

26 In giving instruction to Moses regarding the priesthood Jehovah said: "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy seat." (Leviticus 16:2) The cloud here mentioned appeared above the mercy seat immediately between the cherubim mounted on the ends of the mercy seat. By the glorious light streaming through this cloud, Jehovah appeared or manifested his presence in the most holy of the tabernacle. For this reason Jehovah was said to dwell between the cherubim. "The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved." (Psalm 99:1) "Thou that dwellest between the cherubims, shine forth." (Psalm 80:1) It surely would not be seriously contended that, during the hundreds of years the ark of the covenant was in the most holy of the tabernacle or the temple, Jehovah was literally absent from his throne in heaven, and was bodily present in the holy sanctuary on earth, sitting in the cloud between the cherubim on the mercy seat. That his presence was manifested at that place there is not the slightest doubt.

27 The cloud symbolizing or representing Jehovah's presence which abode between the golden cherubim was really an object lesson. It illustrated how Jehovah dwells in the high and holy place in the heavens amidst the living creatures that serve in his organization there. (Isaiah 57:15) In support of the conclusion that the actual bodily presence of Jehovah was not in the temple in Jerusalem, when Jesus presented his sacrifice to God, he did not enter the sanctuary of the temple in Jerusalem. He proceeded to heaven itself, there to appear in the presence of God, thereby showing that God's real presence is above in the heavens.—Hebrews 9:24.

28 Solomon built the earthly temple, and at the time of taking it he said: "Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"—1 Kings 8:27.

29 To the same effect the Apostle Paul presents a convincing argument when he says: "God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." (Acts 17:24) Thus it is clear that Jehovah's presence in any earthly tabernacle or temple was at most only symbolical, or represented by the presence of one of his heavenly deputies or angels.

WITH HIS PEOPLE

30 Jehovah frequently speaks of being with his people when they obey his commandments joyfully and keep the ways he has pointed to them. To Moses he made promise to this effect: "My presence shall go with thee." When Joshua was commissioned to carry out the work as Moses' successor the Lord said to him: "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. . . . Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:5, 9) Joshua was given special evidence of this when he encountered a man with drawn sword in hand before the walls of Jericho. In response to Joshua's inquiry the man replied: "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." (Joshua 5:13, 14) Joshua realized it was an angel deputy of Jehovah God.

31 Only one angel there exhibited himself to Joshua, yet it is evident he was not alone; for he spoke of himself as being "Captain of the host of the Lord". He must have been referring to a great host of invisible angels who were there protecting the Israelites as they besieged Jericho. It is frequently stated in the Scriptures concerning Jehovah: "The Lord of hosts." On this occasion a host of angels of Jehovah were encamped about the Israelites to shield them from their foes, both the visible and the invisible. Thus Jehovah's presence was with his people.

32 The Israelites were finally established in the promised land. Jehovah chose Jerusalem as a city to put his name there. He bestowed upon Solomon the honor of building a house in Jerusalem where he might place his name. At the dedication of the temple Solomon offered a public prayer. Shortly thereafter the Lord appeared unto Solomon. "And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually." (1 Kings 9:3) Because it was continually before the

eyes of Jehovah the temple is properly said to be in his presence, and he in turn symbolically represented his presence therein.

33 Wheresoever Jehovah puts his name, there he manifests his presence. He manifests his presence, too, upon those upon whom he puts his name. (Exodus 20:24) When Jehoshaphat and the people drew near the temple in time of great peril, and the men and women and children stood about, the king cried unto Jehovah: "We stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction."—2 Chronicles 20:9.

34 As long as the Israelites remained faithful to him the Lord's presence abode with them, according to his promise. "The upright shall dwell in thy presence." (Psalm 140:13) When the children of Israel wilfully persisted in their disobedience, the Lord withdrew from them. He speaks of this as casting them out of his presence; in other words, away from his face and attention. He turned his face from them in disfavor. (2 Kings 13:23) "For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon."—2 Kings 24:20.

35 When Jehovah's favor was with his people in Palestine he was said to be present in that land, but the Gentiles were said to dwell afar off from him. It was evidently from this standpoint that it is written that "Jonah rose up to flee unto Tarshish, from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord".—Jonah 1:3, 10.

36 Palestine was in the land of the presence of the Lord. In fleeing from this land where the voice of the Lord had spoken to him and had given to him his commission to witness to Nineveh, Jonah was fleeing from the presence of the Lord. Moreover, the Lord could not look with approval upon such conduct upon Jonah's part; and thus, too, Jonah was fleeing from the face of the Lord.

37 Those who, like the disloyal Israelites, are cast out of the Lord's presence lack whatever measure of the spirit of the Lord they once possessed. This thought seems to be conveyed in Psalm 51:11, where penitent David prays to the Lord: "Cast me not away from thy presence; and take not thy holy spirit from me." The beloved Son of God did always those things which were pleasing to his Father. Therefore the Father's face was always turned approvingly toward his Son, and he gave not the spirit in limited measure to the Son. (John 3:34) In the same manner Jehovah looks approvingly upon those who are justified and righteous in Christ Jesus, and especially now those who are covered with the robe of righteousness because of lovingly and joyfully fulfilling the Lord's commandments. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth."—Psalm 34:15, 16.

38 The wicked shall be punished with everlasting destruction from the presence (face) of the Lord and from the glory of his power. They shall not make their bed in hell, the death condition from which there shall be a resurrection; but they shall be cast into gehenna (hell), where the Lord is not present with his power to bring back life to those in that state of destruction. To this effect it is written in his Word: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thessalonians 1:9) "If I ascend up into heaven, thou art there: if I make my bed in hell [the grave], behold, thou art there."—Psalm 139:8.

39 At the time of establishing his kingdom on earth the Scriptures show that Jehovah will be present at the earth. That is, he would turn his face to give attention to the things due to be done on earth amongst men. His presence ushers in a time of great spiritual refreshment to those who are devoted to him. Peter, in our first text, under inspiration speaks prophetically. It was shortly after Pentecost that he spoke to a throng of people assembled in the temple; and he stated to them: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence [face] of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus." (Acts 3:19, 20, *R. V.*) Rotherham renders the text thus: "Repent ye, therefore, and turn, unto the blotting out of your sins; to the end that in that case there may come seasons of refreshing from the face of the Lord, and he may send forth him who had been foreappointed for you, Christ Jesus."—*Rotherham.*

40 Even at the time Peter spoke, Jehovah's face was turned toward the faithful remnant of the Jews. Jehovah had visited them. As a consequence they were enjoying seasons of refreshment due to the holy spirit which God had imparted to them. Peter was therefore inviting the Jews in his audience to turn to Jehovah by and through the Lord Jesus Christ, that they might receive justification from their sins, and so that the seasons of refreshing light might also come to them by and through the holy spirit.

41 The words of the apostle find a larger fulfilment at the latter end of the Christian era, when the holy spirit has been poured out upon "all flesh" and the Lord is in his holy temple. Now the flashes of light of truth are proceeding out of the temple and illuminating the understanding of the faithful ones. Jehovah is also joyful, and it is to this time that the prophecy in its fulness applies. To the same effect the prophecy was written: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing."—Zephaniah 3:17.

42 The Scriptures show that Jehovah's presence is at the same time of the presence of Christ Jesus. One matter of great importance receiving early attention during Jehovah's presence is the judging of his true saints and also of Christendom. Hence Jehovah describes himself as coming in the capacity of the great judge: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. . . . And the heavens shall declare his righteousness: for God is judge himself."—Psalm 50: 3, 4, 6.

43 The saints, realizing that judgment has begun at the house of God, do not look to man or earthly judges for expressions of their approval or disapproval. These know that it is written: "The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." (Hebrews 10: 30, 31) The anointed therefore endeavor to please the Lord and to look to him for his "sentence". The sentence means the judicial opinion expressed of and concerning them. The prayer of such is: "Let my sentence come forth from thy presence; let thine eyes behold the things that are equal." (Psalm 17: 2) This harmonizes with other scriptures showing that Satan the great accuser has been cast out of heaven. Now, filled with chagrin and rage, the enemy plots destruction of the saints and stirs up a great strife of tongues of adverse criticism against them and employs other means for their destruction. (Revelation 12: 17) But these put their trust in Jehovah rather than in men. For their sakes Jehovah caused it to be written beforehand: "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues."—Psa. 31: 20.

44 Before Jehovah comes as a Judge he causes a Voice to cry out in the wilderness: "Prepare ye the way of the Lord." (Isaiah 40: 3) He sends his Messenger before his face to prepare the way before him. (Malachi 3: 1) This preparation of the way proceeded from 1874 forward and throughout the period foreshadowed and represented by Elijah. We believe the evidence is conclusive that about 1918 the Messenger came promptly to the temple and began judgment of the saints of Levi. (1 Peter 4: 17) Then Jehovah says to those who call themselves Christians: "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."—Malachi 3: 5.

45 The facts in fulfilment of this prophecy show that in 1919 or thereabouts organized Christianity adopted the League of Nations, and then Jehovah came near for a close-up inspection of these false swearers and hypocrites and those who oppress the people. Through his saints he is giving a witness against them and particularly against the fraudulent hypocritical religious practices. The judgment of all the people will follow in due time. It will be a profitable time for the people because then justice will be meted out to all, and in the light of Jehovah's judgments expressed through The Christ they will learn righteousness. During that time all oppression shall be restrained. Therefore the inspired prophet of God calls upon the people who desire better things to rejoice. To them he says: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. . . . Before the Lord [Jehovah]: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—Psalm 96: 11, 13.

46 For centuries the peoples have sighed and groaned under the tyranny of Satan's organization. Through his agencies Satan took advantage of conditions that obtained during the World War and caused the slogan to be sounded to the people: "The world shall be made safe for democracy." The people are now seeing that they have been deceived. They see that the powers of oppression are worse since the World War and are daily extending their powers, while the people grow less able to care for themselves. They grow weak and fearful. It is the time of great crisis. Jehovah bids his witnesses arise in this time of trepidation and do the work which through the prophet he declared must be done, when he said: "Strengthen the weak hands, and confirm the feeble knees." The Lord's anointed, by his grace, do bring strength and encouragement to those who hear the message. Further, God commands his faithful witnesses to say to them that are fearful of heart, "Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; he will come and save you."—Isaiah 35: 3, 4.

47 The rulers of the world have shown themselves deliberately opposed to Jehovah and his anointed King. He has served notice upon them that he is God, and his King he has placed upon his holy hill of Zion. But "they know not, neither will they understand: they walk on in darkness: all the foundations of the earth are out of course." (Psalm 82: 5) The Lord sends forth his messengers now to the people, and these proceed as the remnant on earth to serve notice upon the people concerning the Lord's immediate plans. The prophet represents the faithful while engaged in this work uttering the prayer: "Bow thy heavens, O Lord [Jehovah], and come down: touch the mountains, and they shall smoke." (Psalm 144: 5) "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains [organization of Satan] 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 [Satan's earthly organization] may tremble at thy presence!"—Isa. 64: 1, 2.

48 Of course the saints are not praying for Jehovah literally to come down from his throne in heaven;

neither should they look for Jehovah's chief Executive Officer, Christ Jesus, to descend bodily from his heavenly location to carry out his order. The substance of their prayer, however, is that Jehovah God will humble himself to behold the conditions in the earth, and to turn his face down to earth's affairs and give his attention to destroying the Devil's vile and wicked system.

49 Precisely at the time prearranged in his own wisdom the prophet of the Lord says: "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."—Isaiah 66:15.

50 The great battle of God Almighty is approaching! In it and by it Jehovah will demonstrate to all that he is God, and he will make his presence keenly perceptible to all. He will make known that he is taking a hand in human affairs for the glory of his name and for the liberation of mankind. Then the wicked system shall perish at his presence. (Psalm 68:2; 9:3) Then the hills (meaning the lofty elements of the wicked systems) shall melt like wax. (Psalm 97:5) The earth (Satan's earthly organization) will be all atremble (Psalm 114:7) and shall be burned up. "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." (Nahum 1:5) "And the idols of Egypt [the world in darkness] shall be moved at his presence." (Isaiah 19:1) "All the men that are upon the face of the earth, shall shake at my presence, and the mountains [Satan's earthly organizations] shall be thrown down, . . . and every wall [protective bulwarks of earth's organization] shall collapse." (Ezekiel 38:20) "The Lord [Jehovah] of hosts shall come down to fight for mount Zion [his organization]." (Isaiah 31:4) These scriptures plainly show that all these things shall occur during the presence of Jehovah. The prophet therefore says: "Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand."—Zephaniah 1:7.

51 Seemingly few have appreciated that Jehovah God is what his name implies. His purposes are announced. He is the Creator and Maker of all things; he is all-powerful and able to carry out his will at any and all times. He is the Most High, above all; and all must be subject to him in his own due time. Instead of foolishly saying what many have said that God is bodily present in all places at the same time, and in all things, Jehovah God is without limitation and can exercise his unlimited power through his organization in any part of his universe at his pleasure. This he can do without regard to where his bodily presence is. His presence will continue with mankind throughout the millennial reign of his beloved Son. His favor will be exercised toward the people through the great Mediator. He will thus show his good will toward men in fulfilment of the prophetic anthem sung by the angels at Jesus' birth.

52 The time was when the temple at Jerusalem was a monumental symbol of his presence in the midst of Israel. Now the true temple or tabernacle of God pitched by him and not by men is the great Melchizedek priesthood, and is a representation of his presence. Through it the people will be able and privileged to approach God, and to at last obtain complete reconciliation with him. In giving the revelation to John, Jesus beautifully pictured this arrangement in these words: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 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." —Revelation 21:2, 3.

53 When Jehovah comes to bless all the families of the earth he comes with the organization of his saints, Jesus, and the members of his body. His government prepared in heaven comes down to earth and takes charge of earth's affairs. "The Lord [Jehovah] my God shall come, and all the saints with thee." (Zechariah 14:5) Then the people will appreciate fully the significance and fitness of one of the titles given to Jesus, namely, Emmanuel, which means "God with us". (Matthew 1:23) In due time "the glory of Jehovah shall be revealed, and all flesh shall see it together".—Isaiah 40:5.

54 The foregoing scriptures remove all doubt about the presence of Jehovah. They show that Jehovah, although frequently spoken of as being present at the earth, does not have to leave his throne in heaven to be thus present. Let this conclusion from the Scriptural proof be deeply and clearly fixed in mind concerning the presence of Jehovah. Let us have a proper conception of the relationship of creation to the great Creator. Then we will know that there is no limitation of his power; that his wisdom and justice are in complete harmony therewith; and that he is the perfect expression of unselfishness. In another issue of this journal consideration shall be given to the second coming of Jesus Christ, also the time and manner of his presence.

QUESTIONS FOR BEREAN STUDY

Of what does Jehovah particularly warn the members of the church at this time? What provision has he made for their protection, and what is their individual responsibility in this connection? Apply the parable of the wedding garment in this relation. ¶ 1, 2.

In regard to what important fact have some evidently been deceived? How may we reasonably account for their failure to appreciate this fact? Why is study of the Lord's Word essential, and how is it related to faithfulness? What is the special purpose of this article, and how may we derive the full benefit therefrom? ¶ 3-5.

How may we know whether it is necessary for God to be personally present on the earth to execute his plans in regard thereto? Quote scriptures to support your answer. Compare Jesus' position in this respect with that of Jehovah. ¶ 6-10.

By what means does Jehovah accomplish his purposes throughout the universe? What, then, could constitute the

Lord's "presence" in any part of his universal domain? Show how this principle was illustrated in God's dealing with Israel in Egypt; at Sinai; thence to Canaan. By whom was Jehovah there represented? How does David refer to God's presence with Israel in the wilderness and at Sinai? ¶ 11-15.

How, then, did God "come down" from heaven? What reference does the Apostle Paul make to the Sinai incident? What does Isaiah say? How did Jehovah express it to Moses? Quote and compare Exodus 32:34 and 33:14. Give further illustrations of the Lord's "coming down" to deal with individuals. ¶ 16-21.

How is the word "presence" frequently used in the Bible? In what other sense also is it employed? Give important instances of each usage. ¶ 22-25.

How was Jehovah's presence manifested in the Tabernacle and in the Temple? Prove by scripture that this was not an actual bodily presence. ¶ 26-29.

Give scriptures proving in what manner Jehovah was present with Moses; with Joshua; also in the temple at Jerusalem; how he is with the upright. Show how he finally withdrew his presence from disobedient Israel. ¶ 30-34.

In what sense did Jonah seek to flee from the presence of the Lord? What did David mean when he asked not to be cast away from the Lord's presence? In relation to Jehovah's presence, distinguish between "hell" and "everlasting destruction" (or gehenna). ¶ 35-38.

What did Peter mean by "the presence of the Lord", as recorded in Acts 3:19? When do his words have their fulfilment? In what sense is the Lord "in the midst of his people"? ¶ 39-41.

How are Jehovah and Christ Jesus present at the same time at the end of the age? For what purpose? Why should the saints put their trust in the Lord, instead of in men? By whom are they judged, and according to what standard? ¶ 42, 43.

How and when was Isaiah 40:3 fulfilled? Show the application of Malachi 3:1. Against whom is Malachi 3:5 directed? In whose behalf? When and how will its fulfilment be completed? Why is the message of comfort especially appropriate at the present time? ¶ 44-46.

What is meant by the prayer expressed in Psalm 144:5 and in Isaiah 64:1, 2? Has that prayer been answered? If so, how? or if not, when and how will it be answered? ¶ 47-50.

How is an appreciation of Jehovah's greatness related to an understanding of the subject of his presence? By what means will Jehovah manifest his presence during the times of restitution? Explain Revelation 21:3. What will be the glorious outcome of that reign? ¶ 51-53.

What do the scriptures herein presented prove respecting the manner of Jehovah's presence? ¶ 54.

THE KINGDOM IN OPERATION IN THE EARTH

THE kingdom of righteousness which God is now establishing in the earth is also called the kingdom of Christ because Christ is its ruler. We have already shown that the establishment of the kingdom is by the direct intervention of God. In no sense is the kingdom the result of any evolutionary process; it comes neither by the general increase of the knowledge of God, nor by any effort of the churches, and certainly not by the spreading of organized religion. The fact is that the churches are hindrances to the establishment of God's righteous government in the earth, and for that reason God moves them out of the way.

The first operation done in the establishment of the kingdom is the removal or breaking down of all the powers, whether spiritual or earthly, which have held men in bondage, or which have blinded and deceived them. To this end Satan, the great over-lord of the world order which has existed for so long, is cast out of the place of privilege and authority which he has had.—Revelation 12:9.

Then those institutions, religious, political, or social, which appear to men to give stability to the world, but which are chiefly the results of evil policies, or of wrong conceptions of God, will be destroyed. These though apparently merely human institutions either have been organized by Satan, or have been brought under his control. The harvest of earth's policies has brought desolation and death. The days in which these things are brought to pass are days of tribulation for all men. (Matthew 24:29) Jesus, speaking of that terrible time when the earth is reaping the result of its evil ways, says: 'Except those days be shortened, there shall no flesh be saved.'—Matthew 24:22.

Civilization having been proved bankrupt as to its claims to bring men into good order, and to gain the blessings of earth, will be destroyed in the general confusion. Humanity will be at a total loss, for the power of money is broken; the politician is no more, and the churches have gone down for ever, discarded by man and by heaven.

But during all this time God has had a people in the earth calling attention to his claim to allegiance as their Creator, and to his place of power as the great Jehovah, the Most High over all the earth; and also telling of his gracious purposes towards his human family, and that the time of their extremity is God's opportunity to help them. Their consistent witness will cause the people to see that the things which have happened in the earth are more than the effects of natural causes. They will see that God has taken in hand the affairs of the earth, and is fulfilling the words he spoke by his prophets long ago.

With the churches and politicians out of the way, the power of money gone; with an entire absence of confusing teachers, men will begin to understand the words spoken by God's witnesses, those who, with unceasing effort and desire, have spoken the message telling of the establishment of his kingdom. One of the first things they will learn is that all men are of one blood (Acts 17:26), that the wars which have torn men and nations

have been the results of schemes of designing men, and not at all because the peoples of earth have hated one another. Patriotism will be as dead as the politicians.

The Prophet Isaiah says of the coming of the kingdom that men shall learn war no more. In the same passage he says: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah 2: 2, 3.

It will be the pressure of trouble which will make the people willing to be taught of Jehovah. Trouble weakens man's stubborn will and softens the hard ground of his heart. It is easy to conceive that an enormous advantage will come by the breaking down of everything which has stood in the way of the advance of truth. But the world needs more than desolation to help it. The heart of man is not naturally disposed towards righteousness, and positive help will be needed if man is to get the full advantage of the lessons which the time of trouble brings. To this end there will then be raised up a strong government both to restrain men from evil schemes, so that selfish men will no longer have any opportunity of doing injury to their fellow men, and also to teach and enforce the golden rule, to bring men to live in harmony one with another.

God has provided for this government, as it will exercise its authority among men, in the fact that the seed of Abraham according to the flesh are to be his representatives in the earth. These make the earthly phase of the kingdom of heaven. The Scriptures show three phases of this rule or organization:

(1) Jesus himself is the Prince of the kingdom, the Prince of Peace. He, however, will be not visible to men. On his resurrection and ascension he was made Lord of all, a Prince and a Savior. (Acts 5: 31) But after the period of waiting at Jehovah's right hand (Hebrews 10: 12), he is made the great king whose right it is to rule, the king who is at once David's son and David's Lord. He is the king set by Jehovah on his throne, as it is written: "Yet have I set my king upon my holy hill of Zion." (Psalm 2: 6) He has been put in that place of authority since 1914, when the time for the establishment of the kingdom had fully come. He is the great over-lord, the King of kings and Lord of lords, and the servants of God proclaim him King and call for the allegiance of all men.

(2) But it is also true that the Christ, the anointed ruler, is composed of Jesus and his followers. These are made joint-heirs with him; these are they of whom Jesus said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12: 32; Romans 8: 17); and of whom the Revelator writes: "And hast made us unto our God kings and priests: and we shall reign on the earth."—Revelation 5: 10.

These, at Christ's return, are raised from the dead to divine glory, for that is the reward of their faith and a life lived in doing the will of God. Theirs is a heavenly inheritance. In their resurrection they are made like their Lord, being clothed with incorruptibility and given the glory of immortality. (Romans 2: 7) Because the New Testament tells of this hope for these, it has been taught that heaven is the place for all who find favor with God. That is untrue. Heaven is the special reward for those who during the time between the two advents faithfully follow in the footsteps of Christ. They, with the greater number who are sometimes known as the great company, the multitudes whom John saw come up out of great tribulation, and who wash their robes and make them white in the blood of the Lamb, form the heavenly phase of the kingdom. See Revelation 7: 9.

(3) Who then form the earthly phase of the government? for it operates upon earth. When Jesus said "salvation is of the Jews" he evidently spoke a truth which is an integral part of the plan of God. His words cannot be understood merely to point out that he, the Savior of men, was a Jew. It is true it was necessary for the one who was to redeem the world to be born a Jew, for the Jew had come under the curse of his law covenant and needed differential treatment; the Gentiles had not sinned against God as the Jews had done.

Thus Paul says Jesus was born under the law that he might redeem them that were under the law. (Galatians 4: 4, 5) But after his consecration at Jordan Jesus was no longer a Jew in God's sight, and the Savior of the world is not a glorified Jew, but is of the divine nature. It must then be admitted that Jesus meant that God proposed to make the Jews, his chosen people as the seed of Jacob, his channel of blessing to the world. Without doubt Jesus referred to the call and separation of Abraham and to the choice of the seed of Jacob as his agents when God first made a distinction in the peoples of the earth. In a special sense the Bible is the history of that chosen people, and of the development of Abraham's seed.

The deflection of the Israelites did not alter God's purpose, nor does the fact that he called a spiritual Israel, the church, disannul his purpose to have Abraham and his seed chosen in Jacob as his means of blessing humanity. The Jews were cast off from God's favor when they rejected Jesus and in so doing rejected God who sent him; but they were not cast off for ever, even as Paul says when discussing this phase of God's plan: "God hath not cast away his people which he foreknew." Paul also says that the promise declares that in due time the Deliverer shall come from Zion, and shall bring his ancient people back to himself. (Romans 11: 2, 26) Those worthy men of old, whose faith is on record in the eleventh chapter of Hebrews but who died without special reward, are those of whom the Scriptures speak

when addressing the one who is made the chief prince, saying, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."—Psalm 45:16.

The Scriptures show that out of all those days there came now and again men whose faith rose high, which means that they stood faithful to God in times of severe testing. If then Abraham's seed are to be princes in the earth, it is evident that when Jesus said "salvation is of the Jews" he intended it to be understood that out of the seed of Abraham according to the flesh God will choose his representatives in the earth.

Here is a clearer purpose in the kingdom. God has a spiritual Israel in power in the heavens, and an earthly Israel in the place of authority in the earth. It is easy to imagine what will happen to mankind and to earth's affairs when men such as Moses, Samuel, David, Abraham, Isaac, Jacob, Nehemiah, Isaiah and Daniel, and the many of those whose names are on the scroll of the Bible's fame, if they are given the task of putting the earth's affairs in order and of regulating mankind. These men of ability were not self-seekers; they were servants of God and his people. They served for what they could give, not for what they could get. All of them were men of righteousness.

This is God's purpose, and the world's salvation is thereby assured; for those good and great men are backed in their efforts by the power of God, the whole purpose of the age being to raise mankind out of his troubles and distress. The object of the kingdom is the restoration of mankind. The power of the kingdom is used first to destroy the enemy Satan's power, and that of all those who have associated themselves with him, then to lift mankind up from the state into which through sin and neglect of God it has fallen.

The kingdom of God, then, should not be considered as a permanent institution, and it certainly must not be thought to be synonymous with the eternal condition of blessedness. It is God's organization for the working out of his purpose to remedy the situation produced by the entrance of evil into the world. Hence Paul, when speaking of the resurrection and restoration of the dead, because Christ died for all, declares that the power of death shall be broken, and that when Christ has fully gained the results of his victory over death he will then give up the kingdom to the Father, that God may be all in all.—1 Corinthians 15:24-28.

AN INTERESTING QUESTION

QUESTION: Some hold that the presentation of the volumes is all that is necessary for us to do, and if a purchase is not made then to proceed to the next place. Others being refused feel constrained to enter into a denunciation of the preachers, calling them liars in league with the Devil, etc. What is the proper attitude of a Christian?

ANSWER: The Lord by his Word has defined the commission of a Christian. A commission means authority to represent the Lord and speak as his witness. That commission is specifically set forth in the sixty-first chapter of Isaiah. Now the great issue before the minds of men is, Who is God? Satan has made this an issue at all times, but it has grown more sharp in recent years because of the great amount of error that is put forth by those who fraudulently claim to represent the Lord.

God says to his anointed ones: "Ye are my witnesses, that I am God." The one who goes forth as God's witness should say to the people: I have here an explanation of the Word of God, setting forth his means of relieving the people of earth of distress and of bringing them the blessings that they desire. These remarks may lead to some questions. One may ask, Why is there so much evil prevalent in the land? And the Christian may explain the reason why, briefly stating that the Devil has blinded the eyes of men and turned them away from the true God and led them into the way of darkness, and that this has resulted in the distress upon mankind. This may open the opportunity to say that the distress of nations and the perplexity is one of the evidences of the Lord's kingdom being at hand, and that these evidences have been made particularly manifest since the beginning of the World War in 1914. The famines, pestilences, and revolutions have followed the return of the Jews to Palestine, and now every one sees the distress and perplexity of the peoples of earth.

We are told also to declare the day of vengeance of our God. The opportunity may arise to explain this if a question is propounded, and it should be briefly explained by saying something to the effect that Satan, who has long been the god of this world, is being dethroned and his organization destroyed, to be followed by the righteous organization of the Lord and the establishment of a righteous government on earth.

These matters can be stated without using harsh phrases in denunciation of individuals. The question may arise, Are not the preachers preaching God's Word? This may be answered without specifically calling one a liar. Rather one may show that the majority of preachers deny the Bible, deny that Jehovah God is the great Creator of man, and insist instead that man created himself or is a creature of evolution, that he never fell and never needed a redeemer and that Jesus' blood does not purchase man; that on the other hand, other preachers claim to believe in Christ and God and yet represent God as a fiend who will torture eternally the major

portion of the race; also that these preachers at the same time join hands with the worldly organization controlled by the Devil. They offer no real food for the minds of the people to show them the way to relief.

There is no occasion to use harsh speech. The truth itself is strong. Sometimes one thinks he is called upon to speak to clergymen in unkind phrase even to their faces or in their presence. This is wholly uncalled for and is beneath the dignity of a real Christian. He should speak the Word of God's truth with plainness and with firmness, yet never resorting to harsh words. We know that the clergymen are the counterpart of the Pharisees and therefore the representatives of the Devil, as Jesus stated. (John 8:44) If we place the facts before the minds of the people and let them form the conclusion, much more good will be done than by using harsh phrase. A Christian is really commissioned to teach those that are teachable. Engaging in controversies does not result in good. If we find somebody that wishes to engage in a harsh controversy denouncing those who are Christians, it is best to leave him alone. "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me."—Psalm 39:1.

Let each one who goes forth to be God's witness deport himself in keeping with the mighty One whom he represents and follow the course of action that Jesus followed, namely, to speak the truth plainly and never quail before his enemies. In speaking the truth, however, do it in such a way that the truth does the cutting. This will do much more good.

INTERESTING LETTERS FROM YOUNG MEN

WHEN the apostle says: "I write unto you young men," he does not necessarily mean men of a few years or many years, but does mean those who are really strong in the Lord; therefore younger brethren of the Lord Jesus. Below are some letters from brethren from sixty-eight to ninety-eight years of age who show a zeal and earnestness for the Lord in carrying the message to the people that would put to shame many of the younger ones who think their importance is so great they could not condescend to carry the message to the people. Brethren who are really devoted to the Lord will be interested in these letters and they are published for that reason.

FROM A PIONEER COLPORTEUR'S QUESTIONNAIRE

"I am in my 68th year; have read everything written by our beloved Pastor and his successor dear Brother Rutherford; have studied the *Watch Tower* publications since Brother Russell put out his first volume of *Scripture Studies*."

LEVI WALTHALL, *Wichita, Kansas.*

He intends to give his full time to the colporteur work, averaging five hours each day, if possible, and answers the question as to preference of territory by giving two selections, adding as his third choice, "wherever the Lord sends me, as Brother Paul said, who was sent to the Gentiles who had never heard of the glad tidings of joy."

LOVES THE SERVICE

DEAR BRETHREN:

At a meeting of the Norfolk Ecclesia last evening our Secretary read a communication from you in regard to opportunities for some to get into the colporteur work, which has caused me to lay my case before you for your advice in the matter.

I am nearing my seventy-eighth birthday, but am quite active.

I have a Ford car and am collecting for several parties in Norfolk. I also have a small income, which is about sufficient to take care of the fixed expense of myself and wife by close economy.

We live with a daughter, so that my wife would not have to be alone.

I am stating these facts to you that you may more clearly understand my case, and thus advise me.

I would not drive the Ford at night unless it became absolutely necessary.

I refer you to Brother Tatem, who knows me. I probably am remembered by Brother Macmillan, also Brothers Woodworth and Van Amburgh.

Brother T. J. Cartwright, who is just slightly older than myself, will join me in the work, and we have agreed to share and share alike in it. If this arrangement or agreement meets with your approval, we are subject to your orders.

As we are advanced in years, we would be glad if you could assign us to territory surrounding Norfolk for this winter season, after which we shall hope to take the field as you may deem us capable of filling.

I of course love the service and am out each week.

Your brother by his grace,

H. W. SNELLING, *Virginia.*

"LEAD THEM TO THE LIGHT"

GENTLEMEN:

I am 78 years old; have met Brother Russell several times; heard him preach quite often; read Seven Volumes of his writings and have some of your latest publications, *Deliverance, Where Are the Dead?* etc.

I have some good people interested. I want to lead them to the light of God's Word. If you can give me an *agency* I want to help the worthy cause by selling your books.

Please advise me along these lines.

I want you to send me three timely books, especially the book on hell, etc., and anything else you think might be helpful.

I beg to subscribe myself yours in the faith,

DR. J. H. DUNCAN, *Tenn.*

RECEIVING AND DISPENSING THE MESSAGE

DEAR BRETHREN:

I have thanked Jehovah God for putting it into your head to write to me. I wished to do something to help on the sale of books published by the Society. I have been reading *The Watch Tower* and *The Golden Age* from the first

and am able still to read. I will have to change my spectacles. The weather is getting cold. I was able to sell twenty-one copies and explained the names of all the books. I sold them at Leedey, Dewey County, Oklahoma.

I will say I have never yet, during my twenty years in Oklahoma, shaken hands with an I. B. S. A. student. I am now in my 98th year.

Yours truly in the love of Jehovah,

THOMAS WIER, *Moorewood, Okla.*

ESTABLISHES FAITH, CONVICTION, COURAGE

MY DEAR BROTHER RUTHERFORD:

It is with pleasure I send these few lines, again expressing my appreciation of the Lord's great goodness in granting me privileges of service for the past year. There is nothing sweeter than service for the King and I have rejoiced in the opportunities which have been mine.

I wish to say that to me, with twenty years experience in the truth, *this* time is *the best of all.* Knowing that the King is here and Zion is established, our joys are necessarily *Kingdom* joys. I am confident, beyond the expression of words, that *The Watch Tower* is directed by the Lord and its message is meat in due season. I cannot understand any consecrated person not seeing the vision so clearly set before us. With all the changes I see around, my determination is to press on, living beyond the limitation of my physical feelings and above natural environments, but in the full glory and power of the vision of the Kingdom. It is indeed grand to experience the joy of the Lord.

I send you my love, dear Brother Rutherford, knowing the Lord is using you mightily amongst his people. Your spirit and zeal in divine interests are encouraging to behold. I know it is a great incentive to the friends in this country. You are loved by them and prayers daily ascend on your behalf. I would have been glad to speak a few words with you when at Glasgow, but knowing how ill you were and limited for time at Govan Hall, I did not press forward. Your demands, I know, are great and my experience at the London office enables me to appreciate some of these things. I do trust you are much better in health now and not finding the *labor* in service which you had when in Great Britain. I pray also the Lord's sustaining blessing for you in your daily needs.

I have delighted in the reading of the book *Creation.* It is really *wonderful* and so comprehensive. It deals with almost every item of truth the Lord has given his people and thereby magnifies the greatness of our God in his wondrous work of creation. If there ever was a book *valuable* to Bible Students for class study in Berean form, I am confident this book *Creation is it.* I believe it would be to profit if the friends, in *addition* to studying the leading article of *The Watch Tower,* took up the study of *Creation.* It establishes faith, conviction and courage.

In closing I assure you of my loyalty in the King's service and the glad anticipation I have for whatever the year 1928 holds. It can only be increasing service and consequently increasing joys, for our King *is* marching on.

With every wish for heaven's blessing as you enter another year of divine service and with my warm love to you, I am, dear Brother Rutherford,

Your servant in kingdom joys,

CLEMENT GILLATT, *England.*

WHOLEHEARTED COOPERATION

DEARLY BELOVED BROTHER IN CHRIST:

Greetings: The Toledo Ecclesia take great pleasure in expressing to you, and other members of the editorial committee as the Lord's instrument, our heartfelt appreciation of the wonderful articles that are appearing in *The Watch Tower.* They are indeed meat in due season which the heavenly Father is providing to instruct, assist and strengthen his children in the promulgation of the glad tidings of the kingdom. We furthermore are giving you our wholehearted support in your part of the combat with the Devil's organization. Your fearlessness is to them (the Devil's organization) a token of destruction, but to you of salvation, and that of God (Philippians 1:28); and to us an inspiration, and incentive to put forth our best efforts in the service of our King. We pray that the Lord may continue to guide and direct you during the coming year, giving you the necessary strength and that wisdom which cometh from above, even to the end of your earthly pilgrimage. With warm Christian love, we remain

Your brethren by his grace,

TOLEDO (OHIO) ECCLESIA,
W. E. WIENEKAMP, *Secy.*

PRESENT TRUTH GREATLY APPRECIATED

DEAR BRETHREN:

Greetings in the name of earth's new King. In accordance with a vote of the Boston Ecclesia I am sending you their love and appreciation of the marvelous things appearing in *The Watch Tower.*

We are confident that the Society is being abundantly used by Almighty God to supply the meat in due season to the household of faith. He is fulfilling his promises that the path of the just would shine brighter and brighter, and so we find it. Every issue of *The Watch Tower* brings new and increasing light; consequently increasing joy of mind and heart. The warfare has begun, and will not stop until Satan and his organization have been completely overthrown.

Our daily prayer is that the God of all grace may keep you strong and of good courage to continue in the fight and help the "remnant" sing the praises of Jehovah as the battle increases in severity. With much Christian love,

THE BOSTON ECCLESIA,
ALEXANDER OGSTON, *Secy.*

"SUGGESTIONS"

DEAR BROTHER RUTHERFORD:

God bless you richly now that the Lord God is roaring through Zion, his organization. We are exceedingly happy in the privileges of the day, and we want to continue faithful unto the very end.

I was at a convention recently and I feel it my privilege and duty to tell you of my impressions of that convention. It was a workers' or service convention. Although not more than 300 attended, yet the Lord blessed it tremendously. The testimonies were regarding the blessed food from the Lord's table and the great joy in the service of the King. The *saddest* feature which impressed me was the attitude of the elders of the vicinity. The workers were all there, whose hearts were in full harmony with the Lord's work. No doubt some had reason not to attend, which they could give to the Lord; but the absence of so many *leaders* was surely a testimony against them.

The testimonies of friends also showed that they have been starving for *Watch Tower* talks, and have not been getting them. I had the privilege of talking on the "First Resurrection". It was a blessing to me and a great blessing to the friends; and I am convinced by this experience more than ever that you cannot stress too much the importance of being up to date in present truth. That seems to be the ONLY thing which pushes the friends on to the fight.

Loyalty to the channel is being claimed by many; but few there be that find it. It seems that boards are turning

into "Sanhedrins", now and then "taking counsel" how they might "catch" some words and "cast out" the ones who are determined to fight the Devil's organization. These things are happening under the influence of some who are "talking in their sleep". It seems to me that since the Devil was cast out of heaven as the accuser of the brethren, that job of accusing the faithful has been turned over to the elders, and those who admire them more than they ought to.

I hate to think that there is a division in the church; but, as time goes on, one cannot help but notice it. Furthermore, leaders of factions who went out in 1918 are now active. No doubt such may have a harvest of those who are dissatisfied with the Lord's work. It is a time for alarm in Zion!

The conditions which are before our eyes seem to be a fulfilment, or its beginning, of the Gideon army and the fight. After Gideon was appointed to deliver Israel, the first work he was asked to do was to overthrow the altar of Baal, which he did by night. (Judges 6:27) The men of the city failed in their purpose to kill Gideon because of this act. (Judges 6:28-32) It seems that the act of Gideon in throwing down the altar of Baal aroused the Midianites and Amalekites, and they gathered against Israel. The power of God came upon him at this time and he called for an army. "But the spirit of the Lord came upon [margin, clothed] Gideon, and he blew a trumpet", war-call. (Judges 6:33-35) Then he made sure that Jehovah was *on his side.* (Judges 6:36-40) A great many responded to the call and evidently had some desire to fight with him. But "the Lord said unto Gideon, The people that are with thee are *too many* for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is *fearful* and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained *ten thousand.*" (Judges 7:1-3) *Then* followed the *water test* and only 300 drank the water in such a way as to keep their eyes upon the enemy at the same time. "By the three hundred men that lapped will I save you, . . . and let all the other people go every man unto his place So the people took victuals . . . and *their trumpets*: and he . . . retained those three hundred men."—Judges 7:4-8.

Then Gideon was encouraged by going to the camp of the Midianites, and hearing the story of the "barley loaf" and what *they* thought about Gideon and his coming victory. (Judges 7:9-14) Barley bread is used by the poor in eastern countries, and the Israelites were called "barley bread eaters", not much to them! Nevertheless, the barley loaf rolled down the hill and laid flat the tent of Midian. This news from the enemy braced up Gideon, and he was so happy he praised God and returning he shouted: "Arise; for the Lord hath delivered into your hand the host of Midian." —Judges 7:15.

Then followed the instructing of the three hundred. They must do *exactly as they are told* in this battle. "Look on me, and do likewise." In the dark of the night while the enemy was yet asleep, he stationed his men *all around* the enemy, with trumpet in one hand, and pitcher with a torch in the other. In proper time the command was given, the pitchers were broken, and the trumpets blown. We know the rest of the story, how they were terrified and slew one another. Later on, others of Israel joined in the pursuit. A wonderful example of endurance we find in Gideon and his three hundred. "And Gideon came to Jordan, and passed over, he and the three hundred men that were with him, FAINT, YET PURSUING THEM." (Judges 8:4) And the scripture shows (8:5-17) that those who refused to refresh and feed the three hundred were punished severely by Gideon.

In 1918 the Lord descended from heaven with a shout, war-signal, and since that time a great many came to the battle with an apparent desire to fight. The Lord is going to make a name for *Himself*, and therefore too many are present. The trials come and sifting proceeds. The fearful are given the opportunity to return to their places. They are Israelites, but fearful. This was according to the war regulations in Israel. Fearfulness is catching, and therefore the fearful are separated from the others. It seems that we are NOW at the water test. One class is alert in drinking and at the same time keeping their eyes on the enemy; the other class is enjoying the water so much, having their faces right down into it, and *apparently* claiming more love and loyalty than even the others. Not all *Tower* subscribers will be of the faithful, seems to be the lesson. A mere claim of loyalty to the *Tower* is being made a deception, and the poor sheep cannot tell on which side one ought to be. Faithfulness in doing the Lord's work, in the Lord's way, will determine our course.

It seems that it is God's desire to show that by his power he can overthrow the antitypical Midianites, although he will use a little band as his instruments. There is a feeling of great importance among elders in many places and an absence of appreciation of the Lord's way of doing. This feeling will no doubt be crushed to the earth as the LORD alone shall be exalted in this Day of Wrath.

The service NOW is being boiled down to two great features, viz., (1) the Radio; (2) the Service Work. It is possible, and I believe it will come to pass, that the Lord may put at the disposal of the faithful remnant *three hundred* broadcasting stations in the world, sufficient to surround the antitypical Midianites; and furnish us with sufficient torches (books) to work in full harmony with this radio message. The trumpets would, therefore, correspond to the stations; the service work corresponds to the "earthen vessels" having a commission for the day of vengeance (torch). The three hundred men would represent ALL the finally faithful and obedient who make use of these two means, used by the Lord in overthrowing the Midianites, representing the entire clergy system. The radio service and the spreading of the books bringing light to the people will cause them to use their swords against each other, *instead* of using them against Gideon and his three hundred as they had originally intended. Thus the Lord God makes a name for himself. And the faithful at the end of this age will also be convinced that this coming battle is by the power of God.

When 300 stations shoot forth the Lord's message, all clergy feeling of self-importance (whether in Babylon or in the I. B. S. A.), will be completely overthrown, and God's name will be exalted.

As Gideon and his 300 were "faint, yet pursuing", so it will be with the remnant. Those who are unsympathetic with Gideon and his band, and refuse to refresh and feed them, will be punished by the Lord. What an opportunity the elders have at this time in feeding the flock of God from the food provided!

Gideon and his band pursued until they captured the *two kings* of their enemies—possibly typing the Beast and the False Prophet, taken alive and cast into the lake of fire and brimstone.

The foregoing are merely suggestions and seem to be encouraging to such as desire to be found faithful unto the end.

May the Lord keep you steadfast as up to this time, and with much love and prayers, I remain

Your brother in him,

———— ————.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

St. Petersburg, Fla. ....Feb. 8, 12
Bradenton, Fla. ..... " 13, 14
Arcadia, Fla. ..... " 15, 16
Punta Gorda, Fla. ..... " 17, 19
Wauchula, Fla. ..... " 20, 21
Avon Park, Fla. ..... " 22, 23
West Palm Beach, Fla. " 26, 29
Belle Glade, Fla. ..... " 27, 28
Key West, Fla. .....Mar. 1, 4
Miami, Fla. ..... " 6, 11
Fort Lauderdale, Fla. .. " 12, 13
Fort Pierce, Fla. .....Mar. 14, 15
Winter Beach, Fla. .... " 16
Melbourne, Fla. ..... " 18
Titusville, Fla. .....Mar. 20, 21
New Smyrna, Fla. ..... " 22, 23
Daytona, Fla. ..... " 25
Palatka, Fla. ..... " 26, 27
Jacksonville, Fla. Mar. 29, Apr. 1
Apalachicola, Fla. .....Apr. 3, 4
Marianna, Fla. ..... " 6, 8
Panama City, Fla. ..... " 9, 10

J. A. BOHNET

Clayton, Ala. .....Feb. 17
Dothan, Ala. ..... " 19, 20
Enterprise, Ala. ..... " 22
Opp, Ala. ..... " 23, 24
Andalusia, Ala. ..... " 26, 27
Florala, Ala. ..... " 28
Stella, Ala. ..... " 29
Florala, Ala. Mar. 1
Pensacola, Fla. ..... " 4, 5
Brewton, Ala. ..... " 6, 7
Bay Minette, Ala. ..... " 8, 9
Mobile, Ala. .....Mar. 11
Lucedale, Miss. ..... " 12, 13
Mobile, Ala. ..... " 14
Biloxi, Miss. ..... " 15, 16
Saucier, Miss. .....Mar. 18
Lumberton, Miss. ..... " 19, 20
Poplarville, Miss. ..... " 21, 22
Hattiesburg, Miss. ..... " 23, 25
Collins, Miss. ..... " 26, 27
Weathersby, Miss. ..... " 28, 29
Cohay, Miss. ..... " 30

C. W. CUTFORTH

Alliance, Alta. .....Feb. 21
Camrose, Alta. ..... " 22
Phillips, Alta. ..... " 24
Wainwright, Alta. ..... " 25
Saskatoon, Sask. ..... " 26, 27
Earl Gray, Sask. ..... " 28
Regina, Sask. ....Feb. 29, Mar. 1
Moose Jaw, Sask. .....Mar. 2, 4
Mazenod, Sask. ..... " 5, 6
Mossbank, Sask. ..... " 7, 8
Assiniboia, Sask. ..... " 9, 11
Shaunavon, Sask ....Mar. 12, 13
Beaver Valley, Sask. " 14, 15
Aneroid, Sask. ..... " 16
Viceroy, Sask. ..... " 18
Khedive, Sask. ..... " 19
Weyburn, Sask. ..... " 20, 21
Estevan, Sask. ..... " 22
Taylorton, Sask. ..... " 23
Roche Percee, Sask. .. " 25
Estevan, Sask. ..... " 26
Oxbow, Sask. ..... " 27, 28

H. H. DINGUS

Electra, Tex. .....Feb. 20, 21
Wichita Falls, Tex. .... " 22, 23
Bowie, Tex. ..... " 24
Fort Worth, Tex. ..... " 26
Dublin, Tex. ..... " 27, 28
Brownwood, Tex. ..... " 29
Brooksmith, Tex. .....Mar. 1, 2
Brownwood, Tex. ..... " 4
Miles, Tex. ..... " 5, 6
San Angelo, Tex. ..... " 7
Brownwood, Tex. ..... " 9
Gustine, Tex. .....Mar. 11, 12
Purmela, Tex. ..... " 13, 14
Waco, Tex. ..... " 15, 16
Temple, Tex. ..... " 18
Kempner, Tex. ..... " 19, 20
Temple, Tex. ..... " 21
Bastrop, Tex. ..... " 22, 23
Taylor, Tex. ..... " 25
Austin, Tex. ..... " 26, 27
San Marcos, Tex. ..... " 28, 29
San Antonio, Tex. ..... " 30

A. J. ESHLEMAN

Comfort, Tex. ....Feb. 29, Mar. 1
Pipe Creek, Tex. .....Mar. 2, 4
Bandera, Tex. ..... " 5, 6
Tarplay, Tex. ..... " 7, 8
Utopia, Tex. ..... " 9
Sabinal, Tex. ..... " 11
San Antonio, Tex. ..... " 12, 13
Fort Worth, Tex. ..... " 14, 15
Midlothian, Tex. .....Mar. 16
Dallas, Tex. ..... " 18
Plano, Tex. ..... " 19, 20
McKinney, Tex. ..... " 21, 22
Denison, Tex. ..... " 23, 25
Wolfe City, Tex. ..... " 26, 27
Dallas, Tex. ..... " 28
Winnsboro, Tex. ..... " 29, 30

M. M. FRESCHEL

Lincolnville, Kan. ....Feb. 15, 16
Olpe, Kan. ..... " 17, 19
Eureka, Kan. ..... " 20
Hutchinson, Kan. ..... " 21, 23
Russell, Kan. ..... " 24-27
Wakeeney, Kan. Feb. 28-Mar. 2
Denver, Colo. ..... " 4
Fort Collins, Colo. ..... " 5, 6
Pueblo, Colo. .....Mar. 7, 8
Denver, Colo. ..... " 9, 11
Sutton, Neb. ..... " 12, 13
Lincoln, Neb. ..... " 14, 15
Litchfield, Neb. ..... " 16, 18
Omaha, Neb. ..... " 19, 20
Norfolk, Neb. ..... " 21, 22
Winside, Neb. ..... " 23, 25

M. L. HERR

Selma, N. C. ....Feb. 29, Mar. 1
Wilson, N. C. .....Mar. 2, 4
Rocky Mount, N. C. ..... " 5, 6
Whitakers, N. C. ..... " 7, 8
Enfield, N. C. ..... " 9, 11
Rosemary, N. C. ..... " 12, 13
Scotland Neck, N. C. .. " 14, 15
Vanceboro, N. C. ..... " 16, 18
Bridgeton, N. C. .....Mar. 19
Trenton, N. C. ..... " 20
Kinston, N. C. ..... " 21, 22
Mt. Olive, N. C. ..... " 23
Clinton, N. C. ..... " 25
Salemburg, N. C. ..... " 26, 27
Hayne, N. C. ..... " 28. 29
Wilmington, N. C. Mar. 30, Apr. 1

W. M. HERSEE

Viscount, Sask. .....Mar. 1, 2
Tuffnell, Sask. ..... " 4
Yorkton, Sask. ..... " 6
Wadena, Sask. ..... " 7, 8
Clair, Sask. ..... " 9
Quill Lake, Sask. ..... " 10, 11
Clair, Sask. ..... " 12
Invermay, Sask. ..... " 13, 14
Runnymede, Sask. ..... " 15
Kamsack, Sask. .....Mar. 16, 18
Sturgis, Sask. ..... " 19
Durban, Man. ..... " 20, 21
Kenville, Man. ..... " 22, 23
Swan River, Man. ..... " 25
Novra, Man. ..... " 26
Swan River, Man. ..... " 27
Minitonas, Man. ..... " 28, 29
Ethelbert, Man. ..... " 30

GEORGE YOUNG

Prince George, B. C. Feb. 14-17
Prince Rupert, B. C. .. " 19-23
Vancouver, B. C. ..... " 26
Victoria, B. C. .....Mar. 2, 4
Qualicum Beach, B. C. " 5, 6
New Westminster, B. C. " 8, 9
Vancouver, B. C. ..... " 11, 12
Port Coquitlam, B. C. " 13, 14
Langley Prairie, B. C. Mar. 15
Surrey, B. C. ..... " 16
Matsqui, B. C. ..... " 18
Chilliwack, B. C. ..... " 19, 20
Kamloops, B. C. ..... " 21, 22
Vernon, B. C. ..... " 23, 25
Penticton, B. C. ..... " 26, 27
Trail, B. C. ..... " 29, 30

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

VOL. XLIX SEMI-MONTHLY No. 4

Anno Mundi 6056—February 15, 1928

CONTENTS

PRESENCE OF CHRIST 51
Christ Divine 51
In Heaven 52
Apt Illustration 53
1874 53
1914 54
1918 55
Armageddon 56
THE GLORY OF GOD (Poem) 58
FALSE KINGDOM REPRESENTED BY THE CHURCHES 58
JESUS AND THE SOCIAL LIFE OF THE PEOPLE 60
INTERESTING QUESTIONS: NEW CREATURES 63
LETTERS FROM AFIELD 63
MEMORIAL DATE 50
NEW SONG BOOK 50

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*

W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD

W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice, Act of March 3, 1879.

MEMORIAL DATE 1928

Nisan, the month of the passover, is reckoned this year as beginning at sunset on the day numbered in our modern calendar as the 22nd of March (Palestine time). The time for commemoration of the death of the great passover Lamb, Nisan 14, is calculated therefore as the evening of Wednesday, April 4, after sunset. Announcement is made now so that all who desire to commemorate this event can make due preparation.

CANVASSING PARTIES

All canvassing parties and all individuals who canvass should mention the radio station in that vicinity that is broadcasting the truth. This often proves a means of opening the way to place the books into the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the truth by reading what is being printed.

BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seemed no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The SOCIETY has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

P120	4⅞ x 7⅜,	French Morocco	$4.00
P125	do	with concordance	4.35
P130	do	Full Leather	5.65
P135	do	with concordance	5.80
K60	4⅜ x 6⅛	French Morocco	3.40
K65	do	with concordance	3.75
K70	do	Full Leather	4.85
K75	do	with concordance	5.20

For Patent Index add 50c to above prices.

NEW SONG BOOK

Songs of Praise to Jehovah is the title of a new song book which is now ready for shipment. On its 300 pages are many new songs and tunes, as well as old favorite selections. Retail price of the book, cloth-bound, is 75c, postpaid. Price to classes in lots of 20 or more, 60c each.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX FEBRUARY 15, 1928 NO. 4

PRESENCE OF CHRIST

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."—Matthew 24: 27.

IF THE above words spoken by Jesus mean his bodily presence at the earth then his coming must be gradual. The lightning therein mentioned could not refer to the explosion of electricity as that substance does during a storm, because the lightning does not come from the east and shine unto the west. Our Lord must have had in mind the sun, which he uses as an illustration to set forth the manner of his coming.

[2] The context constitutes strong proof against his bodily or personal presence. He stated with emphasis in response to the question propounded by his disciples that false Christs and false prophets would arise, and would show great signs and wonders which would deceive many and would tend to deceive even the elect. He adds: "If any man shall say unto you, Here is Christ, or there; believe him not." Had he intended to convey the thought of his bodily presence at the earth, he hardly would have used the sun to illustrate the manner of his appearing.

CHRIST DIVINE

[3] No one who believes the Bible can doubt the ability of Christ Jesus to bodily appear at the earth should he will to do so. But the question is, What Scriptural proof is there to indicate that he must so appear in order to accomplish God's purposes? What would be the reason or necessity of his thus appearing? If there appears to be no good reason why his bodily presence must be at the earth, and no necessity for so doing and no Scriptural proof that he will do so, then we should look well to the Scriptural proof as to the manner of his appearing.

[4] Jesus Christ is the Head of the new creation. He was at the Jordan begotten to the divine nature. He was put to death as a man, and God raised him out of death and gave him the divine nature. Jehovah exalted him to the highest place in all the universe. Let us forget for ever that he is a man, because he never will be a man again. He is the express image of his Father. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Hebrews 1: 3) All power in heaven and earth is committed into his hands. (Matthew 28: 18) All judgment the Father has committed into his hands and clothed him with all power to execute judgment. (John 5: 22) This cannot be construed to mean that Jehovah has deprived himself of all power and authority, but it must mean that from the time of the glorification of his beloved Son the Son was clothed with all power and authority to act in all matters in harmony with the Father's will and as the great executive agent of the Father.

[5] Jehovah gave Jesus Christ a revelation concerning the things which must come to pass and which Jesus told to his servant John. In that revelation Jesus stated to John: "I am set down with my Father in his throne." (Revelation 3: 21) Throne is a symbol of authority duly exercised; therefore it means that the authority of Jehovah is exercised henceforth in conjunction with and through his Son Christ Jesus. They are one in course of action.

[6] It must also follow, then, what Jehovah can do his beloved Son Jesus Christ also can do. In a former article numerous scriptures were set forth proving that Jehovah can come down to earth without leaving his throne in heaven. If Jehovah can come to earth to be present and reveal himself to man, and do so without leaving his throne in heaven and bodily taking his position at the earth, then it must follow that Jesus Christ can do the same thing. Otherwise the scripture which says he is the express image of his Father does not mean anything. When the Scriptures state that all power in heaven and earth is committed to him, then there is no other conclusion to reach than that he has power to do whatsoever Jehovah can do, because they do all things together, that being Jehovah's plan.

[7] When we consider that the earth is but one of the small portions of Jehovah's creation surely no one would think it necessary for Jehovah to leave his heavenly throne and bodily come to the earth in order to direct the affairs at the earth. Such would be giving the earth

too much importance and far more than the Scriptures indicate that it is in the realm of God. There is no limit to Jehovah's power. "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" (Psalm 139:7) When God turns his attention to the things at the earth, he humbles himself and condescends to give attention thereto. This he can do by coming to the earth, or he could do whatsoever he desires to do by and through the instrumentality of his duly constituted deputies or messengers. That he has a host of angels at his command there cannot be the slightest doubt.—Revelation 12:7.

8 The ecclesiastics have minimized the greatness and importance of Jehovah God and of his beloved Son. Through them it was instilled into the minds of many that Jehovah God and Christ Jesus were pleading with men to leave the Devil and come to heaven, and that in their work they did everything personally. Jehovah's great organization was entirely overlooked. The Devil's organization was overlooked, and there seemed to be no conception as to either of these organizations. But now we must see in the greater light that God gives to his people that the Devil has an organization. We look about us and see a tremendous organization in the earth. That is the Devil's organization visible. The Apostle Paul advises that the Devil also has a tremendous organization which is to us invisible, and which is the enemy of the new creation. (Ephesians 6:12) We understand from the Scriptures that Jehovah has a perfect organization invisible to man, and that he has always had such an organization that carries out his will. When Jesus was about to be taken, he declared that he could pray to his Father and there would immediately appear more than twelve legions of angels in his defense. He knew of his Father's organization.

IN HEAVEN

9 After the resurrection of Jesus Christ he entered into heaven itself and there appeared in the actual presence of Jehovah. (Hebrews 9:24) It is written that Jehovah "set him at his right hand in the heavenly places". (Ephesians 1:20) It is further written: "But he, having offered one enduring sacrifice on behalf of sins, sat down at the right hand of God; henceforth waiting till his enemies may be placed underneath his feet." (Hebrews 10:12, 13, *Diaglott*) He took that position in harmony with Jehovah's expressed will. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."—Psa. 110:1.

10 These scriptures fix the position of Jesus Christ in heaven and in the position of favor next to his Father. The language of these scriptures cannot be construed, however, to mean that Jesus has remained inactive during the past eighteen hundred years or more. Undoubtedly he has been busy all that time with matters of importance. At the same time he was awaiting Jehovah's due time when he would turn his special attention to things at the earth. We know that he has been doing some things, because he said: "I go to prepare a place for you." Thus he spoke to his disciples and to others who should become his followers. That work done, he said: "I will come again, and receive you unto myself, that where I *am*, there ye may be also."—John 14:3.

11 The work of preparing a place for his body members must take place between the time when Jesus appeared in heaven with the ransom price and the time when he comes to receive them unto himself. This scripture, standing alone, seems to indicate that during that period of preparing a place for his household he would be entirely absent from the earth. We must, however, compare scripture with scripture and know that all scriptures are harmonious. Immediately before his ascension into heaven Jesus said to his disciples: "I am with you alway, even unto the end of the world." (Matthew 28:20) In construing this scripture it has been stated that it means that Jesus in love and thought would care over them, and thus be with them. In other words he would love them, think about them, and thereby have their interests at heart. Such construction is hardly in keeping with the unlimited power of Christ. A human being can think of, love and thus care for absent ones. The divine One can do whatsoever is necessary to be done for his loved ones, whether present or absent.

12 In what way then could he be with them and yet be in heaven? Could he look down from heaven upon them? "The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth." (Psalm 33:13, 14) This scripture refers to Jehovah. This being true of Jehovah, why is it not true also of Jesus Christ? Jehovah sends his angels to minister unto the needs of his servants. Why cannot the Lord Jesus Christ do the same thing? "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14) This proves that the Lord was with them by his representatives. Again, it is written: "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Psalm 34:7) This surely has been true throughout the Christian era and for all the faithful. Until the coming of the Lord his true followers were mixed in with the hypocrites, because Jesus said both must grow together until the time of the harvest. (Matthew 13:30) Consistent with such condition, however, Jesus Christ could be with his faithful ones in a representative capacity by his duly constituted deputies, safeguarding the interests of the faithful.

13 Furthermore, Jesus said to his disciples: "For where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20) Why not construe this in harmony with other scriptures that where two or more who are devoted to the Lord come together in his name he is there in a representative

capacity by his angels, looking after their needs? Jesus said the angels have access always to the Father's presence. Why shall not we conclude that these deputies are present to transmit the prayers of those gathered together unto the Lord? The faithful ones have the spirit of the Lord, whereby they are comforted. They have the protection of the Lord by and through his duly constituted representatives the angels.

[14] It is hardly reasonable to think that in all the eighteen centuries Jesus has been in heaven he has not been able to observe his faithful followers without personally and bodily coming to earth. He would not need to be at the earth in order to observe what is going on and what needs to be done. Let us put out of mind for ever that the power of the glorified Christ Jesus is at all limited. If a man can direct other men and be within fifty yards of them, surely Christ Jesus with unlimited power could direct his faithful ones regardless of space.

APT ILLUSTRATION

[15] When the Lord gives an illustration we may be certain that it is an appropriate one. Jesus gave to his disciples an apt illustration as to his coming and the manner of his coming; and this he did in answer to the questions propounded to him. He said: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Manifestly he there referred to the light from the rays of the sun, which first appear dimly in the east and then gradually increase and extend to the west.

[16] Watch the dawning of the day and mark its progress. First is seen the light in the east, dimly appearing. For some time the light gradually increases. The clouds are illuminated; and there is a marvelous display of colors, making glad the heart, and instinctively the reverential mind exclaims: "O Jehovah, how wonderful are thy works; in wisdom thou hast made them all!" The light continues to increase and then, though the clouds cover the sun, it is easy to discern that the day has come. Any one would say, The sun is present and the day is come. As a matter of fact the sun is the same distance from the earth at that moment as it was at midnight. This may suggest the thought that at the time of the presence of the Lord he may be the same distance from the earth that he was in the darkest part of the Christian era. Suddenly the sun comes forth from the clouds and all is bright. This, then, is the order of progress: (1) There was some light, showing the presence of the sun; (2) there was increased light, showing the presence of the sun and a clearer revealment of the day; and (3) then greater light, showing the presence of the sun and its complete uncovering. At each stage the sun is present.

[17] There are three Greek words used in connection with the coming or presence of the Lord which well correspond to the above three stages. They are, to wit, *parousia*, meaning presence; *epiphania*, meaning presence and shining forth with increased light; and *apokalupsis*, meaning presence, light shining, and complete uncovering. Keep in mind the illustration which Jesus gave as we proceed to examine the scriptures concerning his second presence.

1874

[18] Have in mind always that the Scriptures were written for the benefit of the church, and particularly for the benefit of those upon earth at and about the time of the end of the world. (Romans 15:4; 1 Corinthians 10:11) Those truly devoted to the Lord are privileged to be in the light. All others walk on in darkness. (Psalm 82:5) The proof set forth in the booklet, *Our Lord's Return*, shows that 539 A. D. is the day from which the prophetic days of Daniel the prophet are counted. The prophet says: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." (Daniel 12:12) These symbolic 1335 days represent that many actual years. That period of years from and after 539 A. D. ended with the end of 1874 A. D., in the autumn season, or approximately the beginning of 1875. That marked the beginning of "the blessed time" mentioned by the Prophet Daniel.

[19] Prior to that time the true and faithful ones were hedged about by a company of unholy ones who professed to be Christians. They were surrounded by darkness; yet the Lord was with them and safeguarded the faithful ones' interest. That for which they hoped and prayed was the coming of the Lord. About the beginning of 1875 the facts show that the light began gradually to come to the minds of the faithful ones, telling them that it is his due time for the Lord's presence. That corresponds with the rays of light first appearing in the east. It was the beginning of the *parousia* of the Lord. That increased the light in the minds of the faithful ones who had the spirit of the Lord and who were watching for his return.

[20] Whence came that light? God was turning his face toward his people on earth, and sending forth his beloved One to give special attention to the anointed ones on earth. That was the beginning of the "times of refreshing" and marked the day of the beginning of God's preparation as spoken of by the prophet. Now the Lord God began by and through Christ to gather together those who had made a covenant with him by sacrifice. (Psalm 50:5) He brought them away from the confines of Babylon and assembled them together and fed them upon food convenient for them; and they rejoiced.

[21] Was it necessary for the Lord Jesus to be bodily present at the earth to do this work? Surely not! With his unlimited power he could do all for his church while in heaven with Jehovah. All power, both in heaven and in earth, Jehovah had committed unto him long before that. If we conclude that Jesus must be bodily at the

earth at that time, then we must also conclude that Jehovah must be bodily at the earth at the same time, because the apostle states that that time marked the presence of Jehovah, who sends forth Jesus Christ.—Acts 3:19, 20.

22 What is really meant is that at that time Jesus Christ under the direction of his Father began to give his special attention to his followers on earth, to gather them out of Babylon and to gather them together and to give them meat in due season. This he did by increasing his light about them, and thus manifesting his presence with them. Since distance is no hindrance to the divine One, this increased light to his people, manifesting his presence, could be given as well from one place as from another. Other scriptures show that he was in heaven at that time; but that does not at all argue against his presence, because his power is exercised just as well from heaven as it could be if he were at the earth.

23 During the period of years following 1874, the light continued to increase toward God's people. They came out from Babylon because of the light shining from the presence of the Lord Jesus; and they came with great rejoicing. God had foretold they would. (Psalm 126:1-3) It is during this period of time that the Lord and Master of the harvest separates the true, represented in the parable by the wheat, from the false, represented by the tares. It is therefore the period of the harvest, during which the Lord is present; and that presence he is manifesting toward his people by the light shed upon them and by his dealing with them. He separates the two classes, and by this manifests his presence.

24 The word "presence" is from the Greek word *parousia*. His presence having begun in 1874, as illustrated by the light of the rays of the sun, continues without interruption. The sun never turns in its orbit. If we insist that he must be bodily present at the earth, then we must find that after 1874 he returns to heaven to attend to matters there. That conclusion would limit the power of the Lord Jesus, whereas the Scriptures show there is no limitation of his power.

25 James under inspiration, speaking to his brethren, said: "Be patient therefore, brethren, unto the coming of the Lord." (James 5:7) Those words indicate that the brethren would be surrounded by darkness until the presence of the Lord, and then his presence would be manifest by the coming and increasing of the light. The physical facts show that the light began approximately in 1874 and increased from that time forward, marking that as the beginning of time from the presence of the Lord, which has persisted or continued stedfastly ever since.

26 What, then, is the difference between his presence in 1874 and his being with them always from the time he ascended into heaven? Until his coming in 1874 the church was surrounded by darkness. At the end of 1874 the church was given greater light, and this light was due to the presence of the Lord. God was turning his face to them; and there Christ Jesus began giving special attention to gathering them out of Babylon and gathering them together preparatory to bringing them into the temple condition.

1914

27 The apostles did not ask Jesus merely: "What shall be the sign of thy presence?" They were interested in the coming kingdom, which they understood would be at the end of the world, when the Messiah would reign. Their question was therefore: "What shall be the sign [proof] of thy coming, and of the end of the world?" (Matthew 24:3) These two things must be taken together; to wit, presence and end of the world. If Jesus was going to be bodily present and burn up the world, as some have foolishly taught, then there would be no need for any sign or proof thereof to be given, especially to his disciples. That would be easily discernible by all. The question was: How may his followers know the time of his coming or presence and the end of the world?

28 Jesus had taught them that Satan ruled the world, and he had nothing to do with that world, therefore that world must end before Jesus would begin activity against it. God had permitted the Gentiles to form the governments of earth, and Satan was the overlord. The Gentile times ended in 1914, because that period was to continue without interruption from 606 B. C. for 2520 years. There is nothing in the question or the answer from which we might draw the inference that the Lord was not present before the end of the world. On the contrary the Scriptures show he was present before the end of the world.

29 The answer of Jesus was that there would be a world war, famines and pestilences, and that these would mark the beginning of sorrows upon the world at the end. The physical facts show the fulfilment of his prophetic words, and that it began with the end of 1914 and that he was then present. The Scriptures and other physical facts show that he was present prior to that time. But where was the glorious body of Jesus in 1914 or prior thereto? Was it necessary for him to be bodily at the earth then?

30 The Scriptures show that when Jesus Christ ascended on high he sat down with his Father on his throne in heaven, and there he must remain inactive against the enemy until the Father gave direction for him to act. (Psalm 110:1, 2; Hebrews 10:12, 13; Revelation 3:21) Long after his presence, beginning at the end of 1874, a fight took place in heaven between the Lord and his angelic host on one side, and Satan and his hosts on the other side; and Satan was thrown out of heaven. (Revelation 12:1-9) That would indicate that the bodily presence of Christ Jesus was in heaven. At the same time he could be present at the earth in a representative capacity or by exercising his power on earth from his throne in heaven.

31 The World War suddenly broke forth, and there came contemporaneously with it increased light to the Christians on earth. The Lord Jesus was present; and the sudden increased light of his presence is expressed by the Greek word *epiphania*, which is translated in our language "appearing". That does not mean that Jesus must go back to heaven and fight, and then return and appear at the earth. His *epiphania* means an increased light shining forth, even though at the same time the darkness increased toward others.

32 The facts show that certain noted clergymen, claiming to be Christians, being in darkness as to most of the truth, recognized the World War and attending conditions as evidence of the Lord's second coming. That time also marked a greater manifestation of light to the Lord's dear saints, and that light has continued to increase. Many dark clouds were about those who did not profit by the increased light, and they became enshrouded in darkness. Such was the condition of those who saw some light in 1914 and who turned away from it. The faithful saw more clearly, and continued to walk on in the light leading to the perfect day.

1918

33 "The day of God's preparation" continued from 1875 forward. Thus God was manifesting his presence by turning his face to his people, and Jesus Christ was manifesting his presence by carrying out the work provided for by the divine plan. All that time Christ Jesus is present. Then the Lord Jesus came suddenly or promptly on time to his temple, just as his Father had planned he should do: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."—Malachi 3:1.

34 In coming to his temple, was it necessary for Jesus to be bodily at the earth? The scripture says: "The temple of God was opened in heaven." (Revelation 11:19) It is the faithful overcomers that make up the temple of God. (1 Corinthians 3:16, 17; 2 Corinthians 6:16; 1 Peter 2:5) The temple class, therefore, must include those who died in the faith, as well as those who continue faithful on earth unto the end. Those who died faithful, being first resurrected, would be placed as the living stones in the temple. The 'opening of the temple in heaven' therefore seems plainly to refer to the bringing forth by resurrection of the apostles and others who died in the faith of Christ. It would seem more reasonable to understand that the Lord Jesus exercises his power in respect to the saints while in heaven rather than that he exercised it at the earth. He could exercise it at either place, of course. But why come to earth's atmosphere to do so?

35 The coming to the temple must mark the presence of both Jehovah and Christ Jesus. This conclusion is supported by the words of Paul: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2:13) The word here translated "appearing" is from the Greek *epiphania* and, as heretofore stated, means "shining forth or shining upon". The Greek word is made up of the preposition *epi*, which means upon; and the verb *phainoo*, which means to appear, shining or giving light; therefore means appearing and shining forth or shining upon. That would seem, then, to mark the time when Jehovah and the Lord Jesus would appear to the temple class as more glorious than ever before.

36 This is supported by the prophet's statement: "When the Lord shall build up Zion, he shall appear in his glory." (Psalm 102:16) These texts show the appearing or shining forth of both Jehovah and his beloved Son.

37 In what manner? By bodily being present at the earth? Certainly not! But by the greater shining forth of the light upon the anointed of God. It is the time when Jehovah provides the robe of righteousness under which Christ Jesus brings the members of the temple class who are still on earth. Surely Jehovah would not need to come to earth and then go back to heaven at this time. There is no more reason to conclude that Jesus must come bodily to the earth in order thus to appear and then return to heaven to carry out the work there. It does mean that at that time there is an increased manifestation of the Lord's presence by the greater degree of light shining upon the Christians. This is in harmony with the words of Jesus wherein he gives the sun as an illustration showing the manner of his coming.

38 Following the tribulation of the World War, and that which attended it and which marked the beginning of sorrows, the truth became entirely dark to organized Christianity. The leaders thereof failed, and they no longer knew of or cared for the will of God. These facts show the fulfilment of the prophetic words of Jesus: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven. . . . And then shall appear the sign of the Son of man in heaven." (Matthew 24:29, 30) It could hardly be inferred that this sign would appear to the world, but that it would appear to the temple class. The facts show it did appear to the temple class. These faithful ones saw the truth showing that the Lord is in his holy temple; and they saw, and continue to see and to appreciate God's organization, and that it is opposed by the enemy's organization, which now shortly must be destroyed.—Matthew 24:30; Revelation 12:1.

39 Of course the temple class has not seen these things with human eyes, but the greater light that has come to them has enabled them to discern these facts. This light is due to the presence of the Lord and the shining forth of the increased light.

ARMAGEDDON

40 The Scriptures indicate that "the great battle of God Almighty" will be marked by increased light to the saints and a great manifestation of God's power to all. As Field Marshal, Jesus Christ will lead that fight and will be present. The words *parousia* and *epiphania* are both appropriate in describing that time because Christ Jesus will be present and shining forth. Will he be bodily present at the earth? It would be presumptuous positively to say one way or another, because we do not know. That he could be bodily present and directing the fight at the earth is certain, and it is also certain that he could direct it from heaven. He can manifest his presence in all parts of the earth, whether his glorious body be in heaven or at the earth.

41 The Scriptures make it emphatic that Armageddon is God's fight. (Revelation 16:14, 16) Christ Jesus will be the chief One in that battle leading the hosts of Jehovah because the Scriptures say so. (Revelation 19:11-14; Psalm 110:2-5; 45:3-5) It is hardly reasonable to conclude that Jehovah will leave his throne in heaven and come to earth during that great battle. The same argument must be true with reference to Christ Jesus. Armageddon will bring knowledge to all creation that Jehovah is God, and that Christ Jesus his beloved Son is King of kings and Lord of lords. The people of earth will not see Christ Jesus with human eyes; yet they will discern his presence, because there will be increased light even unto them and a great demonstration of power. They shall mourn because thereof.

CLOUDS

42 It is written: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." (Revelation 1:7) Clouds represent trouble. In connection with the Lord's coming, it is indicated that it will be amidst great trouble that the fact will be made known to many. That trouble itself will be light shining into their minds and advising them that the Lord has taken possession of the things in the earth. Both the words "presence" and *epiphania* will be properly applied to that, because it marks the Lord's presence and shining forth or shining upon creatures that illuminates their minds and gives them knowledge.

43 Clouds mean more than trouble. It is not always that trouble is connected with clouds when used in a symbolic sense. When God protected the Israelites from the Egyptians, it is written that "the Lord [Jehovah] went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." (Exodus 13:21, 22) The cloud was a manifestation of Jehovah's presence with Israel. At night he illuminated that cloud, and made it a pillar of fire to go before his people. That cloud and pillar of fire was both protection and comfort to those in harmony with God. It was a cloud of darkness and a terror to their enemies. (Exodus 13:21, 22; 14:18-20) Jehovah was there present in the cloud and in the pillar of fire.

44 When the Israelites murmured against Moses, Aaron spoke to them and "they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud". (Exodus 16:10) Jehovah therefore manifested his presence to the Israelites. When God inaugurated the law covenant at Sinai he appeared unto the people in a cloud, and there were great thunders and lightnings demonstrating his power and his presence. (Exodus 19:16) Paul says that a like condition will obtain at the inauguration of the new covenant; and that then the voice of Jehovah will shake the whole earth, and not only the earth but the heavens also. Thus will be manifested the presence and power of Jehovah.

45 When under the direction of Jehovah Moses had finished the work of erecting the tabernacle, "then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys."—Exodus 40:34-38.

46 Jehovah was there present manifesting his glory and power to the people. But it surely will not be insisted that he was bodily present!

47 Concerning his second coming Jesus said: "All the tribes of earth . . . shall see the Son of man coming in the clouds of heaven, with power and great glory." (Matthew 24:30) This does not mean that the people will see with human eyes the glorious body of Jesus Christ; but there is no reason why the people will not see with human eyes the great cloud illuminated with the glory of the Lord and manifesting his power. It will speak terror to the ungodly, but it will speak peace and joy to those who love the Lord and who desire to see righteousness established in the earth. Remember that the power of the Lord Jesus is not limited. His power will enable him to cause the mighty clouds to envelop the entire earth so that all peoples on the earth at one time might see them thus declaring his majesty, his power, and his glory. Surely the Lord Jesus has power to thus manifest his presence and at the same time remain in heaven. Just how this will be done Jehovah and his beloved Son know. The fact that Jehovah has manifested his presence to the people from time to time by clouds and by fire indicates that this will be done again.

48 The Lord Jesus manifested himself by a great light at the time of the conversation with Saul of Tarsus. It is written: "And suddenly there shined round about him a light from heaven." And then Saul heard a voice

which said: "I am Jesus, whom thou persecutest." (Acts 9:3, 5) At that time the Lord Jesus was in heaven, because he had ascended to his Father. But it is manifest that Saul saw a great light indicating the presence and power of the glorified Christ Jesus. It seems quite reasonable that the Lord will manifest his presence and power to the peoples and nations of earth by a great trouble and the showing forth of his glory.

[49] The Apostle Paul seems to refer to the same time when he says: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thessalonians 2:8) In this verse both the Greek words *parousia* and *epiphania* are used. At that time the Lord, being present, shall destroy the Devil's organization by his *epiphania*, or bright shining.

[50] The people of earth who survive the great battle of Armageddon must be convinced in God's own way that it is a manifestation of his power and the time of the presence of his King, whom he has placed upon his throne. Jesus says: "They shall see the Son of man coming in the clouds of heaven, with power and great glory." This does not indicate that they will see his body. On the contrary he said that the world would see him no more. It does not necessarily follow that he must bodily be present at the earth at that time; because as Jehovah appeared in the cloud and in the pillar of fire, and as Jesus has been manifested by the great light from heaven, even so he could cause his glory and his power to be manifested to the people by some ocular demonstration to them, and this he could do whether he was at the earth or in heaven.

[51] Let no one minimize the power of Jehovah or of the Lord Jesus Christ. All things are from the Father and all things by the Son. Let no Christian be now deceived by the sophistries of some when they say that the Lord Jesus has not yet returned. Jesus himself declared that the deceptions would be so great that if it were possible the very elect would be deceived. But those who have the spirit of the Lord, and who are his, will not be deceived.

[52] In due season there shall be a complete uncovering of the presence and power of the Lord, which is expressed by the word *apokalupsis*. At that time all three of the words used in connection with his presence will be appropriate: *Parousia* (presence), *epiphania* (shining forth), and *apokalupsis* (complete uncovering). It is therefore seen that the illustration which the Lord Jesus himself gave of the sun rising in the east and shining unto the west shows the manner of his coming and revelation to mankind.

[53] The proof is now overwhelming that Christ Jesus our Lord is present and has been since 1874; and that the light of his presence continues to shine, and increasingly so; and that in God's due time there will be a complete uncovering of his presence and power. The enemy is now using every possible means to destroy "the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ". One of the methods is to lull to sleep some of the Lord's people and induce them to believe that the Lord has not yet come. Let the truly anointed be fully awake to the situation. Now is the time in which the temple class must shine, because their Lord is here. The words of the prophet now apply: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—Isa. 60:1.

QUESTIONS FOR BEREAN STUDY

How do we know that in this text Jesus did not refer to "lightning" in its usual sense? Against what deception during his presence did he caution his followers? ¶ 1, 2.

Admitting the ability of Jesus to be present bodily, would it be necessary? What is Jesus' present position, and what is the extent of his power and scope of his authority? Does this affect the power and authority of Jehovah? How, then, does Jesus' present power compare with that of Jehovah, and what governs Jesus' exercise of that power? ¶ 3-6.

What have we already seen respecting the manner of Jehovah's presence and the means by which he carries out his plans? What had the ecclesiastics failed to see as to the relationship existing between the Father and the Son? As to the manner in which the divine purposes are accomplished? As to the means by which Satan transacts his affairs? Give scriptural proof of the existence of these great organizations. How have we come to know of them? ¶ 7, 8.

Where did Jesus go forty days after his resurrection? For what immediate purpose? What encouraging promise did he leave with his disciples? Though active since then, for what must he await the Father's time? Until when? What two things, at least, has he been doing in the meantime? ¶ 9-12.

Tell how the Lord could be absent from his followers, and yet with them, during the age. Support your answer with scriptures. Explain Matthew 18:20. What ministrations mark the fulfilment of Matthew 28:20? What does this indicate as to the manner of the Lord's presence? ¶ 13, 14.

To what light did Jesus refer in the main text here under consideration? Show how fitting is the Master's answer to the disciples' question. By comparison with the progress of dawn explain the meaning of *parousia*, of *epiphania*, and of *apokalupsis*. ¶ 15-17.

For whose benefit chiefly were the Scriptures written? For what time, largely, were they particularly intended? For what is the date 539 A. D. significant? When did the "1335 days" end? What was the night from which the church was to emerge? To what phase of morning did that period lead? How was the term "blessed" there fulfilled? Which phase of the Lord's presence did that represent? What was the source of that light? How is that time related to God's "day of preparation" and to "the times of restitution"? How is it related to Psalm 50:5? In what manner was the Lord's presence there manifested? ¶ 18-22.

Show the application of Revelation 18:4 in this connection. Also of Proverbs 4:18. Also Psalm 126:1-3. Apply here the parable of "the wheat and the tares". At this point harmonize James 5:7 and Matthew 28:20. ¶ 23-26.

Quote the disciples' question and tell what they meant by "the end of the world". What world was there referred to? How do Bible chronology and physical facts compare as to the time of "the end of the world"? ¶ 27-29.

Which phase of the Lord's presence began in 1914? While war, famine, etc., were proving that the "world" had ended, what was taking place in heaven? What increase of light marked the epiphania of the Lord's presence? Is it reasonable that the Lord's word as contained in Proverbs 4:18 has failed since then? ¶ 30-33.

What constitutes "the temple of God"? When and where was the temple opened, and what does this mean? For conducting both heavenly and earthly affairs at the same time would the bodily presence of both "the great God and our Savior Jesus Christ" be more appropriate in heaven or at the earth? How and when does Matthew 24:29 apply? When, to whom, and in what manner has the "sign of the Son of man" appeared in heaven? ¶ 34-39.

To what is reference made as "the great battle of God Almighty"? Who will be the Leader therein? Prove your answers by scriptures. While possible, is it probable that either Jehovah or Christ Jesus would be at the earth at that time, in person? ¶ 40, 41.

Explain "he cometh with clouds" and "every eye shall see him". Mention instances where Jehovah manifested his presence in visible clouds. ¶ 42-46.

Referring to Matthew 24:30, is it probable that the people will see with human eyes "the clouds of heaven"? With what effect? Describe Jesus' manifestation in connection with the conversion of Saul of Tarsus. When shall "that Wicked" [the Devil's organization] be revealed, and wherewith shall it be destroyed? ¶ 47-49.

Harmonize, then, Jesus' words "the world seeth me no more" and his expression in Matthew 24:30. In what connection did Jesus warn his followers against the deception, "My Lord delayeth his coming"? (Matthew 24:48) How may the Lord's people avoid being deceived in these "last days"? Briefly, then, show the appropriateness of the Lord's illustration recorded in Matthew 24:27. ¶ 50-53.

THE GLORY OF GOD

Jehovah God, thy wisdom shines
Through all thy manifold designs;
Works speaking eloquently lie
Within the scope of earth and sky.
Thy glory stretches on before,
From sphere to sphere, for evermore;
Celestial hosts thy name extol,
Adoring at thy feet they fall.

Thy faithfulness hath no set bounds;
Peal upon peal thy might resounds
In tones of counsel unto those
Who in mere human strength repose.
Thy goodness crowns each passing year,
Inspiring reverential fear,
And manifests thy love, that sheds
Its benediction on our heads.

Our view, how limited its range!
Thy plans and purposes unchanged
Continue on from age to age,
Recorded on a stainless page.
Thou dost command, and it is done;
In all thy universe not one
Who trusts in thee, the great All-wise,
But is enriched with heaven's supplies.

Thou dost displace the heart of stone
With heart of flesh. To thee alone
Mankind will learn to bow the knee,
When all flesh sees thy majesty.
Then will such hallelujahs rise
As ne'er before have reached the skies;
'Twixt heaven and earth the tones will chime
In matchless harmony sublime.

FALSE KINGDOM REPRESENTED BY THE CHURCHES

IT MIGHT be thought by some that a false kingdom of heaven is an impossibility. But the western nations are even yet known as Christendom, although as nations they are no more Christian than Rome was in the days of the Cæsars. Also it is a fact that a large and important part of the human story since the days of Jesus is a record of the great and mighty "spiritual" empire, the church of Rome which has ruled over the bodies and minds of thousands of millions of men, and which has done so in the name of Christ and with the claim to be the kingdom of heaven upon earth. That great organization still holds itself erect among the ruins of time, and may be said to be the firmest of all earth's institutions. It is said of her in the times of stress, as if undisturbed by the destroying elements around her: "I sit a queen, and am no widow, and shall see no sorrow." (Revelation 18:7) Corresponding to the description given of her in the Scriptures, she always has that which she can sell to bring her pleasure.

It is not difficult to see how the idea of a kingdom such as has been manifested in Rome came to be developed. It sprang from Satan, of course; for he is the great instigator of all errors concerning God, the Creator, and man's relationship to his Creator, and he is responsible for the misleading doctrines which arose in the churches and which have so greatly deceived mankind. He made it his purpose to pervert the words of Jesus and the truth about the kingdom which he taught.

Jesus had shown that there was a phase of the kingdom begun when his disciples received freedom from Satan's domination, and became the subjects of Christ's kingdom, the kingdom of which Paul says: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."—Col. 1:13.

Since Jesus had spoken much of a kingdom, and yet

did not return as quickly as was expected to take up the rule of earth, and as the apostles, particularly Paul, had spoken of the pleasures of being already in the kingdom of God's dear Son, it was not a very difficult matter to turn the minds of those who were not well instructed in the Word of God to the thought that the kingdom of which Jesus spoke was only a spiritual kingdom.

Satan had already planted his evil seed of ungodly men in the churches, as Jesus said: "The tares are the children of the wicked one" (Matthew 13:38), and these were ready agents to turn truth aside. These men saw the possibilities of gaining power and authority in the churches, and church organization began to take form. The work and the sphere of the church were magnified, as if its commission was to take the world in hand and bring it to acknowledge Jehovah, the God of Israel, as its God.

The parables of the growth of the mustard seed and of leaven working in the measures of meal were perverted to mean that these prefigured a great increase of the followers of Christ. The delay of the Lord, and the absence of any special movement on his part, placed the many ignorant Christians at the mercy of those evil agents of Satan.

It was a comparatively easy step from the position such as that which was held by Timothy and Titus to that of a general bishopric, and ere long such were established in the churches. Thus it is seen that by the time when the church came into an accepted place in the politics of the Roman empire at the time of Constantine it was already in a position where it could fall an easy prey to the scheme of the enemy.

From the time of Constantine the power of the Bishop of Rome increased. Scheming men pushed the claims of the bishop; for they saw the possibilities of claiming the right of universal rule in the name of Christ and of God.

This brief study will not allow a review in detail of the various causes which took the bishopric of Rome to its greatest elevation. Its claims had become so great that it found itself able to deceive men.

The great Charlemagne drenched Europe with blood to establish the pope as head of that which he called the Holy Roman Empire. From that time, 800 A. D., for a thousand years the Roman church ruled in Europe, over kings as over the people, with almost unlimited sway.

The church of Rome was not allowed to occupy the whole of the limelight. There were other claimants, chiefly the bishops of Constantinople. In time the Greek church attained a strong position in the east, and in its later days came, in one respect, to be more nearly like the Biblical type; for the Czar of the Russian Empire, the chief support of the Greek church, was made the head of that church. Rome, of course, made the greater claim; it claimed to be the one church, and its pope lord over all nations. After 800 years of supremacy the position of Rome was challenged by the Protestant movement, but the so-called reformation did little more to Rome than give it a slight jolt, and in time it was proved that the makers and supporters of that movement had the same spirit as the church from which they broke away. Time has proven that the ecclesiastics of Protestantism have had the same spirit as that which has been manifested in the popes of the Romish church.

The history of the churches has shown also that the disgrace of the mother church of Rome is properly applied to her children. The name written on the forehead of the false woman is "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH". (Revelation 17:5) The charge against her is that she has committed fornication with the kings of the earth. The great shame of all the churches is that they have proved unfaithful to their betrothal vows of fidelity to Christ, whose name they have taken.

The World War was really the great test of the churches, as it was the last. It is now a matter of history that all the churches which go to make up Christendom took an active part in that great and terrible devastation; all entered in and joined with the kingdoms of the world. In the long history of the churches there has been nothing which moved them as did the World War; with one consent they entered it. For once the churches were one. It is safe to say that there is one thing yet which will unify them even more than then. In the World War, though they were one in the spirit of the Devil they were in opposition camps; but the day is hastening when they will unify themselves in opposition to the establishment of the kingdom of heaven, which God is now setting up.

When Jesus was tempted by Satan in the wilderness, one of the most subtle of the three temptations the Devil put was his offer to Jesus to cooperate with him and to give him all the kingdoms of the world and their glory. The price he asked was that Jesus should worship him. As Satan was the god of this world (2 Corinthians 4:4), and the prince of this world (John 16:11), the request for some acknowledgment of worship might not seem to be an outrageous proposal. Jesus knew he had a hard and a long way to go before he could fulfil all his Father's will and, being found faithful, would be accepted of God as the rightful heir to the throne of David, and therefore of the world.

If Jesus had followed Satan's suggestion he would have gained something; he would have saved himself the long-continued suffering which came through the opposition of the world led by Satan, and he would have escaped the shameful death of the cross. He would soon have had the glory of a world conqueror; the world with all the pomp of the east and the west would have lain at his feet. Also he would have been able to bring many reforms into human life such as the heart of a good man would wish to see enjoyed by the smitten human

family; but in gaining some immediate self-gratification he would have lost everything. He would have lost sonship; he would have put himself outside the will of God, for death must have fallen upon him.

Jesus had come to do the will of his Father; his life and all it meant was given to his Father, and not for a moment would he deviate from his Father's will or his own consecration thereto. He bade Satan to get behind him; he would worship the Lord his God, and him only would he serve, even as the Scriptures commanded. —Deuteronomy 6:13.

But the churches have fallen before this temptation. They have joined themselves to the world; and the great churches have claimed, as Rome claimed, the right to rule the world or, as the Anglican church, have joined themselves to the world power. The churches still fail to see that they have fallen into the trap Satan laid for them, and have fallen before his temptation. They have sold themselves for nought; for the world rulers have no respect for them, and the people reject them.

The name Christendom is altogether a misnomer. No nation has ever professed to be Christ's in the sense of following his teachings. The British government, commonly accepted as the greatest of Christian nations, when its policies are being determined does not ask guidance of God nor make any endeavor to ascertain his will. Its House of Commons opens its sessions with prayer, but the act is the barest formality. Parliament pays no attention whatever to the will of God or the teachings of Christ in anything it says or does. The State must keep up the sham, for it wants the help of the church; and the church must keep up the farce, because it wants to retain its hold upon the world power.

It has pleased God to allow these things to develop and to obtain a hold upon men, and to allow Satan, chiefly by means of the churches, to deceive the whole world.

With the approach of time when the kingdom of heaven must be set up on earth, God began to give the churches warning of their false position. But they rejected the warning; nor even after the dreadful war was over did they perceive their false position. They turned to another world policy, namely, the League of Nations, and hailed it as the political expression of the kingdom of heaven on earth. Christendom has proved not only to be a huge failure, but also to be a sham and a make-believe. It is now lost in the fogs of its own errors. It is rejected of men. Its desolation is at hand; for the churches have joined hands with the kings of the earth, that is, with the politicians, and those powerful interests which control the money of the world. Christendom, the false kingdom, must give place to the kingdom of heaven set up by God.

When the time came that God would establish his kingdom on earth he began to give the churches warning of their false position. They were warned by faithful servants of Jehovah that they were wrong in doctrine; that they had been teaching error in the name of the Lord; that in this they had indeed blasphemed his holy name. They had ascribed to him the infamous doctrine of devils, namely, that it was his purpose to have a great majority of human beings tormented everlastingly.

They were warned of their unfaithfulness in the matter of the Word of God; that they were leading the world into infidelity instead of to God, as they professed. They paid no attention, but joined themselves to the world; and when after forty years of warning the world threw itself into a suicidal war, they became the greatest of all helps to the nations, throwing aside all their obligations to witness to their God, and to their Lord, Jesus Christ. Not even after the World War, when its devastation and its Satanical origin were plain to all men, did they change nor even perceive their false position. When the League of Nations was given birth they hailed it as the political expression of the kingdom of heaven on earth. As the League is godless in the sense that it takes no account whatever of the will of Jehovah, organized religion not only proved its utter barrenness, but that it was a sham and a make-believe. Its desolation is imminent; for it is rejected of God as it is being discarded of men. Its destruction is the best of evidence that the kingdom of God is being set up in the earth. The false systems are doomed, and never again will man be deceived by any such imposition of Satan.

JESUS AND THE SOCIAL LIFE OF THE PEOPLE

WHEN Jesus came to Israel it could be said that the general conditions of life found in almost all the nations which have attained to any degree of civilization were to be found amongst the Jews. There were the rulers and the ruled, the rich and the poor; and between them the larger numbers of that class which in these later days of civilization is called the middle class. Probably it would be true to say that in these things the conditions of the Jews of Palestine of Jesus' day were very like those of the western nations of our day. There would be the comparatively small number of the upper class and of a class quite poor; and there would be the main body of the people who always must provide the resources of any nation, and who give steadiness to it in its times of stress.

In Jesus' day there were many rich in Israel; and that there were the poor is shown by some incidents recorded in the gospels, as well as by his words when he said: "For ye have the poor always with you." (Matthew 26:11) As to his disciples Jesus is in all things the

Master, the Teacher, the Guide; and as the disciple can be true to his name only as he follows his Master, it is important that we copy Jesus in his attitude both to the people and to their conditions of life. The true disciple will not go ahead of his Master. It must be said there can be no development of the teaching of Jesus, as if he gave a nucleus of thought or purpose, with the intent that his followers of later days should bring such to perfection or fruition.

We know something of Jesus' attitude towards the rich, that he was always as ready to serve them as any others, but that he never sought them. Indeed, Jesus had no use for their money, and he knew that their wealth would be more of a hindrance than a help to them in receiving his teaching; for wealth ever tends to self-satisfaction, and there is no question that the rich of the land, as well as the rulers, considered Jesus as an intruder amongst them.

We know something also of his attitude towards the poor and to those who were despised; also that he was compassionate towards the publicans and sinners, who by both rich and poor were considered outsiders. But in his ministry the lowest of the people were too far down in the scale to allow of his ministry affecting them generally, however kindly was his approach to them; and, on the other hand, the rich were too well off to allow that they needed any help from him. He was the great Physician. The rich and the rulers did not know they were sick; the very sick were helpless in the disease which afflicted them.

It follows then that the great part of Jesus' ministry was to those who may be said to be the common people of the land, and who may in a special sense be called his own people; for he, while certainly not of the rich, was not of that class which had fallen so low as to be happy only in its miserable condition of sin.

We ask then, What was the general attitude towards these, his own people? How did he approach them? There has been general misconception about the coming of Jesus to earth, both in respect to his manner of life and to his attitude towards the people.

Unquestionably the commonly held conceptions of Jesus are not far from the truth, but have been, and are still, injurious to the peoples of earth to whom Jesus came to minister. The pictures by medieval artists, who were imbued with the teachings of the Roman church, have sadly misrepresented the man Christ Jesus as he moved about amongst the people. According to tradition Jesus went through the short course of his human life with a sad and sorrowful countenance, as if he were weighed down by the sorrows of the world, and as if he were about to have the weight of its sin charged to him. Unquestionably Jesus was grave and devout in his general attitude, but the traditional Jesus is not Jesus of Nazareth. That the sorrowful mien was not habitual to him is manifest: this could not be the case, else the scribes and Pharisees would not have said of him that he was a wine-bibber and a gluttonous person, and a friend of publicans and sinners.

Also we may be quite certain from all that is recorded of Jesus that he avoided both a censorious attitude and the Pharisaical demeanor; he would neither give a witness against a people by adopting an attitude, nor ask them to consider him holy by taking on himself a demeanor of the Pharisees as if he would say, I am holier than thou.

These pictures of Jesus are not acceptable in this more pragmatic day; but that they have done harm to past generations and left a general impression that holds strong to the present time, is apparent to all who think of these things.

It is not unimportant to us that we have a correct impression of Jesus and his manner of life and of his method of conducting his ministry; for ideas are causative. It is certain that multitudes of Christendom have been led into misconceptions of Jesus through misrepresentations of him by the clergy. Jesus bore nothing in his manner of dress to indicate he considered himself different or better than his fellows. Nor on the other hand did he bear any marks about him to show that he was come from God. In other words Jesus neither indicated by anything about his person, nor did he assume any difference to indicate, his mission or his separateness from his fellows.

The general order of so-called priests of the Roman church, and the more commonly known clergy of the various other churches, have not dressed themselves in so self-depreciatory manner as the various orders of monks and friars have done; but the clergy have used special garments intended to indicate they were separate from their fellows, as if they were holier than they by reason of their calling; and in their worship they have assumed a manner of speech and an attitude of worship intended to have the same effect.

There is a reason for this misrepresentation. It is not altogether the fault of the artists; for the artists, as we have said, got their ideas from the priests. It is one of Satan's devices for confusing the minds of all who should hear of Jesus Christ.

In thus assuming the ordinary dress of his circumstances in life and of his time, Jesus differed from John the Baptist; for John wore a distinctive dress, the prophet's hairy garment. Also John had lived apart from men; he had dwelt in the wilderness and had lived sparingly on locusts and wild honey.

But Jesus began his public ministry when attending a marriage feast, when, to add to the comfort of both host and guests, he made a new supply of wine when the ordinary supply had run out. We are not at liberty to think that in doing differently from John Jesus condemned the Baptist. John had taken the prophet's garment for a definite purpose. He would have the people know that he was one of the line of the prophets of Israel in order thereby to proclaim his message, and

probably such a work as he had to do could be done only by one who had lived apart from his fellows. Also in order to fulfil a prophecy concerning him he must be a voice crying in the wilderness. (See Luke 3:4.) John was to do the work of the promised Elijah, and to direct the people to the fact that God was speaking by him; thus he dressed after the manner of Elijah.

But for Jesus it was essential that he should be known as one of the people; he must be true Son of man, who would share in the trials and difficulties of the people amongst whom he had come to dwell. There is a greater reason attached to this; for Jesus himself, referring to the time when in the power and glory of the kingdom the destinies of the human family would be in his hand, said: "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), a word most comforting to heavy-burdened and sin-smitten humanity.

We may presume that such an approach to Israel on the part of one of Israel's sons who claimed that he was sent from Jehovah was one of the tests intended of God to be put on the Jews at that time. Sometimes Jesus accepted the hospitality of the Pharisees, and sometimes he ate with the publicans. But because he accepted the friendliness of the publicans the Pharisees spoke evil of him, and said he was a friend of publicans and sinners. (Matthew 9:11) He was that in truth, but not in the sense they meant; they inferred that he was one to be looked down upon and to be classed with outsiders.

Though it was not necessary for those among whom Jesus labored to know that he had been born of a virgin, his own knowledge of that fact would make a very great difference to him. We may properly suppose that he could not have done his work had he not understood his separateness from the world in that respect. It follows that his disciples who walk in his footsteps must understand that fact, or they could not have the necessary knowledge that he could offer that perfect sacrifice which is necessary, not only for the salvation of the church, but for the world. In that respect, therefore, Jesus was not of the world; but that knowledge held by him did not in itself separate him from the world.

His miracles mark him out as one apart; but in themselves they would not prove more than that he was sent of God, for miracles were not uncommon in the history of the children of Israel. His message showed that he was unusual; for none ever spoke as he did. His life was unselfish; he took nothing from the people, but constantly gave them of his best; and in all he did his evident purpose was to do the will of God. But Moses and Samuel and others had that witness.

It was not by keeping himself apart from them that Jesus showed he was not of the world. Except for such times for meditation and prayer as were necessary for himself, and for those times when he must have his disciples to himself, he was always ready to have their company; and he constantly tired himself in their service. Nor was it by outward dress or demeanor he would show he was not one of the people, as if, to use the words of the parsons, he would show that he had "renounced the pomps and vanities of this world". Certainly Jesus never took upon himself the task of interfering with the pleasures of the people; rather he entered into them on occasion, as at the marriage in Cana.

The answer to the question, How was Jesus not of the world? is not found in what he was in himself, nor in his attitude towards the social life and enjoyments of the people, but in his attitude towards the organized society which governed the lives of the people. A clear distinction must be made between the people who must live together on the earth and be considered as the human family, and the order of government which ruled them. The people are the children of God, though they are far removed from him. He loves them and sent his Son to provide a means of salvation for them, and will yet make that Son the great Savior of the world of men. But the world from which Jesus stood apart was the organized system of society and government. This is of and is inspired by the Devil. In whatever form it is found it works not for the good of the many, but for the advantage of the few, and to keep the many under the control of the few. Jesus would have nothing to do with this arrangement; he therefore made no attempt to amend it.

In Jesus' day it came about that Israel had become part of the world. They had failed to keep this feature of their covenant with Jehovah. Their system of government (for they had a considerable measure of home rule under the Romans) was exactly on the lines of the nations. Hence when Jesus came to a people who should have been quite separate and distinct from the world, he actually came into the world's organization. The Jews were separate only in name and in conceit.

But the social worker says, Why did Jesus not make an attempt to get the general conditions of the people amended? He sympathized with them, healed some of them, but left their conditions unchanged, and made no challenge against them. The answer to this question is that Jesus came into the world not to amend it, but that provision might be made for a sacrifice for sin, and that the full company of disciples might be gathered out of the world for service with him when his kingdom should be established. Thus Jesus was no reformer of men's policies, as for instance he said nothing at all about the slavery which then obtained, nor did he say anything about the exacting and grinding government of Rome. All these things were to go on till men should have had full experience, and get the result and the harvest of their policies, now being reaped. Then they would be ready for the kingdom which God would establish through his Son, who should come in the glory of the Father for that purpose.

INTERESTING QUESTIONS

QUESTION: Since we are now really new creatures, when does the birth of the new creature take place?

ANSWER: It is necessary to always keep in mind what constitutes a creature. No creature can exist without an organism. Man is a creature. He has a mind, will, heart and a body of flesh. Being selfish, he is devoted to selfish things. Being a fallen creature and not knowing God, he is under the influence of God's enemy the Devil. When he comes to a knowledge of the truth and makes a full surrender of himself by agreeing to do the will of Jehovah and bases his faith upon the shed blood of Christ Jesus, he is then justified and begotten by Jehovah by his spirit and he becomes a new creature. He has the same organism that he had before. Now his mind begins to be transformed. He feeds his mind upon the precious things of God's Word. His motives now are right, desiring to do God's will; therefore he has a pure heart. His will is to do what God wishes him to do; therefore he is wholly devoted to the Lord.

He is still in the flesh, however, and imperfect. He has gained righteousness by virtue of the fact that he is in Christ and is being offered up by Christ as part of his own perfect sacrifice. He is not an old creature devoted to things of the wicked system of Satan, but a new creature begotten by Jehovah's spirit, and has his affections set upon things in God's kingdom and not upon that which is contrary. He is seeking glory, honor, and immortality, as the apostle pointed out the Christian properly should do. If he is faithful unto death, that is to say, faithful in the performance of the covenant with the Lord to do his will, then he will receive the promised reward, the crown of life. This of course takes place when he is resurrected or has his change and receives a glorious body like unto the Lord. He has been a new creature all the time since begotten; but when changed into the likeness of the Lord he is given life for evermore, and that is the time of his birth to the divine nature.

QUESTION: Is there anything in the begetting aside from the Bible or the Word of truth, or is there not a direct act of God in sending of his holy spirit into the mind resulting in enlightenment and new power of mental perception which the natural man does not possess?

ANSWER: The Scriptures declare that God by his own will, by his Word of truth, begets. Undoubtedly this begetting is not merely by one hearing the Word of truth, but the Lord God wills that such one must become a new creature. For God to will a thing means for it to be done, and his spirit means his power. When one is given the spirit of the Lord he has a power that he did not before possess. He has the power of perception of things pertaining to God and his plan, that the natural man cannot and does not receive. The apostle says: "Knowing, brethren beloved by God, your election; because our glad tidings came to you not in word only, but also in power, even with the holy spirit, and abundant confirmation; as you know what we were among you on your account. And you became imitators of us, and of the Lord, having embraced the word in much affliction, with joy of holy spirit."—1 Thessalonians 1:4-6, *Diaglott*.

We must conclude, therefore, that the spirit of the Lord Jehovah operates upon the mind of man and begins in that man a newness of life. His mind is fed upon the precious things of God's Word. His power of perceiving things spiritual increases. God's power operates upon his heart, namely, his affection; and he sets his affections upon the kingdom of the Lord, not on things in the earth. His motive henceforth is not selfish but with an unselfish desire to glorify God. He no longer wills to do that which is wrong; but he wills to do what is right, that is to say, to do God's will. He now is a new creature, and he is so by the grace of God and by the operation of God's holy spirit.

LETTERS FROM AFIELD

HUNGRY FOR MORE

DEAR SIR:

It certainly does a fellow good to hear a talk on the Bible like you gave on Sunday afternoon [over station WGY, Schenectady], and I think I am in a position to say so, as I have sung in a church choir about fifteen years and I have heard a lot of sermons; but I have never heard the Bible explained as you did, and I would like to hear a lot more like it.

Yours, a well-wisher,
J. B. THOMAS, *N. Y.*

WALKING IN THE LIGHT

DEAR BROTHER RUTHERFORD:

Love and greetings in the name of our reigning King! We, the San Pedro Ecclesia, wish to express our great appreciation of the wise counsel and earnest exhortations for active service, seeing as we do that these blessings are from the Lord.

The Watch Tower, and *Deliverance* and *Creation* books, etc., abound with increasing light. Words cannot express the wonderful blessing being poured out on the faithful remnant; and we are looking forward with much joy and anticipation to the coming year of service for our King. We see how greatly the Lord has blessed and protected you in your service for him, and we have received much strength and encouragement through your boldness in the day of judgment. We love you very much on this account, dear brother, and you have our hearty cooperation and prayers.

May the Lord's rich blessing be upon you as you continue by his grace to do his will.

Your brethren and fellow servants,
SAN PEDRO (CALIF.) ECCLESIA.

International Bible Students Association

RADIO SERVICE

The kingdom message is now being regularly broadcast over the following stations in the United States and Canada. Local radio representatives are requested to send prompt and complete advice of any changes in schedules to Radio Department, 117 Adams St., Brooklyn, N. Y.

STATION	CITY AND PROGRAM PERIODS	KILO-CYCLES	METERS	WATTS
CFYC	Vancouver, B. C. Sun am 10-11, pm 2.30-3.30, 6.30-9 Tue Thu Sat pm 7.30-8.30	730	410.7	500
CHCY	Edmonton, Ala. Sun am 10-11, pm 3-4.30, 9.15-10.30 Tue Thu Sat pm 8-10	580	516.9	250
CHNS	Halifax, N. S. Sun pm 9-10	930	322.4	100
CHUC	Saskatoon, Sask. Sun pm 12.45-2.15, 8.30-10 Tue Thu pm 8.30-10	910	329.5	200
CJCJ	Calgary, Alta. Mon pm 8-9	690	434.5	250
CJGC	London, Ont. Sun pm 2-3 (every other week)	910	329.5	500
CKCX	Toronto, Ont. Sun am 9.30-11, pm 1.30-3, 8.15-10.15 Tue Fri pm 8-10	630	475.9	1000
CKOC	Hamilton, Ont. Thu pm 7-7.30	880	340.7	50
KEX	Portland, Ore. Sun pm 9-10	1250	239.9	2500
KFEQ	St. Joseph, Mo. Sun pm 7-7.30	1300	230.6	1000
KFH	Wichita, Kan. Sun am 9.30-10.30; Thu pm 7.30-8	1220	245.8	500
KFJF	Oklahoma City, Okla. Sun am 9-9.30; Sat pm 8-8.15	1100	272.6	*750
KFSD	San Diego, Calif. Sun pm 2-3	680	440.9	500
KFUM	Colorado Springs, Colo. Thu pm 7.30-8	1270	236.1	100
KFWM	Oakland, Calif. Sun am 9.30-11; pm 12.30-2.30; 7.30-9 Mon Sat pm 8-10; Tue Thu pm 12.30-3, 8-10 Wed pm 2-3; Fri pm 2-3, 8-10	1270	236.1	*500
KGRC	San Antonio, Tex. Sun pm 1-2	1360	220.4	50
KHQ	Spokane, Wash. Sun am 10-11, pm 9-10	810	370.2	1000
KLZ	Denver, Colo. Sun pm 7-8	1010	296.9	*750
KMBC	Independence, Mo. Fri pm 7.30-8	1110	270	1500
KMIC	Inglewood, Calif. Sun pm 8-9.15	1340	223.7	250
KNRC	Los Angeles, Calif Tue Thu Sat pm 2.30-3	800	374.8	500
KOCW	Chickasha, Okla. Sun pm 6.30-7 (second and fourth, monthly)	1190	252	250
KOMO	Seattle, Wash. Sun am 10-11, pm 7.30-8	980	305.9	1000
KPRC	Houston, Tex. Mon pm 8.30-9.15 (every other week)	1020	293.9	500
KQV	Pittsburgh, Pa. Sun pm 1-2; Fri pm 7.30-9	1110	270.1	500
KSCJ	Sioux City, Ia. Fri pm 8-8.30	1230	243.8	500
KWCR	Cedar Rapids, Ia. Sun pm 4-5; Wed pm 9-10	1250	239.9	250
KWKC	Kansas City, Mo. Sun am 10-11, pm 9.15-10.15	1350	222.1	100
KWTC	Santa Ana, Calif. Sat pm 7.50-8.30	1350	222.1	100
WBAW	Nashville, Tenn. Sun pm 5.30-6.15	1250	239.9	100
WBAX	Wilkes-Barre, Pa. Sun pm 8-9	1200	249.9	100
WBBR	New York (Rossville), N. Y. Sun am 10-12, pm 2-4, 7-9 Mon Tue Thu Fri pm 2-4, 7-9 Wed pm 2-4, 6-7	1170	256.3	1000
WBRC	Birmingham, Ala. Tue pm 8-8.30	1240	241.8	250
WBRL	Tilton, N. H. Sun pm 8-9	1290	232.4	500
WBT	Charlotte, N. C. Thu pm 7.30-8	1160	258.6	500
WCAH	Columbus, O. Sun am 11.45-12.45, pm 8.45-9.45 Mon Tue Wed Thu Fri Sat 11.40-12.40 noon Fri pm 7.30-10	1280	234.2	250
WCBA	Allentown, Pa. Sun pm 4-5	1350	222.1	150
WCLO	Kenosha, Wis. Sun am 11-12	1320	227.1	100
WCBM	Baltimore, Md. Sun pm 6-8 (bi-weekly); Fri pm 9.30-10	1330	225.4	100
WCSH	Portland, Me. Sun pm 3-3.30	620	483.6	500
WCWK	Fort Wayne, Ind. Sun pm 5-5.30	1400	214.2	250
WDAY	Fargo, N. D. Sun pm 2-3, Thu pm 4-4.30	830	361.2	500
WEBC	Duluth, Minn. Tue pm 7.50-8.30	1240	241.8	250
WEBR	Buffalo, N. Y. Sun pm 2-3 (every other week)	1240	241.8	200
WEPS	Gloucester, Mass. Sun am 11-12	1010	296.9	100
WFBE	Cincinnati, O. Sun pm 6.30-7.30	1220	245.8	250
WFBL	Syracuse, N. Y. Sun pm 2-2.30	1160	258.5	750
WFDF	Flint, Mich. Fri pm 9.30-10	860	348.6	100
WFJC	Akron, O. Thu Sat pm 9.30-10	1320	227.1	250
WGHP	Detroit, Mich. Sun pm 12-12.30	940	319	1000
WGWB	Milwaukee, Wis. Sun am 10-11	1370	218.8	500
WHBP	Johnstown, Pa. Sun pm 8.30-9.30	1310	228.9	250
WHK	Cleveland, O. Sun am 10-12, pm 7.30-9 Mon pm 7-8.30, Thu 7.30-10	1130	265.3	*500
WIAD	Philadelphia, Pa. Tue Fri pm 8.05-8.35	1040	288.3	100
WIBA	Madison, Wis. Sun pm 1-1:30 (monthly, fourth Sunday)	1250	239.9	100
WIBU	Topeka, Kan. Sun pm 5-5.30	1470	204	500
WIBX	Utica, N. Y. Sun pm 9-10.20	1260	238	150
WICC	Bridgeport, Conn. Mon pm 8-8.30	1130	265.3	500
WIL	St. Louis, Mo. Sun pm 6.30-7	1160	258.5	250
WIOD	Miami Beach, Fla. Sun 11.30-12 noon	1210	247.8	1000
WIP	Philadelphia, Pa. Fri pm 3-3.15	590	508.2	500
WJAD	Waco, Tex. Sun pm 7-7;30	900	333.2	500
WJBL	Decatur, Ill. Thu pm 7.30-8	1410	212.6	250
WKBF	Indianapolis, Ind. Mon pm 7.30-8.15	1190	252	250
WLBG	Petersburg, Va. Sun am 10-11, pm 3-4	1400	214.2	100
WLBV	Mansfield, O. Sun pm 9-10	1450	206.8	50
WLSI	Providence, R. I. Sun am 10.30-11.30, pm 2-3, 6.30-7.30 Wed Fri pm 7.30-8.30	1150	260.7	500
WMBR	Tampa, Fla. Sun pm 8	1190	252	100
WMBS	Harrisburg, Pa. Sun pm 5-6	1280	234.2	250
WMES	Boston, Mass. Sun am 10.30-12, pm 8-9; Mon Thu pm 8-9	1420	211.1	50
WNBF	Endicott, N. Y. Sun pm 7.30-9.30	1450	206.8	50
WNBH	New Bedford, Mass. Tue pm 8.30-9.30	1210	247.8	250
WNOX	Knoxville, Tenn. Fri pm 7.30-8	1130	265.3	1000
WNRC	Greensboro, N. C. Fri pm 6.15-6.45	1340	223.7	500
WODA	Paterson, N. J. Sun am 10-10.30	1020	293.9	1000
WOKO	Peekskill, N. Y. Sun pm 12.30-1; Thu pm 8.30-9	1390	216	250
WOOD	Grand Rapids, Mich. Sun pm 9-10	1150	260.7	500
WORD	Chicago (Batavia), Ill. Sun am 10-12, pm 2-4, 6-7.30; Mon Tue Wed Thu Fri Sat pm 6-7	1190	252	5000
WRAW	Reading, Pa. Sun pm 7.30-8.30	1360	220.4	100
WREC	Memphis, Tenn. Sun pm 5-5.30	1200	249.9	500
WRHF	Washington, D. C. Sun pm 5.30-6	930	322.4	150
WRHM	Minneapolis, Minn. Sun am 9.15-10.30	1150	260.7	1000
WRR	Dallas, Tex. Fri pm 6.30-7	650	561.3	500
WSPD	Toledo, O. Sun pm 1.30-2	1250	239.9	250
WTAR	Norfolk, Va. Sun pm 7-7.30	1090	275.1	500
WWVA	Wheeling, W. Va. Sun pm 1-2	890	336.9	250

*After 6 p. m. From 6 a. m. to 6 p. m., 1000 watts.

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

VOL. XLIX SEMI-MONTHLY No. 5

Anno Mundi 6056—March 1, 1923

CONTENTS

OUR PASSOVER 67
Israel's Passover 67
His Name 68
Arrogant Pharaoh 68
The Lord's Passover 69
The Lamb 69
Memorial Instituted 69
The Bread 70
Our Passover 71
But How? 71
The Joy of the Lord 73
RESTORATION AND RESTITUTION 73
THE LIFTING UP OF JESUS 75
WHO IS MY NEIGHBOR? 77
SERVICE APPOINTMENTS 80

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

MEMORIAL DATE 1928

Nisan, the month of the passover, is reckoned this year as beginning at sunset on the day numbered in our modern calendar as the 22nd of March (Palestine time). The time for commemoration of the death of the great passover Lamb, Nisan 14, is calculated therefore as the evening of Wednesday, April 4, after sunset. Announcement is made now so that all who desire to commemorate this event can make due preparation.

BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seemed no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The SOCIETY has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

P120	4⅞ x 7⅜,	French Morocco	$4.00
P125	do	with *concordance*	4.35
P130	do	Full Leather	5.65
P135	do	with concordance	5.80
K60	4⅜ x 6¾	French Morocco	3.40
K65	do	with concordance	3.75
K70	do	Full Leather	4.85
K75	do	with concordance	5.20

NEW SONG BOOK

Songs of Praise to Jehovah is the title of a new song book which is now ready for shipment. On its 300 pages are many new songs and tunes, as well as old favorite selections. Retail price of the book, cloth-bound, is 75c, postpaid. Price to classes in lots of 20 or more, 69c each.

I. B. S. A. Berean Bible Studies
by means of "The Watch Tower"

"A People for His Name"	"Jehovah's Presence"
Issue of January 15, 1928	Issue of February 1, 1928
Week of April 1 . . . ¶ 1-26	Week of April 15 . . . ¶ 1-17
Week of April 9 . . . ¶ 27-53	Week of April 22 . . . ¶ 18-36
	Week of April 29 . . . ¶ 37-54

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX MARCH 1, 1928 No. 5

OUR PASSOVER

"For even Christ our passover is sacrificed for us."—1 Corinthians 5:7.

JEHOVAH commanded the Israelites to keep the passover on the fourteenth day of Nisan of each year from and after its institution. That was the beginning of that year with them. Jesus kept that passover as long as he was on the earth. He fulfilled the law by his death. At the same time he instituted the memorial of his own death, and upon his followers he enjoined the necessity of keeping that memorial. It is incumbent upon each true member of the body of Christ to continue to keep this memorial as long as he is in the organism of flesh. So far as the church is concerned, the memorial will end when the last member has been changed.

2 This year the proper date for observing the memorial of our Lord's death comes on the fourth day of April. After six p. m. of that day all who are devoted to the Lord should come together at the several places of assembly and keep the passover of Jesus' death. Where there are some who are sick and unable to attend at the place of assembly, the memorial may be observed by having some brother go to the sick-room and there administer the emblems. Where one is entirely alone, and cannot assemble with others, then he may take the bread and wine and after prayerful consideration of his blessed privilege partake of the emblems, administering the same to himself.

3 The memorial being a reminder of the death of Jesus, and seeing Jesus died but once, it is appropriate to observe the memorial only once each year. That observation should be, of course, on the day that Jesus was put to death.

KNOWLEDGE

4 Clearly it is the will of God that all who partake of the memorial should do so intelligently. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear." (1 Peter 3:15) The most blessed privilege ever accorded to man is that of being taken into the covenant by sacrifice and being offered up as part of the body of Christ. The greatest hope set before any one is to partake of the divine nature. That carries with it all the blessings that God has in store for the most faithful to him. Each one who claims the hope of immortality should be able to give a good and sufficient reason therefor. In order to do so it is essential that the Christian feed his mind upon the precious things which God has graciously provided for him.—Hebrews 12:2, 3.

5 Jehovah commanded the Israelites to teach their children concerning the meaning of the passover first instituted in Egypt. That was important because God so commanded. With stronger reasoning should a Christian keep himself informed concerning the reason for celebrating the memorial of our Lord's death, seeing that the death of the Lord was a fulfilment of that which Israel's passover foreshadowed. The Christian should tell his children the reason why he keeps the memorial of the Lord's death. His children may not now understand much about it, but they will learn that Jehovah is the only true God and that he has provided for life for all through the shed blood of Jesus Christ. It is important, therefore, that at regular intervals we remind each other of the precious truths in connection with the memorial.

ISRAEL'S PASSOVER

6 That which came to pass with reference to Israel under the terms of the law foreshadowed better things to come. That we might have a keener appreciation of the meaning of the memorial of Jesus' death it is essential for us to understand the passover of the Israelites.

7 The lineal descendants of Abraham had gone into Egypt to reside there. This was a part of God's plan. While Joseph, the much beloved son of Jacob, lived the Israelites were well treated in Egypt. Then the ruler of Egypt gave consideration to Joseph and to Jehovah God, whom Joseph worshiped. Joseph and those of his generation died; and there came to the throne of Egypt a severe, haughty and cruel potentate who knew not Joseph, neither would he heed Jehovah God. Selfish, cruel and oppressive, that Pharaoh of Egypt was a child of the Devil, whom he represented. His kingdom was a picture of Satan's wicked organization. Pharaoh had caused the people to practise the religion of Satan. Many of the Israelites were turned away from their devotion to the true God. The Egyptians, being under the control of Satan, were induced by him to hate God's chosen people. Pharaoh and his counsellors began to make and carry out a systematic method of persecution of the Israelites. The due time had arrived for God to take action.

HIS NAME

[8] God had made a promise that he would produce a seed, which seed was foreshadowed by Isaac the son of Abraham; and that through the seed God would bless all the families of the earth. Learning something about this, Satan set about to oppose the development of the natural seed of Abraham; hence their persecution. Knowing that the Israelites were lineal descendants of Abraham, Satan induced his instruments to persecute the Israelites with the purpose of destroying them. He not only oppressed them directly, but subtly turned the minds of many away from the true God. It has ever been the policy of Satan to turn man away from Jehovah, who alone can give life to mankind. Should the Israelites all be turned away from Jehovah, then the promise would wholly fail with reference to Abraham's lineal descendants, insofar as their constituting the channel of blessing was concerned. The name of Jehovah was greatly defamed in Egypt, and now for the benefit of his chosen people and to maintain his own good name and word he would visit Egypt and get for himself a name.

[9] Moses was reared in the royal family of Egypt. When he became of age and saw the affliction put upon the Israelites, he refused longer to be allied with the Devil's representative and to be called by the name of the royal family, and instead joined his own people and shared their afflictions. He did that because he had faith in Jehovah God. His faith was pleasing to God. Jehovah chose Moses to make a great picture foreshadowing the outworking of his plan for the salvation of mankind. Moses, having no fear of what Pharaoh, the Devil's representative, could do unto him, and trusting Jehovah and his promises, forsook Egypt and went into Midian. There he was keeping the flocks of his father-in-law Jethro in the vicinity of mount Horeb. Jehovah God appeared unto Moses and said: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses had the faith of his fathers. God further said to him: "I am come down to deliver them out of the hand of the Egyptians."—Exodus 3: 6-8.

[10] Then God sent Moses and Aaron together to Egypt to serve notice on Pharaoh that he must let Israel depart and that, failing so to do, God would slay Egypt's firstborn. (Exodus 4: 23) God was now preparing to make a picture foreshadowing his purpose to deliver the peoples of earth from the Devil's organization and at the same time make for himself a name amongst all creation. God therefore appeared in Egypt by and through his duly constituted representative, Moses. Speaking of his purpose in so doing the prophet wrote: "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 Samuel 7: 23) In this picture Moses foreshadowed the beloved Son of God, Jesus, whom God sent to the earth to redeem mankind and then to deliver mankind from Satan's organization. Egypt represented this world, of which Satan is the god; and the lesson is that in due time God will completely destroy this world, and before so doing he will cause notice to be served upon Satan and his representatives of his purpose in so doing.

ARROGANT PHARAOH

[11] Moses and Aaron appeared before Egypt's ruler and made formal request that the Israelites be permitted to depart. That arrogant potentate replied: "Who is the Lord, that I should obey his voice and let Israel go? I know not the Lord, neither will I let Israel go. . . . Then said the Lord unto Moses, Now shalt thou see what I will do to Pharaoh." (Exodus 5: 2; 6: 1) His name was involved, and he would in due time make it clear to Pharaoh that Jehovah is God. In carrying out his purpose he sent a number of plagues upon the Egyptians. Suffering from these, Pharaoh would relent, promise to permit Israel to depart, only quickly to violate his own word. Jehovah then directed Moses to prepare for the final plague which he would send upon the Egyptians.

[12] "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.

[13] "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.

[14] "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. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."—Exodus 12:1-15.

[15] The law of God concerning man is his expressed will. The law directs what shall be done and what shall not be done. The explicit directions given on the occasion above mentioned to Israel they must obey in order to save their first-born from death. They obeyed the command of Jehovah. There began the law covenant, which God made with Moses as mediator for and in behalf of Israel.

THE LORD'S PASSOVER

[16] On that eventful night of the fourteenth of Nisan the angel of the Lord passed throughout the land of Egypt and struck with death the first-born of Egypt, from the first-born of the king to the humblest one of the realm. The Israelites were spared because of faith in God and obedience to his command. Every house where the blood of the lamb appeared no one was slain. The occasion is called "the Lord's passover" because God passed over and spared those who had obeyed him.

[17] The Jews were commanded to keep this annual passover as a reminder that Jehovah had brought them out of the land of Egypt. Israel's great enemy was Satan. He would prevent that people from knowing and obeying God. As long as the Israelites faithfully observed the passover they would be reminded that their one true Friend and Benefactor is the great Jehovah, and this would serve to lead them until the coming of him whom the lamb foreshadowed.

JESUS MUST KEEP PASSOVER

[18] Jesus was born a Jew. He was born under the law, and it was therefore incumbent upon him to serve every commandment of the law. The record is that Jesus, during the three and one-half years of his ministry, always kept the passover at the proper time. The time was at hand for him to eat the last passover, and he sat down with his disciples so to do. "And he said unto them, With desire I have desired to eat this passover with you before I suffer." (Luke 22:15) Had he not suffered prior to that time? To be sure, he had suffered the reproaches heaped upon him by the enemy and his agencies. Now he was about to suffer upon the cross. He knew that the last passover would mark the time for that great suffering. That same night in the garden of Gethsemane he did suffer, and cried unto Jehovah and received comfort. Before the organization called a court he suffered when he was put through a mock trial, and then on the same day he was hanged upon the cross.

THE LAMB

[19] God caused Moses to prophesy that he would raise up one whom Moses represented, and Moses therefore was a type of Jesus. (Deuteronomy 18:18, 19) By delivering Israel he foreshadowed the deliverence of mankind. Had Moses carried out the sacrificial part of the picture he could not have carried it through, because he would then have been dead. Therefore the lamb of the flock was selected and sacrificed instead of Moses. The sacrifice of the lamb represented and foreshadowed the sacrifice of the mighty One whom Moses pictured. When Jesus began his ministry John under inspiration from God identified Jesus as the one foreshadowed by Moses and the lamb. Pointing to Jesus he said: "Behold, the Lamb of God, which taketh away the sin of the world." The Lamb slain in Egypt represented the One who would provide the ransom price. It follows, then, that Jesus must die in fulfilment of the type, or picture. He fulfilled it in every respect. The lamb selected for sacrifice must be without blemish. Jesus was the Lamb of God without blemish or spot. (1 Peter 1:19) He was holy, harmless and without sin.—Hebrews 7:26.

[20] The death of Jesus put an end to the Jewish passover; because that passover was provided by the law, and Jesus fulfilled the law, nailing it to the cross. (Galatians 3:10; Colossians 2:14) It was therefore the appropriate time at the celebration of the last passover to remind his disciples that the law had been fulfilled, and that the way of life had been opened by his own death, and that no man can obtain life in any other way. From the time of the illumination of their minds by the holy spirit the disciples would see and appreciate the fact that in Egypt God had instituted the law to teach Israel and to lead them in the right way until the coming of Christ, and that with his coming he would fulfil every part of the law.

[21] The purpose of the law covenant, therefore, may be summed up in the statement that God made provision for the Jews to keep before their minds that he is the only true God; and that his plan of salvation is the only one, and the only means of blessing all the nations of the earth, as he had promised Abraham; that because of their sinful condition he gave the law and defined sin, and to hedge them about and keep them in the right way until the coming of his beloved Son, and then he would show the willing ones the way to life. It was important for the Jews to keep the passover every year to remind them of what God had done for them. It would now be of even greater importance that the disciples of Jesus Christ, all of whom were then Jews, and all who should afterwards become his disciples, to have in mind the reason why Jesus died as the antitypical passover Lamb.

MEMORIAL INSTITUTED

[22] When the eating of the last passover was finished, Jesus immediately instituted the memorial of his own death. He must do this before and on the same day he died. The apostle says: "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 Corinthians 11: 23-26.

[23] It is therefore incumbent upon every true disciple of Jesus Christ to keep the memorial feast on the corresponding day of its institution, and on that date only, and only once each year. Jesus promised to come again and receive his followers unto himself. His coming must embrace the receiving unto himself of his own. It therefore follows that the Christian should continue to observe the memorial until each one is changed and is fully received and taken unto the Lord.

THE BREAD

[24] When Jesus had taken the bread and broken it, he said to his disciples: "This is my body, which is broken for you." Of course the bread was not his actual body; but by it he meant: 'This represents my body, and the breaking of it represents that I am broken for you.' We must take into consideration his words on another occasion explaining the bread: "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.

[25] The disciples must eat of the bread, or that which it represents; and so all men must eat of it if they live. A man eats and therefore absorbs natural food through his mouth and receives nourishment for his body. He eats and absorbs spiritual food through his mind. When he sets his affections upon that which he believes, he is said to believe with his heart. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Romans 10: 10.

[26] For this reason every one who benefits from the ransom sacrifice must first know that it has been given and for what purpose. Life is a gift of God, and no one can receive a gift without knowledge. When one learns that Christ is his Redeemer, is drawn to God, makes a full consecration of himself to do God's will, this is proof that he believes. Being received by Jehovah because of his faith in Jesus' blood, and because of his full consecration, Jehovah justifies such an one; and that justification results in the right of the one justified to live. All mankind will have to exercise faith and obedience in Christ and prove this by their course of action. The people will receive justification at the end of the Messianic reign. Those of the church exercise belief or faith by making a full consecration to do God's will. These by their course of action and conduct partake of the bread; that is to say, the humanity of Jesus Christ, which has been given for their benefit.

THE CUP

[27] All men must receive the benefit of the ransom sacrifice provided by the shed blood of Jesus Christ, shed for the remission of sin. That provision is made regardless of what any one may do. "The free gift comes to all men unto justification of life." (Romans 5: 18) All will be given an opportunity to accept the value of that ransom sacrifice. It follows, then, that the broken body and the poured-out life-blood of Jesus Christ mean the same thing to all men unto the point of justification. But Jesus was doing more for the disciples and those who afterwards would become his disciples than for mankind in general.

[28] Jesus had made a covenant with Jehovah by sacrifice. He was now extending an invitation to his followers that they might follow the course directed by him and be taken into the covenant by sacrifice. He took the cup and said to his disciples: "This is my blood of the new covenant, which is shed for many for the remission of sins." By that he did not mean the covenant by sacrifice; but he did mean that his blood, represented by the wine, is the blood for the new covenant and that this blood is that which is shed to provide the great sin-offering for mankind. He said to them: "Drink ye all of it." That which he invited his disciples to do will never apply to mankind in general, but is a privilege extended only to the church.

[29] The law which God gave to Israel prevented any one from drinking blood. Such an offense against the law was punishable by death. (Leviticus 17: 10) It must be understood, then, that the invitation of Jesus extended to his disciples to drink of his blood meant that they would be taken into his covenant by sacrifice and must mean the death of each one. This is shown to be his meaning because he said on another occassion: "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. . . . He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."—John 6: 53-56.

[30] The plain meaning of the words of the Master above quoted is: That he was broken, or put to death, and poured out his blood to provide the ransom price to be used as a sin-offering for mankind; that those who would be taken into his covenant by sacrifice and join with him in his kingdom must first eat of his flesh, that is to say, believe that he was put to death for the remission of sins and raised again for justification of man; that they must drink his blood, that is to say, join with him in the covenant by sacrifice and be put to death; that those so doing would be granted everlasting life and would be raised up at the last day, meaning the latter part of the period of sacrifice; and those who thus eat his flesh and drink his blood dwell in Christ and Christ in him: therefore they are made a part of The Christ. This ceremony here performed by Jesus outlined a course

of action one must take in order to be a member of the body of Christ. There is no other way.

[31] This invitation to drink of his blood and to participate in his death does not apply to any one who will ever get restitution blessings. Those who do thus partake must be taken into the body of Christ and then sacrificed with him. The apostle puts it thus: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread."—1 Corinthians 10:16, 17.

[32] The drinking of the cup, therefore, represents the communion of the body members with Christ Jesus in his blood. The breaking of the bread represents the communion of the members of the body of Christ being broken with him. Otherwise stated, it means that every one who will be of Christ's royal family must pour out his soul in death as a part of Christ's sacrifice and be offered up by him as his sacrifice. These are first partakers of the bread and become a part of the one loaf, to wit, Christ, and then are broken with him. These are put to death in a body of humiliation and raised a glorious body. It follows, then, that it would be inappropriate for any one who claims to have made a consecration to the Lord and expects to live on earth for ever to partake of the memorial. It is quite manifest that many partake of the memorial ignorantly or at least improperly.

OUR PASSOVER

[33] God passed by and spared those of Israel where the blood of the lamb appeared on the door-posts. Of course the real value was not in the blood of the lamb; but God spared them because of their faith in him and their obedience unto his command.

[34] There is real value in the blood of Jesus, because his blood is shed to provide the ransom sacrifice and to be used as a great sin-offering to make it possible for man to be received by Jehovah. All those who will receive the full benefit of the ransom sacrifice must exercise faith in God and in his provision for the salvation of mankind. It is faith in God, and faith in Christ and in his shed blood as the ransom sacrifice, and full obedience unto the Lord's commands that will bring the lasting blessings. The blood removes the legal disability; but there must follow faith and obedience. He was put to death for all men; and all men must be brought to a knowledge of the truth in order that they might accept the provision for life as made.

[35] The argument of the apostle is this: "Christ our passover is sacrificed for us." The passover lamb was slain and the blood placed over the door; and when God saw that the Israelites had shown faith in him and obedience to him, he passed by that house. The lamb represented Christ Jesus. He is the passover lamb for the church. His blood has been shed, and presented in heaven itself in behalf of those who believe in him and who obey.—Hebrews 9:24.

[36] We have now come to a knowledge of the truth and have accepted the value of the ransom sacrifice and have made a full consecration of ourselves unto the Lord and have been taken into the covenant by sacrifice. We are now under the blood. If we are to be spared and passed by we must be faithful and true to the Lord, trusting always in the blood of Christ and being obedient to what it represents. The command to us is to obey and keep the memorial. By so doing we show forth the death of Christ Jesus. We also thus testify that by the grace of God we have been taken into the covenant by sacrifice and have agreed to die with him. Let us therefore keep the memorial.

BUT HOW?

[37] Leaven is a symbol of sin. If there is sin amongst God's people they must put it away. The apostle says: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—1 Corinthians 5:7, 8.

[38] Before one becomes a Christian he is a sinner and under all the disabilities brought upon him by the sin of Adam. The old leaven would refer to the practices indulged in by the sinner who becomes a Christian. These, says the apostle, must be put away; that ye should be a new lump, because ye have been cleansed by the blood of Christ. No longer practise that which is practised by the unregenerate. See to it that your course of action is in harmony with that of Christ.

[39] Then he adds: "Neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Wickedness means lawlessness or transgressing the commands of the Lord. Malice means a bad condition of heart, not giving a proper regard for others, and determined to do injury to another. Is it possible for Christians to be afflicted with such sins? There are at this very time a number of ecclesias throughout the earth who have much trouble amongst themselves, warring against each other, indulging in strife. Some are opposing others who are trying to do the Lord's service, therefore trying to do injury to their brethren and to the work of the Lord. Such a course is due to selfishness. Where there is real love there can be no malice.

[40] Why should any one who claims to be consecrated to the Lord be at enmity with his brother? If he is, then his course of action is due to selfishness. How can any one really devoted to the Lord honestly say that because he does not like the way the Lord's work is being carried on by some he will hinder it? How can one with an honest heart devise a scheme or plan to interfere with the work of giving the witness concerning the Lord's kingdom? No one can pursue such a selfish and

ungodly course and remain in the truth. No one can have fellowship with God and with Christ unless he walks in the light. (1 John 1:6, 8) He cannot walk in the light if he opposes the light and opposes those who are striving to walk in the light and obey God's commandments in giving the witness concerning the kingdom.

41 Every one, then, who claims to be consecrated to the Lord and who is opposing the service of witnessing to Jehovah's holy name, to the presence of Christ, and to the kingdom, as the Lord has commanded, is not walking in the light, and therefore is not having fellowship with God and with Christ. He is being moved by selfishness; and this he must put away and be moved by love before he can be pleasing to the Lord. The church has reached a great crisis. God will have his work done, and those who do not care to have any part therein should take warning and not interfere with those who are participating therein. Do not deceive yourself nor attempt to deceive others. No one can deceive the Lord.

42 Those who claim to be the Lord's, in order to be pleasing to him, must be wholly on the side of the Lord. Let every one who names the name of Christ put aside all selfishness, and help the brethren to carry on the work which the Lord has commanded. God's wrath is upon the disobedient. Let every ecclesia, then, wherein there is trouble give serious consideration to this matter. Let each one lay aside his selfishness and prayerfully examine himself and then follow the command of God.

43 "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on love, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Colossians 3:8-16.

44 Those who are being put to death with Christ have the greatest privilege that could be granted to beings on earth. To be pleasing to the Lord they must be wholly on the Lord's side. The apostle says: "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 Corinthians 10:21) No one can be partly for the world and partly for the Lord. Strife, hatred, malice, ill-will and selfishness proceed from the Devil and not from the Lord. The people of God must stand shoulder to shoulder, earnestly supporting each other as brethren in Christ contending for the gospel of Jesus Christ.—Philippians 1:29, 30.

THE JOY OF THE LORD

45 The cup, being a symbol of the participating in the death of Christ, is also a symbol of entering into the joy of the Lord. The Lord has come to his temple, and all the temple class must be tested and proven. Those approved the Lord invites to enter into his joy now. The time has come for Christ Jesus as the great High Priest to vindicate the great and holy name of his Father Jehovah. This he will do. This affords the Lord great joy. His followers are invited to participate in that joy and to devote themselves entirely to the Lord God and his service. Those who enter into the joy of the Lord and continue therein shall be strong in the Lord and in the power of his might. "The joy of the Lord is your strength."

46 To be joyful in the Lord all selfishness must be put aside. Let us now be joyful that we are permitted to die with Christ as a part of his sacrifice, that we might live with him. Let us rejoice with him, and suffer the reproaches of Christ by taking an unqualified stand against Satan's organization for the Lord God, that we might reign with him. Let us delight ourselves now and show forth the praises of God, who has done everything for us. Let each of the anointed ones keep the feast of the memorial and keep it with a joyful heart. Then let each one of such sing forth the honor of his name. This can be done only if we are wholly devoted to him and his cause.

QUESTIONS FOR BEREAN STUDY

Where and by whom was the typical passover instituted? Did Jesus observe that ordinance? Why? How and when was its observance terminated? What superseded it? Who are enjoined to keep the latter? How often? At what time? Until when? What provision is made for all to partake? ¶ 1-3.

What of the Christian's privilege and hope in this relation? What knowledge is necessary, and how may such knowledge be acquired? Parents were directed to do what in this connection? Show the application thereof to the Christian. ¶ 4, 5.

Who was Joseph, and what did his position in Egypt mean to the Israelites? What change took place in the situation, and how did this affect their condition? Whom did the latter Pharaoh represent, and of what was his kingdom a picture? ¶ 6, 7.

Why should the seed of Abraham come into consideration here? In what different ways did Satan oppose the Israelites? What was his purpose in so doing? ¶ 8.

Who was Moses, and how was he reared? How did he later regard that association and environment? What did he decide to do, and what privilege was afterward granted him because of his faith? ¶ 9.

Whom did Moses picture, and how? The Israelites represented whom? What was pictured by Egypt? Israel's deliverance from Egypt foreshadowed what? ¶ 10.

For what purpose did Moses and Aaron appear before Pharaoh, and how were they received? In what manner was Pharaoh's heart hardened to resist release of the Israelites? ¶ 11.

What did the Lord instruct Moses to do preparatory for the passover? Why must these instructions be so closely followed? ¶ 12-15.

Describe the experience of the Egyptians on the night of the passover. That of the Israelites. Why did Jehovah establish the passover as a memorial ordinance? ¶ 16, 17.

What was the necessity for Jesus to observe that ordinance? Why was he so deeply concerned about "this passover" mentioned in Luke 22:15? To what did he there refer in "before I suffer"? ¶ 18.

Who was pictured by the passover lamb? For what two reasons was a lamb used? Show how appropriate was John the Baptist's introduction of Jesus as "the Lamb of God." Why must the lamb selected be "without blemish"? What was the relation of the slaying of the passover lamb to the sacrifice on Calvary? How does the latter affect the necessity for observing the former? Did the Lord's disciples understand and appreciate the meaning of the passover? Why? Explain in brief the object and the importance of the law covenant. ¶ 19-21.

Describe Jesus' institution of the memorial of his death. When, how often, and for how long shall the Lord's true people keep it? Is it a privilege or a duty, or both, and why? ¶ 22, 23.

What does the "bread" represent? Who eat thereof? How? To what end? ¶ 24-26.

To what extent do all men receive the benefit of the ransom sacrifice? Will all obtain life thereby? Why? Who only partake of the "cup"? What does it mean to "drink the blood of the Son of man"? How was the purpose thereof pictured in the law? Explain the meaning of John 6:54, 56. ¶ 27-30.

In brief, then, what distinguishes those who may properly partake of the memorial? ¶ 31, 32.

How did Israel show faith in the blood of the lamb, and with what result? Show the application of the same principle at this time. For whom is the merit of Jesus' sacrifice now available, and for what purpose? How does one come under the blood, and what is essential to remain there? ¶ 33-36.

Apply the expression, "Purge out the old leaven." "Leaven of malice and wickedness." "Unleavened bread of sincerity." ¶ 37-39.

Point out the underlying cause of strife. Show that it is inconsistent with the spirit of the truth and a hindrance to walking in the light. ¶ 40, 41.

Explain or illustrate the meaning of anger. Wrath. Malice. Blasphemy. Filthy communication. Lying. "The old man." "Renewed in knowledge." Mercy. Kindness. Humbleness of mind. Meekness. Longsuffering. Forbearance. Forgiveness. Love. "Let the peace of God rule in your hearts." "Be ye thankful." "Let the word of Christ dwell in you richly in all wisdom." Where will strife find room if we carefully consider and practise Paul's admonition here presented? ¶ 42-44.

Of what is the Lord's "cup" a symbol? How may his followers participate in each sense thereof? On what condition, to have the Lord's approval and continue in his joy? ¶ 45, 46.

THE ARRANGEMENT FOR RESTORATION AND RESTITUTION

WE HAVE already seen that the purport of the Bible, God's revelation of himself, is to tell of his purpose in his own due time to release his human family from the bondage of sin, and from the condemnation of death into which by that first transgression it fell; also that he will deliver them from the power of Satan under whose domination they came by that same sin against God, and by a deliverer whom he would raise up to bring them back into union with himself, and so enjoy to the full the blessings which he originally intended for them.

It was at the same time as he pronounced the sentence against Adam and Eve that God quickened this hope of restoration. He did not do this directly as by making them a promise; indeed he could hardly do that, for since the sin was wilful, and the penalty definite, to promise restoration while pronouncing sentence would seem to be incongruous. The hope was hidden in the form in which the sentence on the serpent was spoken for the part it had in bringing man into sin. From the later scriptures we know that the serpent was only the instrument of the great evil being Satan, who, thus, in his ambition, sought to wrest this perfect and happy human pair, with their possibilities of unlimited increase, from the care and power of God, and to make for himself a great empire composed of humanity and some angels. The Prophet Isaiah says Satan said: "I will be like the Most High." (Isaiah 14:14) He saw what he thought was a chance of becoming a great one, a ruler like God. He would wrest this pair from the care of God. He cared not what ruin he caused, nor havoc he made, nor what pain must be brought to both heaven and earth so long as he got his ambition gratified. It was to this one, Satan, God said in Eden: "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." (Genesis 3:15) There was to be a conflict in which the serpent would lose his life, for to bruise its head meant to crush it.

As the man and woman heard this sentence passed upon the serpent they must have understood that the conquering seed of the woman would bring about some measure of restoration. There was certainly no promise made. The hope which we must suppose surely was taken, was only negative in the form in which it was given. They would presume that if the serpent, the visible form of their enemy who had posed as their friend, was to be bruised in his head, at least the power of evil would be broken. It would be easy for them to reason that the gracious Creator whose blessings they had enjoyed, whose goodness they knew, would not tell them so much without meaning them to understand that the seed which should arise would prove to be not only a deliverer, but a restorer.

That this is the case is proved by the Apostle Paul's word regarding the fall of man and his separation from his Creator. Writing to the Romans he says: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of

corruption into the glorious liberty of the children of God." (Romans 8:19-21) Paul, enlightened by the holy spirit, knew that the seed of the woman was the great Christ which God was producing, first Jesus, and then the faithful in Christ Jesus, who are accepted of God as perfect in him.

Paul shows that this is the seed for which all humanity is waiting, and groaning as it waits. He sees the pain of the race, the effect which sin has caused: he knows that no deliverer can arise out from humanity itself, nor can it of itself produce a deliverer. Indeed the world did not know in its pain what it groaned for.

The world still groans, for as yet it knows no hope. It sees nothing in heaven or earth which gives any promise of deliverance from the evils which bind it in hard bondage of sin, suffering and death. It was given to Paul to voice the pain, and to declare more fully than any of the other apostles of Jesus Christ what the glorious deliverance would be. He says the creature was subject to vanity, it was reduced to helplessness, and brought under the dominion of evil. But it was a subjection in hope, for the deliverer was being prepared.

If the church organizations which have professed to represent Christ and all his teachings had been faithful to him, to God, and to themselves, and those whom they professed to try to guide into the way of truth, they would have learned from Paul. Then they would have done something to save men from this fear brought upon them through ignorance. Instead of doing that they added a very heavy burden of fear to humanity, for in the pretence that they were speaking authoritatively in the name of God and his Christ, they taught the terrible doctrine of eternal torment. This dogma has put fear into the hearts of millions of people, and has done much to hold the world of men in the bondage of superstitious dread.

It is to be noted that God made a difference between those whom he addressed when he pronounced sentence in Eden. On the serpent to whom he first spoke God placed a curse; to the woman there was the basis of a hope, as we have seen; to Adam there came the sentence of death, though there was to be a time of labor and suffering on the way to his return to the dust out of which he was taken, and to which God said he should return.—Genesis 3:14-19.

Thus to Adam God made no promise. Such hope as was given was through the woman's seed. Without doubt there is a reason for this. It may be said that while there is a purpose of restoration quite evidently shown, it is not Adam's progeny as such which is to be restored. Adam represents the wilful sinner, those who go away from God doing their own will.

But the woman rather represents those who fall into deception and thus come under the power of sin. Eve's children are the human family born in conditions which hold them down in the way of evil; Adam represents those who seek to serve themselves at the expense of others, and without any respect for God.

We now very briefly review what is said about the seed of the woman through whom deliverance is to come. We ask, Who is the seed, and how and when is it produced? It is evident from Eve's words as her children were born and named by her that she thought one of her earthly sons might be the promised seed. Of Cain she probably had little expectation, but hope seems to have been quickened by Abel. It was revived in the birth of Seth, whom, she said, Jehovah had given her instead of Abel.—Genesis 4:25.

But in course of time Seth died, and Eve must long have given up hope that she would see the seed who should deliver. Nor were there any signs of such a deliverer. Instead the race degenerated; because and until it had become so contaminated by the Devil and his hosts, and by evil in themselves, with the exception of the one family of Noah, that the flood swept it from the face of the earth.

Even then the Bible records no movement on God's part towards the fulfilment of his word, which to all who had faith in him that a deliverer seed should come, was of the nature of a promise. But about four hundred years after the flood God called Abraham of the family of Seth, then living in the land of the Chaldees, and on agreement that he would go to a country which God would make known to him, God made a promise to him that his seed should be the blesser of all the families of the earth. (See Genesis 12:1; 22:18) This covenant with Abraham was the first link with the original hope which sprang from Eden. It disclosed that God had not forgotten; also the fact spoke to the then future generations of the comparatively slow movements in God's purpose, for two thousand years elapsed between Eden and Abraham's day.

But Abraham's son Isaac died, and after him Jacob died, who also had been made a partaker of the covenant of promise. Then generation after generation passed and there was no sign showing that the seed by whom Satan was to be bruised was forthcoming. Yet the faithful in Israel died in hope.

Moses told Israel that God would some day raise up out of them one like himself who should be a teacher and a deliverer. (Deuteronomy 18:15) The faithful in Israel looked to the coming one, but God gave them no further light till the time when David was made king of Israel. David was a king after God's own heart in that he sought the good of the people over whom God had made him king, and in that he sought by teaching the people to reverence their God, to bring honor to the name of Jehovah.

Following this way David proposed to build a temple for the Ark of God, and to make it a building, which, in his view, should be commensurate with the glory of Jehovah. But Jehovah would not agree to David's proposal because David had been a man of war, and the

temple must represent peace on earth, loving harmony between God and his human family. But as if to reward David, God said he would build David a house, and by the Prophet Nathan God gave him a promise that his house should be united with the throne of the Lord for ever.—Psalm 89:29; 2 Samuel 7:13.

From that time David saw that he was to be the progenitor of the seed so long promised. Also he saw that the seed to bless the peoples of earth, according to the promise made to Abraham, was to be a king seated in power. Thus it was indicated that the blesser should be placed in a position of power in order to carry out his work. It would be no honor to God to have his blesser only able to will to bless, and impotent in the face of opposition. This is indeed the situation in which orthodox Christianity has placed the great Jehovah. They say he has the desire and the will to bless all men, but is unable to do so because the great powers of evil, the Devil and his angels, oppose him; an imputation most dishonoring to God.

The promise made to David, taken in conjunction with that made to Abraham, is God's guarantee that the former promise shall be made good.

In the fulness of time, that is, exactly on time according to God's arrangement, Jesus was born, his mother, Mary of Nazareth, being a virgin. He was born of her by the power of the holy spirit. He was not God incarnated, as organized religion teaches, but was a true human child.

Yet Jesus of Nazareth did not prove to be the seed who should deliver the peoples. He proved himself as the one sent of God, for the prophecies concerning the suffering Messiah were fulfilled in him. He wrought many miracles of temporary restoration, raising some even from death. He delivered neither his own people nor the Gentiles.

He himself was brought to death by the powers of evil, Satan and the "rulers of this world". But God raised him from the dead, and soon afterwards there was proof that Jesus was in heaven accepted of God, and was seated at the right hand of God. Since then he has been Savior of all to whom God would make known the truth. But he has been waiting until the faithful in Christ Jesus are made sharers with him in the glory of his kingdom.

The great day of the work of the seed comes with the full establishment of the kingdom of God which is now being set up in the earth. Then the world shall be made happy in its deliverance from the bondage of sin and death, and from the rule of Satan which began on the day when Adam and Eve sinned against God.

THE LIFTING UP OF JESUS

THERE are two passages in the New Testament which speak of the lifting up of Jesus. The first is the well-known one when, early in his ministry Jesus talked with Nicodemus, the Jewish ruler who went to him by night because he was fearful of his fellows' knowing of his interest in Jesus. To him Jesus, referring to himself, said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (John 3:14) The other passage, spoken to his disciples, occurs in the words of Jesus at the close of his ministry. Then he said: "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32) These two passages of Scripture, though of course not contradictory in apparent meaning, are not harmonious if read in the light of orthodox teaching.

The first text indicates that God has provided a means of salvation, but that the onus of obtaining the same is put upon the one who sees himself smitten by sin and under the sentence of death. The other indicates something different; for it predicates an active work by Jesus which will result in his victory over all the forces which have hindered and would hinder men from seeing in him and then obtaining those blessings which God has set in him. The first passage is the better known, and it has determined much of the theology of Christendom.

These two words of Jesus may be said to illustrate the two phases of the program which God purposed when he sent his Son Jesus Christ into the world to be its Savior. The two phases are distinct in character. Clearly the first passage tells of an opportunity provided to accept a favor set for those who seek it; as clearly the second tells of the work to be done which, beginning outside man shall draw him to Christ, that at least he may know him and understand that he is God's appointed Savior. This one phase is voluntary in character, while the other will in a measure be compulsory.

Jesus told Nicodemus why he was come into the world. He said: "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." (John 3:16) The world was under the rule of sin and death; the multitudes of men had perished in that they had died without any hope of a resurrection, and men must continue thus to perish unless God did something to stop the reign of sin. Jesus' illustration to Nicodemus is a graphic one. Nicodemus knew well the story how, in the wilderness, shortly before they reached Canaan, their fathers were attacked by fiery serpents, that is, by serpents whose bite resulted in immediate burning inflammation and quick death. That difficult people, then nearly at the borders of the promised land, had once again complained of Jehovah's provision for them, saying they would rather be in Egypt. God therefore sent fiery serpents amongst them as a punishment. The fact was that a good

many of that multitude who had been sentenced to wandering in the wilderness and to death before the people entered into the promised land had not yet died, and now God brought them into tests which demonstrated that they were still of the same disobedient and unbelieving spirit which they had manifested a generation earlier, and which brought the condemnatory sentence of death in the wilderness. The fiery serpents were one of those means used to bring righteous retribution on the people. But as the people cried out and professed repentance, God, on the plea of Moses, instructed him to make a brazen serpent, which in the sunshine would bear the appearance of fire; and he said it should come to pass that whoever looked upon the serpent should live.

The brazen serpent represented the sin of the people; and as they looked upon it they were reminded of their sin. It was only by an acknowledgment of their sin that they could gain freedom from the curse which had come upon them. They looked and they lived. (Numbers 21: 8, 9) It was to this that Jesus referred when he said to Nicodemus: "Even so must the Son of man be lifted up." (John 3:14) There could be no special point in Jesus' referring to the lifting up of the serpent if he meant only the fact of his being put to death on a cross; evidently it was his intention to show that in his lifting up he, too, should be as one bearing sin.

It is a graphic picture, an almost terrible illustration. But it tells, as perhaps no other illustration could, not only of the fact of the ransom-price being provided, but that the poison of sin can be eradicated, and the sufferer completely healed; the burning inflammatory poison of the serpent's bite, which so aptly represented the poison of sin, can be stopped in its ravages. God has provided not only for the forgiveness of the sinner, but also for the breaking of its power in the lives of those who accept the salvation he has provided in his Son.

The illustration also tells us of the cost to God of his provision for human salvation. Orthodoxy says, The cost to God of man's salvation is shown in that God gave himself for the human race. But that so commonly accepted doctrine is abhorrent to sense, and is, of course, altogether unscriptural. God is an immortal being; he cannot die; and being incorruptible, there can no corruption assail him. That which the Bible tells us of the love of God for this fallen world is that God loved it so much as to give his Son, his greatest gift, for its salvation. The sacrifice was great, but it was made greater by reason of the shameful death which was necessary. And the cost to the Son was great; for he gave all he had. Not only did his future depend upon his fidelity, now that it was put to the test, but the way in which the sacrifice was to be made entailed great suffering; for as the serpent was the symbol of sin, so Jesus in the manner of his death was to be made to appear as if he were a sinner. On the cross when he was lifted up it appeared as if his own Father, his God, had forsaken him. Paul, referring to this and speaking for the Jew, said: "Christ hath redeemed us from the curse of the law, being made a curse for us."—Galatians 3:13.

After the resurrection of Jesus the proclamation that God had thereby made him a prince and a savior was made by the apostles, first to their own nation, and then, chiefly by Paul, to the Greeks and the Romans. Since then and during the long period of the absence of Jesus from his disciples, countless thousands have heard something of the truth about Jesus, and many have believed on him and become true followers. In course of time the western nations, under the rule of Constantine the Great, professed to leave paganism to become Christians. But it must be admitted by all that the nations have gone on their way but little affected, and certainly without being really changed by their profession of accepting Jesus Christ as the object of their worship. The policies of the nations have been pagan in fact, whatever the profession.

Thus, though now nearly two thousand years ago, Jesus was lifted up as if God would tell the sin-smitten world of his provision for their healing, the world is not healed. Indeed, owing to the entirely false representation which has been made in this matter by the ecclesiastics of Christendom, it is true to say that to an extent the civilized world has been hurt rather than helped by its profession of being Christian. This is not to say that the profession of becoming Christian has not had any restraining influence upon the peoples. The trouble is that the leaders of the religious life of the people have taught error for truth and have led their people into a false position. The Christian nations flatter themselves that they are according to their name, whereas in fact they are as pagan, both in their national and domestic policies and in the general life of the peoples.

The multitudes of the people do not know why Jesus was lifted up, but carrying, if a Roman Catholic, their crucifix, or, if a Greek Catholic, their ikon, or, if a Protestant, a Bible or a prayer-book, they have passed by the crucified Jesus, knowing nothing of the blessings which God has for them by him. Thus the lifting up of Jesus has not yet been a remedy for the world's sin-sickness.

It is here that the second text throws its light on the position. Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32) God has much more to get out of the death of Jesus as a means toward the world's salvation than has been attained as yet. The circumstances in which Jesus spoke these words give the key to their meaning, and help us to grasp some of the wealth of the purpose of God they contain. Jesus had come to the end of his ministry, and so few of the millions of his people had listened to him and believed on him that a summary statement would say it had been a failure.

He was in the temple courts on one of those last days of his life. Though he was not discouraged, he must have felt a measure of disappointment in the apparent failure of his work; for, humanly speaking, that is how it would

appear after all the stir which it had raised in the land. The multitudes, however, ready to receive his benefits, were not prepared to accept him as God's messsenger to them, nor to alter their life according to his teachings. While he was there, probably meditating on these things, Philip and Andrew, his disciples, went to him to tell him that some Greeks were inquiring for him. Here was a reminder that the Jews outside Jewry were broader-minded than the Jerusalem Jews, who were led by the hypocritical scribes and Pharisees and chief priests; and, too, that there must be many among the Gentiles who would be glad to hear his message and to receive him. But to the surprise of his disciples, Jesus did not ask to meet them, but said: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John 12:24) He added, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32) Thus he intimated that before he could increase he must die, and that only after he had been lifted up could he make increase.

Though John says he spoke this respecting the manner of his death, yet it is certain that Jesus looked upon the cross to the lifting up to power which he knew was his Father's plan for him. He saw the kingdom in which he himself was to be king. He knew the purpose of his Father was to have a kingdom of righteousness established in the earth. He knew that in that day the power of evil would be broken. He knew, too, that the love he had for the people would be exercised; for then light would be spread over the earth that the many should know of him; and that those who then knew should not have come to the knowledge by chance, or by the happiness of circumstances, as would seem to be the case until that time. He also knew that he would draw men to himself by teaching them of the love of God his Father; for then all the power of the kingdom would be in his own hands. Gladly would he have drawn men to his Father by the miracles he had wrought, by the kindness and compassion he had shown; and gladly would he have drawn men to him by that same kindness manifested through the apostles in the days ere he should be set up in the power of his kingdom. But the time of waiting, and all that was to be done therein, was his Father's business; and Jesus, even though now exalted to the divine nature, was yet his Father's willing and obedient servant. He waited till his day should come.

Thus it is seen that the two texts now considered tell of the two ages during which the gospel is preached: Of the first, which occupies the time between the two advents, when God is drawing a people to himself by the message of his love, and when he causes them who come to him to see the cross and his beloved Son crucified, and tells them of the resurrection and the power of salvation which now is to be realized in him; and of the second, which is the time of Christ's reign, commonly spoken of as his millennial reign, because the Bible says he reigns for a thousand years.—Revelation 20:6.

The first passage, the words spoken to Nicodemus, tells of the call of the church, that company which is drawn out of the world in order that they may be made joint-heirs with Jesus in his kingdom. (Romans 8:17) The second passage, which gives Jesus' words of what he himself would do, tells us of the day of the kingdom, and gives an assurance that in that day the power of God will be exerted to dethrone evil; for God exalts Jesus to the power of the kingdom in order to break down every barrier that Satan and his agents, whether spirit world or humankind, would set up to keep men from the knowledge of the truth and the love of God.

Few of earth's millions have heard of the death of Jesus understandingly, and fewer still have responded by a life of true discipleship giving themselves in full consecration to God. God has not been trying to get men converted, and the world thereby made into a fit place for men to dwell, as so many have thought. There is no failure possible in any of his works. He says of himself: "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (Isaiah 14:24) What he wills he does. The kingdom of Jesus when fully established, when the turmoil of the present trouble is over, will bring that drawing to righteousness which will prove to be the world's real hope and its salvation.

WHO IS MY NEIGHBOR?

THIS question was asked of Jesus by a Jewish lawyer, that is, one who was a teacher and expounder of their laws. But although Jesus gave him an answer which is known the world over, the question still remains in the minds of the majority of professed Christian people. To it are allied others forced upon the minds of many by the changed conditions of the world, namely, What should be my attitude toward my neighbor? and, What should it be toward the community?

The lawyer had gone to Jesus with what was, in appearance, an important personal question. He said: "What shall I do to inherit eternal life?" (Luke 10:25) But Luke, when telling of the incident, has no hesitancy in saying that the man was not honest; for he says he came tempting Jesus. Jesus said to him: "What is written in the law? how readest thou?" The lawyer answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10:26, 27) Jesus said he had answered rightly, and bade him do what the law said and he should live.

The lawyer was caught out. He had answered against himself; for had he kept the law he would not have

been found asking the way to life, but would have felt life within himself according to the Word of God given in his covenant with Israel. (See Leviticus 18:5.) The lawyer sought to justify himself. Apparently intending to infer that he had kept the law as it related directly to Jehovah, but admitting that through uncertainty he might have failed as far as his neighbor was concerned, he asked, not for information or help, but in argument: "And who is my neighbor?" The easiest answer would have been in reminding this Jew that since Israel was a people separated from all others, and that the law of Sinai was given to regulate the social relationships in Israel, as well as their obligation to Jehovah, every Israelite was neighbor to his fellows.

The law of Sinai was not laid upon all people, but was for Israel only. Separated from other peoples of earth, they were called upon to live in reverence before God and to care for the general interests of themselves as his people. But Jesus had something to teach both the lawyer and his hearers, and also his own disciples, both those who were then with him and those who should follow; for very probably the lawyer excluded the publicans and sinners of Israel from those whom he would acknowledge as his neighbors. Hence Jesus told the story of the good Samaritan.

Taking the well-known fact that the road from Jerusalem to Jericho was infested with thieves, he told of a traveler who, going down to Jericho, fell among thieves, who stripped him of his clothing and nearly killed him. Jesus told how a priest going down the road saw the victim of the robbers lying bleeding on the roadside, and on seeing him passed by on the other side of the road. Then a Levite going along the road saw the man. He went to look at him, then did what the priest had done. Both these left the man helpless in his wounds; they left him to die. Then, said Jesus, a Samaritan (whom the Jews hated) went along the road. When he saw the man he had compassion; he got off his ass, and bound up the man's wounds, cleansing and soothing them with the little store of wine and oil he carried. He then put the man on his ass and took him to an inn. There he paid the immediate expense, and made arrangements for his care, saying he would be responsible for the further expense. He said: "Whatsoever thou spendest more, when I come again, I will repay thee." (Luke 10:35) This kindly act, in which there was grace upon grace, was done by a hated Samaritan. Jesus said to the lawyer: "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" The lawyer with lack of grace would not say, The Samaritan, but said: "He that shewed mercy on him." Then said Jesus unto him: "Go, and do thou likewise."—Luke 10:36, 37.

It is to be noted that Jesus gives a turn to the lawyer's question. He had asked: "Who is my neighbor?" The questioning answer he got was, Which was neighbor to the wounded man? The priest, the Levite, and the lawyer would ask, Who is my neighbor? But the Samaritan acted as if he would say, To whom am I neighbor? This really discloses the truth of the matter. The obligation to help is upon him who sees another in need. In the narrow sense of the letter of the law this meant that the Israelite might not choose whom amongst his fellows he would call his neighbor; he was obligated to every Israelite who had need of him. But even this did not mean that an Israelite was always to be on the lookout for subjects of his love or compassion; it did mean that when he knew of a case of need or distress he must render aid at once and without question. To refrain from giving such help would mean that he himself could not expect the care and help of his God; for he would be a breaker of his covenant. If he would retain the blessing of his covenant, he must keep its provisions.

We ask, Is it to be understood by this story that Jesus gave a general instruction to all men, and that every man who professes to be a Christian should consider himself as neighbor to all others, and is therefore under obligation to every man whom in life's journey he sees in need? This brings to the fore the question, What is a man's duty to his neighbor and to the community of his neighbors? Also the question, What is his duty as a citizen amongst those with whom he dwells?

The kindness which prompted the good Samaritan to his good deed arose out of feelings of pity and compassion which are a remnant of the original beauties of true goodness implanted in man when God created him. The kindness of the good Samaritan was actually the golden rule in operation; not that which is expressed in negative form, namely, "Do not do to others that which you would wish them not to do to you," which seems to be the highest to which humanity can reach, but the positive form, "As ye would that men should do to you, do ye also to them likewise." (Luke 6:31) The question then comes, Did Jesus intend at that time, by his teaching and by this story, to set the golden rule in operation? Are the disciples of Jesus to go through the world not only ready to aid all those who have been caught in the cogs of this world's machinery, but to seek and relieve all those who have been brought to distress by it or by wrong-doing on the part of their fellow men? Some think that Jesus meant his disciples to do this, and that the Apostle James gives a definite lead in this when he says: "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27.

By many who profess to have very definite views, this word of James is said to define practical religion and to be the standard set for the church. But it is evident from all that is said in the New Testament that the service of Jesus Christ is something more than tending tables or seeing to the physical needs of anyone. Those who urge this "practical religion" as if it were the only thing which matters rarely take any account of the remaining part of what James said, namely, "and to keep himself unspotted from the world." What did James mean by the

latter expression? To James the world meant the world's organization, as is seen from his further expression: "Whosoever therefore will be a friend of the world, is the enemy of God." (James 4:4) But he did not mean that the disciple of Jesus must, like a monk, separate himself from his fellow men. Nor did he mean that a disciple must sever his connection with human life as if everything connected with it were an evil thing. Spiritual Israel, the consecrated followers of Jesus, were to be scattered abroad among men. Thus their separation could not be as their type Israel, a nation set apart from the nations. This spiritual Israel set their hope of life in heaven; they sought no outward prosperity as a reward in itself. Diligent in their business, whether as a slave serving only for means of living, or in trade, they lived for God and his interests, and not for themselves. They set their affection on things above, where Jesus had gone to prepare a place for them, and to which they expected on his return to be taken by him. They had learned that the world as organized (and it has changed nothing since in outward form) was set according to human wisdom without any regard for the Creator, Jehovah of Israel; that its policies were instigated by Satan, whom now they knew as the god of this world. They saw therefore that they could not lend any aid to it in any of its schemes.

They knew that their Master had been tempted by Satan on this very point; for Satan would have had Jesus a reformer, and have given him great glory therein; not for the world's benefit (though Satan has always "professed religion" before men), but in order to destroy Jesus and break the union between him and his Father. This then was the world which James meant, and the disciple of Jesus who would spend his time trying to amend the condition of this world is serving Satan; for he is prolonging the world in opposition to the coming of the kingdom of God.

When Jesus gave the golden rule it should be understood that he was giving directions for his disciples. There is nothing in his teaching which shows that he set up laws for the regulation of the nations or their peoples. It is the case, however, that many of the truths which were intended for instruction for his disciples, are such as would bless all those who attempted to live in harmony therewith. It is to be understood, therefore, that the lesson of the good Samaritan was not an instruction to Jesus' disciples as to how they should conduct themselves in their relationships with others, but was good advice for the lawyer and for all such as he. What the lawyer needed to learn was that he must not limit the term neighbor to a choice of his own, as evidently he had done; and, perhaps more important, to get the purport of the law on his heart and to have the will to put it into practice.

Unquestionably the story is a pictorial representation of the love and compassion of God toward all those who have been badly mauled and robbed by the evil things of this world, whether evil men or evil conditions. Nor is there instruction here to those great nominal churches that they should make themselves into organized charities or agencies for delivering the poor of the world from their troubles and from poverty. The fact is that these systems are not representatives of Jesus; rather they are represented by the priest and the Levite who passed by on the other side. Actually these great institutions have done much to bring about the present condition in the world. They might now very well get converted and begin to remedy some of the things they have done wrongly. That they could best do by proclaiming the fact of the setting up of the kingdom of Jesus.

Jesus was never unmindful of the world's distress, but when he came it was to make the way for human salvation. First there must be the ransom sacrifice to make the necessary atonement for sin; and, as it pleased God to have some associated with him in the work of uplifting the world, the long time between providing the ransom sacrifice and for the world's deliverance is used in gathering out that company. Jesus knew the day of his kingdom would be for the use of his great sacrifice offered at Calvary for mankind. The disciples of Jesus who faithfully follow their Lord are often blamed for standing apart from what are called the needs of the world of men. They are not unmindful; but they follow the Lord, and by fidelity and loyalty prepare themselves for the great privilege which is to be theirs when, with him, they reign with him and have the power to sweep away the thieves and robbers of humanity's rights.

Men are yet governed by might, not by right; not for a moment is the will of God sought in any human policy, or in the establishment of any of earth's institutions. The present condition of the world leaves no place for expectation that it can or will try to help itself into the ways of right and truth. The politician cannot be a good Samaritan: he has his own troubles, and in any case is proved helpless. The financier has too many interests of his own to give time to help those who have fallen under the wheels of this world's chariot; besides he is part owner of the chariot, and of the wealth he possesses, and of that which he expects to get; he knows it must come not by honest trade, but by smart brain-work always at the expense of his neighbors. The priest would be glad if some one would take on the task of helping the poor fellows robbed and left half-dead. So they are rather glad, though envious, when they hear of some charitable organization which takes up rescue work, especially if they are called in to bless that work and give it their patronage.

The fact is (and it is the solution of all these questions) that God has appointed a day, known as the day of Jesus Christ, when the whole world of men shall be delivered from the bondage of evil. The Christ will bind up humanity's wound; mankind will be taken to God's inn (his kingdom), and the good Samaritan, who gave his life to redeem them, will bear the cost of their healing (the ransom, his own human life value) and all subsequent service.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Melbourne, Fla. .....Mar. 18
Titusville, Fla. ..... " 20, 21
New Smyrna, Fla. ..... " 22, 23
Daytona, Fla. ..... " 25
Palatka, Fla. ..... " 26, 27
Jacksonville, Fla. Mar.29, Apr. 1
Apalachicola, Fla. .....Apr. 3, 4
Marianna, Fla. ..... " 6, 8
Panama City, Fla. ..... " 9, 10
Ponce de Leon, Fla. .... " 11, 12
De Funiak Sprgs., Fla. Apr. 13
Pensacola, Fla. ..... " 15
Florala, Ala. ..... " 16
Dothan, Ala. ..... " 17
Macon, Ga. ..... " 18
Atlanta, Ga. ..... " 19
Charlotte, N. C. ..... " 20
Lynchburg, Va. ..... " 22
Wilmington, Del. ..... " 23
Troy, N. Y. .....May 15

A. J. ESHLEMAN

Greenville, Tex. .....Apr. 1
Bassett, Tex. ..... " 2, 3
Dallas, Tex. ..... " 4
Grand Saline, Tex. ..... " 5, 6
Gladewater, Tex. ..... " 8
Big Sandy, Tex. ..... " 9, 10
Athens, Tex. ..... " 11, 12
Tyler, Tex. ..... " 13
Trevat, Tex. ..... " 15
Apple Springs, Tex. .... " 16
Lufkin, Tex. .....Apr. 17
Broaddus, Tex. ..... " 18 19
Lufkin, Tex. ..... " 20
Keltys, Tex. ..... " 22
Rusk, Tex. ..... " 23
Palestine, Tex. ..... " 24, 25
Lovelady, Tex. ..... " 26, 27
Houston, Tex. ..... " 29
Sealy, Tex. ....Apr. 30, May 1
Bastrop, Tex. ..... " 2, 3

J. J. BICKERT

Bretona, Alta. .....Mar. 22
Leduc, Alta. ..... " 23
Wetaskiwin, Alta. ..... " 25, 26
Galahad, Alta. ..... " 28
Coronation, Alta. Mar. 29-Apr. 1
Altario, Alta. .....Apr. 2
Salvador, Sask. ..... " 4
Luseland, Sask. ..... " 5-8
Ardath, Sask. ..... " 9, 10
Harna, Alta. ..... " 12
Craigmyle, Alta. .....Apr. 13
Calgary, Alta. ..... " 15
Beiseker, Alta. ..... " 16
Swalwell, Alta. ..... " 17
Monarch, Alta. ..... " 19, 20
Medicine Hat, Alta. .... " 22, 23
Hilda, Alta. ..... " 24-27
Schuler, Alta. ..... " 29, 30
Walsh, Alta. .....May 3, 4
Maple Creek, Sask. ..... " 6, 7

M. M. FRESCHEL

Sutton, Neb. .....Mar. 15, 16
Lincoln, Neb. ..... " 18, 20
Norfolk, Neb. ..... " 22, 23
Winside, Neb. ..... " 25
Little Sioux, Ia. ..... " 26, 27
Marengo, Ia. ..... " 29
Davenport, Ia. Mar. 30, Apr. 1
Clinton, Ia. ..... " 2, 3
Waucoma, Ia. ..... " 5, 6
Elma, Ia. ..... " 8, 9
Sumner, Ia. .....Apr. 10, 11
Freeport, Ill. ..... " 12, 13
Geneva, Ill. ..... " 15
Chicago, Ill. ..... " 16-18
Milwaukee, Wis. ..... " 19-22
Toledo, O. ..... " 23, 24
Cleveland, O. ..... " 25-27
Erie, Pa. ..... " 29, 30
Buffalo, N. Y. .....May 1-3
Coplay, Pa. ..... " 4, 6

J. A. BOHNET

Cohay, Miss. .....Mar. 30
Laurel, Miss. .....Apr. 1
Vosburg, Miss. ..... " 2, 3
Enterprise, Miss. ..... " 4
Waynesboro, Miss. ..... " 5- 8
Meridian, Miss. ..... " 9, 10
Vicksburg, Miss. ..... " 12
Jackson, Miss. ..... " 13
Wanilla, Miss. ..... " 15
McComb, Miss. ..... " 16, 17
Jackson, Miss. .....Apr. 18
Greenwood, Miss. ..... " 19, 20
Ittabena, Miss. ..... " 22
Pheba, Miss. ..... " 23, 24
Cumberland, Miss. ..... " 25, 26
Houlka, Miss. ..... " 27
Van Vleet, Miss. ..... " 29
Okolona, Miss. Apr. 30, May 1
Columbus, Miss. ..... " 2, 3
West Point, Miss. ..... " 4, 6

M. L. HERR

Clinton, N. C. .....Mar. 25
Salemburg, N. C. ..... " 26, 27
Hayne, N. C. ..... " 28, 29
Wilmington, N. C. Mar. 30, Apr. 1
Florence, S. C. .....Apr. 3
Hartsville, S. C. ..... " 4, 5
Charleston, S. C. ..... " 6, 8
Ridgeland, S. C. ..... " 9, 10
Savannah, Ga. ..... " 11, 12
Waynesboro, Ga. ..... " 13
Augusta, Ga. .....Apr. 15
Avera, Ga. ..... " 16, 17
Dearing, Ga. ..... " 18, 19
Augusta, Ga. ..... " 20
Edgefield, S. C. ..... " 22
Columbia, S. C. ..... " 23, 24
Rock Hill, S. C. ..... " 25, 26
Spartanburg, S. C. ..... " 27, 29
Greer, S. C. ..... " 30
Greenville, S. C. .....May 1. 2

C. W. CUTFORTH

Oxbow, Sask. .....Mar 27, 28
Viewfield, Sask. ..... " 29, 30
Regina, Sask. .....Apr. 1
Lewvan, Sask. ..... " 2
Moose Jaw, Sask. ..... " 4, 5
Regina, Sask. ..... " 6
Heward, Sask. ..... " 8
Kisbey, Sask. ..... " 9
Souris, Man. ..... " 10
Brandon, Man. ..... " 11, 12
McConnell, Man. .....Apr. 13
Rapid City, Man. ..... " 15
Hamiota, Man. ..... " 16
Grandall, Man. ..... " 17, 18
Minnedosa, Man. ..... " 19
Franklin, Man. ..... " 20
Neepawa, Man. ..... " 22
Kelwood, Man. ..... " 23, 24
Portage La Prairie, Man. " 25, 26
Winnipeg, Man. ..... " 27, 29

W. M. HERSEE

Minitonas, Man. .....Mar. 28, 29
Ethelbert, Man. ..... " 30
Dauphin, Man. .....Apr. 1
Gilbert Plains, Man. ..... " 2, 3
Grandview, Man. ..... " 4, 5
Portage La Prairie, Man. " 7, 8
Alonsa, Man. ..... " 9
Neveton, Man. ..... " 11
Winnipeg, Man. ..... " 12
Pine Falls, Man. ..... " 13
Winnipeg, Man. .....Apr. 15
Emerson, Man. ..... " 16
Roland, Man. ..... " 18
Morris, Man. ..... " 19
Morden, Man. ..... " 20
Winkler, Man. ..... " 22
Plum Coulee, Man. ..... " 23
Altona, Man. ..... " 24, 25
Winnipeg, Man. ..... " 26
Port Frances, Ont. ..... " 27, 29

H. H. DINGUS

Kerrville, Tex. .....Apr. 1
Comfort, Tex. ..... " 2, 3
Pipe Creek, Tex. ..... " 4, 5
Bandera, Tex. ..... " 6, 8
Tarplay, Tex. ..... " 9, 10
Utopia, Tex. ..... " 11
Sabinal, Tex. ..... " 12
Seguin, Tex. ..... " 13
Gonzales, Tex. ..... " 15
Corpus Christi, Tex. ..... " 16
Simmons, Tex. .....Apr. 17
Mathis, Tex. ..... " 18, 19
Corpus Christi, Tex. .... " 20, 22
Alice, Tex. ..... " 23, 24
Driscoll, Tex. ..... " 25
Harlingen, Tex. ..... " 27, 29
El Jardin, Tex. Apr. 30, May 1
Brownsville, Tex. ..... " 2, 3
McAllen, Tex. ..... " 4, 6
Mercedes, Tex. ..... " 8, 9

GEORGE YOUNG

Vernon, B. C. .....Mar. 23, 25
Penticton, B. C. ..... " 26, 27
Trail, B. C. ..... " 29, 30
Nelson, B. C. .....Apr. 1
Winlaw, B. C. ..... " 2, 3
Cranbrook, B. C. ..... " 5, 6
Fernie, B. C. ..... " 8
McLeod, Alta. ..... " 10, 11
Calgary, Alta. ..... " 12
Swalwell, Alta. ..... " 13
Calgary, Alta. .....Apr. 15
Lethbridge, Alta. ..... " 16, 17
Bow Island, Alta. ..... " 18, 19
Medicine Hat, Alta. .... " 20, 22
Maple Creek, Sask. ..... " 23, 24
Swift Current, Sask. .... " 25, 26
Herbert, Sask. ..... " 27
Moose Jaw, Sask. ..... " 29
Chaplin, Sask. ..... " 30
Regina, Sask. .....May 2, 3

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

Anno Mundi 6056—March 15, 1928

VOL. XLIX SEMI-MONTHLY No. 6

CONTENTS

JEHOVAH'S COVENANTS 83
With Whom 83
Always Keeps His Covenants 83
Moving Cause 84
Abrahamic Covenant 84
His Oath 86
Stars and Sands 86
Covenant Pictures 87
Blessings for All 87
Mediator 88
Abraham to Return 89
Fulfilled in Completion 89
CONTROVERSIES IN CLASSES 90
THE HEBREW PROPHETS AND THE STATE 92
JESUS AND THE PUBLICANS AND SINNERS 94
SERVICE WEEKS 82

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice, Act of March 3, 1879.

SERVICE WEEKS

So many blessings have resulted from a week set aside for service that many of the friends are asking that two service weeks be set aside this year. We therefore name the week beginning May 13 and ending May 20, as the first service week; and the week beginning August 26 and ending September 3 as the second service week. Announcement is made at this time so the brethren can arrange their vacations accordingly and every one have a part in the wonderful privilege of exalting the name of Jehovah.

CALENDAR PICTURE

A limited quantity of the 1928 calendar picture (without the calendar pad), suitable for framing, can be provided at 25c each, or in lots of five or more, 20c each.

MEMORIAL REPORTS

Class secretaries will confer a favor by promptly reporting the attendance at the Memorial, so that these reports may appear in an early issue of *The Watch Tower.*

The time for commemoration of the death of the great passover Lamb, Nisan 14th, is calculated for this year as the evening of Wednesday, April 4, after sunset.

RADIO AND LECTURE DEPARTMENT

The radio has become so important in the kingdom witness work in conjunction with lectures that the Society has determined to change the name of the pilgrim department and radio department to that of radio and lecture department. All mail or communications having to do with the radio and lectures, which of course embraces the pilgrims, should be addressed Watch Tower Bible & Tract Society, Radio and Lecture Department.

"SONGS OF PRAISE TO JEHOVAH"

Songs of Praise to Jehovah is the title of a new song book which is now ready for shipment. On its 300 pages are many new songs and tunes, as well as old favorite selections. Retail price of the book, cloth-bound, is 75c, postpaid. Price to classes in lots of 20 or more, 69c each.

SPECIAL MOTTO PACKET MX

A number of the classes have asked us for special packets of mottoes with retail price marked on each motto to facilitate resale to individual friends. The Society has now made up such a packet. It contains an attractive assortment of mottoes with a total retail value of about $6.25. Allowing the usual 20% discount, the packet will cost the classes $5.00, postpaid, the margin of profit reimbursing them for handling. Order Packet Mx, $5.00.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX MARCH 15, 1928 No. 6

JEHOVAH'S COVENANTS

"I will make my covenant between me and thee."—Genesis 17:2.

JEHOVAH'S covenants as prominently set forth in the Bible are manifestly for the purpose of effecting reconciliation between himself and fallen man. When one comes to a realization of this fact he stands all astonished at the condescension of the Almighty One and at his marvelous display of unselfishness. Truly God is love.

¹ Among the covenants that appear prominently in the Scriptures are: The covenant with Abraham; the law covenant; the covenant by sacrifice; and the new covenant. It is the purpose of *The Watch Tower* in this and subsequent issues to consider what the Scriptures say concerning these covenants. It is the hope that the anointed witnesses now on earth may gain a clearer vision thereof and be strengthened to more effectually sing forth the praises of his name.

WHO MAKES

² Jehovah in his Word many times speaks of "my covenant". (Genesis 9:9; 17:2; Exodus 6:4; Leviticus 26:42) The reason is because he is always the proponent of any and every covenant made with him. It would be presumptuous on the part of the creature to propose a covenant with the Almighty Creator. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Romans 9:16) Having perfect wisdom to know what is for the best, possessing justice to determine what is right, and power to carry into operation his will, he is the only One to propose and dictate the terms of the covenant with him. It is not for the creature to say to the Creator what shall or shall not be done. Those who consecrate to the Lord and say they do so in order to get a certain plane of living would do well to keep the principle above announced in mind.

WITH WHOM

³ God makes a covenant with no one who is out of harmony with him. Faith is the first essential on the part of the creature. In order to please God he must believe that God exists, and that he is the Rewarder of them that diligently seek him. (Hebrews 11:6) The one with whom God makes a covenant therefore must be justified or just. His beloved Son Jesus, always in harmony with Jehovah, is just. Before any of the Adamic stock can enter directly into a covenant with Jehovah he must be first justified, either actually so or counted so.

⁴ To justify means that one is counted righteous by faith. God has graciously provided that a man's faith under certain conditions may be counted unto him for righteousness. Such man therefore stands before Jehovah as a righteous or justified person. Where Jehovah makes a covenant with one or more not possessing this qualification, it must be done by and through a mediator who does have the proper standing with Jehovah.

ALWAYS KEEPS HIS COVENANTS

⁵ Jehovah always keeps his covenants inviolate. He is repeatedly referred to as a covenant-keeping God. Concerning this Moses testified: "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations." (Deuteronomy 7:9) Moses had some knowledge that God had kept his covenant with Abraham. He knew that a child had been given to Abraham; that his seed had been multiplied and that to the fourth generation. (Genesis 15:16) He knew that God had brought the natural descendants of Abraham out of Egypt as he had promised. Solomon bore testimony to the faithfulness of God in keeping his covenants. "And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart." (1 Kings 8:23) Nehemiah testified to the same effect.—Nehemiah 1:5.

⁶ When the other party in the covenant becomes unfaithful to God and breaks his promise, then Jehovah is not obligated to fulfil any part thereof to such covenant-breaker. He does not restrict himself, however, from showing mercy to those who have broken their covenant by reason of weakness or by being overreached. Where a man's heart remains true to God, God shows mercy unto that one. He who loves righteousness should strive to follow this same rule. God requires mercy of those whom he approves.

MOVING CAUSE

9 The motive or moving cause for a covenant by Jehovah with any of his creatures is never selfish. It is never a selfish bargaining on either side. Although God admires or is pleased with faithfulness on the part of the other party in the covenant with him, he is in no wise profited by the fulfilment of the covenant by the other contracting party. The desire of the creature to be in a covenant with Jehovah should always be influenced by a wish to please God and to glorify his name. Such is an unselfish motive. A man can not enter into a covenant with God for a selfish purpose, for obtaining a place either on earth or in heaven. The man who would become a Christian must enter into a covenant with God and must do so without regard to what his reward will be. He agrees to do God's will. If the man is faithful, God knows that the outcome will be for the good of the man; and he encourages the covenanter to be faithful.—Malachi 2:1, 2, 4.

10 Jehovah God unselfishly binds himself to the performance of his covenant. He says: "I have purposed it, I will also do it." (Isaiah 46:11) This he does not for his own good or profit, but for the good and profit of his creatures. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day." (Deuteronomy 6:24) The rules of action declared by Jehovah are always the same. He changes not.—Malachi 3:6.

DEFINED

12 The English word covenant means "a coming together by agreement". It is a solemn and binding compact between the parties thereto. The Hebrew word from which the English word covenant is translated is understood to mean literally "to cut or a cutting", from the fact of the cutting of the victim or animal into parts and the contracting parties passing between the cut portions. "When they cut the calf in twain, and passed between the parts thereof." (Jeremiah 34:18) Also see Genesis 15:17. That was a solemn ceremony performed, signifying the sacredness and binding effect of the agreement between the parties.

11 That which is required to make a covenant is this: (1) Parties competent or qualified to make a mutual agreement; (2) knowledge of the terms that are consented to, which is spoken of as the meeting of the minds; and (3) a good and sufficient consideration moving from one to the other. God is always competent to contract. His creatures who are in harmony and at peace with him may be said to be competent to contract. Such are provided with the means to know the terms of the contract, and mutual promises of the parties will constitute a good and sufficient consideration for the covenant.

13 Adam as a perfect man in Eden, knowing God's will concerning him, assented to the doing of the will of his Creator by entering into possession and enjoying all the things which God had provided for him. There may properly be said to have been an implied covenant between God and man, the objective of which was that man should have life everlasting and the full enjoyment of the earth upon condition of his obedience. Adam, being perfect, was competent to make a covenant. God's expressed will concerning him and Adam's course of action may be properly said to constitute an implied covenant. That covenant Adam broke by reason of his disobedience. "But they like Adam have transgressed the covenant: there have they dealt treacherously against me." (Hosea 6:7, *R. V.*) The relationship between God and Adam was severed, and Adam must suffer the penalty of death. All of his offspring, being born in sin, must suffer a like penalty unless God makes provision for man's reconciliation to him. God consistently and graciously has made such provision.

ABRAHAMIC COVENANT

14 Jehovah directed Abram (afterwards called Abraham) to leave his homeland and go into a strange land. God promised to make of him a great nation and bless him and make his name great and make him a blessing. Then he added: "And in thee shall all families of the earth be blessed." (Genesis 12:3) Here was an unconditional promise made by Jehovah of his purpose to bless all the families of the earth, and that regardless of what any of his creatures might or should do. It was a unilateral or one-sided covenant, for the reason that God alone bound himself by that promise. It became a covenant between God and Abram later, however, by reason of Abram's course of action demonstrating his faith, which caused God to be pleased with him.

15 Abram was in his native land when God spoke the words of promise to him. The very moment Abram set his foot upon the soil of Canaan he began his sojourn there. Thereafter, exactly 430 years to the day, the passover was instituted in Egypt; and on that same day the Israelites went out from the land of Egypt. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." (Exodus 12:40, 41) Abram being the father of Israel, the sojourn of the Israelites began with the entrance of Abram into Canaan.

16 The passover was the beginning of the law covenant. The passover was instituted exactly 430 years after God's promise to Abram. (Galatians 3:17) This proof shows that God had announced to Abram his purpose while Abram was still in Chaldea; and as soon as Abram set foot upon the land of Canaan there the covenant with Abram was made and became binding upon Abram. It was then a bilateral covenant because it was binding on both sides.

17 By leaving his native land and journeying to a strange land Abram thereby demonstrated his faith in God and

in his promise. It was Abram's faith that was counted unto him for righteousness, or justification. Being justified by faith, Abram was now competent to enter into a covenant with Jehovah. Therefore the conclusion seems inevitable that the covenant with Abram dated from the moment that he entered the land of Canaan.

[17] It is found that usually there is a sacrifice in connection with a covenant with God. Was there any sacrifice in connection with the making of the Abrahamic covenant? There was at least a picture of a sacrifice, in this: When Abram left his native land on his journey to the strange land (Canaan) he thereby became dead to his native country and all things in connection therewith. He became alive to the country which he sought. There is no record that Abram ever returned to his native land of Chaldea even for a visit. Later he sent his servant Eliezer into that land to get a wife for his son Isaac, but never did Abram go there. Abram sacrificed everything he had in connection with the land of his nativity and thereby demonstrated his faith in God.

[18] Such seems to be the argument of Paul, who wrote: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—Hebrews 11: 13-16.

[19] This is proof that Jehovah was making a covenant with one who was dead to all things of the past but was then made alive by faith and hope in the future which God had prepared for such. Jehovah made Abram to see the coming day of Messiah whose government of righteousness would be established in which he might have a part. By faith therefore he looked forward to the kingdom. Jesus said: "Your father Abraham rejoiced to see my day: and he saw it, and was glad."—John 8: 56.

[20] Immediately after Abram arrived in Canaan God told him for the first time that he would give that land to his "seed". Abram then immediately builded an altar unto the Lord, evidently for the purpose of a sacrifice.

[21] The first time that the term "covenant" is named between God and Abram is in Genesis 15: 18, which reads: "In the same day, the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." That was about ten years after Abram entered the land of Canaan. Shall we understand that to be the date of the Abrahamic covenant? Or how shall it be understood?

[22] The word in this text translated "made" literally means "to cut". The record is that upon that occassion God literally "cut" a covenant with Abram. Prior to that time Abram had offered animals upon the altar. On this occasion Abram inquired of God: "Whereby shall I know that I shall inherit the land?" In answer to that question God directed him to take certain animals and cut them in pieces. "And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. . . . In the same day, the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." —Genesis 15: 9, 10, 18.

[23] Two conclusions may be drawn from what took place at that time, and both conclusions are consistent with each other. That occasion may be viewed as a confirmation of the original covenant, which took effect when Abram entered the land. The original statement of the covenant was concerning God's purpose to bless all the families of the earth. It would be entirely consistent, therefore, for him to afterwards confirm the covenant. The other conclusion is that God's statement to Abram on the latter occasion was concerning the inheritance of the land. It would seem entirely proper and consistent that an additional covenant be made specifically concerning the land, that Abram's seed should inherit it for ever. On this occasion Abram did not pass between the cut animals, but a smoking furnace and a burning lamp passed between those pieces. These represented the Lord, and doubtless signified that God obligated himself to give Abram and his seed the land.

[24] Thereafter, when Abram was about ninety-nine years of age, "the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. . . . And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee."—Genesis 17: 1, 2, 7.

[25] How shall we understand the expression, "I will make my covenant with thee"? The word here translated "make" is not from the Hebrew word meaning "to cut" but is another word, which is translated in various ways. The most usual translation is "to give", or "fulfil"; that is to say, that God would fulfil or completely perform his covenant *with Abram* provided Abram would walk before him and be perfect. There could be no question about the fulfilment of the promise, or covenant, of God to bless all the families of the earth. That he would do regardless of what Abram might do or not do. But the question was whether Abram would have a part in God's arrangement in giving the blessing. It was from this that a contract, or covenant, was made to have Abram's seed circumcised: "This is my covenant, which ye shall keep, between me, and you, and

thy seed after thee; Every man child among you shall be circumcised."—Genesis 17:10.

[26] It was subordinate or subsidiary to the original covenant made when Abram entered Canaan. Circumcision was not necessary for Abram's justification; for Abram was then justified. His faith was counted unto him for righteousness long before circumcision was instituted. Paul's argument concerning Abram's justification makes this point clear: "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Romans 4:9-13.

[27] Abraham was counted righteous from the time he entered Canaan, and therefore competent to enter into a covenant. Now the sign of circumcision was received as a seal of his righteousness of faith, which righteousness had been counted unto him before he was circumcised. Circumcision should thenceforth mark him and his seed as a sign or seal of righteousness and of being associated with God in the outworking of the original promise. Abraham's obedience to God in regard to circumcision and other provisions of God's will won for him the Lord's approval and testimony, as it is written: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."—Genesis 26:5.

[28] Isaac was to be born within a short time, and circumcision was now quite appropriate. Isaac was to foreshadow and did foreshadow the "seed" of promise. Circumcision has to do with cleanliness or purity. It suggests purity with regard to the begetting of the "seed" of promise as well as purity of the "seed" itself. It would be a "seed" with a seal of righteousness on it. In harmony with this the names of Abram and his wife were now changed. Henceforth he was to be known by the name Abraham, meaning "Father of a Great Multitude", and should have a son by his wife, whose name must now be called Sarah, which means "Princess".

HIS OATH

[29] On the occasion of Abraham's offering Isaac the record is: "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice."—Genesis 22:16-18.

[30] Why did Jehovah give his oath there in addition to his word? Paul says it was for the benefit of the Christians, that they might see the unchangeableness of God's counsel, and thereby have their hope strengthened. (Hebrews 6:18) May it not also be properly said that by his oath God expressed his pleasure in Abraham's faith and obedience? He said: "Because thou hast done this thing, . . . I will bless thee, and . . . multiply thy seed." This would indicate God's pleasure and that more impetus would be given to the performance of the covenant.

STARS AND SANDS

[31] On that occasion God said to Abraham: "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." What is to be understood by this expression? Surely it could not indicate two seeds, one of a heavenly and the other of an earthly nature. Paul expressly states: "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of ONE, And to thy seed, which is Christ." (Galatians 3:16) This could not have meant the Jews nor the ancient worthies. It could not have referred to seeds of different natures. The stars and sands therefore must have been used only with reference to the number. This conclusion is borne out by the Scriptures.

[32] God said to Abraham: "Tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." (Genesis 15:5) Again: "The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude." Deuteronomy 1:10) "And now the Lord thy God hath made thee as the stars of heaven for multitude." (Deuteronomy 10:22) Paul, referring to the same thing, says: "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." (Hebrews 11:12) These scriptures prove beyond any question that the promised "seed" is not in two parts, one heavenly and one earthly. The Seed is Christ alone.

[33] Seeing that Abraham's "seed" shall be innumerable, like the stars and as the sands, how then can it be said that the "seed" is one? The answer is, Because all "are called in one hope." (Ephesians 4:4) All are originally begotten to be members of The Christ. From those so called and begotten comes "a great multitude, which no man could number" (Revelation 7:9), but whom God can number. (Psalm 147:4) God said: "For in Isaac shall thy seed be called" (Genesis 21:12), thus proving that Isaac was a type, or foreshadowed the "seed". Isaac therefore represented all the spirit-begotten ones, because all are originally called to be members of the body of

Christ. Church means called-out class. The great multitude are properly classed as a part of the church because called to be members of the body of Christ.

COVENANT PICTURES

[84] Jehovah caused pictures to be made showing the outworking of his covenant. Abraham, made the father of many nations, pictured Jehovah God himself. (Romans 4:16, 17) Sarah his wife pictured the covenant which gives birth to the "seed". (Galatians 4:24-26) Isaac, the one and only son of Abraham and Sarah, pictures the "seed" of promise, which is The Christ. Christ Jesus is Head over his church, which is his body. (Colossians 1:18) Those who ultimately will compose the great multitude, being begotten and called in the same hope with the body members, form a part of the church but not a part of The Christ in glory; and the "seed" therefore is without number. This does not mean that God could not foreknow the number or does not now know the number; but it means that he did not specify the number composing the great multitude, as he did the 144,000 composing the body members.

"THE SEED"

[85] One does not need to be a natural descendant of Abraham in order to be of the promised "seed". John the Baptist said to the Pharisees: "For I say unto you, that God is able of these stones to raise up children unto Abraham." (Matthew 3:9) Addressing Zacchæus, a publican and a sinner, Jesus said: "This day is salvation come to this house, forsomuch as he also is a son of Abraham." (Luke 19:9) These scriptures show that much more is required than lineal descent to be rated as an offspring of Abraham, within the meaning of the promise. Faith like unto Abraham is the test. "Know ye therefore, that they which are of faith, the same are the children of Abraham."—Galatians 3:7.

[86] It is true that Jesus received his human body through the granddaughter of Abraham, but surely that did not constitute him "the seed of promise". It will hardly be said that he was the "seed" of promise before his consecration at the Jordan. At the time of his consecration Jesus was begotten by his Father to the divine nature and thereby he became the "seed of Abraham according to the promise". It was necessary for Jesus to be a lineal descendant of the Patriarch Abraham because God said he should be. But it was not his human descent, but his course of action in obedience to God's will, that made him the "seed" that the covenant must produce. The Prophet Isaiah, speaking as for Jesus, said: "Behold, I, and the children whom God hath given me." These children were all partakers of flesh and blood. So likewise Jesus also partook of flesh and blood. (Hebrews 2:13, 14) Not many of the lineal descendants of Abraham are of the "seed" or will be of the "seed"; but all who constitute the "seed" are partakers of flesh and blood, including Jesus.

[87] When the time came to select the children of God, members of his body, Jesus did not lay hold upon angels, but he took hold upon the "seed" of Abraham. (Hebrews 2:16) By that we understand that he selected those who have the faith like unto Abraham. Those who become God's children through Christ are heirs of the promise and "seed" according to the promise. Human relationship does not have any determining influence in the selection of the "seed" of Abraham according to the promise. It is therefore clear that Christ is the "seed of promise", and that all who come unto Christ partake of the "seed" by virtue of the fact that they are in Christ; and these are spiritual.

[88] It has been said that Jesus kept the law, and that by keeping it he was qualified to be the "seed of promise". That could not be true. Jesus was not a son of Hagar, who Paul says represented the law covenant. The Abrahamic covenant produces the "seed", which is The Christ; and this must be done regardless of the law covenant. (Galatians 3:17) While it is true that Jesus kept the law, by so doing he did not gain anything. He magnified the law and showed it was righteous and perfect.

BLESSINGS FOR ALL

[89] The ultimate purpose of the Abrahamic covenant is to bless all the families of the earth. The blessing must proceed from God. Therefore God stated to Abraham: "In thee shall all the families of the earth be blessed." Abraham was there in a representative capacity, and in the picture he represented God. It is God who does the blessing. The covenant must first produce the "seed", which is Christ; and through Christ God administers the blessings. Therefore Isaac, the only son of Abraham and Sarah, represented Christ.

[90] In what will the blessing consist? Surely in the reconciliation of man to God. All reconciled and at peace with God will have the right to live. The first ones to receive the blessings promised by the Abrahamic covenant are those who are justified by faith in the shed blood of Jesus Christ. That would mean then, of course, those natural descendants of Abraham who accepted Jesus as the Christ and who were justified and begotten of the holy spirit at Pentecost.

[91] The Apostle Paul says: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Galatians 3:8) The word "heathen" here means foreign, non-Jews, therefore Gentiles. This shows that justification by faith is a prominent feature and therefore the first part of the blessings of the Abrahamic covenant. The peoples and nations during the reign of Christ will not be justified by faith. Their justification will come at the end of his reign by full obedience.

[92] Who then are the "heathen" mentioned by the apostle in the above text? Surely those who are non-Jews; that is to say, Gentiles. The Jews received the first blessings of the Abrahamic covenant, and this is the plain state-

ment of the Scriptures: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts 3:25, 26.

[46] Then Paul tells who are the "heathen", saying, "That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the spirit through faith." (Galatians 3:14) Strictly speaking, then, the "seed" is the essential One; to wit, Christ Jesus, from whom the blessings must come to all.

[47] Those who are justified by faith in the shed blood of Christ Jesus are reconciled to God, and therefore receive first the blessings promised by the Abrahamic covenant. When they are begotten of the holy spirit and inducted into Christ by adoption, they become a part of the "seed", because "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:29) Ultimately the members of the body of Christ will participate in dispensing the blessings, because they are of Christ.

[48] This is illustrated by Isaac, the only son of Abraham, who took unto himself Rebecca for a wife, who shared with him his inheritance. Isaac was the head over Rebecca, and she enjoyed what she had by virtue of being his wife. Christ is Head over the church his body, which enjoys what it will receive by reason of being the bride of Christ. It is therefore quite certain that the Apostle Paul in Galatians 3:8 refers to the Gentiles who were justified by faith by reason of coming into Christ, and that it does not ever refer to those who shall be blessed during the Millennial age.

[49] Christ, the "Seed of Promise", will dispense the blessings to the peoples of earth. Their blessings will be reconciliation and restitution to human perfection. But this will not be accomplished by faith. Therefore when Paul said that the Scriptures foresaw that the heathen should be justified by faith, he refers not to the various nations, but to the non-Jews who become members of The Christ. There is no other name whereby salvation can come save that of Jesus Christ; and since all must receive their blessings through "the seed" it follows conclusively that those who are justified during the Christian era are justified by faith in the shed blood of Christ and thereby receive their portion of the blessings promised by the Abrahamic covenant.

MELCHISEDEC

[49] There was a reason, of course, why Abraham came in contact with Melchisedec. Concerning this Paul writes: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; . . . Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he, whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises."—Hebrews 7:1-6.

[49] In the covenant God made with Abraham he said: "In blessing I will bless thee"; and again: "In thee shall all the families of the earth be blessed." It follows then that Abraham himself must receive a blessing; and that which is related in the above scripture concerning him and Melchisedec shows that it is the Priest whom Melchisedec foreshadowed that bestows the blessing upon all, including Abraham himself. This proves that Abraham personally is subordinate to the covenant and to God's royal Priest of the order of Melchisedec. This also makes it clear that in relation to the covenant Abraham is purely a figure representing God, who is the real source of all blessing.

MEDIATOR

[49] It is observed that there is no mediator in the Abrahamic covenant. Not all covenants must have a mediator. If the covenant is made in which only one binds himself, no mediator is required. If both parties to the covenant are competent to contract, a mediator is unnecessary. There are good reasons why a mediator is not required in the Abrahamic covenant: (1) Because God obligated himself to bless all the families of the earth, and this he would do regardless of what any one might do. The covenant therefore was one-sided, or unilateral, and required no mediator. Therein Abraham is used as a figure representing Jehovah God. (2) Because Abraham had, at the time the covenant was made effective and binding, demonstrated his faith in God and therefore received God's approval. His faith was counted unto him for righteousness or justification. Being counted righteous or justified, he was competent to enter into a covenant with Jehovah.

[50] A mediator is a go-between, intercessor, or reconcilor. The entire human race must be reconciled to God by and through Jesus Christ. There is no other name given under heaven whereby men must be saved. (Acts 4:12) Jesus himself said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) The apostle declares: "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 Timothy 2:5, 6) These scriptures do not have reference to a covenant, but undoubtedly refer to Jesus as the go-between or reconcilor between God and men. The members of the church are not brought into Christ by the mediator of a covenant, but they come by virtue of faith in the shed blood of Christ Jesus. The peoples of earth who are restored will get their

restitution blessings through the ministration of the promises of a new covenant, and the "seed" of the Abrahamic covenant will be the instrument to bring these blessings.

ABRAHAM TO RETURN

[51] God's prophet writes: "He will ever be mindful of his covenant. . . . He hath commanded his covenant for ever." (Psalm 111:5, 9) This is an assurance that Abraham shall return from the tomb when the time is due to receive his personal blessings according to the promises of the covenant. God promised to bless him, and he will ever be mindful of his covenant.

[52] Abraham's restoration is also implied by the words written: "Moreover he said, I am the God of thy father, the God of Abraham." (Exodus 3:6) Jesus placed an interpretation upon this statement of Jehovah when he said: "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." (Luke 20:37) That the covenant guarantees a future life to the dead Abraham is manifestly the reason why Jehovah called himself "the God of Abraham". Also that Abraham was the type of the ever living God suggests that Abraham shall live again and never die any more. "Thou wilt perform the . . . mercy to Abraham." (Micah 7:20) As a further guarantee Jesus said: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matthew 8:11) The kingdom will be that of the Messiah, which constitutes the Priesthood of the Melchisedec order. Abraham will have a position in the kingdom of Messiah as a representative on the earth. This is shown by God's covenant promise to Abraham.

FULFILLED IN COMPLETION

[53] Christ is the instrument or royal Priest whom God will use during his thousand-year reign to bring all mankind who obey back into harmony with himself. Then will be fully accomplished the terms of the covenant, because all the nations of earth will then have an opportunity to be reconciled to God. Those who obey God will be reconciled and fully restored. That will mark the complete fulfilment of the Abrahamic covenant. The other covenants mentioned, namely, the law covenant, the covenant by sacrifice, and the new covenant, are ancillary to the Abrahamic covenant.

[54] In the wonderful work of carrying out the Abrahamic promise to bless all the families of the earth, the body members of Christ first participating in the blessing are privileged to participate in the bestowing of the blessing upon others. The first ones selected as a part of the "seed" were Jews. Thereafterwards the members of the body were selected from the Gentiles, or heathen. These are the ones God has specially taken out as a people for his name. As stated in the parable: "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried." (Luke 16:22) That is to say, those Gentiles, once alienated from God, were brought into God's favor, represented by Abraham's bosom, and are privileged to receive the blessings of Jehovah by faith and an opportunity to become of the "seed" according to the promise. Those now on earth who are thus justified, called, and begotten, and anointed by the holy spirit, are privileged now to be witnesses and to boldly proclaim the glory of Jehovah's name. Thereby they prove their appreciation of and love for him. (1 John 4:17, 18) Continuing faithful unto the end of their earthly course, they shall participate in the first resurrection and have a part with Christ Jesus in bestowing the blessings on all the families of the earth.

QUESTIONS FOR BEREAN STUDY

Name some of Jehovah's covenants set forth in the Bible. Why are they there recorded? How is their revelation received by "them that fear him"? ¶ 1, 2.

Show how fitting is Jehovah's expression, "my covenant". Under what condition will God make a covenant with any of his creatures? How can a member of Adam's family come into that condition? What is the office of a mediator? ¶ 3-5.

What regard has Jehovah for the keeping of his covenants? What testimony thereto is recorded? How does God deal with the other party in the covenant? ¶ 6, 7.

Why would Jehovah make a covenant with any of his creatures, and what is the only motive on their part that is acceptable to him? ¶ 8, 9.

Define "covenant", and show its origin. Explain the essentials of a valid covenant. In what sense was Adam in covenant relationship with God, and what was the effect of his breach of contract? ¶ 10-12.

What direction did Jehovah give to Abram regarding the land of Canaan? Attended with what promise? How was the command received, and with what reward? What time relationship exists between Abraham's complying with this request and the institution of the passover and the beginning of the law covenant? Account for God's first making a one-sided covenant with Abram, and later entering into a bilateral covenant with him. ¶ 13-16.

In what sense was a sacrifice connected with the making of this covenant? Quote scriptures to that effect. ¶ 17-19.

Show the application of Genesis 15:18. What two conclusions serving to harmonize may be drawn from the context? ¶ 20-23.

What is the meaning of Genesis 17:1, 2, 7, and how is it related to the law of circumcision? Show why this ordinance was not necessary for Abram's justification. Why, then, did he receive the sign thereof? ¶ 24-28.

Explain the purpose of Jehovah's confirming by oath his promise of blessing. ¶ 29, 30.

To whom does the expression "seed" refer? Do Genesis 1:10 and 10:22 and Hebrews 11:12 refer to natural or to spiritual "seed"? Using "in Isaac shall thy seed be called" (Genesis 21:12), show the harmony. ¶ 31-33.

Show how God pictured the outworking of his covenant. Who compose the "great multitude", and why are they thus mentioned? ¶ 34.

What is essential to constitute one a member of the "seed of Abraham"? Why must Jesus be a descendant of Abraham according to the flesh? When did he become "the seed of promise"? What purpose was served by his keeping the law? ¶ 35-38.

What is the purpose of the Abrahamic covenant? From whom must the blessing flow? How, then, do Abraham, Sarah and Isaac come into the plan? Of what will the blessings consist, and in what order will they be administered? ¶ 39, 40.

Compare the requirement for justification in this age with that during the reign of Christ. ¶ 41-43.

As to their inheritance, what is illustrated by Isaac and by Rebecca as his bride? ¶ 44, 45.

What are the blessings to come to the world, and by whom will they be dispensed? ¶ 46.

What is pictured by Abraham's paying tithes to Melchisedec and by his receiving the latter's blessing? ¶ 47, 48.

State the rule determining the necessity for a mediator. Apply this rule to the Abrahamic covenant. ¶ 49, 50.

When will Abraham receive the blessings promised him? Prove by scriptures. ¶ 51, 52.

Describe the ministration of the new covenant. How are the other covenants related to the Abrahamic covenant? ¶ 53.

Show the application of Luke 16:22. What is the privilege of the "seed" class, and how does the use thereof affect their future inheritance? ¶ 54.

CONTROVERSIES IN CLASSES

FROM some classes in different parts of the country come reports to this effect:

"Elders are voted into office by the majority of the class who think they are in harmony with the Society and the work of giving the witness to the kingdom, but are not. Elders will not accept things that appear in *The Watch Tower,* criticize the same and also other books. Elders cause controversies in nearly every study. Other elders occupy nearly all the time doing the talking themselves and the class gets little or no benefit."

It seems passing strange that any one who claims to be devoted to the Lord should engage in a controversy about giving the witness to the Lord's name. Every one must concede that for some time *The Watch Tower* has stressed the necessity of now giving the witness to Jehovah's name, and announcing to the people the kingdom, and the blessings that are to be brought therefrom. If any one is a leader in a class or an elder who opposes this, of course then he surely is not in harmony with the Lord nor the Lord's work. Where any one attempts to exalt himself and put his own views to the fore, and thus brings controversy, then he is not prompted by an unselfish devotion to the Lord.

The classes should see to it that such is not put in office as a leader or elder of the class.

Without a question of a doubt the Lord has extended to his anointed on earth the privilege of being his witnesses. *The Watch Tower* has time and again defined the Society as meaning all the anointed ones who work together in harmony to carry out God's purpose. All who claim to be in harmony and yet persist in causing controversies by criticism and fault finding, are not a part of the Society, and should not be counted such.

God has laid upon the Society, that is to say, his anointed ones, the obligation and privilege of giving the testimony in the earth. If others do not wish to join in this let them refrain from doing so, but they can find no just cause or excuse to bring controversies and try to hinder the work.

Every class should mark any one in the class who is given to controversy and stirring up strife, and avoid such a one by setting him aside and not permitting him to be an elder or leader or to have any other position of responsibility. The loyal and faithful ones should not engage in controversy and should not permit their time to be taken up by controversies. Where there are some who want to fight, let them go out and fight somebody else.

In nearly every instance it will be found that those who are opposing the Society and the work, and therefore causing division, indulge in fair speech, posing as great character developers and stressing the point of developing in brotherly love. In truth and in fact these do not know what brotherly love means. Love for the brethren means to unselfishly look out for the interest of each one of the brethren, and no one can honestly safeguard the interest of his brother and at the same time try to cause doubt and confusion and indulge in controversies.

Let the classes where difficulties have arisen follow the advice of the Scriptures: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16:17, 18) Let those who are really devoted to the Lord say to those who are opposed: "If you want to oppose, go and oppose; but please let us alone in our effort to carry on the work."

Without a doubt the forces are rapidly dividing as indicated by the experiences of Gideon. The ones represented by the three hundred are gladly partaking of present truth and watching every opportunity to give a witness to Jehovah's name and to the kingdom. Others who claim to be accepting the truth and use it for a selfish purpose are numbered amongst the other class. The issue is too important for any one who is really devoted to the Lord to permit his mind to be drawn away from the real issue by indulging in strife or controversies.

The great issue now is, Who is Jehovah? Is the kingdom here, and does the Lord wish us to give the witness to his name and to his kingdom? All who are of this

mind will see eye to eye and together will lift up the voice in proclamation of the message. (Isaiah 52:7, 8) All such will stand shoulder to shoulder working together in harmony and not quailing before the common enemy.—Philippians 1:27, 28.

All the true and faithful and loyal ones will be prompted by unselfishness and will have boldness in the declaration of the message at this time. (1 John 4:17, 18) All who manifest a contrary spirit and who are opposed to the harmonious witnessing to the truth, should stand aside and let the others alone. The Lord is not looking for numbers. The Lord has put his blessing upon those who have his spirit and who work together to his glory and who avoid all selfishness.

It will be found that most of these controversies arise because of selfishness manifested on the part of some; and where selfishness exists, love is absent.

At this time there is a great deal of work to be done. It seems a real shame that classes can not settle their own difficulties amongst themselves but that time must be occupied by others who have more important work to do, in trying to settle their difficulties. It seems quite certain that those who persist in having controversies and do not honestly try to settle them, will soon be shaken out. The Lord will have the witness given and it will be given only by those who are faithful and honestly devoted to the Lord.

Those who do love the Lord, however, must be careful not to harshly judge their brethren. They are not called upon to indulge in controversies; but they are plainly told to avoid those who oppose and to let them fight something else aside from their brethren. A worldly army could not get on when there is strife in the ranks. With stronger reasoning, we know that the Lord's army can not progress with the work where time is occupied in controversies.

It is noted that in classes where there is controversy, those who are provoking the same do not have any part in the work, but are hindering those who want to work. How can any one who hinders ever hope to justify himself before the Lord for so doing? He is putting himself in opposition to the Lord and surely the Lord will hold such responsible.

The advice is therefore given, where a controversy exists: Let a meeting be called of all those who are consecrated to the Lord. When the meeting is called to order let the following question be put: "How many here have made a full consecration to the Lord and have symbolized their consecration, and are determined by the Lord's grace to do his will? All who have so done please hold up your hand." The count should be taken and then the question should be put: "All who have not fully consecrated themselves to the Lord and symbolized their consecration, and who are not unreservedly devoted to the Lord, hold up your hand."

Only the ones who vote by holding up their hand at the question first above put should be permitted to have any part in the meeting. Then the ones who do participate in the meeting should endeavor earnestly and conscientiously in the spirit of the Lord to ascertain wherein lie the difficulties and put them away, agree to forgive one another, forget all the past misunderstandings and pledge themselves to work together in harmony to the glory of the Lord. If this course is taken the difficulty will disappear. Then let each one carry out his consecration by actively participating in the Lord's service. *The Watch Tower* has urged upon the classes active service in the field because clearly it is the will of God that such shall be done and all who participate therein are strengthened in the Lord.

If each class where there is controversy follows this course it will not be necessary for those at headquarters to occupy time by examining long statements of controversy and trying to render aid. Let us see to it, dear brethren, that the time is occupied now to the Lord's glory and not in warring amongst ourselves.

In this connection, there are some who claim to be in the truth who make it their business to circulate scurrilous matters concerning others who are engaged in the Lord's service. Some who claim to be in the truth receive these reports as though they were true. Each one should remember that any one charged with a crime or wrongdoing is entitled to have the charges before him and to answer in a proper tribunal. The Lord lays down the rule as to how all charges against brethren may be heard. —Matthew 18:15-18.

Any papers or letters that are circulating scurrilous matter against brethren should be disregarded because the same is evil-speaking and contrary to the Scriptures and the parties who circulate them are not taking a Scriptural course. All the brethren should know this fact and not be influenced by such. Scurrilous charges of this nature are only a means that the Devil has employed to stir up strife and cause doubt in the minds of the brethren to disrupt the work. The columns of *The Watch Tower* will not be used for the purpose of answering scurrilous reports, because this journal is devoted to the Lord's work. Each one must stand or fall to his master, and no individuals are authorized to appoint themselves as accusers and courts to try any of the Lord's people. The Lord has pointed out the only proper way to do this.

It seems that some have forgotten, if they ever knew, that this is the time in which the Devil goes forth to make war against the remnant. (Revelation 12:17) Knowing this to be true, then it must be expected that the Devil will attack those who are really doing the Lord's work and attack them in the most subtle form. Let the truly consecrated beware. None have any just reason to be ignorant of the wily methods of Satan.

As brethren in the Lord, let us stand shoulder to shoulder and do the work which the Lord has committed into the hands of his people to do.

THE HEBREW PROPHETS AND THE STATE

IT HAS been claimed by the clergy that their position in relation to the state in which they live is the same as that of the Hebrew prophets in relation to the kingdom of Israel, or is so closely analogous thereto as to be practically the same. Upon this they base their claim for taking part in the political affairs of the day. Indeed, they do more than this; they insist upon political activity as part of their duty as ministers of and representatives of God and Jesus Christ in the earth, and further insist that it is not only the privilege but the duty of every man who would style himself a Christian, and over whose spiritual interests they in any way rule, to do likewise. The question is important because the Free Churches in particular have taught this for so long a time to their congregations, that now the idea is firmly fixed in the minds of the church members. Politics, they say, is to be considered as part of the Christian's religion. Perhaps it might be said that the democracy of the present day, which is supposed to have so great a place in human politics, is in great measure the result of the Free Church movement.

Rome determines the politics of its people; it tells them what they must do in all phases of life. The Greek church would do the same; the Anglican church gives liberty in theory, but does not do so in practice, for the parson would order his parishioners to put themselves under the political direction of the squire. It is in great measure because the Free Churches have had to fight for their life against the greater systems, that they have tried to inculcate the dogma of liberty of conscience amongst their people, and have, in theory at least, desired that "their people" should not be under the control of those great church powers against whose influence and doctrine they themselves protested. They have rightly declared that the union of church and state as in England, and in Russia in the days of the Czars, is contrary to the Word of God. But their attitude, however right it was in its conception, has in practice been proved to be unreal; for there have been no more ardent politicians than the preachers and the principals of their flocks. They have not had the power to direct the affairs of the state; but they have tried to gain their ends by means of the ballot box.

We ask, Is the claim of the clergy a good one? Does the Bible give them any warrant for it? We answer that the claim has no sanction in the Scriptures, and that in this matter there is no analogy between the Hebrew prophets and the clergy of the present day. We would say more; namely, that there is no true analogy between the clergy of the Christian church organizations and the Hebrew prophets. But an analogy may be seen between them and the false prophets who professed to speak to Israel in the name of Jehovah, though they had no commission from him. The clergy of the churches profess to be called of God and to be separated to him as the Hebrew prophets were, but their claim is false; they are either self-appointed, or are the appointees of a purely human system, and they take their position before men absolutely without divine ordination or authority or privilege.

In order to get the true viewpoint, the special relationship between the people of Israel and their kingdom and Jehovah must be taken into account. Israel were God's people, and the kingdom was God's own kingdom. The nation of Israel were a chosen people to himself; and Palestine, the land of their inheritance, was God's own land in this special sense, that though all the earth was his, all except this portion, which he reserved for himself, he had given to the children of men. He preserved Canaan that it might be a place of inheritance for his chosen people. See Deuteronomy 7:1, 6.

The laws of the people given at Sinai, to enable them to live a communal life in good fellowship with each other and before him, were Jehovah's own laws. That law made no provision for a constitution as commonly conceived. The law and its commandments were sufficient for all needs; no other arrangement would have been necessary if the people had kept the law. But when the time came that, in response to a cry from Israel to be made like their neighbors round about, God gave them a king, then the king was *his* king, his appointee. Hence in the case of David, he was specially said to sit upon the throne of Jehovah. (1 Chronicles 29:23) Thus the land was God's, the people were his, and the king was his, also.

Israel were to have no trade arrangements with their neighboring nations; there was no set policy to pursue; they were under the care of Jehovah. God set them neither to teach the nations, nor make any endeavor to extend their land beyond the confines as delineated in his promise to Abraham, recorded in Genesis 15:18. Israel fell from that high estate. Their kings became as other rulers and were no longer shepherds of God's flock. The people lost sight of their special position as before God, and became as one of the nations.

Proud of their separateness in the facts of past history, outwardly Israel tried to conform to the Gentile ideas. It was in such circumstances that God raised up his servants the prophets to witness both to the people and to their kings, and to their wrong course. As the kings, and the chief priests, and the principal men of the people were those who directed the affairs of the nation, very frequently the prophets were sent to speak to them. Thus Isaiah was God's messenger to the kings of Judah, Uzziah, Amon, Jotham and Hezekiah; and thus Elijah was a messenger to Ahab, and Jeremiah to the kings of his day.

The prophets also were messengers to the people, speaking the things that God gave them. All this was in order that God's people might be brought to a sense of their responsibility. But these prophets did not attempt to interfere with the policies of the people. They were God's messengers to tell of the wrong conditions which obtained, and to point the people to the require-

ments of the law. In the case of Isaiah God used his prophet to tell what should be done to correct mistakes that had been made. But the prophets were not politicians in the accepted sense; they were messengers of Jehovah.

Now it must be said that in no respect have the nations of Christendom any such relationship to Jehovah, the Most High of all the earth, as Israel enjoyed in the days of old. Christendom, which means Christ's kingdom, is the name adopted by certain nations, because it was deemed politically wise to decide that the Christian religion should be accepted as that acknowledged by the state. This first came about in the days of Constantine, who turned from paganism to be a Christian. In no sense did he become a true disciple of Jesus of Nazareth, but he accepted the form of religion as it was expressed in the already great institution which was thrusting itself into prominence and into power in the earth. Constantine renounced the idea (or professed to) that the Roman Jove, or Jupiter, was the great god; and he accepted the declaration of the majority of the bishops that Christ Jesus, then already being worshiped as God, was he who should be accepted as the Almighty. Actually it was Constantine who determined that the doctrine of the trinity should henceforth be the accepted doctrine of the church. In other words, the emperor sided with those who exalted Christ into the false position of declared equality with God, his Father.

Since that time many states have chosen to enact that Christianity, as represented by the largest churches, should be the acknowledged religion of the state; and the clergy in such states have received certain privileges and its protection. The aggregation of these states at any time has been known as Christendom because they have professed to be Christ's kingdom. This, however, has not prevented them from fighting and attempting to destroy one another. Indeed, because of the violent differences and disputes of the churches, the countries supporting them have been incited to war one with the other.

The fact is patent to all that at no time has there been a kingdom which has professed to be ruled and governed by the principles of the teaching of Jesus Christ. Christendom is Christian in name only. Nor has God regulated their affairs nor in any way interfered with them, except in such circumstances that a policy if completed would interfere with his plans, as when Napoleon Bonaparte tried to get the world under his control. God has not at any time sent any messenger to the courts of Christendom. The simple fact is that all the nations of the world have been under the control of Satan, whom the Scriptures call "the god of this world", since the days of Nebuchadnezzar, king of Babylon.

Previous to the days of Nebuchadnezzar God had left the kingdoms of the earth to themselves, to take their own way in all their affairs, interfering with them only as their schemes should interfere with his purposes. But in the day of Nebuchadnezzar there came a change; for then God definitely gave for a set time certain kingdoms what may be called the dominion of the earth. It was from the time the kingdom of Judah was overthrown till God's kingdom should be set up on earth. Also from that time there was a unification of the kingdoms of earth under a spiritual control. But that control is not Jehovah's, but is delegated by Jehovah to Satan. This also was to continue until he should come who had the right to the crown of Israel, and who should be God's king over all the earth. That position did not alter till the year 1914 A. D., when the allotted period of 2520 years came to its end.

This misconception of the facts concerning Christendom has existed so long and has been so persistently kept before the minds of church members and adherents that it has become as one of the accepted facts of human affairs. Those who are unacquainted with the Scriptures in this matter must think it strange that God should not take care over the affairs of the so-called Christian nations, both in their politics and in the welfare of the peoples. That he does not is certain. And to them it seems stranger still that Christians who would serve the Lord should keep themselves free from all world politics. The truth is that the arrangements which have obtained in the world are human in every way; and that whatever pretence there has been in some nations calling themselves Christian, there has been no desire in any one of them at any time to seek the will of God in order to do it. God left humanity to seek its own way in order to prove that it needed him not only for life, but for its happiness.

The claim of the clergy that it is their business to act toward the powers of this world as the prophets of old did to Israel, and that they should help to regulate the affairs of the kingdom, is fictitious, and is positively harmful in that it has led Christendom to believe that this muddle of national policies and prejudices is in some way God's kingdom.

But it is true that since 1914 A.D., when the time came for God's King to be set upon his throne, God has sent his witnesses to Christendom, not to any one nation, but to them all. He will have them know that the time is come when they must render to him the honor due to his name and give to his King their allegiance. Thus these witnesses for Jehovah are used as the prophets of old were. They are not to attempt to regulate the affairs of the kingdoms of this world, but to witness to those kingdoms that their day is past and the new kingdom is established. High honor and privilege are given to them.

The witness that the God of heaven was about to set up his kingdom in the earth was given from the first movement he made in preparation for that kingdom about the year 1874 A.D. Soon there was a definite witness begun which, ever increasing in force and in the power of the spirit of Jehovah, has spread through all the earth. The kings of the earth, by which term is

meant not only the titular rulers, but those who really control the power of earth's affairs through their money, and also the rulers in ecclesiastical high places, have refused to listen even as the kings and rulers of Jeremiah's day refused to listen to him as he told of the downfall of the rule of the kings of Judah.

These witnesses know that it is no part of their duty to start anything which should even appear to be in opposition to the government; their business is to witness to all that God is calling the peoples of earth to allegiance to his King, and to the fact that the present order in the world is not of God but is of man, and has been arrived at chiefly through the misleading teachings of the clergy who have been unfaithful to their trust.

JESUS AND THE PUBLICANS AND SINNERS

WHEN Jesus came to the Jews, God's chosen people, that nation was divided socially into three classes; there were three strata in their society. In this they shared with most of the nations, whether of the past or present, small or great, of those who have professed to rise to any degree of civilization. There were the small but influential class, the people of wealth and position; the common people, varying within themselves according to the degree of wealth or local influence or power; and then there were those who were looked upon as the lowest class and who were ostracized by both the other classes because these thought themselves their superiors. The leaders of the people were chiefly Pharisees, Sadducees, lawyers, scribes, and the chief priests who were in the higher positions of the temple service, and also such among the people as were wealthy found in places of power. Following the general tenor of the gospels, these three classes might be described as the scribes and Pharisees, the common people, and the publicans and sinners. The common people looked up to their leaders, the scribes and Pharisees; and both looked down upon the publicans and sinners.

When Jesus began his ministry he gave considerable attention to the leaders of the people, though he made no special effort to gain their attention, and certainly none to gain their favor. But he put himself into his ministry in such a way that they might take note of him, and that for the simple reason that, by the fact of their privilege of office and positions and because of their knowledge, they ought to have been ready to receive the message he was charged with by his Father, and thus have become aids in his great work. They would thus have become what they professed to be, namely, helpers of the people in bringing them back to God.

When Jesus came, John the Baptist had already been preaching for six months and had received considerable attention from the Pharisees. But it was self-interest which moved them; they wanted to see what bearing his ministry would have upon them and their interests. These leaders in Israel had already decided against John the Baptist, and they soon came to the same decision in respect to Jesus. They saw that though the Nazarene never stirred the minds of the people against them, but rather said to the people that they should heed the Pharisees who were in positions of authority, he taught that which was most damaging to their position, and he warned the people that they should not do what those leaders did. Jesus' attitude toward these men was not that of one whom God had charged with the work of putting these men out of office, however wrong they were, but of proclaiming truths which he knew (and which they early discerned) would ultimately bring them down from their high positions, and bring the castles they had built for themselves in ruins upon their heads.

Though they early decided against Jesus, for a time they were very cautious for fear that they should prejudice themselves in the eyes of the people, who believed that he was a prophet sent from God, even as God had sent prophets to their fathers in days then long past.

After the leaders of the Jews had received a full opportunity, Jesus gave less attention to them, and more to the common people, those of his own manner of life, the ordinary people who formed the majority of the nation. But it should never be understood that Jesus made distinctions; he was the servant of all, and was ever ready to be the friend of all, all who had need, or would listen to his message. If for a time he seemed to pay some attention to one class more than another, it was not because he thought some were better than others. He knew what was in man, and saw both the good and the evil. He took the best course for the furtherance of his work.

The publicans of Jesus' day had, of course, no relationship to that business which in later days has brought the word into common use. They were not innkeepers, nor mere retailers of strong drink; they were collectors of the public money which the Roman empire took in taxes from all its subjects. Rome had a system of farming out its taxes. Wealthy men at the Roman court paid a price for the taxes which should or could be gathered in a province. These appointed men to gather the taxes in various parts of the province, selling the right to the highest bidder. In turn these appointed men (Zaccheus of Jericho was one) to local districts known as chief tax gatherers. Again, chiefs appointed men to lesser offices and districts. The system was capable of allowing much injustice; for each man from the largest con-

tractor downward sought to get as much for himself as he could. That this was common is instanced by Zaccheus, saying, "If I have taken anything from any man by false accusation, I restore him fourfold" (Luke 19: 8); and all contemporary records confirm that much injustice was practised.

Tax gatherers, whether of those days or of today, are never a people held in favor by their fellows; for they represent those who must take away some of what is usually considered hard-earned money. No government as yet experienced among men could have been kept up by the voluntary gifts of the citizens. But to the Jew the tax gatherer was a constant reminder of the fact that the Jews were subject to the Romans, a domination galling to the proud Jew. But there were Jews who joined the number of the publicans, and these were considered renegades; for none but a Jew who cared little or nothing for the opinions of his fellows would take on the work. And because the Jewish publican was ostracized by his fellows and was thrust out of the synagogue, it often meant that such a one had given up the hope of Israel. Thus it came about that in the minds of the people, rich or poor, the publicans were associated with sinners, with adulterers and with the heathen. See Matthew 18: 17.

What was Jesus' attitude toward them? Did he take the judgment of the people, who had decided that these were not fit to be members of their local communities? Did he hold himself aloof?

It is by contemplation of his attitude toward the various classes of the people that we may learn much of Jesus and his message to all. First we see this, that he did not turn away from the Pharisees because they were insincere and oppressors of the people; they might have repented. Nor did he turn from the common people because he proved that they wanted him only for what they got out of him, even as he said to them: "Ye seek me, . . . because ye did eat of the loaves, and were filled." (John 6: 26) Nor did he keep himself from the publicans and sinners, the lowest class, because they were low.

Here is Jesus' attitude toward humanity as represented in the Jews. There were none who did not need his help and his message, though most thought they did not need him, as Jesus, referring to the Pharisees in their righteousness, said: "They that be whole need not a physician." (Matthew 9: 12) They were the uncommon good of the nation; and Jesus, attempting to teach them and help them out of the bonds with which they had fastened themselves, was received with scorn and contempt. These men were sick with a disease which was worse than that which afflicted the men they so much despised. They were as scornful of any attempt on his part to help them as the high priests of the religious world today are scornful of the printed page offered to them and of the messenger who presents it.

Men have set their own standards by which sin is to be judged. The Pharisees had set theirs, and they verily believed they were righteous. They were hypocrites, because they tried to deceive the people. Jesus unmasked them. It is common observation that the heart of man is made harder by professing to live up to a standard which in his heart he despises; and the Pharisees and Sadducees and the leaders of the people who followed this course were further from God than the publicans and sinners whom they so much despised. They made themselves believe that if they were only sufficiently punctilious in outward observances, multiplied to suit their self-righteousness, they need not trouble about their inward impurities. The publicans and sinners with whom they would not associate probably had discarded all standards of life as pleased them.

It must ever be good to have a true standard; it is always bad to make an outward profession merely. Better have no standard and live a decent life than have a standard and be a hypocrite. That Jesus taught this is shown by his parable of the Pharisee and the publican who went up into the temple to pray. The Pharisee, as he was praying, saw the publican; and the sight gave him something to "pray" about. He thanked God that he was not as other men were, not even as this publican; and pleased with himself, he retired from prayer. The publican who had gone to pray felt himself short of words. He might have thanked God that he was not as other men were, even as the Pharisee, whom perhaps he saw; but in his contrition of heart he did not so much as lift his eyes to heaven, much less look about him to see with whom he might compare himself. Jesus said that man went down to his house justified rather than the other.

That the publicans felt that Jesus was their friend is clear by their listening to him. When the Pharisees saw Jesus talking with the publicans and sinners they murmured, saying, "How is it that he eateth and drinketh with publicans and sinners?" (Mark 2: 16) inferring that he was of the same class.

The beautiful parables of the lost sheep, the lost piece of money, the lost son, were spoken in their hearing, and because they clustered around him. Probably partly to show that he had come from God to be a messenger of love to all of Israel, and also as a witness against the Pharisees, Jesus chose one of his disciples from the despised and detested publican class. He called Levi, otherwise known as Matthew, from the receipt of custom; and Matthew was so honored of the Lord as to be given the privilege of writing the first of the gospels.

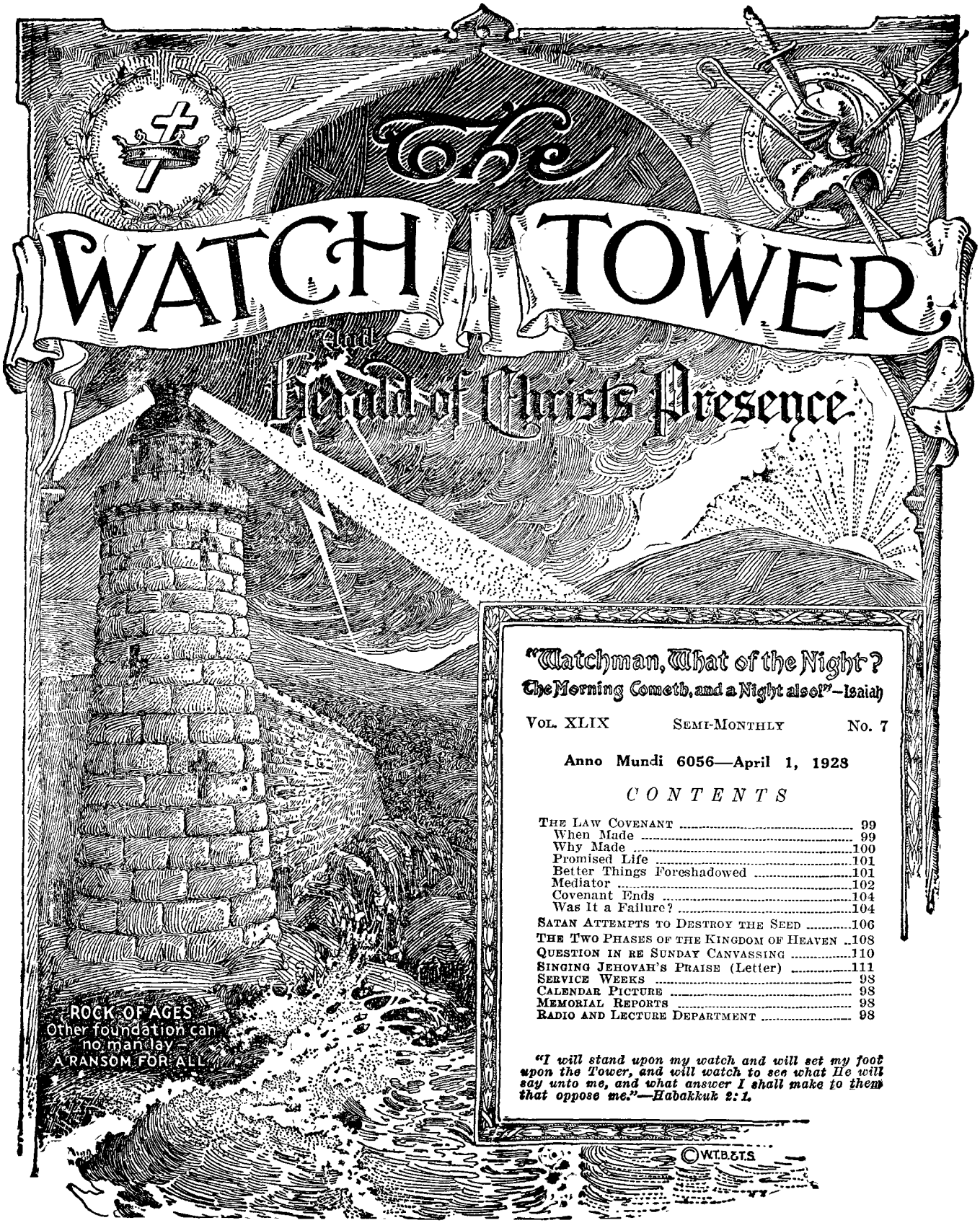
So it is today. The common people of the earth, who are looked upon as being unworthy of notice by the very righteous of today, have softer hearts than those who despise them; and the leaders of organized religion are likely to find themselves further from the kingdom of heaven than the poor people whom they have openly despised. Indeed, the Pharisees of today are the opponents of the message of God's kingdom.

International Bible Students Association

RADIO SERVICE

The kingdom message is now being regularly broadcast over the following stations in the United States and Canada. Local radio representatives are requested to send prompt and complete advice of any changes in schedules to Radio and Lecture Department, 117 Adams St., Brooklyn, N. Y.

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
CFYC	Vancouver, B. C.	730	410.7	500
	Sun am 10-11, pm 2.30-3.30, 6.30-9 Tue Thu Sat pm 7.30-8.30			
CHCY	Edmonton, Ala.	580	516.9	250
	Sun am 10-11, pm 3-4.30, 9.15-10.30 Tue Thu Sat pm 8-10			
CHNS	Halifax, N. S.	930	322.4	100
	Sun pm 9-10			
CHUC	Saskatoon, Sask.	910	329.5	200
	Sun pm 12.45-2.15, 8.30-10 Tue Thu pm 8.30-10			
CJCJ	Calgary, Alta.	690	434.5	250
	Mon pm 8-9			
CJGC	London, Ont.	910	329.5	500
	Sun pm 2-3 (every other week)			
CKCX	Toronto, Ont.	580	516.9	1000
	Sun am 9.30-11, pm 1.30-3, 8.15-10.15 Tue Fri pm 8-10			
CKOC	Hamilton, Ont.	880	340.7	50
	Thu pm 7-7.30			
KEX	Portland, Ore.	1080	277.6	2500
	Sun pm 9-10			
KFEQ	St. Joseph, Mo.	1300	230.6	1000
	Sun pm 7-7.30			
KFH	Wichita, Kan.	1220	245.8	500
	Sun am 9.30-10.30			
KFJF	Oklahoma City, Okla.	1100	272.6	750
	Sun am 9-9.30; Sat pm 8-8.15			
KFSD	San Diego, Calif.	680	440.9	500
	Sun pm 2-3			
KFUL	Galveston, Tex.	1160	258.5	500
	Sun pm 2-3			
KFUM	Colorado Springs, Colo.	620	483.6	100
	Thu pm 7.30-8			
KFWM	Oakland, Calif.	1270	236.1	500
	Sun am 9.30-11; pm 12.30-2.30; 7.30-9 Mon Sat pm 8-10; Tue Thu pm 12.30-3, 8-10 Wed pm 2-3; Fri pm 2-3, 8-10			
KGRC	San Antonio, Tex.	1360	220.4	50
	Sun pm 1-2			
KHQ	Spokane, Wash.	810	370.2	1000
	Sun am 10-11, pm 9-10			
KLZ	Denver, Colo.	850	325.7	750
	Sun pm 7-8			
KMBC	Independence, Mo.	1110	270.1	1500
	Fri pm 5-5.30			
KMIC	Inglewood, Calif.	1340	223.7	250
	Sun pm 8-9.15			
KNRC	Los Angeles, Calif	800	374.8	500
	Tue Thu Sat pm 2.30-3			
KOCW	Chickasha, Okla.	1190	252	500
	Sun pm 6.30-7			
KOMO	Seattle, Wash.	980	305.9	1000
	Sun am 10-11, pm 7.30 8			
KPRC	Houston, Tex.	1020	293.9	500
	Mon pm 8.30-9.15 (every other week)			
KQV	Pittsburgh, Pa.	1110	270.1	500
	Sun pm 1-2; Fri pm 7.30-9			
KSL	Salt Lake City, Utah	990	302.8	1000
	Sun pm 1-2			
KWCR	Cedar Rapids, Ia.	1250	239.9	250
	Sun pm 4-5; Wed pm 9-10			
KWKC	Kansas City, Mo.	1350	222.1	100
	Sun am 10-11, pm 9 15-10.15			
KWTC	Santa Ana, Calif.	1350	222.1	100
	Sat pm 7.50-8.30			
WBAW	Nashville, Tenn.	1250	239.9	100
	Sun pm 5.30-6.15			
WBAX	Wilkes-Barre, Pa.	1200	249.9	100
	Sun pm 8-9			
WBBR	New York (Rossville), N. Y.	1170	256.3	1000
	Sun am 10-12, pm 2-4, 7-9 Mon Tue Thu Fri pm 2-4, 7-9 Wed pm 2-4, 6-7			
WBRC	Birmingham, Ala.	1240	241.8	250
	Tue pm 8-8.30			
WBRL	Tilton, N. H.	1290	232.4	500
	Sun pm 8-9			
WBT	Charlotte, N. C.	1160	258.6	500
	Thu pm 7.30-8			
WCAH	Columbus, O.	1280	234.2	250
	Sun am 11.45-12.45, pm 8.45-9.45 Mon Tue Wed Thu Fri Sat 11.40-12.40 noon Fri pm 7.30-10			
WCBA	Allentown, Pa.	1350	222.1	150
	Sun pm 4-5			
WCLO	Kenosha, Wis.	1320	227.1	100
	Sun am 11-12			
WCBM	Baltimore, Md.	1330	225.4	100
	Sun pm 6-8 (bi-weekly); Fri pm 9.30-10			
WCSH	Portland, Me.	620	483.6	500
	Sun pm 3-3.30			
WCWK	Fort Wayne, Ind.	1400	214.2	250
	Sun pm 5-5.30			
WDAY	Fargo, N. D.	550	545.1	250
	Sun pm 2-3, Thu pm 4-4.30			
WEBC	Duluth, Minn.	1240	241.8	250
	Sun pm 5-5.45			
WEBR	Buffalo, N. Y.	1240	241.8	200
	Sun pm 2-3 (every other week)			
WFBE	Cincinnati, O.	1220	245.8	250
	Sun pm 6.30-7.30			
WFBG	Altoona, Pa.	1120	267.7	100
	Sun pm 7-7.30			
WFBL	Syracuse, N. Y.	1160	258.5	750
	Sun pm 2-2.30			
WFDF	Flint, Mich.	1100	272.6	100
	Fri pm 9.30-10			
WFJC	Akron, O.	1320	227.1	250
	Thu Sat pm 9.30-10			
WGHP	Detroit, Mich.	940	319	1000
	Sun pm 12-12.30			
WISN	Milwaukee, Wis.	1110	270.1	500
	Sun am 10-11			
WHBP	Johnstown, Pa.	1310	228.9	250
	Sun pm 8.30-9.30			
WHEC	Rochester, N. Y.	1180	254.1	500
	Sun am 10-10.30 (every other week)			
WHK	Cleveland, O.	1130	265.3	500
	Sun am 10-12, pm 7.30-9 Mon pm 7-8.30, Thu 7.30-10			
WIAD	Philadelphia, Pa.	1040	288.3	100
	Tue Fri pm 8.05-8.35			
WIBX	Utica, N. Y.	1260	238	150
	Sun pm 9-10.20			
WICC	Bridgeport, Conn.	1130	265.3	500
	Mon pm 8-8.30			
WIL	St. Louis, Mo.	1160	258.5	250
	Sun pm 6.30-7			
WIOD	Miami Beach, Fla.	1210	247.8	1000
	Sun 11.30-12 noon			
WIP	Philadelphia, Pa.	860	348.6	500
	Tue pm 3.45-4			
WJAD	Waco, Tex.	900	333.2	500
	Sun pm 7-7.30			
WJBL	Decatur, Ill.	1410	212.6	250
	Thu pm 7.30-8			
WKBF	Indianapolis, Ind.	1190	252	250
	Mon pm 7.30-8.15			
WLBG	Petersburg, Va.	1400	214.2	100
	Sun am 10-11, pm 3-4			
WLBW	Oil City, Pa.	1100	272.6	1000
	Sun pm 4.30-5 (second and fourth, monthly)			
WLSI	Providence, R. I.	1150	260.7	500
	Sun am 10.30-11.30, pm 2-3, 6.30-7.30 Wed Fri pm 7.30-8.30			
WMBS	Harrisburg, Pa.	1280	234.2	250
	Sun pm 5-6			
WMES	Boston, Mass.	1420	211.1	50
	Sun am 10.30-12, pm 8-9; Mon Thu pm 8-9			
WNBF	Endicott, N. Y.	1450	206.8	50
	Sun pm 7.30-9.30			
WNBH	New Bedford, Mass.	1210	247.8	250
	Tue pm 8.30-9.30			
WNBZ	Saranac Lake, N. Y.	1290	232.4	10
	Sun am 10.15-10.45			
WNOX	Knoxville, Tenn.	1130	265.3	1000
	Fri pm 7.30-8			
WNRC	Greensboro, N. C.	1340	223.7	500
	Fri pm 6.15-6.45			
WODA	Paterson, N. J.	1020	293.9	1000
	Sun am 10-10.30			
WOKO	Peekskill, N. Y.	1390	216	250
	Sun pm 12.30-1; Thu pm 8.30-9			
WOO	Philadelphia, Pa.	860	348.6	500
	Mon am 11.30-11.55			
WOOD	Grand Rapids, Mich.	1150	260.7	500
	Sun pm 9-10			
WORD	Chicago (Batavia), Ill.	1190	252	5000
	Sun am 10-12, pm 2-4, 6-7.30; Mon Tue Wed Thu Fri Sat pm 6-7			
WRAW	Reading, Pa.	1360	220.4	100
	Sun pm 7.30-8.30			
WREC	Memphis, Tenn.	1200	249.9	500
	Sun pm 5-5.30			
WRHF	Washington, D. C.	930	322.4	150
	Sun pm 5.30-6			
WRHM	Minneapolis, Minn.	1150	260.7	1000
	Sun am 9.15-10.30			
WRR	Dallas, Tex.	650	561.3	500
	Sun pm 2.30-3 Fri pm 6.30-7			
WSPD	Toledo, O.	1250	239.9	250
	Sun pm 1.30-2			
WTAR	Norfolk, Va.	1090	275.1	500
	Sun pm 7-7.30			
WWVA	Wheeling, W. Va.	580	516.9	250
	Sun pm 1-2			



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

VOL. XLIX SEMI-MONTHLY No. 7

Anno Mundi 6056—April 1, 1928

CONTENTS

THE LAW COVENANT 99
When Made 99
Why Made 100
Promised Life 101
Better Things Foreshadowed 101
Mediator 102
Covenant Ends 104
Was It a Failure? 104
SATAN ATTEMPTS TO DESTROY THE SEED 106
THE TWO PHASES OF THE KINGDOM OF HEAVEN 108
QUESTION IN RE SUNDAY CANVASSING 110
SINGING JEHOVAH'S PRAISE (Letter) 111
SERVICE WEEKS 98
CALENDAR PICTURE 98
MEMORIAL REPORTS 98
RADIO AND LECTURE DEPARTMENT 98

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice, Act of March 3, 1879.

SERVICE WEEKS

So many blessings have resulted from a week set aside for service that many of the friends are asking that two service weeks be set aside this year. We therefore name the week beginning May 13 and ending May 20, as the first service week; and the week beginning August 26 and ending September 3 as the second service week. Announcement is made at this time so the brethren can arrange their vacations accordingly and every one have a part in the wonderful privilege of exalting the name of Jehovah.

CALENDAR PICTURE

A limited quantity of the 1928 calendar picture (without the calendar pad), suitable for framing, can be provided at 25c each, or in lots of five or more, 20c each.

MEMORIAL REPORTS

Class secretaries will confer a favor by promptly reporting the attendance at the Memorial, so that these reports may appear in an early issue of *The Watch Tower.*

The time for commemoration of the death of the great passover Lamb, Nisan 14th, is calculated for this year as the evening of Wednesday, April 4, after sunset.

RADIO AND LECTURE DEPARTMENT

The radio has become so important in the kingdom witness work in conjunction with lectures that the Society has determined to change the name of the pilgrim department and radio department to that of radio and lecture department. All mail or communications having to do with the radio and lectures, which of course embraces the pilgrims, should be addressed Watch Tower Bible & Tract Society, Radio and Lecture Department.

"SONGS OF PRAISE TO JEHOVAH"

Songs of Praise to Jehovah is the title of a new song book which is now ready for shipment. On its 300 pages are many new songs and tunes, as well as old favorite selections. Retail price of the book, cloth-bound, is 75c, postpaid. Price to classes in lots of 20 or more, 69c each.

I. B. S. A. Berean Bible Studies by means of "The Watch Tower"

"Presence of Christ" Issue of February 15, 1928		"Jehovah's Covenants" Issue of March 15, 1928	
Week of May 6	¶ 1-26	Week of May 20	¶ 1-27
Week of May 13	¶ 27-53	Week of May 27	¶ 28-54

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX APRIL 1, 1928 No. 7

THE LAW COVENANT

"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."—Exodus 19: 5.

JEHOVAH made a covenant with the nation of Israel which is designated in the Scriptures as the law covenant. (Galatians 3: 17) A clear distinction must be made between the law of God and his law covenant which he made with Israel. The law of God concerning man is his expressed will. It is the rule of action which he provides and which commands obedience to that which is right and punishment for wrongdoing. Abraham kept God's law, namely his expressed will, as far as he knew it. But Abraham was not under the law covenant. "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." (Genesis 26: 5) "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. . . . For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Romans 4: 3, 13.

2 Abraham, Isaac and Jacob were designated as fathers by the Israelites. The law covenant was not given to them. "The Lord made not this covenant with our fathers." (Deuteronomy 5: 3) Their fathers were dead before the law covenant was made. The original promise made to Abraham, and which was confirmed to Isaac and Jacob, was specifically regarding the "seed" through which blessings should come to all the families of the earth. God's promise was not dependent upon any works of the law. His promise was unalterable, and the law added nothing thereto. Since Isaac was not under the law covenant, he pictured "the seed", which is not under the law covenant.

WHEN MADE

3 Hagar was an Egyptian woman. (Genesis 16: 1) She pictured or represented the law covenant. (Galatians 4: 24) It would seem appropriate therefore that the covenant which she represented should be made in Egypt. God's prophet Jeremiah wrote concerning that covenant: "The covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt." (Jeremiah 31: 32) "According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you; fear ye not." (Haggai 2: 5) These scriptures show that the law covenant was made in Egypt in that day that the Israelites came out of Egypt, and that it was exactly 430 years from the time Abraham entered Canaan.

4 It was on the fourteenth day of Nisan, 1615 B. C., that the Israelites left Egypt. Their first passover was instituted and eaten on that day. "And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." (Exodus 12: 41) Paul corroborated this testimony when he wrote: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect."—Galatians 3: 17.

5 The Apostle Paul wrote: "For where a covenant is it is necessary for the death to be brought in of him that hath covenanted; for a covenant over dead persons is firm, since it is not then of force when he is living that hath covenanted." (Hebrews 9: 16, 17, *Rotherham*) In this same text the *Diaglott* renders it, "is firm over dead victims." The passover lamb was the victim to be slain. Moses was represented in the passover lamb; and the lamb being slain, Moses was considered dead from that time. This is further proof as to the time of the making of the law covenant and that it was made in Egypt.

6 On the fifteenth day of the second month, after leaving Egypt and while in the wilderness (Exodus 16: 1), the Israelites murmured against Moses because of their hunger. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. . . . Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none." (Exodus 16: 4, 26) The law covenant was then in force. That was before the Israelites reached Sinai.

AT SINAI

7 Horeb is the general name for the Sinaitic mountains in Arabia. The two names as used in the Scriptures mean practically the same thing. Do not the following scriptures prove that the law covenant was made at Sinai and not in Egypt? "The Lord our God made a covenant with us in Horeb." (Deuteronomy 5:2) "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." (Malachi 4:4) "Which things are an allegory: for these are the two covenants: the one from the mount Sinai, which gendereth to bondage, which is Agar."—Galatians 4:24.

8 What took place at mount Sinai in connection with the law covenant was about fifty days after the Israelites left Egypt. Manifestly at Sinai the action there taken was the dedication or confirmation of what had taken place in Egypt at the time of the passover. At Sinai the law of the covenant was specifically stated to the Israelites. First was given the fundamental law, which constitutes the ten commandments. (Exodus 20:1-17) That was followed by the statutory provisions of the law. At the dictates of Jehovah Moses wrote the law and then it was delivered to the Israelites. Animals were sacrificed at that time and the blood thereof was sprinkled upon the altar and upon the people. (Exodus 24:7, 8) This was a confirmation or dedication of what had transpired in Egypt. At the passover in Egypt the Israelites sprinkled the blood of the lamb upon their door posts and over the door; and all the family remained inside. That was equivalent to sprinkling all the members of the household. There the blood was a test upon each one of the household.

9 At Mount Sinai it was more of a national matter, confirming with all the nation what had been done with each household which constituted the nation. Because of the covenant made by the passover rite Jehovah immediately gave the Israelites the benefit of the covenant by delivering them from Egypt. That constituted the ransom of the Israelites from Egypt; as it is written: "I gave Egypt for thy ransom." (Isaiah 43:3) "Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" (Isaiah 51:10) Egypt represented the world wherein the Israelites were. Horeb is the mount of God and represents heaven itself. In making the picture here it was only appropriate that the book of the law should be sprinkled with the blood at Horeb and not in Egypt. The evidence therefore shows that the covenant was made in Egypt and confirmed or ratified at Mount Sinai.

WHY MADE

10 Why should Jehovah make a covenant with the Israelites? Surely not because they were worthy or that God was under any obligation to them! They had defiled themselves with the idols of Egypt. When God was about to lead them out he said: "Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God." (Ezekiel 20:7) This proves that they were not deserving of God's favor. This proves that they were not deserving of anything at the hands of Jehovah. Then why should God make a covenant with them at all?

11 Jehovah had made his covenant with Abraham, which must stand firm. He restated it to Isaac and Jacob. These men constitute the fathers of Israel. God loved Israel for their fathers' sakes. The apostle writes: "As touching the election, they are beloved for their fathers' sakes." (Romans 11:28) "And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant." (Exodus 6:5) It is here stated that God remembered his covenant. What covenant did he remember? The one with Abraham of course, because at that time the law covenant had not been made. "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments."—Exodus 6:6.

12 Jehovah had promised that he would bless all the families of the earth and that the blessing of reconciliation and life he would extend to all the families and nations of the earth through the "seed of promise". God could not and would not use any creature to carry out his plan of blessing mankind who was in league with or under the control of Satan the enemy. The Israelites had defiled themselves with idols which Satan furnished for the Egyptians. Now God would teach these natural descendants of Abraham that none of them could be of that promised "seed" unless he departed from iniquity. The Israelites must be informed as to what constitutes sin. God would now give them his law, whereby they would gain a knowledge of what constitutes sin.

13 "By the law is the knowledge of sin." (Romans 3:20) "I had not known sin, but by the law." (Romans 7:7) "For until the law, sin was in the world: but sin is not imputed when there is no law." (Romans 5:13) "Sin is the transgression of the law." (1 John 3:4) "Where no law is, there is no transgression."—Romans 4:15.

14 Had the human race been sinless, there would have been no need for a law. The descendants of Abraham were and are children of Adam, who by reason of sin brought condemnation upon all. (Romans 5:12) Laws are not made for righteous men but for sinners. "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers." (1 Timothy 1:9) In discussing the law covenant Paul says this is the reason it was made, to wit:

"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. . . . Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Galatians 3:19, 24.

15 Jehovah God is the source of all life, and none can have life everlasting who oppose him. Satan the enemy would turn all men against God; and that would result in man's destruction, with no hope of life. Therefore God announced his law to the Israelites for their good and for the good of all mankind. It is noted that the first statement of the fundamental law is concerning Jehovah as the only true God. "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."—Exodus 20:2-4.

16 All his laws are consistent with and based upon the great truth that Jehovah is the only true God. Satan has forced the issue, "Who is God?" and that issue must be determined on the side of Jehovah; and all who ever get life must take that side. Jehovah is just and righteous. That great law God announced to Israel at Mount Sinai. From that time forward the law would serve as a schoolmaster to lead Israel in the way of righteousness until the coming of the promised "seed" through which the Jews would receive their blessing. Without the law, by the time of the coming of Christ Jesus, the beloved Son of God, every Jew would be turned away from Jehovah; and none would therefore have an opportunity to be made a part of the "seed". The law covenant was given to Israel because of their sinful condition.

17 "The seed of promise" must be wholly and completely devoted to Jehovah God. If one knowing God turns his heart to Satan, then he is impure. By the law covenant God showed Israel what was required of her to be holy unto him. From the time the covenant was made with Israel until that people broke it they were holy unto the Lord. (Jeremiah 2:3) They were God's chosen people, and not the Devil's. Satan had all the other nations under his control. If Israel would obey the law unto the coming of the "seed" she would then have an opportunity to be a part of that "seed". God said to them: "Ye shall be unto me a kingdom of priests, and an holy nation."—Exodus 19:5, 6.

18 God warned Israel against making any contracts with their enemies and to keep themselves free from other gods, which gods were of the Devil. (Exodus 23:32) He told them that if a man or a woman among them should serve other gods and worship them, either the sun, or moon, or any of the host of heaven, they should be stoned to death. (Deuteronomy 17:2-5) The law provided that their first-born must be holy unto the Lord. God gave Israel the various statutes which instructed them in the way of righteousness. These laws served as a schoolmaster to keep them in the right way until the coming of Christ, the promised "seed".

PROMISED LIFE

19 But did not the covenant promise life to the Jews if they would keep it? It did. "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them." (Leviticus 18:5) "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them." —Romans 10:5.

20 Had the Jews kept the law of God perfectly, would they have been granted everlasting life? Certainly, because God had so promised and he always keeps his promises. (Isaiah 46:11) If there was any doubt in any mind the words of Jesus make the matter clear: "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live."—Luke 10:25-28.

21 When Jesus came, did he keep the law perfectly? He did; and that proves that the law could be kept by a perfect man and that no one else could keep it. As Paul states, he who would keep the law would be righteous; and every righteous creature is entitled to life. Therefore had the Jews kept the law it would have proved their righteousness, which would entitle them to life. The reason the Jews could not keep the law was because of imperfection, the result of sin. Sin entered the world by reason of Adam's disobedience; and all, including the Jews, were born sinners. (Romans 5:12) No sinner has the right to life. (Romans 6:23) The law therefore proved to the Jews and to all men that if the human family is ever given the blessing of life, as promised by the Abrahamic covenant, something must be done to remove the sin or make atonement for sin.

22 God, foreknowing the scheme of the Devil to bring forth amongst men a crop of evolutionists who would declare that men do not need a redeemer, demonstrated the falsity and foolishness of that position by the operation of the law covenant. No man can ever be heard to truthfully say: If I had an opportunity I could make myself perfect and live. The operation of the law covenant is absolute proof that the theory of evolution is from the Devil, and that those who advocate it are the instruments of the evil one, whether they know it or not.

BETTER THINGS FORESHADOWED

23 Paul declares that the law foreshadowed good things to come. (Hebrews 10:1) While the law cove-

nant was made primarily because of the transgression, God employed it also to make shadows or pictures of his plan for the reconciliation of man to himself. The apostle further states: "Then verily the first covenant had also ordinances [ceremonies] of divine service, and a worldly [orderly arranged] sanctuary." (Heb. 9:1) What were these ceremonies and orderly arrangements of divine service? At the time of making the covenant in Egypt a lamb without blemish, a male of the flock, was slain and its blood sprinkled upon the door posts, which served as a means of salvation to the Jews on the passover night. That lamb was eaten, together with unleavened bread. (Exodus 12:8) That ceremony must be repeated or performed once each year thereafter on the fourteenth day of Nisan.

[24] The lamb represented the sacrifice of Jesus the beloved Son of God, who would redeem all mankind from sin. He was the Lamb slain from the foundation of the world. (Revelation 5:6) "As of a lamb without blemish and without spot." (1 Peter 1:19) By this ceremony the ransom sacrifice was foreshadowed. God made promise that he would ransom man from death and the grave. (Hosea 13:14) This ceremony would teach the Jews, and others thereafter, that the Lamb of God would take away the sin of the world; and it was so announced by John at the beginning of the ministry of Jesus.—John 1:29.

[25] After the confirmation of the covenant at Sinai Moses, under God's instruction, erected the tabernacle. In the holy place thereof God showed his presence by the cloud and the light. (Exodus 40:34) Once each year there was a special divine service in connection with the tabernacle. On a day certain bulls and goats were slain, and the blood thereof carried by a priest into the Most Holy and sprinkled upon the mercy seat to make atonement. (Leviticus 16; Hebrews 9:6-8) That tabernacle service foreshadowed something better to come, and that the sacrifice of the reality would make atonement for the sin of man and make it possible for man to be reconciled to God, as he had promised. The sacrifice of these animals was done by a priest, for which the law made provision.

[26] These ceremonies were to teach lessons to the Jews and others thereafter. The sacrifice of the paschal lamb referred to the sacrifice of Jesus Christ, and pictured the ransom; and the sacrifice of bulls and goats and the sprinkling of the blood represented the offering of the blood of Christ Jesus as a sin-offering for man. Furthermore, they taught that Christ, as the great High Priest appointed by Jehovah, would offer the sacrifice and make atonement for sin.—Hebrews 9:10-14.

[27] The law covenant therefore shows absolutely the necessity for the great ransom sacrifice of Jesus Christ and for a sin-offering to be made by him first in behalf of the members of the "seed" and then in behalf of mankind in general. Also, that covenant foreshadowed a new and better covenant; and the ceremonies in connection therewith bore testimony to the fact that there would be a long period of time elapsing between the making of that new covenant and the time of its confirmation or inauguration.

BEST EFFORTS

[28] Suppose the Jews had put forth their best efforts to keep the law covenant, would any special benefit have resulted to them? Yes. They would have shown their faith and confidence in God and his promises and their allegiance to him rather than allegiance to the Devil. The leaders of Israel did not try to keep the spirit of the law covenant. They kept it in form, with their mouths, and outward show, while their hearts were far removed from Jehovah. (Isaiah 29:13) They were frauds and hypocrites, making an outward show for a selfish reason. (Matthew 23:13-35) They claimed to be children of Abraham; but Jesus told them plainly they were liars and children of the Devil because they would do Satan's will and not the will of God. (John 8:39-44) The fact that they were sons of the Devil shows that they had no faith in the law covenant and were not trying to keep it.

[29] But some of the Jews did try to keep the law covenant. They had faith in God, and they did their best to obey him. When Jesus came, he found some of these who were looking for the coming of the Messiah and they accepted him. The leaders, looking to the letter of the law, expected the coming of the Messiah; but they were looking for him entirely from a selfish motive. They practised fraud and deceit. When "Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!" (John 1:47) Nathanael then and there accepted him as the Son of God and the King of Israel. "Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel." (John 1:49) He had no deceit or subterfuge about him such as did the Pharisees.

[30] This and other honest Jews kept the spirit of the law because of their faith in God and in the promised "seed". They were pleasing to God and accepted by him, not because of their keeping the law perfectly but by reason of faith in Christ. Upon this point Paul says: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Galatians 2:16) Those who did have faith in God and in his promises, and who tried to keep the law, to them the law served as a schoolmaster to lead them and safeguard them unto the coming of Christ.—Gal. 3:24.

MEDIATOR

[31] The law covenant had a mediator. And why? Because the people of Israel were not competent to enter into a covenant with God. They were sinners by reason of inheritance from Adam's sin. Moses was appointed

the mediator between God and Israel in the covenant. (Galatians 3:19) Was not Moses also born a sinner, and if so how could he be a mediator? Moses was born a sinner; but by reason of his faith in God and his obedience, thereby proving his faith, he was justified by faith and therefore accepted by Jehovah as a competent one to enter into a covenant as mediator for Israel. (Hebrews 11:23-28; Exodus 3:5) Concerning Moses Jehovah said: "My servant Moses . . . is faithful in all mine house." (Numbers 12:7, 8) "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." (Malachi 4:4) "This [Moses] is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, . . . who received the living oracles to give unto us."—Acts 7:38, *R. V.*

[32] Moses as mediator of the law covenant foreshadowed Christ the Mediator of the new and better covenant. "For the law was given by Moses, but grace and truth came by Jesus Christ."—John 1:17.

[33] At the slaying of the passover lamb Moses represented Jesus, alone and exclusive of his body members the church. In the new covenant Jesus alone was and is all-sufficient for the office of Mediator to which he was appointed at the slaying of the antitypical lamb. It would not be necessary for him to wait until the establishment of the kingdom to make the new covenant. At Mount Sinai, when the law covenant was confirmed, Moses pictured The Christ, both Jesus and the members of his body. There the blood of bulls and goats was sprinkled both upon the book of the law and upon the people. The blood of the bullock pictures Christ Jesus, whereas the blood of the goats pictures the church sharing with Jesus in the ministration of the new covenant.

MADE UNDER THE LAW

[34] Why was it necessary for Jesus to be born a Jew? God through his prophets foretold that the Redeemer would come from the seed of Abraham. That of itself would be sufficient. The Apostle Paul shows an additional reason when he says: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Galatians 4:4, 5) The Jews' being unable to keep the law covenant proved them to be sinners and therefore servants of sin. The law defines sin, and their inability to meet the terms of the law gendered them unto the bondage of sin. As sinners they could not become the sons of God. Of their own selves they could not get out from under this disability. They would therefore during their existence be subject to bondage. —Hebrews 2:15.

[35] In due time Jesus came. He was not a son of Hagar, and therefore can not be said to be the "seed of the law covenant". The fact that he was made under the law evidently means that he was under the discipline of the law covenant from the time of his birth as a child until his consecration. In this same connection Paul says: "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father." (Galatians 4:1, 2) Although the Son of God, from his birth until his majority at thirty years of age he was nothing different from a servant, because he was under the discipline of the law, which was his tutor. Clearly this is the argument of the apostle. As a direct Son of God Jesus was free as a man; but it pleased Jehovah to subject him to the discipline arrangement of the law covenant. The record is that Mary and Joseph brought the boy Jesus to Jerusalem and presented him to the Lord, as the law provided. (Luke 2:22-24) Thereafter he was subject to his parents while a child, as the law provided. Being presented to Jehovah as a first-born of his Jewish parent, Jehovah had the legal claim upon Jesus from that time forward.

[36] The apostle in this same connection says: "Christ hath redeemed us from the curse of the law, being made a curse for us."—Galatians 3:13.

[37] Were the Jews, by reason of their covenant, under two death penalties, one as children of Adam, and another by their failure to keep the covenant? Such does not seem possible. As children of Adam they were sinners and must die. (Romans 3:9; 6:23) Abraham, Isaac, Jacob and all the prophets died because of inherited sin making them imperfect. Their deaths, however, were not ignominious. But if a Jew should wilfully violate the law covenant and be subject to death therefor, he should die an accursed death. How must he die an accursed death? "He that is hanged is accursed of God." (Deuteronomy 21:22, 23) The apostle evidently had this in mind when he said: "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." (Galatians 3:13) The curse can hardly be said to be death itself, but the ignominious manner of death by hanging.

[38] The death of the perfect man Jesus provides the ransom price, regardless of the manner of his death. The man Adam had sinned, and all had come under sin. The perfect man Jesus tasted death for every man. (Hebrews 2:9) It is the death of the perfect man that provides the ransom price. But dying in an ignominious manner by crucifixion, or hanging on a tree, was manifestly for the purpose of removing the curse from Israel. "Being made under the law" as a Jew in the flesh, by his ignominious death on the tree he removed the curse. Jesus fulfilled every requirement of the law, even dying as an accursed sinner. Thus he purchased Israel as a nation from that curse, and made it possible for the Israelites to become of the house of sons, of which he is the Head.—Hebrews 3:6; John 1:12.

[39] The covenant being made with Israel as a nation, the curse upon that nation was the ignominious death

of hanging on a tree, which was inflicted for a violation of the law and which called for the infliction of the death penalty. Jesus died on the cross as a sinner, yet without sin; that is to say, he died as an accursed one of God, yet holy, harmless and undefiled. Thereby he took away the curse. He relieved the Jews of the disability upon them as a nation by reason of the law covenant and their inability to keep it, and made it possible for those accepting Christ to become the sons of God.—John 1:12.

COVENANT ENDS

40 The death of Jesus Christ upon the cross put an end to the law covenant. He in no wise annulled the law covenant, but he fulfilled it. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (Matthew 5:17) Being fulfilled, its abolishment was in order. The "seed" had come, and no longer was the covenant necessary. He magnified the law and made it honorable. (Isaiah 42:21) The objective of the law covenant, as stated by Paul, was to operate until the "seed" should come to whom the promise was made. Christ the Seed having come, all now of the Jews who accepted him were made free from the law. "For Christ is the end [objective as well as the finis] of the law for righteousness to every one that believeth." (Romans 10:4) He put an end to the law by nailing it to the cross, that is to say, by dying as though he were a sinner. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Colossians 2:14.

41 The law was against Israel because she could not keep it. Christ by his death accomplished it to those who would believe and accept him as the Messiah. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." (Ephesians 2:15) Again, the Apostle Paul says in Hebrews 8:6 that Christ also "is the mediator of a better covenant, which was established upon better promises", which is proof that the old covenant of the law was abolished at the time of the Lord's death.

WAS IT A FAILURE?

42 Was the law covenant a failure? For the purposes for which God made it, the law covenant was not a failure. It failed to make men perfect because of weakness and imperfections of men. God promised that he would give life to all who would keep the law. But Paul says: "I found [it] to be unto death. . . . Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."—Romans 7:10-13.

43 Then adds the apostle: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Romans 8:3) This can not mean that the law itself was weak, but the law covenant was weak because of Israel, who was on one side of the covenant. The Israelites were weak; and Moses, its mediator, was weak; and what the law could not do God did through his beloved Son.

44 It is manifest therefore that the purposes of the law covenant may be summed up as these: (1) It was made because of the weakness or sin of the Israelites, and it defines sin and shows the Israelites what would be required of any one to become of the "seed"; and knowing this, it operated as a teacher or schoolmaster to direct and lead the Jews in the right way until the coming of the Messiah. This was for the purpose of keeping the people free from the influence of the Devil, that not all might forget God. God had set a fixed time when he who was to be the "seed of promise" should come to earth, and until that time the law covenant would serve as a shield and protection and aid to the Jews. He selected the Jews as a people for himself. They became his peculiar people. They ofttimes fell away from their covenant, and he showed mercy toward them. The nation under their leaders fell entirely away from God; and when Jesus came, the nation rejected him. A few, however, of Israel accepted him as the Messiah.

45 (2) In addition thereto the law covenant demonstrated beyond a question that there could be no life granted to mankind without a ransom and a sin-offering. It foreshadowed the great sacrifice, and taught that there must be a sacrifice before the terms of the Abrahamic covenant could be fully carried out. It foreshadowed better things to come; and among these better things is the new covenant which God makes for the purpose of carrying out the promise made to Abraham.

46 The mediator of the law covenant was himself imperfect, and whatsoever he could do would be limited by his death. Moses died in the land of Moab, according to the word of the Lord. (Deuteronomy 34:5) Christ Jesus is the great High Priest after the order of Melchisedec. He is the Mediator of the law covenant, and his ability knows no limitations. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Hebrews 7:24, 25.

47 God selected from amongst the people of Israel a portion of those who shall be associated with Christ Jesus and members of the "seed of promise". God foreknew that there would not be a sufficient number amongst the Jews who would accept Christ to make up the entire number required for the "seed". Therefore God long in advance provided that a part of the "seed" should be taken from amongst the Gentiles, or non-Jews. The due time came that the Jews were cast off

and "concerning the gospel, they are enemies for your [the Gentiles'] sakes." (Romans 11:28) That is to say, God made it possible for Gentiles to be brought to him through Christ and to be justified and begotten and made a part of the "seed" of Abraham according to the promise. It is from amongst the Gentiles that he takes out a "people for his name". (Acts 15:14) That "people for his name" are especially the Gentiles now on earth, and it becomes the privilege and duty of all such to glorify the name of Jehovah by singing forth his praises.

[48] Soon the new covenant will go into operation for the purpose of carrying out God's promise to bless all the families of the earth. Then the remnant of the "seed", who keep the commandments of God and have the testimony of Jesus Christ, being faithful unto death, shall have a part in ministering the blessings through that covenant.

[49] When the mind of Paul was illuminated he saw the wonders of God's plan. He exclaimed: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Romans 11:33) Now flashes of light come from the temple, showing the temple class more clearly the outworking of the divine program. These precious truths enthuse them to joyfully proclaim the honor of his name. "In his temple doth every one speak of his glory."—Psalm 29:9.

QUESTIONS FOR BEREAN STUDY

Distinguish between the law of God and the law covenant with Israel. On what basis did the "fathers" of Israel receive their justification? Isaac's not being under the law pictured what? ¶ 1, 2.

Who was Hagar, and what did she picture? Show by scriptures when and where the law covenant was made. What sacrifice was made, why necessary, and whom did it represent? State God's purpose in providing the "manna". ¶ 3-6.

In respect to the law covenant, explain the relation between the passover rite in Egypt and the action taken at Sinai. ¶ 7-9.

As to their meriting Jehovah's favor, what was the condition of the Israelites? Why, then, did he make a covenant with them? For what immediate purpose did God give them the law? What does Paul say to that effect? ¶ 10-13.

For whom are laws intended? What was the first commandment set forth in the law? Mention some of the details of that commandment. State the ultimate object in giving the law to Israel and what was their opportunity in connection therewith. ¶ 14-18.

Prove by scriptures whether the law truly promised life. ¶ 19, 20.

Did Israel keep the law, and why? What can be said of Jesus in that respect? In each case what was shown? What does that prove regarding the evolution theory and its origin? ¶ 21, 22.

What was the primary necessity for the law covenant? What further purpose did it serve? Explain the immediate purpose of the passover ceremony and of the tabernacle atonement-day service, and show the pictorial meaning and the application of each. ¶ 23-27.

What advantage would have accrued to the Jews from an effort to keep the covenant? Prove by scriptures what was their disposition toward the law. In this respect what may be said of a remnant thereof? ¶ 28-30.

Did the law covenant have a mediator, and why? Who served in that capacity, and how was he qualified therefor? Quote scriptures to support your answer. ¶ 31.

How was Moses represented at the slaying of the passover lamb? Whom did Moses there represent? At Sinai he pictured whom? As mediator of the law covenant whom did he foreshadow? The blood of bulls and goats sprinkled upon the book of the law and upon the people pictured what? ¶ 32, 33.

State the twofold reason for Jesus' being born a Jew. ¶ 34.

With appropriate scriptures show whether Jesus was subject to the law covenant or free from it, and why. ¶ 35, 36.

Did the law covenant bring the Jews under an additional death penalty? How did it affect their condition in that respect? Explain the necessity for Jesus' dying by crucifixion. Just what did he thereby accomplish for Israel as a nation? ¶ 37-39.

What was the objective of the law covenant, and how was that covenant terminated? What new opportunity was thereby brought to the Jews, and on what condition available? Also what further great privilege opened up to Christ Jesus? ¶ 40, 41.

Was the law covenant a failure? What does Paul say of the effect of its operation? In what sense was it weak? How was that accomplished which the law could not do? ¶ 42, 43.

Sum up the subject of the law covenant with respect to (a) why it was made, (b) its expressing a standard for guidance, (c) its restraining influence, (d) why given only to Israel and (e) their measure of obedience thereto, (f) its showing the necessity for a ransom, (g) what it foreshadowed, (h) the limitations of its mediator in contrast with the qualifications of the Mediator of the new covenant. ¶ 44-46.

If the law covenant was intended to assist Israel to become "the seed of promise", why did God provide for taking from the Gentiles a people for his name? What lesson and what encouragement should the Lord's people now take from the fact that only a remnant of Israel entered into their available inheritance? ¶ 47-49.

God has now commanded
That there shall be light
Breaking through the shadows
Of earth's age-long night.
From his holy temple
Lightnings flash and shine,
That we may be guided
By the light divine.
With the kingdom message
We go forth to spread
Comfort for the mourners,
Hope for e'en their dead.

All our strength to witness
Comes from God alone;
He makes our commission
To us clearly known.
Set apart for service,
Lord, we pledge to thee,
In the name of Jesus
Our fidelity.
We, thy chosen people,
Will with joy proclaim
Glory, praise and honor
To thy holy name.

SATAN ATTEMPTS TO DESTROY THE SEED

IT IS evident that when God told Eve that her seed should bruise the serpent's head, Satan perceived in the words a threat to his power, and even to his existence. From that time on he made it his purpose to watch for the seed of the woman who would bruise him and perhaps become his destroyer. He could not tell how or when the seed would come. Satan would watch when Cain was born. Without doubt as Cain grew up into manhood, and manifested something of that disposition of mind which ultimately resulted in the murder of his brother, Satan watched him and fanned the evil flame. Satan had not the same control over Abel as over Cain; and when he saw that Abel sought to worship the Creator, to please him, then Satan, not knowing whether or not this one might be the seed to give deliverance from the bondage with which he had already encompassed the little human family, sought to destroy Abel, and succeeded in using Cain as his instrument. Cain made profession of worshiping Jehovah; but Satan knew Cain had no love for God, and knew that he could control him. The murder by Cain was really through the instigation of Satan, working out his own purposes.

From that time on there seems to have been no special seed in view who could be a deliverer, and who called for the special notice of Satan. Now he embarked on the desperate policy of fouling the whole human family with the seed of the disobedient angels, and that terrible thing came about which is recorded in the sixth chapter of Genesis. Spirit beings materialized and had illicit communion with the daughters of men; and so corrupt did the race become, that apparently, with the exception of the family of Noah, there was not a family of pure human stock left on the earth. See Genesis 6:9.

This superhuman attempt to foul the human race did not arise merely from desire on the part of spirit beings who were involved; it was undoubtedly a scheme of Satan to thwart the purpose of God. If the ravages of sin had been suffered to go a little further, Noah's family also might have been corrupted, and it would have been impossible for God to bring a pure seed out of the original stock. Satan would have effectively frustrated God in his purpose. God remedied the situation by the drastic means of sweeping the earth clean of the monstrous thing that had happened, and then beginning the race again in Noah and his family.

Again when God called Abraham, already married to Sarah, who was to share in the covenant God made with him, and when after the long time of waiting and testing of Abraham's faith the time had come that God would bless this barren pair with the seed of promise, it came about by an unusual circumstance that Sarah was taken from Abraham by Abimelech, king of the Philistines, and was in great danger of being taken as a wife by Abimelech. With the persistent malignity which was and is ever present in him, Satan at that time and by that means made an attempt to foul the fountain of life from which Abraham's promised child should come. God specially preserved her from that danger, and she was restored to Abraham unharmed.

Still again, in later days, when God had manifested his pleasure to have the whole family of Jacob taken as his special people, Satan turned his attention to them. Whenever God showed that he had a special representative, individual or collective, Satan sought to hurt that one and to destroy him. Unquestionably it was Satan's policy, rather than one local to the high powers of Egypt, which caused the Egyptians to treat the Israelites so hardly. The Devil would have the Israelites wasted. He could not know how long the Israelites were to be in bondage in Egypt; and he set his policy to cause Pharaoh by hard labor to crush them down and then, by the iniquitous measures which Pharaoh adopted, to destroy them; for there was an attempt to destroy all the male children at birth. The women of Israel would have married aliens, and Israel as a separate people would have ceased to exist. Thus the Israelites, the chosen people, according to the earthly promises, were in a bad way. How God delivered them, manifesting his power, and then made them a great people, every Bible student knows. Satan was again foiled.

He persisted, however, in his attempts to destroy the Israelites, sometimes by attacks on them as when the Amalekites tried to destroy them, sometimes by stirring Israel to temptations, and then to rebellion against Jehovah, so that they might become so rebellious that Jehovah would be compelled to destroy them. All were attempts on Satan's part to destroy this people whom Satan saw might possibly be the seed, or out of whom the seed might come.

When God made the house of David his permanent representative on the throne of Israel, and promised that David's seed should rule over all his enemies (See Psalm 72:9.) it must have become apparent to Satan that the seed of the woman was now for ever linked with David's royal line.

In the time of the kings of Judah, rather more than a hundred years after David's day, there was a very definite attempt engineered by the same great enemy Satan to destroy the house of David. The record is that Athaliah, the mother of Ahaziah, destroyed all the seed royal, or as the margin has it, "the seed of the kingdom." (2 Kings 11:1) For a time it seemed as if the enemy was surely about to accomplish his purpose; and outwardly it appeared as if he had done so. Athaliah, the daughter of Ahab and Jezebel of Israel, was married to Jehoram, king of Judah. This woman bore a shameful likeness to her mother. She led her husband away from fidelity to Jehovah, and introduced into Judah the degrading worship of Baal. When her son Ahaziah was slain by Jehu, she, an alien spirit to the land of her adoption, determined to keep the regal power in her own hands, and to this end she caused to be slain all her husband's family, and all the members of the seed royal of David's house. However, the youngest son of the

king's family, a baby mite, was rescued from the heap of the dead, and was hidden, and after seven years was made king with great acclamation. (2 Chronicles 22: 11, 12) Except for that one child David at that time had no one in Israel who had the right to sit upon his throne.

Once Satan made an attempt to destroy at once the whole of the chosen people. This was in the days of the Persian empire, when it was the world power. Ahasuerus (the Xerxes of secular records) was the monarch. One of his chief officers, and a favorite, was Haman the Amalekite, a people who proved to be the first of the enemies of Israel. Probably his family had been taken captive during one of the raids of the eastern monarchs when they ravaged the whole of the lands of Canaan, and the south lands even to the borders of Egypt. Through the malice and hatred of Haman against Mordecai, because the Jew would not give him the honor he wished to have and expected to get, this hereditary enemy of Israel conceived the wicked scheme of destroying the whole of the Jews wherever they were in the empire, which then covered the "civilized" world.

This scheming, lying man represented to the king that there was a people scattered abroad throughout all the provinces (and all the more dangerous because of that) who persisted in following their own laws and had no respect for those of the king; that they were therefore pernicious to the interests of the empire and should be destroyed out of it. The king made no inquiry but took the advice of his minister and issued a decree ordering the destruction of these people. All the empire was laid under the burden of exterminating the people. Haman's instructions were to be followed; the people were to be slain and their goods confiscated.

Never in all the varied experiences of their checkered history were the Jews in so desperate a condition as then. But, through the activity of Mordecai, and the consequent pleading of Esther the Jewish queen lately raised to that position, and by the overruling providence of Jehovah, the edict was frustrated. The king saw that he had been deceived by Haman; that it was Haman who was injurious to the interests of the empire, for he would have destroyed a multitude of law-abiding citizens to gratify his lust of revenge on one man. He saw that Mordecai was a faithful servant, and that the people of Esther his queen were faithful to the throne. He caused Haman and his family of ten sons to be hanged on the gallows which Haman had erected for Mordecai. Thus, though the Jews had been in danger of destruction as a people, the result of the affair was that the Amalekites ended their history on the gallows. Unquestionably Haman, a sample child of the Devil, was moved by that evil spirit.

The next attempt on the part of Satan was the greatest of all his endeavors. When Jesus was born, Satan saw that God was doing something specially affecting him. By using the deluded wise men from the east, he tried to destroy the young child Jesus. The child was saved from Herod's wild cruelty, and from Satan's murderous attempt. When Jesus was thirty years of age, and had presented himself at Jordan in consecration to his Father, he was led up by the holy spirit into the wilderness of Judea. It is recorded that this was for the special purpose of his being tempted of the Devil. There was no question here of Satan's trying to destroy Jesus by force. God would see to the care of Jesus. In his case it was necessary that God should bring Jesus and Satan into contact; for Jesus was set forth as God's representative. God would prove by him that through fidelity and loving devotion to Jehovah it was possible to resist the temptations of this evil one.

Thus in the series of temptations in the wilderness, Satan by subtle suggestions, and plausible though daring proposals, endeavored to destroy the faith and loyalty of Jesus, and to quicken pride in him. He failed. By the simple means of depending upon the Word of God, and in fullest devotion to his Father, Jesus proved that a man could withstand the great evil spirit, and resist the strongest attempts seduction could make upon the heart, affections, or the mind, or natural desires. Unquestionably on several occasions Satan afterward sought to destroy the life of Jesus, and sometimes to cause him to divert his attention from his Father's will. It is said that Jesus suffered being tempted. Undoubtedly the temptations were such as put Jesus to the test, which was the Father's will for him.

At last on the cross it seemed as if Satan and wicked men had succeeded; at least they thought they had. But, when God raised Jesus from the dead, Satan realized that to that immortal being he had no power to do hurt. He realized that God had outreached him. It could not have occurred to Satan that God would do this thing. He could know only of a revival of a life previously enjoyed. But he saw that with the exception of the one false disciple, Judas Iscariot, whom he had used to betray his Master, that little company were of one mind to serve Jehovah, following in the footsteps of Jesus. He had seen, too, that God had given these the spirit of Jesus to enable them to understand their work and their new relationship with God and with Christ; also to enable them to stand against him, their enemy. He saw that if he would gain his purpose he must destroy these, or there would be a combined effort against him and all his hosts which he could not expect to withstand. Probably he began to perceive that these, together with their Head, would prove to be the seed for which God's people waited and which he feared. He now turned his attention to the disciples whom Jesus had left behind, and to those who, believing the Word of God through them, were following in the footsteps of Jesus. He found that these having the spirit of God and of Christ were unconquerable by him. Then he followed his usual methods of seduction and temptation. The true-hearted resisted him, helped always by their aid in heaven.

As the little companies were planted here and there by the labors of the apostles, Satan tried to foul these

sources of life by an admixture of his own wicked seed. Jesus said of those who were opposing him that they were of their father the Devil; also he said of the tares in the parable, that they "are the children of the wicked one". (Matthew 13:38) Satan would have the virgin class, who in the sacred symbology are the mother of the seed, debauched by the evil seed of his own, who, professing to serve God, were servants of the Devil, and were looking after his interests as he looked after theirs.

It has been Satan's purpose all down the age to try to wear out the saints of the Most High, to break their faith, to destroy them as the seed. With those who have not had the spirit of God he has succeeded; for they have taken the honors which the world can give; they have sought and taken the glory of the kingdoms of this world as Satan has offered them.

The present condition (as well as the past history of the great nominal churches) witnesses to the fact that they have succumbed to those temptations which their Master, Jesus, resisted and so became the world's Savior.

The 12th chapter of Revelation in vividly picturesque fashion tells of Satan's attempt to destroy this seed, the body members of Christ; and how by the same means the Master used, that is, simple loyalty, faith, and obedience to the will of God as expressed, they conquered him even as Jesus did. Thus Satan, foiled all down the age, has seen Jesus, the Head of the church, raised to divine power; and now sees that God already has in heaven a part of that company who follow the Lamb faithfully, they now changed into spirit beings to be like their Lord; and that on earth he has a company of people who are faithful to the Lord and to their covenant with Jehovah, who will neither fall to his temptations nor fear him, however much he rages against them. And the Christian now may see the seed emerging triumphant, God's purposes in them being accomplished. These are the spiritual seed to bruise the serpent's head, and to reign as king, and to bless all the families of the earth.

Satan is still very active against all who show any desire to serve God. In this day which sees faith fallen in the streets, and when gross darkness covers the earth, God has those who love him and who seek in all things to serve him, who seek the honor of his name above all things. Satan seeks to destroy all such, not only because he hates all those who love God, but because he knows that God has part of the seed amongst them, those who soon will be used to bruise Satan's head. The Scriptures show that he will be very active to the end against the woman and her seed, and the remnant of her seed.

But the saints of God take courage; they know that they are hidden in the secret place of the Most High, and that no harm can befall them there. They go forth, neither afraid of the arrows of Satan nor fearing his frown; and being warned by the Word of their Lord, they do not fear to be caught in Satan's snares.

THE TWO PHASES OF THE KINGDOM OF HEAVEN

THE hope for humanity rests in God, according to his purpose as it was expressed in his sentence on the serpent, when he said that the seed of the woman should bruise its head. (Genesis 3:15) The Christ, Jesus the Head and the church his body, is the seed which shall bruise Satan's head. As Jesus was not born of man, though he was true son of the race through his mother, the virgin Mary, so the members of the church, "which is his body," are not born of the flesh, but are begotten of the power of God. The church of God is in no sense a human evolution or production, in which of course it differs from the systems of organized religion. The seed which shall conquer is the man child of Revelation 12. The virgin class, the mother, is the company of the consecrated who follow God in Christ. The truly faithful of this company is in God's due time accepted as the man child which is to rule all nations. This whole company is The Christ, the great Messiah of whom the prophets spoke. See John 1:12, 13; 1 Corinthians 12:12; Ephesians 1:23; 2 Corinthians 11:2.

This great Christ which shall bruise the head of Satan, the great enemy of God, is the seed of the woman, the consecrated. (See Romans 16:20.) It is significant that the term "bruise" was used by Jehovah; for with the thought of conquest and consequent restitution of the transgressors in mind, it might have been expected that God would speak of the destruction of him who had attempted to withstand God and to destroy the hope of the human family. Why should God speak only of bruising the head of his enemy? Probably because God would not have Satan know what he purposed to do, and that the time of destruction might be hidden from him.

We now know that Satan is not to be destroyed immediately God establishes his kingdom. We know that he is to be bound at the beginning of the thousand-year reign of Christ. He is bound in order that the work of teaching the way of righteousness and truth and of restoring the resurrected human family under the great King, God's Messiah, may proceed unhindered; that men may not be distracted, thus affording them every opportunity of coming to full understanding and to a decision as to whether they will or will not resolve to live in harmony with the will of the Creator. Then after being loosed for a little season to try all those upon the earth in order to disclose lurking self-will in the hearts of any, Satan will be cast into the lake of

fire, which is the symbolism for utter destruction. See Revelation 20.

The initial hope given was indefinite as to details of how the salvation of the race would be effected. It is only when we come to the knowledge of the covenant made with father Abraham that we discern that God intended to establish a rule on earth under his control; for inasmuch as Abraham was promised that he should be the blesser of all men, there was implication that he should have a place of power over all men to enable him to do his work.

We have seen that Jesus and his faithful followers are the seed of Abraham. The Apostle Paul states very definitely that the promises made to Abraham, and the oath which confirmed those promises, were really for them. (See Galatians 3:29; Hebrews 6:17, 18.) Therefore it follows that the Abrahamic covenant has two phases. It must be held that when God made a covenant with Isaac, as well as with Abraham, and in the same terms, Isaac had a permanent claim to the fulfilment of God's word with him. There are then two phases of the work of blessing, two phases of the Abrahamic covenant.

Here in the Abrahamic promise began the mystery of God's plan for the restoration of his human family. It lies in this, that there are two seeds, one spiritual, the other earthly; that is, one seed, Jesus and the church are raised to the divine nature. They are made great spirit beings in the image of God himself. The natural seed of Abraham, however, those known as the nation of Israel, though they are a chosen people are nevertheless not the seed chosen to bless. Paul argues this matter in Romans 9:6-8. While that people is for ever associated with the blessings which God has for the human family, it is only those out of that people who were faithful to the covenant, looking for its fulfilment in God's due time, who are the *seed*. These, headed by Abraham and the patriarchs, end with John the Baptist.

If now for a moment we turn our attention to the other phase of the promised seed, namely, that the seed is to be a king upon a throne, according to the promise made to David, which establishes his house as definitely the reigning home of Israel, the whole setting of the plan becomes luminous. It is now seen that for the purpose of restoration God will set up a government on earth which will have absolute control over everything connected with human affairs. God foresaw that men would go astray away from him; that Satan would work great havoc among them; that in later days of human life on earth great systems and organizations would obtain among men which not only would hold them in bondage, but which would be used by Satan to enable him to hold himself as ruler over them and against God. But as the great control over men is held by Satan and the hosts of wicked spirits who are in association with him, it was necessary to have other control than such as could deal with mundane affairs only. There was a definite need for a spiritual phase of the kingdom, as well as for that which could rule amongst men, seen and understood by them.

Thus the king must be a spirit being, and the heavenly government with him must be spirit beings, able to attend to those higher phases of the kingdom interests. Christendom has made no greater mistake in its interpretation of the story of the Bible than in its attitude toward the Old Testament. In the days of Jesus and the apostles, when the church of God was being established in the truth, the Old Testament was considered as the Word of God, the treasure store of truth. From it the church received guidance and confirmation in its faith and work for Jehovah. But as the purity of those early days passed away, the Old Testament became to be regarded more as a compendium of good sayings rather than a revelation and a repository of truth. Thus the promises which had been made to Abraham, and those which had been made to the children of Israel as the chosen of Jacob's family, were considered as having no special application to the church. Further than this, and more hurtful still as an interpretation of the Bible as a whole, it was considered that, as of practical value to the church, the Old Testament had passed. Whatever promises God had made to Israel were not considered as having any importance after the advent of Jesus.

This neglect has been intensified in these last days; for there have now arisen the very numerous critics who, while professing to be the servants of God, boldly declare that the things written in the Old Testament were purely human, and at their best are no more than the expressions of the desire of good men either to explain things in the then past, or to guess at the development of things in the far future. Hence the modern critic does not believe the Bible's statement that God called Abraham and made promises to him; nor does he believe that God separated the children of Israel from the other peoples. The Old Testament to the modern critics is merely literature. He has little more respect for the New Testament, but at present he dare not express himself so freely as he finds he may do in respect to the Old Testament.

But even to those who do not at all agree with the modernist, there is ever present the thought that the Old Testament is entirely of the past. It is generally accepted that God fulfilled his promise to Abraham, that in him "all the families of the earth should be blessed," when he sent Jesus Christ. If it is said that not all have been blessed by Jesus, the reply is that the people are at fault in that they have not paid attention to what has been preached; and it is admitted that the churches have not been as faithful as they ought to have been. And as for the hope of Israel that they shall be God's instruments to the peoples, they claim that when Paul says, "He is a Jew, which is one inwardly"

(Romans 2:29), and that the disciples of Christ are the true Israel, the Israel of God (Galatians 6:16), Paul thereby wipes out all thought that the Jew as such has any special link with the future. These are willingly ignorant of Paul's argument that the special favor which has come to the church of God does not nullify the ancient promises which God gave to Israel, and which God, who can not lie, can not disannul.—Romans 11:1, 25-29.

Christendom has failed to see, and therefore to teach, that the period between the first and second advents is for the selection of the spiritual seed, which is to bruise the serpent's head, which is to provide the heavenly power to enable the seed of Abraham according to the flesh to bless all the families of the earth, and which is to reign in the heavenlies as God's great king, first to break down all opposition, and to rule and guide the peoples of earth.

The covenant with Abraham himself stands good; and his son Isaac and grandson Jacob were made equal participants with him. (See Genesis 12:3; 22:17, 18; 26:3, 4; 28:14.) The fact that God has raised up a spiritual seed to Abraham, who are true sons of faith, does not disannul the original promise. (See Galatians 3:29.) God promised to Abraham not only that he should have a seed who should bless, but that he and his seed should have the land of Canaan for an everlasting possession. (Genesis 15:18) God being true, it follows that Abraham, Isaac and Jacob, and the faithful of that age who received those promises and died in hope, are to receive the blessings of God in glorious fulfilment. The seed of Abraham according to the flesh are those faithful amongst them, men like Moses, Aaron, Joshua, Samson, Gideon, and the many others whose faith is recorded in the 11th chapter of Hebrews, men who were loyal to God and to the hope of Israel.

These, though first in point of time, are not first in point of order; the spiritual seed has precedence. (1 Corinthians 15:46) Then in order of resurrection comes the natural seed, composed of those men of previous days who sought a better resurrection, who shaped their lives according to faith in Jehovah and his promises. When these two seeds are gathered, God will then have his preparations complete for the great work of destroying evil, restoring and blessing the human family, guiding men, and bringing them up the highway to health and life and happiness in the fullest measure.

It is in perfect harmony with this that it is said of the church of Christ that it has the sure mercies of David for its hope. Just as Jesus Christ is true seed of David, and therefore is heir, with the right to sit upon the throne of Israel, so God who makes the church joint-heirs with Jesus gives it a share in those sure mercies. (See Isaiah 55:3.) This promise to David's seed is unlike the covenant with Abraham and his seed; for it is not to be expected that there will be a king in Israel. That glory is absorbed by The Christ. Nor is it to be expected that the seed of the woman will be found in two phases. That promise also is absorbed by The Christ. The covenant with Abraham is different; that is God's outstanding covenant. In it Abraham represents God; the spiritual seed, which rules as the stars in heaven, is represented by Isaac; and the earthly seed, which will be the visible representatives on earth of the spiritual seed, is represented by Jacob.

Every careful reader of the Bible has noted the difference between the nature of the Old Testament promises and those of the New Testament. The former are ever of an earthly nature, and in themselves give no idea of a spiritual fulfilment. The latter are ever of a heavenly nature, and are for the church only, and appertain only to things spiritual. The disciple is privileged to sacrifice the earthly things that he may gain the heavenly inheritance. The worthies of old were tried in faith, but they were never called upon to consecrate themselves to God in the way that Jesus and his disciples are privileged to do. Till the days of Jesus no thought of going to heaven entered the mind of any servant of God; the hope of those ancient worthies was ever to be receiving and dispensing God's blessings on earth and to the peoples of earth. Thus the calling of the church to a heavenly inheritance is special, and is for the particular purpose of providing a seed which shall be powerful to deal with every needful phase of the kingdom and its work.

The seed is about completed. God's work is hastening on. The day of full reconciliation is at hand. Let every ear attend, and every heart respond.

AN INTERESTING QUESTION

QUESTION: Some of the elders oppose canvassing for the books on Sunday mornings. They say: "Selling books will not get you into the kingdom. You will do well if you make your calling and election sure." Some of the brethren are inclined to be discouraged by these remarks. What is the proper attitude of the class toward an elder who takes this position?

ANSWER: It is true that selling books alone would not get anybody into the kingdom. Neither would preaching by word of mouth get any one into the kingdom. What will bring the Lord's approval is an earnest performance of the duties that he lays upon his people. Some of the elders love to hear themselves talk, in order that their wisdom might appear to others. This will not get them nor anybody else into the kingdom.

The quoted remark in the question indicates a lack of unselfish devotion to the Lord's cause. If one is merely looking to make his own calling and election sure then

it is manifest that his motive is to get a reward regardless of what he does to the glory of the Lord. Any one proceeding because of this motive is almost certain not to make his calling and election sure.

The Apostle Peter urges the brethren to make their calling and election sure, but states how to do it. He shows it is necessary to have and exercise faith, to grow in knowledge, in fortitude, self-control, patience and Godlikeness, brotherly love, and he concludes by adding love. Love means an unselfish devotion to the Lord. John states: 'This proves our love for God, that we keep his commandments with a joyful heart.' (1 John 5:3) The commandment to the church now especially is: "Ye are my witnesses, . . . that I am God." (Isaiah 43:10, 12) And to this are added the words of Jesus, which emphasize this commandment: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."—Matthew 24:14.

No one can be a witness for Jehovah and preach the gospel of the kingdom, within the meaning of the above text, by merely standing before the class of consecrated brethren and making a speech. It is a lamentable fact that some of the elders do not seem to appreciate this fact. Any one who would discourage the brethren from activity in going out with the books to get them into the hands of the people is unworthy to be an elder and no class should elect him as an elder. If he does not wish to engage in the canvassing himself, that is his privilege to decline to do so. When he discourages others from doing so the class should set him aside. His discourses before the class would be of no benefit and if he wants to talk he can go out and express himself to the atmosphere and get some practice in this manner.

Some elders have gone to the other extreme, not for the honest purpose of helping the class but dishonestly to confuse the class. An elder recently, who has been quite prominent for several years in his home class, made a motion that all meetings be discontinued and all the time be put in for canvassing. When asked privately if he honestly intended that motion to carry he said: "No, it was made for the purpose of disgusting the class with the activities that are being put forth." One may act dishonestly with his brethren but he can not deceive the Lord by a dishonest course.

The most important of all things is for a Christian to be obedient to the Lord. God requires each one to walk humbly before him. The apostle says: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." For one to humble himself means to be joyfully obedient to the Lord's commands. The Lord has indicated clearly that he intends to have the witness given. One of the best times to see the people and talk to them is on Sunday morning.

The Watch Tower has suggested several times that Sunday mornings be devoted by all the classes to calling on the people; and that Sunday afternoon and Sunday evening be devoted to Berean studies, with a public meeting from time to time as the class may see fit or a discourse to the class at one of the meetings either afternoon or evening. Almost all the classes have responded to this suggestion joyfully and many report great blessings received. This gives each one of the consecrated an opportunity for service and is much more beneficial to them than to hear some elder express his wisdom. If the elders in their discourses would point out to the brethren the many advantages of activity in the Lord's service, and help them to understand some of the clearer light that the Lord has given to his people since he came to his temple, and then encourage them to be active in the service, their discourses would do some real good.

Many of the elders are following this course exactly and the Lord is blessing them richly. If the class finds that an elder opposes the activity in the service work then they should gently remind him that he is pursuing a course contrary to the Scriptures, and if he persists in it ask him to resign. The class should decline to re-elect him until such time as he shows he really has the spirit of the Lord. The people of the Lord must keep in mind that God has put upon his anointed the obligation and the great privilege of giving the witness in the earth at this time. If those who have thus been commissioned fail to do it he will have somebody else to do it. God can make the very stones to be his witnesses. Let no one then who wants to engage actively in the Lord's service be discouraged or refrain therefrom because some one who is acting as elder of a class attempts to cause discouragement.

The apostle advises the church to be ready in season and out of season. That means that each one of the anointed should be ready to bear witness to the truth whether seasonable to him or not. It is more seasonable for the people at home to receive some one Sunday morning than it is in the afternoon and evening; and for this reason *The Watch Tower* has suggested that Sunday morning canvassing is much more advantageous, and the Lord has indicated this by his blessing upon those who have had a part in it.

SINGING JEHOVAH'S PRAISE

Dear Brethren:

The Billings Ecclesia of three sisters send their love to Brother Rutherford and all who are working with him at the home office.

We are very thankful for the new book *Creation*, which we hope will sell more rapidly in our territory. We think it the best of all, its explanations so reasonable, and the book itself is very beautiful.

We are very thankful for the wonderful provision the Lord has made for us through the home office, the channel of truth. We want to make a better record for 1928 than before. We rejoice in singing the praises of Jehovah. The joy of the Lord is our strength. We appreciate your works and labor of love for us and know the channel has the approval of the Lord.

Your sisters by his favor, Billings (Mo.) Ecclesia.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Troy, N. Y.	May	15	Leavenworth, Kan.	May	24
Westfield, N. Y.	"	16	St. Joseph, Mo.	"	25, 27
Muncie, Ind.	"	17, 18	Sabetha, Kan.	"	28
St. Louis, Mo.	"	20	Topeka, Kan.	"	29, 30
Kansas City, Mo.	"	21, 22	Overbrook, Kan.	"	31
Lawrence, Kan.	"	23	Ottawa, Kan.	June	1, 3

J. A. BOHNET

St. Louis, Mo.	May	6	Wyndmere, N. D.	May	17, 18
Cedar Rapids, Ia.	"	7, 8	Enderlin, N. D.	"	20, 23
St. Paul, Minn.	"	9, 10	Kathryn, N. D.	"	21, 22
Minneapolis, Minn.	"	11, 13	Berlin, N. D.	"	24, 25
Milnor, N. D.	"	14, 15	Fargo, N. D.	"	27
De Lamere, N. D.	"	16	Neche, N. D.	"	28

C. W. CUTFORTH

Makina, Ont.	May	1, 2	Rankin, Ont.	May	14
Matheson, Ont.	"	3	Flower Station, Ont.	"	16
Timmons, Ont.	"	4, 6	Smith's Falls, Ont.	"	17
New Liskeard, Ont.	"	7, 8	Ottawa, Ont.	"	18, 20
North Bay, Ont.	"	9, 10	Stittville, Ont.	"	21
Mattawa, Ont.	"	11	Carleton Place, Ont.	"	22
Pembroke, Ont.	"	13, 15	Clayton, Ont.	"	23

H. H. DINGUS

McAllen, Tex.	May	4, 6	Amarillo, Tex.	May	20
Mercedes, Tex.	"	8, 9	Trinidad, Colo.	"	22, 23
Kingsville, Tex.	"	10, 12	Walsenburg, Colo.	"	24, 25
Corpus Christi, Tex.	"	13	Colorado Sp'gs, Colo.	"	27, 31
Clemville, Tex.	"	14, 15	Cripple Creek, Colo.	"	28, 29
Houston, Tex.	"	16, 17	Victor, Colo.	"	30

F. H. DOUGHERTY

Comanche, Okla.	Apr.	26-28	Bowie, Tex.	May	10-12
Wichita F'ls, Tex.	Apr. 29-May	1	Dallas, Tex.	"	13-26
Electra, Tex.	May	3-5	Ft. Worth, Tex.	May	27-June 2
Frederick, Okla.	"	6-8	Weatherford, Tex.	June	3-5

G. H. DRAPER

Tonkawa, Okla.	May	3-5	Drumright, Okla.	May	17-19
Covington, Okla.	"	6-8	Sapulpa, Okla.	"	20-22
Perry, Okla.	"	10-12	Muskogee, Okla.	"	24-26
Chandler, Okla.	"	13-15	Tamaha, Okla.	"	27-29

A. J. ESHLEMAN

Taylor, Tex.	May	4, 14	Temple, Tex.	May	15, 16
San Marcos, Tex.	"	6	Kempner, Tex.	"	17, 18
Austin, Tex.	"	7	Brownwood, Tex.	"	20, 22
Marquez, Tex.	"	9	Brooksmith, Tex.	"	21
Normangee, Tex.	"	10, 11	Miles, Tex.	"	23
Hearne, Tex.	"	13	San Angelo, Tex.	"	24

H. E. HAZLETT

Enderlin, N. D.	May	3-5	Bonetrail, N. D.	May	17-19
Kathryn, N. D.	"	6-8	Dore, N. D.	"	20-22
Fargo, N. D.	"	10-12	Grand Forks, N. D.	"	24-26
Minot, N. D.	"	12-15	Argyle, Minn.	"	27-29

M. L. HERR

Anderson, S. C.	May	3, 4	Rockmart, Ga.	May	14, 15
Seneca, S. C.	"	6	Rome, Ga.	"	16, 17
Athens, Ga.	"	7, 8	Lafayette, Ga.	"	18
Willard, Ga.	"	9	Bremen, Ga.	"	20
Atlanta, Ga.	"	10, 13	Raymond, Ga.	"	21
Tucker, Ga.	"	11	Columbus, Ga.	"	22, 23

W. M. HERSEE

Fort William, Ont.	May	1, 2	Warren, Ont.	May	14, 15
Sault Ste. Marie, Ont.	"	4, 6	Redbridge, Ont.	"	16
Searchmont, Ont.	"	7, 8	North Bay, Ont.	"	17, 20
MacLennan, Ont.	"	9, 10	Chiswick, Ont.	"	18
Bruce, Ont.	"	11	Huntsville, Ont.	"	21
Sudbury, Ont.	"	13	Bracebridge, Ont.	"	22, 23

E. D. ORRELL

San Marcos, Tex.	Apr. 29-May	1	Driscoll, Tex.	May	24-26
San Antonio, Tex.	May	3-16	Sebastian, Tex.	"	27-29
Kerrville, Tex.	"	17-19	Galveston, Tex.	May	31-June 2
Corpus Christi, Tex.	"	20-22	Dickinson, Tex.	June	3-5

J. C. RAINBOW

Linneus, Mo.	Apr.	26-28	Chariton, Ia.	May	20-22
St. Joseph, Mo.	Apr.	29-May 9	Keosauqua, Ia.	"	24-26
Kansas City, Mo.	May	10-16	Keokuk, Ia.	"	27-29
Leavenworth, Kan.	"	17-19	Burlington, Ia.	May	31-June 2

V. C. RICE

Winside, Neb.	May	2, 3	Chancellor, S. D.	May	14, 15
Sioux City, Ia.	"	4, 6	Menno, S. D.	"	16, 17
Vermillion, S. D.	"	7	Parker, S. D.	"	18
Avon, S. D.	"	8, 9	Mitchell, S. D.	"	20
Yankton, S. D.	"	10, 11	Hartford, S. D.	"	21, 22
Irene, S. D.	"	13	Sioux Falls, S. D.	"	23, 24

H. L. STEWART

Tracy, N. B.	May	1, 2	Montreal, Que.	May	15, 16
Fredericton, N. B.	"	3, 4	Ottawa, Ont.	"	17
Woodstock, N. B.	"	6, 7	Brockville, Ont.	"	18, 20
Blaine, Me.	"	8, 9	Kingston, Ont.	"	21, 22
Moore's Mills, N. B.	"	10, 11	Belleville, Ont.	"	23, 24
Sherbrooke, Que.	"	13, 14	Trenton, Ont.	"	25, 27

W. J. THORN

Sutton, Neb.	May	3-5	Norfolk, Neb.	May	17-19
Wynmore, Neb.	"	6-8	Clearwater, Neb.	"	20-22
Lincoln, Neb.	"	10-12	Sioux City, Ia.	"	24-26
Stanton, Neb.	"	13-15	Cherokee, Ia.	"	27-29

J. C. WATT

Cripple Cr'k, Colo.	Apr. 29-May	1	Greeley, Colo.	May	17-19
Denver, Colo.	May	3-9	Cheyenne, Wyo.	"	20-22
Boulder, Colo.	"	10-12	Laramie, Wyo.	"	24-26
Berthoud, Colo.	"	13-15	Sterling, Wyo.	"	27-29

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

VOL. XLIX SEMI-MONTHLY No. 8

Anno Mundi 6056—April 15, 1928

CONTENTS

THE COVENANT BY SACRIFICE 115
When and Where Made 116
No Mediator 116
One Sacrifice 117
Relation to Promise 118
Relationship of Covenants 120
JESUS AND THE SCRIBES AND PHARISEES 121
HUMAN RESPONSIBILITY 124
QUESTION ON SERVICE WORK 126
LETTERS FROM AFIELD 126
"The Spirit of Power" 127
RADIO SERVICE 128
SERVICE WEEKS FOR 1928 114
MEMORIAL REPORTS 114
COVENANTS 114
SPANISH WORK 114

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

SERVICE WEEKS

So many blessings have resulted from a week set aside for service that many of the friends are asking that two service weeks be set aside this year. We therefore name the week beginning May 13 and ending May 20, as the first service week; and the week beginning August 26 and ending September 3 as the second service week. Announcement is made at this time so the brethren can arrange their vacations accordingly and every one have a part in the wonderful privilege of exalting the name of Jehovah.

MEMORIAL REPORTS

Class secretaries will confer a favor by promptly reporting the attendance at the Memorial, so that these reports may appear in an early issue of *The Watch Tower.*

COVENANTS

The Watch Tower is publishing a series of articles on the covenants. In the April 1 issue there is a short article used for a radio talk, appearing under the title of "The Two Phases of the Kingdom of Heaven". That article states that there are two phases of the Abrahamic covenant. This is erroneous. We will ask the brethren to disregard the statement in this radio talk because it is out of line with the truth. The correct statement will be found in the series of articles on the covenants appearing in the first articles in *The Watch Tower.*

Readers are asked also to note and correct a proofreaders' error which appears in the same issue: Page 104, ¶46, line 6, change "law covenant" to "new covenant".

SPANISH WORK

For some time the Society has had a brother at Los Angeles to look after the Spanish correspondence. This brother is now at 117 Adams St., Brooklyn. Any letters regarding Spanish work will be addressed to the Society here.

(*Continued from page 128*)

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WRAW	Reading, Pa.	1360	220.4	100
	Sun pm 7.30-8.30			
WREC	Memphis, Tenn.	1200	249.9	500
	Sun pm 5-5.30			
WRHF	Washington, D. C.	930	322.4	150
	Sun pm 5.30-6 Wed pm 6-6 30			
WRHM	Minneapolis, Minn.	1150	260.7	1000
	Sun am 9.15-10.30			
WRR	Dallas, Tex.	650	561.3	500
	Sun pm 2.30-3; Fri pm 6.30-7			
WSMK	Dayton, Ohio	1010	296.9	200
	Tue pm 8-8.20			
WSPD	Toledo, O.	1250	239.9	250
	Sun pm 1.30-2			
WTAR	Norfolk, Va.	1090	275.1	500
	Sun pm 7-7.30			
WWVA	Wheeling, W. Va.	580	516.9	250
	Sun pm 1-2			

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX APRIL 15, 1928 No. 8

THE COVENANT BY SACRIFICE

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50:5.

JEHOVAH makes another covenant looking to the reconciliation of man to himself. That covenant involves the greatest of all sacrifices. It is therefore appropriately named "the covenant by sacrifice". In connection with the making of the Abrahamic covenant and the law covenant there were sacrifices of animals, but these were merely the reflections of the great sacrifice of the covenant by sacrifice.

2 As used in this basic text (Psalm 50:5) the word "sacrifice" refers emphatically to a bloody sacrifice; that is to say, a covenant in which the shedding of blood is the essential element. The word "sacrifice" here is translated from the Hebrew *zebach* and is derived from the verb *zabach*, which means to slay. The following scriptures are in point: "Then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee." (Deuteronomy 12:21) "And he slew [margin, *sacrificed*] all the priests of the high places." (2 Kings 23:20) "And the woman had a fat calf in the house, and she hasted, and killed it." (1 Samuel 28:24) "Behold, to obey is better than sacrifice." (1 Samuel 15:22) In each one of these texts the word "kill", "killing," "slew," and "sacrifice" is from the same Hebrew root meaning "to slay".

3 Even though the covenant by sacrifice is abnormal, it is fully in keeping with exact justice and is an expression of complete unselfishness. God's creature, the perfect man Adam, had sinned and thereby made forfeiture of his right to life. He must die and for ever remain dead unless another just as perfect as he should take Adam's place in death. Justice required the forfeiture of the life of Adam. Love provided for the corresponding one for sacrifice.

4 No creature of heaven or earth could originate that covenant of sacrifice but Jehovah only. "The purpose of him [Jehovah] who worketh all things after the counsel of his own will." (Ephesians 1:11) "For who hath known the mind of the Lord? or who hath been his counsellor?" (Romans 11:34) "Who hath directed the spirit of the Lord [Jehovah], or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" (Isaiah 40:13, 14) No one gave Jehovah instruction, and he took counsel with no one.

5 That covenant by sacrifice and the purpose to make it was secret unto all until God's due time to reveal it. "Which things the angels desired to look into." (1 Peter 1:12) Doubtless this included the Logos, the chiefest of all angels. "The secret of the Lord is with them that fear him; and his covenant to make them know it." (Psalm 25:14, margin) This text and others strongly support the conclusion that the covenant by sacrifice was not known to any creature in the universe until the time for making it or even after it was made. The covenant is sacred to Jehovah. He says: "My covenant I will not break, nor alter the thing that is gone out of my lips."—Psalm 89:34.

6 The covenant and its outworking required the service of a high priest to perform the sacrificial service in the priest's office. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." (Hebrews 5:4) If no man could take the sacrificial office of priest upon himself, much less could the creature propose the covenant with Jehovah by sacrifice. The proof is therefore conclusive that it was Jehovah alone who originated the covenant by sacrifice and made it known in his own good time.

THE OCCASION

7 What was the occasion for this extraordinary covenant? Not any desire on the part of God for blood. With him is the fountain of life. (Psalm 36:9) He did not need blood for self-gratification. "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?" (Psalm 50:12, 13) "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of the bullocks, or of lambs, or of he goats." (Isaiah 1:11) The occasion was love and grace exercised by Jehovah. The honor of Jehovah's name was involved and love and grace acted with wisdom to provide the need.

[8] Life of man is a sacred right or privilege. (Genesis 9:5) Adam violated the sacredness of God-given life. Now Jehovah would afford a sacrificial course to be taken by some one that the sinner might have that sacred gift of life renewed. Jehovah required no one to sacrifice; therefore the sacrificial arrangement was the outgrowth of love. The sacrifice would be just as much on the part of God as on the part of the other party to the covenant, because God alone provided and arranged for the sacrifice. The entire arrangement must be of God's own volition and by voluntary agreement on the part of the other one to the covenant. For this reason the covenant was the only arrangement that could fitly serve the purpose of providing a basis for man's reconciliation. The liberty and free moral agency of the one sacrificed are not interfered with.

WHEN AND WHERE MADE

[9] In determining where the covenant by sacrifice was made, the purpose of the covenant may be said to control the conclusion. A perfect man had sinned and lost his right to life. God now would have that right to life purchased by another. His law required a life for a life. (Deuteronomy 19:21) A perfect man, with a human life, must be the one that should be sacrificed. A spirit being could not enter into a covenant by sacrifice and redeem a human being, because that would not be a corresponding price. It is true that the nature of the Logos was transferred from the spirit to human, but there is no Scriptural evidence that a covenant by sacrifice was then known to the Logos at the time of the transfer. Being fully conformable to Jehovah's will he came to earth in harmony with his will, being made a perfect man. He was begotten, not by fallen man but by the power of Jehovah. When he reached his majority as a man, he doubtless knew that he was to do something in connection with man's recovery to life. Whatsoever the will of his Father might be in that respect or any other he was ready to do it. This is shown by his use of the words: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will." —Psalm 40:7, 8.

[10] Paul fixes the time of the covenant at the Jordan when the words above quoted were made effective. (Hebrews 10:5) There Jesus came into the world as a mature man and must determine whether or not he would be of the world. Prior to that time, although the heir, his position was nothing different from that of a servant, because he was under the discipline of the law covenant.—Galatians 4:1, 2.

[11] When 'the appointed time of the Father' arrived, there was a feature of God's will to be carried out which prior to that time was secret to all. At the Jordan, which fixes the time of the consecration of the man Jesus, was the appointed time of the Father. That clearly therefore seems to be the proper and due time for the making of the covenant which resulted in the sacrifice of the man Jesus. The unconditional agreement there on the part of Jesus was to do his Father's will, whatsoever that might be; and if it meant that he must die he was agreeable to that. The sacrifice was primarily the sacrifice of Jehovah because it was Jehovah who gave his dearly beloved Son, who belonged to Jehovah exclusively, to be sacrificed. This was shown in the picture when Abraham, representing Jehovah, offered his only son Isaac, who at that time represented Jesus.

[12] It was the love of God that provided the sacrifice, which the sacrifice on Mount Moriah pictured. This is further proven by the words: "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." (John 3:16) The irresistible conclusion therefore is that the covenant by sacrifice was made on earth, and not in heaven; and that it was made at the Jordan when Jesus consecrated and was baptized. It hardly seems reasonable that Jesus understood prior thereto that he was to be sacrificed. Immediately following his consecration at the Jordan he went into the wilderness to study the divine plan. Without doubt he studied his Father's plan during the three and one-half years of his ministry.

NO MEDIATOR

[13] In the covenant by sacrifice is there a mediator? The answer is, No; for the reason that the covenant was made by Jehovah on one side and the perfect man Jesus on the other side, and both parties to the covenant were competent to contract. A mediator is required only where one party to the contract is disqualified or incompetent. Nor is a mediator required in the covenant by sacrifice for any other one who is brought into the covenant as a member of Christ's body. No one is brought in until he is justified and therefore stands righteous before Jehovah. Also such come into the covenant by sacrifice by virtue of being justified and accepted by Jehovah as a part of the sacrifice of Jesus Christ.

PRIEST

[14] Without a question of a doubt the Scriptures disclose the Logos was the chief executive officer of Jehovah in the creation of all things. (John 1:3) Priest means one who serves for another in an official capacity as principal officer. It is only when a priest is taken from amongst men that the Scriptures show that he performs the office of sacrifice. From the beginning of creation the Logos was Priest of the Most High God, because he was the chief representative of Jehovah. Coming now to the time of the sacrifice of a perfect man for sin and to be a sin-offering the service of a priest was required. Paul states the relationship of the Levitical priesthood to animals sacrificed and then adds: "It is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life."—Hebrews 7:15, 16.

[15] The word "ariseth" here used means to stand up. That does not argue that the Logos was not priest of the Most High in the creation of all things, but rather that the time the covenant by sacrifice was made is the time when God gave his oath that he should be a priest for ever after the order of Melchisedec.—Hebrews 7: 17-21.

[16] Prior to that time the Logos, or Jesus, had not possessed immortality; but now the opportunity was given to him to be put to the supreme test, and successfully meeting that test God would grant unto him immortality and elevate him to the highest place in the universe next to the Father. At the same time God would make him the Author of eternal salvation to all them that obey him. (Hebrews 5: 8-10) This furnished the basis of the covenant; and because of his faithfulness unto the ignominious death of the cross God raised him up and highly exalted him, giving him a name above all others. (Philippians 2: 8-11) 'And, behold, he is alive now for evermore' and never can die.—Revelation 1: 18.

[17] It is therefore clear that at the Jordan the covenant by sacrifice was made, and there God gave his oath that Christ Jesus should be for ever a priest of the Most High God after the order of Melchisedec and from that there would never be a change. Jesus was a perfect man at the Jordan, and there the sacrificial duties were added to his office and he sacrificed himself. The law covenant was made in Egypt, and Paul says that *since* that covenant Jesus was made a high priest *for ever*. "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." (Hebrews 7: 28) There the man Jesus consecrated himself and is consecrated for evermore; and by the word and oath of God he performs the office of priest for evermore, which includes the work of sacrifice. From that time forward all sacrifices offered to Jehovah must be offered by him, Jesus, the great High Priest. After Jordan no further reason existed for the Levitical priesthood, and there it ended. The sacrificial work of the Levitical priesthood merely foreshadowed the sacrificial work of the Melchisedec priesthood.

ONE SACRIFICE

[18] No natural descendant of Adam has ever been suitable for a sacrifice looking to man's reconciliation. It was the perfect man Jesus alone who was qualified for such sacrifice. There could be no covenant by sacrifice prior to our Lord's consecration because he was the only perfect man on earth since Adam. Not even the angels of heaven could enter into such a covenant to redeem the human race because the perfect man was required to provide the purchase price. It follows, then, that there would have been no reason for Jehovah's disclosing to the Logos before coming to earth that he was to be a sacrifice. He could not enter into the covenant until he became a perfect man. The apostle makes it clear that Christ Jesus himself is the one that enters the covenant by sacrifice and that there is but one sacrifice. "Nor yet that he should offer himself often, . . . but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. . . . So Christ was once offered to bear the sins of many."—Hebrews 9: 25-28.

[19] How then can any one else be sacrificed in order to be with Christ? It follows that no one would be an acceptable sacrifice to God unless he is taken in as a part of the sacrifice of Christ Jesus himself. It follows that any one joining Jesus in such sacrifice must do so on the basis of what Jesus did. Therefore the merit of Christ Jesus' sacrifice must be presented in heaven and the foundation laid for the justification of all who are taken into the covenant. There is therefore no separate or individual covenant by sacrifice made by those who will compose the body of Christ, but all are one in Christ Jesus. Each one accepted is offered as a part of the sacrifice of Christ.

NOT A BARGAIN

[20] No one can make a covenant with Jehovah at the time of his consecration, for the obvious reason that he is imperfect and not competent to covenant and has no sacrifice by which to make a covenant. All man can do is to consecrate himself to do the will of God. How then is it possible for any man to get into the covenant by sacrifice? It is only by the grace of God through Jesus Christ. A man learns that he is a sinner, that Jesus Christ is his Redeemer and that which Jehovah has given for the salvation of man. He believes this and fully surrenders himself unto God, agreeing to do his will whatsoever that may be. The man's faith in the shed blood of Jesus Christ is the basis of his presentation by Jesus to Jehovah. It is God who justifieth. (Romans 8: 33) The man, therefore, being justified by faith, has counted unto him by Jehovah the right to human life which the Lord Jesus, by the grace of God, now offers unto Jehovah as a part of his own sacrifice.

[21] This was pictured in the presentation of the goats in connection with the tabernacle and the temple. (Leviticus 16: 9-16) Jehovah, graciously receiving the consecrated and justified man as a part of Christ Jesus' sacrifice, affords the individual the greatest opportunity of all times. That great privilege and opportunity to man is for him to be made a part of the body of Christ for sacrifice. For this reason some of the afflictions of Christ are left over for the body's sake, which is the church. (Colossians 1: 24) But individually no man could bargain at the time of his consecration that he is consecrating in order to be taken in as a part of the sacrifice and taken to heaven. Such would be presumptuous on his part. Nor could any individual say that he makes a full consecration with the understanding that he is to remain on earth for ever. God alone must determine that. It is the will of God that

there shall be taken from amongst men 144,000 who shall be members of the body of Christ in glory, the humanity of all of which must be offered up by the High Priest as a part of his own sacrifice. These are all one in Christ. From the number of those who consecrate themselves wholly unto God ultimately the required number will be taken to compose the body of Christ.

22 While the individual can not himself make a covenant by sacrifice with Jehovah, the advantage is ultimately all on the individual's side; hence it is a matter of grace from God. Christ Jesus made the covenant by sacrifice; and the individual members are taken into the covenant as a part of his sacrifice, and are therefore counted as having made a covenant by sacrifice. The reward to them will be life and glory with Christ. Jehovah takes no advantage to himself from the covenant by sacrifice but permits it all to go for the benefit of mankind. Therefore The Christ, that is to say, the body of humiliation and the human life, is baptized into death, resulting from the covenant by sacrifice, for the benefit of the dead. This is a guarantee that the dead shall be awakened with the opportunity to receive the benefits resulting from the great sacrifice, which is the opportunity of being wholly reconciled unto God.—1 Corinthians 15:29.

23 Although at the time of consecration a man may desire to be accepted into the covenant arrangement, yet he could not be certain thereof. By that is meant he might desire to be dead with Christ and reign with him, but that is a matter for Jehovah to determine. It is Jehovah who justifies according to his own will the one consecrating, that he might be taken into the covenant by sacrifice; and it is Jesus who slays the justified ones and offers them up as a part of his own sacrifice, provided they are justified for that purpose. The consecrating one does no deciding at all. He must wait for the Lord's action. (Romans 9:16) The greatest favor that God grants to man is to permit him to be taken into the covenant by sacrifice with Christ. That is why Paul says: "Because to you it was graciously given on behalf of Christ, not only to believe into him, but also to suffer [death] on his account."—Philippians 1:29, *Diaglott*.

RELATION TO PROMISE

24 The promise to Abraham was: "In thy seed shall all the nations of the earth be blessed." What is the relationship of that promise to the covenant by sacrifice? Paul answers: "The children of the promise are *counted* for the seed." (Romans 9:8) Now we, brethren, as Isaac was, are the children of promise." (Galatians 4:28) It was his only son Isaac, whom God commanded Abraham to sacrifice on Mount Moriah. Abraham there offered Isaac, his only son, and received him in a figure as though resurrected from the dead. (Hebrews 11:17-19) This sacrifice of Isaac, and his figurative resurrection, foreshadowed that he who would be the "seed" through which the blessings of reconciliation should come must first be put to death by sacrifice and then be raised from the dead. Such is what Jehovah did with his beloved Son, whom Isaac foreshadowed. All who are taken into the covenant with him must also die and be raised from the dead, and so doing shall have a part in the reconciliation of fallen man. The conditions imposed upon all taken into the covenant are these: "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 Timothy 2:11, 12) These must suffer ignominy with Christ Jesus the Head and must die with him in order to live with him and reign with him.

PRIESTS

25 Are not all those who are in the covenant by sacrifice priests? The body members are called "an holy priesthood", but they are not sacrificing priests. They are merely assistants to the Priest, Christ Jesus, who is the acceptable sacrifice and who makes the offering for sin. (1 Peter 2:5, 9; Leviticus 16:6) No individual offers a sacrifice for sin, for the reason: "This man [Jesus] . . . offered one sacrifice for sins for ever." (Hebrews 10:12) What sacrifices then are offered by the assistants to the High Priest? Paul answers: "By him therefore let us [new creatures in Christ] offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased." (Hebrews 13:15, 16) (See also the following texts: Psalms 27:6; 51:17; 107:22; 116:17; 4:5.) Such is the reasonable service of all the consecrated ones.—Romans 12:1.

GATHERING THE SAINTS

26 Jehovah commands: "Gather my saints unto me." Who are the saints within the meaning of this text? Manifestly those who are wholly devoted to God and are therefore godly creatures. It is that class spoken of by the prophet when he said: "Precious in the sight of the Lord is the death of his saints." (Psalm 116:15) This text applies primarily to Jesus Christ and thereafter to "the saints" who are his body. "Saints" does not mean what are ordinarily called holy ones, but those who are in Christ Jesus by begetting and adoption. It could not embrace those who were brought into the covenant with God by the sacrifice of animals and fowls, but means those who are in the covenant by sacrifice of Jesus Christ.

27 From the Scriptures it appears that the gathering is done by the Lord's instruments declaring his message of truth. "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: . . . He shall call to the heavens from above, and to the earth, that he may judge his

people." (Psalm 50:1-4) Clearly the gathering of the saints means the bringing of them together by the message of truth and by the services of those who are of Zion.

[28] The prophet indicates the time when the gathering of the saints would begin. In the above text it is stated: "The mighty God . . . hath spoken . . . from the rising of the sun." The Lord Jesus spoke of the manner of his return and likened it unto the sun rising in the east and shining unto the west. It was about 1874 or the beginning of 1875 that the sun began to put in its appearance; that is to say, that the Lord's second presence was discerned. Jesus spoke a parable to the effect that the true saints and the false representatives of the Lord would grow together in the same field until the time of the harvest, which time would mark his second presence. (Matthew 13:39) The saints were in Babylon until that time. They were looking for the second coming of the Lord.

[29] From about the beginning of 1875 God spoke the message of truth to the watching ones and thus began the call and gathering of them together. This was done by the light of the Lord's second presence shining on his Word and enlightening the minds of the saints. They spoke to each other and the prophet foretold the sentiments of their hearts when he wrote: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us: whereof we are glad."—Psalm 126:1-3.

[30] The prophet of God says: "He shall call to the heavens from above, and to the earth." "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." (Psalm 68:33) His great executive officer therein is Christ Jesus. Jehovah calls upon him to begin the work of gathering his saints together. This harmonizes with the beginning of the Lord's second presence. He calls to earth; that is, his earthly agencies are also put into action to accomplish the gathering. Each one receiving the light of truth from the rising sun, and appreciating it, delights to tell the good news to his brethren. Thereafter he began declaring the message by sending forth his messengers to gather the elect from the four winds and from one end of heaven to the other. (Matthew 24:31) The four winds and heaven here seem to be used symbolically to testify to the fact that the gathering is a universal one from all parts of the land where there are those who are devoted to God.

PURPOSE OF GATHERING

[31] The purpose of the gathering is stated to be that "he may judge his people". (Psalm 50:4) Judgment must begin at the house of God. (1 Peter 4:17) Jesus spoke a parable concerning his return and the taking of account with those to whom he had committed the kingdom interests. (Matthew 25:14-30) Manifestly then the purpose is to bring his people together and give them such knowledge of God's plan that they might be judged and tested. Mark how the physical facts fit the prophetic words. From 1875 to 1918 is designated the time of God's "day of preparation". During that period of time Christ, the great Messenger of heaven and as Priest of the Most High God, was preparing the way before Jehovah; and then the gathering being accomplished, he suddenly or promptly comes to his temple. (Malachi 3:1) The temple is made up of the anointed ones of God. He comes for the purpose of judgment, that the approved ones may offer unto the Lord an offering (service of praise) in righteousness. He makes clear the truth to those gathered ones that they may continue to offer sacrifices of praise unto the Lord and do this in harmony with his will; and he sits as a refiner to try, test and refine those whom the sons of Levi foreshadowed.—Malachi 3:1-3.

[32] Included in the gathered ones are all those who have been taken into the covenant by sacrifice. This of necessity must embrace those who will go to make up the great multitude. These are not gathered as a great multitude, but after the gathering the separating work takes place. In the refining of the melting-pot there comes out a remnant class, and those that remain necessarily show up as a great mass or great multitude when the refining work is done.

THE REMNANT

[33] The remnant class is made manifest because these are they who have rendered themselves in obedience to God's command. Those who are of the remnant class and who continue therein must not follow a lawless course but must be joyfully obedient to the commands of the Lord even unto the end. As the prophet says: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." (Zephaniah 3:13) They must be frank, open and bold in the proclamation of God's message. Being gathered together the remnant boldly declare the Word of the Lord in this day of judgment, and thus demonstrate their love for him. (1 John 4:17, 18) Clearly the prophet refers to the same class when he says: "And the Lord stirred up the spirit . . . of all the remnant of the people; and they came, and did work in the house of the Lord of hosts, their God." —Haggai 1:14.

[34] The accuser that had accused them before God being now cast out of heaven, "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."—Revelation 12:11.

[35] Be it noted that while the remnant is thus faithfully trying to do the work which God has committed

unto them the enemy is making a desperate attempt to destroy them because they keep the commandments of God and have the testimony of Jesus Christ. (Revelation 12:17) What then shall we say concerning our brethren against whom scurrilous charges are made and who at the same time are seen diligently striving to serve the Lord? We should remember that each servant stands or falls to his Master, and the one who is putting forth an effort to serve God is the target of the Devil. Whether or not God approves him is no man's affair. All judgment should be left to Jehovah. At the same time every one really devoted to the Lord will stand shoulder to shoulder with his brethren contending for the good news of the kingdom and will not quail before the enemy, nor will he become frightened because the Devil uses some instrument to hurl scurrilous charges against his brethren.—Philippians 1:27, 28, *Weymouth.*

[36] It is written: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament [covenant]." (Revelation 11:19) Which covenant is here meant? It seems that it is the covenant by sacrifice which the remnant class see more clearly and thus more fully understand their duties, obligations and privileges unto the Lord. Then, in the language of the psalmist, they "bind the sacrifice with cords, even unto the horns of the altar". (Psalm 118:27) Leeser renders this "festive sacrifice". It could not mean the sacrifice of animals and literal cords, because the fire would burn the cords; nor could it mean a dead sacrifice, because such needs no tying. Therefore it must be a living sacrifice, therefore a sacrifice of joy, and refers to the temple class, the remnant, joyfully engaging in the Lord's service because they see the flashes of light from the temple revealing to them the covenant by sacrifice which they more fully see and appreciate. That explains why the remnant now are so joyfully engaging in the service.

RELATIONSHIP OF COVENANTS

[37] There is a vital relationship existing between the covenants. In the Abrahamic covenant Abraham represents God, Sarah his wife represents the Abrahamic covenant, and Isaac the only son represents the "seed". The Abrahamic covenant produces the "seed" of promise. The sacrifice of Isaac in picture foreshadows the covenant by sacrifice. The covenant by sacrifice made by Jehovah with Christ Jesus prepares the seed. The body of humiliation must be sacrificed. The "seed" with glorious body results. The law covenant made in Egypt served as a schoolmaster to hedge about and lead the natural descendants of Abraham until the time came for the making of the covenant by sacrifice.

[38] The covenant by sacrifice is employed to prepare the "seed" through which the blessings shall come to all the families of the earth. The new covenant is made as a means of carrying into operation those blessings promised; and all of these covenants are made and carried into operation for the ultimate purpose of reconciling man to God. To Jehovah God is all glory and honor due!

[39] By reason of his faithfulness in consecrating to do God's will, which meant his death, Jesus was made the surety (that which makes sure or is a guarantee) of a better covenant, which is the new. "By so much was Jesus made a surety of a better testament [covenant]." (Hebrews 7:22) This better covenant results beneficially to the people.

[40] The outcome of the covenant by sacrifice was glorious to Jesus, because he was exalted to the highest place in the universe. It redounded to the glory of Jehovah "that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father". (Philippians 2:5-11) To every one taken into the covenant by the grace of God and who proves faithful unto death the covenant also results to their glory and honor. It was Jesus who said: "Be thou faithful unto death, and I will give thee a crown of life." This does not mean faithfulness *until* death, because these are consecrated to Jehovah for evermore, but faithfulness *unto* death, faithfulness unto the terms of sacrifice, which results in exaltation to honor, glory and immortality.

[41] Those who by the grace of God are brought into the covenant by sacrifice occupy the most unique and blessed position of all men who have ever lived upon earth. These were taken out of degraded humanity, justified, and accepted into the covenant by sacrifice. To them God says: "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." —Isaiah 51:1.

[42] The faithful ones do now look unto the Lord. They realize that they brought nothing to the Lord God, that it is all his love and grace that makes it possible for them to be in the covenant, and that if they faithfully perform that covenant by doing what God commands to be done they shall be received unto glory. It is now the blessed privilege of these to present their bodies a living sacrifice unto God, which is their reasonable service (Romans 12:1), and daily put forth their best endeavors to glorify him and serve him by singing forth the honor of his name.

HIS GLORY

[43] It becomes the privilege and duty of all who have been taken into the covenant by sacrifice to glorify God while in the body of humiliation. Jesus Christ has bought such with his own blood; and they were justified, taken into the covenant, and begotten by God as his children; therefore should show forth the praises of his glory. (1 Corinthians 6:20) It is manifest that those so doing will be reproached in the same manner that Jesus was reproached. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified."—1 Peter 4:14.

44 We could not be reproached in this manner if we failed to be God's faithful and true witnesses. This is the day to declare the vengeance of our God against the workers of iniquity and point out that he is the only true God from whom all blessings come. Therefore those in the covenant by sacrifice must be faithful unto death and must now be willing to sing forth the honor of his name. "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."—Psa. 145:10-12.

45 The new creation is made to the glory of God. "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." —Ephesians 1:5, 6.

46 The faithful remnant will show forth his praises now and be to his glory for ever. "For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God." (2 Corinthians 4:15) Those taken into the covenant by sacrifice and who are faithful unto death shall with Christ Jesus be for ever to the praise and glory of Jehovah. "Unto him be glory in the church by Christ Jesus, throughout all ages, world without end."—Ephesians 3:21.

QUESTIONS FOR BEREAN STUDY

As to the purpose of the sacrifices and their being of the essence of the covenant, distinguish between those in connection with the making of the Abrahamic and law covenants and that in the covenant by sacrifice. ¶ 1, 2.

Prove that the requirement of this sacrifice is just. Also give proof as to who originated the covenant. To what extent was it kept secret, and why? ¶ 3-6.

Explain the occasion for Jehovah's proposing this covenant. What purpose was it to serve? Show the fitness of the arrangement. ¶ 7, 8.

Explain what the law would require as a sacrifice when this covenant was made. Primarily whose sacrifice was this? Why? How was it foreshadowed? Is it probable that prior to Jordan Jesus knew of the sacrifice required? ¶ 9-12.

Does the covenant by sacrifice require a mediator? Why? How do the members of the body come into the covenant? ¶ 13.

What was Jesus' prehuman condition and office? When and where was he declared "a priest for ever after the order of Melchisedec"? What grand purpose formed the basis of the covenant by sacrifice? How did Jesus meet the test, and with what reward? ¶ 14-16.

What additional priestly duties were added to Jesus' office at his consecration? How was this related to, and how did it affect, the Levitical priesthood? ¶ 17.

Why could there be no covenant by sacrifice before Jesus' consecration? How can any one else share in the sacrifice? ¶ 18, 19.

What is the undertaking, and what the acceptable motive, in consecration? What of provisions, limitations or conditions therein? How is justification obtainable, why essential, and what is its purpose in this connection? State the reason for reserving some of the "afflictions of Christ". When will the privilege of sacrifice close? ¶ 20, 21.

In what sense is it said that the members of the body have made a covenant by sacrifice? To whom do the benefits of the covenant by sacrifice accrue, and what does this guarantee? What is the part of one desiring to come into covenant relationship with Jehovah? What then is Jehovah's part? Jesus' part? ¶ 22, 23.

How is the Abrahamic covenant related to the covenant by sacrifice? Explain the Mount Moriah picture and the requirements for entering into its fulfilment. ¶ 24.

Define the status of those who are in the covenant by sacrifice. Show by scriptures what sacrifices the body members offer. What do they not offer? ¶ 25.

What is meant by the term "saints" in Psalm 50:5? By whom and by what means is the gathering done? ¶ 26, 27.

Show by scriptures when the gathering of the saints would begin, and how this harmonizes with the beginning of the Lord's second presence. ¶ 28-30.

What was God's "day of preparation"? What was accomplished therein, and to what end? Who are included in the gathered ones? What is the process and the purpose of the judgment, and the outcome thereof? ¶ 31, 32.

Quote scriptures to show what distinguishes the remnant class. How do they overcome? What will be the attitude of the faithful ones toward opposition and them that accuse? Account for the zeal and joy of the remnant class. ¶ 33-36.

What is the ultimate purpose of Jehovah's covenants? Show the interrelationship of the covenants. ¶ 37-40.

Compare their former state with the present position of those in the covenant by sacrifice. To whom does the credit belong? On what does their future inheritance depend? ¶ 41, 42.

What facts should lead the saints to show forth the praises of Jehovah? Of what do these praises consist? What treatment may the faithful expect from others, and for what reason? How should this be received, and why? ¶ 43, 44.

What is Jehovah's purpose in the new creation? How is present faithfulness related to the glorious privileges of "the ages to come"? ¶ 45, 46.

JESUS AND THE SCRIBES AND PHARISEES

WHEN God sent his Son Jesus to his chosen people, the Jews, it is said that "he came unto his own, and his own received him not". (John 1:11) By reason of their long-continued favor from Jehovah, and because they had been taught to look for a messenger from Jehovah, they ought to have been ready for both the messenger and his message. There were many reasons why they rejected Jesus, but not the least effective was the fact that they were a divided people. There were several sects among them, the Sadducees, Pharisees and Herodians being mentioned in the gospels as opponents of Jesus. Besides this there were several professions, such as the scribes and lawyers; and there were the chief priests and elders, all of whom were in some position of authority and with special interests to preserve.

Of the sects the strongest in number was that of the Pharisees, but it is probable that the Sadducees were the wealthiest. At the time of our Lord's ministry, the Sadducees were in power, that is, the high priest was a Sadducee, and he would see to it that the minor offices of the priestly and temple service were filled by Sad-

ducees. That sect were unbelievers; they believed in neither angel nor spirit; nor did they believe in a resurrection. They correspond almost exactly with the Modernist of today. The Herodian sect was political rather than religious; they were supporters of the Herods, who then held the rulership of Palestine under the Roman government. The Herods were Edomites, and therefore aliens, but had become generally acceptable to the Jews. The sect of the Essenes was philosophical rather than religious or political.

The Pharisees were the most orthodox of the sects; they professed to stand for the law of Israel and for the traditions of their fathers. They were punctilious in respect to the minor things of the law; but, as their record shows, they were not nearly so careful to be right as to appear religious in the eyes of the people. They lived by deceiving the people. The scribes are frequently named with the Pharisees. As the Pharisees were the strictest upholders of the law and of the tradition of the elders, it was profitable to the scribes to be associated with them. The lawyers were supposed to be well versed in the intricacies of the law and the traditions, and so were the teachers of the law. Their profession did not correspond with that of the lawyers of the present day. Probably there was not much difference between the lawyers and the scribes; for one whom Matthew calls a lawyer is called a scribe by Mark.—See Matthew 22: 35; Mark 12: 28.

But though at that time there were so many teachers in Israel, there was nothing authoritative. The people lacked a clear lead; there was no one to point them to the truth. These wise men of that day were not men of thought; they made it their business to refer to what their teachers of past generations had said. They were interpreters of tradition, thus making confusion confounded.

It was partly because of this that God sent John the Baptist as herald for Jesus. God needed one who should be separate in fact from every school, or profession, that he might lead the people back to the truth, and to remind Israel that God had promised to send them one who should lead them out of a darkness of tradition as hurtful to them as the bondage of Egypt had been hurtful to their fathers.

When they used their sacred writings, it was not for the truth's sake, but merely as a peg upon which to hang an argument. Thus Israel were not guided by the Scriptures. The Law and the prophets were forced into use to support the traditions of the elders.

At the time when God sent Jesus to men, but specially to his own people, Herod the first (commonly called the Great) had rebuilt the temple; but not at all in order to glorify Jehovah. He did it for political reasons. At great expense he had enlarged it, and had made it a beautiful building. The consequent revival of religious ceremony, and with it the comparative freedom from trouble which the Jews then enjoyed, gave renewed life to these would-be instructors of the people. The masters in Israel became very numerous; their teachers were multiplied; but the common people became less religious, and so with the revival of religious profession there was less true worship amongst the people. The people were turned away from the temple worship by reason of the hypocrisy of their leaders.

It was under such circumstances and conditions that Jesus came. How did he approach his work? He says of himself that he came to save the lost sheep of the house of Israel, thus indicating that although there were so many who professed to be pastors, shepherds of the people, God's sheep were without a shepherd.—Matthew 15: 24.

Jesus' manner of approach to the people shows that he had no thought of turning them all to his message; but he expected to find those who were hungering and thirsting after righteousness, and who looked for the hope of Israel. Did Jesus make any difference between the rich and the poor, the rulers and the ruled? Probably it would be true to say that at the first Jesus gave considerable attention to the Pharisees; for if he could lead them aright they could become earnest coworkers with him. That in no way did he court their favor is seen by his turning the money-changers out of the temple courts when he began his mission. Also, just as God tried the Jews as a whole because they had received knowledge of God, so the leaders of that people must be tried because they were more responsible than the people. Hence Jesus served in Jerusalem for a time.

That the leaders were curious and were moved concerning him, we know by that which Nicodemus said: "Rabbi, *we know* that thou art a teacher come from God." (John 3: 2) After a time Jesus went from Jerusalem. He had met his first disappointment, a forerunner of many.

The Pharisees never let Jesus alone; partly out of curiosity, but chiefly because they saw in him an enemy. He made no attack upon them; for his time for denouncing them was not yet come. They had not yet filled up the measure of their iniquity. Rather he told the people to obey them because they "sat in Moses' seat". Sometimes they offered him hospitality, not out of kindness, but with the purpose of entrapping him in something which they could raise against him as an accusation.—See Matthew 23: 2, 3; Luke 14: 1.

In accepting their hospitality Jesus never allowed it to deflect him from his life's mission; as for instance when at the house of Simon the Pharisee, "the woman of the city," realizing the love of Jesus, mingled among the guests and, standing at his feet as he reclined at table, washed his feet with her tears, and wiped them with the hairs of her head, and kissed his feet and anointed them; and Simon in his heart said: "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." (Luke 7: 39) Jesus openly spoke to Simon

and rebuked him for his lack of hospitality toward himself and, openly manifesting his acceptance of the woman as one truly repentant, told her before them all that her sins were forgiven. Simon in all his righteousness remained unjustified, and the woman was cleansed from her impurity. (Luke 7:48) And also when on another occasion, having accepted the hospitality of one of the chief Pharisees, he saw those who were bidden choosing the chief seats for themselves, he openly rebuked them for it.—Luke 14:7-11.

That Jesus well realized their hypocrisy and the subtlety of their teachings, is seen when he bade his disciples beware of the leaven of the Pharisees. No man was truly helped by it, but it pandered to that which the apostle calls the carnal mind: it made the people look to themselves rather than to God, and to flatter themselves that they were keeping themselves right as they performed their religious observances. Such teaching as the Pharisees had for the people was as subtly injurious to the fallen mind as leaven will corrupt that into which it is put.

When the time had come for Jesus to expose the leaders before the people it was to this class, represented chiefly by the scribes and the Pharisees, that he spoke his strongest words of denunciation. Hypocrites, he called them, as he entered into details of their shameful misuse of their privileges, and of the wrongs they did to the people. In their pride they despised God while making pretence of worshiping him. In their profession for God they robbed widows and orphans. They did this partly by putting heavy taxes upon the people for the upkeep of the temple and its services, which really meant their own upkeep.

That there was a measure of sincerity in some of them is seen by what Paul says of himself. He tells how in persecuting the church he thought he was doing God's service. (Acts 26:9, 10) They had a natural fierceness; and by their resentment against Jesus, and their selfishness in their purpose to keep their places of privilege, they lost control of themselves and crucified the Son of God. They boasted in themselves and "trusted in themselves that they were righteous".—Luke 18:9.

But, we ask, What does this mean to us, beyond throwing an interesting light upon the things of that important time? We reply, There is much more here than mere history. There is instruction for the disciples of Jesus today. Every well-instructed Bible student has learned that these things are written for the guidance of the true disciples in the time when Christendom is being tested as the Jews were. He knows that there is a similarity between the events of the first and second advents; that those of the first advent were a miniature of things of the great advent, when Christ sets up his kingdom. This would mean that at the time of the "return" of Christ there would be a class who would take the same relationship to the fact of the advent, and to the necessary message of truth then proclaimed, as the Pharisees did at the first advent.

We ask, Who are these people? They are not far to seek. Every messenger of the kingdom as he presents his message immediately rouses their opposition. We refer to the preachers and clergy of Christendom. Like the Pharisees they see their vested interests threatened by the message and the fact that the kingdom of God is being established. Professing to want the kingdom and to labor for it, they would deceive others as they deceive themselves. There are those who are as ready to oppose the truth, as bitter in spirit against its representatives, as perverse in their "dog in the manger" ways, as greedy of notoriety, as ever the Pharisees were.

For the sake of the people of Christendom the time to denounce these men has come. The churches are exposed as barren and unprofitable to God and man before all men. The people know that they are filled with hypocrisy, and all confidence is lost. But not all see the relationship between these Pharisees of old and those of this day.

What attitude should be taken by those who know these things? Could such a one go into church life with the object of endeavoring to enlighten his fellows? He could not; for he sees the time is here when God says: "Your house is left unto you desolate." The time is come when the words of Jesus to the scribes and Pharisees are to be repeated to their descendants.

There are many good persons who would like to do something for the deliverance of the world of men from their present bondage. These ask, What are we to do? We answer, First learn of God's order and arrangements. It will be seen that the present world system is not of God, but is opposed to him and his will; and, further, that it must be repudiated; and that its supporters who have been advised of the establishment of the kingdom of heaven, but who oppose that message, must be denounced. The Word of God is being made plain so that "the man in the street" may know more than all those who have professed to be his teachers and who would be his rulers.

The mighty King of earth is here,
To bring the boon that man holds dear,
E'en life for evermore.
On those who will his law obey
And walk in light of Christ's glad day,
His blessings he'll outpour.

Though men The Stone have disallowed,
'Tis chosen, precious unto God,
'Tis set on Zion's hill.
O Zion, called of God, be strong!
Take up thy coronation song,
And bid thy King, All hail!

HUMAN RESPONSIBILITY

THE whole scheme of human salvation originated with God, and is carried out by him. It will result in the earth being filled with a large family of human beings, all rejoicing in the rich blessings which at the first in their creation God showed he had for them. The scheme then covers man's creation, and his fall into sin. It covers the long period of suffering and weary waiting; of apparently hopeless groaning under the heavy burdens which have formed the great part of life since those earliest days of human history. It covers, too, the thousand-year period of the times of restoration to that full harmony with God of which all the prophets speak. (Acts 3:19-21) In its conception this scheme of salvation and deliverance is *God's*; the power which brings it to completion is his. In other words, it is God who is the Savior of mankind. This revelation of the divine Word is in harmony with the law of life which obtains throughout all creation, and which, simply stated, may be said to be that all life comes from above.

The man who prides himself on being modern sees the human race developing. The "modern" man has an attitude of mind which takes him away from contemplation of the Creator and his purpose for man; rather he looks at men, and sees mankind expanding and getting more sure of themselves and of their general competence. He can not say that he sees growth in those things which develop the mental and heart qualities of man; but he believes that true progress is being made, and that apart from any consideration of man's possible responsibility toward God. The Modernist has no special use for God, though he will not deny the possibility of his existence. Living in the age of machinery (and the tapping of nature's forces accidentally discovered) and seeing that his forefathers had few of the conveniences of modern times, he rather flatters himself that the advancement is his. He admits that his forefathers lived under conditions which he, the son, could not bear.

That there has been advancement in things associated with, or immediately related to, commerce and travel, and in such general intelligence as is represented by schooling and by newspapers, is part of the facts of present daily life. But it is open to question as to whether or not all this is gain. There is no evidence to show that with this outward increase man has gained in ability of mind, or in quality of heart. There is no indication that man has grown in that moral strength which distinguishes him from brute creation; for the glory of man is that he may live with his fellows in unity of good will under the golden rule, and in the law of mutual love.

Man may know both how to make a fire and to keep it alight, while the monkey will do neither the one nor the other. A man may know how to gain fire from the heavens, that is, he can tap the forces of nature and may make them his servants. But the real question is, How will he use this power he has? Will he use it for himself in an entirely selfish manner, or for the benefit of his fellows? It is the mind and the heart which give the glory of man. It is the disposition to good which makes him to be in the likeness of his Creator, as Jesus said to his disciples, "That ye may be the children of your Father which is in heaven."—Matthew 5:45.

We would not minimize nor in any way discredit any endeavors which man has made to lift himself up from poor or disagreeable conditions of life; but because of present day unbelief it is necessary to remind many that the improvements or the advancement of which men boast are not the real things of life, but are rather those of its outward things, its conveniences. The world has educated itself, and in some things knows vastly more than its forefathers; though it should be remembered that there is evidence of knowledge and ability held by men of thousands of years past, which, as yet, is beyond the power of the present generation to regain. The world is better educated; but is it better morally? There is no evidence that any peoples at any time have deliberately set themselves to develop those higher moral qualities which reasoning and reasonable men know are the best for the happiness of the race.

No unprejudiced person can look abroad in the earth and deny that humanity, under any conditions of life known, does not love wealth and ease rather than righteousness and truth. We ask, Could it be truthfully denied that if the representatives of government were removed, as for instance the local policeman, there would be only comparatively few people who would be found really law-abiding on principle? It has to be recognized that human nature is fallen, and that in this day of advancement the words of Paul are particularly applicable and that men are "lovers of pleasures more than lovers of God".—2 Timothy 3:4.

The law of sin and death has wrought covetousness in man, and it tends altogether to wilfulness of disposition. Man would prefer to be without government until he found that one was necessary to enable him to live and to gain his own ends, and to care for his property as well as his life.

Here comes the conflict between the Word of God and the Modernist: the former tells of the fall of man; that man fell from moral purity into sin and can be restored only by the power of God; the latter claims that man did not fall, and calls on men to glory in what he claims is the upward march of the race.

Many are led to believe that there must be truth in the evolution theory of man's origin because of the almost universal evidences of man's almost animal-like way of living in the earliest days; such evidence being found in his records written in most primitive manner in the rocks and caves in which he dwelt, and in the simplicity of his instruments for hunting and for the

conveniences of his life. There may be seen in the museums of almost any city of note throughout the world evidence of cave life, of the use of flint knives, of the crude manner of living. On the other hand there is also evidence of ancient civilizations and of mighty works done, and on the most magnificent scale, with a scientific accuracy to which even the scale of the present day can not reach. And to the discoveries which have been made of niceties of the civilization which was then enjoyed more are constantly being added. Amongst the more recent discoveries are those of the civilization of Ur of the Chaldees, where it is supposed Abraham lived prior to his call to Palestine.

How are these apparently opposite things harmonized? We answer that there would never have been any difficulty in this if the Scriptures had been adhered to. The Bible provides the simple yet all sufficient explanation, and in doing so proves once again that it is the only reliable account of the origin of things on the earth. Its story is of the creation of a man with a perfect organism, a moral being to whom God gave his law; that man was made near the highlands where the great rivers of Mesopotamia have their origin. The Bible tells how, after the flood, man traveled from that part till he came to the plains of Shinar; that is, to Babylonia. Let it be understood that these men were in no sense low down in the scale of living, but rather were great and capable men, those who founded the civilizations of Assyria, Babylonia, and Egypt. It was in their days that the pyramid of Gizeh was built, in which there is a store of scientific knowledge relative to all mundane matters which seems to be more accurate than the best that has been produced by the savants of the present day.

The discoveries of the present day are in harmony with the Bible. Its record is that it was in Babylonia and in Egypt that man settled early. The discoveries of early "civilized" life are found in those countries. Those which tell of human life on a low scale are found in lands far distant. They are not records of a primitive man, but of men who wandered on the face of the earth and deteriorated.

In giving the account of the origin of the human family in their various divisions, the Bible tells that the sons of Japheth spread themselves abroad on the face of the earth. Those who then left behind them what was the civilization of those days had to accommodate themselves to the life of the hunter. They were not dwellers in cities, but had to struggle with nature. Indeed, there is but little difference between that which happened to them and that which happens to any one today who leaves civilization for the wilds. Such soon become children of nature and arrange their lives accordingly.

The flint knives, the meager instruments of life, all the evidence of such a life are found in those parts of the earth to which the sons of Japheth went. They are not found in that part which the Bible shows was the early home of the race.

As for man's relationship with God and his responsibility toward him, all the evidence shows that God has left man alone, whether civilized or not; excepting that when as the great empires arose it became necessary for God to see that, in their great arrogance, they did not interfere with his plans.

Again the simple fact is that God was not in any covenant relationship with the race; for the relationship he had with Adam in the garden, namely, that he should have life if he continued to be obedient, was broken. With Adam's children he made no arrangement. But had they then no responsibility? They had, in this, that there was that within them which made them know whether they were doing right by their neighbors, and that they ought to have had respect for the will of the Creator. Paul says that in their deterioration men willingly put God out of their thoughts. (Romans 1:28) They were not on trial for heaven, nor was there any danger of their falling into the hell of torment. Both these things are figments of the wild imaginings of theologians.

If man was not on trial for heaven, nor in danger of hell torment, what was his future? The answer is that God had already provided a day in which he would deal with man and all his problems. That is the day sometimes called the day of judgment, sometimes the day of Christ. It is also the day of the kingdom of Christ. If man is to come before God for judgment, it is apparent he does not get entirely free from responsibility, or why is he judged? We get the answer to all these questions as the Bible becomes plain to us. We find that mankind is not free from responsibility, and will be judged according to the measure of his sins against such light as he boasts.

Stripped from the false and altogether misleading dogmas of theology, the truth as revealed in the Scriptures is, That the human race was subject to death because of sin, not only Adam's but its own, "for all have sinned, and come short of the glory of God" (Romans 3:23); that God let the world continue to die, for he intended to let the race multiply, and to get experience, and then in due time to bring it out from under the sentence of death and to give every one a chance of life under happier conditions than were possible under the first conditions.

In pursuance of this, in due time God sent his Son Jesus Christ into the world to make an atonement for sin, so that God could give men a resurrection, and provide a Savior Mediator, a surety under whose care men can learn the way of righteousness and prove whether or not they will then, with clear light and understanding, become obedient to the will of the Creator. This has not relieved man from responsibility in the present life; and there is in this scheme or plan no

covering of man's sin which excuses a sinner, as some have wickedly said.

The broad facts of history show that the world of men have not had an opportunity of knowing good. Darkness fell on the race; and during the passing of the centuries it has grown more intense, helped greatly thereto by the false and foolish teaching of the clergy.

The time of trouble now come on the world brings God's judgments on the nations for their neglect of God. Especially is this the case with those nations which have professed to be Christ's. The day of judgment under the reign of Christ will prove every man. Also he who, against knowledge, has allowed himself to do evil, will find then that he has a harder task set him to work up the way of life than he who has kept himself under some restraint.

Thus both nations and individuals have responsibility; but by the ransom sacrifice of Christ God has first of all made provision for all men to be delivered from the bondage of the law of sin and death, so that in that day of judgment no man will find himself hindered or hurt by reason of the original weakness born in him through the fall of the first Adam.

AN INTERESTING QUESTION

QUESTION: Is it proper for those who have been in the truth only a short while to go out and sell the Society's books? Some insist that only those who have been a long time in the truth and are thoroughly posted on the Scriptures should engage in the service work. What is the proper course?

ANSWER: Satan adopts many subtle methods to deceive. It seems strange that any one who is consecrated to the Lord should even think that a brother must be thoroughly posted on the Scriptures before he could engage in the service work. Every one who loves the Lord should delight in proclaiming the Lord's good name, and whether he has been in the truth one year or twenty years would make no difference. If he loves the Lord he will be anxious to do something and should be given the opportunity.

Knowledge will not gain the approval of the Lord, but faithful devotion to the Lord will gain his approval. "Knowledge puffeth up, love buildeth up." Love means an unselfish devotion to the Lord. One who stays at home or attends class and digs deeply into the Bible with the thought of expressing his wisdom, is not one that has real love for the Lord's cause, but one who is anxious to shine. Let all the brethren who are consecrated to the Lord and who love him, actively engage in the service work.

Sometimes a member of a class will refuse to engage in the canvassing for the books because there are some mistakes in the books, and says his conscience will not permit him to put books in which there are mistakes into the hands of the people. Of course this is another method that the enemy adopts to confuse the minds and furnish an excuse for not being faithful to the Lord. As every one knows, there are mistakes in the Bible and there never has been a book written yet that is perfect that has been written by any human hand. The Lord will take care of our infirmities if we use our best endeavors to serve him.

Those who engage in the service work are not supposed to stand on the street and preach, nor to give a technical explanation of the Scriptures. They are to get the message into the hands of the people and let them read. Those in the class who do not wish to engage actively in the service should not discourage those who wish to engage in it, and those who really love the Lord should not permit any one to discourage them but should go on in the service putting the books into the hands of the people and letting them read.

Some complain that there are mistakes in the *Studies in the Scriptures* and therefore they should not be put out. This is wrong. The *Studies in the Scriptures* contain a statement of the divine plan, and those in present truth who have been in the truth for any length of time got their knowledge from the *Studies in the Scriptures*. Others will be able to do the same thing.

Do not try to hide behind some excuse to hinder the service. Do with your might what your hands find to do and the Lord's blessing will continue with you richly.

LETTERS FROM AFIELD

A SECOND SERVICE WEEK DESIRABLE

MY DEAR BROTHER RUTHERFORD:

Loving greetings! After reading your new book, *Creation*, and now the *Year Book* for 1928 containing the wonderful report of the work for the past year, I feel that I must write you in order to let you know of my gratitude to our heavenly Father for all these good things of his providing.

It is very evident that *Creation* has come along at the right time, when the clergy in this country are more openly denying the Bible as Jehovah's revelation to man. I am sure that this book will be well received by the common people, as I find the majority of these still believe the Bible to be God's Word and are getting disgusted with the clergy in their attacks upon it.

The attractive cover of *Creation*, and also the beautiful colored illustrations, will help considerably in getting it into the hands of the people.

I would also like you to know what a blessing the *Year Book* has been to me in considering the daily texts and comments up to date and also in reading of the progress of the Lord's work throughout the earth. It is truly marvelous to see how the Lord is blessing the remnant as they sing forth the honor of his name.

During the past year, in visiting the classes, it has been my happy privilege to place 2,141 books in the homes of the people, in the service work. This number is equal to my best years in the regular colporteur service, when I would work about double the number of hours each day.

This year I am going to try to double the number of sales; for I realize that this is the important work for the Lord's people at this time. It has been a great joy to put out the *Freedom* booklet. It has proved to be a much better way than giving it to the people in tract form. The Lord has manifested his blessing; for I have heard of many instances where the people, after reading it, have bought many more to pass on to friends.

I note in the *Year Book* that you invite suggestions re an extra service week this year. I think it would be fine, and I am sure it would be appreciated by the friends. I would suggest it might be about May or June, when we have the longer days, thus giving the friends a longer time for canvassing in the evenings; for in England one often finds that the evenings are the best time to catch the men folk at home, especially in the industrial centers.

With warm love in the Lord and hoping to see you over here shortly if the Lord will,

Yours in his grace and service.

ALFRED W. BOWLAND.—*England.*

"THE SPIRIT OF POWER"

MY DEAR BROTHER RUTHERFORD:

The receipt of the 1928 *Year Book* and the marvelous truths that the first lessons of the year present lead me to want to send you a few words of gratitude as the agency in the Lord's hands of such refreshing blessings. The blessings of the 1927 comments were very great, but it seems that the Lord has still greater blessings for us in 1928.

I was specially impressed by reading Brother Martin's letter that made so plain that the unprecedented results obtained by the brethren producing the books was the result of the power of the Lord working through the brethren. It logically follows that if the power of the spirit of the Lord produces the books he expects them to go to the people by the same power.

I thank the Lord for his blessing in enabling me to place some of the books in the hands of the people and to some degree to realize the power of his spirit in encouraging the friends in getting the books into the hands of the people; but I confess that nothing has brought this matter to me, that it is distinctly the power of the Lord working through his willing servants, as Brother Martin's letter in the 1928 *Year Book*.

That which I may not have seen lies in the past with 1927, but I am determined that 1928 shall see a more complete dependence on the power of the Lord and a stepping out in his strength.

The new book *Creation* takes with the people better than anything we ever before offered them. Despite the cold, every book on hand was quickly disposed of yesterday and the friends are encouraged to make thorough work of its distribution.

At Middlesboro, Kentucky, 138 listened most attentively to a public talk. These were gathered mostly in one end of this mining town from people who have no radio but who read your lecture *Freedom for the Peoples* previously sold them by the friends. Radio reception reaches few in these parts, but they come out to a lecture.

The results accomplished in 1927 as shown in the *Year Book* report, taking into account the intense opposition of Satan, is nothing short of a miracle. How can any one accomplish the full results that it will be his privilege to accomplish unless he grasps and fully realizes that the work now done by his faithful "remnant" is the mighty power of the Lord operating through human instrumentality themselves entirely inadequate to its accomplishment?

I recall Habakkuk 1:5 applied by last year's *Year Book* (comment August 11) to this very work we are now privileged to do, a work described as marvelous and such as one would not believe though he were told beforehand.

With increased reasons for loving gratitude to the Lord and a greater dependence than ever on his power and supply of the needed strength, I remain

Yours in the love and joy of the Lord,

M. L. HERR.

JOYFULLY SINGING TOGETHER

DEAR BROTHER RUTHERFORD:

The joy of the Lord, our reward for the effort put forth in the interest of the kingdom, prompts us to intrude on your time to tell you of our happiness in the hope that it may likewise increase your joy. We appreciate the responsibility that is yours and it is our determination to fight with you in this great battle that shall make a name for the Lord in the earth.

By the Lord's grace we were privileged to place a total of 16,151 books and booklets during 1927. This is an increase of 211.8 percent over 1926. We learned that very many people in this section are regular listeners to WBBR and these people were ready to take some literature. We also found that many heard the Toronto lecture and appreciated it. A frequent remark was, "We are glad some one has backbone enough to give a message like that." Surely there must be thousands who have not bowed the knee to the Devil's organization.

We also had an increase of 80 percent in the numbers witnessing and 72 percent advance in the amount of literature placed by each worker. An average of 12.2 workers were in the field each week out of 16 members attending the testimony meeting. This is due to the fact that we study the leading articles in *The Watch Tower* and this enables us to impress the wonderful privilege that is ours in serving the Lord and taking a message of comfort to the oppressed. All the elders and each member of the service committee take part in the door witnessing and do so in appreciation of the Lord's goodness to them.

We love you and our prayers go out in your behalf that you may be strengthened to continue this great work.

Your fellow servant by his grace,

F. E. MCPHERSON.—*Easton, Pa.*

UNITED IN LOVE AND LOYALTY

DEAR BROTHER RUTHERFORD:

This ecclesia desires to convey to you their united love and greetings, and the full assurance of their faith and loyalty to the Watch Tower Bible & Tract Society as the instrument and channel of Jehovah for the carrying forward of the kingdom message to the nations of the earth. Motion passed unanimously by sixty-four members present.

UKRAINIAN ECCLESIA.—*Wakaw, Sask.*

WHOLE-HEARTED SERVICE AND JOY

DEAR BROTHER RUTHERFORD:

Greetings in our beloved King and High Priest of our profession.

We desire to express our appreciation and thankfulness to our great, loving heavenly Father for the bountiful table of spiritual food provided for the faithful "remnant" class at this time, through *The Watch Tower* and other means used.

We desire to convey to you, our president and the one on whom the Lord has been pleased to bestow his kind and loving favor by so using you to give such a might witness to his name, our whole-hearted cooperation and encouragement, by our active service in placing the books in the hands of the people. The *Freedom for the Peoples* is a mighty weapon in the hands of the "anointed", and is doing the "slaying" work. Through you we desire to convey our joy to all the workers everywhere, especially Brother Salter, in charge of the work in Canada, and all those associated with him.

By the Lord's grace and favor, we are one in him.

CONVENTION OF GLACE BAY AND SYDNEY (N. S.) ECCLESIAS.

International Bible Students Association

RADIO SERVICE

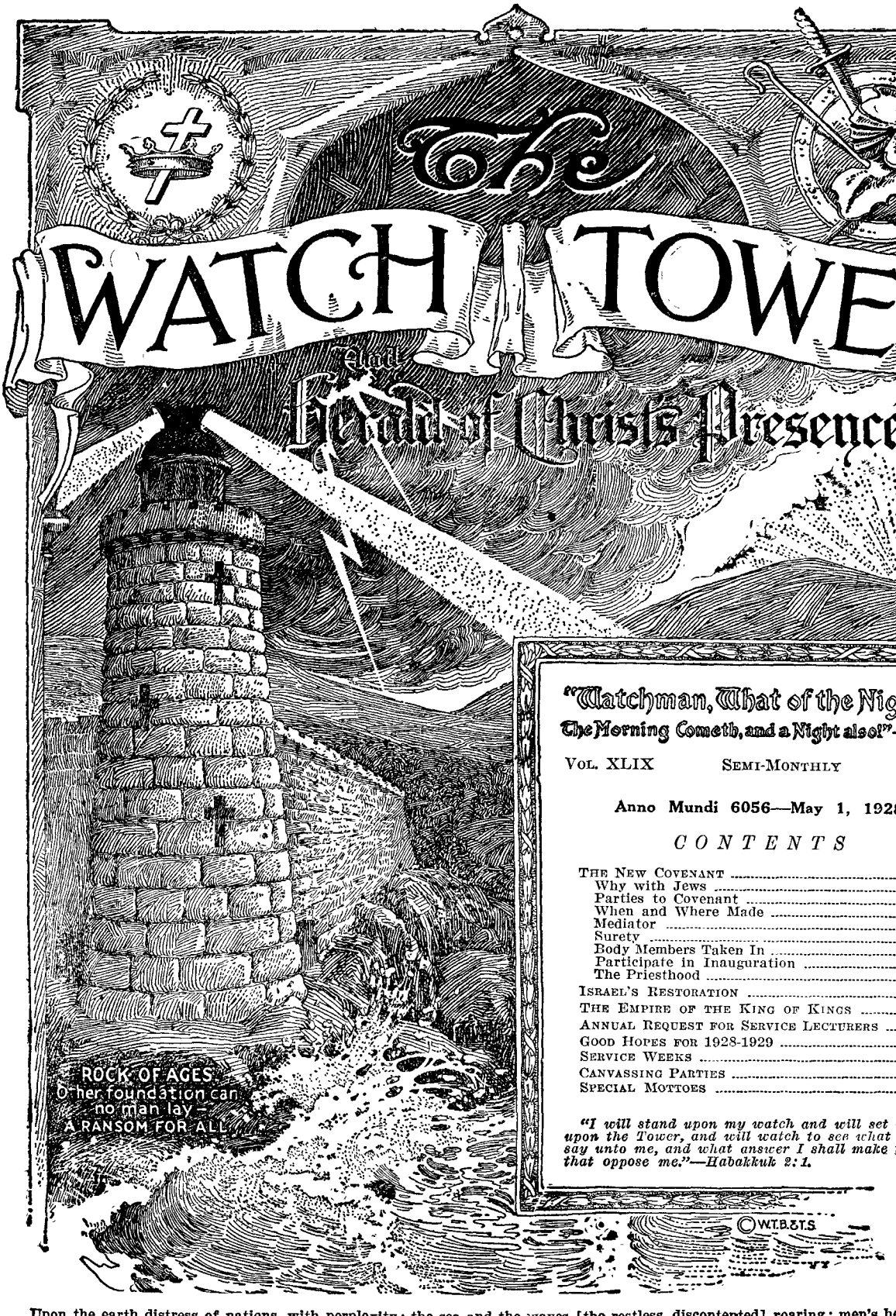
The kingdom message is now being regularly broadcast over the following stations in the United States and Canada. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio and Lecture Department, 117 Adams St., Brooklyn, N. Y.

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
CFYC	Vancouver, B. C.	730	410.7	500
	Sun am 10-11; pm 2.30-3.30. 6.30-9			
	Tue Thu pm 7.30-8.30			
CHCY	Edmonton, Ala.	580	516.9	250
	Sun am 10-11, pm 3-4.30, 9.15-10 30			
	Tue Sat pm 8.30-10 ; Thu pm 8-10			
CHNS	Halifax, N. S.	930	322.4	100
	Sun pm 9-10			
CHUC	Saskatoon, Sask.	910	329.5	200
	Sun pm 12.45-2.15, 8.30-10			
	Tue Thu pm 8.30-10			
CJCJ	Calgary, Alta.	690	434.5	250
	Mon pm 8-9			
CJGC	London, Ont.	910	329.5	500
	Sun pm 2-3 (every other week)			
CKCX	Toronto, Ont.	580	516.9	1000
	Sun am 9.30-11, pm 1.15-3. 8.15-10.15			
	Tue Fri pm 8-10			
CKOC	Hamilton, Ont.	880	340.7	50
	Thu pm 7-7.30			
KEX	Portland, Ore.	1080	277.6	2500
	Sun pm 9-10			
KFEQ	St. Joseph, Mo.	1300	230 6	1000
	Sun pm 7-7.30			
KFH	Wichita, Kan.	1220	245.8	500
	Sun am 9.30-10.30			
KFJF	Oklahoma City, Okla.	1100	272.6	750
	Sun am 9-9.30 ; Sat pm 8-8.15			
KFJZ	Fort Worth, Tex.	1200	249.9	50
	Sun pm 6.30-7			
KFSD	San Diego, Calif.	680	440.9	500
	Sun pm 2-3			
KFUL	Galveston, Tex.	1160	258.5	500
	Sun pm 2-3			
KFUM	Colorado Springs, Colo.	620	483.6	100
	Thu pm 7.30-8			
KFWM	Oakland, Calif.	1270	236.1	500
	Sun am 9.30-11, pm 12.30-2.30, 7.30-9			
	Mon Sat pm 8-10 ; Tue Thu pm 12.30-3, 8-10			
	Wed pm 2-3 ; Fri pm 2-3, 8-10			
KGGH	Cedar Grove, La.	1410	212.6	50
	Thu pm 8.30-9			
KGHF	Pueblo, Colo.	1430	209.7	250
	Mon pm 8-8.30			
KGRC	San Antonio, Tex.	1360	220.4	50
	Sun pm 1-2			
KHQ	Spokane, Wash.	810	370.2	1000
	Sun am 10-11, pm 9-10			
KJR	Seattle, Wash.	860	348.6	2500
	Sun am 10-11, pm 6.10-7.10			
KLZ	Denver, Colo.	850	325.7	750
	Sun pm 7-8			
KMBC	Independence, Mo.	1110	270.1	1500
	Fri pm 5-5.30			
KMIC	Inglewood, Calif.	1340	223.7	250
	Sun pm 8-9.15			
KNRC	Los Angeles, Calif	800	374.8	500
	Tue Thu Sat pm 2.30-3			
KOCW	Chickasha, Okla.	1190	252	500
	Sun pm 6.30-7 (first and third, monthly)			
KPRC	Houston, Tex.	1020	293.9	500
	Mon pm 8.30-9.15 (every other week)			
KQV	Pittsburgh, Pa.	1110	270.1	500
	Sun pm 1-2, 7-8 ; Fri pm 8-9			
KVOS	Bellingham, Wash.	1430	209.7	250
	Sun pm 6.30-7.17 (every other week)			
KWCR	Cedar Rapids, Ia.	1250	239.9	250
	Sun pm 4-5 ; Wed pm 9-10			
KWKC	Kansas City, Mo.	1350	222.1	100
	Sun am 10-11, pm 9 15-10 15			
KWTC	Santa Ana, Calif.	1350	222.1	100
	Sat pm 7.50-8.30			
WBAX	Wilkes-Barre, Pa.	1200	249.9	100
	Sun pm 8-9			
WBBR	New York (Rossville), N. Y.	1170	256.3	1000
	Sun am 10-12, pm 2-4, 7-9			
	Mon Tue Thu Fri pm 2-4, 7-9			
	Wed pm 2-4, 6-7			
WBRC	Birmingham, Ala.	1240	241.8	250
	Tue pm 8-8.30			
WBRL	Tilton, N. H.	1290	232.4	500
	Sun pm 8-9			
WBT	Charlotte, N. C.	1160	258.6	500
	Thu pm 7.30-8			
WCAH	Columbus, O.	1280	234.2	250
	Sun am 11.45-12.45, pm 8.45-9.45			
	Mon Tue Wed Thu Fri Sat 11.40-12.40 noon			
	Fri pm 7.30-10			
WCBA	Allentown, Pa.	1350	222.1	150
	Sun pm 4-5			
WCBM	Baltimore, Md.	1330	225.4	100
	Sun pm 6-8 (bi-weekly) ; Thu Sat pm 9.30-10			
WCLO	Kenosha, Wis.	1320	227.1	100
	Sun am 11-12			
WCSH	Portland, Me.	620	483.6	500
	Sun pm 3-3.30			
WCWK	Fort Wayne, Ind.	1400	214.2	250
	Sun pm 5-5.30			
WDAY	Fargo, N. D.	550	545.1	250
	Sun pm 2-3, Thu pm 4-4.30			
WEBC	Duluth, Minn.	1240	241.8	250
	Sun pm 5-5.45			
WEBR	Buffalo, N. Y.	1210	241.8	200
	Sun pm 2.30-3.30			
WEPS	Gloucester, Mass.	1010	269.9	100
	Sun am 11-12			
WFBE	Cincinnati, O.	1220	245.8	250
	Sun pm 6.30-7.30			
WFBG	Altoona, Pa.	1120	267.7	100
	Sun pm 7-7.30			
WFBL	Syracuse, N. Y.	1160	258.5	750
	Sun pm 2-2.30			
WFDF	Flint, Mich.	1100	272.6	100
	Fri pm 9.30-10			
WFJC	Akron, O.	1320	227.1	250
	Thu Sat pm 9 30 10			
WGHP	Detroit, Mich.	940	319	1000
	Sun pm 12-12.30			
WISN	Milwaukee, Wis.	1110	270.1	500
	Sun am 10-11			
WHBP	Johnstown, Pa.	1310	228.9	250
	Sun pm 8-9			
WHEC	Rochester, N. Y.	1180	254.1	500
	Sun am 10-10 30			
WHK	Cleveland, O.	1130	265.3	500
	Sun am 11-12 pm 12-1, 2-3, 7-8 30			
	Thu pm 7.30-9 45			
WIAD	Philadelphia, Pa.	1040	288.3	100
	Tue Fri pm 8.05-8.35			
WIBM	Jackson, Mich.	1490	201.2	100
	Sun pm 2-2 30			
WIBW	Topeka, Kan.	1170	204	500
	Sun am 11.30-12			
WIBX	Utica, N. Y.	1260	238	150
	Sun pm 9-10.20			
WICC	Bridgeport, Conn.	1130	265.3	500
	Mon pm 7.50-8.30			
WIL	St Louis, Mo.	1160	258.5	250
	Sun pm 6 30-7			
WIOD	Miami Beach, Fla.	1210	247.8	1000
	Sun 11.30-12 noon			
WIP	Philadelphia, Pa.	860	348.6	500
	Tue pm 3 45-4			
WJAD	Waco, Tex.	900	333.2	500
	Sun pm 7-7.30			
WJBL	Decatur, Ill.	1410	212.6	250
	Thu pm 7.30-8			
WKBF	Indianapolis, Ind.	1190	252	250
	Mon pm 7.30-8.15			
WLBG	Petersburg, Va.	1400	214.2	100
	Sun am 10-11, pm 3-4			
WLBV	Mansfield, Ohio	1450	206.8	50
	Sun pm 9-10			
WLBW	Oil City, Pa.	1100	272.6	1000
	Sun pm 4.30-5 (second and fourth, monthly)			
WLSI	Providence, R. I.	1150	260.7	500
	Sun am 10.30-11.30, pm 2-3, 6.30-7.30			
	Wed Fri pm 7.30-8.30			
WMBR	Tampa, Fla.	1190	252	100
	Sun pm 8			
WMBS	Harrisburg, Pa.	1280	234.2	250
	Sun pm 5-6			
WMBW	Youngstown, Ohio	1400	214.2	50
	Sun pm 5-6			
WMES	Boston, Mass.	1420	211.1	50
	Sun am 10.30-12, pm 8-9 ; Mon Thu pm 8-9			
WNAT	Philadelphia, Pa.	1040	288.3	100
	Sun Mon Wed Sat			
WNBF	Endicott, N. Y.	1450	206.8	50
	Sun pm 7.30-9.30			
WNBH	New Bedford, Mass.	1150	260.7	250
	Tue pm 8-9			
WNBZ	Saranac Lake, N. Y.	1290	232.4	10
	Sun am 10.15-10.45			
WNOX	Knoxville, Tenn.	1130	265.3	1000
	Fri pm 7.30-8			
WNRC	Greensboro, N. C.	1340	223.7	500
	Fri pm 6.15-6.45			
WODA	Paterson, N. J.	1020	293.9	1000
	Sun am 10-10.30			
WOKO	Peekskill, N. Y.	1390	216	250
	Sun pm 12.30-1 ; Thu pm 8.30-9			
WOO	Philadelphia, Pa.	860	348.6	500
	Mon am 11.30-11.55			
WOOD	Grand Rapids, Mich.	1150	260.7	500
	Sun pm 9-10			
WORD	Chicago (Batavia), Ill.	1190	252	5000
	Sun am 10-12, pm 2-4, 6-7.30			
	Mon Tue Wed Thu Fri Sat pm 6-7			

(Continued on page 114)

The WATCH TOWER

And Herald of Christ's Presence



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

VOL. XLIX SEMI-MONTHLY No. 9

Anno Mundi 6056—May 1, 1928

CONTENTS

THE NEW COVENANT 131
Why with Jews 131
Parties to Covenant 132
When and Where Made 132
Mediator 133
Surety 134
Body Members Taken In 135
Participate in Inauguration 135
The Priesthood 136
ISRAEL'S RESTORATION 137
THE EMPIRE OF THE KING OF KINGS 138
ANNUAL REQUEST FOR SERVICE LECTURERS 143
GOOD HOPES FOR 1928-1929 143
SERVICE WEEKS 130
CANVASSING PARTIES 130
SPECIAL MOTTOES 130

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"The Law Covenant"
Issue of April 1, 1928

Week of June 3 . . . . . ¶ 1-27
Week of June 10 . . . . . ¶ 28-49

"The Covenant by Sacrifice"
Issue of April 15, 1928

Week of June 17 . . . . . ¶ 1-23
Week of June 24 . . . . . ¶ 24-46

SERVICE WEEKS

So many blessings have resulted from a week set aside for service that many of the friends are asking that two service weeks be set aside this year. We therefore name the week beginning May 13 and ending May 20, as the first service week; and the week beginning August 26 and ending September 3 as the second service week. Announcement is made at this time so the brethren can arrange their vacations accordingly and every one have a part in the wonderful privilege of exalting the name of Jehovah.

CANVASSING PARTIES

All canvassing parties and all individuals who canvass should mention the radio station in that vicinity that is broadcasting the truth. This often proves a means of opening the way to place the books into the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the truth by reading what is being printed.

"SONGS OF PRAISE TO JEHOVAH"

Songs of Praise to Jehovah is the title of a new song book which is now ready for shipment. On its 300 pages are many new songs and tunes, as well as old favorite selections. Retail price of the book, cloth-bound, is 75c, postpaid. Price to classes in lots of 20 or more, 69c each.

SPECIAL MOTTO PACKET MX

A number of the classes have asked us for special packets of mottoes with retail price marked on each motto to facilitate resale to individual friends. The Society has now made up such a packet. It contains an attractive assortment of mottoes with a total retail value of about $6.25. Allowing the usual 20% discount, the packet will cost the classes $5.00, postpaid, the margin of profit reimbursing them for handling. Order Packet Mx, $5.00.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX MAY 1, 1928 No. 9

THE NEW COVENANT

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: . . . But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jeremiah 31: 31, 33.

JEHOVAH promised to make a new covenant with Israel and Judah. That promise he is certain to keep. By the term "new covenant" is not meant that the covenant is a modern one, nor that it embodies entirely new features. The law covenant made in Egypt served as a typical model of the new covenant. The latter is called "new" because it is another arrangement that will accomplish fully what the law covenant in Egypt could not accomplish. The law covenant was definitely abolished and taken away; hence the new covenant is not a renewing of the first or law covenant. The covenant made in Egypt, and which is the law covenant, continued for 635 years after Jeremiah prophesied concerning the new covenant, as set forth in the above text. That shows that the law covenant was not old because of age, nor the new covenant new because not known about prior to the making of it. The Abrahamic covenant was made 430 years prior to the making of the law covenant in Egypt, and yet the Abrahamic covenant is not called old.

2 Paul states that Sarah represented the Abrahamic covenant and Hagar represented the law covenant. (Galatians 4: 24) After the death of Sarah Abraham did not renew his relationship with Hagar; but he took a new wife, whose name was Keturah. By Keturah Abraham had six sons. It is quite clear that Keturah represented the new covenant in the same sense that Hagar represented the law covenant in Egypt. This picture also teaches that the new covenant is not a renewing of the old, but it is entirely a new arrangement.

WHY WITH JEWS

3 Was God under any obligation to the Jews to provide for and make a new covenant with them? The covenant which God made with Israel in Egypt they repeatedly broke. He was under no obligation to make with them a new covenant. They provoked God by turning to the Devil's organization. For this God told Moses he was disposed to destroy the Jews. "They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation."—Ex. 32: 8-10.

4 Moses was a lineal descendant of Abraham. God could have made a new nation with Moses as the beginning thereof and then could have entered into a covenant with that nation. He could have carried out his purposes just as well in that manner. But God did not destroy the Israelites. And why did he not destroy them? Because Jehovah's own name was involved. Not only had he made promise to Abraham and his sons, but Shiloh had been promised through the line of Judah. Moses made a plea to God and said to him: "Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people."—Exodus 32: 12-14.

5 Other scriptures show that the name of Jehovah was involved. "Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us." (Jeremiah 14: 21) God had given his word, and both his name and his word were involved. This was the good and sufficient reason why Israel was not destroyed. "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off." (Isaiah 48: 9) "But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were,

in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt." (Ezekiel 20:9) "Then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out." —Ezekiel 20:13, 14.

6 Jehovah would have Israel and all of his creatures to know that he is the only true God and that life can not be had except as a gracious gift from him. This is proven by his words through his prophet: "And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. . . . And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God."—Ezekiel 20:34, 44.

PARTIES TO COVENANT

7 Jehovah makes the new covenant on one side; and who is on the other side of the covenant? According to the words of the Prophet Jeremiah it is Judah and Israel: "I will make a new covenant with the house of Israel, and with the house of Judah." Through his prophet God said to them: "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." "And I will establish my covenant with thee; and thou shalt know that I am the Lord."—Ezekiel 20:36, 37; 16:62.

8 But how could Israel be brought into the covenant, seeing that Israel is at enmity with God? The answer is found in the words of God through his prophet: "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."—Jeremiah 50:4, 5.

9 Be it noted that they must come to Zion to join themselves in covenant with Jehovah. They can not of themselves make a covenant with the Lord. Zion is God's organization. Christ Jesus being the chief One of Zion, the name applies to him individually and specifically. The houses of Israel and Judah, being at enmity with God, are not competent to enter into a covenant with Jehovah. The same is true with reference to all men. Israel therefore must have some one who is competent to act for and in her behalf and to assume the responsibility of the covenant and to treat directly with Jehovah God. Concerning this qualified One Paul writes: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Romans 11:26, 27.

10 The contracting parties, therefore, are Jehovah on the one side and the ONE Jehovah designates to act for and in behalf of Israel as Israel's representative. That one must be able to lift the disability from Israel and to take away her sins. The Jews are included in the ransom sacrifice given for all because Jesus gave his life a ransom for all. (1 Timothy 2:5, 6) Jesus also redeemed the Jews from the curse of the law by nailing it, the law covenant, to the cross and abolishing it. All their lifetime the Jews were in bondage because of their inability to keep the law, which shows them to be sinners and therefore in bondage to sin and death. The covenant by sacrifice made at the Jordan brings this profit to the Jews, to wit, a way for them to be relieved from the disabilities under which they rested. The covenant by sacrifice was made at the Jordan. God counted it finished from that time forward. Having redeemed the Jews from under the bondage which rested upon them Jesus at once became the rightful owner of the Jews, and it became his right to act for and in behalf of Israel. He was competent to act and is the One selected by Jehovah to act in making the new covenant.

11 The Jews are not even to this day competent to enter into a covenant with Jehovah God. If we should find from the facts that the new covenant has been made, then surely it could not have been made directly with the Jews. The Scriptures show that Christ, the Head of God's organization and coming out of that organization, Zion, is the One who acts for and in behalf of Israel and by whom Israel is brought into the covenant. Abstractly stated, the new covenant is made by Jehovah on the one side and by Christ Jesus on the other side as the legal representative of Israel, composed of the houses of Israel and Judah. This covenant also is for the benefit of all mankind.

WHEN AND WHERE MADE

12 The Scriptural proof is overwhelming that the new covenant was made by Jehovah and Jesus as the representative of Israel at the time of the slaying of Jesus as the real passover lamb. On the fourteenth day of Nisan, 33 A. D., Jesus met with his disciples at Jerusalem and ate the passover lamb as enjoined upon Jews by the law. He, being the One foreshadowed by the passover lamb slain in Egypt, was the one to fulfil the picture, the fulfilling of which required his life. It was necessary for Jesus to eat the passover before he suffered death. At the conclusion of the eating of the passover lamb on the fourteenth day of Nisan, 33 A. D., Jesus instituted the memorial of his death. At the same time he designated his blood poured out as the blood of the new covenant. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And 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 [covenant], which is shed for many for the remission of sins."—Matthew 26: 26-28.

13 The word in this text translated *testament* is from the same root word translated *covenant*. It is the first time the Greek word which is translated covenant appears in the New Testament. These words were spoken by Jesus, and he alone on the earth at that time was competent to understand and express the meaning of the passover. Jesus was here referring to his own blood, which was poured out that same day. The shedding of that blood was foreshadowed by the blood of the passover lamb slain in Egypt at the time the law covenant was made. The words of the prophet show that the law covenant was made in Egypt: "Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord." (Jeremiah 31: 32) That day Israel was led out of Egypt foreshadowed the day of the death of the real paschal lamb and fixes the time for the making of the new covenant.

14 Paul, writing concerning the institution of the memorial of the death of Jesus on the night of the same day in which Jesus died, says: "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." (1 Corinthians 11: 25) Paul spoke with authority and the only proper conclusion that can be had from his words is that the covenant was then and there made; and the blood of Jesus shed that day was the blood of that covenant which made it sure and firm. In the same connection Paul said: "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Corinthians 10: 16) He referred to the same cup which Jesus said is the blood of the new covenant.

15 In support of this conclusion are the words of Paul later written: "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Hebrews 9: 17) Rotherham renders the text thus: "For a covenant over dead persons is firm, since it is not then of force when he is living that hath covenanted." The *Diaglott* says: "A covenant is firm over dead victims."

16 In the law covenant made in Egypt Moses contracted in behalf of Israel and the blood of that covenant was the passover lamb. In a representative capacity Moses there died, the lamb dying for him. On that fourteenth day of Nisan Moses, representatively dying, foreshadowed Jesus, who actually died on the fourteenth of Nisan, 33 A. D. A testator is one who dies after having made a will or covenant. Jesus was the covenanter or testator, and after making the covenant he died on the same day. Jehovah was on the other side of the covenant and he could not die. It was the man in the covenant that died. This definitely fixes the date of the covenant beyond question of a doubt. But God really supplied the victim for death, namely, his beloved Son; and thereby Jehovah shared in the sacrificial part. Now, says Paul, the covenant is made firm over the dead victim. The appropriate time for making the new covenant is the day that the old law covenant ended. That law covenant ended on the fourteenth of Nisan, 33 A. D., the same day Jesus died and the same day the new covenant was made.

17 Seeing that Jesus is the real contracting party on behalf of Israel, the making of the covenant would not need to wait until Israel is restored nor even until the time for the beginning of restoration, nor is there any reason why the blood of Jesus should be reserved until the glorification of the church and then used for the making of the new covenant. Nor is it at all necessary that the ransom price should be paid before the new covenant is made.

MEDIATOR

18 The new covenant being made by Jehovah with Israel, it is manifest that a mediator is necessary. Jehovah can not consistently and does not enter directly into a covenant with any people or persons who are not in full harmony with him. The Jews were out of harmony with him. Jesus had pronounced Jehovah's decree declaring that their house was left desolate. The Jews had rejected Jesus as their King. They had failed to keep the law covenant and were under the bondage of sin. Who then could be the mediator in the covenant for them? Essentially Jesus alone, because he was the only perfect man on earth and was in full accord with Jehovah God.

19 A mediator is one who stands between the competent and the incompetent party to the contract and acts in a representative capacity for and in behalf of the incompetent one. This rule is recognized in worldly organizations. A full-grown man desires to make a contract with a minor child or with an insane person concerning the property interest of such. The full-grown man is competent in the eyes of the law, but the minor or the insane person is incompetent to contract. A court of proper jurisdiction appoints a third person who possesses the legal qualifications to contract to act as guardian or mediator for his incompetent ward. The contract is then made; and necessarily it must be made directly by the full-grown man on one side, who contracts for himself, and a full-grown man on the other side, who as guardian or legal representative contracts for and on behalf of his ward, the ward being either a minor or insane. When the minor becomes of mature age or the insane person is restored to sanity there no longer exists a necessity for a guardian or mediator; and the office there ceases.

20 The Jews were incompetent because they were born in sin and shapen in iniquity. (Psalm 51: 5) Their

covenant with Moses as mediator on their behalf had failed because of the imperfections of themselves and Moses. Jesus made an end to the law covenant when it was nailed to the cross at his crucifixion. He fulfilled the law covenant, and it became obsolete. This he accomplished by his death. "And for this cause [that is to say, because the blood of Christ purges away sin] he [Jesus] is the mediator of the new testament [covenant], that by means of death, for the redemption of the transgressions that were under the first testament [covenant], they which are called might receive the promise of eternal inheritance." (Hebrews 9:15) The Jews were guilty of transgressions under the law covenant, and the blood of Jesus redeemed them therefrom. Therefore he is the prepared and duly appointed One to act as a mediator of the new covenant made in their behalf and in behalf of all mankind for the purpose of reconciling all men who obey.

[21] As further proof that the new covenant has been made and that Jesus is the Mediator thereof, reference is made to the words of Paul addressed to the church: "Ye are come [approached] . . . to Jesus the mediator of the new covenant." (Hebrews 12:22-24) At the time Paul wrote these words Jesus was the Mediator and the covenant was made, because the covenant must be made with a mediator as the only qualified one.

[22] The Apostle Paul says concerning that covenant that it had ordinances of divine service, and a worldly (orderly arranged) sanctuary. (Hebrews 9:1) He also says that these things were a figure for a time of a better sanctuary and of divine service in connection therewith. In connection with the tabernacle in the wilderness there was a divine service, and those who ministered there were of the Levitical priesthood. In connection with the holy sanctuary, "not made with hands" but in heaven itself, Christ Jesus the great High Priest ministers. That which was done in the tabernacle of the wilderness foreshadowed what Christ Jesus would do in connection with the heavenly sanctuary. The ministry of Jesus Christ is far more excellent than that in connection with the tabernacle. By his faithfulness unto death he provided the great ransom sacrifice. In doing this he offered up himself as a great sacrifice for sin. Thereafter he offers the members of his body also, they being taken into his covenant by sacrifice by the grace of God. This service he performs as minister or priest.

[23] What then did he obtain besides this excellent ministry? He is made Mediator of the new covenant. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." (Hebrews 8:6) The basis of that new covenant is his own blood shed for man, and this gives promise of better things for mankind than the old covenant could possibly give. The ministers of the law covenant died and were unable to save Israel in that covenant. But Jesus Christ, the Mediator of the new covenant, is able to save them to the uttermost. This is true because he lives for ever and holds the priesthood for ever. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7:24, 25.

[24] The new covenant therefore not only is established on better promises, but it is established upon the precious blood of Jesus Christ which gives promise to all who believe and obey that they shall live for ever.

SURETY

[25] It was at the Jordan Jesus was accepted by the Father as the great ransom sacrifice. There he was appointed to assume the duties of the office of sacrificing priest. He was priest of the Most High God; therefore priest according to the rank of Melchisedec. There it was that God gave his oath that Christ Jesus shall abide as High Priest for ever and that there never would be a change. That was three and one-half years before the new covenant was made. At that time Jesus was made surety or guarantor of the new covenant. Note the argument of Paul upon this point: "By as much as this hath Jesus become surety of a better covenant also." —Hebrews 7:22, *Rotherham.*

[26] By this much of what, is asked? Surely it was by the ransom sacrifice that Jesus became the surety of the covenant, because his is the blood of the covenant. But immediately following his consecration Jehovah gave his oath that he was a priest for ever after the order of Melchisedec. Therefore by the sacrifice of himself he was made surety of the covenant, and in addition thereto by the oath of Jehovah the matter was made doubly sure. This is shown by the language of Paul. "And inasmuch as not without an oath he was made priest: (for those priests were made without an oath; but this [priest] with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec)."—Heb. 7:20, 21.

[27] By comparing this scripture with the Rotherham translation it will be observed that Rotherham omits in verse 20 the words "he was made a priest". The *Diaglott* does the same thing. These words are supplied in the *Authorized Version.* Jesus was already a priest of the order of Melchisedec; but now at the time of his consecration he was made a priest for ever with no possibility of a change and according to the rank of Melchisedec. By his blood and by the oath he was made the surety of the better covenant. Through his prophet God had said: "I the Lord . . . will give thee for a covenant of the people." (Isaiah 42:6) Primarily this prophetic testimony must apply to Jesus alone. The body members taken into the covenant by sacrifice become thereafter a part of The Servant, and this is a secondary matter.

[28] The correct conclusion therefore seems to be that

at the time of his consecration Jesus was made surety or guarantor of the new covenant and that the new covenant was made at the time of his death. Since it must be made with him as Mediator for Israel and all mankind, it follows that he became the Mediator of the new covenant at the time of his death at Calvary. Therefore just before he went to Calvary, and on the same day, he exhibited to his disciples the cup of wine and said to them: "This is [representatively] my blood [representatively] of the new testament [covenant], which is shed for many for the remission of sins." (Matthew 26:28) The blood of Jesus therefore provided the ransom price and at the same time is the blood for making firm the new covenant.

BODY MEMBERS TAKEN IN

[29] As used herein the word "inaugurate" is intended to be understood as meaning to ratify and confirm, and cause to begin to operate or function, to establish, to initiate or begin with the first act of operation. It seems quite certain from the Scriptures that when the new covenant is inaugurated and begins to function, the church, which is the body of Christ, will have part in the mediatorial work. And why this conclusion? Because the body members have been taken into the Covenant by Sacrifice and offered up by Christ Jesus as a part of his sacrifice, and therefore become of Christ, the body members functioning with him in the ministration of the new covenant.

[30] God through his prophet says: "In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth." (Isaiah 49:8) Paul quotes this prophetic utterance and applies it to the church. (2 Corinthians 6:2) This is proof that the body members of Christ are a part of The Servant and they, together with Christ Jesus the Head, are given "for a covenant of the people, to establish the earth". It also proves that the body members will participate with the Head Christ Jesus in the administration of the covenant. Paul also shows that the prophecy has an application to the body members during the time of the selection and development of the church. In that time they are members of The Servant and are ambassadors for Christ to preach the message of reconciliation. Therefore they should see to it that this great favor from God is not received by them in vain, says the apostle.

[31] Do the Scriptures teach that the church, which is the body of Christ, has anything to do with the making or sealing of the new covenant? The body members have nothing to do with making the new covenant for the obvious reason that the covenant was made between God and Jesus Christ as the representative of man before any man was begotten as a member of the church of Christ. The Scriptures say nothing about the sealing of the new covenant and certainly not that the church has anything to do with it. Referring again to Paul's argument, in Hebrews 9:17 he states that a covenant is of force or made firm over the dead victim. The man Christ Jesus was the victim of death whose blood made firm the covenant. The covenant became effective from the moment of his death. It is sure, firm, and steadfast for ever thereafter. There is no occasion then for such a thing as the sealing as that word is used in connection with the execution of documents between earthly contracting parties.

[32] Beginning at Pentecost, which was several days after the new covenant was made, men began to be brought into the Covenant by Sacrifice. The disciples were there accepted as a part of Christ's sacrifice. This has been true of Christians since. Being brought into Christ these have committed to them a ministry of reconciliation, and it becomes their privilege and duty to serve that which is the spirit of the new covenant, to wit, proclaim to the people God's message of reconciliation. They are therefore ministers of the spirit of the new covenant because the spirit of it is reconciliation.—2 Corinthians 3:5, 6.

[33] The law covenant was made in Egypt. Egypt is a type of the world or Satan's organization. The law covenant foreshadowed the new covenant. It is therefore appropriate that the new covenant be made in the world, and the facts show that it was made while Jesus was in the world but not a part of it. Jesus Christ on earth offered himself as the antitypical passover lamb. At the time he was slain as the antitypical lamb Jesus alone assumed the obligations of the covenant for its beneficiaries. The covenant became effective at that time. From Pentecost forward the first-borns have been passed over and delivered, not by reason of the new covenant, but by virtue of the sacrifice of the Lamb of God that takes away the sin of the world.

PARTICIPATE IN INAUGURATION

[34] The body members of Christ will have part in the inauguration of the new covenant as indicated by the Scriptures. The ceremony of the inauguration of the law covenant at Mount Sinai is described by the apostle in this language: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people." (Hebrews 9:19) Both calves and goats were sacrificed on that occasion, and the blood of both sprinkled on the book of the law and upon the people. That would indicate that Moses represented there the One pictured by the animals that were sacrificed; to wit, the calf (bullock), representing Jesus, and the goat, representing the body members of the church. Once each year the law covenant was renewed with the blood of the bullock (calf) and the goat which were sacrificed on the day of atonement. Consistently, the calf and the goat would represent the same persons on both the oc-

casions of the inaugurating and the renewing of the covenant. This seems clearly to foreshadow that the body members, represented by the goat, would have something to do in connection with the inauguration of the new covenant.

35 At the inauguration of the law covenant Moses told the people the words of the Lord God, and the people agreed to do them. At the same time and in this connection, the sacrifices were offered by young men. "And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord." (Exodus 24:5) These "young men" well picture the young brethren of Jesus whom Jesus has taken into his covenant by sacrifice and who by reason of being a part of Christ participate with him in the inauguration of the new covenant. These correspond to the "young men" mentioned by the Apostle John. They are the ones wholly devoted to the Lord God. "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 2:14.

THE PRIESTHOOD

36 The words of the apostle strongly support the conclusion that a priesthood is associated with the new covenant and the ministration thereof. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." (Hebrews 9:1) The worldly tabernacle here mentioned had a service in connection therewith and was in a figure representing the true tabernacle. (Hebrews 9:9) It is here on earth that the service begins that relates to the real tabernacle and the real atonement day because it was on earth that Jesus was sacrificed. That would be another proof that the new covenant was made at the death of Jesus. The death of Jesus at Calvary provided the ransom price. There was something more, however, involved. There the new covenant was made. The yearly service in connection with the tabernacle in the wilderness would testify that there is a divine service in connection with the inauguration of the new covenant and that there would be a long period of time elapsing between the making and the inauguration of the new covenant.

37 The inauguration of the new law covenant of course has always been of great interest to Christians. Seeing now that the church is approaching the end of its earthly career, the inauguration of the new law covenant becomes of even keener interest. Later this will be considered. *(To be continued)*

QUESTIONS FOR BEREAN STUDY

Why is this called the "new covenant", and how is it related to the law covenant? How was each of Jehovah's covenants represented in picture, and what is therein shown as to the relationship of the covenants? ¶ 1, 2.

Show by scriptures whether Jehovah was obligated to the Jews with respect to a new covenant. What different course could he have taken after their idolatry at Sinai? What was Moses' plea, and Jehovah's response thereto? What consideration saved Israel from being cut off, and for what ultimate purpose did Jehovah thus forbear? ¶ 3-6.

Who are the parties to the new covenant? How will Israel be led to seek the Lord their God? ¶ 7, 8.

Does the new covenant require a mediator, and why? Explain the provision made for Israel's representation in this covenant. How was this arrangement made available, and to whom will the benefits thereof extend? ¶ 9-11.

By comparison of the passover picture and its fulfilment prove when, where, and by whom, the new covenant was made. Regarding this what does Paul say in his first letter to the Corinthians? ¶ 12-15.

In further proof, show the application of Hebrews 9:17. Need the making of the new covenant await the restoration of Israel, the glorification of the church, or the payment of the ransom price? Why? ¶ 16, 17.

Could God enter directly into a covenant with the Jews, and why? Show that Jesus alone was qualified to meet the situation. What is a mediator, and under what condition necessary? Illustrate the office and the function of a mediator. ¶ 18, 19.

By pointing out the chief corresponding features of each, show what the Apostle Paul meant when he said of the law covenant that the worldly sanctuary and its ordinances were a figure of a better sanctuary. Compare the law covenant and the new covenant in respect to assurance of life thereunder, and account for that difference. How efficacious will the operation of the new covenant be, and wherein lies the saving power thereof? ¶ 20-24.

How was Jesus' consecration related to (a) his being the ransom price, (b) his office as priest of the Most High God and (c) the permanency of that appointment, and (d) his becoming surety of the new covenant? Wherein lies the security of that suretyship? Apply Isaiah 42:6. Jesus' blood served what two purposes? ¶ 25-28.

What is meant by the inauguration of the new covenant, and when will it take place? What will that mean to the church, and why? Show the application of Isaiah 49:8. ¶ 29, 30.

Prove whether the church has anything to do with the making of the new covenant. Define "the ministry of reconciliation", and tell (a) when it began, (b) to whom committed, and (c) the present position and proper procedure of the church in this relation. ¶ 31, 32.

Comparing picture and fulfilment, show the fitness of (a) when, (b) where, (c) with whom, and (d) in what environment the new covenant was made. Who assumed the obligations of this covenant, and when did it become effective? Who are the first-borns thereunder, and when and by virtue of what have they been passed over? ¶ 33.

Using the Sinai picture, show whether the church will have part in the inauguration of the new covenant. ¶ 34, 35.

What did the priesthood of the law covenant foreshadow? Their yearly service in connection with the tabernacle indicated what? Why has the inauguration of the new covenant been of interest to the Christian, and why especially interesting at this time? ¶ 36, 37.

Lo! days are coming, declareth Jehovah, when I will solemnize with the house of Israel, and with the house of Judah, a new covenant: I will put my law within them, yea on their heart will I write it, so will I become their God, and they shall become my people. Then shall they no longer teach every man his neighbor, and every man his brother, saying, Know ye Jehovah, for they all shall know me, from the least of them, even unto the greatest of them; for I will forgive their iniquity, and their sin will I remember no more.
—*Jeremiah 31:31-34*, Rotherham.

ISRAEL'S RESTORATION

UNQUESTIONABLY the people known as the children of Israel who, as a people, first came upon the pages of history through their experiences in Egypt, are God's object lesson for all men.

Of those in Christendom who today pay any attention at all to the Scriptures, the common thought is that the energy which has always been associated with the Jewish people was that which caused them to separate themselves from other peoples; that they happened to arrive at a fairly clear knowledge of the oneness of God, and worshiped one God only, in this being very different from almost all peoples, the Persians being the exception; and that perhaps by comparison and study, or because they had clear thinking men amongst them, such as Moses who was a clever and also a great man, they were quick to copy and able in part to devise laws which were very beneficial to themselves, and which indeed have proved so good through the ages, that even the western nations of later ages, who in so many ways have considered themselves to be far in advance of the Jews of those old days, yet find it advantageous to base their laws upon the legislation of the ancient Israelites.

The Bible student, faithful to the Word of God, knows that the fear of the Lord is the beginning of wisdom, and he sees so much evidence in the Bible which proves it to be the Word of the living God, that he learns from it.

To the Bible student the separation of the children of Israel from the other nations was no mere tribal movement within them. He knows it has its root in the call of their father Abraham, when God singled him out from his fellows by making an offer to him. Abraham, then in Chaldea, the land of his nativity, was told that if he would leave for a land which God would show him, he would give him that land, and that out of it Abraham should be a blessing to all the families of the earth. God thus linked Abraham with the hope of Eden, and Abraham's seed with Abraham's promise. But not all of his seed were included, for it was only the children of Jacob who were chosen to be sharers with Abraham, and they only in the matter of the land of Canaan.

In taking the nation of Israel to himself, and giving them special opportunities of knowing him, God may be said to have taken a nation to give to them in a measure such experiences as correspond with those which Adam had in the garden of Eden. There an individual was tested; now God would try a nation. It is not necessary to say that Israel must be perfect as Adam was for the conditions to be comparable.

When the children of Israel were chosen to be God's nation they were then in a highly favored place in Egypt under the care of the great Pharaoh, who had Joseph at his right hand as his executive officer.

In the course of time there arose in Egypt a Pharaoh who knew not Joseph. He paid no attention to the past history so far as it had any relation to what the God of the Israelites had done for Egypt, in saving it from destruction, and in reorganizing it through Joseph. Also the record shows that the Israelites themselves forgot their God, and exercised but little faith in the promises. This is seen by the fact that they rejected Moses when he would have helped them at the cost of everything a man holds dear to him. Moses saw their pitiable condition; he knew they might approach their God, Jehovah, because they were the children of those to whom God had made promises; he knew that he himself could be of service to them. But when he went down to them apparently to place himself at their service, they rejected him, and he was caused to flee for his life. They preferred to have their hard bondage in Egypt under the lashing whip of their task-masters, rather than to seek for, and perhaps even desire, the blessings of the covenant which God made with Abraham.

The hard and cruel P h a r a o h of that day does not represent God, but the Devil: he who would thwart the purposes of God and oppress God's people. By a series of plagues which came upon Egypt God broke for a time the hard imperious spirit of Pharaoh, and the plagues completely broke down both the military power of Egypt and its financial resources; also by them God destroyed the prestige of the priests. There was for the time intended complete confusion in Egypt in all its political, financial and ecclesiastical matters.

Thus Israel's deliverance from Egypt was made a picture of the final deliverance of God's people from the power of Satan and from the world conditions at the time when Jesus comes to set up his kingdom. It is merely stating the truth to say that at this time those truly consecrated to the Lord know that now the time of deliverance has come.

The history of the Israelites, generation after generation, shows that as a people they constantly preferred to take their own way, and to seek their own interests, rather than to remember that God had chosen and had separated them from all others for his own use.

Israel's history for a thousand years was that of a people in and out of the favor of God according to their faithfulness, or their hardness of heart. God showed continually both by them as a people and by notable individuals amongst them (particularly the kings of Israel and Judah) that however wicked was the course they took, however mischievous their influence among the peoples, on signs of repentance, or on any endeavor to make reparation for wrong, he was ever ready to meet them with his compassion and mercy.

The world has been taught to believe that the advent of Christianity wiped out all previous history so far as it had to do with any particular relationship between God and any nation or individual. But to say this is wholly to pervert the plan of God as revealed by the Scriptures.

There is no argument on this subject more definite or explicit than that of the ninth, tenth and eleventh chapters of Paul's epistle to the Romans. In that epistle Paul shows the place of the church, the elect, in the plan of God. Then he turns to the question of the relationship of the Jew to that plan, and says, 'Because God has arranged for a closer communion with him than Israel ever knew, for a higher calling than they ever could know, "hath God cast away his people whom he foreknew?"' He answers the question: "God forbid." Paul did not say that the Christian becomes a Jew, nor that the Jewish hope was ended because the Christian may have the spirit of the law, nor that the Jew who should accept Christ has become a truer Jew. On the contrary, he shows clearly that when the special calling which brings the church of God into existence and maturity is complete, God's favor will again come back to his ancient people. He will restore them not only to his favor, but to their ancient inheritance in the land of Palestine, in order that he himself may be vindicated in the eyes of the nations. See Ezekiel 37:28; 38:23.

Israel, then, is God's representation to the world, to show not merely how God punishes the wrongdoer, but also how he has mercy upon him, in order to bring him back to right ways and to be able to receive his blessings. Israel was favored of God, but was ungrateful. As a people they were rebellious. They went so far as to crucify God's messenger even though he proved to them that he was from Jehovah. But he became their redeemer, and is to be their deliverer. In their restitution they are thus witnesses of the abounding goodness of God; and the mercy which comes to them proves that God by his own rule must and will bless the Gentiles who have not sinned so deeply against light as Israel sinned.

THE EMPIRE OF THE KING OF KINGS

THE "King of kings" is the Lord Jesus Christ, now glorified in heaven. The name is three times applied to him in the sacred Scriptures. (1 Tim. 6:16; Rev. 17:14; 19:16) The thought of the expression, according to the Scriptures, seems to be this, namely: Mankind have had a long succession of kings ruling over them. None of these have proved satisfactory in the sense of giving the people their hearts' desire: endless life, liberty and the pursuit of happiness in harmony with God. Hence of all the kings which men have ever had or will have reigning over them, Jesus Christ will be outstandingly The King, for he will prove to be the Ruler whose reign will bring "the desire of all nations". Additionally, in the day of God's wrath against the unrighteous and unsatisfactory kings of earth, Jesus will show that he is superior to them by disposing of them, ending their further rulership over the people, and himself taking the reins of government and ruling without a rival for mankind's blessing.

The Scriptures prophetically state that earth's kings will fight against Jesus, the Lamb of God, to resist him in this action, but they shall not successfully withstand him. It is written: "These shall make war with the Lamb, and the Lamb shall over them: [Why?] for he is Lord of lords and King of kings." The Most High God has delegated to Jesus the power and authority to do this, for, addressing him as God's great Priest, the scripture says: "The Lord at thy right hand shall strike through kings in the day of his wrath."—Psalm 110:5.

From shortly after the flood of Noah's day, but more particularly from the time of the Babylonian emperor Nebuchadnezzar, Bible history shows that the Devil has had an empire over earth. In establishing the empire of his Son as King of kings, Jehovah God is not mimicking the Devil's political scheme. Verily since the days of Eden it has been the expressed purpose of Jehovah to establish a universal empire over earth for man's benefit. It is not his intention to use human ruling forces to operate this empire, but to have this empire take the place of all human rulerships which mankind have had up till now. God foreknew that human rulerships would be organized and that they would prove a failure, and therefore he planned that after man had clearly proven to himself his inability to govern himself in his fallen condition and under Satan's overlordship then he would set up the empire of his Son to bless all the families of the earth.

Through the prophets God made known his good purposes regarding this coming empire. In course of time God yielded to the request of the Jews for a human king to rule over them as Jehovah's representative, and God gave them a king. (Hosea 13:11) The Jews thought that the kingdom thus established would prove to be the kingdom that God would use to fulfil the kingdom prophecies. But it proved to be merely pictorial; that is, it simply foreshadowed the real and greater empire through which the blessings shall eventually come to mankind. The Jewish kings proving unsatisfactory and disobedient to God, the Lord overturned Israel's kingdom and permitted the political machinery of the Gentiles to become supreme in the earth. It was at the time of this overturning that "the times of the Gentiles", as Jesus called them, began, and that God said in substance that the Gentiles should continue to rule without his interruption "until he come whose right it is" and then God would give over the government of the entire earth to him. In other words, God would then install him as Emperor or King of kings.

God specially used Daniel the prophet to give prophetic pictures of the course of the Gentile world powers from the Babylonian Empire down to the formation and collapse of the League of Nations. (Chapter 2) Daniel was used to show that although Jesus will have chief charge as Head of the kingdom there will also be others associated with him in the rulership, namely, the saints of God. Referring to the King of kings the prophet first writes: "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." Then, after describing the destruction of the system of Gentile empires, the prophet writes: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the *saints* of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." It is evident therefore that these saints share the empire with the Son of man. The Son of man is the Lord Jesus and the saints are those who have faithfully followed in his footsteps during the Christian epoch. To them the Lord Jesus gave this promise: "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."—Daniel 7:13, 14, 27; Revelation 3:21.

The word "empire" occurs only once in the Bible and that in connection with the Persian empire (Esther 1:20), but Christ's kingdom will also be an empire in very fact. Empire means a vast government possessing and exercising supreme power, sovereignty, sway and control. Jesus referred to the coming empire as God's kingdom, because God organizes it and possesses and exercises supreme power over it for the benefit of his creatures, and particularly for man's benefit. God delegates the highest official position in the empire to his beloved Son; hence it is properly called Christ's kingdom or the government of Messiah, The Christ. The supreme power of the kingdom is from a heavenly source, namely, God in heaven, and therefore the empire is fittingly styled the kingdom of heaven. All this, however, does not mean that Jehovah God has not heretofore had a kingdom. His kingdom extends throughout the entire universe; but the unusual conditions of sin which arose in the earth made it necessary to treat mankind's affairs by the special remedy of a kingdom confining its efforts and activities mainly to the earth. But as for the exercise of Jehovah's sovereign power as King over all creation, there is no record of the beginning thereof.—Jeremiah 10:10.

God's original plans toward the human race did not call for the setting up of such an empire. God created the earth for man's habitation. (Isaiah 45:12, 18) He made man perfect and in his likeness and thereby thoroughly capable of exercising the dominion or rule over earth subject to God's instructions. Lucifer, the mighty cherub whom God appointed as man's invisible overlord in Eden, became ambitious and perverted God's arrangement over the earth. Committing the nefarious act of treason against God, he induced man to turn away from his Maker, the only true God; and man thereby lost life and the right thereto. Lucifer, whose action had now made him Satan the Devil, forthwith proceeded to build up a huge organization to hold the growing human race in subjection to himself and to keep man's mind turned away from Jehovah and thus inhibit man's worship of God and possibly get the worship for himself.

Before Satan ever began his world organization, Jehovah indicated his plan to establish an empire to crush Satan and the organization which God foreknew that Satan would build. He promised to make an arrangement or organization which, like to a woman, would give birth to or produce a "seed" or offspring who would deliver man from Satan's power and restore man to the original conditions of life in Eden. (Genesis 3:15) In building this empire God has not hurried himself, but has majestically gone forward with the work according to his good pleasure.

During the time of the Jewish kings God had an organization at Jerusalem. The temple of God's worship was built at Jerusalem, and on one of its hills known as Mount Zion the king's palace was built. In view of these features, the names Zion and Jerusalem are used in the Bible to apply to God's organization. Romans, chapter 11, verse 26, plainly states that mankind's Deliverer must come out of this organization, and it is only logical that the foundation of the great empire must be laid in God's organization. Therefore it is written: "Thus saith the Lord God, Behold, I lay in Zion [God's organization] for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Isaiah 28:16.

The Lord Jesus is the Foundation Stone here mentioned, and the prophecy shows Jesus' reliability and trustworthiness as the Foundation of the new empire over mankind. Speaking to the Jewish council which had rejected Jesus and had brought on his crucifixion, the Apostle Peter said: "Be it known unto you all, and to all the people of Israel, that . . . Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, . . . this is the stone which was set at nought of you builders, which is become the head of the corner." (Acts 4:10, 11) Thus Peter identifies Jesus as The Stone used in God's arrangements. The facing of the cross was a cruel test of Jesus' loyalty to God, but although tried to this extreme degree Jesus proved his unswerving devotion to God and to God's program for man's redemption. This made him precious in the estimation of his Father. He is truly the "sure foundation" described in the prophecy, the One that can never be

removed, always upholding the dignity and honor and good name of Jehovah God.

As to the time of the laying of this foundation stone, the Scriptures locate it at the time of the consecration of Jesus to God, of which consecration Jesus gave public evidence by being immersed in the Jordan river by John the Baptizer. When the holy spirit appeared as a dove over Jesus' head, John recognized him as the Christ, and thereafter John referred to him as "the Lamb of God which taketh away the sin of the world". This expression connects up with Revelation, chapter 13, verse 8, which calls Jesus "the Lamb slain from the foundation of the world". The world here named is not the earth, but is the empire, God's organization. Having consecrated to God to be faithful even at the cost of death, Jesus was in effect and from God's viewpoint as good as slain, like a lamb freshly slain and ready to be laid on God's altar as an offering. There then at the time of Jesus' consecration the laying of the foundation of the new world or empire logically occurred. Hence Jesus thereafter preached: "The kingdom of heaven is at hand."

Neither a cornerstone nor a foundation stone is an entire building, but each is merely an essential stone in a building of many stones. This picture shows therefore that Jesus as both a foundation and a cornerstone is not to be alone in the building or organization of God, but others are to be associated with him in the government of the empire. There are other stones in God's building.

As Jehovah God planned for, selected, tested and perfected the Foundation and chief Cornerstone, Jesus, so also he does toward the other stones which he builds into his structure. Having planned for the empire so far in advance and being so deliberate and careful in his preparations therefor, he must have something very grand in mind. And it is a fact that he gives first and highest consideration to the calibre of those who shall hold official positions in the empire. This is because his object is not the holding of mankind in a state of sheer forced subjection but is to have the affairs and interests of the people faithfully administered so as to bring them up in righteousness in which condition they will joyfully choose for themselves to do God's will and live in harmony with him.

It is astounding that for an empire so far beyond anything that earth has yet seen God should select from amongst *men* those who are to be associated with the King of kings. He uses Jesus as his representative in making the selection. Since Jesus' resurrection and ascension God has laid hold on men and women who have the faith in God that Abraham had and who are therefore counted as the children or seed of Abraham. (Galatians 3:7) The Scriptures present the matter in this light, saying: "Besides, he does not in any way take hold of angels, but he takes hold of the seed of Abraham." (Hebrews 2:16, *Diaglott*) The scripture record shows that only a minority of this seed would be taken from among the natural or fleshly seed or descendants of Abraham. The fleshly connection is not the determining point, but it is the faith; which explains why the opportunity to become part of "Abraham's seed" could be thrown open to the Gentiles after the Jewish nation had turned down the wondrous opportunity through unbelief. Jesus impressed upon his disciples the great importance of this item when he said: "Have faith in God." God shows his great favor to those who truly rely upon his Word. They must trust in and accept that Word although they do not at once clearly understand all portions of that Word but only gradually come to a fuller understanding thereof according as God's spirit unfolds its meaning to them. The disciples of Jesus first began to grasp the fundamental teachings of that Word after the holy spirit was poured out upon them on the day of Pentecost, fifty days after Jesus' resurrection.—Acts 2.

The Jewish nation in general was guilty of unbelief and therefore of disobedience. They, or more particularly their religious and princely leaders, thought to build up an empire; and they looked forward to the day when Messiah would come and reign and would make them the chief nation of earth. Attaching too much importance to themselves they desired and assumed to be the ones appointed to do the choosing of Messiah rather than to accept the One of God's choosing. Hence when God placed Jesus in position as chief Cornerstone by bringing him prominently to the Jews' attention when he made his triumphal ride on the ass into the Holy City, the Jewish leaders haughtily rejected him and incited the people to do the same. They went to even worse lengths by plotting Jesus' death and bringing about his crucifixion. (Isaiah 53:3; John 1:11, 12) Thus the would-be builders refused God's Stone. Nevertheless God made it the Head Stone of the corner by raising him out of death a glorious divine being and elevating him to his own right hand in the heavens. (Psalm 118:22, 23; Matthew 21:42, 43) The Jews' rejection of the chief Cornerstone in no wise retarded the preparations for building God's glorious empire; God simply took away the kingdom opportunities from their nation and extended those opportunities to a nation bringing forth the fruits thereof through faith.

The Scriptures state that the other members of the kingdom class are as stones which are built upon Christ Jesus as the Foundation Stone. The apostles of Jesus are naturally most closely connected with him as the Foundation because they were most intimately associated with him in his earthly ministry and they were specifically appointed as his apostles and were used of the Lord in building up the true Christian church in its early days. These apostles are also called prophets, because a true prophet of God during the Christian epoch is one who gives testimony by divine authority concerning God's plans and kingdom. On this point Paul, who

was one of the apostles, in writing to the Christians, says: "Now therefore ye are no more strangers and foreigners [because of being Gentiles], but fellow citizens [of God's new and holy nation] 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 cornerstone; 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." (Ephesians 2:19-22) In Revelation 21:14 the empire or government is symbolized as a city, and there we read: "The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." The Lord Jesus Christ is the chief Cornerstone, and the apostles of the Lamb are the twelve foundations. —1 Peter 2:6.

No man or group of men nor any man-made organization chooses the members of God's coming empire. God reserves the appointment of these to himself, and he employs his beloved Son in the selective work. (Ephesians 1:4; 2 Thessalonians 2:13; James 2:5; 1 Peter 2:4) No man can invite or appoint himself to that empire, not even Jesus did that, for Hebrews 5:4, 5 so states, saying, "No man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee." Hence we may be sure that the self-appointed clergy of Christendom will not be in the kingdom class, neither has any priest or clergyman of any church denomination the power or authority to call a sinner to become a part of God's kingdom and then choose him for that purpose.

The Scriptures alone can serve as a guide as to how the kingdom class is called and chosen. The only way for sinners to come to God is through Jesus Christ, as he stated: "I am the way, the truth, and the life: no man cometh unto the Father, but my me." (John 14:6) The Scriptural order of coming to God through Jesus Christ is as follows: Knowledge, faith, consecration to God and justification.

Knowledge must precede faith, and hence faith means to know the Word of God and then to rely upon it. Romans 10:17 says: "So then faith cometh by hearing, and hearing by the word of God." From the Word of God man learns that he was born a sinner, that there is no other name given under heaven whereby he can come again into harmony with God, except through Jesus Christ. He learns that Jesus died upon the cross, and that whosoever believes upon him might not perish but have an opportunity for life everlasting. (John 3:16, 17) The knowledge of this fact draws man to Jesus. He learns that Jesus is his Redeemer and that to please God he must follow the directions that the Lord Jesus points out. Hence he must now exercise faith; and the first thing of importance is to believe that Jehovah exists, and that he will reward those who diligently seek him. (Hebrews 11:6) To such Jesus says: "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matthew 16:24.

To deny oneself means to surrender oneself willingly and completely unto God, agreeing to do God's will while at the same time trusting in the merit of Christ Jesus' sacrifice. This is consecration. Jesus did this when he came to John to be immersed, for it is written of him: "I come to do thy will, O God." This is an agreement that thereafter the man will exercise his will powers in harmony with God's will, and that he will use his mind to ascertain God's will and then do it.

The Lord Jesus now presents the man who consecrates to Jehovah, and Jehovah God as judge determines whether or not the one thus presented is right. Justification then takes place, for justification means to be made right with God. The Scriptures therefore show three separate and distinct things as necessary to justification: (1) faith; (2) the imputation of Jesus' blood; and (3) the judicial determination of Jehovah God; as it is written: "Therefore being justified by *faith*, we have peace with God through our Lord Jesus Christ." (Romans 5:1) "Much more then, being now justified by his *blood*, we shall be saved from wrath through him." (Romans 5:9) And "it is God that justifieth."—Romans 8:33.

Between the time of Pentecost and the completion of the empire class, justification is for the purpose of enabling the one thus justified to sacrifice all his earthly hopes and prospects, particularly his right to live on earth; that way he may participate in a heavenly resurrection and reign with Christ as a member of the empire. (2 Timothy 2:11; Revelation 20:6) This being true, justification by Jehovah is in reality a call or invitation to membership in the kingdom or empire. God thereupon follows up the call by begetting the justified one by his holy spirit. The spirit is God's invisible power which he uses to carry out his holy purposes.

To beget means to begin; and the begetting or beginning here referred to is unto a hope of life and unto an inheritance incorruptible in heaven. God gives to such an one his Word of truth. Then he causes his invisible power so to operate upon the one to whom he gives his Word as to begin transforming the one thus begotten into the likeness of Christ Jesus, the Head Stone of the corner. Thus we can understand the scripture (James 1:18), which says: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." See also 1 Peter 1:2-5.

The one begotten of the holy spirit is now a new creature, according to the plain statement of 2 Corinthians 5:17. His hope of life is on the spirit plane with Christ Jesus. He is counted dead as a human being, because his right to live as a human being expired at the time of God's acceptance of him for sacrifice. (Colossians 3:2, 3) He must now be builded up as a

living stone in the temple of God, if he would at all be a member of the royal line and participate in the great empire. Because he is just beginning life as a new creature he is spoken of as a newborn babe; and addressing such the Apostle Peter says: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ."—1 Peter 2:2-5.

The one thus designated as a living stone is to be builded up into the building of God and is therefore anointed by God's spirit. To anoint means to designate to some position in the empire. The scripture, 2 Corinthians 1:21, states: "Now he which stablisheth us with you in Christ, and hath anointed us, is God." Such are anointed to represent Jehovah and the Lord Jesus Christ. God having promised the kingdom to them, he counts the anointed ones as now a part of the new kingdom or empire or nation. Hence the apostle says concerning them: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." (1 Peter 2:9) The Word of God is their guide. It informs them that they must not conform or fashion themselves according to this world, because Satan is the god of this world. God's Word says: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12:2.

The transformation process is now carried on by the Christian's cooperation, he building up his mind by the studying of God's Word. From it he ascertains the will of God and by it he proves what is the good and acceptable and perfect will of God. From this it can easily be seen that the Lord will not make any one a member of the empire unless he is in full and complete harmony with the Lord Jesus, the chief Cornerstone. This is exactly what we read in Romans 8:29, which declares: "Whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." This means that each one who will finally be a member of that empire must grow in the likeness of the Lord Jesus, being daily transformed thereunto by virtue of God's spirit working in him to will and to do of God's good pleasure. —2 Corinthians 3:18.

In exhorting Christians not to be conformed to the world God's Word does not use the word "world" to mean the earth. The world means the people of this earth organized into forms of government under the supervision of an invisible overlord; and in this case the overlord is Satan, God's enemy. (2 Corinthians 4:3, 4) The Devil is the prince or ruler of this world. (John 14:30) He is the enemy of the Lord Jesus Christ and the enemy of every one who attempts to do God's will. The one who will eventually be of God's righteous empire must therefore not love this world, that is, its systems and its methods. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 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." (1 John 2:15-17) Those who prove faithful to this divine exhortation unto the end shall be counted as overcomers and shall share with Jesus, the King of kings, in the empire. To such Jesus said: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—Revelation 2:26, 27.

Satan, the god of this world, is a deceiver and would naturally attempt to blind the people as to God's work and purposes during the Christian era and thus prevent them from thinking and working in harmony with Jehovah God. In so-called Christendom Satan has carried on this work of deception largely through a pseudo-christian organization, which the Scriptures brand with the name antichrist. Antichrist means that which is offered as a substitute for Christ and which is therefore opposed to Christ. This antichristian organization wrongfully takes to itself the names of God and of Christ and of church in order to deceive, and it is distinguished for its flagrant religious hypocrisy. It has its self-appointed clergy and blinds the people to God's Truth by grossly perverting the Bible's teachings. Thereby it has brought God's Word into reproach. It has also attempted to rule the people by meddling in politics. Naturally it pretends to be very indignant at those who truly represent the Lord and who are truly members of the heavenly kingdom class, and it has ever opposed and persecuted and misrepresented them.

Today those who are true heirs of the kingdom are joyfully proclaiming by word of mouth, by printed page, and by radio that Satan's world is at an end and that the divine and therefore invisible Christ has returned and his kingdom is now being established according to the fulfilment of his own prophecy relating thereto. But the antichrist, particularly its clergy, spurn this glad message and do not come into harmony with it, and thus they spurn the anointed King and his kingdom. Hence this satanic antichrist must be overturned; and The Christ will do that work, falling upon it as a mighty Stone and crushing it to powder. (Matthew 21:44) Then earth's greatest empire, God's kingdom, the kingdom of Christ, will be revealed in all its power and glory, and the blessing of all the families of earth, living or dead, will follow.

ANNUAL REQUEST FOR IBSA SERVICE LECTURERS

ABOUT May first of each year classes of Bible Students are asked to renew their request for IBSA lecturers for the ensuing year. An invitation is extended to all classes to renew their request at this time, as the Society routes the speakers in harmony with these requests. It is the duty of the class secretary to bring the matter to the attention of the class and have them vote on the same and then to notify the Radio and Lecture Department at once of the result of the vote, and as far as possible answer all the questions given below.

Number each answer to correspond with the number of the question. Write as plainly as possible, please, so that our records may be correct. Give street address where possible, and not post-office box number, as telegrams can not be delivered to a box address.

Because of the importance of the time, and the activities of the various radio stations throughout the country, there is an increased desire on the part of the public to hear the truth. Of course the most effective way to get the truth into the hands of the people is by canvassing them for the literature; therefore it is suggested that, where possible, week days and Sunday forenoon be devoted to the work of canvassing. The classes should have a supply of books on hand for this purpose. The Society has an arrangement to furnish supplies to the classes on credit, to be paid for when sold.

Meetings for the friends or the public can be held in the evenings during the week, and in the afternoon and evening on Sundays. We advise that no public meeting be held where it is known that such will be a failure, and a waste of both time and money.

The friends everywhere take pleasure in entertaining these lecturers, who expect only wholesome food and a comfortable room where necessary rest can be had. They travel at the expense of the Society, hence are its representatives. Please answer as many as possible of the following questions:

(a) State number of Bible Students in your class who are in harmony with the work of the Society.
(b) Are weekly meetings held?
(c) Give full street address and name of hall or home where Sunday meetings are held.
(d) At what hours are Sunday meetings held?
(e) Was a vote taken on invitation for speakers?
(f) Have the members of your class chosen leaders in accordance with Volume 6, chapters 5 and 6?
(g) Give full name and address of class secretary.
(h) Give name and address of another to whom we may send notice.
(i) Give name of railroad station at which speaker is to stop.
(j) How many miles from station is the meeting place?
(k) If at a distance from station, will speaker be met by auto or other conveyance?

The Society desires to serve all classes, even the isolated ones and twos, and urges all to send in their request. The duties of these lecturers are to assist friends in spiritual matters, to advise, aid and comfort them, serving their interests as new creatures.

GOOD HOPES FOR 1928-1929

THE work of the Watch Tower Bible & Tract Society is the preaching of the gospel of Messiah's kingdom. Every consecrated child of God is privileged to participate in this work. Brother Russell always outlined the work during the year in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privileges of using time, energy, and money in telling the message to others. Some are not blessed with endowments for going about and telling it to others, while they are blessed with some money which they desire to use in the Lord's service, to the end that hungry souls might be fed upon the precious truths, as we have been fed.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the Society that you hope to give so much, enables us to outline the work, based upon what is expected.

Upon receipt of this issue of *The Watch Tower* kindly write two cards, exactly alike. One of these put aside for your own record of what you have promised; the other send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing else be written except the following:

By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of $..... I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me.

(Signature) .....

Kindly address this card to the

WATCH TOWER BIBLE & TRACT SOCIETY,
Financial Department,
117 Adams Street, Brooklyn, N. Y.

Brethren residing outside of the United States should write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to present us daily before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the gospel to the Lord's glory, and to do the work entrusted to us.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

St. Joseph, Mo. ..... May 25, 27
Sabetha, Kan. ..... " 28
Topeka, Kan. ..... " 29, 30
Overbrook, Kan. ..... " 31
Ottawa, Kan. ..... June 1, 3
Paola, Kan. ..... " 4, 5
Garnett, Kan. ..... " 6
Iola, Kan. ..... June 7
Bronson, Kan. ..... " 8
Fort Scott, Kan. ..... " 10
Pittsburg, Kan. ..... " 11
Joplin, Mo. ..... " 12
Commerce, Okla. ..... " 13
Baxter Springs, Kan. ..... " 14

J. J. BICKERT

Wymark, Sask. ..... May 15
Herbert, Sask. ..... " 16-18
Mazenod, Sask. ..... " 20
Mossbank, Sask. ..... " 21
Khedive, Sask. ..... " 22, 23
Lang, Sask. ..... " 25
Yellow Grass, Sask. ..... " 27
Cullen, Sask. ..... May 29, 30
Regina, Sask. ..... May 31, June 1
Earl Grey, Sask. ..... June 3, 6
Cymric, Sask. ..... " 4, 5
Markinch, Sask. ..... " 7
Neudorf, Sask. ..... " 8
Yorkton, Sask. ..... " 10

J. A. BOHNET

Kathryn, N. D. ..... May 21, 22
Berlin, N. D. ..... " 24, 25
Fargo, N. D. ..... " 27
Neche, N. D. ..... " 28
Grand Forks, N. D. ..... " 29, 30
Rugby, N. D. ..... May 31, June 1
Sherwood, N. D. ..... June 3, 4
Mohall, N. D. ..... June 5
Minot, N. D. ..... " 6, 10
Kenmore, N. D. ..... " 7, 8
Powers Lake, N. D. ..... " 11, 12
Grenora, N. D. ..... " 13, 14
Zahl, N. D. ..... " 15
Bonetrail, N. D. ..... " 17

C. W. CUTFORTH

Clayton, Ont. ..... May 23
Montreal, Que. ..... " 25, 27
Iroquois, Ont. ..... " 28
Prescott, Ont. ..... " 29
Brockville, Ont. ..... " 30, 31
Gananoque, Ont. ..... June 1
Kingston, Ont. ..... " 3
Belleville, Ont. ..... June 4
Trenton, Ont. ..... " 5
Port Hope, Ont. ..... " 6
Orono, Ont. ..... " 7, 8
Oshawa, Ont. ..... " 10
Hamilton, Ont. ..... " 11, 12
Beamsville, Ont. ..... " 13, 14

H. H. DINGUS

Houston, Tex. ..... May 16, 17
Amarillo, Tex. ..... " 20
Trinidad, Colo. ..... " 22, 23
Walsenburg, Colo. ..... " 24, 25
Colorado Spr'gs, Colo. ..... " 27, 31
Cripple Creek, Colo. ..... " 28, 29
Victor, Colo. ..... " 30
Pueblo, Colo. ..... June 1, 3
Rockvale, Colo. ..... " 4
Canon City, Colo. ..... " 5, 6
Basalt, Colo. ..... " 7, 8
Grand Junction, Colo. ..... " 10, 11
Salt Lake City, Utah ..... " 13, 15
Ogden, Utah ..... " 17

F. H. DOUGHERTY*

Conde, S. D. ..... Apr. 29-May 1
Fargo, N. D. ..... May 3-6
Kathryn, N. D. ..... " 7-8
Enderlin, N. D. ..... " 10-12
Wyndmere, N. D. ..... " 13-15
De Lamere, N. D. ..... May 17-19
Berlin, N. D. ..... " 20-22
Minot, N. D. ..... " 24-26
Powers Lake, N. D. ..... " 27-29
Bonetrail, N. D. ..... May 31-June 2

G. H. DRAPER*

Commerce, Okla. ..... May 6-8
Nowata, Okla. ..... " 10-13
Arkansas City, Kan. ..... " 14-16
Blackwell, Okla. ..... " 17-19
Covington, Okla. ..... May 20-22
Perry, Okla. ..... " 24-26
Chandler, Okla. ..... " 27-29
Drumright, Okla. May 31-June 2

A. J. ESHLEMAN

Miles, Tex. ..... May 23
San Angelo, Tex. ..... " 24
Dublin, Tex. ..... " 27
Gustine, Tex. ..... " 28, 29
Purmela, Tex. ..... " 30, 31
Waco, Tex. ..... June 1, 3
Fort Worth, Tex. ..... " 4, 5
Muskogee, Okla. ..... June 6
Fayetteville, Ark. ..... " 7
Springfield, Mo. ..... " 8
St. Louis, Mo. ..... " 10
Cincinnati, Ohio ..... " 11
Parkersburg, W. Va. ..... " 12
Hagerstown, Md. ..... " 13

H. E. HAZLETT*

Comanche, Okla. ..... Apr. 27-29
Wichita Falls, Tex. Apr. 30-May 2
Electra, Tex. ..... May 3-5
Frederick, Okla. ..... May 6-8
Bowie, Tex. ..... " 10-12
Dallas, Tex. ..... " 13-27

M. L. HERR*

Greenville, S. C. ..... May 1, 2
Anderson, S. C. ..... " 3, 4
Seneca, S. C. ..... " 6
Charlotte, N. C. ..... May 7
Greensboro, N. C. ..... " 8
Charlottesville, Va. ..... " 9

W. M. HERSEE

Bruce, Ont. ..... May 11
Sudbury, Ont. ..... " 13
Warren, Ont. ..... " 14, 15
Redbridge, Ont. ..... " 16
North Bay, Ont. ..... " 17, 20
Chiswick, Ont. ..... " 18
Huntsville, Ont. ..... May 21
Bracebridge, Ont. ..... " 22, 23
Gravenhurst, Ont. ..... " 24
Orillia, Ont. ..... " 27
Bala, Ont. ..... " 28
Midland, Ont. ..... " 30, 31

E. D. ORRELL*

Sutton, Neb. ..... May 3-5
Lincoln, Neb. ..... " 6-8
Wymore, Neb. ..... " 10-12
Stanton, Neb. ..... " 13-15
Norfolk, Neb. ..... " 17-19
Clearwater, Neb. ..... May 20-22
Winside, Neb. ..... " 24-26
Sioux City, Ia. ..... " 27-29
Cherokee, Ia. ..... May 31-June 2
Alton, Ia. ..... June 3-5

J. C. RAINBOW*

Macon, Mo. ..... May 3-6
Linneus, Mo. ..... " 6-8
St. Joseph, Mo. ..... " 10-19
Kansas City, Mo. ..... May 20-26
Leavenworth, Kan. ..... " 27-29
Chariton, Ia. ..... May 31-June 2

V. C. RICE

Menno, S. D. ..... May 16, 17
Parker, S. D. ..... " 18
Mitchell, S. D. ..... " 20
Hartford, S. D. ..... " 21, 22
Sioux Falls, S. D. ..... " 23, 24
Jasper, Minn. ..... " 25, 27
Pipestone, Minn. ..... " 28
White, S. D. ..... May 29, 30
Huron, S. D. ..... June 1, 7, 8
St. Lawrence, S. D. ..... " 3
Nisland, S. D. ..... " 4, 5
Lebanon, S. D. ..... " 10, 11
Millette, S. D. ..... " 12, 13
Conde, S. D. ..... " 14, 15

E. B. SHEFFIELD

Childress, Tex. ..... May 20-22
Rochester, Tex. ..... " 24-26
Sweetwater, Tex. ..... " 27-29
Tye, Tex. ..... May 31-June 2
Abernathy, Tex. ..... June 3-5
San Angelo, Tex. ..... " 7-9
Brownwood, Tex. ..... " 10-12
Gustine, Tex. ..... " 14-16

H. L. STEWART

Ottawa, Ont. ..... May 17
Brockville, Ont. ..... " 18, 20
Kingston, Ont. ..... " 21, 22
Belleville, Ont. ..... " 23, 24
Trenton, Ont. ..... " 25, 27
Stirling, Ont. ..... " 28, 29
Peterboro, Ont. ..... " 30, 31
Havelock, Ont. ..... June 1, 3
Lindsay, Ont. ..... " 4, 6
Cameron, Ont. ..... " 5
Port Perry, Ont. ..... " 7, 8
Toronto, Ont. ..... " 10
Barrie, Ont. ..... " 12, 13
Orillia, Ont. ..... " 14, 15

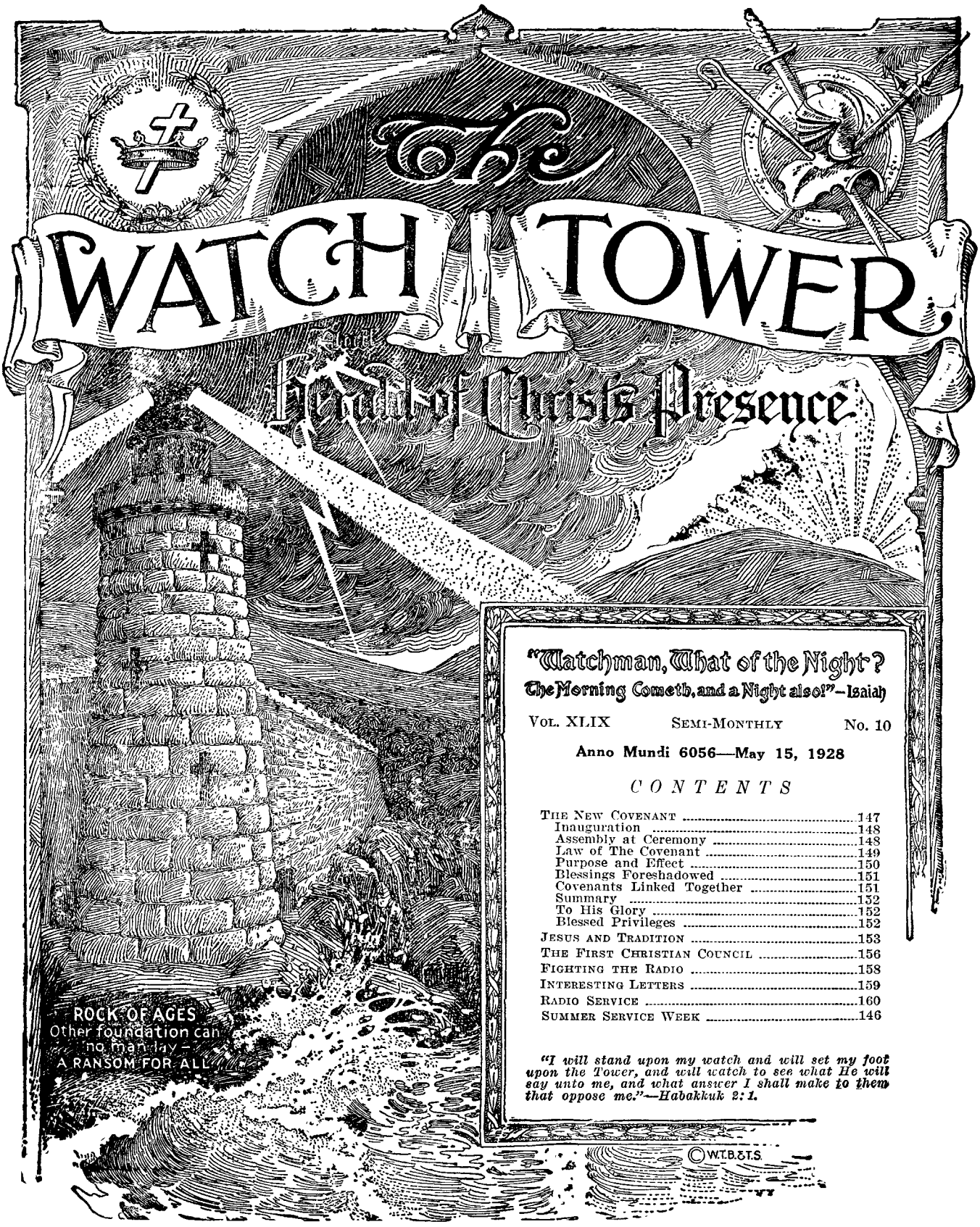
W. J. THORN*

Cripple Cr'k, Colo. Apr. 30-May 2
Denver, Colo. ..... May 3-15
Boulder, Colo. ..... " 17-19
Berthoud, Colo. ..... " 20-22
Greeley, Colo. ..... May 24-26
Cheyenne, Wyo. ..... " 27-29
Laramie, Wyo. ..... May 31-June 3
Fort Morgan, Colo. ..... June 4-6

J. C. WATT*

Hearne, Tex. ..... Apr. 29-May 1
Waco, Tex. ..... May 3-5
Fort Worth, Tex. ..... " 6-13
Temple, Tex. ..... " 14-16
Taylor, Tex. ..... May 17-19
Austin, Tex. ..... " 20-22
San Marcos, Tex. ..... " 24-26
San Antonio, Tex. May 27-June 9

*It has been necessary to change appointments and dates as given in the April 1 issue. The above schedule takes the place of the previous one, which has been cancelled.



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

VOL. XLIX SEMI-MONTHLY No. 10

Anno Mundi 6056—May 15, 1928

CONTENTS

THE NEW COVENANT 147
Inauguration 148
Assembly at Ceremony 148
Law of The Covenant 149
Purpose and Effect 150
Blessings Foreshadowed 151
Covenants Linked Together 151
Summary 152
To His Glory 152
Blessed Privileges 152
JESUS AND TRADITION 153
THE FIRST CHRISTIAN COUNCIL 156
FIGHTING THE RADIO 158
INTERESTING LETTERS 159
RADIO SERVICE 160
SUMMER SERVICE WEEK 146

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*

W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD

W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

SUMMER SERVICE WEEK

Many have indicated their purpose to participate in giving the witness in the field during the first 1928 service week, May 13 to 20. The summer service week, August 26 to September 3, will afford an even more favorable opportunity for all the anointed everywhere to join their voices in singing forth the honor of Jehovah's name. Let us make it a 100 percent witness.

"SONGS OF PRAISE TO JEHOVAH"

Songs of Praise to Jehovah is the title of a new song book which is now ready for shipment. On its 300 pages are many new songs and tunes, as well as old favorite selections. Retail price of the book, cloth-bound, is 75c, postpaid. Price to classes in lots of 20 or more, 69c each.

(Continued from page 160)

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WNBZ	Saranac Lake, N. Y.	1290	232.4	10
	Sun am 10.15-10.45			
WNOX	Knoxville, Tenn.	1130	265.3	1000
	Fri pm 7.30-8			
WNRC	Greensboro, N. C.	1340	223.7	500
	Fri pm 6.15-6.45			
WOBU	Charleston, W. Va.	1120	267.7	50
	Wed pm 9-9.30			
WODA	Paterson, N. J.	1020	293.9	1000
	Sun am 10-10.30			
WOKO	Poughkeepsie, N. Y.	1390	216	500
	Sun pm 12.30-1; Thu pm 8.30-9			
WOO	Philadelphia, Pa.	860	348.6	500
	Mon am 11.30-12			
WOOD	Grand Rapids, Mich.	1150	260.7	500
	Sun pm 9-10			
WORD	Chicago (Batavia), Ill.	1190	252	5000
	Sun am 10-12, pm 2-4, 6-7.30			
	Mon Tue Wed Thu Fri Sat pm 6-7			
WRAW	Reading, Pa.	1260	238	100
	Sun pm 7.30-8.30			
WREC	Memphis, Tenn.	1200	249.9	500
	Sun pm 5-5.30			
WRHF	Washington, D. C.	930	322.4	150
	Sun pm 5.30-6, Wed pm 6-6.30			
WRHM	Minneapolis, Minn.	1150	260.7	1000
	Sun am 9.15-10.30			
WRK	Hamilton, Ohio	1460	205.4	100
	Mon pm 7-7.15			
WRR	Dallas, Tex.	650	561.3	500
	Sun pm 2.15-3; Thu pm 8.30-9			
WSMK	Dayton, Ohio	1010	296.9	200
	Tue pm 8-8.20			
WSPD	Toledo, Ohio	1250	239.9	250
	Sun pm 1.30-2			
WTAR	Norfolk, Va.	1090	275.1	500
	Sun pm 7-7.30			
WWRL	New York (Woodside), N. Y.	1500	199.6	100
	Sun pm 8-8.45			
WWVA	Wheeling, W. Va.	580	516.9	250
	Sun pm 1-2			

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX MAY 15, 1928 No. 10

THE NEW COVENANT

(*Continued from previous issue*)

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Hebrews 12: 22-24.

JEHOVAH caused the tabernacle to be erected in the wilderness and for divine service to be performed in connection therewith. On Israel's atonement day the high priest went alone into the Most Holy, there to make atonement for sin. The Most Holy pictured heaven itself. After Christ Jesus was raised from the dead he ascended on high, appearing in heaven itself, there to make an offering for sin. "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. . . . But now once . . . hath he appeared, to put away sin by the sacrifice of himself."—Hebrews 9: 24, 26.

[2] The ransom price was provided by the death of the man Jesus. It was the value of that sacrifice, represented in his poured-out blood, that the great High Priest Christ Jesus took away to heaven, there to use in harmony with the will of God. How may we determine what is the will of God concerning the use of the value of that sacrifice?

[3] Knowing that the divine services of the tabernacle in the wilderness foreshadowed the divine services of the real tabernacle, we may use the figure to ascertain what is the true meaning of the reality. On the annual atonement day of Israel a bullock was slain and the high priest took its blood and entered the Most Holy and there sprinkled the blood to make atonement for himself and his house. (Leviticus 16: 6) "For himself" means in behalf of those who shall compose the members of his body, the under priesthood. By the term "his house" is meant those of the household of faith which shall include all who are justified and spirit begotten aside from those composing the members of his body, the under priesthood. With that ceremony performed then the high priest returned to the court, killed the goat of the sin-offering which was for the people, and carried its blood into the Most Holy and there made atonement for the sins of the people by sprinkling that blood as he did the blood of the bullock.—Leviticus 16: 15.

[4] These sacrifices were repeated annually on Israel's atonement day. At this sacrifice the bullock represented the poured-out life-blood of Jesus Christ alone. The blood of the goat represented the body members of Jesus Christ taken into the covenant by sacrifice and made a part of the sacrifice of Jesus Christ. Therefore it essentially represented the blood of Christ in both instances, but it is the goat in which the church is represented in Christ. Both the bullock and the goat were slain in the court, picturing that that which they represented would be slain on earth; and the blood was sprinkled in the Most Holy, picturing heaven itself.

[5] Following the picture to the reality, it is seen that when Jesus ascended into heaven he presented the value of his own sacrifice, represented by the blood of the bullock, and sprinkled it upon the mercy seat to make atonement for his body members and the members of the household of faith. At Pentecost the selection and slaying of the Lord's goat began, and this has continued throughout the Christian era or time of sacrifice.

[6] During that period of time what is being done concerning the new covenant? The body members are ministering to the spirit thereof by proclaiming the message of God's plan relative to the blessing of all the families of the earth. When the period of sacrifice is complete, as represented by the Lord's goat, then, as shown by the picture, the blood of Christ, including the body members', is presented and used to make atonement for the sins of the people. What then is to be done concerning the new covenant? Will the blood then be used as a basis for making the new covenant? No, because that covenant was made when Jesus was on the earth. Will the blood be used then to seal the new covenant? To be sure not! Because the covenant was

made sure at the time it was made, and Jesus was made surety for it even before. Nowhere in the Scriptures is the covenant spoken of as being sealed.

7 What then is to be done at the end of the period of sacrifice? Paul answers: "Ye are come [approached] unto mount Sion, . . . and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Hebrews 12:22, 24) The covenant had been established when Paul wrote: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."—Hebrews 8:6.

INAUGURATION

8 When the atonement for sin is made for the people then the time is due for the inauguration of the new covenant. The law covenant was made in Egypt and inaugurated at Mount Sinai, which represented Mount Zion. (Hebrews 12:22) That picture shows that the new covenant is made on earth and must be inaugurated at Mount Zion, in heaven itself. It is in heaven that the sprinkling of the blood for the inauguration takes place. (Hebrews 12:24) At the inauguration of the law covenant at Mount Sinai Moses sprinkled the blood both on the book and on the people. "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people." (Hebrews 9:19) (See Exodus 24:6-8.) The book of the law represented God's expressed will, because he dictated it. As Moses read the book of the covenant to Israel, likewise will Christ publish the terms of the new covenant to Israel and to all mankind and thereby open up the highway of life. Until the covenant by sacrifice is completed only the church is subject to the expressed will of God. His law will be issued for mankind when the new covenant is inaugurated.

9 When the law covenant was inaugurated the people of Israel were at the foot of Mount Sinai, having previously been delivered from Egypt. When the inauguration of the new covenant takes place the people will have been delivered from the world, Satan's organization foreshadowed by Egypt, and will be at the foot of Mount Zion, which is the mountain of God, to wit, his kingdom, subject to the instruction of God.

ASSEMBLY AT CEREMONY

10 Who will be present at the inauguration of the new covenant? Addressing the church, Paul says: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." (Hebrews 12:22) Mount Zion, we must remember, represents the place for the inauguration of the new covenant, corresponding to Mount Sinai. "The city of the living God" is his organized kingdom of righteousness. The Scriptures indicate that there will be present an innumerable company of angels. Throughout the development of the divine plan these pure, holy, mighty and loyal angels, wholly devoted to God, have been performing their service. It is like God to have these faithful ones present at the inauguration of the covenant that is to reconcile mankind to himself. Then Paul says it will be the general assembly of the church of the firstborn, which shows that the church will then be complete. There the great Jehovah God, the Judge over all, will manifest his presence. Jesus, the Mediator of the new covenant, the most exalted one of the universe next to Jehovah, will be there. Thus are shown Jehovah and Jesus, the two competent contracting parties to the covenant, at its inauguration. The 144,000 faithful overcomers, at that time joint-heirs with Christ Jesus in glory, will be joined with him as one composite Mediator. That glorious company will be made up of 144,000, Jesus and his official family. These will be under-priests of Jesus acting with him and under his direction. These under-priests seem to be foreshadowed by Aaron, Nadab and Abihu, who were associated with Moses at the inauguration of the law covenant.

11 How about Abraham, Isaac, Jacob and the others of the faithful heroes whom we call ancient worthies? Will they be present and have a part in the ceremony? Would it be necessary for the new covenant to be inaugurated and in operation before these faithful ones are raised from the dead? No, because it is the great ransom sacrifice applied as a sin-offering that guarantees their resurrection. The new covenant has nothing to do with awakening them out of death. Those worthy men, faithful to the end, received a good report from God because of their faith. By faith they saw the day of Jesus Christ and rejoiced. Paul says: "They without us [the church] should not be made perfect." (Hebrews 11:40) It follows then that when the church is completed, when all who have been taken into the covenant by sacrifice have finished their course, then is the due time for the bringing forth of the ancient worthies.

12 Since the Scriptures show that there is to be a general assembly of the church of the firstborn at the inauguration of the new covenant, it seems certain that the church must be completed some time prior to that. Why should not the ancient worthies be present and in some manner participate in the ceremonies on that grand occasion? At the inauguration of the law covenant not only were Aaron and others who were in line for the priesthood present and participating with Moses, but there were "seventy of the elders of Israel" also present. "Then went up Moses, and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles

of the children of Israel he laid not his hand: also they saw God, and did eat and drink."—Exodus 24: 9-11.

[13] These seventy were men of importance and are called in this text "nobles", which means chief men or chosen men. Whom could these foreshadow if not the faithful worthies mentioned in the Old Testament and by Paul in his epistle to the Hebrews? Those faithful worthies were not all of Israel. Some of them lived before Israel was chosen. Therefore they would be featured at the inauguration of the new covenant to represent Israel and all others of mankind. Be it noted that in the above text it is stated: "Also they saw God, and did eat and drink," not that they could see with natural eyes God's glorious body, but that they could see a manifestation of his power and fully understand the meaning thereof.

[14] In describing the assembly Paul says: "To the spirits of just men made perfect." (Hebrews 12: 23) Those faithful men of old were justified because of their faith and loyalty to God. When the ransom sacrifice is applied as a sin-offering for the people, to remove the legal disability, that is the time when the spirit or power of life of these justified men will be made perfect. This is a further corroboration that the ancient worthies will be present at the inauguration of the new covenant. They will not be in heaven; but on earth, performing some specific function at the inauguration of the covenant.

MARVELOUS CEREMONY

[15] At the inauguration of the law covenant at Horeb, the mount of God, the ceremonies foreshadowed the inauguration of the new covenant at Mount Zion, or mount of God, or God's organization. About that there does not seem to be any occasion for doubt. Paul directly links the two together. As to whether there will be a grand and mighty ceremony, we have but to look at what happened at Mount Sinai. At that time Jehovah manifested his presence in a great cloud upon the mountain and "there were thunders and lightnings, . . . and the voice of the trumpet exceeding loud." (Exodus 19: 16) Referring to this same matter, Paul says: "And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake)."—Hebrews 12: 19-21.

[16] What then should be expected at the inauguration of the new covenant? The angels of heaven will be assembled there. The church of the firstborn will be there. Jesus the glorious Mediator with his underpriests will be there; and above all, Jehovah God. None of these will be visible to human eyes, but God has often manifested his presence by a demonstration of his power. The ancient worthies, then resurrected as perfect men on the earth (probably at that time at Jerusalem), will be there to represent both houses of Israel and all mankind. All there would see the presence of the Lord God made manifest in the cloud, the tempest, the storm and fire, which demonstration will surely be given in a far more marvelous manner than human phrase can describe. Then all shall know that Jehovah is the great God and that his kingdom is established and can never be moved. The new covenant then inaugurated, the peoples of earth shall begin to learn of its terms and purposes.

[17] Furthermore Paul, with authority, wrote: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves [picturing the blood of Jesus given as a ransom] and of goats [picturing the church having communion in the blood of Christ], with water [symbol of truth, because the people must be brought to a knowledge of the truth], and scarlet [margin, purple] wool [referring to the slain Lamb who now reigns, as represented by royal purple], and hyssop [used in purging sin (Psalm 51: 7)], and sprinkled both the book, and all the people, saying, This is the blood of the testament [covenant] which God hath enjoined unto you. Moreover [in addition thereto] he sprinkled with blood both the tabernacle and all the vessels of the ministry." (Hebrews 9: 19-21) What was there foreshadowed evidently will take place in reality when the new covenant is inaugurated, because that which took place regarding the law covenant foreshadowed the new covenant and its ceremonies.

LAW OF THE COVENANT

[18] The new covenant is made for and in behalf of sinners and will be inaugurated to bring man into reconciliation with God; therefore it will have need of statutory laws directing the people in the right way. "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers." (1 Timothy 1: 9) The people then will have a sure and certain guide, and there will be no occasion for them to mistake as to what is the right way. By that time the whole of mankind will have received a thorough and convincing lesson in the baneful effects of sin and the great need of being directed in the right course. They will seek Zion for instruction as to the way to go. "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."—Jeremiah 50: 4, 5.

[19] They will be learning the law of God and having it explained to them in its proper manner. "And many people shall go and say, Come ye, and let us go up to the

mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2:3) The law will be promulgated by Christ the King and Head of Zion and by and through the agencies of the new government represented by "New Jerusalem". The people will receive the message of truth and will learn to obey and serve the true God.—Revelation 21:1-3.

SINS

[20] The ransom price for man, accepted by man upon the terms offered, will wipe away all sins that have been due to inheritance from Adam. "And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." (Hebrews 10:17, 18) That will mean a finality of their iniquities that they inherited.

[21] The apostle applies the words of the prophet to the reign of Christ and the administration of the new covenant: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:22, 23.

[22] These sins seem clearly to refer to the deliberate violation of the law of the new covenant, that is to say, sins wilfully committed after one is brought to a knowledge of God's plan. For such there is no forgiveness, because "where remission of these [sins] is, there is no more offering for sin."—Hebrews 10:18.

[23] To the same effect it is written: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Ezekiel 18:20) That will be the time when will apply the words of the prophet: "The sinner, being an hundred years old, shall be accursed." (Isaiah 65:20) God will bring the obedient ones back into harmony with him, but the wilful wrongdoers shall be destroyed. (Revelation 21:7, 8) "The Lord preserveth all them that love him: but all the wicked will he destroy." (Psalm 145:20) Those who love the Lord will be glad to obey him. The others will not.

PURPOSE AND EFFECT

[24] The purpose of the new covenant is to reconcile man to God. The effect of the new covenant will be the reconciliation to God of all men who obey the law of that covenant. During the long dark night of Satan's regime selfishness has controlled the people. That condition will be changed. The heart of man is the seat of motive showing either a selfish or an unselfish reason for action. The heart of fallen man has been cruel and as hard as stone. Under the new covenant the conditions will be changed. "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God." (Ezekiel 11:19, 20) To the same effect Paul writes: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."—Hebrews 8:10.

[25] When God's righteous rules of action are written in the minds and hearts of men they will no longer need to have laws written upon stones or upon books. Moved by unselfishness they will delight to obey their righteous Mediator and the great Eternal God. "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."—Isaiah 32:16-18.

[26] During the administration of the new covenant it seems quite evident that the beasts of the field and the fowls of the air and the creeping things will no longer show fear of man, nor will man need to be afraid of them. "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely." (Hosea 2:18) The earth then will present a scene of quietness, peace and happiness.

[27] The new covenant shall be a faultless one, due to the precious blood of Jesus that makes it sure, and to the perfection of Christ Jesus its glorious Mediator. "For if that first [law] covenant had been faultless, then should no place have been sought for the second."—Hebrews 8:7.

BENEFITS

[28] The new covenant shall result beneficially to all mankind. The Jews will be the first in favor because they are beloved for their fathers' sakes (Abraham and others). (Romans 11:28) The Gentiles shall also be received by and reconciled unto God under the terms of the new covenant. Then they will know and serve Jehovah, the only true God.

[29] Under the terms of the new covenant the Lord will clean them up and give them pure hearts. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in

the land that I gave to your fathers; and ye shall be my people, and I will be your God."—Ezekiel 36:25-28.

ALL TO BE BLESSED

30 The blood of Jesus shed for all is a guarantee that all shall have an opportunity to receive like benefits of the new covenant. "For this is my blood of the new testament [covenant], which is shed for many for the remission of sins." (Matthew 26:28) His blood will cleanse as many as are willing to be cleansed. By the grace of God he tasted death for all and in due time all must have an opportunity for these blessings. (Hebrews 2:9; Acts 3:21) Corroborating this statement God's prophet wrote: "Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord."—Ezekiel 16:61, 62.

31 The peoples of the various nations then having had their blindness removed will seek the Lord, that they may obey him and receive the blessings. "And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."—Zechariah 8:21, 22.

BLESSINGS FORESHADOWED

32 When Isaac was born Abraham was approximately one hundred years old and Sarah was ninety years old. The Scriptures say they were "as good as dead". Therefore Isaac was a child of promise by faith. (Galatians 4:23) Abraham lived seventy-five years and Sarah thirty-seven years thereafter. After the death of Sarah Abraham married Keturah. At the time Abraham was approximately 140 years old. By Keturah Abraham had six sons. (Genesis 25:1-4) If Abraham was "as good as dead" when Isaac was begotten, then the same thing must be said of him forty years later. Therefore the conclusion that except for God's power these six sons of Abraham by Keturah never would have lived. Seeing that Keturah represents the new covenant, it may well be said that those who will become the offspring of the new covenant were "as good as dead", but by the miraculous power of God through Christ they are brought to live. By Hagar Abraham had one son and this, together with six by Keturah, makes seven, which is a symbol of completeness.

33 Abraham made some gifts to these seven sons and sent them away into the east country out from Canaan, and he made Isaac heir of all he had. (Genesis 25:1-6) Ishmael, the son of Hagar, represented the nation of Israel. (Galatians 4:24) The six sons by Keturah would well represent the Gentile nations or all non-Jews. The seven sons therefore who receive blessings from Abraham well represented all who shall receive blessings under the terms of the new covenant. After making these provisions for his seven sons Abraham died. That would seem to foreshadow that when the blessings under the new covenant are complete, that will mark the execution of the Abrahamic covenant and that covenant will pass into history. Then will be completely fulfilled God's unconditional promise: "In thee and thy seed shall all the families and nations of the earth be blessed." Abraham representing God, all the blessings proceed from him. Isaac the seed, representing Christ, all the blessings will be by Christ, and the great work of reconciliation will be completed.

COVENANTS LINKED TOGETHER

34 Jehovah commanded Moses to make holy garments for the high priest. As a part of his glorious apparel God commanded the making of the ephod. "And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen." (Exodus 28:6-8) The two parts of the ephod were fastened together by shoulder-straps and rested upon the shoulders of the high priest.

35 The breastplate of judgment was made of the same material as the ephod, and in the breastplate were placed twelve precious stones set in gold. "And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Foursquare it shall be, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones; the first row shall be a sardius, a topaz, and a carbuncle; this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes."—Exodus 28:15-21.

36 There are three great covenants specifically involved in the reconciliation of the human race; and all of these contracts are laid upon the shoulders of the beloved Son of God, who is Priest of the Most High. Knowing that the law foreshadowed better things to come, and looking at the beautiful garments of the high priest above described, they seem to say: The forepart of the ephod symbolized the Abrahamic covenant; the beautiful breastplate containing the twelve precious stones bearing the names of the twelve tribes symbolized the

covenant by sacrifice; while the back part of the ephod hanging upon the shoulder of the high priest and fastened to the forepart fitly symbolized the new covenant.

37 Jesus the great High Priest, is therefore the pivot upon which these covenants swing. But does not the breastplate represent the law covenant? That conclusion does not seem to be consistent with the facts. The law covenant produced nothing that is beautiful. It would seem more fitting for these twelve precious stones to represent the full and complete members of the 144,000 that go to make up the body of Christ and which are described as in twelve divisions. (See Revelation 7: 4-8.) Of these Christ Jesus, the great High Priest, is the Head and the One that is altogether lovely. To him is committed all judgment in heaven and in earth. (John 5: 22) Those who make up the 144,000 will sit with him in his throne of judgment, according to the words of Jesus. (Matthew 19: 28) These together with Christ Jesus compose the temple of God, the glorious official organization named Zion, which is the kingdom or ruler of the people. These are all prepared by sacrifice and all depend upon the faithful performance by Jesus of his office as great High Priest.

SUMMARY

38 Briefly summed up, there are four covenants involved in the reconciliation of man, to wit: (1) The Abrahamic covenant, made unconditionally by Jehovah to Abraham while he was in Haran, and which became binding and effective upon Abraham immediately when he set his foot upon the land of Canaan, which covenant produces the Seed through which all the nations of the earth shall be blessed. Abraham in the picture represented God; Sarah his wife pictured the covenant; while Isaac pictured the seed through which the blessings must come.

39 (2) The law covenant, made 430 years after the Abrahamic covenant, which was made because of transgressions, defining sin, and hedging about the Israelites, and which served as a schoolmaster to lead them until the coming of Christ Jesus. It foreshadowed better things to come. That covenant made by Jehovah on one side, with Moses as mediator in behalf of Israel on the other side, was made in Egypt and inaugurated in Sinai. The covenant was symbolized by Hagar and produced only one son, and that unto bondage, representing the Israelites.

40 (3) The covenant by sacrifice, which was made between the two competent parties, Jehovah and Christ Jesus, at the time of the consecration of Jesus at the Jordan. Into this covenant the body members of Christ are taken and offered up as his own body. That covenant needed no mediator, and had none; and that covenant by sacrifice prepares the "seed of promise", and the fulfilling of its terms results in the glorious reward of immortality and the kingdom to the "seed" itself. This "seed" becomes the Judges and Blessers of all the families of the earth.

41 (4) The new covenant, made by Jehovah on one side and Jesus on the other; made at the time of the death of Jesus and made binding and firm by his own blood; made on earth and to be inaugurated in heaven itself. This covenant was made by Jesus as the Mediator for Israel and for all mankind, and the members of his body become ministers of the covenant and officiate with him in the mediatorial work. This covenant was pictured in Keturah, the third wife of Abraham; and his sons by her, who together with the son of Hagar, picturing Israel, represent all the families of the earth that will receive the blessings. All the blessings come from Jehovah, and all of them come by Christ the great High Priest; and the covenants are the means of putting the promises of God into operation and bringing back the human race into harmony with him.

TO HIS GLORY

42 The new covenant will bring honor and glory to the name of Jehovah God. During its ministration the peoples of earth will learn that Jehovah is the true God; that he is the God of love; that he unselfishly has made provision for the reconciliation of man; and that all of his actions have been prompted by unselfishness. Then the knowledge of the glory of God will fill the whole earth as the waters fill the deep and all shall know the Lord from the least to the greatest.—Habakkuk 2: 14.

43 Speaking of the blessings that will come through this covenant and the honor that it will confer upon God's name the prophet writes: "And I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them as at the first. And I will cleanse them [by and through the operation of the new covenant] from all their iniquity [for the Deliverer shall come out of Zion and turn away ungodliness from them], . . . and I will pardon all their iniquities [on the basis of the shed blood of Christ Jesus, for the remission of sins and which is the blood of the new covenant], whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity, that I procure unto it."—Jeremiah 33: 7-9.

BLESSED PRIVILEGES

44 Jehovah's Servant, in whom he delights, is Christ. (Isaiah 42: 1) All who have been brought unto Christ by the covenant by sacrifice, and who are now faithful, are greatly blessed by seeing more clearly their relationship to Jehovah God than heretofore. Now it is more clearly discerned by them that they have fellowship with God and with Christ Jesus because of being in Christ

and because they walk in the light, and they also have fellowship with one another. (1 John 1:5-7) They now appreciate the fact that God and Christ Jesus have taken them into partnership, which means true fellowship in the work of the reconciliation of the world of mankind to Jehovah God. Never could any creatures have a greater privilege than this.

45 The holy angels of heaven have been faithful to Jehovah and have enjoyed many marvelous privileges but none like unto that of those who have been brought into the covenant by sacrifice and are made members of The Servant. It is now the blessed privilege of these to sing forth the praises of Jehovah's name. Let no one now slack his hand! All who are truly of the Servant class will from this time forward be showing forth the praises of Jehovah God as opportunities are offered.

QUESTIONS FOR BEREAN STUDY

What was the purpose of the tabernacle in the wilderness? What took place in the Most Holy of the tabernacle on Israel's atonement day, and what was pictured thereby? How has the ransom price for man's redemption been provided, and how may we know in what manner God will use the value of that sacrifice? In the picture, what was done with the Lord's goat, and what did that signify? ¶ 1-4.

What was foreshadowed by the slaying of these animals in the court? How and when is that part of the picture fulfilled? ¶ 5-7.

Explain what was signified by the law covenant's being made in Egypt but inaugurated at Mount Sinai, and by Moses' sprinkling the blood upon the book of the law and upon the people at the foot of that mountain. ¶ 8, 9.

What great feature of the divine plan closely follows the completion of the period of sacrifice, where will it take place, and who will be there? Show whether the ancient worthies will have a part therein. ¶ 10-14.

What scriptures suggest the grandeur of the new covenant inauguration ceremony? Apply Hebrews 9:19-21. ¶ 15-17.

What provision will be made for the instruction and guidance of mankind under the ministration of the new covenant, and how will past experience serve as a factor therein? ¶ 18, 19.

Tell what will be the result of accepting the ransom price as offered. Explain one's personal responsibility thereafter. How will Psalm 145:20 then apply? ¶ 20-23.

Distinguish between the purpose of the new covenant and its effect. How will the heart of man be prepared to receive and obey God's righteous rules, and what will result from true obedience? In this connection what may be said of man's original dominion over the lower animals? Apply Hebrews 8:7. ¶ 24-27.

For whom are the benefits of the new covenant made available, and on what conditions? ¶ 28-31.

Why is Isaac referred to as a 'child of promise', and what is pictured thereby? His being made sole heir of Abraham signifies what? Who were Hagar and Keturah, and what did each represent? Ishmael and Abraham's six sons by Keturah represented whom? What is pictured by Abraham's having these sons after he was "as good as dead", and by their receiving gifts from Abraham? What seems to be foreshadowed by Abraham's dying after making provision for his seven sons? ¶ 32, 33.

By whom and to whom were the directions given for making the ephod worn by the high priest? Why was it so important that these directions be followed exactly? Describe the ephod and show the fitness of the symbolism of the parts thereof. ¶ 34-37.

Name the covenants involved in the reconciliation of man, and briefly tell of each (a) when it was made, where, with whom, and for what purpose; (b) whether it required a mediator, why, and (where necessary) in whose behalf the mediator served; (c) when the covenant began (or will begin) to function; (d) the result of its operation. ¶ 38-42.

To whom is reference made as Jehovah's 'servant in whom he delights'? Who are included therein, and what is the special blessing of knowledge and fellowship they enjoy? How great is the privilege extended to them, and why granted? What test is involved therein, and how important is the joyful use of the opportunities Jehovah offers? ¶ 43-45.

JESUS AND TRADITION

WHEN the time had come that God would more fully reveal himself to men, he sent his own beloved Son, whom he made his apostle for that purpose. Jesus was sent to God's chosen people, the Jews. That people had then a great history behind them. Their position among the nations was unique. The Roman nation, which then ruled the world, had begun its history only seven centuries before the day of Jesus; and the Grecians, who, in civilization and world power, had preceded the Romans, had begun their history only a little earlier. But neither the Grecians, nor Rome, nor any of the earlier nations, Egypt, Assyria and Babylon, had such a continued history and tradition as the Jews.

This, of course, is in harmony with the Bible's presentation of Israel as God's chosen people. It declares that comparatively early in the history of the nations God took the growing number of the sons of Jacob and chose them to be a special nation for himself. (See Exodus 19:3-5.) Nor was the choice said to be for a time only: it was to be permanent. It further declares that though through their unfaithfulness to their covenant with Jehovah, and as a punishment for their transgressions, there should come a long interval in their history when they should have no outward marks of being the people of God, yet he would, in his own time, bring them back to his favor. In view of this, the fact that for nearly 2,000 years the Jews have persisted, and that without any of those things which hold a people together as a unit, is the strongest proof among the nations that the Bible is God's revelation of his purposes.

The Jews had never been governed like the other nations. In the very earliest days they had lived in their God-given land for well nigh 500 years without either king or central government. There was nothing in the nature of a general parliament or congress. In theory the people were the subjects of Jehovah, the God of heaven, and he was their King. Then in the days of their kings, a period of more than 500 years, none of

their rulers exercised the despotic power which was seen at its worst in the monarchs of Egypt, Assyria and Babylon.

That which bound them together as a people was not self-protection against the aggression of other nations, nor because they themselves were aggressive; for the Israelites were never great adventurers, nor traders; nor did philosophy develop amongst them. They were a self-contained people. Their chief power of cohesion was their priesthood. The priest was the representative of Jehovah, and provision for communion with Jehovah was made through him by the Urim and Thummim, which was always in the high priest's care. Even in the days of the kings this arrangement was maintained. When the priesthood proved unfaithful then God raised up his prophets to speak his words, sometimes to the king, sometimes to the people.

As Israel fell from their fidelity to Jehovah the priests magnified their office, and assumed an importance and authority which made them virtual rulers, contrary to Jehovah's intention. The Prophet Jeremiah said, "The prophets prophesy falsely, and the priests bear rule by their means." But they were helped in this by the people themselves, for, Jeremiah continues, "My people love to have it so."—Jeremiah 5:31.

As might be expected there was always a tendency to leave the simplicity of the law of Moses, and to add to it. Even Moses himself found that occasions arose which called for some instruction over and above that which was contained in the statutes which God had given to Israel in connection with the Law. Thus it came about as Israel developed that the priests made regulations of their own, and false prophets found profit in aiding them. Schools of interpretation grew, and then scribes and lawyers arose to teach and interpret the many accretions.

In Jesus' day the simplicity of the law of Sinai was entirely lost, and the people who were ever the sufferers were burdened by this means and were bowed down heavily. The people noticed the difference between Jesus' manner of teaching, and that of the scribes. He spoke as one having authority, not as they who had no certainty but could only refer the people to what this or that rabbi had said; and as there were so many who had spoken, and as they differed amongst themselves, none knew what to believe.—See Matthew 7:29.

But despite all the heavy burdens which were upon the backs of the people, and despite that they were always in ignorance and uncertainty as to the meaning of Jehovah's dealings with them, the people had a very considerable amount of self-satisfaction. Even by these things they knew they were a separate people; and they loved to have it so.

The priests and the leaders made the people feel they were very religious, and their rulers taxed them heavily in order to keep up the régime. Religious practices and observances were multiplied; but the people were pleased, for these things flattered their pride. It was thus to a people embedded in tradition and religious observances that Jesus came. How did he bear himself toward all this outward semblance of worship of Jehovah, his Father? Did he give the elders of the people credit for their meticulous care in interpreting the many teachings of their fathers, or give those fathers credit for having made so many differing interpretations of the law of Moses? He did not. He condemned them. Jesus had no use for those things which had been added to the Word of God; nor for those observances which had filled the people with pride, but which had turned them away from a desire for the truth.

Jesus never condemned any arrangements made from time to time to accommodate the needs of the people, but that was a very different thing from acknowledging the traditions of the elders as those traditions interpreted the Word of God wrongly. Had Jesus no respect for the great men of Israel? He had respect only for those who had sought the honor of Jehovah. But could it be doubted that the fathers of Israel, the men of old time, had not the honor of Jehovah in mind when they interpreted the law of God and fastened traditions upon the people? It can easily be determined that they had not the honor of God before them. Moses had specifically declared as a commandment before God: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deuteronomy 4:2); and any man who would do as they had done, namely, so interpret the words of God as to add thereto, was disobedient to Jehovah, and an enemy.

The attitude of Jesus toward the tradition of the elders and toward those who lived by that system which they had fastened on the people is to the Bible student more than a matter of historical interest: it has an immediate bearing upon the lives of Jesus' true followers of this present day. For this reason, namely, that those conditions which Jesus met when he appeared to the Jews are duplicated now in organized religion, only on a much larger scale, and because God is sending these, his messengers, the faithful disciples of Jesus, to the representatives of organized religion of this day, even as he sent Jesus as a witness to the Jews.

The scribes and Pharisees who realized that their system was in danger through the teaching of Jesus, but who could not directly lay any charge against him, said to him on an occasion, "Why do thy disciples transgress the tradition of the elders?" He replied, "Why do ye also transgress the commandment of God by your tradition?" and, giving them an instance, added, "Thus have ye made the commandment of God of none effect by your tradition." (Matthew 15:2, 6) Thus the leaders of the Jews had added to the Word of God, and had altogether confused and darkened the minds of the people.

What is not generally discerned is the fact that in the same way and by similar means the ecclesiastics of organized religion have added to the Word of God, and similarly have darkened the minds of the peoples of Christendom. It should be understood by all that in the various statements of belief known as the creeds and catechisms, and in those accepted doctrines which form the basis for the establishment of the various sects, there are definite additions to the Word of God. The dogma of eternal torment, which has had so great a place in Christendom, but which is now in disrepute, not indeed because the churches themselves want to drop it, but because they are losing standing with the people who refuse longer to believe them about it; the doctrine of the trinity, which has claimed to be the foundation truth of the Christian religion; the dogma of the immortality of the human soul: all are absolute and bold additions to the Word of God. These are devastating errors, and belief in them is ruinous to the understanding of the Bible, and God's purpose revealed therein. Once again it must be said, this time by the disciples of Jesus, and to the Pharisees of today, "Ye have made the Word of God of none effect by your tradition."

In neither case was there any pretence or claim of adding to the Word of God, for that would have been too bold a move on Satan's part; rather the pretence was of stating what the Word of God meant, of explaining and elucidating the truths declared: in the case of the Jews, the words of Moses and the prophets were dealt with; in the case of Christendom, it was those spoken by the Lord and the apostles, as well as those of the law and the prophets, which were amplified.

It becomes, therefore, a necessity for the faithful servant of the Lord to join in tearing down this veil of darkening teaching, that the Word of God may be seen and understood in its simplicity. In Jesus' case it may be said that his call was, 'Back to the Word of God.' In the present day the same word may be expressed, but in more familiar language, 'Back to the Bible.' It is there that both safety and salvation are to be found.

It is claimed by the modernist, and it is thought by many others, that Jesus not only waived aside the traditions of the fathers of Israel as a hindrance to truth, but he also taught that his teaching entirely superseded the law of Moses. In proof his words, "Ye have heard that it was said by them of old time," are quoted as if he referred to Moses. But apart from the improbability that Jesus would refer to Moses in those terms, and proof that he did not so refer to him, but to those men of old time who would improve upon Moses, is his word spoken, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (Matthew 5:17) Jesus could not be supposed to teach at one and the same time that the law should be put away, and also that it be held. That a time of change was being announced was clear. On one hand the veil of tradition of human wisdom attempting to amend the divine, must be torn down; on the other hand the law of Moses must be vindicated. Thus Jesus would destroy the one, and more definitely set the other as the standard of Jehovah. It was prophesied of Jesus that he would magnify the law and make it honorable. (Isaiah 42:21) In the latter case Jesus did not say that by his teaching the law was put out of date. Rather he showed that from that time there would be a stricter reading of the law for all those who desired to receive the favors of Jehovah. He instanced the case of lust. The law said, "Thou shalt not commit adultery." But Jesus said that if a man should look on a woman with desire he had already committed sin in his heart. Also the law said, "Thou shalt not kill." But Jesus showed that thoughts of evil against a brother, if not cleansed by repentance, would lead to a murderer's condemnation; and John who voiced his Master's teaching said, "Whosoever hateth his brother is a murderer."—1 John 3:15.

It was foretold of the servant of Jehovah that he should magnify the law and make it honorable. As Jesus set this sharp interpretation on the law, he must perforce live up to his own standard. This he did. He showed by his sinlessness (which was acknowledged by his Father in his acceptance of his Son) that he had kept the law in its spirit as well as its letter. He loved God with all his heart and mind and soul and strength; and he proved that he loved his neighbor as himself by giving his life for him.

The disciples of Jesus are called upon to live according to their Master's high standard. This they are able to do because of the help provided in the gift of the holy spirit; here is God's special help provided for the cleansing of the heart from evil and to quicken it to desires of righteousness, so that the disciple has the spirit of righteousness within him causing him to want to do right. He has the spirit of the law within him that he may do that which is well pleasing in God's sight. For the mistakes and failures he has the constant provision of the advocacy of his Redeemer, so that his standing before God is not marred by reason of his failures.

The time is now come when all the truth sent by Jesus must be made plain. The professed disciples of Jesus are to be fully tested by the truth, and organized religion which professes to represent God is to be brought to judgment. The refuge of lies which organized religion has erected for itself is being destroyed by the hail of truth. (Isaiah 28:17) The church systems will no longer provide shelter either for those who erected the shelter or for others. Indeed, they must be torn down, for it is far to be preferred for their own sakes that men should know that all this great system of organized religion in which they have trusted is of no more value than was that mass of traditional teaching in which the Jews trusted, but which Jesus so ruthlessly swept away. Happy is he who in these things knows and does the will of God.

THE FIRST CHRISTIAN COUNCIL

THROUGH the course of the centuries since the early days of church history the great church systems have held many general councils, and each has very considerably affected succeeding generations. The great Roman Catholic church takes first place in this, as in almost all other so-called Christian affairs; for in point of time and in the scope of its influence and power it has no compeer amongst the churches. In the course of its history that system has held about twenty councils.

The Roman church claims that it is the only church; it says, therefore, that such general councils as have been called and held by other religious systems or associations claiming to be churches have no authority to determine either faith or practice in the Christian life. As for itself, it views its councils as part of the arrangement which is made by Christ, working through it, for the carrying on of his work in the earth. In practice in the churches a general council is called to decide questions of doctrine or practice which have arisen upon which no decision has previously been made. The theory is that the church has the mind of Christ, and also has the authority of Christ to bind or to loose in all matters relative to the welfare of the church; that in the name of Christ it can do as it will.

It follows that whatever doctrine is set, or dogma promulgated thereby, the church for all time is bound by the decision or pronouncement of such authoritative council. This amounts in effect to a claim to infallibility in the conclusions of a council. That being the case, it means that the Word of God itself becomes second to the decision of the church represented in a council called by itself. This is indeed the claim; namely, that the church is superior to the Bible in that upon it rests the responsibility of interpreting, and thus deciding and determining for the believer, what is or is not to be considered as the truth of the revelation of God.

The Bible student will agree with Rome when it says that the councils held by the various Protestant systems are, at the best, no more than mere regulations for the guidance of their domestic affairs, and that under no circumstances may they be considered as having any authority in respect to the way in which God should be served.

But the Bible student has a difference with Rome, a difference large and wide and vital, namely, he avers that in the sight of God Rome has no more standing or authority than the smallest of the Protestant sects whom she contemptuously waives out of court. Enlightened by the Word of God, the lamp which God has now lighted for the feet of all the faithful followers of Jesus Christ, the Bible student sees that none of these systems has any authority whatsoever to hold any council in the name of Christ or his church, nor has standing in the sight of God. He sees that each is entirely a human organization; and that if there is a difference between Rome and the Protestant systems it is in this, that Rome is more a product of Satan's scheming against truth than they. Rome is the great mother system. Of the many harlot systems Rome is the parent, as is shown in the book of Revelation, which describes the wickedness of the system that has brought such a harmful progeny into the world. Of Babylon the great we read that she is "the mother of harlots and abominations of the earth". —Revelation 17: 5.

There was one authoritative council of the true church. It was held in Jerusalem in the earliest days. It must have had a great and lasting effect upon the brethren. No doubt some would be disturbed by its decision, but the many loyal and faithful brethren who were really wanting to know and do the will of the Lord were helped into a clearer and fuller understanding of his will for them. It is impossible for us to know what God would have done to guide the church if it had kept the faith; but, so far as it is possible to see his will from the things revealed, there would never have been the need for another council.

The circumstance which brought about the council was a very definite dispute which had arisen over the question of circumcision. So strong had feeling become that the church was in no small danger of being torn asunder. However, the chance of division was in itself only the secondary or lesser danger, for the dispute was really not a mere matter of opinion: it resolved itself into the question as to whether or not the sacrifice which Jesus made for sin, and God's Word concerning the believer, were all-sufficient as the means of salvation, or whether circumcision was also necessary. The Judaizing party in the church who taught that the law of Moses must still be kept by the believer in Christ were very persistent among the brethren. Some of these were persons slow to understand, because unready to learn.

The apostles and the brethren were troubled by these false brethren who sought also to retain some of the forms and ceremonies of the Jewish priestly service. Undoubtedly some of these were the servants of evil men who had "planted" them amongst the little companies of true brethren so that the cause of Christ might be hindered. Back of those evil men was that ever ready enemy of God and the truth, namely, Satan, the destroyer. (See Matthew 13: 38, 39.) But many of the brethren got free from that bondage; for they saw that if the real sacrifice which was efficacious for the putting away of sins had been offered in heaven, there was nothing to be gained by offering a sacrifice of an animal in the temple courts. They thus saw that by the fact that God has accepted the true sacrifice for sins both their sacrifices and their priesthood, and indeed the temple itself, were made things of the past.

But circumcision was a more difficult question to them, for that was the one thing which distinguished a son of Abraham from all other men; and it seemed

not to be merely a matter of the law, but as to whether or not one was in covenant relationship with Jehovah. The Apostle Paul, blessed of the Lord with both clearness of mind and a true vision of the completeness of the work done by Christ, preached faith in Jesus alone, without the aid of any outward thing, as all that was necessary for man's redemption.

As the dispute threatened the life of the church it was decided by the apostles that representatives of the churches should be gathered to Jerusalem, to confer upon this matter. This course makes it apparent that the apostles themselves were not clear; had they been they would at once have upheld Paul and have let all the churches hear the certain sound of their voice. This lack of the apostles' clarity of vision in what to us now seems a simple matter, tells two things: (1) that God had made no special revelation to the apostles of all the truth which was to be preached concerning Jesus; (2) that they were not as clear as Paul about the completeness of Christ's atoning sacrifice.

Both sides put forth their arguments. Then Peter told how God at the first had sent him to the Gentiles, to Cornelius and his Roman household in the barracks at Cæsarea, and how while he was yet speaking to them the holy spirit, which was God's manifestation of his acceptance, came upon those uncircumcised Gentiles as it had done on the apostles at Pentecost. And no question of circumcision arose. Also Paul and Barnabas told how God had blessed the Gentiles through them, and that without any question of circumcision. In other words Gentiles who believed were treated in this matter of the favor of God in Christ as if they were exactly on the same footing as the apostles themselves.

Since Peter could testify that God had given the blessings of his holy spirit to the Gentiles, and Paul and Barnabas could tell of similar blessings amongst the Gentiles scattered abroad to whom they had preached, and who had believed the gospel of the all-sufficiency of Christ's sacrifice, it was apparent that God in and by those facts had already given his answer to the question raised by the council. There was nothing more to be said.

But something unexpected came out of the conference. Clearer light fell on the plan of God. That which became clear on that day to the church, besides the settlement of the question for which the council had been held, was the relationship of the various phases of God's plan. James, like every good Jew, had wondered when the favor of God was to return to the chosen people. They wanted to know when Israel would once again be in full harmony with Jehovah, and when the kingdom would again be established so that the glory of the Lord would be seen among them according to the words of the prophets.

They knew that the Prophet Amos had partly located the time, but it was too indistinct for them to understand. Amos had said, "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: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." (Amos 9:11, 12) But neither James nor any of the apostles knew how this purpose of God fitted in with what they had learned of Christ. But now through the conference James discerned what was meant by Amos. He saw that first God had a work to do amongst the Gentiles before his favor could again come to his people and they should be restored. So James said, "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."—Acts 15:13, 14.

The order of God's purpose was thus disclosed. The ransom sacrifice of Jesus for all men (See 1 Timothy 2:5, 6.) is accepted in heaven; the proclamation to those who should believe is made; Jesus is seen as the surety of the new covenant with the house of Israel, and at the same time he is the surety that God's blessing would come to all the world, to fulfil the Abrahamic promise. First the church of God must be gathered, that God at the end of the age might have a people amongst the Gentiles to witness for his name. After that would come the restoration of the house of Israel, and then by means of God's kingdom would follow the restitution of the remnant of mankind.

That first work which God does after accepting the ransom sacrifice of Jesus on behalf of his church, and for the whole world, is now nearly accomplished. His church is about complete in number, and God has gathered from among the Gentiles a people who in this day of lack of faith are witnessing that Jehovah, the God and Father of the Lord Jesus Christ, is the only God, and that all men must render allegiance to him, and that he is worthy of the praise of all his creatures.

As this work of gathering the number of those who shall form the true church is now nearly completed, it can not be long ere the world will see the favor of God is being manifested upon his ancient people Israel, known since the days of Christ as the Jews: there will be something more decisive than the movement now known as Zionism, which partly by sentiment and partly for political reasons is taking some Jews back to Palestine. That movement can not be the means which God will use to re-enter Israel into covenant relationship with him, though it in part restores them to their land of promise.

This first council taught the church to trust in the full purposes of God to bring to pass his words spoken by the prophets. Israel is his chosen people till all his human purposes are accomplished; and therefore when he has taken his spiritual Israel to himself, then, through them, he will manifest his favor to his people Israel in their return to their own land. Then through their ancient worthies restored in resurrection, he will

teach his people of his way in order that in its turn the world of mankind may learn the word of truth.

The rebuilding of the house or tabernacle of David is not to be understood as meaning that David's house will be restored to the rule of Israel; that promise is fulfilled in the rule of Christ, "great David's greater son." The passage must be understood to mean that the rule of David's kingdom will be restored in the sense that the kingdom of God, through Christ Jesus, David's "son" and "Lord", will direct the affairs of the world. The world of mankind will then be under the direct rule of heaven through those who have been faithful to God and are thus chosen to be his instruments for the blessing and restoration of the mighty multitudes of mankind who have not had opportunity of learning of him.

Thus this first (and only) authoritative council of the church of God gave light on the purpose of God by the church. But the first council of the so-called Christian organizations, namely, the Council of Nicea held in 325 A. D., was the means used by Satan to darken the truth of God; for that council was responsible for bringing in the darkening and truth-devastating doctrine of the trinity. God is now clearing away the darkness of error and the mists of uncertainty.

Rise, crowned with light, triumphant Zion, rise;
Exalt thy towering head and lift thine eyes;
See heaven its sparkling portals wide display,
And break upon thee in a flood of day.

The sea may waste, the skies to smoke decay,
Rocks fall to dust, and mountains melt away;
But fixed God's word, his saving power remains;
Thy realm shall last, thine own Messiah reigns!

FIGHTING THE RADIO

AS IS known to readers of *The Watch Tower,* four radio stations in Canada belong to the International Bible Students Association. These stations have been regularly broadcasting the Truth and there has been a tremendous response of approval throughout Canada. A short time ago the Government advised our Association that licenses for our four stations in Canada would not be renewed. No reason was assigned therefor.

It is not believed that the Government had had any protest of any consequence against the stations. We sent one of our attorneys to Ottawa, and in interviewing the Government the only reason that could be found to have been assigned was that some preacher had his sermon cut short by reason of our station going on. Our station, however, was clearly within its time and the preacher had run over by fifteen minutes. But that was no excuse, of course, to refuse to license the other stations in different parts of Canada.

Our friends immediately busied themselves and the Bible Students are circulating petitions throughout Canada, and the response is so good everywhere that it is expected that in a few days at least a million people will have signed the petition. Mass meetings are being held throughout Canada to protest against this uncalled-for action of the Government. The Government has not hesitated to grant licenses to liquor distillers, at the same time canceling licenses of the Bible Students. It is manifest who is behind this. Strong churchmen of the religious system are in control of the Canadian Government. This religious system has always been intolerant and will continue to be so until the end.

The Bible Students and their friends should in no wise be discouraged. This is exactly what we might expect from any part of the Satanic organization. Let every one keep in mind that the radio belongs to Jehovah. He foretold it through his prophets centuries ago. He has brought it to light just in time to make proclamation of the Truth. The greatest hook-up of broadcasting a message that has been had on earth was that of a message of the Lord's kingdom. This of course has greatly enraged the Beast. We also know that the forces are rapidly gathering for Armageddon. Those who love the Lord have every reason to rejoice. Those of the temple class have the full assurance that they are in the secret place of the Most High and no evil can befall them. It is their great privilege now to sing forth the message of the Truth as the forces move on for the battle of the great day of God Almighty. Let all those who are consecrated, throughout the land, in Canada and in America and elsewhere, busy themselves now to get the message of Truth before the people as quickly as possible. Be of good courage and know that no power can stop the proclamation of the Truth except by the consent of Jehovah, and until he is ready for it to be stopped, it will go on. If it is his will that it shall not be stopped at all, it will not be. All the consecrated desire to do his will.

Remember that Jehovah has said to the anointed, "I have put my words in your mouth, and I have covered you in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, You are my people." (Isaiah 51:16) To the same ones he says: "You are my witnesses, . . . that I am God." (Isaiah 43:12) The issue now is, Who is God? Comparatively speaking, the Bible Students are small in number but strong in the Lord and in the power of his might. Let them be moved by love to boldly declare the Truth. The day of deliverance is at hand!

INTERESTING LETTERS

CARRYING ON THE LORD'S WORK

MY DEAR BROTHER RUTHERFORD:

Sincere Christian greetings in the name of our glorious and present King. For some time past I have had the desire to write you, but now it seems that this privilege has been given me of the Lord, as I have been asked to write you on behalf of our little class here.

It has been an honor to tread with you, and indeed many of the Lord's faithful saints, this narrow way of sacrifice since before the World War (1911), and a great privilege to watch in recent years the flashes of light as they have come from the temple of our God, clearing away many of our previous difficulties in coming to "an accurate knowledge of the truth" (1 Timothy 2:4. *Diaglott*) and providing us with just that encouragement from time to time in this day of our trial as the Lord saw we needed it. Truly our loving Father knows the very things we have need of before we even know of that need or could ask of him.

The present class here is only about two years old, but as a class we, too, have had our trials. There have been some among us who have boldly claimed to be of us, yet since have proven that they were not by the things which they do; preferring to work the works of our great opposer and accuser, instead of engaging in the service of our Lord and King. As a result, the faithful remnant has been manifested and thus encouraged to carry on the Lord's work. It is on this account that the *Year Book* for 1928 has been a special blessing to us, in that we are able to note with encouragement that these are but the experiences of the Lord's faithful "remnant" the world over, and we just renew our confidence because of this evidence from the Lord of our approval.

We especially desire to thank the Lord through yourself for the *Creation* book, coming as it does at a time of greatest need, just when Christendom (so called) is abundantly manifesting how much it has gone astray even on the fundamentals of our Father's Word of truth. Now the Lord has graciously provided his church with ample proof that his "Word is truth", therefore reliable. Through this work that truth is shining more brilliantly than ever before, and this is a great encouragement to us. We rejoice with you in the wonderful illumination that now shines in the temple.

We also wish to express our appreciation for *The Watch Tower* and for the bold and fearless way in which it discusses the Christian's food as it becomes due to be understood.

In closing, we feel that the words of the Prophet Samuel (1 Samuel 12:22-24) are better expressive of our feelings: "For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you." 'Only let us fear the Lord, and serve him in truth with all our heart: for consider how great things he has done for us.'

May the Lord continue to richly bless, guide, and keep you, dear brother, and still use you in Zion to defend his reputation. With our warmest love in the Lord, and very best wishes

ERNEST G. JOHNCOCK.—*England.*

ACTIVITY BRINGS CLEARNESS OF VISION

DEAR BROTHER RUTHERFORD:

Many times during the past year I have been wanting to tell you how much I have appreciated the beautiful and refreshing streams of truth that have come through *The Watch Tower.* With every issue my heart has been stirred with gratitude to Jehovah for leading me beside these "waters of refreshment". How truly the experiences foretold in Psalm 46:4 are realized by those who are wholly devoted to the Lord! "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."

I feel sure that my own intense enjoyment of the constantly unfolding beauties of the truth has been enhanced by the service work. Looking back now over a period of eighteen years, I notice that there is nothing like continued activity in the service of the Lord for keeping one's vision clear and for giving one a good healthy appetite for the bounteous feast so graciously provided by his own good hand.

I would like to add my tribute of appreciation of the *Creation* book to that already expressed. To my mind it is the best expression of the truth that we have yet had, and I am eagerly looking forward to going through it *again* in the regular weekly study which is to start next month. I believe it is another weapon placed in the hands of the Lord's people for fighting the Devil's organization.

Praying that the Lord's continued blessing may rest upon you in your service for the Lord, the truth and the brethren, I am

Your brother by his grace,
G. T. R. SWAIN.—*England.*

ALL OF ONE MIND

DEAR BROTHER RUTHERFORD:

The Regina Ecclesia greet you in the name of our King.

I have been instructed, as secretary of the ecclesia, to convey to you our love and our appreciation of your latest book, *Creation.* Some have already read it, but all are of one mind, that it is going to do a great amount of good in opening the eyes of the meek and the prisoners in Babylon to the right conception of the greatness and unbounded love of Jehovah, the Creator of the universe and Giver of life, and his wonderful plan of reconciling the race of mankind to himself, through and by his Son Christ Jesus.

This ecclesia also recognizes Zion as God's organization; the kingdom gradually being set up on this earth by the King now in action; and the channel he is using for conveying the meat in due season to the remnant class now on earth and the privileges they have of proclaiming the message now due.

The articles of *The Watch Tower* as they come out are helpful and convincing to all the faithful, that the time is near for the battle of the day of God Almighty and the complete overthrow of Satan's empire.

We pray the Lord that he will continue to bless and preserve you in the work he has given you, of feeding and instructing the remnant class from his Word, that they may carry the joyful news of the King and his kingdom to the meek and oppressed of earth's millions.

With Christian love, we remain

Your brethren in his service,
THE REGINA (SASK.) ECCLESIA.

LIGHT SHINING CLEARER

MY DEAR BROTHER RUTHERFORD:

The articles on "Jehovah's Presence" and "The Presence of Christ" appearing in *The Watch Tower* have brought increased light to me on that subject.

Indeed, there has been a tendency in us to minimize and limit the power of Jehovah and of our Lord Jesus Christ in thinking that they must needs be present bodily in order to be present on the earth.

The clear reasoning and the multitude of Scriptural proofs you presented on the matter are sufficient to settle for ever, in any one, all doubts and confusion on the subject. The light is shining clearer and clearer, revealing to the temple class the glory of the Lord.

How much I appreciate the privilege of being of this class! I can not find words enough to express it.

Dear Brother Rutherford, I have been much benefited by your ministry. I have been benefited much by *The Watch Tower.* I can not fully express how much I appreciate your love and zeal and devotion to the Lord and his dear people on the earth at this time. I thought several times of writing you on this point; but knowing how busy you are, I restrained myself with the satisfaction that the Lord knows. But this time I could not withhold the impulse of expressing myself in these few lines. May the Lord's blessing continue with you and the dear Editorial Committee and all.

Yours in the Lord,
A. L. WILKINSON.—*Jamaica, B. W. I.*

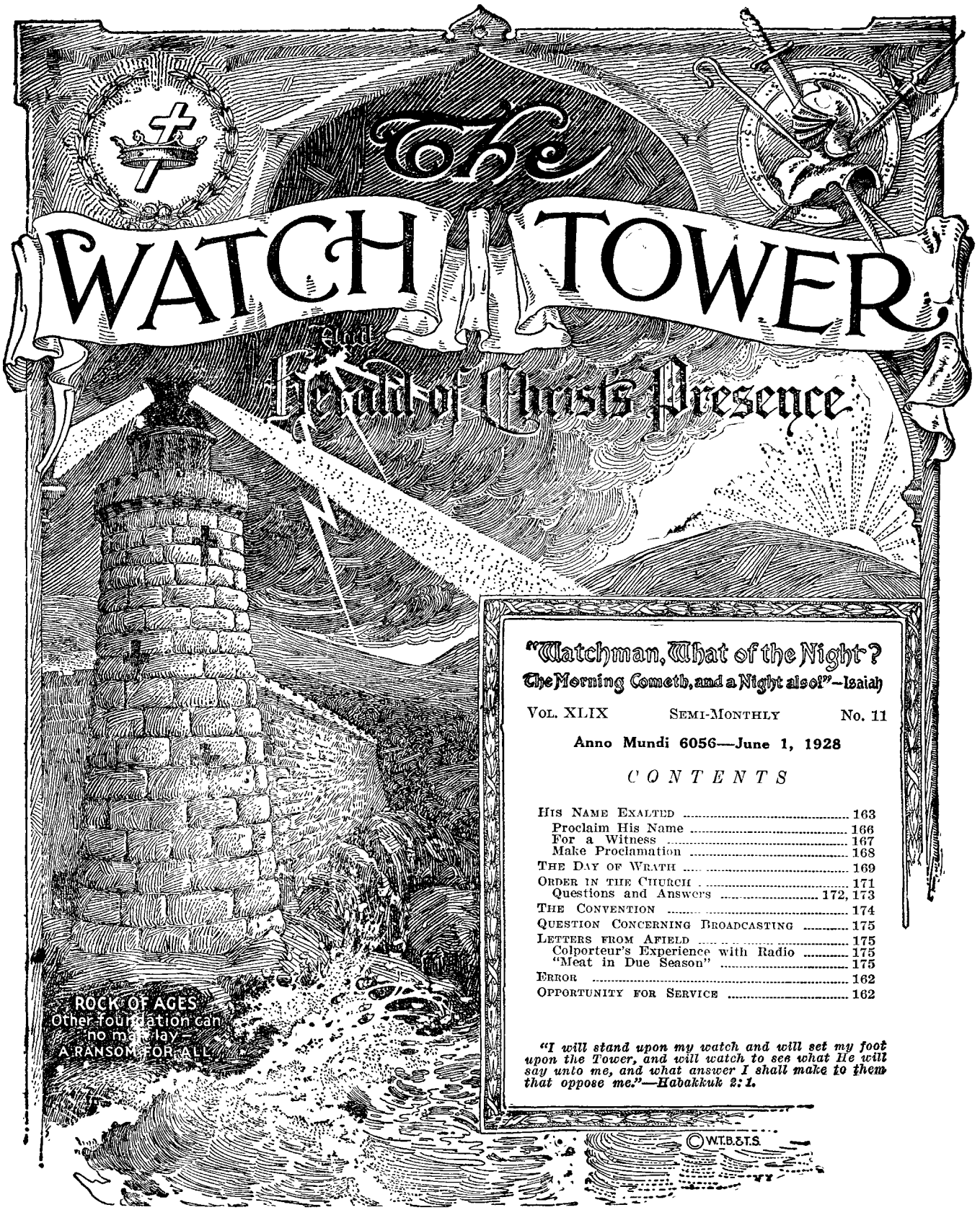
International Bible Students Association

RADIO SERVICE

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

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
CFYC	Vancouver, B. C.	730	410.7	500
CHCY	Edmonton, Alta.	580	516 9	250
CHNS	Halifax, N. S.	930	322.4	100
	Sun pm 9-10			
CHUC	Saskatoon, Sask.	910	329.5	200
CJCJ	Calgary, Alta.	690	434.5	250
	Mon pm 8-9			
CJGC	London, Ont.	910	329.5	500
	Sun pm 2-3 (every other week)			
CJRM	Moose Jaw, Sask	1010	296.9	500
	Sun am 10.15-11 (monthly)			
CKCX	Toronto, Ont.	580	516.9	1000
CKOC	Hamilton, Ont.	880	340.7	50
	Thu pm 7-7.30			
CKPC	Preston, Ont.	1210	247.8	10
	Sun pm 3-4.30			
CKY	Winnipeg, Man.	780	384.4	500
	Sun pm 7-8.30 (monthly)			
KEX	Portland, Ore.	1080	277.6	2500
	Sun pm 9-10			
KFEQ	St. Joseph, Mo.	1300	230.6	1000
	Sun pm 7-7.30			
KFH	Wichita, Kan.	1220	245.8	500
	Sun am 9.30-10.30			
KFJF	Oklahoma City, Okla.	1100	272.6	5000
	Sun am 9-9 30; Thu pm 8-8.45, Sat pm 8-8.15			
KFJZ	Fort Worth, Tex.	1200	249.9	50
	Sun pm 6.30-7			
KFSD	San Diego, Calif.	680	440.9	500
	Sun pm 2-3			
KFUL	Galveston, Tex.	1160	258.5	750
	Sun pm 2-3			
KFUM	Colorado Springs, Colo.	620	483.6	1000
	Tue pm 9.15-			
KFWM	Oakland, Calif.	1270	236.1	500
	Sun am 9.30-11, pm 12.30-2.30, 7.30-9			
	Mon Sat pm 8-10, Tue Thu pm 12.30-3, 8-10			
	Wed pm 2-3; Fri pm 2-3, 8-10			
KGGH	Cedar Grove, La.	1410	212 6	50
	Thu pm 8 30-9			
KGHF	Pueblo, Colo.	1430	209.7	250
	Mon pm 8-8.30			
KGKH	Shreveport, La.	1410	212.6	50
	Thu pm 8.30-9			
KGRC	San Antonio, Tex.	1360	220.4	50
	Sun pm 1-2			
KHQ	Spokane, Wash.	810	370.2	1000
	Sun am 10-11, pm 9-10			
KJR	Seattle, Wash.	860	348.6	2500
	Sun am 10-11, pm 6.10-7.10			
KLZ	Denver, Colo.	850	352.7	750
	Sun pm 7-8			
KMBC	Independence, Mo.	1110	270.1	1500
	Fri pm 5-5.30			
KMIC	Inglewood, Calif.	1340	223.7	500
	Sun pm 8-9.15			
KNRC	Los Angeles, Calif.	800	374.8	500
	Tue Thu Sat pm 2.30-3			
KOCW	Chickasha, Okla.	1190	252	500
	Sun pm 6.30-7 (first and third, monthly)			
KPQ	Seattle, Wash.	1300	230.6	100
	Sun pm 9-10			
KPRC	Houston, Tex.	1020	293.9	500
	Mon pm 7.30-8.15 (every other week)			
KQV	Pittsburgh, Pa.	1110	270.1	500
	Sun pm 1-2, 7-8; Fri pm 8-9			
KVOS	Bellingham, Wash.	1430	209.7	250
	Sun pm 6.30-7.15			
KWCR	Cedar Rapids, Ia.	1250	239.9	250
	Sun pm 4-5; Wed pm 9-10			
KWKC	Kansas City, Mo.	1350	222.1	100
	Sun am 10-11, pm 9-10			
WBAW	Nashville, Tenn.	1250	239.9	5000
	Sun pm 5.30-6.15			
WBAX	Wilkes-Barre, Pa.	1200	249.9	100
	Sun pm 8-9			
WBBR	New York (Rossville), N. Y.	1170	256.3	1000
	Sun am 9.30-12, pm 2-4, 7-9			
	Mon Tue Thu Fri pm 2-4, 7-9			
	Wed pm 2-4, 6-7			
WBRC	Birmingham, Ala.	990	302.8	250
	Tue pm 8-8.30			
WBRL	Tilton, N. H.	1290	232.4	500
	Sun pm 8-9			
WBT	Charlotte, N. C.	1160	258.6	1000
	Thu pm 7.30-8			
WCAH	Columbus, Ohio	1280	234.2	250
	Sun am 11.45-12.45, pm 8.45-9.45			
	Mon Tue Wed Thu Fri Sat 11.40-12.00 noon			
	Fri pm 7.30-10			
WCBA	Allentown, Pa.	1350	222.1	150
	Sun pm 4-5			
WCBM	Baltimore, Md.	1330	225.4	100
	Sun pm 6-8 (bi-weekly); Thu Sat pm 9.30-10			
WCLO	Kenosha, Wis.	1320	227.1	100
	Sun pm 1-2			
WCSH	Portland, Me.	820	365.6	500
	Sun pm 3-3.30			
WCWK	Fort Wayne, Ind.	1400	214.2	250
	Sun pm 5-5.30			
WDAY	Fargo, N. D.	550	545.1	250
	Sun pm 2-3,			
WEBC	Duluth, Minn.	1240	241.8	250
	Sun pm 5-5.45			
WEBR	Buffalo, N. Y.	1240	241.8	200
	Sun pm 2.30-3.30			
WEDH	Erie, Pa.	1440	208.2	50
	Sun am 10 30-11.30 (second, monthly)			
WEPS	Gloucester, Mass.	1010	296.9	100
	Sun am 11-12			
WFBE	Cincinnati, Ohio	1220	245.8	250
	Sun pm 6.30-7.30			
WFBG	Altoona, Pa.	1120	267.7	100
	Sun pm 7-7 30			
WFBL	Syracuse, N. Y.	1160	258.5	750
	Sun pm 2-2.30			
WFDF	Flint, Mich.	1100	272.6	100
	Fri pm 9.30-10			
WFJC	Akron, Ohio	1320	227.1	250
	Sun pm 9.30-10.30 (every other week)			
WGBS	New York, N. Y.	860	348.6	500
	Wed pm 10.30-11.15 (every other week)			
WGHP	Detroit, Mich.	1080	277.6	1000
	Sun am 11.45-12.15 p. m.			
WHBP	Johnstown, Pa.	1310	228.9	250
	Sun pm 8-9			
WHEC	Rochester, N. Y.	1180	254.1	500
	Sun am 10-10.30			
WHK	Cleveland, Ohio	1130	265.3	500
	Sun am 11-12 pm 12-1, 2-3. 7-8.30			
	Thu pm 7.30-9.45			
WIAD	Philadelphia, Pa.	1040	288.3	100
	Tue Fri pm 8.00-8.35			
WIBA	Madison, Wis.	1250	239.9	100
	Sun pm 1-1.30 (fourth, monthly)			
WIBM	Jackson, Mich.	1490	201.2	100
	Sun pm 2-2.30			
WIBW	Topeka, Kan.	1470	204	500
	Sun am 11.30-12			
WIBX	Utica, N. Y.	1260	238	150
	Sun pm 9-10			
WICC	Bridgeport, Conn.	1130	265.3	500
	Mon pm 7.50-8.30			
WIL	St. Louis, Mo.	1160	258.5	250
	Sun pm 6.30-7			
WIOD	Miami Beach, Fla.	1210	247.8	1000
	Sun 11.30-12 noon			
WIP	Philadelphia, Pa.	860	348.6	500
	Tue pm 3.45-4			
WISN	Milwaukee, Wis.	1110	270.1	500
	Sun am 10-11			
WJAD	Waco, Tex.	900	333.2	500
	Sun pm 6.45-7.30			
WJBL	Decatur, Ill.	1110	212.6	250
	Thu pm 7.30-8			
WKBF	Indianapolis, Ind.	1190	252	250
	Mon pm 7.30-8.15			
WKBS	Galesburg, Ill.	1330	217.3	250
	Sun pm 1-2			
WLBG	Petersburg, Va.	1100	214.2	100
	Sun am 10-11, pm 3-4			
WLBV	Mansfield, Ohio	1450	206.8	50
	Sun pm 9-10			
WLBW	Oil City, Pa.	1100	272.6	1000
	Sun pm 4.30-5 (second and fourth, monthly)			
WLSI	Providence, R. I.	1150	260.7	500
	Sun am 10.30-11.30, pm 2-3, 6.30-7.30			
	Wed Fri pm 7.30-8.30			
WMBH	Joplin, Mo.	1470	204	100
	Sun pm 6-7			
WMBR	Tampa, Fla.	1190	252	100
	Sun pm 8			
WMBS	Harrisburg, Pa.	1280	234.2	250
	Sun pm 5-6			
WMBW	Youngstown, Ohio	1400	214.2	50
	Sun pm 5-6 (every other week)			
WMES	Boston, Mass.	1420	211.1	50
	Sun am 10.30-12, pm 8-9; Mon Thu pm 8-9			
WNAT	Philadelphia, Pa.	1040	288.3	100
	Wed Sat pm 8-9.30			
WNBF	Endicott, N. Y.	1450	206.8	50
	Sun pm 2.30-3.30, 7.30-10			
	Thu pm 8-8.30			
WNBH	New Bedford, Mass.	1150	260.7	250
	Tue pm 8-9			
WNBR	Memphis, Tenn.	1310	228.9	20
	Fri pm 7.30-8			

(Continued on page 146)



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

VOL. XLIX SEMI-MONTHLY No. 11

Anno Mundi 6056—June 1, 1928

CONTENTS

HIS NAME EXALTED 163
Proclaim His Name 166
For a Witness 167
Make Proclamation 168
THE DAY OF WRATH 169
ORDER IN THE CHURCH 171
Questions and Answers 172, 173
THE CONVENTION 174
QUESTION CONCERNING BROADCASTING 175
LETTERS FROM AFIELD 175
Colporteur's Experience with Radio 175
"Meat in Due Season" 175
ERROR 162
OPPORTUNITY FOR SERVICE 162

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"The New Covenant"
Issue of May 1, 1928

Week of July 1	¶ 1-17
Week of July 8	¶ 18-37

"The New Covenant"
Issue of May 15, 1928

Week of July 15	¶ 1-14
Week of July 22	¶ 15-29
Week of July 29	¶ 30-45

ERROR

A letter was recently sent out from the Service Department of the Society under date of January 28, the last part of which contains an erroneous statement. It is found that the copy of this letter was written some five years ago and that inadvertently one of the office force got hold of it and, thinking it was a more recent composition, used it. The brethren everywhere will please ignore any statement in letters or anything else fixing dates as to when the Lord will perform some part of his great work. All our times are in the Lord's hands. The efforts of the consecrated should be devoted to doing with their might what their hands find to do and not be concerned about just when the Lord is going to finish his work.

OPPORTUNITY FOR SERVICE

As the work increases there is a greater opportunity at Brooklyn headquarters for competent men fully consecrated to the Lord to have part in the work. Many who have filed questionnaires have changed their address, and conditions have changed with many of them. We therefore request all fully consecrated brethren between the ages of twenty and forty-five years who desire to engage in the service at headquarters, Brooklyn, to write this office immediately for a questionnaire; or, if you have a blank, send it in.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX JUNE 1, 1928 No. 11

HIS NAME EXALTED

"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."—Isaiah 12:4.

JEHOVAH'S name is exalted. Through his prophet he fixes the point from which time forward his name is exalted. Isaiah was commissioned to tell Israel of the devastation coming upon her. His prophecy foreshadowed what must come upon the professed people of God centuries thereafter. The prophet represented the true church, which is The Servant of God. His prophecy puts words into the mouth of the Servant class. Understanding the prophecy the Servant class is enabled to see what must be done now to the glory of God.

2 In the sixth chapter the Prophet Isaiah begins a series of prophecies and in the twelfth chapter that series is concluded. There is a close relationship between the beginning and the ending of this series of prophecies. The speaker in the above basic text is The Servant of Jehovah and is otherwise designated the "temple" class. The speaker is not an individual but a company of anointed ones upon whom God has put his spirit and whom he has made his witnesses in the earth.

3 The prophecy is a song or psalm addressed to Jehovah. No company of the Lord's people could well speak the words of praise set forth in this prophecy until God's due time arrives for them so to do. Then those guided by his spirit will speak or sing it forth. Those who have not the spirit of the Lord will not join in the song. The song does not describe individual experiences. It is not the message of a number of individuals. It is a song of praise sung by those whom the prophet in another place describes as "the feet of him that bringeth good tidings of good". It is the class the members of which see eye to eye and together lift up the voice and sing.—Isaiah 52:7, 8.

4 "In that day" it is sung. The time "in that day" always refers to the time when God enters upon his great work of establishing his kingdom. It is also the time of God's wrath against the enemy's organization. It is the day of his blessing bestowed upon his anointed ones remaining on the earth. When God was bringing discomfort upon the Egyptians he was at the same time manifesting his protection and love toward Israel. Even so now, when God is beginning to express his wrath against Satan's organization, he is giving assurance and comfort to his people to enable them to have a better understanding of him and his plan. This increased light from the Lord thrills the heart of the Servant class and calls forth the song.

5 The name "Jehovah" appears prominently in the song prophecy. The Eternal One revealed himself by the name Father with the coming of his beloved Son. The Son taught his followers to address Jehovah as Father, and this they have done. In these last days God has made known to his people the significance of his name Jehovah, even as he caused it to be made known to Moses and later to Israel. The name Jehovah signifies his purposes toward his people. Now he is saying to his anointed ones on earth: 'I will be all I purpose to be.' The time has come when he makes clear to his people what they shall do and gives assurance to them that they are identified with his beloved One, who is theHead of the Servant class. The understanding of the meaning of his name and his purposes toward them enables the members of the Servant class to have full assurance of faith and to press forward in the work that has been committed to them. In this song prophecy there are three outstanding points, to wit:

6 (1) It tells of the comfort and joy of the Servant class "in that day" and of the privilege of the members of that class to make known their joy and comfort to each other for the encouragement of one another; (2) it gives assurance that The Servant has received the garments of salvation and that God is manifesting his approval as evidenced by the robe of righteousness which he has furnished; and (3) it shows the Servant class a clearer vision of God's purposes disclosing that there is a great responsibility resting upon that class and a great work to be done in the name of Jehovah. It is a stimulus to greater zeal and activity in the Lord's service. Now to the Servant class the work is a joy which words can not adequately express.

COMFORT AND JOY

[7] The song opens with the words: "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." (Isaiah 12:1) The Servant class, realizing the great favor bestowed upon it, breaks forth in song of praise. Jehovah had foreordained and commanded that it should be thus. There is a time of doubt and perplexity and distress experienced by the anointed of the Lord. Then he causes his light to shine into the minds of The Servant, and The Servant begins to realize that he is "in that day" foretold by the prophet and a song of gladness will no longer wait.

[8] The Servant says: "Though thou wast angry with me." Can it be said that God was angry with those whom he had begotten and anointed? If the Lord was angry with his anointed ones, why was he angry? What caused the Lord's favor to then be so marvelously manifested toward The Servant, and why does The Servant sing? At the beginning of this series of prophecies Isaiah describes a vision which he had. He is represented as worshiping the Lord in the temple. He beheld there the seraphim and he heard one of them singing to another: "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." When Isaiah in this vision beheld the King on his throne and heard "the bright shining ones" proclaiming the praises of Jehovah he realized his impurity and cried out: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." (Isaiah 6:5) He recognized that he should also be singing the praises of Jehovah even as the seraphim were singing. He also thought that he had incurred the displeasure of the Lord by reason of something that he had failed to do in reference to proclaiming his praises. There Isaiah pictured the anointed people of God particularly at the time the Lord came to his temple.

[9] In the year 1918 the Lord came to his temple for judgment. (Malachi 3:1) He there began to make clear the truth and to measure his servants by the degree of faithfulness manifested by them. It was a time of fiery testing. Some fell while others stood firm. Because of the great trial and tribulation members of the temple class concluded the Lord must be angry with them. For nearly a year there was little or nothing done in connection with the proclamation of the message of the Lord's truth. In that time there was a great sifting and many who had claimed to follow Christ fell away. The cry of the true and faithful ones is represented in the words of the prophet: "Wherefore hidest thou thy face, and forgettest our affliction and our oppression? . . . Arise for our help, and redeem us for thy mercies' sake." —Psalm 44:24, 26.

[10] Then the Lord began to reveal to his people that they had not been busy with the kingdom interests committed to them because of fear of further affliction. It was in the latter part of 1919 that his people saw that they must busy themselves quickly with the work which the Lord had committed into their hands. The Lord heard the cry of his people. This was pictured in the prophecy by the seraphim cleansing the lips of the prophet, who represented the Servant class. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." (Isaiah 6:6-8) Though the Lord was angry with his Servant, now he brings The Servant comfort. Those of his people truly devoted to the Lord aroused themselves and went forth to do the work that the Lord had given them to do. Others slunk away and became opposers. That marks the beginning of the division point and marks the beginning of the song set forth in the prophecy.

[11] The prophecy fixes the time in another way. It was "in the year that King Uzziah died". (Isaiah 6:1) Uzziah seems clearly to represent the professed Christian church. In time past Uzziah had done some good as the king of Israel. He became impressed with his own importance and did not wait upon the Lord. Without authority he went into the temple and offered incense, and was immediately stricken with leprosy and died. The nominal church system had done some good in the name of the Lord prior to 1919. In that year its leaders became impressed with their importance, declared an alliance between the ecclesiastical systems and the Devil's organization by announcing the League of Nations to be the political expression of God's kingdom on earth. It declared the intention of the system to set up the kingdom without waiting on the Lord to tell them what to do. That was an attempt to do what God alone can do. That system was stricken with leprosy and is now dead.

[12] When the temple class saw in 1919 and later that the Lord loves the faithful and had much for the faithful to do, the members of the temple class were greatly comforted, and the class is represented as saying: "Thine anger is turned away [from me], and thou comfortedst me." The faithful began to realize and appreciate the privileges that the Lord had given to them. The one whom God had made the leader among his people on earth had died. Others who had been prominent among the brethren became ambitious for leadership, fought amongst themselves, and caused divisions. Many who had been leaning upon men and trusting in men fell entirely away. But those who trusted God and his beloved Son now began to realize that the anointed of the Lord had an obligation to perform and that the salvation of his people is from God and not from any other. Being comforted in heart the faithful began to sing: "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."—Isaiah 12:2.

13 Here is an expression of full assurance that the Lord Jehovah is he who saves and gives strength to his people. "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." (Psalm 118:8, 9) Regardless of how faithful and true to the Lord a man is, and no matter whether he is an elder or a leader amongst the Lord's people, he is imperfect. Even though he were perfect and never made any mistakes, still it would be better for the anointed not to put their trust in an arm of flesh. It is God who saves. It is an indisputable fact that those who really love the Lord trust in him. No matter how faithful or unfaithful another might be, no matter what good may or may not be said of and concerning a brother, the truly anointed will not be influenced thereby but will realize that their strength is in the Lord and that he is the one that gives salvation. Trusting implicitly in the Lord they declare his praises and exalt his name. Such are really joyful in the Lord because they are strong in him and in the power of his might. The reason the prophet expresses the joy of such is because God is become the salvation of his people. It is not something that is to be hoped for but is a realization of a fact that has already occurred. God has made known his power to his people. He supplies the garments of salvation by which they identify themselves as his and that they are saved and in the condition of salvation. Trusting in him they say: "I will . . . not be afraid; for Jehovah is my strength."

14 By this the anointed are not to understand that they have passed through all their trials. The attack of the enemy doubtless will be even more severe because this is the time in which he is attempting to destroy the remnant. Those, however, who appreciate the fact that Almighty God is their strength will have full confidence that he will bring them through and give them the victory. This is really the attitude of the anointed remnant, the Servant class, at this time.

15 Furthermore the temple class rejoices because of Jehovah's presence. The members thereof realize that the Lord God has placed his beloved King upon his throne and has caused him to come to his temple and receive unto himself those that are faithful. The true saints realize that the time has come for the kingdom and that from now on there can be no more dominion of the evil power. God is now fulfilling his promises to his people. They see that Satan's organization has come to an end and must fall, and this is another reason for their joy.

16 It is sometimes remarked by one Christian concerning another: 'He is fearless and brave.' Every one of the anointed should be fearless and brave. No one can be fearless and brave, however, if he is trusting in man; but if his trust is wholly and completely in the Lord Jehovah why should he fear anything that man can do unto him? Therefore the prophet represents The Servant as saying: "I will trust and not be afraid." Why should not one be afraid and tremble, seeing that the enemy and his representatives are strong? The prophet answers: "For the Lord Jehovah is my strength." Those of the temple class realize and appreciate the fact that Jehovah God loves his own and preserves the faithful and that when the Lord is for them no one can prevail against them. Because of this faith and confidence and because Jehovah is the strength of the anointed, the prophet says:

17 "Therefore with joy shall ye draw water out of the wells of salvation." (Isaiah 12:3) Water is a symbol of truth, but the knowledge of the truth alone does not bring salvation. It is the truth known and used according to God's will which brings his approval and the salvation of the faithful. A well is a fountain of water or source of water. Drawing water from the wells of salvation would therefore symbolize the taking from the fountain of truth the great truths which God provides for his people, and using these truths according to the commandments of the Lord. Those who do not receive the truth and hold it in the love of the truth and obey the commands thereof do not draw water from the wells of salvation. They draw from their own wells. This is shown by the words of God's prophet to Israel: "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." —Jeremiah 2:13.

18 The facts show that the prophet here expressed exactly what many who consecrated themselves to the Lord have done. They have forsaken the source of truth as God provided it for them and have used what knowledge of truth they had in a selfish manner and according to their own wisdom and have fallen away from the Lord. When one becomes anxious to use the truth that he may shine in the eyes of others, then he is making cisterns of his own and loses sight of the fact that the waters of truth and of salvation come from the Lord and that no one can run ahead of the Lord. Those who love the Lord God have great joy in not only knowing the truth but using it as the Lord has commanded it shall be used. Since the Lord has come to his temple to these faithful ones the waters of truth have been made much clearer than ever before. The faithful are refreshed by the waters of truth which they continue to draw from the wells of salvation. This they do with joy.

19 To draw water from the wells requires some work. Such work is either irksome and laborious or is a joy to the drawer. The faithful ones find no laborious efforts required for them to draw the water. With great joy they reach down into the fountains of truth and are delighted to behold its beauty and life-giving qualities. As the light shines from the temple of the Lord and is unfolded to the members of the temple class day after day they appreciate that Jehovah God is the great foun-

tain of truth and they delight to sing forth the praises of his name.

[20] He who receives from the Lord must give if he would grow. He who receives the truth and continues to hold it must serve it. If he receives it and makes use of it for selfish purposes he makes no progress and has no real joy. The faithful receive the truth with joy and with greater joy give it out to others. He delights thereby to honor the name of the great Giver. It was Jesus who said: "It is more blessed to give than to receive." To receive the truth brings gladness of heart; but to tell it out to the praise of Jehovah brings even greater joy. The sacrifice of the anointed ones is "the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name". Then adds the apostle: "But to do good and to communicate forget not: for with such sacrifices God is well pleased."—Hebrews 13:15, 16.

[21] The prophet therefore tells of the joy of service unto the Lord. If one who is in the temple class would continue to abide there and continue to receive the blessings of the anointed he must continue to offer his sacrifice of joy by singing forth the praises of Jehovah's name. (Psalm 27:6) Some whom the Lord has favored with the knowledge of the truth oppose the service of carrying the message of truth to others as the Lord has commanded. Mark such, and it will be found without an exception that such have no real joy. They will be found murmuring and finding fault with some one or some part of the Lord's work. Let those who have some privilege of service, and have found so much joy therein, see to it that they are not turned away from the service by the opposition of those who have ceased to joyfully draw waters out of God's fountain of truth. From this time forward no one can possibly stand unless he continues with joy to draw water out of the wells of salvation. God continues to unfold the beauties of his truth to his people for their strength and encouragement. One failing or refusing to use the truth as unfolded in the manner that God has commanded shows a lack of love for the truth and therefore will be unable to hold it.

PROCLAIM HIS NAME

[22] Then the Lord through his prophet commands what shall be done " in that day" when the Lord is establishing his kingdom. "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." —Isaiah 12:4.

[23] Bear in mind that "ye", as used in this text, does not mean an individual or some little company of persons. It means God's anointed people who compose The Servant and upon whom he has put his spirit. (Isaiah 42:1) Since the Lord has come to his temple there are flashes of light from the temple. (Revelation 11:19) The Chief Stone has been laid before Joshua and upon that Stone (God's anointed King) is shining the complete light of the divine plan.—Zechariah 3:9.

[24] The Lord reveals to the temple class from time to time such light as they can bear. As the temple class receives the light their hearts respond with praises to God. Not only do the members thereof praise him but they call upon each other to praise his name. This is the people whom the Lord God has taken out from the nations as a people for his name. (Acts 15:14) They are a people for a purpose. They must now show forth the praises of him who has called them out of darkness. These are servants of the Most High.

[25] The marginal reading of verse four of the above prophecy is: "Proclaim his name," tell the people of his doings, that his name is exalted. It is a clear command that the proclamation must be made that the name of Jehovah is exalted. The name of Jehovah is exalted in Zion as never before. If one is found who opposes the service of singing forth the praises of Jehovah, that is strong evidence that such a one is not of the temple class. It is written: "In his temple doth every one speak of his glory."—Psalm 29:9.

[26] There is a special work now for those of the temple class to do because to them Jehovah says: "Ye are my witnesses, that I am God." (Isaiah 43:12) These are called upon to explain the meaning of the great name of God not only to one another but unto all who have an ear to hear. The Servant class must now declare unto the people the doings of the Lord. No one on the earth can proclaim the name of Jehovah and tell of his great work who is not up to date in the truth. To be up to date means to know and appreciate the light that the Lord God is giving to his people at this time. Experience proves that none will declare his doings and his great name save those who have entered into the joy of the Lord. It seems quite certain that the numbers will grow less, but the zeal of the true temple class will increase and they will exalt the name of Jehovah.

[27] To proclaim the name of Jehovah God means to tell the meaning of his names as he has revealed them to his people. God demonstrated the meaning of his names to Israel but Israel did not understand. The fact is that those things were written aforetime by the prophets for the benefit of the church at this time. (Romans 15:4) It is only since the Lord came to his temple that the Servant class has had a clear understanding of the meaning of the names whereby the Eternal One reveals himself. When this understanding comes to God's people there is an obligation laid upon each one of them to tell others concerning the same and to tell it to all who have a hearing ear. God's anointed Servant is gathered into a oneness in order to tell harmoniously concerning his doings. There could not be several ways of proclaiming the message of truth.

[28] Those composing the Servant class see eye to eye; and each member thereof, together with the others, lifts up the voice, as the prophet declares. This does not mean merely telling to people the plan of God as it pertains to the past, present and future but it means to tell to the people what Jehovah God is doing at the

present time. Many marvelous things are now happening in the earth and it is the duty and obligation of The Servant to tell the meaning thereof to every one who will hear.

[29] This is the time when the enemy through his agents is reproaching the name of Jehovah by turning the minds of the people away from him. Now his witnesses must proclaim to the people that the time is come when the name of Jehovah is to receive the honor due it. The great issue is, Who is God? The Servant must tell the people that Jehovah is the only true God and that they must accept him as the only One from whom their blessings can come. The people must be told that a knowledge of him and obedience to his will is the way and the only way that leads to life.

[30] This is an obligation laid upon the anointed ones of the Lord. The Lord has provided the means for giving this message to the people and those who are of the anointed can not escape from the responsibility of giving it to the people. Some elders and would-be leaders will be found opposing the service work of proclaiming the message of truth to the people and some will be following the opposers because they are not trusting in the Lord. All taking this course and continuing therein are certain to fail to be of the kingdom and many will fail in obtaining life. God has promised to preserve in this day only those who love him and who prove this love by being his faithful servants.

FOR A WITNESS

[31] The prophet shows that The Servant must not be content with singing the song for a while and then ceasing but he must continue. "Sing unto the Lord; for he hath done excellent things: this is known in all the earth." (Isaiah 12:5) This is done in order to give a witness in the earth. The witness must be given because it is God's expressed will that it shall be given. The anointed ones have received a knowledge of the outworking of God's purposes and it is their duty now to tell it out to others as a witness.

[32] Many things are hard for the people to understand and the enemy has used these things to turn the minds of men away from God. Among the things hard to understand are the devastation by the great Flood, the destruction of the Egyptians, the World War, and such things that have caused so great destruction in the earth. God had a great purpose of good in all of these doings and the Servant class now knows the purpose thereof. The name of Jehovah now is exalted by knowing of his good purposes in these great events. Any one can be told that Jesus foretold the World War, but the reason why must now be told to the people. It was one of the evidences of the end of Satan's organization and the beginning of God's kingdom. Jesus declared that this good news must be told to the nations of the earth as a witness and that it must be done before the final end. (Matthew 24:14) It must be told by the anointed ones. There is none other to tell it. God has selected the temple class for that purpose and all of the temple class will tell it.

[33] The Revised Version shows these words of the prophet: "Let this be known in all the earth." Mark that this is a positive command. It lays upon the anointed ones of the Lord an obligation of telling the peoples of the earth the meaning of God's doings at this time and the blessings to the human family that shall follow. It is the time in which the people must be told the meaning of the Flood, the meaning of the destruction of the Egyptians, and why the battle of Armageddon is just ahead.

[34] The Lord has provided the radio to open the way. He has provided books with the message of present truth therein that the people may learn. Who then shall engage in the work of the Lord in obedience to his command? Isaiah, representing the anointed of the Lord, answers the question after the seraph had touched his lips with a coal of fire and taken away his iniquity. Then says the prophet: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not."—Isaiah 6:8, 9.

[35] The prophet indicates that many will hear the words but will not heed. The purpose is not to convert the world but to serve notice upon the peoples of the world what God purposes to do. This command is so clear and the response so plain that it must be seen that every one who is of the temple class will have some part in the service from henceforth. The aged or decrepit or afflicted should not be discouraged because their opportunities are small, but let each one with joy not only draw waters out of the wells of salvation but obey the command to tell the message to others as the opportunity comes. It is not so much what one does as it is the faithfulness in doing it. If one has opportunities the responsibility on him is in proportion thereto.

[36] Recently several men between seventy and ninety years of age have notified the Society's office of their intention of entering the colporteur work immediately. These men are old in years but they are young in the Lord. They are not dreamers. They are young men. They are the younger brethren of the Lord Jesus and their hearts are responding with gladness to know that Jehovah has given them something to do and they delight in doing it. How different are these from some would-be leaders and elders who oppose the proclamation of the message of the kingdom at this time!

[37] If the Lord's anointed Servant class finds amongst them some who are opposing and causing divisions, "mark them . . . and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16:17, 18) It will be found that these are saying to the brethren words to this effect: 'Why should we say anything about the Devil's organization? Why make so much noise and bring

down indignation of others upon our heads? Let us content ourselves by talking amongst ourselves about the development of love for the brethren that we may prepare to go to heaven.' Just as the apostle says, by good words and fair speech they deceive the hearts of the simple. Do not have a fight with such, do not enter into a controversy, but follow the apostle's admonition, mark them and avoid them. Let them alone. Their reasoning is false because contrary to the plain command of the Lord at this time.

MAKE PROCLAMATION

38 In the commission given to the anointed the Lord commands that such shall declare "the day of vengeance of our God". Vengeance against what? Against the enemy and his organization that has so long defamed God's holy name, brought reproach upon it, and oppressed mankind. How could the vengeance of our God be declared unless the people be told of the enemy that has defamed his name?

39 Vengeance really means vindication. The time is come for the vindication of God's great name. His name is now exalted in Zion and must be exalted in the earth. Jehovah is the great life-giver and the people must know that fact and must be told what will result from yielding to the enemy and his agents. Can any Christian obey that part of his commission to declare God's vengeance by quietly meeting together with others and talking amongst themselves in soft phrase about loving the brethren? Such thing they should have done long before the day of vengeance. If one really wants to love his brother he will look out for his brother's welfare by calling upon him to do what the Lord has commanded to be done. The time has now come to act and to declare to the people the truth. How shall it be done? The prophet answers:

40 "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." (Isaiah 12:6) Here the positive command to Zion is to cry out and shout. Jehovah has made Zion his dwelling place and now he tells every one of Zion to boldly and fearlessly shout forth that the name of Jehovah is exalted and that the time for his kingdom to be established is here and that Satan's organization must fall. It is no time for compromise. It is no time for temporizing with those who claim to be in the truth and yet oppose the proclamation of the message to the peoples of earth.

41 If there are those who do not wish to engage in the service, but wish to put in their time expressing their own wisdom before a few brethren, let them take those who want to hear them and draw aside and do as they like. But let not those who are of the temple, who really love the Lord and are devoted to him, yield to such by reason of fear or by reason of soft speech of such, and slack their hand now.

42 God gives full assurance to his people that he is with them and will carry out his purposes concerning them. The Almighty power is a complete guarantee that his purposes will succeed. This is the greatest stimulus of encouragement to the anointed at this time. Therefore they go to their duty with joy and with good courage. They know that the fight is on and it will continue to be severe. They see their numbers growing less and they also see the zeal of the remnant greater than ever and that the smaller number is accomplishing more than ever before.

43 The remnant will continue with joy to draw water out of the wells of salvation and to rejoice. They know that the victory is certain to them if they remain faithful to the Lord, because he has said to them: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."—Isaiah 28:5, 6.

44 The name of Jehovah *is* exalted. The song of his praise has begun and the power thereof will increase and the witness to his name and his purposes will be accomplished in the earth even as he has commanded it. Let all the faithful take courage, rejoice and press on.

QUESTIONS FOR BEREAN STUDY

What name may appropriately be given to Isaiah 6-12, inclusive? Whom does the prophet represent in this prophecy? To whom is the song addressed? What is its theme? What blessing does the singer receive from it? ¶ 1-3.

When is this song to be sung? What double work is going on during its singing? What is the meaning of the name by which our God reveals himself at this time? What are the three outstanding points in this Song Prophecy? ¶ 4-6.

Why had The Servant incurred Jehovah's displeasure? What later caused Jehovah's favor to abound toward him? Relate Isaiah's vision (chapter 6) and show its application to The Servant at this time. What effect has this knowledge had upon various members of The Servant class? What division has it caused? ¶ 7-10.

Show that King Uzziah's presumptuous sin pictured nominal Christendom's rejection of Jehovah's King in 1919. What punishment has Jehovah visited upon that system? At the same time what great light came to The Servant? What song did he then begin to sing? ¶ 11-12.

What important lesson have the experiences of the past ten years taught The Servant? Why have these experiences brought joy to him? Does this joy guarantee The Servant that his trials are now over? Then what does it mean? Show that this is pictured in Isaiah 12:3 and Jeremiah 2:13. ¶ 13-18.

Point out the relation between service and the joy of the Lord. Upon what does growth in grace depend? What sacrifice does The Servant continually offer? What becomes of all that fail to use their opportunities of service? Why? ¶ 19-21.

What great privilege now is presented to God's people? Explain Isaiah 12:4 in this connection. Why is Jehovah's name now exalted in Zion? What is meant by Zion? Of what is opposition to service an indication? ¶ 22-25.

What special work is now set for The Servant to perform? What qualification is necessary for proper performance of this work? Explain what is meant by this special work at this time. ¶ 26, 27.

In what sense do the members of the Servant class see eye to eye? What is the message which they must declare? What is the great issue of our day? From what class does opposition to this message come? Why? ¶ 28-30.

How long must the singing of the song continue? Name some of the things which people find hard to understand, and tell why the enemy has emphasized these things. How will the truth concerning these be made known? ¶ 31-33.

In what two ways has the Lord made special provision for this work? Who will respond joyfully? What age limit is set for those who participate? What trap has the adversary set to prevent the accomplishment of the work? ¶ 34-37.

What part of the church's commission (Isaiah 61:1-3) applies especially to our day? What is meant by this declaration? Why can not those who fail to take part in the service perform this commission? In this connection explain Isaiah 12:6. ¶ 38-41.

What guarantee has The Servant that he will successfully perform his mission? What effect has this assurance on the "remnant"? In what sense is the name of Jehovah exalted? How may we know this? ¶ 42-44.

THE DAY OF WRATH

THE Bible foretells a day of wrath when God's anger will be revealed against all unrighteousness and when he will bring the world into judgment. This fact, though perverted in its stating, has been preached by every section of Christendom as one of the sure things revealed by the Bible. It is probably true to say that this day of wrath and judgment has been spoken about more than anything else in the matter of God's relation to men. God's love for man, as shown by the coming of Jesus to be the Savior of the world, has been declared by hosts of those who have believed that God gave Jesus to be the Savior of men. But a far greater number have preached the terror of God's wrath in the day of judgment than have proclaimed his love; these have considered that they were bound to emphasize the terrible consequences of refusing to listen to their declaration of the love of God.

The gospel which, of course, means the good news of the salvation of God, has been made the carrier wave of the evilly conceived dogma of eternal torment. One of the oldest of the hymns of Christendom, considered by some to be its outstanding hymn, is that known as "Dies Irae", or Day of Wrath. It may be said to express the reason which the churches give for their existence; they consider themselves as established in order to bring men to a knowledge of the way by which they may escape the day of wrath.

We note here some of the scriptures which speak of a day of wrath. Job says, "The wicked is reserved to the day of destruction: they shall be brought forth to the day of wrath." (Job 21:30) The wise man said, "Riches profit not in the day of wrath; but righteousness delivereth from death." (Proverbs 11:4) The Prophet Zephaniah (1:15) says of a certain time, "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." The Apostle Paul, writing of those who judge others, says, "But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." (Romans 2:5) And John, seeing in vision certain things happening in the earth, says, "For the great day of his wrath is come."—Revelation 6:17.

The hymn "Dies Irae" aforementioned both voices this teaching of the churches and has been a constant means of leading men to think that in the day of wrath the earth and all that is in it is to be burned up, "Heaven and earth in ashes ending." The ecclesiastics of Christendom have constantly taught that on a day determined by God the Lord Jesus would be revealed to mankind in flames of fire; that at once the heavens and earth would burst into flames and be consumed; that then all men, including the dead, who would be brought bodily out of their graves for the purpose, would in some way escape the flames, and would be made to stand before God's judgment seat. Those who had already called upon God for mercy would be saved from that great burning; but all others, no matter what the circumstances of their life, or the measure of sin, willingly or unwillingly committed, would be cast into another kind of flames, the flames of hell, to be by them tormented everlastingly but never to be consumed. It is monstrous to think that the Scriptures, the Word of God, should teach such awful things.

It may confidently be said that no human brain, nor any company of men of themselves, ever devised such diabolical things. There can really be no question that these things were originated by that great evil spirit, the Devil, supported by those evil spirits who with him conspired against Jehovah. Perverting some statements in the Bible, wresting and twisting them, these have persuaded men who were not taught in the Word and who declined to search into the Word of God for truth; and it has come about that devout men have received these doctrines inherited by their fathers, and have believed that they must speak them in the name of Jehovah. No good man, however misled, ever of himself ascribed such devilish things to the great and gracious Creator of mankind. But if we say that these doctrines are not of God, and are abhorrent interpretations of certain passages of Scripture wrested from their context and brought into an untrue relationship with one another, it is necessary for us to show the intent of these passages. We can not discuss here and now the dogma of eternal torment, but will say that all the passages in the Bible which mention hell are dealt with in a booklet called *Hell*, published by the International Bible Students Association, Brooklyn, New York.

Besides revealing that there will be a day of wrath, the Scriptures speak of the wrath of God as already revealed against all ungodliness. Paul says, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the

truth in unrighteousness." Sometimes this has been considered as if the apostle referred to the death sentence which was passed upon the first sinners in the garden of Eden. But evidently it refers to the wrath manifested upon those men who, having put the truth of God away from them, became subjects of God's righteous retribution. Paul says, "They are without excuse, because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, . . . wherefore God also gave them up to uncleanness, . . . to dishonour."—Romans 1: 18-24.

From this passage it is clear that the degradation which has been seen in the human family at certain times and places, degradation which has brought man into disgrace through indulgence of his passions, and which has reduced him to a place lower than that of the beasts, and has brought him down to the level of the creeping things of the earth, inasmuch as sometimes he has worshiped these as the images of his God, is a mark of the wrath of God. Civilization in its pride looks down upon the lower races of the earth, and flatters itself that by it man has raised himself to the higher reaches of human capacity. But civilization has never lifted man into moral heights; and it knows that in its own it has dark places which are a discredit and even a disgrace to humanity. None of the beasts of the field indulge in such orgies of debauch as are every now and again disclosed in the great centers of civilization.

In another place the Apostle Paul, speaking of the trouble which had come upon his own people Israel because of their unfaithfulness to their covenant, says, "The wrath is come upon them to the uttermost." The Jews had not only crucified Jesus Christ, even though he carried to them full evidences of his mission as God's messenger to them, but they did all that they could to stop that message of God from being preached to the Gentiles. Paul says that by this they filled up the measure of their sins.—1 Thessalonians 2: 16.

What is this "uttermost" of which Paul speaks? Certainly not eternal torment, for Paul never preached that awful doctrine. The "uttermost" was that which God had spoken through Moses and the prophets of what should happen to the Jews if they rejected his covenant. Paul showed that the Jews were then heading to that trouble which was the natural consequence of their rejection of the favor of God. The Jews lost their sense of proportion: rebellious against the Romans they thought they could withstand the power of the Roman empire. Their mad course brought upon them, particularly upon Jerusalem, their representative city, such awful suffering and destruction, the like of which the world has never seen elsewhere.

But that wrath of God, thus brought upon them, had no relation to a future life in the resurrection. It affected their immediate and continued future, namely, the measure of time between their then being cut off from the favor of God to the time when they should again be brought back into favor, when they should receive the blessings of the new covenant and be everlastingly united to the goodness of God. Thus neither the wrath of God manifested upon the race as a punishment for thus degrading itself nor the wrath which God sent upon the Jews for their sins against light refers to a future day of wrath: rather, they are present punishments wrought out in long periods of human history.

Correspondingly, in the passage already quoted from the Prophet Zephaniah in which the day of wrath is foretold, it is to be noted that the prophet speaks of national trouble and distress, and not at all of individual trouble in any day of wrath at a sudden winding up of human affairs, or of trouble for the many in a resurrection after this present life had ended.

What, then, is the day of wrath, and trouble, and darkness, and gloominess? It is that time of trouble which is to come upon all the earth, the day of which the Prophet Daniel spoke when he said that at a certain time in the earth's history there would come a time of trouble such as the earth had never seen. Daniel said, "At that time shall Michael stand up, the great prince which standeth for the children of thy people." (Daniel 12: 1) Thus the standing up of Michael precipitates the time of trouble. Jesus associated it with his presence, for in his last talk with his disciples he referred to that prophecy and said it would have its fulfilment at the time of his return, thus showing that he is Michael, the prince.

The trouble of the day of wrath is a trouble which comes upon all the nations. It is the day of God's wrath upon the nations. But it is important to note that this wrath has no special relationship to the individuals of the nations: they are involved only as each individual is affected by that which affects the nation as a whole.

What, then, is the prophet's meaning? It is this, that the nations, especially those which form Christendom, are held in responsibility before God even as the nation of Israel was responsible before him. True, God has never accepted them as in covenant relationship as he did Israel, but the great nations, Great Britain, Germany, Russia, Austria, Spain, and until recently France and Italy, have all professedly been Christian nations, supporters of the Christian religion. Their kings have claimed to rule by divine right, and each has supported a system of religion, and as an integral part of the kingdom. Yet not one of these kingdoms has done other than make profession: in their policies all have entirely ignored the teachings of Christ, and the will of God as revealed in his Word. Their relationship with "organized Christianity" has been purely a matter of policy.

These nations have taken God's name upon themselves; he never gave it to them. Having done so, they are responsible before God. Their attitude has affected the whole world; hence he brings the nations into judgment. Accordingly through his Prophet Zephaniah he says, "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination

is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."—Zephaniah 3:8.

This day of wrath upon the nations will surely bring them to an end; for they will be unable to stand the fiery judgments that that day will bring. To use the vivid language of the Bible, the heavens and the earth (for so the present world organization is described) will be burnt up. (See 2 Peter 3:7, 10.) The absolute breakdown of all forms of government by which God will mark his displeasure upon them, will of necessity entail terrible sufferings upon all humanity. With the almost entire absence of means of communication, famines and pestilences must inevitably continue the work of destruction begun by the last great strife.

But Jesus assures us that that time of trouble which would carry men from the face of the earth will be brought under the control of the kingdom of heaven. Further he assures us that there will never again be such a time of trouble, for the world will have learned its lesson. Then after the darkness of that time there will break the dawn of the new age carrying all the blessings which God has in store for his long banished human family, now to be brought back to their home, the earth made glorious for them.

ORDER IN THE CHURCH

IN *The Watch Tower* of January 1, 1928, page 13, is a question and answer with reference to the proper order in conducting the business of the ecclesia. Some have been confused and have not understood the answer as the writer intended. Others have construed it in an exceedingly technical way and thereby worked a hardship on the class. It becomes necessary therefore to make an attempt to clarify the matter.

The truly consecrated child of the Lord should at all times have uppermost in mind the general welfare of the Lord's cause and his people. Where one is hunting for technicalities to take advantage of his brethren he can not be strictly honest. The conditions which brought about the question and answer above referred to arose in a large congregation which had more than fifty elders. In that congregation sisters took an active part in making the motions and discussing them at length and even indulged in heated arguments. Such seems to be entirely contrary to the spirit of the Lord and the proper course of procedure as outlined by the apostle. In that same congregation were some young men who were deacons, and some not deacons, who seemed more interested in disturbing the congregation than in bringing about a proper condition.

The one writing the answer to the question, having this in mind, said:

> The congregation is presumed to elect men to the office of elder who are sober-minded and who have an honest and sincere desire to look after the welfare of the congregation. Since the Lord has laid the obligation upon these to advise the congregation, then they should do it; and any one else attempting to do it is assuming authority that the Lord has not given. This does not authorize the elders to act in an arbitrary manner and to lord it over the congregation; but they should regard their position as that of a fiduciary or confidential relationship toward the congregation, and to earnestly seek the mind of the Lord and advise the church accordingly. This does not mean that any elder should tell the congregation that it must vote in any particular way. What the Scriptures undoubtedly mean is that the congregation should be fully advised as to the subject-matter under consideration, and that then each one, without restraint or coercion, be permitted to express himself or herself by stretching forth of the hand. Every one in the assembly is entitled to vote who is a consecrated Christian.

This could not be construed to mean that any brother of the congregation could not make a motion, except an elder. The point stressed is that the advice to the congregation should be given by the elder brethren, because the holy spirit has placed them in the position of counselors. The congregation is not bound to take the advice of the elder, however, because it might not be good advice. But where an elder has the spirit of the Lord, then his advice should be given careful consideration.

In that same article above referred to it is stated: "The elder presenting the motion should state to the congregation any good reason why the motion should be carried." This means that the argument on the motion should be made by an elder, giving the reason why.

The question is then propounded: Is it proper for a deacon of the congregation or any other brother in the congregation to make a motion in a business meeting? The answer to this question must be in the affirmative. Of course a deacon has a right to make a motion, and any brother in the congregation has the right to make a motion. Even a sister could arise and put a formal motion before a congregation but *the discussion of that motion, which is in the nature of advice and teaching, should be done by the elders,* and the reason therefor is that the elders are the teachers of the class.

Quite often it is unnecessary to discuss a motion at any length; but if the motion involves the interests of the class, then certainly it would be better to have the elders, and not the sisters, discuss it. It would be entirely proper for the congregation, if it so desires, to ask some brother *who is not an elder or even a deacon,* to express his views upon the motion before the vote is taken. The congregation would certainly have the right to authorize such a one to speak.

The brethren should not attempt to construe language so technically as to make it impossible for any brother except an elder to place a motion before a congregation. It never was the intention of *The Watch Tower* to express, and it never did express, that a motion could not be brought forward or made by any brother.

When the language is used, "the elder presenting the motion should state to the congregation any good reason why the motion should be carried," it is intended to mean, and does mean, only that the argument upon the motion should be made by the elder brethren.

QUESTION

Suppose a brother in the congregation is not an elder but is the service director, is it proper for him to put before the congregation a motion concerning business matters?

ANSWER

Yes, to be sure. It is not only proper, but it is his duty. Frequently matters relating to the service are in the mind of the director more clearly than in anybody else's, and surely the service director should at all times be free to place before the congregation whatsoever things are necessary pertaining to the service work. The service director is appointed by the Society, and it becomes his duty under his instructions to advise the congregation about anything pertaining to service.

QUESTION

Suppose a sister in the congregation has in mind a motion that should be made and put before the congregation, what shall she do?

ANSWER

Her proper course would be to state her motion to some brother and let him present it, or if this is not done the motion may be written out, and then read by the secretary. It is manifestly the purpose of the Lord, as expressed through the Apostle Paul, that proper decorum and order in the church precludes a sister from arguing on motions, and with the same force it precludes her from preaching to the congregation.

Again emphasis is given that this does not apply to Berean studies. In a Berean study the sisters frequently propound questions. They ask questions for the purpose of learning, and in these Berean studies it would be proper for them to give their own answer. But when it comes to a heated argument, the sisters should entirely refrain from such; in fact there should be no heated arguments. Sometimes such conditions arise, and then the sober-minded brethren whom the congregation have elected as their advisers should clearly state the situation in order that all may intelligently vote. No one would have authority to restrict the sisters in their full liberties. That is not the purpose of *The Watch Tower* in publishing this matter. The purpose is to call attention to what the Apostle Paul said, and believing he was writing as the special representative of the Lord for the benefit of the church, his advice should be taken.

It is the duty of the elders to look carefully after the interests of the class, not to lord it over God's heritage. They should attend the class meetings and seek diligently to ascertain what is for the best interests of the class and its work.

Again some elders have misconstrued what *The Watch Tower* has said in reference to elders' meetings. The elders in some classes have gone so far as to exclude the deacons from their meetings. This is entirely wrong. What *The Watch Tower* has stated, and what it repeats, is that at elders' meetings the elders alone have a vote upon what action they expect to take. It would be entirely proper for the deacons to be present. How else could the deacons learn the duties of eldership so well as by being present? It would be entirely proper for the deacons at such meetings to propound questions for information, or to ask permission of the chairman to bring certain information to the attention of the elders. There is no reason why the elders' meeting should be private, and there is no reason why the deacons should be excluded from that meeting. The mere fact that the elders are made the overseers of the ecclesia does not put them in a position to hold secret meetings and to exclude others from their meetings. An overseer is one who looks after the interests of the one he is overseeing. It is for the welfare of the deacons that they be present at the elders' meetings, that they may gather such information as might be for the welfare of the church.

Some of the elders have gotten entirely the wrong idea from *The Watch Tower* as to what was meant by the statement, "presenting the motion to the congregation." A concrete case is here stated. The elders have a meeting and some important question comes up for consideration that should properly go before the congregation. After careful consideration of it and a majority of the elders agreeing upon a certain course, then it is proper for the elders to select one of their number to bring the motion before the congregation. That does not mean that somebody else could not make a motion about another matter at a different time or even about the matter under consideration. If the brethren would avoid so much technicality and always be broad-minded and anxious to help the brethren, there would be no misunderstanding and no difficulty about matters of this kind.

QUESTION

Who may nominate the service director, assistant director, stockkeeper and other servants of the church? Must this be limited to the elders?

ANSWER

Certainly not; it is a matter for the congregation entirely; and while it would be right for the elders to make such nominations, the congregation is not bound to have the elders make a motion. As stated above, a motion or nomination might be made by any one, whether brother or sister; but the argument or discussion of that motion should be limited to those whom the congregation has selected to be the advisers. If the congregation desires the expression of opinion or advice by a brother present who is not an elder or a deacon, it would be entirely proper for the congregation to request such a brother to present his views upon a

motion before it is voted upon. Let it be borne in mind that the purpose of this whole matter is to preserve order and proper decorum in the house of the Lord.

QUESTION

Is it proper then for elders to preside at the service meeting and take charge of the service work?

ANSWER

If an elder is in full harmony with the service work and is asked by the congregation or the service workers to preside, it is well and good. Those present at the meeting may select any one they may desire to preside. If the congregation elects a brother as chairman for that meeting alone, the authority is conferred upon him to act with the same force and authority as if he were a regular elder.

QUESTION

Suppose an elder assigned to address the congregation preaches an erroneous doctrine, is it proper for any one to call his attention to his error?

ANSWER

It is entirely proper. The elder should first be waited upon by some of the brethren and his attention called to his error, and if he concedes it he will certainly be willing to correct it himself. If he persists in presenting an erroneous doctrine before the congregation, the congregation should pass a motion asking him to resign.

Who then could make this motion?

Any one of the consecrated.

Who could present the argument upon it?

Any brother of the congregation whom the congregation might ask to discuss the matter, whether he be an elder or not.

It is passing strange that, after all the years of instruction the Lord's people have received by the apostles and the Lord Jesus and in working together with each other, the elders will still insist on causing trouble in the classes. Usually it is because they take themselves too seriously and do not unselfishly look after the welfare of the class. This is the time above all times in which the Lord's people who are really devoted to him should stand shoulder to shoulder looking wholly to the interests of the Lord's people and his kingdom, trying always to help one another and never to hinder any one in doing right. Doubtless many make mistakes and intend to do better. Let each one then manifest the spirit of the Lord in all he does, especially in connection with the congregation.

The elders must not have in mind that all matters must be brought before them prior to being brought before the ecclesia. What *The Watch Tower* meant to express was this: that where a matter for consideration comes before the elders they should thrash it out there and settle their own difficulties and then present the matter squarely before the congregation. This in no wise could be properly construed to mean that all matters must first come before the elders, nor could it in any wise mean that the congregation could not take up matters entirely independent of the elders. The elders are the servants of the ecclesia, not the bosses. The primary purpose of the elders' considering a matter that comes before them is to avoid controversy among the elders in the presence of the congregation. If there is a wide diversity of opinion amongst the elders the subject should be discussed in their own meeting. But let this not be construed to mean that the congregation is precluded from taking up any matter it wants to at any time it may wish.

QUESTION

What are the duties of an elder? and does an elder, by virtue of the fact that he is an elder, have any more authority than anybody else concerning service?

ANSWER

The apostle lays down clearly the duties of an elder Briefly summed up, they are these: He should teach such classes or Berean studies as may be assigned to him for that purpose; he should address the congregation on spiritual matters when appointed for that purpose; he should act as general adviser of the class. As to the service organization, he has nothing more to do with that because of his being an elder than if he were not an elder. When it comes to the field service, every one in the class stands on the same footing. The service director outlines the work and assigns the territory and directs it. An elder's position with the service workers is just the same as that of any one else in the ecclesia. The elders have absolutely nothing to do with the supervision of the work of the director of the service, nor with checking it over. That is none of their affair. They should diligently seek to take a piece of territory that is assigned to them and to work it in the same manner as anybody else. The elders work under the supervision of the service director so far as the field service is concerned, and they have no supervision over it one way or the other.

The office is informed that a certain class refuses to elect elders because of fear that the elders will boss them. It is indeed a great pity that any brethren should create that spirit. There are no bosses in the Lord's organization. An elder is a servant and not a boss; and so long as an ecclesia is afraid some brother would be a boss, it is well not to elect him. Let the brethren remember that God has commanded his service to be done, and that Satan the enemy is trying to overthrow it. Each one who is unselfishly prompted to serve the Lord will be trying to help and never to hinder any part of the Lord's work.

This entire statement here is advisory. *The Watch Tower* has no authority to be arbitrary or dogmatic. Its only purpose is to advise and aid the ecclesias. It is to be hoped that *The Watch Tower* will never get to the point where it would assume to lord it over any one.

Briefly summed up, the advice is that when matters are considered at the elders' meeting they should determine in what way it shall be brought before the ecclesia in an orderly manner. If the ecclesia desires to have some some brother outside of the elders to discuss the matter, they can so indicate and have it done. It should always be borne in mind that the entire authority to act resides in the ecclesia, and not in the elders or any other of the servants of the church. If any ecclesia sees fit to decide that motions and discussions shall be had even by sisters, that is the ecclesia's business. *The Watch Tower* would not advise that, however, for the reasons hereinbefore stated. It is certainly within the province of the ecclesia to decide that any brother in the congregation can make a motion and discuss it, and the decision of the ecclesia on this point is final so far as that ecclesia is concerned.

THE CONVENTION

BY SUPPLEMENT in the May 15 *Watch Tower* announcement has been made that the general convention of the International Bible Students Association for 1928 will be held in Detroit, Michigan, July 30 to August 6, inclusive.

This promises to be one of the most important conventions the Bible Students have yet held. The Lord is pushing forward his witness for the exaltation of his Name and the establishment of his kingdom. Daily he is giving his people a clearer vision of what he expects them to do. The convention will enable the brethren to get a better hold upon their privileges and duties at this time. We realize that considerable financial burden is incurred by the brethren in journeying to a convention and paying their expenses, but we have the promise of the Lord that those who make such a sacrifice for his Name's sake shall receive full compensation. The Lord always makes up for those who act to glorify his Name. The Lord will bless his people and therefore we may go to the convention with complete confidence of receiving a great blessing.

In many respects Detroit is an ideal place for the convention. It is situated by the lake, which tempers the atmosphere, and is located in that part of the country where heat is never excessive. It has splendid facilities for going to and from the convention grounds, and many other advantages. It is a railroad center, the gateway to Canada, with several trunk lines leading out over the United States. It is an automobile center, and into the city splendid highways lead from every part of the country. It can be reached by boats from Buffalo, Cleveland, Cedar Point, Toledo and other places. There is probably no more accessible city in the United States.

The convention will be held at the grounds of the Michigan State Fair Association. A splendid coliseum will be used for the general meetings, while ample other rooms and space will be provided for simultaneous meetings to be held by the foreign-speaking brethren. Places are provided for offices, for committees, and for such other uses as may be required.

Parking privileges for automobiles are provided on the grounds. It is expected that great numbers will come by their private automobiles.

Those who attend will be entertained in hotels and in private homes. It is expected that the majority of those who attend will be housed in private homes at a very reasonable rate. The definite rate will be announced as early as possible. A regular convention committee will be on the grounds to make all the necessary arrangements for housing those who come, and for feeding them.

Arrangements will be made to serve lunches on the grounds for the accommodation of those who attend, so that they may remain at the convention throughout the day.

FURTHER INFORMATION

Do not write for information until arrangements are completed, when we shall give you the address of the convention committee so that all your inquiries may be answered promptly. The thing for the brethren everywhere to do now is to make their arrangements to journey to the convention and to be there at the dates mentioned. Local classes should see the railroad companies and arrange for private cars or special trains. Let the brethren everywhere present this matter to the Lord; and let us go to Detroit this year earnestly seeking the blessings of the Lord and we may be assured we shall receive them.

TO PROSPECTIVE COLPORTEURS

The convention will be a great encouragement for the colporteurs and other field workers. All such who can reasonably do so should attend. Probably some are thinking they will go to the convention and there consider the matter of entering the colporteur service. If possible to do so, why not enter the colporteur service now and by the time of the convention make enough expense money to pay your way to the convention? In that event you would have the blessing of the colporteur service before reaching the convention and be better equipped to encourage some one else who may attend.

The common people are manifesting a greater desire to know something about the Truth. Jehovah has commanded that the people shall now be told the Truth and that this message must be carried to them by his anointed ones. It is expected that the convention will greatly stimulate the service work. Go to the convention with a strong desire to glorify the name of the Lord!

AN INTERESTING QUESTION

QUESTION: The regular broadcasting of the kingdom message over our local station has awakened the interest of many in this vicinity, but just now we are not receiving as many letters on our broadcasts as formerly. Are we warranted in taking this as an indication of diminishing interest, and should we cease therefore to use the local station?

ANSWER: More than a hundred radio stations throughout America now regularly broadcasting the truth are doing a most wonderful work in breaking down prejudice and preparing the people for the literature offered by those who call from house to house. Some who cooperate in putting on the radio programs become discouraged when letters of appreciation from listeners do not come in frequently and in quantities; and some of these disheartened ones are inclined to withdraw their support and cooperation, thinking that their station is not accomplishing what others seem to be. This is a mistake. We are advised that many stations discourage the sending in of letters by listeners, and gradually the custom is falling into disuse..

A number of stations now being used for broadcasting the kingdom message are supported by the joint cooperation of several classes in the region served by the respective stations. In some cases, because letters of appreciation do not come in as expected, one or more of these cooperating classes withdraw their support and the regular program service over that station must be discontinued. If an individual or a class agrees to support the broadcasting over any particular station, it should be done regularly; otherwise those who have made a contract for use of the station are embarrassed by being made unable to meet obligations for which they have contracted.

The real test of whether or not a station's broadcasts are doing good lies not in the number of letters received from listeners, but in the greater readiness of the people to receive the literature offered them subsequently by the service workers. The canvassers invariably report favorably; and the growing volume of sales indicates that their reports are correct.

People who write to a radio station are, as a rule, not the thoughtful, serious-minded ones of the community, but rather the lovers of pleasure, music, and particularly jazz; in other words, such persons who readily yield to a sudden impulse to write when they have been given a momentary "thrill". Jazz will bring in more letters than anything else. Programs consisting of music, such as orchestral, band, vocal quartets, etc., come next in order; and dialogs follow. Generally the serious-minded listener is not given to expressing his appreciation by letter; and consequently the only way to discover his interest is by coming into personal contact with him. The results are very gratifying indeed, as all reports of canvassers show.

LETTERS FROM AFIELD

A COLPORTEUR'S EXPERIENCES WITH RADIO

DEAR BROTHER RUTHERFORD:

Greetings and Christian love. I feel prompted to give you a little experience from afield; and since radio has much to do with it, I will use for my topic the advantage of radio.

I almost envy the dear colporteurs their privilege of working in radio territory. Just occasionally one in my territory is permitted to hear an IBSA radio lecture. I learned of one man who had heard your famous Toronto address and was favorably impressed. I found he had sent in his name and had received the lecture in printed form in *The Golden Age*. He had sent for the three-dollar combination mentioned in that issue. I had a season of fellowship with him, and sold him three more books.

Then I received from the Society the name of a lady living in my territory who had reported favorably on a radio lecture. I found her somewhat interested, but I could not make a sale of books. So I occasionally left her a copy of *The Golden Age*. A few days ago I called on her and found her growing in interest; and I sold her the books, *Harp*, *Deliverance* and *Creation*.

Again, one evening I was just finishing a long street, and was tired. The last house was a considerable distance away, and I felt somewhat tempted to pass this by. But the second thought was that this would be *unjust*. I found a family just moving in, and introduced my work to the lady at the door. She said, "International Bible Students' publications?" I said, "Yes, ma'am." She then said, "Go out and see my husband; he will want those books." The gentleman told me that they were just from Cleveland, Ohio; and that while there they chanced to tune in on a Bible Students' program. Thereafter they tuned in there. They had been church members, he said: but they could learn more in one week with the Bible Students than they could in church in a thousand years.

Yours in the blessed hope,

M. C. LORIMER.—*Colporteur.*

"MEAT IN DUE SEASON"

DEAR BRETHREN:

Enclosed please find money order for renewal of subscription to *The Watch Tower* and *The Golden Age* for 1928. These two visitors are to me the most welcome of all, as they bring meat in due season to strengthen us on our way to the kingdom of our Lord. How eager we are to get them from time to time! Often on my return from a day of toil do I inquire if they have arrived during my absence. How wonderfully refreshing they are to the hungry ones of the Lord, bringing to us due notice of our Master's will for us in his service day by day!

May the dear Lord continue to bless you in your work of love until all the world has received a sufficient witness that JEHOVAH is GOD, that Christ is KING and is seated upon his throne, and that the time has come for the destruction of Satan's organization for ever from the earth.

FRANK BARNWELL.—*Missouri.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Parsons, Kan. ..... June 17, 18
Coffeyville, Kan. ..... " 19
Neodesha, Kan. ..... " 20
Iola, Kan. ..... " 21
Wilsey, Kan. ..... " 22
Emporia, Kan. ..... " 24
Olpe, Kan. ..... " 25
Eureka, Kan. ..... " 26
Eldorado, Kan. ..... June 27
Douglass, Kan. ..... " 28
Augusta, Kan. ..... " 29
Wellington, Kan. ..... July 1
Winfield, Kan. ..... " 2
Arkansas City, Kan. .... " 3
Anthony, Kan. ..... " 4, 5
Hartner, Kan. ..... " 6, 8

J. J. BICKERT

Melville, Sask. ..... June 11
Duff, Sask. ..... " 12
Lemberg, Sask. ..... " 13
Oakshela, Sask. ..... " 15
Regina, Sask. ..... " 17
Balgonie, Sask. ..... " 18
Kendal, Sask. ..... " 20
Odessa, Sask. ..... " 21
Vibank, Sask. ..... June 22
Davin, Sask. ..... " 24
Brandon, Man. ..... " 26
Win'peg, M'n. June 27, 28, July 1
Oakbalk, Man. ..... June 29
Morris, Man. ..... July 2, 4
Lowe Farm, Man. ..... " 3
Rosenfeld, Man. ..... " 5

C. W. CUTFORTH

Beamsville, Ont. ..... June 13, 14
St. Catharines, Ont. ..... " 15
Niagara Falls, Ont. ..... " 17
Welland, Ont. ..... " 18, 19
Dunnville, Ont. ..... " 20, 21
Toronto, Ont. ..... " 24
Brampton, Ont. ..... " 25, 26
Guelph, Ont. ..... June 27, 28
Preston, Ont. ..... " 29
Galt, Ont. ..... July 1
Kitchener, Ont. ..... " 2, 3
Lindsay, Ont. ..... " 5, 8
Cameron, Ont. ..... " 6
Haliburton, Ont. ..... " 15, 22

H. H. DINGUS

Ogden, Utah ..... June 17
Pocatella, Idaho ..... " 18
Twin Falls, Idaho ..... " 19, 20
Buhl, Idaho ..... " 21, 22
Boise, Idaho ..... " 24, 25
Caldwell, Idaho ..... " 26, 27
Nampa, Idaho ..... " 28, 29
Emmett, Idaho ..... July 1
Payette, Idaho ..... " 2
Weiser, Idaho ..... " 3, 4
Ontario, Ore. ..... " 5, 6
Pocatello, Idaho ..... " 8, 9
Laramie, Wyo. ..... " 10, 11
Cheyenne, Wyo. ..... " 12

F. H. DOUGHERTY

Dore, N. D. ..... June 3-5
Miles City, Mont. ..... " 7-9
Billings, Mont. ..... " 10-12
Bear Creek, Mont. ..... " 13-15
Butte, Mont. ..... June 17-19
Deer Lodge, Mont. ..... " 21-23
Missoula, Mont. ..... " 24-26
Pablo, Mont. ..... " 28-30

G. H. DRAPER

Sapulpa, Okla. ..... June 3-5
Muskogee, Okla. ..... " 7-9
Tamaha, Okla. ..... " 10-12
McCurtain, Okla. ..... " 14-16
McAlester, Okla. ..... June 17-19
Okmulgee, Okla. ..... " 21-23
Henryetta, Okla. ..... " 24-26
Paoli, Okla. ..... " 28-30

W. M. HERSEE

Woodstock, Ont. ..... June 3
Windsor, Ont. ..... July 1
Harrow, Ont. ..... " 2, 3
Pelee Island, Ont. ..... " 5
Leamington, Ont. ..... " 8
Chatham, Ont. ..... July 9, 15
Wallaceburg, Ont. ..... " 10, 11
Sarnia, Ont. ..... " 12, 13
St. Thomas, Ont. ..... " 16, 17
Aylmer, Ont. ..... " 18, 19

A. S. MURRAY

Roseland, Ill. ..... May 27-29
Hammond, Ind. ..... June 7-9
Aurora, Ill. ..... " 17-23
Elgin, Ill. ..... July 1-3
Geneva, Ill. ..... July 4-6
Marengo, Ill. ..... " 15-17
Belvidere, Ill. ..... " 19-21
Detroit, Mich. ..... July 30-Aug. 6

E. D. ORRELL

Alton, Iowa ..... May 31-June 2
Hawarden, Iowa ..... " 3-5
Inwood, Iowa ..... " 7-9
Parker, S. D. ..... " 10-12
Chancellor, S. D. ..... " 14-16
Yankton, S. D. ..... June 17-19
Vermillion, S. D. ..... " 21-23
Menno, S. D. ..... " 24-26
Mitchel, S. D. ..... " 28-30
Hartford, S. D. ..... July 1-3

J. C. RAINBOW

Kansas City, Mo. May 20-June 2
Leavenworth, Kan. ..... June 3-5
Chariton, Iowa ..... " 7-9
Burlington, Iowa ..... " 10-12
Keokuk, Iowa ..... " 14-16
Keosauqua, Iowa ..... June 17-19
Muscatine, Iowa ..... " 21-23
Rock Island, Ill. ..... " 24-26
Davenport, Iowa ..... " 28-30
Moline, Ill. ..... July 1-3

V. C. RICE

Mellette, S. D. ..... June 12, 13
Conde, S. D. ..... " 14, 15
Roslyn, S. D. ..... " 17
Ipswich, S. D. ..... " 19, 20
Miles City, Mont. ..... " 21, 22
Belfield, N. D. ..... " 24
Bismark, N. D. ..... June 25
Dunn Center, N. D. ..... " 27, 28
Bismark, N. D. ..... " 29
Max, N. D. ..... July 1, 2
Charleston, N. D. ..... " 4, 5
Dore, N. D. ..... " 6, 8

E. B. SHEFFIELD

Abernathy, Tex. ..... June 3-5
San Angelo, Tex. ..... " 7-9
Brownwood, Tex. ..... " 10-12
Gustine, Tex. ..... " 14-16
Purmela, Tex. ..... " 17-19
Normangee, Tex. ..... June 21-23
Palestine, Tex. ..... " 24-26
Broaddus, Tex. ..... " 28-30
Kelly, La. ..... July 1-3
Vicksburg, Miss. ..... " 5-7

H. L. STEWART

Orillia, Ont. ..... June 14, 15
Midland, Ont. ..... " 17
Collingwood, Ont. ..... " 18, 19
Meaford, Ont. ..... " 20, 21
Owen Sound, Ont. ..... " 22, 24
Mar, Ont. ..... " 25, 26
Allenford, Ont. ..... " 27, 28
Harriston, Ont. ..... June 29
Mount Forest, Ont. ..... July 1
Fordwich, Ont. ..... " 2
Palmerston, Ont. ..... " 3
Orangeville, Ont. ..... " 4, 6
Camilla, Ont. ..... " 5
Toronto, Ont. ..... " 8

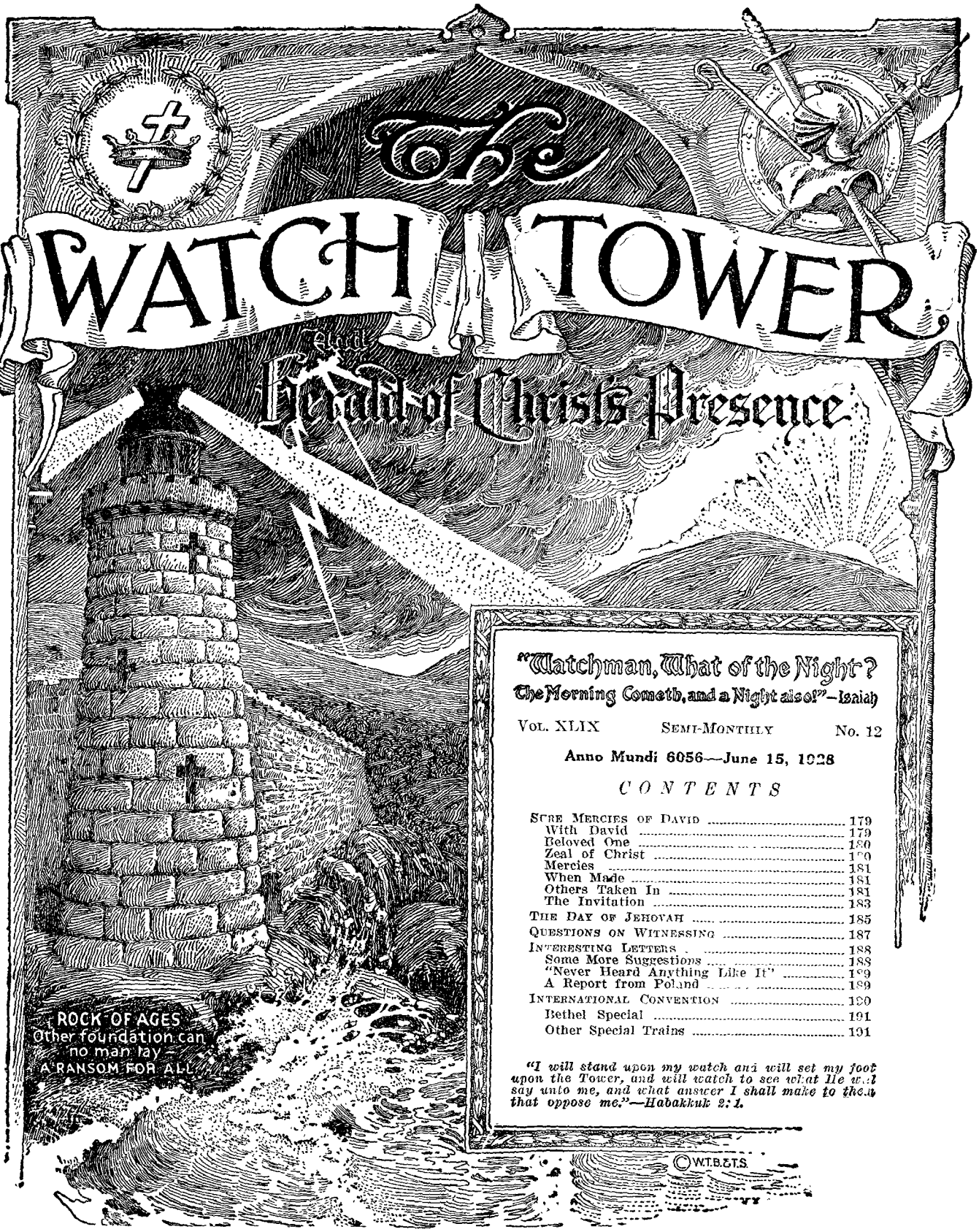
W. J. THORN

Sterling, Colo. ..... June 7-9
Haxtum, Colo. ..... " 10-12
Holyoke, Colo. ..... " 14-16
Grand Island, Neb. ..... " 17-19
Ravenna, Neb. ..... June 21-23
Litchfield, Neb. ..... " 24-26
Red Oak, Iowa ..... June 28-July 1
Exira, Iowa ..... July 2-4

J. C. WATT

Kerrville, Tex. ..... June 10-12
Corpus Christi, Tex. ..... " 14-16
Driscoll, Tex. ..... " 17-19
Sebastian, Tex. ..... " 21-23
Galveston, Tex. ..... June 24-26
Dickinson, Tex. ..... " 28-30
Alvin, Tex. ..... July 1-3
Beaumont, Tex. ..... " 5-7

The WATCH TOWER and Herald of Christ's Presence



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

VOL. XLIX SEMI-MONTHLY No. 12

Anno Mundi 6056—June 15, 1928

CONTENTS

SURE MERCIES OF DAVID 179
With David 179
Beloved One 180
Zeal of Christ 180
Mercies 181
When Made 181
Others Taken In 181
The Invitation 183
THE DAY OF JEHOVAH 185
QUESTIONS ON WITNESSING 187
INTERESTING LETTERS 188
Some More Suggestions 188
"Never Heard Anything Like It" 189
A Report from Poland 189
INTERNATIONAL CONVENTION 190
Bethel Special 191
Other Special Trains 191

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY *in every case.*

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

(*Continued from page 191*)

SERVICE DAYS

Two days during the convention will be assigned to field service. This will afford an opportunity for a thorough witness to Detroit and vicinity. Every one driving to the convention by automobile should promptly report to the service director for assignment, and for the use of the car on service day. Of course every one attending the convention and who has the spirit of the Lord will desire to have some part in the field service. Each will have in mind the words of God's prophet: "In his temple doth *every one* speak of his glory."

There will be much to do at this convention. God's anointed more fully appreciate now than ever before the privilege and necessity for magnifying the name of Jehovah. They will attend this convention with an enthusiastic determination to represent the great God and his new government in the best possible way according to their several ability.

In due time *The Watch Tower* will announce the address of the Convention Committee at Detroit. Do not write any letters of inquiry until this announcement is made; and then let all your correspondence be addressed to that committee. There will be a proper and efficient organization to look after the general welfare of those who attend.

All the regional service directors will be routed to the convention. It is hoped that all the colporteurs may attend. It is expected that every ecclesia in America will be represented, and many from foreign lands.

All the foreign-speaking brethren will have their convention in separate meeting halls at Detroit at the same time. At stated periods there will be a general assembly of the English-speaking and all other brethren at the Coliseum. It will be a time of happy and enthusiastic communication and consultation among all the brethren, regardless of race, age, present or previous condition. All the anointed are one in Christ and all of these are appreciating the great privilege of now participating in the proclamation of God's righteous government.

Any and every one who loves the Lord and loves righteousness will be welcome at the convention. Bring your friends and members of your family and neighbors with you to the convention. We are now "in that day". In obedience to God's command let all now delight to sing forth the praises of Jehovah and declare his doings unto the people. The convention will enable many to be strengthened for further activities to the Lord's glory. It will be a time of great refreshment and blessing to those who attend with a sincere desire to honor Jehovah's name.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX JUNE 15, 1928 No. 12

SURE MERCIES OF DAVID

"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."—Isaiah 55: 3.

JEHOVAH makes an everlasting covenant with some one, as this text shows. Who is it that is in the covenant on the other side? Since Jehovah made more than one covenant it might be well to determine which of these covenants, if any of them, is referred to in the above statement by the prophet.

[2] The word "everlasting" used in the above text does not necessarily mean an endless period of time. The Hebrew word from which the English word "everlasting" is translated has the significance of "concealed duration". That means a duration that is not known. Since the period is not known it may be for a stated time so far as God is concerned or it may be everlasting.

[3] God made a covenant with Noah immediately following the flood, in which the sacredness of human life is emphasized. The Scriptures in speaking of that covenant say: "The bow shall be in the cloud; . . . that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." (Genesis 9: 16) It seems clear that the prophet of God referred to that covenant when he said: "They have transgressed the laws, . . . broken the everlasting covenant." (Isaiah 24: 5) That covenant with Noah stated God's law relative to the sanctity of human life. The law of God does not change. Therefore that covenant with Noah is everlasting.

[4] Jehovah made a covenant with Abraham in which it is stated: "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." (Genesis 17: 7) The time will come when the terms of that covenant will be fulfilled. But the duration thereof was concealed at the time made.

[5] The law covenant made with Israel in Egypt and confirmed at Mount Sinai is spoken of as an everlasting covenant. (Exodus 13: 16; Leviticus 24: 8) The terminating point of the law covenant was concealed and therefore not known to the Jews. It would have lasted for ever had the Jews performed their part perfectly.

[6] The new covenant made at the death of Jesus, which will be confirmed and inaugurated in heaven, is called in the Scriptures an everlasting covenant. "And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me."—Jeremiah 32: 40.

[7] In view of the Scriptural proof above cited showing that various covenants were mentioned as everlasting covenants it is hardly Scriptural to say that any one covenant is to be designated as the everlasting covenant to the exclusion of all other covenants. All covenants Jehovah makes are everlasting in this, that he is faithful and true in carrying into operation that covenant or covenants on his part and that without any change.

WITH DAVID

[8] Jehovah said of David: "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will." (Acts 13: 22) He also said of him: "I have made a covenant with my chosen, I have sworn unto David my servant." (Psalm 89: 3) Furthermore it is 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 [lamp or candle] to him and to his sons for ever." (2 Chronicles 21: 7) When David was about to die he gave utterance to these last words: "Now these are the last words of David. . . . 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 Samuel 23: 1, 5) Furthermore the Lord shows through his Word that the covenant with David was not to be broken. —Jeremiah 33: 20, 21.

[9] The terms of the covenant are also made known in the Word of the Lord. God directed his prophet Nathan to speak to David these words: "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 an house for my name, and I will stablish the throne of his kingdom for ever. And thine house and thy kingdom

shall be established for ever before thee: thy throne shall be established for ever."—2 Samuel 7: 12, 13, 16.

[10] Jehovah made promise to David and gave his oath that if his children would keep his covenant that his children would sit upon his throne for ever. (Psalm 132: 11, 12) It is stated that the agreement was made even with a covenant of salt. (2 Chronicles 13: 5) Salt is a symbol that the covenant will be diligently preserved and therefore should stand for ever.—Leviticus 2: 13; Numbers 18: 19.

BELOVED ONE

[11] The name David means "beloved one". It is manifest that the imperfect man David foreshadowed Jesus the beloved Son of God. The covenant which God made with David the king of Israel is really made and applies between God and his beloved Son Christ Jesus. It was carried out in type with David, who foreshadowed the completion thereof with Christ Jesus upon whom it is fulfilled. When recognizing that the covenant applies to Christ, it at once becomes of keenest interest to all who are in Christ by reason of justification, begetting and anointing by Jehovah. The everlasting covenant, even the sure mercies of David, is of great interest and importance to the church at this time. Believing this to be true, the effort is made here at some length to show its proper application.

[12] The diadem and crown were taken away from the natural descendants of David at the overthrow of Zedekiah, and God promised to give it to him "whose right it is". (Ezekiel 21: 26, 27) The psalmist then in prophetic phrase sang concerning Jesus the anointed of the Lord and said: "Thou settest a crown of pure gold on his head." (Psalm 21: 3) That the prophecy of Isaiah 55: 3 applies to Jesus Christ is made certain by the words of the Apostle Paul: "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."—Acts 13: 34.

[13] In this connection reference is had to the words of the prophet: "He asked life of thee, and thou gavest it him, even length of days for ever and ever." (Psalm 21: 4) Jesus asked Jehovah for life. When he was about to die he prayed that he might be glorified with the glory that he had before the world was. He asked not for honor above that. But God granted his request and even more and raised him up out of death and gave him life for evermore. This is a proof that Jesus was resurrected to the divine nature. The psalmist had written of the same matter when he 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."—Psalm 61: 6, 7.

[14] It seems certain therefore that the covenant embraced the promise on God's part to raise Jesus up out of death. Jesus understood that he was to be raised from the dead when he said: "And they shall kill him, and the third day he shall be raised again."—Matt. 17: 23.

[15] Jesus was the root and offspring of David. (Revelation 5: 5; Isaiah 11: 10) The angel Gabriel said to Mary: "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.

[16] This is corroborated by Jesus' conversation with the Pharisees. (Matthew 22: 42-45) In further proof that Jesus was the seed of David, and that the covenant was really made with him the prophet says: "I will make him my firstborn, higher than the kings of 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."—Psalm 89: 27-29.

[17] Without doubt the prophet sang of Jesus when he uttered the words: "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." (Psalm 45: 2, 6) His sceptre was a right sceptre because ordained to him by the prophecy of Jacob. (Genesis 49: 10) That his name is to be remembered for ever is certain: "I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever."—Psalm 45: 17.

[18] The Apostle Paul applies these texts to Jesus and therefore we know we have the right application. "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 has loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Hebrews 1: 8, 9.

[19] The Prophet Isaiah was speaking of Jesus when he wrote concerning the Prince of Peace that the government should be upon his shoulder.—Isaiah 9: 6, 7.

[20] The Scriptures therefore prove beyond a question that the everlasting covenant, even the sure mercies of David, is in fact a covenant of Jehovah with Christ the seed of David and that the covenant is for life divine, for a throne everlasting, for a crown, and for a kingdom.

ZEAL OF CHRIST

[21] It is written concerning David the king of Israel that he sat in his house made of cedar, but at that time the ark of the Lord was in a tent. David had brought the ark up from the house of Obed-edom and placed it in a tent on Mount Zion. As David sat in his own house he considered how appropriate it would be for him to build a house for the Lord wherein the ark could rest. God knew David's thoughts and his zeal to build the house and therefore he sent Nathan the prophet, who spoke in the name of the Lord, saying to David: "Thus saith the Lord, Shalt thou build me an house for me to dwell in?"—2 Samuel 7: 5.

[22] It therefore appears that David's care for the Lord's

interests committed to his hands and his zeal for the Lord's house was the basis for the making of the covenant. In this David foreshadowed Jesus who was zealous in the performance of his duty, caring for the interests which God had committed into his hands. Concerning him the prophet wrote: "The zeal of thine house hath eaten me up." (Psalm 69:9) Jesus displayed a zeal for his Father's house that led him to the making of the covenant by sacrifice and by and through which covenant he was consumed in behalf of the Lord Jehovah's house. Because of that zeal and faithfulness God made a covenant with him for a kingdom and for immortality.

[23] David was concerned about building a house for the Lord, so the Lord took an interest in David's house and of his own volition proposed and stated the terms of the everlasting covenant. It is written: "Also the Lord telleth thee, that he will make thee an house." (2 Samuel 7:11) This beautiful text shows how the Lord never forgets devotion to him. Jesus was deeply concerned with the interests which God had committed into his hands, and therefore God builded him a house not made with hands and over that house he made Jesus the Head. —Hebrews 3:6.

MERCIES

[24] Is there any reason to believe that the "everlasting covenant" mentioned in Isaiah 55:3 is the new covenant by and through which Israel and all mankind will have restoration blessings? There is no reason to believe that the prophet of God there made any reference to the new covenant.

[25] Is it not true that The Christ, who was foreshadowed by King David, will extend mercies to the people under the terms of the new covenant, and does not that show that the everlasting covenant mentioned by the Prophet Isaiah is the new covenant? It is true that Christ during his reign will show mercy to the people, but that does not prove that this covenant refers to such mercies bestowed upon the people by Christ.

[26] Surely Jesus was not shown mercy but met completely all requirements. But the members of his body do receive mercy. Some light is thrown on this text by other translations. The *Septuagint* renders it, "the gracious promises to David which are faithful." Rotherham renders that portion of the text, "the lovingkindness to David well-assured." The thought of mercy does not seem to be that of undeserved forgiveness shown toward the imperfect creature or erring one; but rather, the thought is that of extraordinary goodness which Jehovah delights to show toward his beloved. Such goodness and loving-kindness is like mercy in that it is not exacted by demands of justice. All doubt as to the meaning of the covenant is removed by the inspired witness who testified: "As it is written also in the second psalm, Thou art my Son; this day I have begotten thee. And because he raised him from the dead, no more to return to corruption, he has spoken thus, I will give you the sure mercies of David."—Acts 13:33, 34, *Diaglott*.

[27] The Scriptures often refer to the body members as Christ because they do constitute a part of Christ. Every one who has put on Christ by being adopted into Christ through spirit begetting and anointing is a part of him. (Galatians 3:27, 29) It follows then that "the sure mercies of David" means the extraordinary goodness which Jehovah bestows upon those whom he justifies, begets and anoints with his spirit.

WHEN MADE

[28] The Scriptures show that the terms of the everlasting covenant were stated by Jehovah through the agency of Nathan his prophet, and stated unto David after David had displayed zeal for the Lord's house. It was then that God said to David: "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." (2 Samuel 7:16) When the anointed of God, the sweet singer of Israel, was in his last hours he 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."—2 Samuel 23:2-5.

[29] Since the covenant undoubtedly applies to Jesus, when was it made applicable to him? Its application to Jesus could not be made until Jesus became the seed of David. It was the time of the consecration of Jesus at the Jordan when he was begotten and anointed that he became the seed of David. David, the anointed king and beloved of God, foreshadowed Jesus the anointed and beloved Son of God who is now king. When Jesus was anointed at the Jordan and there became "the seed of David" it was there that the everlasting covenant applied to him. After Jesus was raised from the dead the covenant was confirmed unto him. This is shown by the inspired words of Paul: "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." (Acts 13:33, 34) "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."—Hebrews 1:8.

OTHERS TAKEN IN

[30] It was the will of Jehovah that Jesus should have associated with him 144,000 who should constitute his bride and his body members and his joint-heirs. It was

due to God's gracious goodness and the unselfishness of Jesus that the arrangement was made that these should be taken into the covenant. It was at the time of the institution of the memorial of his death that Jesus told his faithful disciples that they would be taken into the everlasting covenant. Before telling them, however, it was his will to teach them a lesson of meekness and humility. The disciples were contending amongst themselves which should be the greatest. Jesus told them that the kings of this world exercised authority over the people and claimed to be their benefactors. Otherwise stated, the rulers of this world lorded it over others. Then he said to his disciples: "But you must not be so; but let the greatest among you become as the least, and the governor as he who serves. For who is greater, he who reclines, or he who serves? Is not he who reclines? But I am among you as he who serves."—Luke 22: 26, 27, *Diaglott*.

[31] God by his spirit had revealed the same thing to David. David said: "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 Samuel 23: 3) Few have been the men if any on earth who have ruled amongst their fellow creatures in harmony with this. Almost every man who is given any authority thinks he must be the boss or tyrant and lord it over his fellow creatures. Jesus was laying down the rule to his disciples that those who should reign with him must do differently from the world. He was there among them the greatest of all and was serving. He was giving them the proper example. He knew that they had the right heart condition but must learn. That lesson was for the benefit of all who should become his followers. Then Jesus lovingly said to them: "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, *Diaglott*.

[32] Jesus' words could mean only this: 'Eleven of you have been faithful to me. You have stood by me in my trials; and now I am about to leave you. My Father has made a covenant with me for a kingdom and now I covenant with you that you shall be taken into the covenant and share the kingdom with me.'

[33] There was nothing in the life experiences of David to foreshadow the sprinkling of blood in connection with the covenant. Yet it was when David was about to finish his course and life that God put his spirit upon David and impressed him with the importance of the everlasting covenant. It was at the Jordan when the covenant began to apply to Jesus. At that time Jesus made a consecration which meant his death. He made a covenant of sacrifice. It was after his death and resurrection that the covenant was confirmed unto him. The members of his body can be brought into the covenant only by and through Jesus' blood. In bringing them into the covenant something more is required than merely the value of the ransom sacrifice. If merely the shedding of Jesus' blood brought one into that everlasting covenant then all receiving the benefit of the ransom must ultimately be brought into it. But this is not all that is required.

[34] When Jesus said to his disciples: "Ye are they which have continued with me in my trials," he showed them that they had suffered reproaches with him and that they must continue to suffer reproaches with him as a condition precedent to entering into and abiding in the covenant. They must die with him in order to live with him on the divine plane, and they must suffer with him in order to reign with him as king. This is proven by his words to his disciples: "Then Jesus said unto them, Verily, verily, I say unto you, 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. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."—John 6: 53, 54, 56.

[35] That they must suffer reproaches with him is proven by his words: "The servant is not greater than his lord. If they have persecuted me, they will also persecute you.' (John 15: 20) And again, that they would be reproached by the Devil's organization is shown by his words: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." —John 16: 33.

[36] Only those who suffer with Jesus and who die with him can be brought into the everlasting covenant. This is proven by the words of Paul: "It is a faithful saying: for if we be dead with him, we shall also live with him." (2 Timothy 2: 11) In order to live with Jesus on the divine plane one must die with him the sacrificial death. Then the Apostle Paul shows that suffering is for a different reason. In another place he stated that Jesus learned obedience by the things he suffered. In 2 Timothy 2: 12 he says: "If we suffer, we shall also reign with him: if we deny him, he also will deny us."

[37] The reproaches that reproached Jehovah God fell upon Jesus. These reproaches came from the Devil and his organization. The reproaches that reproached God and Jesus fall upon the body members and proceed from the same source. (Romans 15: 3) This proves therefore beyond any question of a doubt that only those will reign with Christ Jesus who willingly and joyfully put themselves on the side of the Lord and thereby make themselves the target of the Devil and who faithfully represent the Lord.

[38] To receive the truth merely from a selfish standpoint never could take one into the covenant of the sure mercies of David. The extraordinary goodness of God is conferred upon those who delight to bear the suffering and reproaches that are left behind for the benefit of the body. Let every one therefore who has made a covenant to do God's will remember this, that those who have any part in the everlasting covenant and the sure mercies

of David must die the sacrificial death even as Jesus died in order that they might live with him on the divine plane. They must also suffer the reproaches that reproached him for righteousness' sake as a condition precedent to having any part in his kingdom.

THE INVITATION

[39] Returning now to the consideration of Isaiah's prophecy: It is manifest from the proper setting of the prophecy that the words contained in Isaiah 55:1-3 apply during that period of time when the gospel is preached as an invitation to men to hear and believe and follow Christ Jesus. God through his prophet then 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. (Matthew 28:20) 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.

[40] 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) That these words of invitation began to have an application at Pentecost is clearly shown by verse thirty-eight of the context. 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) Now these scriptures show that the application is to those that thirst, who are seeking after God if haply they might find him, whom the Lord addresses and these have a sincere and honest desire to come into harmony with God.

[41] The prophet continues: "Come ye, buy and eat; yea, come, buy wine and milk without money, and without price." (Isaiah 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 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. We therefore conclude that wine and milk refer to the precious promises that are given to the spirit-begotten ones and the joys of serving the Lord and which is the fruit of the true vine. —John 15:8.

[42] 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." (Isaiah 55:2) Men have been invited to follow various opinions leading to life. The adversary through his agencies has placed before the people many alluring things. Many who have sought the way of life have been deceived by the subtlety of the evil 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.

[43] 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." (Psalm 45:10, 11) It is the ones who partake of Christ, giving 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.

[44] 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." (Isaiah 55:3) The sure mercies of David, or the extraordinary goodness of Jehovah, is then shown to all who make a full consecration to do his will. Being begotten and anointed they are taken into the covenant which guarantees to them if they are faithful that they shall be made partakers of the divine nature, be made like unto the Lord Jesus Christ, be joint-heirs with him in his kingdom, sit with him in his throne, and for ever be recipients of God's choicest blessings.

[45] Verse four of the prophecy (Isaiah 55) shows why the covenant is made and what is God's purpose in permitting 144,000 to be called out from amongst men and taken into that covenant. The consideration of that is reserved until another issue of *The Watch Tower*.

[46] Verse five (Isaiah 55) reads: "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." What is meant by the words: "Thou shalt call a nation thou knowest not"? The Apostle Peter explains that. The gospel went first to the Jews. They had the first opportunity of being taken into the covenant and of receiving the sure mercies of David. Only a few accepted. Thereafter the main number was taken from the Gentiles. Peter, addressing those who were called to the high calling, says: "But you are a chosen race, a royal priesthood, a holy nation, a people for a purpose; that you may declare the perfections of him who called you from darkness into his wonderful light; who once were not a people, but now are God's people; who had not obtained mercy, but now have obtained mercy." —1 Peter 2:9, 10, *Diaglott*.

[47] 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 unto Zion with songs of joy upon their lips'; they will be seeking the way to come into harmony with God and 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 this is his instrument to bear blessings to the people. This scripture shows clearly that the prophecy, opening with the exclamation, "Ho, every one that thirsteth, Come," is not addressed to "whosoever will", and is not applicable to the millennial age, 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.

[48] The sure mercies of David are therefore seen from the Scriptures to be the exceeding goodness and loving-kindness of God to his anointed ones, which is well assured to all who are faithful. This covenant of the sure mercies of David lays upon those who are brought into it the greatest responsibility and the greatest privilege that has ever been conferred upon human creatures. It behooves every anointed one now to inform himself of that privilege and responsibility and to give all diligence to show full obedience unto the Lord.

In the next issue of *The Watch Tower* we shall consider what is now the responsibility resting upon the anointed of God now on earth.

QUESTIONS FOR BEREAN STUDY

In this text, who is the speaker? What is meant by an "everlasting covenant"? ¶ 1, 2.

Show the meaning of the term "everlasting" as applied to Jehovah's covenant with Noah; with Abraham. ¶ 3, 4.

Apply the term also to the law covenant and the new covenant. In what sense is the term uniformly applicable to all of Jehovah's covenants? ¶ 5-7.

How did Jehovah regard David, that this covenant should be made with him? What is indicated by its being a "covenant of salt"? On what condition would the benefits of this covenant have been confined to Israel? ¶ 8-10.

Why should this covenant "with David" be of special interest at this time? What assurance have we as to the application of this prophecy? ¶ 11, 12.

What relation exists between John 17:5 and the psalmist's prophecy concerning Jesus, and how was the prophecy fulfilled? ¶ 13, 14.

With whom, then, is this covenant really made, and what scriptures so indicate? What is said of the sureness of the covenant, the governing principles of the kingdom, the renown of the ruler, and the duration of his reign? ¶ 15-17.

What is the subject matter of the covenant, and how do Paul and Isaiah confirm the identity of the parties thereto? ¶ 18-20.

Compare David's devotion to Jehovah and zeal for the Lord's house with that of him whom David foreshadowed, and show the outcome of their faithfulness. ¶ 21-23.

Does this text refer to the new covenant, and how do we come to this conclusion? What are the "sure mercies" here mentioned, and on whom are they bestowed? ¶ 24-27.

When, by whom, through whom, and to whom was 2 Samuel 7:16 stated? Prove when and to whom it applies. ¶ 28, 29.

What relationship to this covenant is enjoyed by Jesus' faithful followers? What important lesson and illustration regarding service did Jesus give to his disciples? To what extent has this principle been observed among men? ¶ 30, 31.

What loving consolation and encouragement did Jesus give his disciples in connection with the lesson? Show by scriptures what are the conditions precedent to entering into and abiding in this covenant. ¶ 32-35.

Explain 2 Timothy 2:11, especially in relation to the covenant here under consideration ¶ 36-38.

What is here expressed by God's prophet? When did the invitation begin to apply, and to whom? ¶ 39, 40.

What is meant by the "wine and milk" enjoyed by those who respond, and how do they "buy without money and without price"? Explain the contrast expressed in Isaiah 55:2, and tell how one passes from one condition to the other. ¶ 41-43.

For whom has the gospel message been provided during the Christian era, and what blessing has followed true response and continued devotion thereto? ¶ 44.

How does Peter explain "thou shalt call a nation thou knowest not"? What is meant by "nations that knew not thee shall run unto thee because of the Lord thy God?" ¶ 46, 47.

What is the responsibility and the privilege attending "the sure mercies of David", and to what should realization and appreciation thereof lead? ¶ 48.

Lift up your heads, rejoice:
Deliverance draweth nigh.
Oh, note the varying signs
Of earth and sea and sky!
The Prince of Peace has come
With kingdom power and right
To comfort and alarm,
To succor and to smite.

No more at ease shall we sit down,
But in his strength we go;
With boldness trusting in his grace,
We fear not any foe.
Oh, use us, Lord, to serve for thee;
Shield us with power divine.
No credit for ourselves we claim;
The victory be thine!

THE DAY OF JEHOVAH

BEGINNING with the days of the prophets of Israel the Bible has much to say of a day in the then far distant future which it names "the day of Jehovah". It should be noted that in none of the passages where this day is mentioned is there any indication that the day is one of twenty-four hours, that is, merely one of the ordinary days of a week. On the contrary all references to it show that there are so many important things to be done during that day that it is impossible to think the intention of God through the holy spirit, by which he inspired his prophets, is to have his servants understand that day as being confined to so limited a measure of time. Nor is there any need from the analogies of Scripture to think that such limitation should be the case; rather all the evidence points to a period of a number of years, and every Bible student knows that the word "day" is used in the Bible to indicate a set period whether long or short in duration. Thus the psalmist when writing of the forty years of Israel's wilderness experiences from the time they left Egypt to their entrance into the land of Canaan calls that period "the day of temptation in the wilderness". Also when in the same Psalm, referring to another period, he says, "Today, if ye will hear his voice, harden not your heart," it could not reasonably be supposed that the psalmist was speaking of a day of twelve or twenty-four hours. Indeed, the apostle writing to the Hebrews, quoting the latter passage, shows that the whole period during which the message of the grace of God in Christ Jesus through consecration and full discipleship is preached is called "Today". —Psalm 95: 7, 8; Hebrews 3: 7-13.

God is his own interpreter. Following the rule which the Bible gives to those who seek to know the will of God in order to do it, namely, comparing one passage of Scripture with another, or, as it is stated by the Apostle Paul, "comparing spiritual things with spiritual" (1 Corinthians 2: 13), it is seen that "the day of Jehovah" is that very well-defined period of time during which God establishes his kingdom of righteousness in the earth.

It is in the prophecies of Isaiah where the first and the most frequent use of the term "day of Jehovah" is found. Isaiah was the most highly favored of all the prophets of Jehovah in being used to speak of the time when God would assert himself against all the forces of evil, whether those forces which he has allowed to exist in heavenly places, as the Devil and those great spirits who have worked with him ("For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"—Ephesians 6. 12); or those powers of earth, namely, the ecclesiastical, political, financial; or those social institutions which are set fast in the earth on their various foundations and all of which are found to be in opposition to the kingdom which God is now setting up in the earth.

Thus Isaiah tells of the nations being brought into unity of purpose to forsake war, and how they will encourage each other to seek the will of Jehovah that they may learn of him through the kingdom which he has then just set up in the earth, and which will call for the necessary allegiance of all men. The prophet says: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah 2: 2-4.

Isaiah then goes on to speak of that time as that in which all the powers then established on the earth will be broken, when every high thing which has exalted itself in the eyes of men shall be brought low, and, he says, "Jehovah alone shall be exalted in that day." That by "that day" the day of Jehovah is meant, is clearly shown by his following word, "For the day of Jehovah of hosts shall be upon every one that is proud and lofty."—Isaiah 2: 11, 12.

The fact that this period, a very short one in comparison with any of the various ages and dispensations, is spoken of as a day, called "the day of Jehovah", is a definite pointer to the fact thus made outstanding that no other time or times in the history of mankind are known as days of Jehovah. It is very necessary to note this, because the churches have taught that the human race in all its varied experiences of social or national life has always been under the rule of Jehovah, the great Creator, the Most High over all the earth, and therefore at least to a very considerable extent has been under his care.

Except for the brief space of perhaps the first two years of its history, the human race has never been under the rule of Jehovah God, its Creator.

It is for lack of this knowledge there are so many persons who have difficulty as to why a God who declares his love, his beneficence, his wisdom and justice and power should permit a universal and continued reign of evil over his human family, and why, during the very sharp years of the World War and those of the bitterest desolation which followed it, the God of the Bible did not of his almighty power stop the ravages of those terrible days.

When the purpose of God is seen according to his arrangement of the ages, stated by Paul as God's purpose in the ages (see Ephesians 3: 11, *R. V.*, margin), God's non-interference with the course of evil in the world is understandable and his ways justified in the eyes of those who would worship him. The facts are that from the days in the garden of Eden when Adam fell from his purity, God has not taken any special care over human interests.

Thus it is seen that the "day of Jehovah" is that short space of time at the end of the long period of more than six thousand years during which evil has been permitted

to have almost unlimited sway over mankind, and before the reign of the Prince of Peace is fully begun. In his day God rises to judgment; the nations of the earth are brought into open judgment before him, and their false position is made manifest. During that day the falsity of the claim of organized religion to represent God and that of the nations which have been pleased to have themselves styled as Christendom will be fully exposed before all men. This part of the work which God does during his day brings his manifestation of displeasure upon them, and is known as "the day of wrath".

The work which God has set for himself in his day is very varied. There are, however, two main aspects of his work. One is the breaking down of all opposition to his will, whether seen in that spirit realm which, headed by Satan, the Devil, that old Serpent, has far greater powers than those possessed by men; or whether seen in the human institutions great and small which are opposed to the kingdom of heaven. The other is a work which may be designated as preparatory to the establishment of his kingdom. The former work may be described as negative, and the latter as positive.

The breaking down of opposition as seen in human institutions is pictured by Isaiah as stormy winds and fire breaking in and upon the cedars of Lebanon, and upon the high mountains, and upon the high towers, and upon the fenced walls which men have made for their protection. And not only this, the storms will be upon all the "ships of Tarshish", by which phrase the prophet speaks of the great ships which plow the deep, and which are symbols of the prowess of man, both in commerce and in the war power of the kingdoms of this world.

While the great governments of the earth which control the lives of millions of men continue to occupy the field of vision, it is almost impossible for men to consider any condition obtaining upon the earth other than that which presently obtains. So also while the great religious systems continue to occupy in the minds of men their claimed position as representatives of Jehovah, and while men can satisfy their ambitious desires, it is impossible that the truth concerning his kingdom can enter men's minds so as to allow them to see that God is speaking to them by passing events. In other words, the great political, ecclesiastical and financial hills and mountains, and the great institutions of the earth, must be removed in order to make way for the kingdom of heaven.

This work of destruction is done in the "day of Jehovah". It is not wholly accomplished by physical acts of God, as by an earthquake which would overturn those great cities which are the centers of world government, nor by any such manifestations of divine displeasure, though these may yet accompany the declarations of the establishment of his kingdom. Jehovah's purpose is partly gained by allowing the natural development of human policies of war and greed, which must ultimately bring about a mutual destruction. Thus the various policies followed by the nations have a natural end in world quarrels, and another world war seems hastening the world to the most terrible of all warlike catastrophes. In the same way the false doctrines of the churches and their hypocrisies are breaking down the great religious organizations in the eyes of all men; and the greed of the financiers, whether international or commercial, is bringing about a condition which is destructive to the life of the communities by which the financier lives.

That it should be understood that the destructive forces which are loosed in the day of Jehovah are not intended to destroy all men who are found out of harmony with the will of God, is clear. The Scriptures show that some men will be involved in this destruction, for the reason that there are men who are determined not to let go their hold over the peoples. The rulers of the earth, that is, of men, whether those who hold political, financial, or ecclesiastical power, are the present holders. Thus as they see their kingdom passing from them they will try to preserve it without any consideration of the rights of God or of men, or of the needs of men.

Undoubtedly men, whether rich or poor, do not want the kingdom of heaven. They would like to have its pleasures, privileges, but not the restriction of having these things in harmony with the will of the Creator. Man prefers to have his own way rather than do the will of the Creator. Undoubtedly at this time there will be many who, with knowledge and understanding, will resist by all possible means the establishment of the kingdom of heaven. Their profits must go, their power must be taken away from them, they must be stripped of their rank and dignity. God's purpose is to deliver his human family from all things which have darkened his counsel, and which have hindered them from knowing him. The time of trouble which is precipitated by the events in the "day of Jehovah" is intended to cause all men, rich and poor, but particularly the poor, to see that help is to be found only in God.

While the disintegrating corruptive forces are at work in all human institutions, whether of church or state; while the wild passions of men which are aroused thereby, thus hasten that work; and while God is thus manifested before all men in his displeasure, there is at the same time a work being done by his servants which is immediately connected with the more positive phase of his truth. The one breaks down error and error's systems, but his truth begins to build up the new conditions.

Thus at this present time, quite apart from all religious organizations, and indeed with a full and very definite witness against that great system of human bondage, God has gathered a people to himself. Like the prophets of old, these are instructed in the ways of the Lord; and like the disciples of Jesus who went about with him were taught of him, and did the work appointed by him, these are a compact body of people de-

claring the work that God is now doing in the earth, and are calling upon the peoples to realize these things that they may save themselves in this day of wrath now being manifested upon the nations.

QUESTIONS ON WITNESSING

BRETHREN who are deeply interested in the field service work of giving the witness concerning the name of Jehovah have submitted the following questions to the Society and requested that the same be answered and published in *The Watch Tower*. The purpose of these questions and answers is to more clearly define the duties of the consecrated, so that the best results may be had.

QUESTION ONE: Upon whom does the responsibility rest to determine the policy to be adopted by the workers in the field? In some classes we find that the elders wish to name one policy and the majority wish to follow them, and this is often true when the position of the elders is different from that of the Society.

ANSWER ONE: We should bear in mind at all times that order is of absolute necessity in the work of the Lord. He does everything in order. We believe that he has set his King upon his holy hill and that his King Christ Jesus is directing the work in harmony with Jehovah. We believe that the Watch Tower Bible & Tract Society is the visible organization of the Lord on earth. That would mean then that there could be but one policy to be followed. Since Jehovah has declared that his anointed are his witnesses, then the obligation rests upon the Society as a whole to give the witness. The Society is made up of all those who are anointed of the Lord and who are in harmony with his work; and since by the action of the Society its officers have been clothed with certain power and authority, the duty devolves upon such to define a policy of action.

The regional service directors are sent forth with instructions to aid the classes in organizing and in carrying on a systematic service work in the field. The purpose of this systematic service work is to give the witness to the people concerning the name and plan of Jehovah. The responsibility therefore rests upon the Society to define the policy, and not upon the elders. In the opinion of the Society the elders have nothing to do with the method or policy. The regional service director comes to the class for the purpose of helping them to organize, and it is the privilege of any member of the class who does not wish to join in the service to refrain from so doing. But it is not the privilege of any member, whether elder or not, to attempt to dictate a policy contrary to that which the Society has suggested. There could be no harmonious action and no beneficial results if more than one policy is adopted. Every one who claims full consecration to the Lord and who wants to be in harmony with his work should follow the policy and method outlined by the Society.

In meeting with the classes the regional service directors should first ascertain who is in harmony with the Society and who desires to follow its outlined policy in the service. If any one in the class opposes the Society's policy, whether he be an elder or not, the class should not follow his advice. If the class is in harmony with the Society and wishes to join in the Lord's work, then the class, in this respect, should refuse to follow the advice and lead of the elders who oppose it. If any of the elders or any servants of the class oppose the service work, then the class should ask them to resign and not to attempt to advise the class in a course contrary to what the majority of the class desires to do. If the class is going to follow the elder in a policy contrary to that outlined by the Society, then harmony between such a class and the Society does not exist.

QUESTION TWO: At a meeting of the class, when matters of service are under consideration, should any one who is opposed to the service as outlined by the Society be permitted to vote?

ANSWER TWO: Surely no one with an honest mind would want to vote if he could not conscientiously and joyfully enter into the service. Honesty alone would compel him to remain quiet and not oppose. If he is opposed to the service, then he is not in harmony with the Society and should not be recognized as a member of the class entitled to all the privileges of the class. Those who vote upon matters of service should be the ones that are honestly in harmony with getting the witness to the people as the Lord has commanded in his Word. The mere fact that one professes to be in harmony with the Society is not proof of that fact. He must prove his harmony by willingly supporting the work that the Society feels under obligation to carry on.

QUESTION THREE: Suppose the elders insist that class meetings must be held Sunday forenoon and no Sunday field service be had? What then shall be done?

ANSWER THREE: Such a course of action is contrary to the announced purpose of the Society in carrying on the witness Sunday mornings. The Society believes it is the Lord's will that Sunday morning meetings generally shall not be held but that the morning be used to canvass in the field and meetings be held in the afternoon or evening, between the hours of four and eight o'clock. If, however, the class and its territory is in the country it may be found more advantageous to hold the meetings in the forenoon and canvass in the afternoon; but in every instance it has been more advantageous to have canvassing in the forenoon and meetings in the afternoon. The main object is to get the witness to the people.

QUESTION FOUR: What constitutes a worker?

ANSWER FOUR: One who is consecrated to the Lord

and who honestly and earnestly desires to have a part in giving his witness and who actually gets out in the field and participates in giving the witness by going from door to door, and who in no instance opposes the policy of the field service. When one comes to the point of opposing the service work, then if he is honest he will not wish to be classed in as a service worker and will refrain from voting or participating in a service meeting. There may be some in the classes who are in full harmony with the field service work but who are incapacitated physically or otherwise from actually engaging in it except to hand out books to any one with whom they might come in contact. Such a one should be classed as a worker and entitled to all the privileges of voting, when it appears that such a one is doing what he can to further the Lord's cause.

QUESTION FIVE: Is it permissible at any time to have a sister be a member of the service committee?

ANSWER FIVE: The director should always be a brother, if there are any brothers in the class; likewise the assistant director. The stockkeeper or treasurer may be a sister and have a voice in matters to be considered by the committee.

QUESTION SIX: Where the class is small and scattered over a large territory, what is the best time to have a service meeting?

ANSWER SIX: Experience shows that it is often better to devote thirty minutes to the service meeting on Wednesday evening after the prayer meeting. This avoids the necessity of another meeting on another evening. Where the class is large and has regular meetings, then the service meeting should be held on Thursday evening.

QUESTION SEVEN: Should children be permitted to participate in the canvassing for the books?

ANSWER SEVEN: Where brethren in the Truth are parents of children and their children wish to participate in the field service, there could be no objection. They should always of course be under the supervision of their parents.

QUESTION EIGHT: Should the newly interested who do not claim consecration be permitted to participate in the canvassing if they want to?

ANSWER EIGHT: We should remember what the Lord said, not to hinder any one who wants to serve. If any one has an honest desire to glorify the name of the Lord by putting the message of Truth into the hands of the people, then he or she should be encouraged to do so. Probably they are more fully consecrated than some who *claim* to be consecrated. A person proves by his works more than by words concerning his devotion to the Lord. Encourage every one to spread the message of God's kingdom who manifests a desire to do so.

QUESTION NINE: What jurisdiction has the executive committee to dictate the policy of a class with reference to service?

ANSWER NINE: None whatsoever. It is none of the executive committee's affair to arrange anything about service. The service organization is arranged from this office, and the executive committee should be asked to keep out of it. If the executive committee interferes, the class should be asked to pass a motion specifically instructing the executive committee to keep their hands off. An executive committee has no power and authority to act on anything unless the class has first authorized the executive committee so to act.

INTERESTING LETTERS

SOME MORE SUGGESTIONS

MY DEAR BROTHER RUTHERFORD:

Your nation-wide broadcast of THE TRUTH from Albany shows that old-time methods of preaching are a thing of the past.

As a means of honoring Jehovah's name what could surpass such a straightforward presentation every Sunday by the radio?

Why do the thing piecemeal, disjointedly and ineffectively when we can do it in a way that will triple our effectiveness?

After such a message as you gave at Albany anybody can go out and place the message of the kingdom in the hands of the people.

Is not that what we are trying to do? Are we trying to get members? Are we trying to entertain those we now have? No.

What are we trying to do, hold meetings of the kind Babylon holds simply because that is the pious thing to do? Certainly not.

Are we still trying to get the armor on, when some of us have been thirty or forty years on the job and never used it?

Of what earthly or heavenly sense is it at this time to continue to coddle saints that have been gray for a generation?

Have the long-tailed coats, white and black ties, lugubrious tones and sonorous sentences been any praise to Jehovah's name?

Why not all get together and do this thing right? Let's abandon the halls, all of them, and put the money into radio.

We may lose a few "saints". What kind of "saints"? Those that come out to Memorial once a year and then disappear for twelve months.

We may lose a few "pilgrim saints". They never come out any other time. They will be no loss to the Lord. They never do anything.

We may lose a few "Sunday saints". They like to go to church on Sunday. Let them get a radio and stay home. Why pamper them?

We may lose a few "prayer-meeting saints". What is the good of praying for ever and resting continuously in between?

We may lose a few "Berean saints". Why *know* all about what the Lord wants done if you never get at it and do it?

We may lose a few "Convention saints". But why have conventions to inspire people who spend their whole lives getting inspired?

We might even lose a few "service saints", the kind that

go out because it is the popular thing to do and do the least possible.

But we won't lose any "raincoat saints", the kind that are in earnest about this matter. And isn't it about time we thought of them?

The "raincoat saints", that go out on schedule, rain or shine, would welcome a nation-wide hook-up every Sunday. I know it.

The money expended for halls would enable you to speak to the entire country every Sunday. O boy! What a chance!

Are we jealous? I should say NOT. You go ahead and tell them about it and let us come along and sell them the books.

We can use all the talent. No elder or pilgrim is so wise or so gifted with eloquence that he can not be used. Come on!

Here is a rare chance to get a royal welcome in thousands upon thousands of homes that need just the message we have to give.

Public meetings are a thing of the past. Like the Stegosaurus and the Dodo they belong to a vanished era. Has-was-beens!

Why pay $5 a head to get brand new honest-to-goodness strangers to listen to you for one hour and then forget all you said?

Is it not better to talk to the same stranger for two minutes and take a dollar from him for books that tell the story better?

All of us elders are anointed. Oh, sure! To blow our own horns? To hear ourselves and hear each other talk?

But we are also anointed to do God's will. What is it? If it is not canvassing house to house, please show me what it is.

But we can do something more. We do not need to write books. We are all pleased to have you do that. Go to it.

We can help financially, and we can do a lot more financially if we use the hall-money to maintain a nation-wide radio service.

We can all pray, and that will give us something definite to pray about and we can actually hear our prayers answered.

Best of all, we can all proclaim the message. We can take the books to the people. The radio will make their hearts ready.

The radio is doing it now, but it is not doing it the best way. The American people like big things. This is it.

It will give us something to talk about that will immediately arrest the attention of every listener. Let's do it.

Years ago most of the Truth meetings were held in private homes. They did that nineteen hundred years ago. See Romans 16:5.

Any big class can be geographically divided into any number of smaller ones, divided into working units. Let's do it.

There is no need to fear any harm to the Lord's work. Oratory is not the Lord's work; not now. Not public oratory.

It is still possible to orate on the front porch, or on the back porch or in the kitchen or in the store. And what audiences!

No man is a great preacher until he can go right ahead and canvass with a radio or phonograph going full tilt. Try it!

Talk about "character development"! It comes by the mile. Sixty canvasses a day will "develop" *anybody's* character!

Hope you will see the fun in this, while not losing sight of the seriousness. I want to see the Lord's name honored.

A nation-wide use of our radio stations would obviate all heart-burnings as to who shall sing or play. That is worth noticing.

I have known a station which had only thirty minutes at their disposal to spend nineteen of it on very ordinary music.

If we had one hour every Sunday, with yourself or some designated substitute at the microphone, what a message could be given!

Such messages as were given at Albany would make the books wanted in almost every home. Let's feed the poor hungry sheep.

Your brother in Christ.

C. J. WOODWORTH.—*Canvasser.*

"NEVER BEFORE HEARD ANYTHING LIKE IT"

DEAR BROTHER RUTHERFORD:

Thank God for the great witness just given over the national chain of radio stations from coast to coast! Standing on the pier at Ocean Park overlooking the mighty Pacific I could plainly hear your voice just as if I were present where the address was delivered. One owner of a root beer stand operating on the Ocean Park pier had his loud speaker going, and as I stepped up to his place of business he remarked, "That man has sense." He urged me and others coming into his place to stay and listen in. As the lecture continued, regarding the privilege of living right here on earth he exclaimed, "Listen to that. I never before heard anything like it."

Only one slight interruption occurred. Just after you said "The Federation of Churches oppose the Bible Students" the entire program was shut off for about eight or ten seconds. Then your voice came clear and strong. "Take your pencils and write down the following scripture, John 8:42-44."

Your closing words of encouragement to the workers were much appreciated.

This great event is marvelous in our eyes.

May the Lord richly bless your further efforts.

Your brother by his grace,

DWIGHT KENYON.—*Calif.*

"FERVENT IN SPIRIT, SERVING THE LORD"

DEAR BROTHER RUTHERFORD:

Our hearts are filled with much joy and gratitude toward God about the fact that always more opportunities are granted to us to serve him and to give a witness in this country concerning the establishment of his kingdom. Knowing that you, dear Brother Rutherford, are the target of very hard attacks by the adversary and his tools, we wish to express hereby our love to you. "The Lord . . . bless you out of Zion."—Psalm 134:3.

The people of the Lord in Poland are getting a better understanding of the blessings connected with zealous service in the vineyard of the Lord; and all who really love the Lord are glad regarding the favorable change which took place in the work here, due to the reorganization ordered by you. About the end of the year there was a general convention at Warsaw, with canvassing included for the first time. That really was a feast of much joy never before experienced by the brethren here. A second convention of that kind we held in April, at Lodz. During that convention also opportunity for proclaiming the King and his kingdom was offered. Those who participated in canvassing at this second convention were much more in number than during the Warsaw convention. Approximately seventy-five percent of all who attended also had part in the service. The testimonies after canvassing gave evidence of the enthusiasm which filled all who attended that meeting.

There was also very much interest in the report regarding progress of the work in Poland. The first month after reorganization (November, 1927) the number of books and booklets sold was 6,500. That output of literature was increased from month to month, amounting in March, 1928, to 21,500 copies of various books and booklets. This is very clear evidence of the fact that the Lord is now in particular carrying on the work in Poland. In many places the work of proclamation was started by delivering addresses and exhibiting the *Photo Drama*. Of course that is arousing the wrath of all the adversaries; but we certainly know that the victory will be on the side of the Lord.

Before concluding the general convention in Lodz, all friends by show of hands expressed their determination, by the aid of the Lord, to put forth their best efforts to participate in the proclamation of the kingdom of God; further, that they are thankful to the Lord for all the food given to his people at present, and that they realize themselves to be closely joined with you in the endeavor to carry out the will of the Lord; further, also sending you their best love.

May all the friends recognize the precious privilege of being ambassadors for Jehovah! "Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence."—Psalm 140:13.

RUDIGER.—*Poland.*

INTERNATIONAL CONVENTION

SINCE the first announcement of the international convention of Bible Students to be held at Detroit July 30 to August 6 there has been much enthusiasm manifested. It now seems certain that there will be a very large attendance at the convention. By cable advice is received that some are starting from Australia in June in order to arrive in ample time for the assembly. Friends are expected from continental Europe and from the British Isles. Canada and every state in the United States will be represented. All kinds of transportation facilities will be employed.

INTERESTING FACTS

Detroit, Michigan, is the place selected. It is the fourth largest city in the United States. Its population is nearly one and one-half million. A united and active ecclesia of Bible Students is there. Detroit is probably one of the most thoroughly cosmopolitan cities in America. People of almost all nationalities find employment there in the automobile factories and other factories. This affords a splendid opportunity for a witness to many peoples.

Detroit is centrally located for all sections of America. It is a railroad center. It is reached by boats from the Great Lakes. Many splendid automobile roads enter Detroit from the East, West and South. The city is located on the Detroit river connecting Lake St. Clair and Lake Erie. The climate is delightful. A small island known as Belle Isle is reached from the main city by means of a cement bridge from the Michigan mainland. Canada is just across the river. Ferry boats ply every few minutes between Canada and Michigan.

The assembly of the convention will be at the Michigan State Fair Grounds. There are ample accommodations for the numerous meetings that will be held simultaneously. The general assembly of all who attend will be held in the Coliseum. This building has accommodations for about 15,000, is well lighted and splendidly ventilated. Opposite the main entrance is a park with shade trees, park benches and other means of rest, and there are no "keep off the grass" signs. It will be a place for recreation and refreshment between sessions of the convention.

The fair grounds are located north of the main part of the city. The place is reached by thirty-five minutes' ride from the city hall. Woodward Avenue street car line is the main traffic artery, which starts at the river and runs to the entrance to the fair grounds. John R. is another thoroughfare which terminates at the fair grounds entrance. Several street car lines reach the fair grounds from the city. Bus lines also operate between the main city and the fair grounds. The means of transportation will be ample to get the people quickly from the city to the Coliseum.

A limited number of automobiles will be permitted to park along the streets near the Coliseum. A short distance from the Coliseum there will be room for thousands of automobiles to park in the center of the race track field. This is reached by a tunnel under the railway tracks.

ROUTES

There are splendid highways from Eastern Canada direct to Detroit. Many coming by automobile from the eastern states will find it convenient to cross the river at Buffalo and drive through Ontario, crossing the ferry at Detroit. The new Peace Bridge between New York and Ontario is the most convenient way to enter Canada from Buffalo. From Windsor the ferry to Detroit runs every five minutes. Splendid highway routes will be found for automobiles from the South and West. It is expected many will come by automobile from various parts of the country.

There are several tourist camps in the city of Detroit which will accommodate camping parties who desire to travel by automobile and provide their own accommodations upon arrival.

RAILROADS AND BOATS

Those traveling from the South and East by way of Buffalo, Cleveland, or Toledo may arrange for their tickets part of the way by rail and part of the way by boat, thus affording a pleasant diversion.

The following information is given with respect to special railroad rates:

(1) Tickets for round trip, dates of selling July 26 to August 1, return trip to be completed by August 13: rate

will be one and one-half fare for the round trip on the identification certificate plan.

(2) The railroads also will sell round-trip tickets on the identification certificate plan, sale beginning July 26, with the limit of 30 days from date of sale for return, with a slight advance over the rate shown above, to wit: One and three-fifths fare for the round trip.

While the latter costs a little more, it will give those attending longer for the round trip if they wish to extend their journey. Both tickets, however, require the same identification certificate. Be sure to specify which ticket you want at the time of purchase.

The special certificate rates will also apply on steamers of the Eastern Steamship Lines on routes between St. John, N. B., Yarmouth, N. S., Bangor or Portland, Me., and Boston and New York.

Please note carefully: Railroad certificates may be ordered at once. Canadian friends should address their requests for such certificates to Watch Tower Bible & Tract Society, Transportation Department, 40 Irwin Av., Toronto 5, Ontario, Canada. Friends in the United States should order certificates from Watch Tower Bible & Tract Society, Transportation Department, 117 Adams St., Brooklyn, N. Y.

One certificate is good for one passenger *and* one or more dependent members of his or her family. Children under five years ride free when accompanied by parent or guardian. Children aged five to twelve, one-half of above-mentioned special rate. Wherever possible a class should order certificates through its secretary.

Every purchaser of a special-rate ticket should have such ticket validated at the railroad ticket office in Detroit immediately upon arrival there, or as soon thereafter as possible.

Those traveling from the Pacific coast will find the summer excursion round-trip rate even cheaper than the convention rate.

Those who travel from Virginia, eastern part of North Carolina and South Carolina, Georgia and other southern Atlantic coast points by way of Washington and Baltimore, will find the best service on the Pennsylvania road from Washington and its connecting lines. Those traveling from Washington, Baltimore and Philadelphia will likewise find the Pennsylvania furnishes better accommodations.

Union Pacific and its connecting lines is recommended for those on the Pacific coast. Those in Southern California can go from Los Angeles by way of Ogden, or from Los Angeles by way of San Francisco and Ogden. Arrangements could be made to unite the cars at Ogden and all travel together from there to Detroit. Those traveling from Colorado Springs and Denver could arrange for connections with the same trains at Julesburg, Colorado.

Those traveling from the southwestern section of the United States probably will find the roads by way of St. Louis and from there over the New York Central to Detroit, the better accommodations. Those who travel from the central southern states by way of Louisville and Cincinnati, will find the New York Central (Big Four) to their convenience. The ones journeying from Maryland, Pittsburgh and Ohio will find the Pennsylvania more convenient.

We do not recommend that any of the friends use the Baltimore & Ohio Railroad. We have good reasons for advising them to take the other roads.

The Greyhound Bus Line, operating from Covington, Kentucky, and from Cincinnati, Ohio, offers a round-trip rate of $7.00, from Cincinnati to Detroit. It might be well for friends in the middle west to consult other bus lines for rates to Detroit.

BETHEL SPECIAL

The Lehigh Valley offers the best accommodations from New York to Detroit. Round-trip ticket from New York to Detroit by way of Lehigh Valley is $34.94. Sleeping-car fare will be added to this if required.

It is expected that the Bethel Special will leave New York 6:50 a. m. and arrive at Buffalo 5:30 p. m.; transfer one block from railway station to steamer dock and take boat leaving Buffalo at 6 p. m., arriving in Detroit 9 o'clock next morning. If this arrangement is made, this will enable those who travel to have a daylight ride through the scenic mountains of Pennsylvania, about two hours daylight ride on the boat the same evening and three hours daylight ride the next morning.

Staterooms on boat with accommodations for three persons are $4.00 for the night. If three persons occupy the stateroom this will amount to $1.33 each.

OTHER SPECIAL TRAINS

Arrangements will be made for special trains to be operated from different parts of the country. Each class or classes contemplating traveling by special train should notify the Convention Committee as early as possible of the approximate number in their vicinity expecting to attend. It is expected special trains will run from New England, from the South, from the Southwest and St. Louis, from the Pacific coast and from the northwest part of the country.

ACCOMMODATIONS

In the immediate vicinity of the fair grounds are many comfortable dwellings which we are advised will be pleased to furnish accommodations to those who attend the convention. More details will appear later, when the Convention Committee is fully organized and under way. A questionnaire will be sent out to those who expect to attend, and all will greatly facilitate accommodation arrangements if these questionnaires are properly filled out and sent to the Convention Committee.

Arrangements are under way to serve lunches at the grand stand of the race track near the Coliseum. The friends will be able to secure a lunch and take it to a comfortable place where they may be seated and enjoy themselves while eating. Reasonably-priced restaurants are to be found at Woodward Avenue and in Highland Park, within a short distance from the Coliseum.

MUSIC

All first-class musicians playing any kind of instrument that is portable should bring their instruments with them and join the convention orchestra. Bear in mind that we have a new song book. A competent music leader will be present to direct the singing. Every one should learn to sing the new songs.

RADIO

A radio program will be put on every evening during the convention. Expert musicians and competent players should report to the musical director or to the Convention Committee for service on the radio.

(Continued on page 178)

International Bible Students Association

RADIO SERVICE

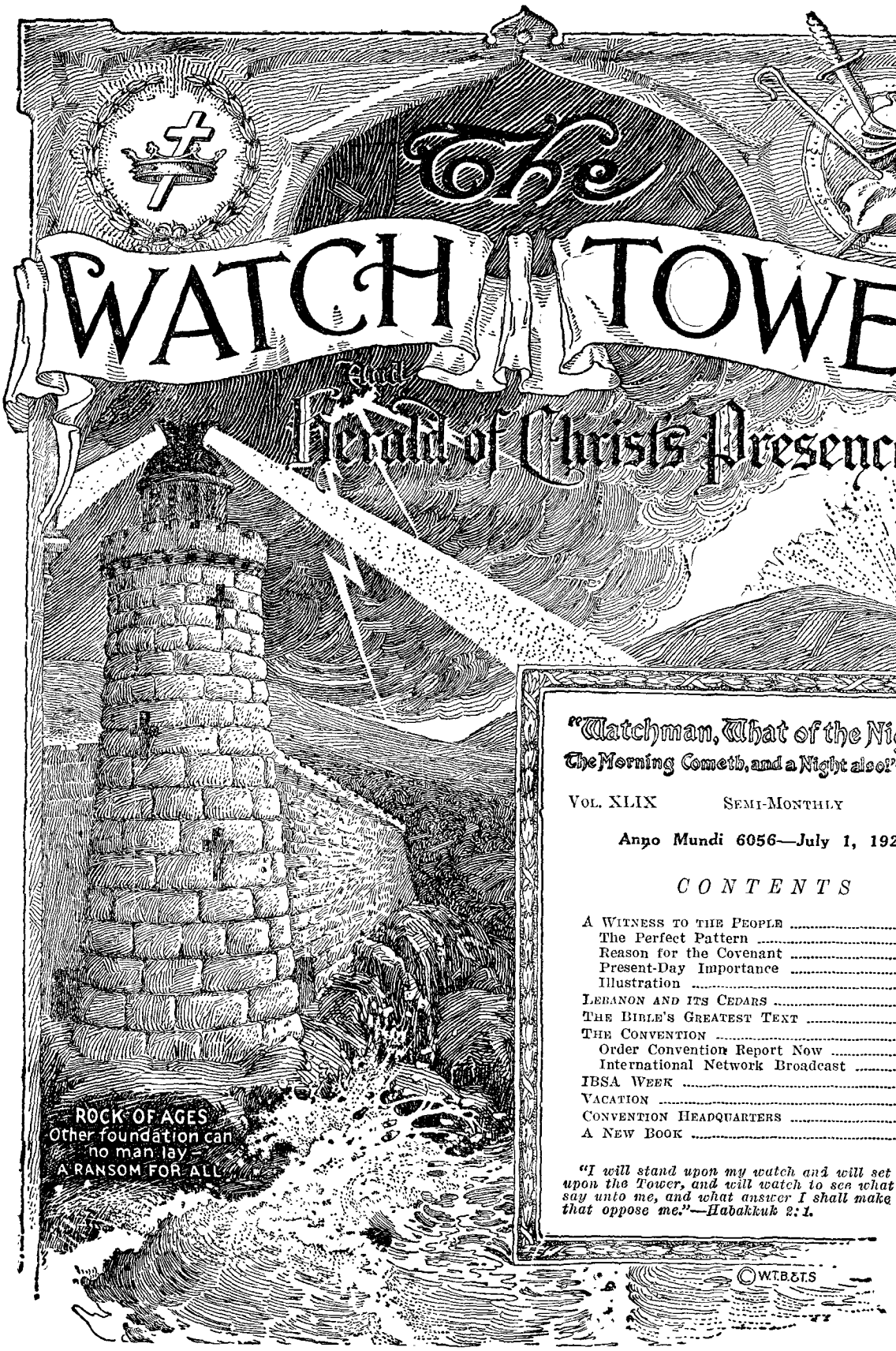
The kingdom message is now broadcast over the following and other stations in Australia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio and Lecture Department, 117 Adams St., Brooklyn, N. Y.

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
2BL	Sydney, N. S. W., Australia	850	353	5000
	Sun pm 6-6.10 (monthly, third)			
2KY	Sydney, N. S. W.	790	380	1500
	Mon pm 7-8			
3DB	Melbourne, Victoria	1190	251.5	500
	Sun pm 6.30-8.30			
4QG	Brisbane, Queensland	780	385	5000
	Sun am 11-12, pm 7-8 (every sixth week)			
5DN	Adelaide, South Australia	960	313	500
	Sun pm 8.15-10			
6WF	Perth, Western Australia		1250	5000
	Sun (occasionally)			
CJCJ	Calgary, Alta.	690	434.5	100
	Mon pm 8-9			
CJGC	London, Ont.	910	329.5	500
	Sun pm 2-3 (every other week)			
CJRM	Moose Jaw, Sask.	1010	296.9	500
	Sun am 10-10.25 (monthly)			
CKOC	Hamilton, Ont.	880	340.7	100
	Mon pm 7-7.30			
CKPC	Preston, Ont.	1210	247.8	25
	Sun pm 3-4.20			
CKY	Winnipeg, Man.	780	384.4	500
	Sun am 11-12.30 (monthly)			
KEX	Portland, Ore.	1080	277.6	2500
	Sun pm 9-10			
KFEQ	St. Joseph, Mo.	1300	230.6	1000
	Sun pm 7-7.30			
KFH	Wichita, Kan.	1220	245.8	500
	Sun am 9.30-10.30			
KFJF	Oklahoma City, Okla.	1100	272.6	5000
	Sun am 9-9.30; Thu pm 8-8.45			
KFJZ	Fort Worth, Tex.	1200	249.9	50
	Sun pm 6.30-7			
KFKB	Milford, Kan.	1240	241.8	1500
	Sun pm 9-9.30			
KFSD	San Diego, Calif.	680	440.9	500
	Sun pm 2-3			
KFUL	Galveston, Tex.	1160	258.5	750
	Sun pm 2-3			
KFUM	Colorado Springs, Colo.	620	483.6	1000
	Thu pm 7-			
KFVS	Cape Girardeau, Mo.	1340	223.7	50
	Sun pm 6-6.30			
KFWM	Oakland, Calif.	1270	236.1	500
	Sun am 9.45-11, pm 12.15-2.15, 7.30-9			
	Mon am 10-11, pm 5.30-7, 8-10			
	Tue pm 2-3, 5.30-7.30, 8-10			
	Wed am 10-11, pm 1.30-3, 5.30-7.30, 9-10			
	Thu am 10-11, pm 2-3, 5.30-7.30, 8-10 15			
	Fri am 10-11, pm 2-3, 5.30-7.30, 8-11			
	Sat am 10-11, pm 6.30-7.30, 8-10.30			
KGGH	Cedar Grove, La.	1410	212.6	50
	Thu pm 8.30-9			
KGHF	Pueblo, Colo.	1430	209.7	250
	Mon pm 8-8.30			
KGRC	San Antonio, Tex.	1360	220.4	100
	Sun pm 1-2			
KHQ	Spokane, Wash.	810	370.2	1000
	Sun am 10.30-11, pm 9.30-10.30			
KJR	Seattle, Wash.	860	348.6	2500
	Sun am 10-11, pm 5-6			
KLZ	Denver, Colo.	850	352.7	1000
	Sun pm 7-8			
KMBC	Independence, Mo.	1110	270.1	1500
	Sun pm 5-5.30			
KMIC	Inglewood, Calif.	1340	223.7	500
	Sun pm 8-9.15			
KNRC	Los Angeles, Calif.	800	374.8	500
	Sun am 9.45-10.45, pm 4-4.30, 5.30-6.15, 7-8			
KNX	Hollywood, Calif.	890	336.9	500
	Sun pm 1-2			
	Mon am 8-8.15 (monthly, fourth)			
KOCW	Chickasha, Okla.	1190	252	500
	Sun pm 6.30-7 (first and third, monthly)			
KPQ	Seattle, Wash.	1300	230.6	100
	Sun pm 9-10			
KPRC	Houston, Tex.	1020	293.9	1000
	Mon pm 9-9.45 (every other week)			
KQV	Pittsburgh, Pa.	1110	270.1	500
	Sun pm 1-2, 7-8; Fri pm 8-9			
KVOS	Bellingham, Wash.	1430	209.7	250
	Sun pm 6.30-7.15			
KWCR	Cedar Rapids, Ia.	1250	239.9	250
	Sun pm 4-5; Wed pm 9-10			
KWKC	Kansas City, Mo.	1350	222.1	100
	Sun am 10-11, pm 9-10			
WBAW	Nashville, Tenn.	1250	239.9	5000
	Sun pm 7-7.30			
WBAX	Wilkes-Barre, Pa.	1200	249.9	100
	Sun pm 8-9			
WBBR	New York (Rossville), N. Y.	1170	256.3	1000
	Sun am 9.30-12, pm 2-4, 7-9			
	Mon Tue Thu Fri pm 2-4, 7-9			
	Wed pm 2-4, 6-7			

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WBRC	Birmingham, Ala.	990	302.8	250
	Tue pm 8-8.30			
WBT	Charlotte, N. C.	1160	258.6	1000
	Sun pm 6.30-7			
WCAH	Columbus, Ohio	1280	234.2	250
	Sun am 11.45-12.45, pm 8.45-9.45			
	Mon Tue Wed Thu Fri Sat 11.30-12.00 noon			
	Fri pm 8-9.30			
WCBA	Allentown, Pa.	1350	222.1	150
	Sun pm 4-5			
WCBM	Baltimore, Md.	1330	225.4	100
	Sun pm 6-8 (bi-weekly); Thu Sat pm 9.5-10			
WCSH	Portland, Me.	820	365.6	500
	Sun pm 4-4.30			
WCWK	Fort Wayne, Ind.	1400	214.2	250
	Sun pm 5-6			
WDAY	Fargo, N. D.	550	545.1	250
	Sun pm 2-3,			
WEBC	Duluth, Minn.	1240	241.8	250
	Sun pm 5-5.45			
WEBR	Buffalo, N. Y.	1240	241.8	200
	Sun pm 2.30-3.30			
WEDH	Erie, Pa.	1440	208.2	50
	Sun am 10.30-11.30 (second, monthly)			
WEPS	Gloucester, Mass.	1010	296.9	100
	Sun am 11-12			
WFBE	Cincinnati, Ohio	1220	245.8	250
	Sun pm 5-6; Fri pm 8-8.30			
WFBG	Altoona, Pa.	1120	267.7	100
	Sun pm 7-7.30			
WFBL	Syracuse, N. Y.	1160	258.5	750
	Sun pm 1.30-2			
WFDF	Flint, Mich.	1100	272.6	100
	Fri pm 9.30-10			
WFJC	Akron, Ohio	1320	227.1	250
	Sun pm 7-8 (every other week)			
	Wed pm 7.30-8			
WGBF	Evansville, Ind.	1270	236.1	250
	Mon pm 6.30-7			
WGBS	New York, N. Y.	860	348.6	500
	Wed pm 10.30-11.15 (every other week)			
WGHP	Detroit, Mich.	1080	277.6	750
	Sun am 11.45-12.15 p. m.			
WHBP	Johnstown, Pa.	1310	228.9	250
	Sun pm 8-9			
WHEC	Rochester, N. Y.	1180	254.1	500
	Sun am 10-10.30			
WHK	Cleveland, Ohio	1130	265.3	500
	Sun am 11-12 pm 12-1, 2-3, 7-8.30			
	Thu pm 7.30-9.45			
WIBA	Madison, Wis.	1250	239.9	100
	Sun pm 1-1.30 (fourth, monthly)			
WIBM	Jackson, Mich.	1490	201.2	100
	Sun pm 2-2.30			
WIBX	Utica, N. Y.	1260	238	300
	Sun pm 6.30-7.30			
WICC	Bridgeport, Conn.	1130	265.3	500
	Mon pm 8-9			
	Mon pm 7.50-8.30			
WIL	St. Louis, Mo.	1160	258.5	500
	Sun pm 6.30-7			
WISN	Milwaukee, Wis.	1110	270.1	500
	Sun am 10-11			
WJAD	Waco, Tex.	900	333.2	500
	Sun pm 6.45-7.30			
WJBL	Decatur, Ill.	1410	212.6	250
	Thu pm 7.30-8			
WKBF	Indianapolis, Ind.	1190	252	250
	Mon pm 7.30-8.15			
WKBS	Galesburg, Ill.	1380	217.3	250
	Sun pm 1-2			
WLBG	Petersburg, Va.	1400	214.2	100
	Sun am 10-11, pm 3-4, 4.30-5.30			
WLBV	Mansfield, Ohio	1450	206.8	50
	Sun pm 9-10			
WLBW	Oil City, Pa.	1100	272.6	500
	Sun pm 4.30-5 (second and fourth, monthly)			
WLSI	Providence, R. I.	1210	247.8	250
	Sun am 10.30-11.30, pm 5.30-6.30; Fri pm 7-8			
WMBH	Joplin, Mo.	1470	204	100
	Sun pm 6-7			
WMBR	Tampa, Fla.	1190	252	100
	Mon pm 8			
WMBS	Harrisburg, Pa.	1280	234.2	250
	Sun pm 5-6			
WNBF	Endicott, N. Y.	1450	206.8	50
	Sun pm 1-3, 7.30-9.30; Thu pm 7.30-9.30			
WNBH	New Bedford, Mass.	1150	260.7	250
	Tue pm 8-9			
WNBZ	Saranac Lake, N. Y.	1290	232.4	10
	Sun am 10.15-10.45			
WNOX	Knoxville, Tenn.	1130	265.3	1000
	Fri pm 7.30-8			
WNRC	Greensboro, N. C.	1340	223.7	500
	Fri pm 7-7.30			

The Watch Tower

And Herald of Christ's Presence



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

VOL. XLIX SEMI-MONTHLY No. 13

Anno Mundi 6056—July 1, 1928

CONTENTS

A WITNESS TO THE PEOPLE 195
The Perfect Pattern 195
Reason for the Covenant 196
Present-Day Importance 196
Illustration 197
LEBANON AND ITS CEDARS 201
THE BIBLE'S GREATEST TEXT 203
THE CONVENTION 206
Order Convention Report Now 206
International Network Broadcast 207
IBSA WEEK 207
VACATION 207
CONVENTION HEADQUARTERS 194
A NEW BOOK 194

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY *in every case.*

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"His Name Exalted"
Issue of June 1, 1928

Week of August 5 . . . . . ¶ 1-21
Week of August 12 . . . . . ¶ 22-44

"Sure Mercies of David"
Issue of June 15, 1928

Week of August 19 . . . . . ¶ 1-23
Week of August 26 . . . . . ¶ 24-48

CONVENTION HEADQUARTERS

IBSA Convention Committee, Hotel Tuller, Grand Circus Park, Detroit, Mich., is the address to which all convention questionnaires should be mailed, as stated in the room assignment questionnaire which was sent out as a supplement of June 15 issue.

Convention Headquarters will promptly mail a questionnaire *upon request to anybody who has not received one.* Assure yourself of being comfortably accommodated during the convention by sending your questionnaire at once to Headquarters at Detroit.

Remember the convention dates: Monday, July 30, to Monday, August 6.

A NEW BOOK

That further witness to the name of Jehovah might be given to the people the Society is publishing a new book, the title of which is *Reconciliation.* The philosophy of the atonement sacrifice as related to reconciliation is discussed at length. The book is illustrated. To the anointed of the Lord it is written: "God has reconciled us to himself by Jesus Christ, and given to us the ministry of reconciliation." It is important that the anointed have a clear vision of reconciliation that their ministry in connection therewith might be intelligently performed. We feel sure that the book will help to a better understanding of this vital doctrine. We therefore advise a careful study of the book; and then let all who love the Lord get it into the hands of the truth-hungry people.

The first edition, of course, is more expensive because of the original plates, etc. A limited number of volumes of

(Continued on page 207)

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX JULY 1, 1928 No. 13

A WITNESS TO THE PEOPLE

"Behold, I have given him for a witness to the people, a leader and commander to the people."—Isaiah 55:4.

JEHOVAH has a well-defined purpose in everything he does. That fact should always be fixed in the mind of the student who is searching out the meaning of God's Word. In a former issue of *The Watch Tower* Scriptural proof is submitted to establish the fact that the "everlasting covenant, even the sure mercies of David", was made with David the king of Israel and that the great antitypical David, Christ Jesus, the King of kings, became the heir to that covenant. Furthermore the proof shows that Jesus according to the will of God has taken into that covenant with him those who since his death and resurrection have wholly consecrated themselves unto God. Other scriptures show that many taken into the covenant become unfaithful and fall away but that the remnant continues faithful, and that Christ Jesus shares with the faithful the great privileges of the everlasting covenant, even "the loving kindness of David well assured".

[2] Many have deceived themselves or have been deceived by others concerning God's purposes in calling men to the high calling in Christ Jesus. Many have believed that God is making a desperate effort to get men to come to him that he might take them to heaven. They count themselves as of great importance in God's arrangement.

[3] Many have thought that God calls men because of personal virtues and for the special benefit of the men called; that they are so valuable to God that he must have them in his organization; and that the carrying out of his plan largely depends upon them. Knowing that God is perfect they reason that they as Christian men must put in their time by developing what they call character, that they may be fit to operate the universe for Jehovah. The more important they feel, the greater reason they think there is for other men to look upon them as creatures of unusual virtue. This is a form of pride, of course. Some such believe it to be their chief vocation and duty to stand before others and dispense their own learning and wisdom. The greater their importance in their own estimation, the less disposed they are to render real service in the name of the Lord.

[4] Surely the time is fully here when all Christians should brush aside everything that beclouds the issue and frankly answer to themselves the question: What is God's purpose in permitting me to become a Christian? The correct answer to this question will dispel all pride and vainglory.

THE PERFECT PATTERN

[5] The only way to arrive at the correct answer to the question is to view the perfect pattern Christ Jesus, and this each Christian should do and should measure himself by that perfect pattern. Christ means anointed one. Christ Jesus was anointed at the time of his consecration, and that was the beginning of true Christianity. He was the first. All true Christians receive anointing from God through Christ Jesus the Head.

[6] Did God send his beloved Son to the earth for self-exaltation? He did not! Jesus came as God's Priest and Representative to do what he was subsequently commissioned to do. "No man taketh this honour unto himself, but he that is called of God." (Hebrews 5:4) Did Jesus come to display his own learning and wisdom by speaking his own message? He did not! "I can of mine own self do nothing. . . I seek not mine own will. . . . If I bear witness of myself, my witness is not true." (John 5:30, 31) Did he come to exalt himself or did he attempt to exalt himself? He did not! He said: "Whosoever exalteth himself shall be abased." (Luke 14:11) Were his efforts put forth while on earth with a view to receiving glory and honor which he had not previously enjoyed? No. After he had finished his earthly ministry he prayed: "Father, glorify thou me . . . with the glory which I had with thee before the world was." (John 17:5) In other words, he had done his work faithfully and he asked no reward for so doing.

[7] Jesus came to earth to do his Father's will. He studied his Father's Word that he might have a proper understanding of his will, to the end that he might do what he was sent to do. Every one who is associated with him in his kingdom will have to do the same thing. These are called to follow in his steps and must so follow to have Jehovah's approval. (1 Peter 2:21) Jesus did not come to earth to 'robe the earth in God's glory in the moral achievements of man'. None of his followers are authorized to do that. His second coming will accomplish the work of making the earth a glorious place.

REASON FOR THE COVENANT

[8] There was a rebellion in heaven. Lucifer had betrayed his trust, defied the Almighty God, and to gratify his pride and selfish ambition had turned the perfect man away from his Creator and caused him to lose his life and home. From that day until now that Evil One has been and is the Adversary of God and the enemy of man. As men continued to multiply and fill the earth the Devil brought them under his control and formed them into his organization. Only a few men have been loyal to the true God. Jehovah sought out David and anointed him to be king over Israel his chosen people. He found David to be a man after his own heart. And why? Surely not because David was blameless and perfect. The real reason was because David was loyal to God. Jehovah therefore used him to picture his faithful and mighty One and the One whom he would use to carry out his purposes concerning the human race.

[9] God declared his purposes to establish a kingdom amongst men, which kingdom would be given to his loyal and faithful creation; that each one who should have a part in that kingdom should be put to the crucial test in order to prove his loyalty, faithfulness and devotion; and that he would use that kingdom to teach the people the truth and lead the people, and to give them a full and fair opportunity to break away from Satan the enemy and be wholly reconciled to himself and live.

[10] To carry out his purposes Jehovah sent his beloved Son from the courts of heaven. The Son became a man and dwelt amongst men. When he reached the full stature of manhood he willingly and joyfully submitted himself to do Jehovah's will. There he became the heir of the covenant of David, his prototype, and that everlasting covenant became applicable to Jesus the anointed One of God. Why then was the covenant made? God through his prophet answers:

[11] *"Behold, I have given him for a witness to the people, a leader and commander to the people."*

[12] Jesus proved his faithfulness unto death and God raised him out of death and exalted him because of his loyalty and faithfulness. (Philippians 2:5-11) When God raised him out of death he said to his beloved Son: "I will give you the sure mercies of David," the gracious promises of David which are faithful. The blood of the man Christ Jesus provided redemption for all mankind. In addition to being the Redeemer he must also be a witness for the people, a leader and commander for the people to turn them back to God. To this end God made the everlasting covenant with him that he would give him the kingdom, a throne, and immortality. For three and one-half years he was the great Light in the world, the great witness of God in the earth. When he went away to heaven he committed the interests of the kingdom on earth into the hands of his followers and commanded them to be witnesses for Jehovah in the earth.

[13] The words of Jesus confirm the words of the prophet showing that he came to earth to be a great witness for Jehovah God. He was then the King anointed, but the time had not arrived for him to assume his power as King and to reign. In response to Pilate's question, "Art thou a king?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) This is proof conclusive that Jesus came to earth to bear witness unto the truth and that his followers likewise must be witnesses to the truth.

[14] To his faithful disciples Jesus said: "And I covenant for you, even as my Father has covenanted for me, a kingdom." (Luke 22:29, *Diaglott*) Just as surely as Jesus must be God's witness, just that surely must every one who has a part in the kingdom be a witness. Just as surely as Jesus was and is the Leader of the people, even so those who share with him the kingdom must act with him to lead the people unto God by magnifying the name of Jehovah God. As Jesus refused to compromise with the Devil or any part of his organization, even so every one who shares with him in the covenant for the kingdom must refuse to compromise with the Devil or any part of his organization. As surely as Jesus was unselfish, even so must all who share with him in the kingdom be wholly, unreservedly and unselfishly devoted to God. Such is true love. Jesus said: "If ye love me, keep my commandments." (John 14:15) In harmony with this it is written that the love of his followers is perfected by fearlessly and boldly bearing witness to the name of Jehovah.—1 John 4:17.

[15] Many a consecrated and anointed one has fallen away and lost his anointing because of his lack of appreciation and his selfishness and pride and thinking of himself more highly than he ought to think. It must be taken as a certain rule to which there is no exception that he who is proud and self-centered and fails or refuses to be humble and obedient to the Lord is certain to fall. Now the Lord has returned and is in his holy temple putting to the test every one of the spirit-begotten and anointed ones. This he does in order that the approved ones might offer unto God an offering in righteousness. (Malachi 3:1-3) The Lord is now shedding greater light upon his Word for those in the temple class, and this increased light brings increased responsibility upon those who have opportunity to receive it. No one can ignore the study of the Lord's Word at this time and ignore the service thereof which it commands without injury to himself.

PRESENT-DAY IMPORTANCE

[16] Isaiah and his sons foreshadow the church of God and particularly the remnant now on earth. (Isaiah 8:18) The remnant comes into prominence just at this present time. It is the time when the Lord is in his temple taking account with his servants. The Scriptures intimate that there will be some of Zion who are negligent in the performance of their obligations unto the Lord and who, when being told and seeing it, will turn away from such transgression. Concerning this the Lord says through the prophet: "And the Redeemer

shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." (Isaiah 59:20, 21) This particularly applies when God plants the heavens and begins the laying of the foundation of the new earth.—Isaiah 51:16.

17 Having put his Word in the mouth of his anointed remnant class, and having put his spirit upon them, that is, upon Christ Jesus the Head of Zion, each of these must continue to be a witness to the people and for the Lord in the earth. They must tell the people that Jehovah is God and declare the day of his vengeance against Satan's organization and must be a witness to the people to lead them to God, that some may hear and understand, before the great time of trouble. — Isaiah 43:10; 61:1, 2.

18 The remnant "servant" class is clothed with responsibility because of the privilege given. Members thereof have been brought into the covenant of David in order that they may now be witnesses for God and to the people in this day when he is having the witness given. It seems certain that an entrance into the kingdom henceforth depends upon diligence in doing what God has commanded to be done. Without such diligence none can make his calling and election sure. (2 Peter 1:10, 11) But suppose one is given the privilege of being a witness to the people concerning the plan and the goodness of God and of God's indignation against the enemy's organization and fails or refuses to joyfully obey the command, what is to be expected? No proper answer can be given to this question save that answer be supported by the Scriptures.

19 The privilege of being taken into the covenant of David and given a part in the kingdom was offered to the Israelites first. The real test came to the Israelites at the time Jesus was presented to them as King. That was the laying of the Chief Corner Stone in miniature. The Israelites, save a small remnant, rejected the Chief Corner Stone, God's anointed King. Then the favor went to the Gentiles and a great number of Gentiles came to the Lord, consecrated themselves and were received into God's favor. Many of these who took such a step are today found in the denominational systems. Others came out from these nominal systems and came into present truth. The rule therefore that applies to one must apply to all. God is no respecter of persons.

20 When Jesus was presented as King, which is the miniature laying of the Chief Corner Stone, he announced the rule that applies to all who fail or refuse to perform their part of the covenant. That rule is announced in these words: "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."—Matthew 21:42, 43.

21 Only those who bring forth the fruits of the kingdom are given a part therein. The fruits do not consist of character-building so called, but do consist of loyalty and faithfulness prompted by love in doing the will of God and therefore mean a full devotion to the Lord and a joyful obedience to his commands. (John 15:8-10) Now the Chief Corner Stone, God's anointed King, is laid in Zion in completion. Now the Lord is in his temple taking account with his servants. He announces the rule thus: "Take therefore the talent from him, and give it unto him which hath ten talents."—Matthew 25:28.

22 The faithful are rewarded with greater privileges. The talent mentioned in the scripture represents kingdom interests. These interests are committed to each one of the anointed ones in proportion to his ability, which ability means the spirit of the Lord, the degree of which is manifested by his zeal or lack of zeal for the Lord. The talents and the spirit of the Lord furnish opportunities for each one to prove his faithfulness. Those who fail or refuse to thereby prove faithful in carrying forward the interests of the kingdom committed to such must suffer and those interests are taken away and given to another. That explains why some have fallen away from the truth and from God's service, and some are still falling. This enhances the importance of the present-day responsibilities and the importance of each one's joyfully doing what his hands find to do. The same rule which Jesus applied to the Jews likewise applies to all who claim to be Christians, whether in the denominational churches or outside thereof in present truth. The message which the Lord has placed in the mouth of his anointed shall never depart from those who continue to be the remnant. The Scriptures prove that only the remnant will be faithful to the end.

23 If we love our brethren we will have a keen interest in their general welfare. Their welfare is to make their calling and election sure. Then it devolves upon each one in the truth to proclaim the praises of Jehovah God's name and his plan and to call upon his brethren to do the same thing. *The Watch Tower* would be unfaithful to its trust if it failed to repeatedly call the attention of the consecrated to this fact.

24 Those who are proud, self-centered and selfish will be found not only failing to be witnesses for God and to the people but going further and opposing that witness. Let the faithful mark such and avoid them because of the danger of listening to such opposition. Self-esteem and pride constitute deadly enemies. Humility, which means obedience prompted by a loving devotion to the Lord, calls forth God's approval and countless blessings.

ILLUSTRATION

25 The Lord has given illustrations in his Word for the evident purpose of enabling those who seek his will

to have a better understanding thereof. The rule that Jesus announced concerning those to whom kingdom privileges are committed is strikingly illustrated in the experience of Shebna, once the treasurer and scribe of King Hezekiah, and that of a contemporary, Eliakim the son of Hilkiah, who was placed in a position of responsibility over the king's household. The meaning of the names of the persons involved seems to throw light upon the matter under consideration. Every name given by the Lord seems to have a deep significance.

[26] Shebna is defined by lexicographers as meaning growth, and vigor, which means fresh, active or the very opposite of quiescence. Another lexicographer defines the meaning as "who rests himself". Both of these seem to be correct, the meaning being in substance one who rests in himself and who does not rest in the Lord, therefore one who is proud and self-centered and selfish, and is active in behalf of self.

[27] Eliakim means "whom God will raise up or ordain, establish and strengthen and help". The father of Eliakim was Hilkiah, whose name means "portion of Jehovah".

[28] The Scripture record discloses these facts: Shebna for a time held the most responsible position in the house of King Hezekiah, being prefect of the palace. It was the custom of the nobles of Judah to hew out for themselves sepulchres. Shebna evidently was a foreigner, but marking the course taken by the nobles and exalted ones and feeling his own importance and being proud and ambitious to shine, he did the same thing for himself. God sent his prophet, who denounced Shebna, telling him that he would be demoted and disgraced and that God would raise up Eliakim in his stead to fill the important office over the house of the king.

[29] "Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down."—Isaiah 22: 15-19.

[30] Shebna thought he was in a secure place. He felt his importance and that the king largely depended upon him. But he was disgraced by being demoted. Then the prophet said: "And it shall come to pass in that day, that I will call my servant Eliakim, the son of Hilkiah: and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it."—Isaiah 22: 20-25.

[31] The putting down of Shebna and the raising up of Eliakim occurred shortly before the assault of Sennacherib on Jerusalem. Shebna seems clearly to represent all professed Christians who are not really unselfishly devoted to the Lord but who seek their own selfish interests. They seek to enrich themselves and believe their position is secure and that they are certain of the kingdom; and they think it their chief purpose and business now to get into the kingdom because God needs them. This particularly represents those of the denominational systems and all outside of the denominational systems who have manifested the same selfish spirit. Because of their pride and selfishness and self-exaltation they are cut down. They are tossed away, the prophet says, like a ball into a wide place and are carried away by the winds of trouble.

[32] Eliakim was the son of Hilkiah, the latter's name meaning "portion of Jehovah". Eliakim therefore fitly illustrates the faithful remnant of the Lord who constitute his servant and witness on the earth. It is stated by the prophet (Isaiah 22: 21-24) that Eliakim is clothed with a robe, which shows approval; and is strengthened with a girdle, showing an approved servant of the Lord; and the government committed into his hands, showing the kingdom interests are placed in the hands of this "servant" class; and that the key of David's house is laid upon his shoulder.

[33] Hezekiah being the king, it is to be presumed that he demoted Shebna and elevated Eliakim to the position of trust and honor. Hezekiah pictures the Lord Jesus Christ who as King and Priest of the Most High God abases the class represented by Shebna and exalts the ones represented by Eliakim. According to the record in Revelation this text applies in reality during the Philadelphia period of the church: "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."—Revelation 3: 7.

[34] This change of stewardship was made by Hezekiah in preparation for the approaching crisis which took place at the time of the attack of Sennacherib against Jerusalem. Sennacherib pictures the Devil and his organization in an assault upon the Lord's people. The picture corresponds with and seems to be fulfilled at the

time of the Lord's coming to his temple for judgment, when he puts down the unfaithful and bestows his favor upon the faithful servants.

[35] It would seem that the key of the house of David represents opportunities and responsibilities with regard to the house of the true David, to wit, Christ the Lord. Jesus Christ, having become the heir of the everlasting covenant with David, of course comes into possession of the key to lay it upon the shoulder of the One who should meet Jehovah's approval. The Scriptures show that when the Lord came to his temple the approved class received the robe of righteousness (Isaiah 61:10), and to the faithful Servant class is committed the opportunities of being witnesses for God and to the people.

[36] Otherwise stated, the Lord Jesus used the key of David to open up to the Lord's Servant class, pictured and foreshadowed by the servant Eliakim, the door to kingdom privileges of the everlasting covenant with David. "He that openeth, and no man shutteth," and what he shuts up no man can open. It was immediately following 1918, when the Lord came to his temple, that nominal Christendom repudiated the Lord and was cast away. It was at the same time that many who professed to be in present truth, and who because of pride, ambition and selfishness, were likewise cast away. Their nail was thought to be secure but it was cut down by the Lord and all kingdom privileges dropped and taken away from them; and there was fulfilled more completely the rule laid down by Jesus that the kingdom was taken from them and given to those bringing forth the fruits thereof. This transfer of office and opportunities appropriately takes place before the great assault upon the Lord's organization as pictured by Sennacherib marching against Jerusalem. It takes place before Armageddon; and following the change of stewardship the remnant, the faithful Servant class, go forth with boldness and fearlessness in representing the Lord and testifying to his name.

[37] These facts seem to be very strong proof that the Philadelphia period of the church did not end until 1919 or later. Concerning it, it is written: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." — Revelation 3:8-10.

[38] This seems clearly to represent approximately the time when the crowns were apportioned to those who were counted faithful and then they were told that if faithful from henceforth they would be made pillars in the temple of God permanently. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. 3:11, 12.

[39] Again referring to the prophecy, it seems certain that of the faithful remnant class, the Servant of the Lord that is faithful and true to him, the Lord says: "I will fasten him as a nail in a sure place." This does not mean merely the individuals but it means every one who abides faithfully in the remnant unto the end. All the vessels of truth are committed into the hands of the faithful Servant class. The great privilege is laid upon this class; the great responsibility, therefore, is laid upon this class. Therefore the tremendous privilege and responsibility that is given to those of the temple and who are of the Servant class at this time. In the language of the prophet these, as long as they remain faithful unto the Lord, must be witnesses for the people and witnesses to the name of God as leaders of the people to direct them into the way that God has prepared for the salvation of mankind. Great is the privilege, wonderful the opportunities, and glorious will be the result to those who are faithful unto the end.

[40] It seems certain from the Scriptures that the Philadelphia period of the church did not end before 1919. That period of the church designated Laodicea followed. Jesus Christ speaks to the angel of the church of Laodicea and directs that a message be given to the Laodiceans. Who is the angel and to whom is the message delivered?

[41] Jerusalem symbolically represents all the church, while Zion specifically symbolizes the faithful and zealous ones who compose the body of Christ or members of the official family of God. When God has a message to be delivered to whom is that message entrusted? Undoubtedly to those who are anointed by Jehovah. (Isaiah 61:1-3) To such he says: "Ye are my witnesses," "my servant, whom I uphold." (Isaiah 43:12; 42:1) These are commanded to speak to each other and to all who have the hearing ear. Again God's prophet plainly shows that "the feet of him", thereby meaning the last members of Christ on the earth, speak to each other and to all of the Jerusalem class, saying: "Thy God reigneth." These, says the prophet, see eye to eye and together join in giving the joyful message. (Isaiah 52:7, 8) It is manifest that the "faithful and wise servant" is made up of those who receive the Lord's approval when he comes to take account with his servants, which approval is symbolized by the robe of righteousness. To that Servant class is committed all his goods, to wit, the kingdom interests on earth. It is just as clear that the angel or messenger of Laodicea is the same as "the feet of him" and the same as the "faithful and wise servant". The same is called "the remnant",

Therefore the remnant class has on the robe of righteousness and is in the secret place of the Most High. The members thereof are zealous and energetic and are looking to the interests of the Lord's kingdom.

42 There are many others who claim to be the Lord's, but they are neither zealous for the Lord and his cause nor are they cold. They content themselves by thinking they are prepared for heaven and quietly wait to be taken home. They think that to meet together and give their experiences is all that is required. They look upon present truth as the best religion they ever knew and therefore they are exceedingly rich in having the truth. They are not keeping abreast with up-to-date truth which the Lord reveals for the benefit of his people. They take no part in the active service, claiming that to be unnecessary. The Lord loves them because they have made a covenant to do God's will. Because he loves them he rebukes them and directs a message to be delivered to such. This class could not include the church denominations called organized Christianity, because these are cast away. It would include, however, all the consecrated that are in the church systems and all outside of the church systems who are in present truth but who are indifferent, neither hot nor cold. The Lord directs the messenger to say to them:

43 "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing [meaning, I have the truth and the exceeding great and precious promises and I know I love the Lord and there is no need for me to do anything else]; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked [not joyful in seeing eye to eye with their brethren, and do not have the Lord's approval, not having on the wedding garment, nor under the robe of righteousness, nor the garments of salvation]: I counsel thee to buy of me gold tried in the fire [precious things divine that come by suffering with Christ, bearing the reproaches that reproached him by reason of being faithful witnesses], that thou mayest be rich, and white raiment [the wedding garment], that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see [apply yourselves to the understanding of the truths the Lord is today revealing]. As many as I love, I rebuke and chasten: be zealous therefore, and repent. 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." (Revelation 3:15-20) Those that have true fellowship with Christ walk in the light.—1 John 1:7.

44 Then the Lord announces to those who are faithful and continue so unto the end, and who of necessity will be the remnant, what shall be the reward of the faithful: "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." (Revelation 3:21) Undoubtedly the throne here mentioned is the throne of the great antitypical David, which throne and kingdom God covenanted to give to Christ Jesus and into which covenant the body members are taken; and those who are faithful to the end share the blessings of that covenant for evermore.

QUESTIONS FOR BEREAN STUDY

What important fact concerning Jehovah's procedure should be kept in mind by the student of the Bible? What have we already seen as to who enjoys the benefits of the "everlasting covenant"? ¶ 1.

Some hold what erroneous views regarding God's purpose of the high calling? How do we account for these incorrect ideas? ¶ 2, 3.

The earnest Christian considers what definite question regarding his being here? Where only can the correct answer and a clear illustration be found? ¶ 4, 5.

How and when did true Christianity begin? What is the source of Christians' anointing? Show, by scriptures, in what capacity Jesus came to earth. How and for what purpose did Jesus ascertain the Father's will? and what lesson for his followers lies therein? ¶ 6, 7.

Briefly show the origin of pride, selfishness and iniquity. Why did David find favor with God? and for what purpose did Jehovah use him? ¶ 8.

Through what ministration will the people be offered deliverance? and what preparation therefor is now being made? ¶ 9.

To whom does the "everlasting covenant" apply? and how did he become heir thereof? Why was the covenant made? To whom do its privileges and obligations extend? ¶ 10-12.

Prove by scriptures what was Jesus' mission in the world, and that of his followers. What may we learn from Jesus' procedure that should serve as a guide in the perfecting and true manifestation of love? ¶ 13, 14.

What is the Lord's purpose in giving increased light to the temple class? What twofold privilege and duty does it involve? What is the certain result of continued pride and indifference? ¶ 15.

How, when, and to whom does Isaiah 59:20, 21 apply? What responsibility does it bring? ¶ 16, 17.

Explain the relation existing between privilege and responsibility, and the importance of a due appreciation thereof. ¶ 18

Compare Israel's conduct toward Jesus as King with that of the Gentiles at his second presence, and the results thereof. ¶ 19, 20.

What is the meaning and the importance of 'bringing forth the fruits of the kingdom'? What is meant by 'distributing the talents according to the servants' several ability'? What is the importance now of a proper appreciation and use of the lesson of the parable? ¶ 21, 22.

How only can real love for the Lord and for the brethren be manifested? Of what is opposition to the kingdom witness an evidence? What attitude toward opposers do the Scriptures enjoin upon the faithful? ¶ 23, 24.

As a rule, what is peculiar of names given or used by the Lord? Who were Shebna and Eliakim, and what is the meaning of each name? Relate the Bible account of these men. ¶ 25-30.

Describe the class which seems to be represented by each of these characters. What does the Lord's disposition of these men's affairs picture? ¶ 31, 32.

Who, appropriately, demoted Shebna and elevated Eliakim, and on what occasion? What is pictured thereby, and when does it apply? ¶ 33, 34.

The "key of David" seems to represent what? Who possesses the key, and what use is made of it? How does

this compare with the Shebna-Eliakim illustration? When do both have their application? ¶ 35, 36.

What seems to be the application of Revelation 3:7-12? ¶ 37, 38.

To whom does "I will fasten him as a nail in a sure place" apply? and what does it mean? ¶ 39.

Quote and compare scriptures indicating that "my witnesses", "my servant," "the feet of him," "the faithful and wise servant," "the angel of Laodicea," and "the remnant" refer to the same class. ¶ 40, 41.

Contrast the action taken by "the remnant" class with the position assumed by many others who claim consecration. What message is directed to the latter, and why is the message given? ¶ 42, 43.

Quote the encouraging announcement now given to the faithful, and explain its meaning. ¶ 44.

LEBANON AND ITS CEDARS

LEBANON and Anti-Lebanon are the two mountain ranges in Syria which form the chief feature of the northern portion of the land given to Israel. It is the western range, and the more notable, which is the Lebanon of Scripture. The intervening valley with the rivers Orontes, flowing north and entering the sea after passing Antioch, and Leontes, flowing south and entering it above Tyre, was a very fruitful country. But the chief feature of Lebanon was its trees: its high hills were covered on the sides with fir trees, and on the higher slopes were the cedars. The tops of the mountains were crowned with eternal snows.

The name Lebanon means white mountain, and was derived from the fact that its peaks were always snow-capped. The Israelite living on the lower hills of the more southern district of Canaan had always in view those white-capped mountains, with Hermon, nearer to him, as an ever constant reminder. Glistening in the sun, which never wholly dispersed the snow, especially as the fading light of day fell on them, they were ever as if they belonged to that other world which gave its glory to the land of promise. These high mountains are an important feature of the land of promise as a typical land.

Rising on the southern slopes of the foothills of Lebanon, as the range meets the plain, are the springs of Jordan. Those springs, rising 1700 feet above sea-level, flow into the waters of Merom, and then down to the lower level of the Lake of Galilee, 650 feet below sea-level. Then after a tortuous course of nearly 200 miles, though only about sixty in a direct line, Jordan loses itself in the Dead Sea, more than 1300 feet below the level of the Mediterranean.

Where Jordan thus loses itself in the salty and dead waters are almost tropical heat and verdure. There Jericho, the city of palm trees, and in still more ancient days Sodom and Gomorrah and the other cities of the plain flourished. No other land on the face of the earth has such peculiar physical features. This being the land of promise, that is, God's own land wherein his people should dwell, makes it certain that all these physical features are in some ways typical of things in God's kingdom arrangements.

It is not difficult to see that Lebanon on the north is typical of the heavenly relationship, and therefore of the place of power, for the Prophet Isaiah uses this phrase to designate Jehovah's place of authority in the heavens. (See Isaiah 14:13.) Also its white-capped mountains, often piercing the clouds, well represent that heavenly relationship which Adam at the first and which Israel by their covenant had with Jehovah, the God of all the earth. The tortuous course of the River Jordan, from its clear springs in Lebanon through the alluvial soil of its lower course until it becomes a river of rushing muddy water at last to find its rest in the deadness of the immovable Dead Sea, well represents both the course of humanity as represented first in Adam, and also of God's people Israel as they fell away from the purity of Sinai. The stream of human life through the ages has run swiftly and been tortuous, and humanity has become so contaminated with sin that the stream of life is as a muddied river ending in the darkness of confusion now threatening the race. And in like manner Israel fell from their high privilege to the degradation which came upon them when they rejected Jesus the Son of God, God's own Messenger to them.

Lebanon then provides both a symbol of majestic grandeur, and also of a very fruitful place because of its dews, its mists, rivulets and its rivers. Hence the prophets of Israel, when they would use an illustration of the blessings which were to come to that people after God's chastisements had been upon them, and he had restored them, had no better word to use than to say that the fruit and glory of Israel should be as that of Lebanon. —Psalm 72:16; Isaiah 60:13.

But it was the cedars which were Lebanon's special glory. As the eagle is the king among the birds, and the lion king among the beasts, so is the cedar as seen on the heights of Lebanon the glory of the vegetable kingdom. As Lebanon itself is typical, so also are the cedars typical. The psalmist, referring to the cedars of Lebanon, speaks of them as if God himself had planted them. He says: "The cedars of Lebanon which he [Jehovah] hath planted." (Psalm 104:16) And as he says of the righteous: "He shall grow like a cedar in Lebanon. They shall still bring forth fruit in old age; they shall be fat and flourishing."—Psalm 92:12, 14.

Of Israel, when Jehovah's blessing is upon him, Hosea says: "He shall grow up as the lily, and cast forth his roots as Lebanon." (Hosea 14:5) But perhaps even more direct than this is Isaiah's reference when he speaks of the powers which oppose the establishment in

the earth of the kingdom of heaven and which are to be broken down before that kingdom can be fully established. He says: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan."—Isaiah 2: 11-13.

Thus the cedars are used in the Bible in two different, even opposite, representations: they represent both the true disciples of Christ, and those great powers which oppose the truth of God and are at enmity with the disciples. High on the great heights no human hand had anything to do with their planting; and the chosen people of God, the elect of God through Jesus Christ, are compared to the cedars because they are planted by God himself. Their dwelling place is, as it were, above the clouds. In this sense they are not of the earth, for each has made a consecration to God to seek his interests only. Thus they are separated from the ordinary legitimate ambitions and pleasures of men, for the disciple of Jesus must walk in the footsteps of his Master, seeking no interests of his own, but only the interests of the Father, and those of the kingdom of heaven which are committed into his hand.

As the cedars of Lebanon were independent of man's care, so those who are begotten according to the spirit are separated unto the care of God. Isaac said to his son that the dew of heaven should be his portion. (Genesis 27: 28) It was the dews and the snows which kept the cedars ever green. There were few who could enjoy the glory of those great trees high up on the mountain tops, and it may therefore be said that they grew to the praise of God only. This, too, is a figure peculiarly applicable to the life of those who are consecrated to God. Men see in the disciples of Jesus only those who are cumberers of the ground; they see that the disciples do not add to the wealth and strength of the world order. They can not see any service for humanity done by those who will not support or try to amend human institution.

How may we know what world powers the cedars of Lebanon represent? The answer is found in the usual way, namely, by comparing scripture with scripture. The Prophet Ezekiel says that the king of Egypt was a cedar of Lebanon, as was also the great Assyrian king. (Ezekiel 31: 3) Here, then, is the key to unlock this imagery. Egypt, and Assyria, and Babylon, the three great powers of ancient days, and each an opposer of Israel, are typical of powers in the earth at the time when the Son of God is bidden to arise to make war with his enemies, who are all those who oppose the establishment of his kingdom.

Thus those great cedars are, according to the prophets, typical both in their place and in their strength of the great kingdoms and powers of human society, the kingdoms of this world, whether political, ecclesiastical or financial.

Rooted in their mountain fastnesses and lasting through the centuries (some are considered to be thousands of years old), it would seem as if time itself could hardly dislodge those trees. In a corresponding way the great empires of the earth have seemed almost immovable. The mighty empires of the prewar days seem fixed firmly enough to last for ages; but the war broke many into pieces, and changes consequent on the war tend to dissolve others; hence Satan is now very active in their behalf. Isaiah connects the destruction of the cedars of Lebanon with the windy storms which arise, with the rising of Jehovah to assert himself, which precipitates the day of trouble.

At the present time there are, rooted and grounded among mankind, the greater and lesser kingdoms and states, from Great Britain, the greatest empire the world has ever known, to the many small kingdoms seen in Europe since the World War, and which by their mutual jealousies, passions, and fears, are a constant menace to the world's patched-up peace. Also there are the great religious powers, headed by the church of Rome (which believes itself to be invincible even against the destructive forces of time); and which combined are known as organized religion. Thus the Bible uses the cedars of Lebanon in two distinct typical aspects: they represent the chosen people of God, and are also representatives of the great world powers and institutions. The reason seems to be found in the fact that these great organizations of government, whether political or ecclesiastical, are misrepresentations of Jehovah's organization.

All the great empires of antiquity were religious organizations. Egypt, Assyria and Babylon had their well-established systems by which they worshiped their gods, and rendered due homage to them. And in later days, especially since Charlemagne attempted to create a "Holy Roman Empire", the greater powers of Europe have professed to rule by divine right, and the person of the king has been held to be sacred.

The priests of Egypt, Assyria, and Babylon fostered this thought, for it served their purpose very well. In the days of the "Holy Roman Empire" the thought was sedulously nourished and kept up, and this continues in the state religions to this day. In turn the kings of the earth have ever taken the religious side of their kingdom into special protection, or have given it all their support. By this means these "trees" have grown to great strength, and have enjoyed security.

In Isaiah's vision of the destruction which will be wrought in the day of Jehovah, he couples with the uprooting of the cedars from their high place on Lebanon, the humbling of the lofty looks of man, and he says also that the haughtiness of men shall be bowed down, and "in that day" Jehovah alone shall be exalted. The high mountains (meaning thereby the kingdoms of earth) and all the hills or peaks (meaning the lofty supergovernments), every high tower and fenced wall—all

these shall be broken down. Undoubtedly Isaiah refers to the battle of Armageddon, the battle of God Almighty, and to the destruction of all opposers to God's kingdom which will take place.

To him whose eyes are open to the present condition of the world, and who is not limited in his vision by prejudice in favor of the present systems of organized religion, and who is educated in Bible knowledge, it is evident that the world is hastening to that great and terrible day of Jehovah, the time of trouble such as earth has never known.—Matthew 24:22.

It is not without significance that the great park of cedars which crowned Lebanon is now reduced almost to extinction. Even so the end of the present world-order will soon be apparent to all men. Isaiah's exhortation in this connection is God's message for today. He says: "Cease ye from man, whose breath is in his nostrils." (Isaiah 2:22) It is outside the bounds of man's possibilities to remedy the conditions of earth; and he can not resist the power of God when he has reason to assert himself. But if God does thus smite the earth, and break the power of men exerted against himself, this is for the purpose of giving all the world the blessings he promised, in that kingdom which he is now setting up.

THE BIBLE'S GREATEST TEXT

FROM one point of view all the words of God, whether spoken by Jesus or by God's servants the prophets, are of equal importance; but necessarily not all express equally weighty matters; some indeed are heavily freighted with divine revelation. It may well be said that the greatest text of the Bible is part of the passage which relates Jesus' words to Nicodemus when, explaining his position and why he was come into the world, Jesus said, "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." —John 3:16.

In these words of Jesus the love of God is more fully told than in any other one text of Scripture. Rightly understood, the text expresses more fully than any other the union of purpose between God the Father, and Jesus his Son; how that purpose will result in the full restoration of the human race from the bondage of sin and death under which it has labored; and how the race will then be entered into the privilege of receiving everlasting life upon the earth which God made for it.

Nicodemus had said that he and his fellow rulers of Israel knew that Jesus was a teacher come from God. He said, "We know that . . . no man can do these miracles that thou doest, except God be with him." (John 3:2) Jesus turned the inquirer's attention from himself to tell that he had been sent by God; that God, his Father, had sent him to his own people the Jews, and into the world because of his great love for mankind.

But Christendom, by its false dogmas, has perverted the plain meaning of this greatest of all the words of Jesus. By its doctrine of a trinity of gods, which yet it says makes only one god, it is compelled to make Jesus as having said, 'God so loved the world that he himself came down from heaven to die for man that he might thus show the measure of his love.'

This, of course, is not only a direct perversion of the words of Jesus, but is an absurdity, as the authors and teachers of the dogma know; for God, being immortal, can not die. He sent his Son, who had not then been made immortal, that he might die, and that he, by reason of his fidelity, in obedience even unto death, should gain the prize of immortality.—Philippians 2:8, 9.

Further, besides this perversion, there is a very definite deviation from the plain intent of the passage, so great as to hide the declared purpose of God to provide a Savior for the race. Christendom, divided as poles apart in faith and practice, and united only in respect to holding the doctrine of the trinity, declares on the one hand, that God never intended to save the whole race of men, but only those few who are his chosen, and whom the Scriptures call his elect; and on the other hand, claims that God meant well when he 'gave himself' to die for the race, but that he has neither the power to overcome the forces of evil by which the race is bound, nor the strength to loosen the bands which bind the race. He is, so they say, a savior unable to accomplish his desire! And as if to mark the complete wrong-headedness of orthodox teaching, the gospel of the love of God has been considered to be preached only when eternal damnation as the penalty of sin is loudly proclaimed.

A Scottish preacher of past days divided this text somewhat quaintly, yet effectively, into four parts or heads. He said, 'Here we find (1) the lake of the love of God; (2) the river or channel which carries the overflow of the lake; (3) the pitcher which is taken to the river for a supply of water; and (4) the draught of refreshing water of life. God is the great lake; the river which carries the overflow of his love is the Lord Jesus Christ; the pitcher is the act of the believer in coming to the water and dipping into it; and the draught is believing into everlasting life.'

But this preacher was a Presbyterian, and therefore in doctrine a Calvinist who of necessity must limit the overflow of God's love; for, according to his doctrine, only a comparative few of all the thousands of millions of earth's needy souls could possibly get any benefit from the pouring out of God's love.

The preacher's heart was better than his head, that is, better than his doctrine. In imagination he saw the river of God's love through Christ as that which was

equal to providing the water of life for all the multitude of Adam's sons. He saw a great Niagara pouring out its flood of water, but as if to waste, for so few knew of it, or were permitted to know of it, or knowing, took advantage of it.

The Scriptures represent God as being certainly a God of righteousness and justice who will by no means overlook the guilty, and they reveal that God has a day of judgment. But they also reveal that he is the Father of mercies, the God of all comfort; and, according to Jesus' words in the great text with which we began, it is he who so loved the world that he gave his greatest gift, who made the greatest possible sacrifice in order that his human sons might be delivered from their troubles and sorrows and heavy bondage. The great heart of the Creator is filled with compassion for the fallen race.

It is he who is the author of human salvation. It is true that he has withheld from them the overflow of his love and compassion, but he does not withhold it for ever. He has withheld himself and the power of his salvation in order that men may learn their need of him. Since the first digression from the purity of conduct and of the original creation, man has taken his own way, and has not wanted the Creator to interfere with him in the pursuit of his pleasures. But though God allowed the sorrows of life to fall heavily upon men, and apparently fixed lasting death as the wages of sin, yet his Word reveals that he has made a way whereby the dead may live again.

It was to make this way by providing the necessary ransom sacrifice that Jesus came as the Lamb of God, to take away sin. In the resurrection, which must follow God's acceptance of the ransom, the sorrows of all the long road down to death shall then prove to be a tonic to men, to help them to press forward more earnestly for that everlasting life and joy which are then placed within their reach.

Christendom has it that one part of the triune God pleaded with another part of that strange being because, as is inferred, God the Father was hard and God the Son was compassionate, and thus in some fashion God pleaded with himself that mankind should not be removed for ever from his favor, but be restored.

When God the Creator disclosed his plan to his beloved Son, the man Christ Jesus, as the Bible shows, gladly accepted the will of his Father.

The Apostle Paul says, "The grace of God that bringeth salvation hath appeared to all men." (Titus 2:11) And Paul, writing to the Corinthians, says, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Corinthians 8:9.

In the fulness of time he whom John calls the Logos (John 1:1), who had been the means used for every expression of the will of the Creator, was found in fashion as a man. This great change was made in order that Jehovah might communicate his will to men. The 'lake of the love of God' now had a channel by which that fulness of love could come to fallen humanity. When Jesus began to tell of his commission, and to speak those words of truth which his Father gave him, there were those who drank of that life-giving stream and felt its power. They understood the love of God, they drank more deeply; they lived in him.

As God was full of love, so Jesus was full of grace. There was nothing of the unwilling servant in him; he was a glad sharer in such sacrifice as God made in giving up his dearest Son. He gave up all he had in heaven, and then as a man came to his Father, saying, "I come . . . to do thy will, O God."—Hebrews 10:7.

In thus coming to earth he divested himself of the glory he had with the Father, and he became a man with a man's limitation; not, however, limited as fallen men are limited, but in comparison with the greater powers which spirit beings have over human beings. Such power as he had was in part that which really belonged to a perfect man who was made to be ruler over earth's dominion (See Genesis 1:26.); and was in part the blessing which came upon him when he was anointed of the spirit and had power and authority to act in his mission as representing Jehovah, the great God and Savior of Israel.

This channel, this full river by which the love of God was to flow to the fallen world, was no narrow, mean stream. Jesus was God's greatest gift, a wide, full-flowing channel for the water of life. Never did any other being serve the interests of the Creator in so full and free a measure. As a man, none of course had such opportunity of greatness and fullness of service as Jesus, for he had the measure of a perfect man's ability. Of him it is written that he "was faithful to him that appointed him".—Hebrews 3:2.

There was then no smallness or meanness in the overflow of God's love to the world. God gave his best, his greatest gift, and thereby manifested his great love to men. The Apostle Paul argues this when he says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32) The man Christ Jesus gave all that he had, even life itself, that he might do the will of God and because he loved men.

The love of God is comparable to the great lakes of the North American continent, and the outpouring of the lake of the love of God seen in Christ is comparable to the Niagara, the mighty stream which takes the outpouring of the great lakes; and the Falls of Niagara, the world's greatest exhibition of such an overflow, seem almost to be divinely appointed to illustrate the power and wealth of that overflow.

But who is to partake of this lavish provision of Jehovah's goodness? If it is intended only for the few, whether considered as the elect whom God will choose, or as the comparatively small number whom the ad-

herents of "free grace" say that God will succeed in saving out of the wreck of humanity, then there is waste; and that is unlike God.

In days of the past the great Falls of Niagara were seen only by the lone Indian who, to use the imagery of the preacher, might take his pitcher to get it filled at the mighty overflow of waters. There is some truth in that picture, for it has pleased God not to have the Niagara of his love yet told to the world in the way that they could understand, nor until the time of his kingdom has fully come. Some have seen and understood, and those who have gone to Jesus have lived. But those who have drunk of that life-giving stream of the love of God, and have been refreshed, are comparatively few.

But God is no waster of energy, either in the physical or in the moral world. It is altogether unreasonable to think that he whose will it is to save men, "Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2:4), and who has made the fullest provision for this purpose, should not carry out his purpose, or should allow any forces of evil to thwart him. He has a special purpose in bringing some to a knowledge of himself before he advises the world of himself and what he has done and purposes to do. He has his joint-heirs with Jesus to prepare, and to gather together those who shall be their servants in that day. The work of man's salvation is God's great work, and great preparation is necessary; not indeed because God could not do a quick work, but because he has chosen to have some of his human sons become his agents for the blessing of the many. Abraham's spiritual seed are the main blessers of the families of the earth.

God has therefore arranged that the kingdom which he will establish in all the earth shall bring the "times of restitution", spoken of by the mouth of all the holy prophets since the world began. During that time there shall be a full declaration of his love according to its wealth and power as exhibited in the death of Christ and in the atonement for sin based thereon. Then will be fulfilled the words of Isaiah, when he foretold that all flesh shall see the salvation of God and that the earth shall be full of the knowledge of Jehovah "as the waters cover the sea".—Isaiah 40:5; 11:9.

During the centuries which have passed since Jesus first told this good news to the fearful Jew in the night season only a comparatively few have known of or been refreshed into life by belief in the Word of God concerning Christ. But the time is now come for the knowledge to be spread abroad in all the earth, and God is spreading it by his messengers whom he has chosen.

This great text thus tells also of the second phase of the proclamation of the good news of God's kingdom, as well as it reminds us of the two kinds of salvation provided by Jehovah through the gift of his Son. The proclamation of Jesus Christ as the means of the world's salvation, which Paul says the wise Greeks counted foolishness, has nevertheless accomplished that for which it was sent into the world. The salvation promised those who first believe in Christ is realized in heaven only. (See Ephesians 1:12.) Because of that a change of nature is necessary, for flesh and blood can not inherit the kingdom of heaven. (1 Corinthians 15:50) These are those who are born again, and who in their resurrection receive a spirit organism, being in this made like the angels, though having a higher place than they, for the angels themselves are ministers to those who are thus made joint-heirs with Jesus in this great salvation of God.

But the salvation which will be obtained by the human family as a whole, in the day of the kingdom of God under the reign of Jesus, is realized in the perfection of the human body, and on the earth. The great salvation by which the church is "saved" is not a restoration; it is something altogether beyond restoration to perfect manhood. It is an elevation and glory altogether beyond expectation. But that which is realized by the human family in the "times of restitution" is perfection of being, seen in Adam at the first; with the addition of the expansion of experience gained since then, and now applied to making the man mature.

When all this has been accomplished God will have got out of his gift of his Son all that he sought; and as the Son sees the travail of his soul is rewarded in the restitution of God's human family he will be satisfied. Love is the greatest of all and will prevail to the full accomplishment of all God intended when he gave his only Son to die for the children of men. Only those who knowingly reject this love of God in Christ are the wicked, who are to be destroyed as altogether unworthy of life, and who would ever be troublers of the peace of mankind.

In the name which earth and heaven
E'er shall worship, praise and fear—
God Jehovah, high and lofty—
Christ doth now the temple rear.

Praise to thee, O Master Builder,
Maker of the earth and skies;
Praise to thee, in whom thy temple
Fitly framed together lies!

Praise to thee, O God Jehovah,
Author of the wondrous plan;
As we witness to the nations,
Thee we'll praise throughout life's span.

THE CONVENTION

LET the key-note of the Detroit convention be 'The honor of Jehovah's Name'. Such is in keeping with the year text. It is also in line with the commission of the anointed.

Many conventions will be held this year supposedly in the name of the Lord, but the International Bible Students convention at Detroit will be the only international convention held that will make a *real effort* to honor Jehovah's name.

Let each one who attends the convention bear in mind that if he has made a consecration to do God's will, then the great privilege and obligation is laid upon him to sing forth the honor of Jehovah's name. All who have an honest and sincere desire to honor the name of Jehovah and who are putting forth their best endeavors so to do will be welcome at the convention.

Also bear in mind that God now says to his anointed people: "Ye are my witnesses, that I am God." As the anointed of the Lord coming from various parts of the earth and assembling at Detroit, let all such recognize the fact that a great privilege is given them to bear witness to the name of Jehovah. It is sincerely hoped that the good influence of the convention may extend to every nation of earth.

We are now in "that day" so much emphasized in the Scriptures. The commandment given to the anointed now is: "Proclaim his name; declare his doings among the people; make mention that his name is exalted." (Isa. 12:4) These words, now being fulfilled, bespeak a great crisis in the affairs of men. In times past God has made for himself a name. Now the greatest of all times has come for his name to be made known. This great and blessed work must now be done; and what a privilege to have a part herein! Go to the convention with a prayer to the Lord that he may afford you increased opportunities to testify to his great name. Watch every opportunity to fulfil your commission in singing forth the honor of his name.

DAILY BROADCASTING

Arrangements have been made to use a large radio station that will once each day broadcast a program concerning the truth of God's plan. This program will, of course, be furnished by the Bible Students. This will be a means of singing forth the praises of his name. This program arrangement will be under the direction of Brother Franz of our radio department at Brooklyn. If you have qualifications to serve in this behalf report to him as soon as you arrive.

NEW SONGS

Have in mind also that we now have a new song book. You will want to learn the songs. Brother Walters will especially have charge of the singing, and others will assist him in training the convention to join together in praise to Jehovah's name.

TWO SERVICE DAYS

That all the anointed ones attending may have some opportunity to participate in giving honor to his name, two days will be set aside for field service. The Association's service department will make all arrangements for this. Each one desiring to participate should give his or her name to the service director in charge upon arrival. Those who travel by automobile should list their cars with the service department immediately upon arrival. These will be used in the field service. Territory will be assigned to each one who participates in this work. Full details will be announced by the service department.

Many of the friends will be housed in private homes. This will afford an opportunity in a quiet and dignified manner and in keeping with the office of an ambassador of the Lord to tell the occupants of that home something of God's gracious plan that will honor his name. Let each one see to it that opportunities are embraced to this end.

ORDER CONVENTION REPORT NOW

From information received it now appears that many will come to the convention from many parts of the land. Others will not be permitted the privilege of attending. Both those who attend and those who are compelled to remain at home will desire to have the proceedings of the convention. Arrangements have been made to meet this demand.

The public press is not its own, that is to say, the men who operate it do not control it. Doubtless many men connected with the public press would be delighted to give publication to the convention proceedings; but the power behind the desk, yielding to the influence of the clergy, prevents a fair publication of the proceedings. Probably this is just as the Lord would have it.

Knowing the conditions, the Association has arranged to meet the demand by publishing the proceedings of the convention in its paper *The Messenger*, setting forth prominent procedings of the convention. The paper will be similar to the one published last year at the Toronto convention. Our readers will appreciate the fact that the small number printed and the work required in connection therewith greatly increases the expense. To cover this expense it is arranged to send one copy of all the issues giving the proceedings of the convention to any subscriber, and to any address, for the sum of thirty-five cents, or three subscriptions to one address for one dollar. In order to enable us now to determine how many copies should be printed, we ask those desiring to subscribe for *The Messenger* to send their subscriptions as soon as possible. We would like to have all of these by the middle of July. Remittance for the subscription price should accompany each order for subscription. For a single subscription two-cent postage stamps may be sent. For more than that, remittance

should be made by postal money order. Do not send loose cash in an envelope. It is almost certain to be lost. These papers will be mailed out promptly.

Each issue of *The Messenger* will be illustrated; that is to say, photographs of interesting parts of the convention will be made, and from these half-tone cuts will be reproduced in the paper. These of course will include photographs of not only the English-speaking part of the convention but each of the foreign divisions of the convention.

ASSEMBLY AND GENERAL HEADQUARTERS

Accommodations are being provided so that the English part of the convention will be in progress in the Coliseum while other rooms and parts of the buildings on the fair grounds will be occupied by the foreign classes speaking other languages than English. At certain occasions there will be a general assembly of all in the Coliseum.

The general headquarters of the convention will be located at Hotel Tuller. Remember that the convention committee having to do with arranging accommodations for those attending the convention is to be at Detroit from and after July 1.

Address all questionnaires and all communications with reference to room and board accommodations to the convention committee at Detroit. It will greatly facilitate the work of the committee and enable you to get more satisfactory accommodations if you will send in your request as quickly as possible.

In the June 15 *Watch Tower* a supplement was inserted which is a questionnaire concerning accommodations desired. Please fill this out carefully, writing in plain hand or on typewriter, and address your envelope as follows: I. B. S. A. Convention Committee, Hotel Tuller, Grand Circus Park, Detroit, Michigan.

COMPETENT ASSISTANTS INVITED

If some of the friends desire to have a part in assisting the committee prior to the convention please write a letter to the convention committee at the above address, stating your ability and what time you can give in this work. Some competent stenographers and typists will be required; also some sisters with good address to visit the homes and arrange for room accommodations.

INTERNATIONAL NETWORK BROADCAST

Sunday forenoon, August 5, during the ninety-minute period beginning at 9:30 o'clock (Eastern Standard time), a special program will be broadcast direct from The Coliseum, Michigan State Fair Grounds, Detroit, over a radio and wire-connected chain of broadcasting stations situated in various countries of the world. All participating stations will broadcast simultaneously the one program, consisting of select musical numbers which will precede and follow an address to be delivered by the president of the Society at this principal session of the convention.

Among the links in this international chain of radio stations will be a group of interconnected American broadcasters scattered throughout the country, from coast to coast and border to border. We are assured that the program will be audible in every part of the United States and Canada, according to the following time schedule:

In communities using

NEWFOUNDLAND LOCAL TIME	11:00 to 12:30 noon
ATLANTIC (INTERCOLONIAL) STANDARD (Eastern Canada)	10:30 to 12:00 noon
EASTERN DAYLIGHT	10:30 to 12:00 noon
EASTERN STANDARD	9:30 to 11:00 a. m.
CENTRAL DAYLIGHT	9:30 to 11:00 a. m.
CENTRAL STANDARD	8:30 to 10:00 a. m.
MOUNTAIN STANDARD	7:30 to 9:00 a. m.
PACIFIC STANDARD	6:30 to 8:00 a. m.

Particulars regarding reception of this program in the British Isles, Europe, South America, the isles of the Pacific (including Australia), etc., will be communicated to subscribers by representatives of the Society in the respective countries.

Let every one *begin now* to tell his neighbor, that the neighbor in turn may tell his neighbor, to hear this WATCHTOWER program on August 5.

(Continued from page 194)

the author's edition is issued for the accommodation of the consecrated and for which fifty cents is charged. This will carry the extra expense of production and enable all the brethren to have some part in the production of the book. The edition for the public will follow shortly. The ecclesias, through their respective service directors, will be advised as to the canvassing for and sale of the books in single volumes and in combination with companion books.

IBSA WEEK

The week beginning August 26 and ending September 3 is designated as Service Week. The brethren everywhere are requested to give as much time as possible during that week to field service canvassing for the books and booklets. We may have some more important information to announce to the brethren by that time.

VACATION

Please bear in mind that the vacation at the Society's headquarters begins July 28 and ends August 11. Within that period no orders will be filled. Please order all books required, that the orders may be filled before vacation.

HAS YOUR SUBSCRIPTION EXPIRED?

Sometimes the subscription department receives an expression of surprise from a subscriber who suddenly discovers that his name has been "dropped" from the *Watch Tower* list with seemingly unusual promptness. For the benefit of every subscriber it is here repeated, by way of explanation, that discontinuance of an expired subscription (technically called "deleting") is done automatically in every case. The machinery used for printing a subscriber's address on label or wrapper is so devised and constructed that the plate bearing the address is literally "dropped" from the list if the subscriber fails to order renewal of the subscription within five weeks after notice of expiration is sent. A renewal blank (carrying also notice of expiration) is enclosed with the journal one month before the subscription is due to expire. In the case of foreign subscriptions, the expiration notice is sent two months in advance.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Hardtner, Kans.	July	6, 8	St. Louis, Mo.	July	22
Wichita, Kans.	"	11, 12	Decatur, Ill.	"	23
Pratt, Kans.	"	13	Lafayette, Ind.	"	24, 25
Hutchinson, Kans.	"	15, 17	Wabash, Ind.	"	26
Arlington, Kans.	"	16	Fort Wayne, Ind.	"	27
Topeka, Kans.	"	18	Adrian, Mich.	"	29
Kansas City, Mo.	"	19	Detroit, Mich.	July	30-Aug. 6

J. J. BICKERT

Lowe Farm, Man.	July	3	Winkler, Man.	July	22
Morris, Man.	"	4	Plum Coulee, Man.	"	23, 24
Rosenfeld, Man.	"	5, 26	Neche, N. Dak.	"	25
Morden, Man.	"	6, 8	Altona, Man.	"	27, 29

C. W. CUTFORTH

Lindsay, Ont.	July	5, 8	Claremont, Ont.	July	24
Cameron, Ont.	"	6	Barrie, Ont.	"	25, 26
Haliburton, Ont.	"	15, 22	Orillia, Ont.	"	27, 29
Port Perry, Ont.	"	23	Detroit, Mich.	July	30-Aug. 6

H. H. DINGUS

North Platte, Nebr.	July	13	Michigan City, Ind.	July	22
Omaha, Nebr.	"	15	Kalamazoo, Mich.	"	23, 24
Red Oak, Iowa	"	16	Battle Creek, Mich.	"	25, 26
Chariton, Iowa	"	17	Charlotte, Mich.	"	27
Burlington, Iowa	"	18, 19	Lansing, Mich.	"	29
Princeton, Ill.	"	20	Detroit, Mich.	July	30-Aug. 6

F. H. DOUGHERTY

Miles City, Mont.	July	1-4	Powers Lake, N. Dak.	July	19-21
Dore, N. Dak.	"	5-7	Minot, N. Dak.	"	22-24
Froid, Mont.	"	8-14	Grand Forks, N. Dak.	"	26-28
Bonetrail, N. Dak.	"	15-17	Detroit, Mich.	July	30-Aug. 6

G. H. DRAPER

Ada, Okla.	July	1-3	Plano, Tex.	July	17-19
Atoka, Okla.	"	5-7	McKinney, Tex.	"	19-21
Denison, Tex.	"	8-10	Greenville, Tex.	"	22-24
Weatherford, Tex.	"	11-13	Winnsboro, Tex.	"	25-27
Cleburne, Tex.	"	14-16	Detroit, Mich.	July	30-Aug. 6

A. J. ESHLEMAN

Harrisburg, Pa.	July	9, 10	Pottsville, Pa.	July	18, 19
York, Pa.	"	11, 12	Reading, Pa.	"	20, 22
Lancaster, Pa.	"	13, 15	Allentown, Pa.	"	23
Rheems, Pa.	"	16	Easton, Pa.	"	24
Lebanon, Pa.	"	17	Detroit, Mich.	July	30-Aug. 6

M. L. HERR

Superior, Minn.	July	5-7	Pease, Minn.	July	19-21
Proctor, Minn.	"	8-10	Princeton, Minn.	"	22-24
Aitkin, Minn.	"	12-14	Cambridge, Minn.	"	25-27
Ironton, Minn.	"	15-17	Detroit, Mich.	July	30-Aug. 6

W. M. HERSEE

Chatham, Ont.	July	15	Courtland, Ont.	July	23
St. Thomas, Ont.	"	16, 17	Simcoe, Ont.	"	24, 25
Aylmer, Ont.	"	18, 19	Dunnville, Ont.	"	26, 27
Tilsonburg, Ont.	"	20	Welland, Ont.	"	29
Kinglake, Ont.	"	22	Detroit, Mich.	July	30-Aug. 6

E. D. ORRELL

Argyle, Minn.	July	5-7	Grand Rapids, Minn.	July	19-22
Erskine, Minn.	"	8-10	Hibbing, Minn.	"	22-24
Bagley, Minn.	"	12-14	Two Harbors, Minn.	"	26-28
Boy River, Minn.	"	15-17	Detroit, Mich.	July	30-Aug. 6

J. C. RAINBOW

Iowa City, Iowa	July	5-7	Clinton, Iowa	July	19-21
Oskaloosa, Iowa	"	8-10	Oxford Junction, Iowa	"	22-24
Marengo, Iowa	"	12-14	Dubuque, Iowa	"	26-28
Cedar Rapids, Iowa	"	15-17	Detroit, Mich.	July	30-Aug. 6

V. C. RICE

Dore, N. Dak.	July	6, 8	Muskegon, Mich.	July	19, 20
Poplar, Mont.	"	9, 10	Grand Rapids, Mich.	"	22
Minot, N. Dak.	"	11, 12	Owosso, Mich.	"	23, 24
Fargo, N. Dak.	"	13	Durand, Mich.	"	25
Minneapolis, Minn.	"	15	Fenton, Mich.	"	26
Tunnel City, Wis.	"	16	Plymouth, Mich.	"	27, 29
Milwaukee, Wis.	"	17, 18	Detroit, Mich.	July	30-Aug. 6

E. B. SHEFFIELD

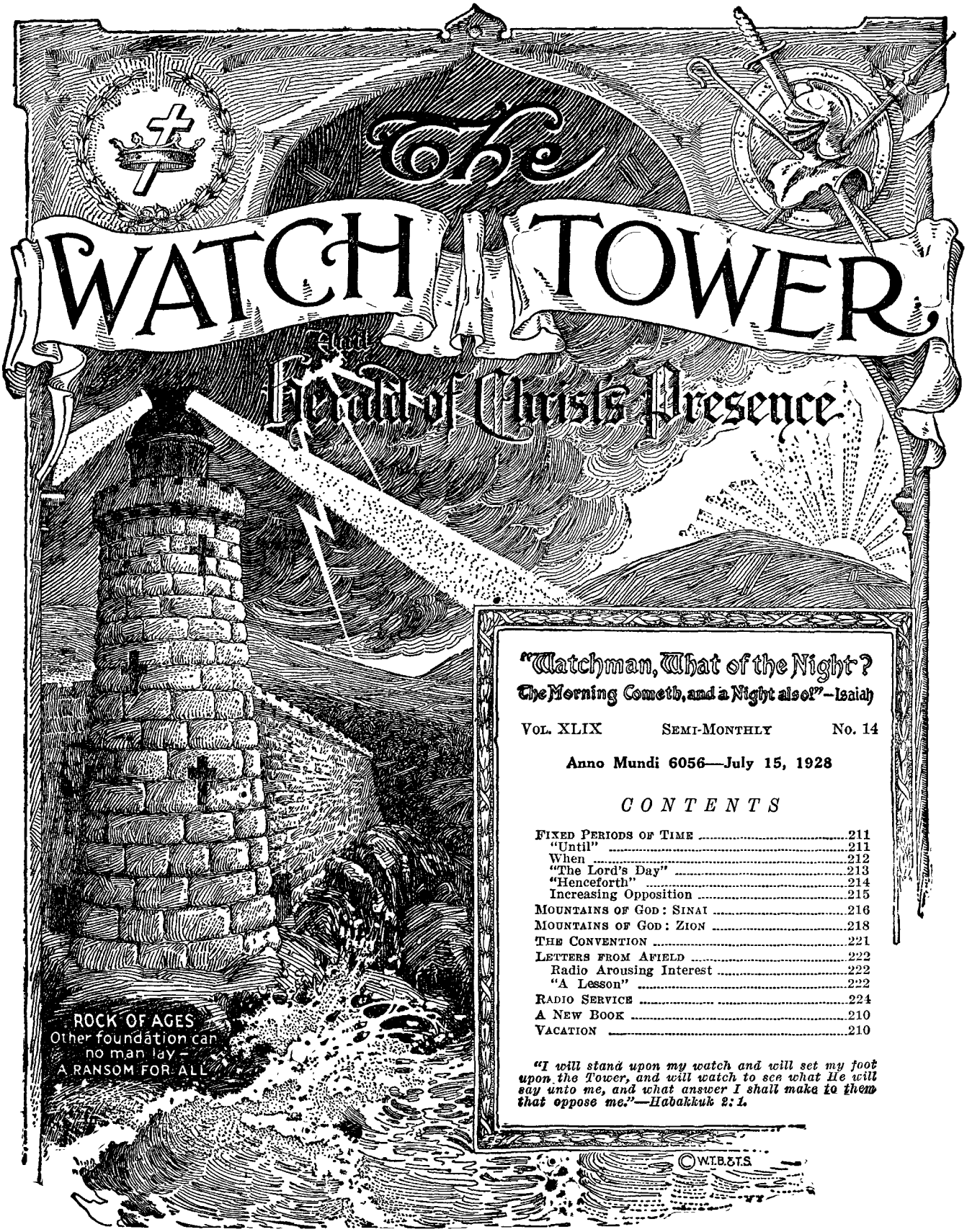
Jackson, Miss.	July	8, 10	Waynesboro, Miss.	July	19-21
Collins, Miss.	"	11-13	West Point, Miss.	"	22-24
Vossburg, Miss.	"	14, 15	McCool, Miss.	"	25-27
Enterprise, Miss.	"	16-18	Detroit, Mich.	July	30-Aug. 6

W. J. THORN

Coon Rapids, Iowa	July	5-7	Eureka Center, Minn.	July	19-21
Waterloo, Iowa	"	8-10	Rochester, Minn.	"	22-24
Oelwein, Iowa	"	12-14	Winona, Minn.	"	26-28
Elma, Iowa	"	15-17	Detroit, Mich.	July	30-Aug. 6

J. C. WATT

Beaumont, Tex.	July	5-7	Folsom, La.	July	18-20
Port Arthur, Tex.	"	8-10	Bogalusa, La.	"	21-23
Baton Rouge, La.	"	12-14	Lucedale, Miss.	"	24-27
New Orleans, La.	"	15-17	Detroit, Mich.	July	30-Aug. 6



The WATCH TOWER

and Herald of Christ's Presence

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

VOL. XLIX SEMI-MONTHLY No. 14

Anno Mundi 6056—July 15, 1928

CONTENTS

FIXED PERIODS OF TIME 211
"Until" 211
When 212
"The Lord's Day" 213
"Henceforth" 214
Increasing Opposition 215
MOUNTAINS OF GOD: SINAI 216
MOUNTAINS OF GOD: ZION 218
THE CONVENTION 221
LETTERS FROM AFIELD 222
Radio Arousing Interest 222
"A Lesson" 222
RADIO SERVICE 224
A NEW BOOK 210
VACATION 210

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

©W.T.B.&T.S.

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

RECONCILIATION

That is the title of a new book just now coming off the press. It contains 384 pages, beautifully bound, and illustrated in four colors. It is a plain statement of the philosophy of God's gracious provision to bring man into harmony with himself and to give the obedient ones everlasting blessings. All the anointed should thoroughly acquaint themselves with its contents as soon as possible and then be ready to tell the people about it and put it into their hands.

VACATION

Please bear in mind that the vacation at the Society's headquarters begins July 28 and ends August 11. Within that period no orders will be filled. Please order all books required, that the orders may be filled before vacation.

CALIFORNIA SPECIAL TO CONVENTION

Special cars, bearing friends en route to the Detroit Convention, will be attached to Southern Pacific train No. 20 scheduled to leave San Francisco Thursday, July 26, at 4:00 p. m.

Those traveling from Southern California, in other special cars from Los Angeles, will reach Ogden, Utah, in time to join the party from San Francisco on its arrival in Ogden; and all the California cars will then proceed in one train, leaving Ogden at 9:55 p. m., Friday, July 27, via Union Pacific to Omaha; thence Chicago & Northwestern to Chicago, and Michigan Central to Detroit.

It is suggested that friends in the Pacific Northwest going to Detroit may find it convenient to join the California party at Ogden, Utah, or Granger, Wyo. For further particulars address C. W. Gerdes, 61 Diamond St., San Francisco.

SPECIAL FROM THE SOUTHEAST

Arrangements are being made to consolidate at Washington, D. C., special cars bearing friends en route to Detroit from various points in the Southern states along the Atlantic seaboard. Those cars will leave Washington in one train at 4:05 p. m., Sunday, July 29, via Pennsylvania Railroad; due Detroit Monday, July 30, 8:45 a. m. For full information address D. H. Selden, 3109 Floyd Av., Richmond, Va.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX JULY 15, 1928 No. 14

FIXED PERIODS OF TIME

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."—Psalm 125: 2.

JEHOVAH in a very definite manner has stated his purpose concerning his people. By his Word he discloses that he has fixed periods of time within which he accomplishes what he has planned. The words *"until"* and "henceforth" are several times used in the Scriptures to emphasize such fixed periods of time. As God fulfils his prophecies and reveals the meaning thereof to his people such fixed periods of time have greater significance to those who are devoted to him. Both the words "until" and "henceforth" bear a close relationship to the establishment of God's kingdom for the benefit of man. Both are closely associated with the prophetic term "in that day". It is in that period of time that the name of Jehovah shall be exalted. (Isaiah 2: 11) These fixed periods of time have a peculiar meaning to the anointed ones now on earth. To them God through his prophet says: "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."—Isaiah 12: 4.

2 The scriptures relating to God's fixed periods of time furnish food for the new creature, which increases and strengthens his faith, and makes clear what is God's will concerning the new creation. To those who have been brought into 'the covenant of David' the will of God is of paramount importance. For many centuries members of the new creation have seen that God intended at some time to complete The Christ, establish his kingdom, and cause his will to be done on the earth as well as in heaven. In recent years members of the new creation have been given a clearer vision of God's purpose in this regard, and that increased knowledge undoubtedly God intends his people to use to his glory and for their own good.

"UNTIL"

3 Since the crucifixion of Jesus the most momentous event of time is and has been 'his coming and his kingdom'. Until that time arrived Jehovah God would not interfere with Satan's exercising power over the creation invisible and visible to man. It was at the creation of man that God delegated to Lucifer the authority to be man's overlord. The rebellion of Lucifer did not result in his being immediately deprived of his power. God permitted the course of the wicked one to serve as a test to other creatures whereby the loyalty of such other creatures might be fully proved. He fixed a limitation of time wherein he would permit the enemy Satan to go on without hindrance. Manifestly Jesus learned this to be God's purpose during the forty days he was in the wilderness. When Satan was permitted to tempt Jesus he replied only according to the written Word of God, thus demonstrating his purpose of being governed exclusively by the will of God.

4 When Jesus began his ministry amongst men he made it clear that he could do nothing save that which his Father had provided for him to do. He showed that he understood that he must do the work which his Father had given him to do and must do it within the time limit prescribed by his Father.

5 When Jesus had practically finished his work as a man he instituted the memorial of his death, and it was then that he said to his followers: "I will not drink of the fruit of the vine, until the kingdom of God shall come." (Luke 22: 18) Thus he referred to a period of time which Jehovah had fixed and which time must expire before Jesus could do that which the drinking of the fruit of the vine symbolized. He also fixed the fact that the coming of the kingdom of God was the greatest event then future to which his followers must look forward and that the coming of the kingdom would mark a great climax in the affairs of men.

6 How could Jesus positively know that he would not again drink of the fruit of the vine until the kingdom of God should come? He knew that Satan was then the ruler of the world, because the creation had fallen under his influence. He knew that Satan would never willingly surrender his power. He knew that the coming of God's kingdom would mark the end of Satan's rule by sufferance because God's kingdom of righteousness would destroy the rule of Satan. Jesus knew that he had been appointed as the executive officer or high priest of Jehovah and that he would be the One to

carry out his Father's commandments in destroying Satan's power. When on the earth he knew that the enemy would destroy him if permitted so to do, but that God would not permit this until his due time. He knew that after his ascension on high his action against Satan could be taken only according to his Father's will.

[7] God's prophet had recorded this saying of Jesus: "My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me." (Psalm 31:15) That was equivalent to Jesus' saying, 'I can do nothing save as my Father has planned, and that I will not do and can not do until his due time.' Jesus therefore makes clear the divine rule, to wit, that the anointed of God can not run ahead of Jehovah and therefore can not accomplish Jehovah's purposes until due time (Isaiah 28:16), and that when God's due time arrives his anointed must joyfully do that which Jehovah commands.

[8] God had caused David to write this prophecy: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." (Psalm 110:1, 2) Jesus knew from this prophecy that it was the will of his Father that he should take no action toward the dethroning of the enemy until the end of the time fixed by Jehovah; that then Jehovah would bid his Son and High Priest to arise and begin the work of casting out the enemy; and that then the Son, as the High Priest, would carry forward the work of destroying the power of the Evil One and all the Evil One's associates that have opposed God.

[9] The Apostle Peter interprets the above prophecy in harmony with the conclusion here stated. He recognizes that Jesus was the great anointed King of Jehovah but that he must await God's due time to dethrone the enemy. (Acts 2:33-35) Paul corroborates this conclusion that Jesus must wait until God's fixed period of time had expired. (Hebrews 10:12, 13) Paul shows that the prophecy uttered by David was to apply to Jesus only after he had been raised from the dead and had ascended on high and presented the value of his sacrifice.

[10] Jesus Christ triumphed against the enemy when he proved his faithfulness unto death and when God raised him up out of death. By his death and resurrection he had opened the way to life and was clothed with power and authority to destroy the works of the Devil, but he must wait until God's due time before he could begin action to this end. He knew that in due time he would deprive the enemy of all power and completely destroy his works. (1 John 3:8) It would be a very great joy to Christ to begin that work and carry it to completion; and in due time he would invite his true followers to share in that joy, which was represented by the fruit of the vine. He told his disciples therefore that until the coming of that time he would not drink of this fruit of the vine with them. His disciples did not know when that period of time would end, but they looked forward to it with great anticipation and instructed all the followers of Jesus to do likewise.

WHEN

[11] Many have thought that the most important thing for the follower of Christ to do is to get to heaven and there live in happiness for ever. Such a conclusion was and is largely selfish. Of far greater importance is the setting up of God's kingdom and the establishment of righteousness that the name of Jehovah may be exalted. Those who are anointed of the Lord and who are faithful in doing the commandments of God he will reward by giving them a place in heaven and life eternal. Therefore the most important thing to the Christian is to take delight in glorifying God in obeying his commandments and leaving the assigning of the reward to the great Giver of every good and perfect gift. Seeing that the coming of the Lord and his kingdom marks a great climax the true follower of Christ is anxious to know when that fixed period of time comes to an end and when activity on the part of Jesus against Satan begins. Manifestly in God's due time the faithful ones will be permitted to understand the proper answer to this question. Jehovah through his prophet has answered the question.

[12] God organized the people of Israel into a kingdom which foreshadowed the kingdom of his Anointed. Because of the unfaithfulness of the Israelites Jehovah took away the diadem, the crown and the kingdom from that people and when so doing said: "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him." (Ezekiel 21:27) Thus God declares that he would have no government on earth opposing the rule of Satan until the coming of his Anointed One and the setting up of his kingdom. Thereby he emphasizes the importance of the kingdom of God and emphasizes the importance also of his fixed periods of time.

[13] Furthermore this prophecy shows that the end of the fixed period of time of the Gentiles would mark the end of the world of Satan and would also mark the time for the beginning of the sorrows upon Satan's world. When the question was propounded to Jesus concerning the evidence of the end of the world he therefore answered that the end of the world (of Satan) would be marked by war, famine and pestilence, and that these things would begin the sorrows upon the world. The Scriptures show that the Gentile Times ended in 1914. That was the end of the fixed period of time of waiting for Jesus; and therefore that marked the time for Christ Jesus, in obedience to God's command, to arise and begin action against Satan and to cast him out of heaven. The conflict that began in heaven in 1914 must continue until Satan is completely shorn of his power in earth as he has been in heaven.

The sorrows that began upon Satan's world in 1914 must continue until these sorrows end in the greatest trouble the world ever has known or ever shall know. (Matthew 24:21, 22) The prophecies fulfilled therefore show definitely that 1914 marks the end of the fixed period of time with reference to the inactivity of Christ against Satan's organization.

14 The Scriptures further show that it was three and one-half years thereafter, to wit, in 1918, that Christ came to his temple, and then and there he began to take account with his servants. Christ Jesus was then already experiencing his joy because he was moving forward in action against the enemy to the enemy's overthrow and the complete vindication of his Father's name. To those whom he found faithfully giving their time and attention and devotion to the kingdom interests committed unto them he said: 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many. Enter now into the joy of your Lord.' (Matthew 25:23) The members of that faithful class are designated by the prophet as volunteers who are willing in the day that Christ Jesus takes his power. These are mentioned as having the dew of their youth because they are strong and vigorous in the Lord. (Psalm 110:3) These faithful ones do enter into the joy of the Lord because it is their great joy to vindicate Jehovah's name and to see the powers of righteousness triumph. These therefore begin to drink new of that which the fruit of the vine represented, to wit, the joy of the Lord.

"THE LORD'S DAY"

15 Shortly after 1918 the faithful servant class discerned that God had set his King upon his holy hill in Zion. (Psalm 2:6) By that they understood that God's kingdom had begun and the new nation was born, pictured by the "man child" that shall rule by divine authority. (Revelation 12:5) They discerned two great wonders, to wit, Satan's organization and God's organization, contrasted one against the other, and they saw and understood that the time had come for the Lord to begin action to overthrow Satan's organization. They observed that the fixed period of time of waiting had ended and therefore with them time is no more. Seeing these things the faithful ones marveled and rejoiced, and in the language of God's prophet said: "This is the Lord's doing; it is marvellous in our eyes." The period of time marked by the word "until" had ended. What day is this? they were caused to ask. For them the prophet answered, putting the words in the mouth of the faithful ones: "This is the day which the Lord hath made; we will rejoice and be glad in it." (Psalm 118:24) Those faithful ones entering into the joy of the Lord and continuing faithful to the Lord have continued in his joy and have realized that the joy of the Lord is their strength.

16 The point here to be emphasized is that God has a definite fixed period of time in which to accomplish his purposes; that his true and faithful servants must work in harmony with his will, and that when the due time comes for God's will to be accomplished nothing can prevent his will's being done.

"THAT DAY"

17 Take note now of the phrase used in prophecy, to wit, "in that day." What day is meant? It is the Lord's day, the beginning of which is marked by Jehovah's placing his Anointed One upon his throne in Zion and directing him to go forth and rule amongst his enemies. (Psalms 2:6-8; 110:2) "In that day" Jehovah has duties to be performed by every one of his faithful saints. What shall be done by his servant class in that day? No creature is to be exalted in that day. No matter how prominent a person has been in the church, he is not to be exalted or praised, because "Jehovah alone shall be exalted in that day".—Isaiah 2:11.

18 "In that day" every one who is of the temple class must speak of the glory of Jehovah. (Psalm 29:9) "In that day" these faithful ones hear and delight to obey the commandments of God, amongst which is this: "And in that day shall ye say, Praise the Lord, call upon [proclaim, margin] 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."—Isaiah 12:4-6.

19 Those of the faithful servant class are anxious to enter, and do enter joyfully, into the service of the Lord. They take delight in going to the people and telling them the name of the world's Deliverer and of the meaning of the great events that are now coming to pass. With joy they bear to the people the printed message which God has arranged shall be delivered to those to whom he would have the witness given. It is therefore seen by the foregoing scriptures that the fixed period of time marked by the word "until" ends and there begins the period of time designated as "that day". The ending of the one and the beginning of the other clearly marks a change of work that must be done by the anointed of the Lord.

20 The servants then on earth, and who are faithful unto God, have the witness of Jesus Christ that they are members of his body and as such they are diligent in keeping the commandments of God, and in so doing they are brought face to face with the fact that Satan is bending his efforts for their destruction. They realize that the battle has begun and that they are in the fight as willing volunteers. (Psalm 110:3) They are anxious to win and anxious to see the name of Jehovah exalted; and realizing that their own salvation depends upon continued faithfulness they cry out unto the Lord: "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity. Blessed be he that cometh

in the name of the Lord: we have blessed you out of the house of the Lord."—Psalm 118:25, 26.

21 They begin to understand as never before that Jehovah God is the Lord; and desirous of being wholly devoted to him they are represented as binding themselves unto the altar of sacrifice until they are wholly consumed in the Lord's service, and they are prompted in so doing by loving devotion to him. "God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee; thou art my God, I will exalt thee. O give thanks unto the Lord; for he is good; for his mercy endureth for ever."—Psalm 118: 27-29.

22 God having fixed a time when Jesus as his Anointed must begin to oust Satan the enemy, that period of time ends at the beginning of "that day", which is the day that the Lord has made and has made for his own purposes. God has commanded what shall be done in that day by those whom he has anointed. As Jesus Christ when on earth could do nothing save in obedience to the commandments of Jehovah, it follows that all of the anointed ones now on earth, and who continue faithful, must do that and that only which is commanded by the Lord. It is only those who really love God that keep his commandments, and these do so with joyful hearts because they have entered into the joy of the Lord.—1 John 5:3.

23 These scriptures explain why some who claim consecration are opposed to keeping the commandments of God by declaring his name amongst the people while at the same time there are those who delight to have a part in giving to the people the testimony concerning his name. These who really love God do not need to be urged to go into the service. They do not ask why or how, but are content to say: 'Here am I, send me. Command, and I will obey.' Now the Lord not only has revealed the times and seasons but has made it plain what he expects his anointed ones to do while remaining on the earth.

"HENCEFORTH"

24 The word "henceforth" refers to a fixed time and which time is fixed for the special benefit and comfort of the anointed ones. The faithful are fully warned that Satan the enemy will make a strenuous effort to cause their destruction because of their faithfulness to Jehovah. Satan well knows that the battle of Armageddon is rapidly approaching. He knows that his time is short to prepare for the battle, and he hastens to gather all of his agencies and forces preparatory for that battle.

25 The issue is clearly drawn and is, Who is God? Shall the enemy or Jehovah God be exalted? Satan has arrayed his great power of combined finances, his power centered in professional politicians, his power exerted by the organized clergy, and his power represented in other organized bodies which are operated for selfishness; and all of these oppose the exaltation of the name of Jehovah God. It is only the faithful remnant, those who are loyal and true to Jehovah, that are anxious to do their little bit in exalting the name of the Most High.

26 The line is clearly drawn. Satan and his cohorts are arrayed against God and against his anointed. Satan and his seed endeavor to browbeat and frighten the anointed of the Lord in order to prevent them from giving a testimony concerning God's holy name. To the end that the anointed ones might be assured of protection God says to them: "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."—Psalm 125:1, 2.

27 Mount Zion is Jehovah's organization, and no power can ever move that organization. The mountains round about Jerusalem furnish a natural protection for the people thereof, and even so the Lord Jehovah is round about his people "from henceforth even for ever".

28 What is meant by the word "henceforth" as here used? Undoubtedly the word means that now has come God's fixed time to have his name exalted and from this time forward and for evermore the anointed of the Lord shall have his protection while they are proclaiming his name. These faithful ones have entered into the secret place of the Most High and there, abiding under the shadow of the Almighty, no enemy can do them injury. The fixed time "from henceforth" begins at the time the Lord comes to his temple and gathers his approved ones under the robe of righteousness and furnishes to them the garments of salvation. The faithfulness of this class now makes them immune and invulnerable to the assaults of the enemy. For their comfort and consolation it is written: "The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from *this time forth*, and even for evermore." (Psalm 121:7, 8) From that time forward all those who remain faithful and true to the Lord shall be shielded from the power of the enemy.—Psa. 91:10.

29 It is when the Lord gathers his faithful to himself into the temple condition that he gives the encouraging command as recorded by the prophet: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for *henceforth* there shall *no more* come into thee the uncircumcised and the unclean." (Isaiah 52:1) Here is marked the time when Zion, which is God's organization, must take the field in offensive action against the enemy. God gives to the people of Zion the assurance that never again shall she be defiled by the wicked one. No more shall the unclean have dominion over her. 'No more shall the rod of the wicked rest upon the lot of the righteous.' (Psalm 125:3) Never again shall the arrogant clergy have power over the anointed of the Lord. His faith-

ful anointed ones are to defy the powers of evil and with complete confidence and joy declare that Jehovah is God and proclaim his name and his doings amongst the people.

30 When the Lord came to his temple and the faithful were brought into the secret place of the Most High, then they began to proclaim the praises of Jehovah's name. From that time forward for evermore these faithful ones are to continue to sing his praises. These continue to say: "Blessed be the name of the Lord, from *this time forth and for evermore.*" (Psalm 113:2) The Lord came to his temple in 1918, and thereafter the proclamation of his name and glory began by the temple class. Prior to that time Zion is represented as barren, but from that time forward Zion brings forth her children and rejoices, as it is written: "He maketh the barren woman to keep house, and to be a joyful mother of children." (Psalm 113:9) Here the faithful ones are the children of the once barren Zion. No longer is Zion barren. These faithful ones are represented as keeping house, the house of the Lord, in this, that they show forth the praises of the Lord and rejoice in their mother, which is Zion or God's organization.

31 Linking together the terms "until", "that day" and "henceforth", this is the sum thereof: The period "until" represented a fixed time which ended in 1914. That also marked the beginning of "that day" which is the day the Lord has made. The battle in heaven results in the ousting of Satan from heaven, and the Lord turns his attention to the temple class. In 1918 he comes to his temple and finds the approved, and thereafter all he approves he invites to enter into his joy. From that time "henceforth" and "for evermore" the approved or faithful remnant ones enter into the joy of the Lord, have his complete and absolute protection, and continue to exalt the name of Jehovah.

INCREASING OPPOSITION

32 Let none of the anointed deceive themselves, however, into believing that the fight is over and that they must go on without trouble or opposition. On the contrary, the facts show that the powers of evil continue their organized opposition. "In that day" the Lord has brought into action the radio, which is one of the most powerful methods of proclaiming kingdom truths. Satan's organization has assumed the control of the radio. In many places the seed of Satan and his agencies are able to prevent the message of God's kingdom from being broadcast.

33 The British Empire, and London in particular, which is "the seat of the beast", refuses to permit the broadcasting of the truth concerning God's kingdom. The Canadian government, which is a part of the same organization, has canceled the radio licenses of those stations that were built and operated that the name of God might be exalted in the earth. In America Big Business and its allies, the organized clergy, endeavor to control the radio, the purpose and object being to prevent the truth from being told to the people. One of the mighty ones in the Federation of Churches has declared that the radio stations of the Bible Students are to be denied the right to broadcast and that the government will take away that right.

34 Does this not seem to prove that the power of the Evil One is prevailing against the anointed of the Lord? No, not so! The great Jehovah God is conducting his own work through Christ Jesus. It seems that he may permit Satan and his agencies to go to the full limit in interfering with or curbing the spread of the truth, and then the Lord will put them to shame and exalt his name in the earth. He will demonstrate by his power that he is the great God.

35 At this time, however, God makes it plain to his servants that they are to sing forth his praises and declare his purposes. The experiences through which the anointed ones must pass are a test of their faith. But let all such remember that we are now "in that day" within which time, God has declared, his name shall be exalted and never again can his name and his truth be pushed aside and obscured. Let the faithful stand fast, shoulder to shoulder, never quailing before the enemy. To such the Lord has said: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."—Isaiah 28:5, 6.

36 The faithful remnant must now press the battle at the gate and never falter or turn back. The arrogance and the boastfulness of the enemy are intended to frighten God's little band; but let each one remember that Jehovah is all powerful, that he has now placed his King upon his throne, that he is moving forward majestically to absolute and certain victory, and that in his own good way he will dash to pieces all the powers of opposition.

37 For a long time Zion has been the one that halted and was pushed aside. Now Zion, which is God's organization, is brought into prominence. The members of Zion on earth are now but a remnant. The time has come for this remnant to be strong in the Lord and triumph in his name. For the encouragement of such the Lord caused to be written: "And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever."—Micah 4:7.

38 Jehovah God has now put his protection around Zion and over the people thereof, and by and through his beloved Son, Christ, he shall reign for evermore.

39 The remnant well know that they must die in order to be of the royal family of God. Jesus invited into his kingdom those who remained faithful to him in his trials and those who willingly die with him, which is symbolized by their drinking of his blood. Faithful men

of old bore testimony of their devotion to God by giving their lives as martyrs. These faithful men the apostle cites as worthy examples to the church and bids those who are devoted to God to follow a similar course, always looking unto Jesus, the great Example, who "endured the cross, despising the shame".—Heb. 12:1, 2.

40 In the Revelation which God gave to Jesus Christ to show unto his servants he speaks words of special encouragement to the remnant. The coming of the Lord to his temple marks the time "from henceforth" when the name of Jehovah shall be exalted and when the remnant must have a part in that work. It also marks the time for the resurrection of those saints who died in faith and who were required to sleep in death until God's due time to awaken them. It marks the time also from which time forward those who die as members of the faithful remnant shall have an instantaneous resurrection. It is therefore impossible for the enemy to triumph against the faithful. For the encouragement of such it is written: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Revelation 14:13.

41 Let the faithful remnant be of good courage. Such are in the secret place of the Most High, and so long as faithful and true, must remain there. This means that they must die in God's due time, but that no evil shall befall them. From henceforth the crown of victory shall be given unto every one that continues faithful and true unto the end. (Revelation 2:10) The remnant is now on earth and in action in the most wonderful time in the history of the church. Remember then the words of God's prophet: "O love the Lord, all ye his saints: for the Lord preserveth the faithful."—Psalm 31:23.

QUESTIONS FOR BEREAN STUDY

Why are fixed periods of time emphasized in Jehovah's Word? When, to whom and for what purpose are they revealed? To what important period and work do these fixed periods relate? ¶ 1, 2.

Account for Satan's exercising dominion, and explain the purpose and the limitation thereof. How did Jesus regard the circumstances, and what was his procedure? ¶ 3, 4.

To what great feature of the divine plan did he constantly direct the attention of his followers? Why? What was his position with respect to the earth's dominion, and what important rule did his conduct illustrate? ¶ 5-7.

Explain Psalm 110:1, 2. How is Luke 22:18 related thereto? ¶ 8-10.

What is the present concern of the Christian and its relation to his future privileges? ¶ 11.

Why was the kingdom taken from Israel? Explain "it shall be no more, until he come". How do we know that the fixed period of time there referred to has expired? How will this chain of events terminate? ¶ 12, 13.

When and how was Matthew 25:23 fulfilled? How is this related to Matthew 26:29 and Mark 14:25? What was shortly thereafter disclosed to the faithful, and with what effect? ¶ 14-16.

To what period of time does "in that day" refer? In what will the Servant class engage? What will be their incentive to action, and what the source of their strength? ¶ 17-20.

How are the faithful affected by the increasing light? Of what is the measure of their response an indication? ¶ 21-23.

What is the real issue "henceforth"? How are the opposing forces arrayed? What is their chief method of attack? Show the importance to the faithful of seeing the issue clearly and facing it boldly. ¶ 24-26.

What event marked the beginning of the time indicated by "from henceforth"? Describe the security of the "remnant", and explain the purpose of the Lord's assurance thereof. Prove from the Scriptures the safety of the faithful from the powers of evil. ¶ 27-29.

Apply Psalm 113:2, and explain Psalm 113:9. ¶ 30.

What events in the divine program, and what addition and change in activities, marked the times referred to by the terms "until", "that day" and "henceforth"? ¶ 31-33.

What has been the enemy's position and procedure? To what extent may the Lord permit the enemy to go, and for what purpose? ¶ 34-36.

Describe the position of the "remnant". What may they expect to undergo, and why? Is it possible for the enemy to triumph over the faithful? Why? To whom do they look as their example, and what is their consolation and joy? ¶ 37-41.

MOUNTAINS OF GOD: SINAI

THE land known to the ancients as Canaan, and to those of later days as Palestine, the home of the Jewish people, is called in the Bible "the land of promise", because by his promise God gave it to Abraham and to his seed for ever. As is to be expected, this gift of God was a gracious one; for the land is pleasant and able to bear a large population in comfort and pleasure. Its formation makes it an oasis of very considerable size between the great deserts on the east and north, and the desert of the Sinaitic peninsula on the south. Its main feature is a chain of hills from north to south with the ever deepening valley of the Jordan on the one hand, and the sea on the other. Thus it is a land of mountains and hills, of deep ravines and swift streams, with many green and fertile valleys. The highest mountains are those of the north, just beyond that portion of the land which Joshua divided amongst the tribes of Israel. A land of great mountains would have been unsuited to the pastoral pursuits of Jacob's children, but unquestionably the hilly and even mountainous nature of the country had much to do with keeping Israel a fit and healthy people.

It would be only natural that the higher mountains would be woven into the history of the people, that the peaks should become landmarks for the traveler to guide him on his way and that their names should become part of their history. Who does not know of Hermon and its snows, of the great mountains of Lebanon, of which Hermon is the southern guard; of Gilboa with its sad associations with Saul and Jonathan; of Megiddo, known in

later days as Armageddon; of the mountains of Bashan, and those of Horeb in the south?

Two mountains of Bible lands are made more prominent in Bible history than the others. They are Sinai and Zion. Strictly speaking, Sinai is not one of the mountains of Palestine proper, though probably it is included within the borders of the land which God promised to Abraham, namely, of all that country which lies between the river of Egypt on the south, and the great river Euphrates on the north. Sinai may be said to represent the beginning of Israel's wandering, and Zion their place of rest, or settled government.

Mount Sinai from which the law was given, and for which it is almost a synonym, is one of a number of mountain peaks known by that name. Thus Sinai sometimes means the mountain from which the law was given, sometimes the range of mountains which dominate it, giving the name to the peninsula which lies between the two arms of the Red Sea.

When the time had come that God would deliver his people from their hard bondage in Egypt, he appeared to Moses in the land of Midian not far from Sinai. From there God sent him forth to go to Egypt to do that service for his people which God then offered him. He was to bring the people to God at Sinai. It was as if God had made Sinai his trysting place, as if he would wait there while Moses went to Egypt to bring the people to him. Thus when Israel was delivered from Egypt, and was safe on the far side of the Red Sea, it was to that mountain they were led. Moses knew the meeting place, but probably the luminous cloud which had been the representative of God to them in their journey through the sea guided him in the particular way they should take.

On the journey they were fed miraculously by the manna; and by a miracle water out of a rock was provided for them. Thus they had many manifestations that the power of Jehovah, the God of all the earth, was being put forth on their behalf. They came at last to the mountain of which God had spoken.

God speaks of this deliverance, and of the mighty power he exercised to bring that unprepared people to Sinai and to himself, as being a token of his great love and special care. He says: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."—Exodus 19:4.

It must have been with wonder and with awe that Israel approached the mountain where they were to meet Jehovah, the God of their fathers, who had shown himself so strong on their behalf. When there, Moses at once went up the mount as if to report that he had fulfilled his commission. Jehovah directed him what to do; and soon an arrangement was made for three days thence, when Jehovah would confirm his covenant with them. On the third day as the people were gathered at the foot of the mount they saw and felt manifestations of the divine presence, in the natural phenomena of thunder, and lightning, and rain, and darkness, and an earthquake. Then they heard supernatural manifestations, first a trumpet sounding loud and long, and then the voice of God speaking the words of the ten commandments which were the fundamental law of the covenant.

Israel remained at Sinai for nearly a year. The early part of the time saw stirring events. Moses was commanded to go up into the mount and to take with him his servant Joshua, his brother Aaron, and his two eldest sons, and seventy of the elders of the people. They all went into the mountain. Soon God called Moses to go higher; and taking Joshua with him he went through the cloud which hid the top and, as it were, entered into the presence of God. For forty days he was there while he received from the angels of God those statutes which form the law of Moses.

How the people, seeing the mountain as if on fire, and believing that no man could live without food for the length of time which Moses had been away from them, thought he must be dead, and fell into grievous sin; and how Moses, seeing what they had done, broke the two tables of stone upon which the finger of God had engraved the ten commandments, is a story known to all.

In the symbology of Scripture a kingdom is often represented by a mountain. For instance, Isaiah, when speaking of the kingdom of God which was to be established in the earth, says: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains" (Isaiah 2:2); that is, the kingdom of the Lord shall be thrust upon the other kingdoms and, as Daniel graphically shows, it shall crush them to powder.—Dan. 2:44.

That Mount Sinai is the basis for this imagery seems clear. The great bulk of the mountain represents the earth. The Prophet Haggai, referring to Mount Sinai quaking at the presence of Jehovah, tells of a time when God will shake not the earth only but heaven also; and the apostle's reference in Hebrews shows the shaking of the earth is at the time when God will establish his kingdom.—Haggai 2:6; Hebrews 12:26, 27.

The kingdom of God is a heavenly government. That is, the power of government is vested in the great King, Jesus, who has with him his church as joint-heirs (See Romans 8:17.), spirit beings, but who will be unseen by men. There will also be on earth the representatives of that government, in communication on the one hand with those spirit beings, the glorified church, who rule and direct every issue, and on the other hand in communion with the peoples of earth whose affairs they direct.

As the Bible student progresses through its pages, ever learning (and the time is now come that the Word of God is open for those who will come to God inquiring of him that his will may be done and his name honored among men), he sees that the idea so commonly held, namely, that there is one common reward, heaven, for

faith and for rightcousness, and that therefore all who are acceptable to God find their everlasting salvation there, is not true. On the contrary, he learns that there are two very distinct rewards, as distinct from each other as two differing natures compel them to be. He learns that the faithful follower of Jesus gets a reward similar to that which Jesus himself obtained; namely, he is made partaker of the divine nature (2 Peter 1:4), the special reward which God has reserved for these alone. He also learns that other rewards, though differing in degree, are of the earth, in the sense that they are to be enjoyed on the earth.

Now Sinai is the mountain first used of Jehovah to signify his kingdom. The picture as it is presented in accounts in Exodus is easy to follow. At the foot of the great mountain towering high were the people of Israel, representing the peoples of the world who are to hear the voice of God speaking to them through his Son. They see the signs of the presence of God and then hear his voice. Into the mountain go Moses and his servant Joshua, and Aaron, and the seventy elders of Israel. These latter stay below the clouds which hide the top of the mountain; but Moses, and Joshua his servant, go higher as into the presence of God.

The Bible shows clearly that the work which God has done in the earth since the first days, when he selected Abraham to be associated in the blessing of all the families of the earth, is the preparation of those who are to be the kingdom's representatives. The children of Israel were given first favor. Yet they were not given the highest privilege of the kingdom. That is reserved for spiritual Israel, the faithful followers of Jesus. These are they, who, like Moses, are called to service beyond the clouds. The ancient worthies of previous days are represented by the elders who in the mountain remained below the cloud.

Sinai undoubtedly by its types foretells the time when Jehovah, the God of all the earth, will assert himself against the powers of evil which, for the final good of all his creatures, he has allowed to have so wide and so devastating a control, both in earth and in heaven. On earth this rule has been almost universal; for, comparatively, only a few of all the millions of the human family have sought to know and to do the Creator's will. In heaven, that is, amongst the angels of God, Satan's rule has been limited, though it is evident from the Scriptures that there he has had much support in his rebellion against the Most High.

The shaking of Sinai by an earthquake is made a prophecy of the shaking of the whole earth in the time of trouble, now coming upon it. Everything which is not of God (and there is not much in the earth which is of God) will be shaken out of it. That means that the great organizations which men have made for the government of the various peoples of earth, and all other institutions, including the church systems, however great or strongly rooted, will also be shaken out. Men are now seeking to get such freedom for themselves, but they want it apart from the law of Jehovah God. When God arises to shake terribly the earth, all the schemes of mankind must of necessity be shaken off.

But Sinai not only tells of this great work which is done by Jehovah in the time of trouble, and which after all is, in his great plan, only the negative side, the demolition of that which is in the way of the superstructure; it tells how God will gather the people to him to reveal himself to them, and will show them that he is ready to inaugurate his covenant for them, which, if its provisions are kept, will bring them life and happiness for ever. That mankind will accept this as their only means of deliverance is to be expected. God would not make such provisions as his kingdom implies if he knew (as in such a case he must) that it would not be accepted.

There is then a great hope for men discernible in this time of trouble now on the earth. It is the beginning of those things which will end in man's full deliverance, and a full opportunity of getting into harmony with his Creator and of obtaining all those blessings which God had in mind when he made man for the earth and earth for man.

MOUNTAINS OF GOD: ZION

THE land of Israel is a land of mountains. Sinai and Zion are brought into prominence in the Bible because of their special relationship to the nation of Israel. It might indeed be said that Sinai and Zion represent the two chief phases of the history of that chosen people; namely, the law and its obligations, and their kingdom when fully established. It was in Egypt that Jehovah entered into a covenant with Israel, and at Mount Sinai he confirmed that covenant and gave them the law of commandments which must be kept if they would retain that relationship. Zion is associated with and represents their period of settled government under the rule of their kings, which under David and Solomon was typical of the kingdom of God on earth.

Zion was the name given to the southwestern eminence of the ridge of hills upon which Jerusalem is built. The name means "sunny mount". In the division of the land under Joshua this mountain ridge appertained to the tribe of Benjamin, though except on the north the surrounding country was given to Judah. It was therefore thrust wedge-like into the portion of land allotted to Judah. The city Jerusalem, of which Zion formed part, was a very ancient settlement. It existed as a city

in the days of Joshua, who allocated it to the tribe of Benjamin. (See Joshua 18:28.) But it is almost certain that the Salem of Abraham's time was the same as the Jerusalem of later days.

But though Jerusalem is mentioned early in Israel's history, Mount Zion is not heard of until the time of David, a thousand years after Abraham, or 500 years after the division of the land. During all the time Israel occupied the land the Jebusites retained their hold on Mount Zion. Neither the Benjamites who occupied Jerusalem, nor Judah in the surrounding country, had been able to dispossess the Jebusites of their fortress of Zion.

The circumstances under which Zion is introduced into the sacred history are these: When, on the death of Saul, David was made king over Judah he made Hebron of Judah the seat of his government (for the other tribes of Israel refused to accept him as successor to Saul). After seven years of civil strife the northern tribes realized their wrong course and came to David to acknowledge him as their king. As king over all Israel, he saw that it would be wise to remove his seat of government to some point within the bounds of one of the other tribes; for this would both disarm suspicion of favoritism toward his own tribe, and would provide a better meeting place for those who must travel from the north. His choice fell upon Zion which, though only twenty miles north of Hebron, met the desired conditions. As it was in the portion allotted to Benjamin, there was in the choice an acknowledgment to that tribe from whom the first king had been chosen; yet, owing to its peculiar position, it was almost in the territory of Judah.

The colony of Jebusites on Mount Zion barred David's way. They were not ousted easily, and there could be no real occupancy of Jerusalem while they were there. His army, by a daring feat led by Joab, dispossessed the Jebusites; and for the first time Zion appears in the Bible story and in its symbology.

David built a city on the mount, walled it about and, we may presume, fortified it. When he had done this he prepared a place for the ark which for many years had been in Kirjath-jearim. Then he brought it to Zion to its tent-dwelling until such time as he could make a permanent house for it.

After this he began a series of wars against all those nations which occupied the lands given to Abraham in the original promise (Genesis 15:18), and which had opposed Israel's occupancy of their God-given land.

Thus the picture presented is of a king-priest (for David represented such a one) set on Zion, God's holy hill; of Israel at rest and in peace in their inheritance; and of the people of earth (represented by the conquered nations) in prosperity under God's king ruling in Zion. It is appropriate to the symbolic teaching of the scripture that Zion does not come into view in the Scriptures until the time of the establishment of the typical kingdom.

That Zion, the hill, with its city and government under David and during the earlier part of Solomon's reign, is typical of certain aspects of the kingdom of God is very definitely shown by the apostle's reference to it in Hebrews 12:22. There speaking of the church, the united company of disciples according to the spirit, and not taking into account the fact that the church's earthly experience would be a long one, he says of them: "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." The apostle has the whole church in view; he sees it as one, as it was in the earliest days and as it is now. Partly through misinterpretation of the purposes of God there has been a common misunderstanding about this heavenly Zion. It has usually been represented as the place where God's people will rest after undergoing the vissicitudes of their earthly sojourn. It is of course true that when all the earthly experiences of the disciples of Christ are finished they will inherit a nature incorruptible, which of necessity precludes any possibility of aches or pains or of those things which are associated with a life of trial and limitation.

But it is not that which the apostle has in mind. The Zion he sees is that organization which God is now establishing as his seat of government and power, and by which he will bring to utter destruction all those forces of evil which hinder his kingdom of righteousness, whether those which oppose its establishment or those resisting its operation. Thus, as the establishment of literal Zion was an experience of the rule of David, so the setting up of that organization which it represents must be a real experience in the life of the followers of Jesus when the time is come which Jehovah has set for the earth to be put under the rule of righteousness. It goes without question that God has always held the reins of power; but in his wisdom it has pleased him to allow evil to have almost unlimited license in the earth, with Satan as "the god of this world". When Jehovah begins his work of destroying all those forces of evil which stand in the way of the salvation and full deliverance of his creatures, whether heavenly or earthly, then it is that he establishes Zion as an active organization.

There are evidences sufficient, even for those whose eyes are not fully opened to these things, to show that God began to prepare for this work from 1874 to 1878, and that for a period of forty years he continued this work. There are evidences that the year 1914 A. D. saw the end of the unlimited permission of evil as represented by Satan and the kingdoms of this world. There are also evidences that the year 1918 was a decisive point in God's purpose; and that from 1914 to 1918 God's organization was actively established in heaven and on earth, and that since then the Second Psalm has been the message which God's faithful people should speak to the rulers and the peoples of earth. That proclamation is that he has set his King upon his holy hill of Zion, and that the time has come when all men under penalty of immediate tribulation must yield allegiance to it. The

outward evidence of this is in the trouble which has come upon the earth with the outbreak of the World War and its disintegrating forces. But still more definite evidence for the Bible student is in the fact that he sees the prophecies of the Scriptures, both those of the Old Testament and those of the New, actually being fulfilled. In the latter case, and particularly in the words spoken by Jesus in his last long talk in the presence of his disciples, and recorded chiefly in the twenty-fourth chapter of Matthew, is fulfilment evident.

The length of time given to the "Times of the Gentiles" is God's method of indicating the end of Satan's rule over the earth, and the end of the permission of the reign of evil. Those times ended in the year 1914; hence the World War, which broke up much of the solidity of that empire as it ruled among mankind.

It was at that time Jesus began in heaven the great work which shall establish the rule of righteousness. Satan was cast out of heaven after war had been made against him. In the meantime the nations of earth were angry and fighting each other.

At that time God set his King upon the place of power, upon his Zion. All the religious systems have professed to be waiting and working for the time when the kingdom of God should be set up in the earth. They thought (and, if they think at all about this matter, do yet think) that they were to bring in the kingdom by preparing the world for it through their labors. But they have been running on wrong lines, and have lost sight of the fact that the kingdom is established in the face of opposition. Thus, when the time came for God to set up his King, with one consent they rejected the message and refused to consider the facts, preferring their vested interests to truth. Thus Jehovah had to form a people for himself. Gradually his company was formed of those who were ready to be taught. As the light was followed it became to them as the light of the new day, which indeed it was. By his own means Jehovah has brought these people into unity and has made all the faithful a part of that organization by which he planned to make known his truth and to do his work. But the leaders of organized Christianity, having put themselves in opposition to the message of the setting up of the kingdom and having done what they could to hinder, have thereby made themselves into modern Jebusites.

The chief places of Christendom have now had so much of a witness that the reason for the present happenings in the earth is the fact that the kingdom of heaven is being established, that continued neglect of the witness is becoming almost as a definite stand against the establishment of the kingdom. Soon it will be that men will be found fulfilling the psalmist's words, namely, imagining the "vain thing" that they can withstand the establishment of Christ's kingdom of righteousness upon earth. For many years, but especially since the year 1918, Bible Students as a united and compact company have given witness to the fact of the establishment of the kingdom, and by proclamations have called men to the fact that they owe allegiance to the King and the kingdom. These witness that Jehovah alone is God, that Christ is his King, and that his King is set upon God's holy hill of Zion.

That part of the world commonly known as Christendom, which ought to be alert in all these things, pays but little attention to the Scriptures. To the warning seen in current events it says the world has been in a bad way before this, and that the circumstances of the present time are no more dangerous than previous experiences through which men have gone, save in the somewhat disconcerting fact that they are now common throughout the world. But they claim that there is nothing which is beyond the ingenuity of men; and they fully believe the world will right itself, especially if men of good will do their best to help to that end. This is a foolish and vain optimism, one of the foolish notions spoken of by the psalmist when he asks the rulers and the nations why they imagine a vain thing. There is no evidence to show that man can muddle through the present trouble. Daily his feet get more entangled in the webs of the present difficulties of this world. Daily he sinks further in the morass made chiefly by the old doctrines of the divine right of the clergy to teach and of kings to rule.

Sinai is a type of the kingdom of God as it will be seen by men when the kingdom is fully set up; while Zion, as a type of the kingdom, discloses more fully God's organization for the accomplishment of his purposes in heaven and in earth. It is of the goodness of God that these things are arranged; for while both Sinai and Zion represent justice and judgment, both are set for the deliverance of the peoples from all their bondage, whether that of grinding ruling powers, or hard conditions of life which are the direct result of sin. God will have his human family delivered from their foes, and will graciously inaugurate the new covenant for them whereby all the willing and obedient will enter into his everlasting blessings of life and happiness on earth.

To Jehovah, God of might,
Everlasting, infinite,
Dwelling in his boundless heaven,
Be eternal glory given;
His the power, the love, the light.
Let us then our honor bring
To this mighty God and King;
Let a new and ceaseless song
Break from every heart and tongue;
Praise him as the God of light!

THE CONVENTION

THE noblest work in which man can engage is that of magnifying Jehovah's name. Such is the real business of the Christians now on earth. God provides the ways and means for doing this work and he invites his people to learn thereof and then to be obedient to his commandments. Many of the Lord's anointed expect to assemble at Detroit, July 30 to August 6, for the purpose of putting forth a united effort to exalt the name of Jehovah and to study ways and means to more effectually tell of his doings and to sing forth his praises. These purposes carried out, the assembly will be a joyful one. If any one attends with a selfish purpose in mind he will not be happy. Love must be the moving cause, and love is unselfishness expressed.

In each advancing year the anointed are gaining a full realization of their blessed privilege of being witnesses to the name of the Most High. His great Priest, foreshadowed by Melchizedek, has committed to these witnesses the kingdom interests. They are not boastful, but their joy knows no bounds. They have entered into the joy of the Lord. They appreciate that the time has arrived for the establishment of God's kingdom and for the fall of Satan's organization. They see that the time has come to exalt the name of Jehovah. To all who have this sentiment the convention will be a time of real refreshment from the Lord. For all such it will be good to be there.

Each one attending the convention with the right motive will have some opportunity to be a witness to the name of the Almighty God. Let each one therefore watch for opportunities as they may come, accept them readily, and make use thereof. There will be a well-organized body of the consecrated under the supervision of the chairman to carry on the convention. This will include preparation of places for meetings, the arrangement for the meetings, the leaders and speakers of the various meetings, the music, and everything in connection with the convention.

Not every person attending who is able to address the convention will be put on the program, for the reason that there is not sufficient time for all to address the convention. All will realize that they are there to serve and will be glad to serve in whatsoever place the opportunity comes. The Lord has poured out his spirit upon all flesh, meaning all the anointed ones, and these are standing shoulder to shoulder doing with their might what their hands find to do.

An effort will be made to provide on the Fair Grounds two meals a day for those attending the convention. This is done to accommodate those who attend and afford them an opportunity to get wholesome food at the lowest possible price. This work will also be done by the Society's organization. To facilitate the handling of the crowds and serving them, every one can have some part by following closely the rules that will be announced. Therefore every one attending the convention can cooperate in carrying out what is to be done and thereby render service.

On the days for field service each one desiring to participate will be assigned territory without regard to who he is, and of course every one will be pleased to cooperate by putting forth the best endeavor to accomplish the work assigned. On these service days as you call upon the people bear in mind that you are preaching the gospel of God's kingdom, that you are an ambassador for the Lord representing him; and this will enable you by his grace to render the best possible service.

If you reach Detroit before Monday morning, July 30, go to the IBSA headquarters at the Hotel Tuller, call at the Information Bureau and make known your wants. If it is your room assignment you are looking for, you will be shown where to go. Other information about the convention will be gladly given.

Beginning Monday morning, the 30th of July, and thereafter, the Information Bureau will be on the Fair Grounds. All assignments will be made at the Fair Grounds from and after Monday morning. When you arrive at the boat landing or railway depot look for members of the IBSA Committee, who will wear some means of identification. They will give you directions as to how to reach the Fair Grounds. When you arrive at the Fair Grounds call at the Information Bureau and obtain what information you need. Get settled as early as you can and then get busy in whatsoever work you may find to do.

Of course you will want to have a part in the field service. If you have an automobile at the convention leave information at the headquarters as to the kind, number of passengers it will carry, and how many in your party will use the automobile in field service on service days.

The Messenger will carry a report of the convention. Your subscriptions for this paper should be sent to Watch Tower Bible & Tract Society, 117 Adams St., Brooklyn, N. Y., as soon as possible. The price is thirty-five cents for one copy of each issue, containing a full report of the convention, or one dollar for three copies of each issue. There will be a limited number of copies of *The Messenger* on the convention grounds to supply the immediate demands of those who attend. These will be handled only by the colporteurs assigned to that work.

From every part of the country come reports that the brethren are eager to get to this convention. It bids fair to be the best convention we have yet had. That is what we should expect. Bear in mind that this is to be a convention of the Lord's people, and you being one of his, you will want to have a part in it and share in its joys.

For information concerning transportation see former issues of *The Watch Tower.*

LETTERS FROM AFIELD

RADIO AROUSING INTEREST

DEAR BRETHREN:

This will serve as the regular report for the month of May at Birmingham, broadcasting over WBRC each Tuesday evening, 8-8.30.

To state that the results are satisfactory does not begin to express the matter. Sales of books and interest aroused in the Truth in all the class territory have increased more than we can at present approximate, but may suggest that ninety percent of the radio listeners when approached are interested. Not one adverse expression has been heard of the great hook-up and address of Brother Rutherford on "The Truth", but all are anxious to buy the books, even the full set of ten and the small booklets in addition. Truly the stream of the great River Euphrates is rapidly drying up.

Yours in the service,

T. W. MILLER.—*Ala.*

REFRESHING TRUTHS STRENGTHEN 'SINGERS'

DEAR BROTHER RUTHERFORD:

Loving greetings! It is a great joy to greet you in our dear Redeemer and King!

I do so want to express to you how grateful I am to the Lord for the wonderful way he is able to use you to help and strengthen the remnant. My heart is full of zeal and joy by the spirit of the Lord, and I would like to assure you how my heart echoes the sentiments of your own, and of the faithful of Zion.

The *Deliverance* book is a wonderful portrayal of the battle of God Almighty. The moving impulse is the honor of Jehovah's name. I wonder if the brethren fully appreciate this book. The world repents not to give God the glory, and Satan's forces are rapidly consolidating, coming together for destruction.

What a happy privilege to be one of the little band of singers! I think this a wonderful picture.

What language can describe *Creation?* Its short and pointed sentences make it the essence of simplicity and rank it as a masterpiece.

It takes us out of ourselves and carries us to the skies.

Of great consolation and comfort this book will be to our incarcerated brethren, and a marvel to the 'groaning creation'.

How their hearts will rejoice when they read how the great Lord shall wipe all tears from their eyes, and will make all things new!

Who will not honor and glorify his name!

Now that I am writing, I must tell you of my joy in reading and studying *The Watch Tower.*

Oh, that I could just traverse the distance, that you might be stimulated to see my joy! These refreshing truths strengthen and encourage, as we "drink of the brook in the way".

Dear brother, your courageous stand as a witness for the Lord is an excellent example for us all who truly love God. In my prayers you and the dear brethren at Bethel always find a place. May the door of opportunity open wider yet, that all the faithful and devoted to the Lord may praise him yet more and more.

With deep gratitude to our heavenly Father for your faithful ministry,

Yours in the "joy of the Lord",

F. L. BROWN.—*England.*

"A LESSON"

DEAR BROTHER RUTHERFORD:

With pleasure I am writing you to see if you will approve of my coming back to Bethel.

It is a great privilege to be there at headquarters, and one doesn't appreciate these things until he leaves there. It has taught me a good lesson, and I hope it will be a lesson to others. One thinks he can do as much in the service on the outside, but he will be disappointed when he leaves there.

I have been in the colporteur service for three and a half months, but I could not give as much time to it as I could at Bethel. It has rained so hard the last week that I have lost three days, for which I am sorry.

I am thankful for the light which is shining more and more unto the perfect day, and thankful that the Lord is using *The Watch Tower* to spread the Truth.

Praying that this will meet with your approval, I remain, as ever

Your brother in Christ,

————, *An ex-Bethelite.*

COOPERATING IN THE WITNESS

DEAR BROTHER RUTHERFORD:

Greetings! It is my happy privilege to convey to you by letter the following resolution which was accepted by the brethren at a convention arranged for the brethren in the locality of Bristol, by the London office. It was proposed that "this convention send their love and greetings to Brother Rutherford, assuring him of our determination to prove our love to Jehovah by cooperating in the witness to his great and holy name; that while we are with him in spirit in the work the Lord has given him to do, we assure him we shall be glad to see him in the flesh soon".

The resolution was seconded and the brethren were asked to give a rising vote. The resolution was carried unanimously, all rising to vote for the resolution. The chairman of convention instructed the local class secretary to forward said resolution to Brother Rutherford.

There is no doubt, Brother, that the brethren who attended received a rich blessing from the Lord, and nearly four hundred books were placed in the hands of the people. Truly a wonderful and grand privilege is ours at this time! Permit me to say that my heart is full of gratitude for all of the Lord's arrangements, and truly we desire to show that gratitude by joyful and willing cooperation for the honor of his name.

With a prayer that the Lord continue to bless you in your labors in his service, I am, by his grace and favor,

Your brother in his service,

J. BROOKS, *Secretary,*
BRISTOL (ENG.) CLASS.

A PROGRESSIVE BIBLE CLASS

GENTLEMEN:

For more than one and a half years the writer has been the class leader of a men's Bible class, with an average enrolment of twenty, at the First Congregational Church in this city.

This leadership was accepted and undertaken with the understanding that I should be left free to outline the material for study. I have freely used *Studies in the Scriptures* as the basis for my work.

For ten weeks last year we used Judge Rutherford's book, *The Harp of God,* as a textbook. Each member of the class was supplied with a copy.

I have also presented each member of the class with a copy of *Deliverance* for their personal use.

In January, 1928, the class began the study of the Apocalypse and we have gotten much satisfaction out of it.

During the months of June, July and August, owing to vacation periods, the attendance will be very erratic and I feel that our study of Revelation should be deferred until fall when a larger number will be able to follow it thru.

For these three months it has been decided to use the lessons contained in *The Watch Tower*; and for that reason, if consistent, I should like to have entered a three months' trial subscription of *The Watch Tower* sent to the following list, beginning with the number that contains lessons for the month of June and continuing to include the last lesson in August. I believe that by the time the three months' subscriptions have expired most, if not all, of them will be renewed on an annual basis.

It may be gratifying to Judge Rutherford to know that his book, *The Harp of God,* was received by the members

of our class with a marked degree of enthusiasm. On being asked for an opinion our minister remarked that "there is more Bible contained between the covers of *The Harp of God* than in any other book I have read except the Bible itself". I have noted that his recent sermons have been quite freely seasoned with the thoughts contained therein.

Yours in the faith,

B. J. DRUMMOND.—*Iowa.*

'SPENDING ALL OUR ENERGIES'

DEAR BROTHER RUTHERFORD:

At the annual business meeting the class at Reading requested me to write you and assure you of their love and loyalty to the Lord and to you, his servant and representative.

I am to say that we are united in our desire to serve the Lord in his army of volunteers. We are all permit-holders and workers, and our faith and zeal have been so stimulated by *The Watch Tower* that we desired to let you know of our determination to *keep on keeping on.*

The Lord has so blessed us in the knowledge of our part in his plan and our position in the world today, of our place of security, and with the joy he has given us as we have sought to carry out his commandments, that we realize it is only our reasonable service to spend all our energies in exalting his holy name and telling the people of his kingdom. Truly men will love our Lord when they know him.

So we continue to hold up your hands, Brother Rutherford, and ask the Lord's blessing on all you set to do to the honor and glory of his name. Your visit to England was a great encouragement to us, and we desire to stand shoulder to shoulder, fighting for the faith of the good news.

Your brethren and colaborers in Zion,

W. ELLIOTT, *Secretary.—England.*

RADIO PREPARES FIELD FOR WORKERS

Dear Friends:

We are again pleased to advise your department of the continued success of the local radio station regarding proclamation of the Truth. Workers in the field are reporting less opposition, more interest and increased sales as a result of the radio messages. On one lecture recently we received at least twelve inquiries from different cities in the two Carolinas, all desiring to know more, excepting one (a woman who firmly believed in torment and torture). We receive inquiries from Tennessee. However, written inquiries are not indicative of the number receiving the lectures, but only by actual door-to-door canvassing can we determine what is actually being accomplished. We are adhering strictly to the different lectures sent by the department, and we rejoice greatly for having been permitted to share in this wonderful work.

This station is to be increased in power and will be on a much better wave length. Work has already started, but we have not been advised when the new equipment and change will go into effect. The rate will be increased for our half-hour from $17.50 to $33.50, and it will be necessary that more classes cooperate with us. It has been announced that a great many stations will be eliminated from the air, and it may affect some station that would give us the additional support. Just as soon as some definite information has been given we will promptly advise, as we should regret seeing the lectures discontinued unless overruled by the Lord.

The article appearing in a recent issue of *The Watch Tower*, calling various matters to the attention of classes that are supporting a station, is greatly appreciated; and we suggest that you do this again, as it was very timely.

It might be mentioned here that the manager of the local station expressed his regrets regarding the seventeen-minute cut-off on Brother Rutherford's May 13 lecture. This was due to line trouble, as wired you on that date. We should enjoy very much another opportunity to cooperate with you in another great hookup.

With warm Christian love, and praying the Lord's continued blessings upon your efforts to magnify his name,

D. J. RICHARDS.—*N. O.*

'LOVE IN ACTION'

DEAR BROTHER RUTHERFORD:

Greetings in our active King's name! A great appreciation for recent *Watch Tower* articles, as well as for your labor of love in general, compels me to write you of my love and gratitude.

While some may complain of continual suggestions of the necessity of service, I want you to know that the *Towers* have not only shown me my obligations as a Christian, but have made the door-to-door work an absolute joy.

A recent business trip for my firm took me from Maine to California, and afforded me many opportunities for book service with friends in many classes. There again I saw with my eyes that activity in service is the all-important thing.

In classes where fancy elders held sway, little door-to-door work or witnessing was done; and there were disputings, contentions, etc. In most classes, however, where privileges were appreciated and love went into action, it was truly wonderful. All hearts seemed to beat as one, and 'with voice together' they honored the name of our wonderful Father!

I assure you, dear brother, that I saw the fruitage of those blessed *Towers* in the form of honest effort to enhance the cause of our King; and it is incontrovertible proof to me of whole-hearted, zealous service as indispensable so far as life eternal is concerned.

May the Lord's rich blessings guide you at the Detroit convention.

Your colaborer in the Lord,

J. ARTHUR PAYETTE.—*Mass.*

(*Continued from page 224*)

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WNBH	New Bedford, Mass.	1150	260.7	250
	Tue pm 8-9			
WNBZ	Saranac Lake, N. Y.	1290	232.4	10
	Sun am 10.15-10.45			
WNOX	Knoxville, Tenn.	1130	265.3	1000
	Fri pm 7.30-8			
WNRC	Greensboro, N. C.	1340	223.7	500
	Fri pm 7-7.30			
WOBU	Charleston, W. Va.	1120	267.7	50
	Wed pm 9-9.30			
WODA	Paterson, N. J.	1020	293.9	1000
	Sun am 10-10.30			
WOKO	Poughkeepsie (Mt. Beacon), N. Y.	1390	216	500
	Sun pm 12.30-1.30			
WOOD	Grand Rapids, Mich.	1150	260.7	500
	Sun pm 9-10			
WORD	Chicago (Batavia), Ill.	1190	252	5000
	Sun am 10-12, pm 2-4, 6-7.40			
	Mon Tue Wed Thu Fri Sat am 10-11, pm 6-8			
WREC	Memphis, Tenn.	1200	249.9	500
	Sun pm 1.30-2			
WRHF	Washington, D. C.	930	322.4	150
	Sun pm 5.30-6, Wed pm 6-6.30			
WRHM	Minneapolis, Minn.	1150	260.7	1000
	Sun am 9.15-10.30			
WRK	Hamilton, Ohio	1460	205.4	100
	Mon pm 7-7.15			
WRR	Dallas, Tex.	650	461.3	500
	Sun pm 2 15-3; Thu pm 8.30-9			
WSMK	Dayton, Ohio	1010	296.9	200
	Tue pm 8-8.20			
WSPD	Toledo, Ohio	1250	239.9	250
	Sun pm 1.30-2			
WTAR	Norfolk, Va.	1270	236.1	500
	Sun pm 7-7.30			
WWRL	New York (Woodside), N. Y.	1500	199.6	100
	Sun pm 8-8.45			
WWVA	Wheeling, W. Va.	580	516.9	250
	Sun pm 1-2			

International Bible Students Association

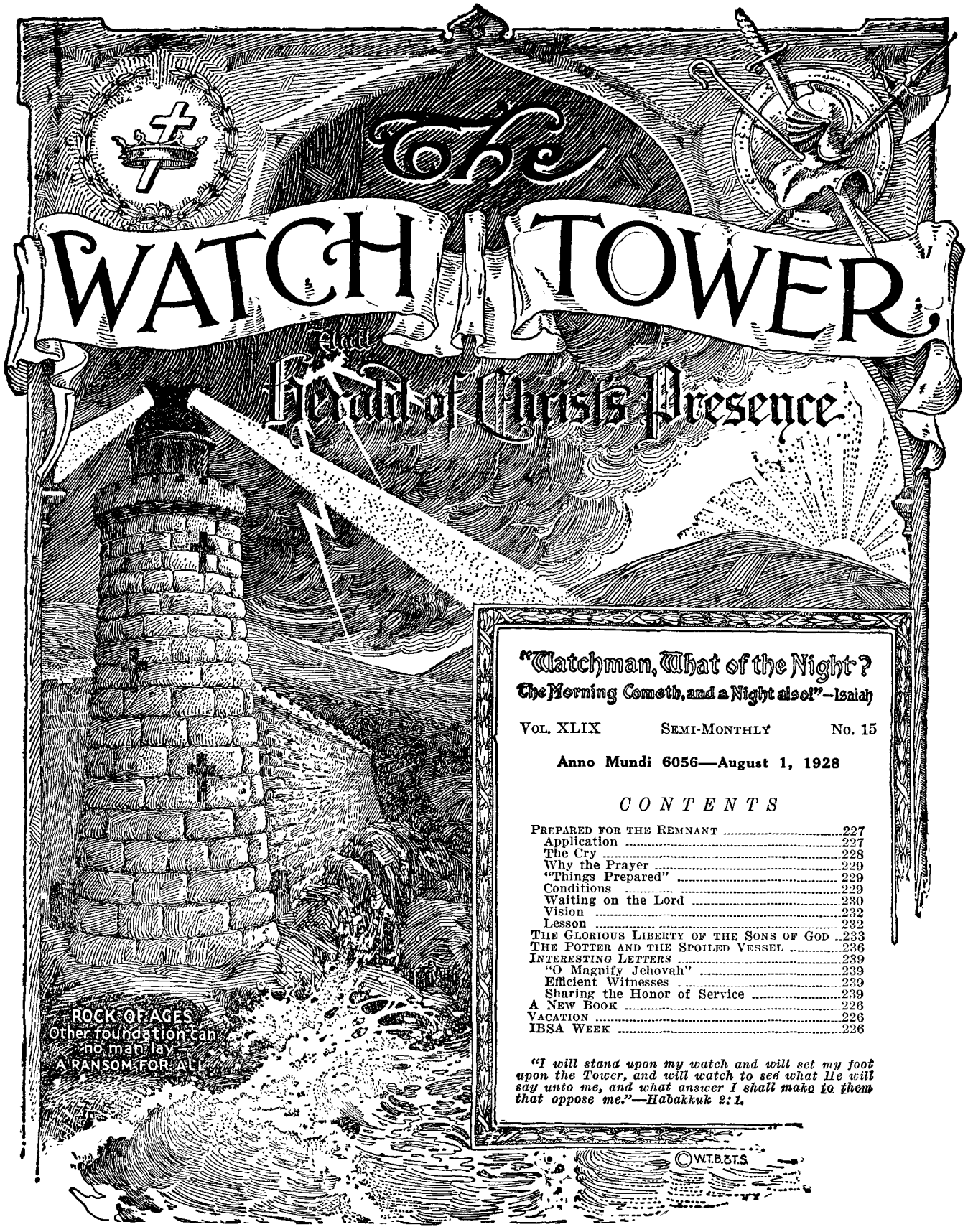
RADIO SERVICE

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

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
	Cape Town, South Africa	800	375	1500
	Durban, South Africa	750	400	1500
	Johannesburg, South Africa	676	443.5	500
2HD	Newcastle, N. S. W., Australia	1040	288	100
	Sun pm 7-8.30			
2KY	Sydney, N. S. W.	1070	280	1500
	Mon Tue pm 8.30			
3DB	Melbourne, Victoria	1180	255	500
	Sun pm 6.30-8.30			
4QG	Brisbane, Queensland	779	385	5000
4YA	Dunedin, New Zealand	647	463	750
	Sun pm 8-9			
5DN	Adelaide, South Australia	960	313	500
	Sun pm 8.15-10			
6WF	Perth, Western Australia	240	1250	5000
	Sun (occasionally)			
CJCJ	Calgary, Alta.	690	434.5	100
	Mon pm 8-9			
CJGC	London, Ont.	910	329.5	500
	Sun pm 2-3 (every other week)			
CJRM	Moose Jaw, Sask.	1010	296.9	500
	Sun am 10-10.25 (monthly)			
CKOC	Hamilton, Ont.	880	340.7	100
	Mon pm 7-7.30			
CKPC	Preston, Ont.	1210	247.8	25
	Sun pm 3-4.30			
CKY	Winnipeg, Man.	780	384.4	500
	Sun am 11-12.30 (monthly)			
KEX	Portland, Ore.	1080	277.6	2500
	Sun pm 9-10			
KFEQ	St. Joseph, Mo.	1300	230.6	1000
	Sun pm 7-7.30			
KFH	Wichita, Kan.	1220	245.8	500
	Sun am 9.30-10.30			
KFJF	Oklahoma City, Okla.	1100	272.6	5000
	Sun am 9-9.30; Thu pm 8-8.45			
KFJZ	Fort Worth, Tex.	1200	249.9	50
	Sun pm 6.30-7			
KFKB	Milford, Kan.	1240	241.8	1500
	Sun pm 9-9.30			
KFSD	San Diego, Calif.	680	440.9	500
	Sun pm 2-3			
KFUL	Galveston, Tex.	1160	258.5	750
	Sun pm 2-3			
KFUM	Colorado Springs, Colo.	620	483.6	1000
	Thu pm 7-			
KFVS	Cape Girardeau, Mo.	1340	223.7	50
	Sun pm 6-6.30			
KFWM	Oakland, Calif.	1270	236.1	500
	Sun am 9.45-11; pm 12.15-2.15, 7.30-9.30			
	Mon pm 5.30-7.30, 8-10			
	Tue pm 2-3, 5.30-7.30, 8-10			
	Wed pm 1.30-3, 5.30-7.30, 8-10			
	Thu pm 2-3, 5.30-7.30, 8-10			
	Fri pm 2-3, 5.30-7.30, 8-10			
	Sat pm 8-10			
KGGH	Shreveport (Cedar Grove), La.	1410	212.6	50
	Thu pm 8.30-9			
KGHF	Pueblo, Colo.	1430	209.7	250
	Mon pm 8-8.30			
KGHL	Billings, Mont.	1350	222.1	500
	Sun am 9.30-10.30			
KGRC	San Antonio, Tex.	1360	220.4	100
	Sun pm 1-2			
KHQ	Spokane, Wash.	810	370.2	1000
	Sun am 10.30-11, pm 9.30-10.30			
KJR	Seattle, Wash.	860	348.6	2500
	Sun am 10-11, pm 5-6			
KLZ	Denver, Colo.	850	352.7	1000
	Sun pm 7-8			
KMBC	Independence, Mo.	1110	270.1	1500
	Sun pm 5-5.30			
KMIC	Inglewood, Calif.	1340	223.7	500
	Sun pm 8-9.15			
KNRC	Los Angeles, Calif.	800	374.8	500
	Sun am 9.45-10.45, pm 4-4.30, 5.30-6.15, 7-8			
KNX	Hollywood, Calif.	890	336.9	500
	Sun pm 1-2			
	Mon am 8-8.15 (monthly, fourth)			
KOCW	Chickasha, Okla.	1190	252	500
	Sun pm 6.30-7 (first and third, monthly)			
KOIL	Council Bluffs, Iowa	940	319	5000
	Sun am 10-10.30			
KPQ	Seattle, Wash.	1300	230.6	100
	Sun am 10-11; pm 9-10			
KPRC	Houston, Tex.	1020	293.9	1000
	Mon pm 9-9.45 (every other week)			
KQV	Pittsburgh, Pa.	1110	270.1	500
	Sun pm 1-2, 7-8; Fri pm 8-9			
KVOS	Bellingham, Wash.	1430	209.7	250
	Sun pm 6.30-7.15			
KWCR	Cedar Rapids, Ia	1250	239.9	250
	Sun am 9.30-11, pm 4-5; Wed pm 9-10			
KWKC	Kansas City, Mo.	1350	222.1	100
	Sun am 10-11, pm 9-10			

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WBAW	Nashville, Tenn.	1250	239.9	5000
	Sun pm 7-7.30			
WBAX	Wilkes-Barre, Pa.	1200	249.9	100
	Sun pm 8-9			
WBBR	New York (Rossville), N. Y.	1170	256.3	1000
	Sun am 9.30-12, pm 2-4, 7-9			
	Mon Tue Thu Fri pm 2-4, 7-9			
	Wed pm 2-4, 6-7			
WBRC	Birmingham, Ala.	990	302.8	250
	Tue pm 8-8.30			
WBT	Charlotte, N. C.	1160	258.6	1000
	Sun pm 6.30-7			
WCAH	Columbus, Ohio	1280	234.2	250
	Sun am 11.45-12.45, pm 8.45-9.45			
	Mon Tue Wed Thu Fri Sat 11.30-12.00 noon			
	Fri pm 8-9.30			
WCBA	Allentown, Pa.	1350	222.1	150
	Sun pm 4-5			
WCBM	Baltimore, Md.	1330	225.4	100
	Sun pm 6-8 (bi-weekly); Thu Sat pm 9.30-10			
WCSH	Portland, Me.	820	365.6	500
	Sun pm 4-4.30			
WCWK	Fort Wayne, Ind.	1400	214.2	250
	Sun pm 5-6			
WDAY	Fargo, N. D.	550	545.1	250
	Sun pm 2-3,			
WEBC	Duluth, Minn.	1240	241.8	250
	Sun pm 5-5.45			
WEBR	Buffalo, N. Y.	1240	241.8	200
	Sun pm 2.30-3.30			
WEDH	Erie, Pa.	1440	208.2	50
	Sun am 10.30-11.30 (second, monthly)			
WEPS	Gloucester, Mass.	1010	296.9	100
	Sun am 11-12			
WFBE	Cincinnati, Ohio	1220	245.8	250
	Sun pm 5-6; Fri pm 8-8.30			
WFBG	Altoona, Pa.	1120	267.7	100
	Sun pm 7-7.30			
WFBL	Syracuse, N. Y.	1160	258.5	750
	Sun pm 1.30-2			
WFDF	Flint, Mich.	1100	272.6	100
	Fri pm 9.30-10			
WFJC	Akron, Ohio	1320	227.1	250
	Sun pm 7-8 (every other week)			
	Wed pm 7.30-8			
WGBF	Evansville, Ind.	1270	236.1	250
	Mon pm 6.30-7			
WGBS	New York, N. Y.	860	348.6	500
	Wed pm 10.30-11.15 (every other week)			
WGHP	Detroit, Mich.	1080	277.6	750
	Sun am 11.45-12.15 p. m.			
WHBP	Johnstown, Pa.	1310	228.9	250
	Sun pm 8-9			
WHEC	Rochester, N. Y.	1180	254.1	500
	Sun am 10-10.30			
WHK	Cleveland, Ohio	1130	265.3	500
	Sun am 11-12 pm 12-1, 2-3, 7-8.30			
	Thu pm 7.30-9.45			
WIBA	Madison, Wis.	1250	239.9	100
	Sun pm 1-1.30 (fourth, monthly)			
WIBM	Jackson, Mich.	1490	201.2	100
	Sun pm 2-2.30			
WIBX	Utica, N. Y.	1260	238	300
	Sun pm 6.30-7.30			
WICC	Bridgeport, Conn.	1130	265.3	500
	Mon pm 8-9			
	Mon pm 7.50-8.30			
WIL	St. Louis, Mo.	1160	258.5	500
	Sun pm 6.30-7			
WISN	Milwaukee, Wis.	1110	270.1	500
	Sun am 10-11			
WJAD	Waco, Tex.	900	333.2	500
	Sun pm 6.45-7.30			
WJBL	Decatur, Ill.	1410	212.6	250
	Thu pm 7.30-8			
WKBF	Indianapolis, Ind.	1190	252	250
	Mon pm 7.30-8.15			
WKBS	Galesburg, Ill.	1380	217.3	250
	Sun pm 1-3			
WLBG	Petersburg, Va.	1400	214.2	100
	Sun am 10-11, pm 3-4, 4.30-5.30			
WLBV	Mansfield, Ohio	1450	206.8	50
	Sun pm 9-10			
WLBW	Oil City, Pa.	1100	272.6	500
	Sun pm 4.30-5 (second and fourth,monthly)			
WLSI	Providence, R. I.	1210	247.8	250
	Sun am 10.30-11.30, pm 5.30-6.30; Fri pm 7-8			
WMBH	Joplin, Mo.	1470	204	100
	Sun pm 6-7			
WMBR	Tampa, Fla.	1190	252	100
	Mon pm 8			
WMBS	Harrisburg, Pa.	1280	234.2	250
	Sun pm 5-6			
WNBF	Endicott, N. Y.	1450	206.8	50
	Sun pm 1-3, 7.30-9.30; Thu pm 7.30-9.30			

(Continued on page 223)



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

VOL. XLIX SEMI-MONTHLY No. 15

Anno Mundi 6056—August 1, 1928

CONTENTS

PREPARED FOR THE REMNANT 227
Application 227
The Cry 228
Why the Prayer 229
"Things Prepared" 229
Conditions 229
Waiting on the Lord 230
Vision 232
Lesson 232
THE GLORIOUS LIBERTY OF THE SONS OF GOD 233
THE POTTER AND THE SPOILED VESSEL 236
INTERESTING LETTERS 239
"O Magnify Jehovah" 239
Efficient Witnesses 239
Sharing the Honor of Service 239
A NEW BOOK 226
VACATION 226
IBSA WEEK 226

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"A Witness to the People"
Issue of July 1, 1928

Week of September 1	¶ 1-22
Week of September 8	¶ 23-44

"Fixed Periods of Time"
Issue of July 15, 1928

Week of September 15	¶ 1-16
Week of September 22	¶ 17-31
Week of September 29	¶ 32-41

RADIO

A letter in *The Watch Tower* from Brother Woodworth suggests the classes' giving up their halls and devoting all to a national weekly radio hook-up. This would be a very commendable thing but at this time the Lord has not so arranged. The Society advises therefore that the classes do not give up their halls until the Lord does signify his approval by opening the way for a frequent nation-wide public meeting by radio.

A NEW BOOK

That further witness to the name of Jehovah might be given to the people the Society is publishing a new book, *Reconciliation.* We feel sure that the book will help to a better understanding of this vital doctrine. We therefore advise a careful study of the book; and then let all who love the Lord get it into the hands of the truth-hungry everywhere.

VACATION

Please bear in mind that the vacation at the Society's headquarters began July 28 and ends August 11. Within that period no orders will be filled.

IBSA WEEK

The week beginning August 26 and ending September 3 is designated as Service Week. The brethren everywhere are requested to give as much time as possible during that week to field service canvassing for the books and booklets. We may have some more important information to announce to the brethren by that time.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX AUGUST 1, 1928 No. 15

PREPARED FOR THE REMNANT

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit."—1 Corinthians 2: 9, 10.

JEHOVAH has prepared some special blessings for certain ones. That is made clear by the above scripture. Whosoever participates in such blessings must be greatly favored at the hands of Jehovah. It seems entirely reasonable that the recipients of such favors would have some knowledge thereof at the time of receiving the blessings. Among the things prepared these seem to stand out prominently, to wit: (a) a vision of Jehovah's purposes, and (b) the privilege of intelligently and joyfully cooperating with Jehovah God and with his beloved Son in his great work. Let the text and its setting be examined with these two points in mind.

APPLICATION

[2] The above text may be divided into two parts, to wit: (1) "things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him", which part is quoted from the words of the Prophet Isaiah (Isaiah 64:4); and (2) "but unto us God revealed them through the spirit", which part Paul adds.—*R. V.*

[3] Generally it has been understood by Christians that "the things which God hath prepared" has reference to those blessings which each member of the body of Christ will receive at the time of participating in the resurrection of Christ and being granted glory, honor and immortality in heaven. The Scriptures do make it plain that when the body members partake of the resurrection of Jesus Christ they will be rewarded with honor and immortality and will be like the Lord and see him as he is. (1 John 3:2) The above words of Paul, however, and those quoted by him from the Prophet Isaiah do not seem to have any reference to a realization of things of heavenly glory. It does not appear that the purpose of the apostle was to contrast the reward of the heavenly ones with the things that the obedient ones of earth will ultimately receive. On the contrary, "the things prepared" seem clearly to have reference to something that will be received by Christians while in the flesh.

[4] Paul was addressing his words to new creatures in Christ. He said: "Unto the church . . . them that are sanctified in Christ Jesus." Then he adds: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." Fellowship means partnership. The apostle's words therefore undoubtedly mean that those to whom he addresses his words have been called to partnership with Christ Jesus in a certain work to be done in obedience to God's command. Some members in the church at Corinth were putting forth an effort to display their individual learning and wisdom, and division had resulted by reason thereof. Some of them claimed to be followers of Paul, some of Apollos, and some of Cephas. The apostle told them that although they were his brethren in Christ he could not speak to them about spiritual things so that they would understand because they were babes in Christ. (1 Corinthians 3:1-3) He emphasized the fact that the message of salvation is not the result of any man's wisdom and is not spoken in the wisdom of man. He adds: "But we speak the wisdom of God." He would impress upon his brethren that the plan of salvation is God's plan and that by the death and resurrection of his beloved Son God has provided salvation for mankind and that there is no other way to be saved. Furthermore he would have them understand that regardless of how much knowledge one might possess, or how much wisdom apparently is displayed, or how eloquently one might speak, such things avail a man nothing.

[5] In support of his position he said: "For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."—1 Corinthians 2:2-5.

[6] He emphasizes the fact that he was not speaking the wisdom of men and that the 'things that God had prepared' were not for those who had preceded him. Then Paul quotes the words of Isaiah, but he does not give the setting of the prophet's words. The expressed purpose of the apostle was to teach his brethren that only

those who have the spirit of the Lord and who love God can understand God's purposes and share with Christ Jesus in the work that God had given him to do.

7 God first used his prophet to write the above text which Paul quoted. It is to be expected that the prophet under God's direction would give the proper setting to the text. The prophet did give the setting to the text. To understand the meaning of the prophet's words above quoted it is important to consider the context in the same prophecy. When a prophecy is in course of fulfilment, and those who are spiritually minded can plainly see the physical facts that exactly fit the words of the prophecy, then such may be reasonably certain that they have the proper understanding of the prophecy. Of course the carnally minded man would not apply the facts to the prophecy because of little faith and love and therefore without spiritual discernment. There are many scriptures showing that Isaiah was used to picture or foreshadow the "servant" class. Jesus Christ is the Head of that class and it includes the faithful members of his body yet on earth. In the light of the facts well known to all true followers of Christ Jesus now on earth it seems reasonable that the words of the Prophet Isaiah apply to the "servant" or remnant class from and after 1918 when the Lord came to his temple and that the fulfilment of the prophecy still progresses. That being true, "the things prepared" are especially for the benefit of the "remnant".

8 The nominal church is the only church the world has ever known. That system has failed and even to the world it appears that the Christian church has failed. The true "servant" class now is hated of all nations and is in no wise regarded by professed believers as "the seed of Abraham according to the promise". These are despised by the leaders in the nominal church. The members of the "servant" class, however, know that Jehovah is their Father because they have the faith of Abraham. They know that God is able to make them children of Abraham and that he has done so. (Matthew 3:9) The related context therefore, and which shows the setting of the prophecy, begins with the preceding chapter, showing that the "servant" class adopt the words of the prophet, to wit: "For thou art our Father, though Abraham knoweth us not, and Israel [nominal Christendom] doth not acknowledge us: thou, O Jehovah, art our Father; our Redeemer from everlasting is thy name. . . . Our adversaries have trodden down thy sanctuary. We are become as they over whom thou never barest rule, as they that were not called by thy name."—Isaiah 63:16, 18, 19, *R. V.*

9 The "faithful servant" class are the only ones that really pray for God's kingdom to be set up and for his will to be done on earth. They are the only ones that are really anxious to see God's righteous government in operation for the betterment of man. They are the appointed witnesses of Jehovah God. At the same time, in the eyes of the worldly wise the members of the "servant" class appear as they over whom God has never ruled and who were never properly called by his name. The "servant" or remnant class are the only ones that fully realize that Jehovah's name has been pushed aside and that now the time has come for his name to be exalted.

THE CRY

10 The first verses of the prophecy of the sixty-fourth chapter have reference to the "servant" or remnant class. The prophet puts the words in the mouths of such and they cry out for the vindication of God's holy name, saying: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence." (Isaiah 64:1) These are words of earnest prayer unto Jehovah. God's true servants do not pray in a vague and indefinite manner. The above words of the prophecy, which now become the prayer of the "servant" class, are so definite and certain that they show that the "servant" class knows that the time has come for the overthrow of the organization of the evil one and for the establishment of God's kingdom and for the complete vindication of his name. This conclusion is supported by the words of the prophet: "Make thy name known to thine adversaries, that the nations may tremble at thy presence!"—Isaiah 64:2.

11 The "servant" or remnant class therefore prays for a great demonstration of God's power and majesty before all the nations of earth that all may realize that Jehovah is the only true God.

12 The "remnant" now clearly sees through the fulfilment of prophecy that God's due time is at hand to make for himself a name in the earth. They see that the enemy organization is a monstrous thing and mark the great arrogance of the adversaries against God. Hence they pray that God would manifest his power against the adversaries and make a name for himself. Mount Sinai was once on fire. So terrible was the sight and the shaking of the mountain that fear and trembling was upon all who saw. That experience at Sinai foreshadowed the approach of the "remnant" to the kingdom of God. (Hebrews 12:18-27) The "remnant" realize that the church is now approaching the kingdom of God, as the apostle says. It clearly proves to them from the Word of the Lord that nothing short of a great demonstration of God's power will awaken the nations to the fact that Jehovah is God and that the time has come to set up his kingdom and that this constitutes the only relief for the people. As they see that the purpose of God is to manifest his power against the adversaries those truly devoted to him pray accordingly. With this setting of the text in mind mark now the words of the prophet which Paul quotes: "Things which eye saw not, and ear heard not, and which entered not into the heart of man, . . . God prepared for them that love him." —*R. V.*

13 In times of old God caused his spirit to rest upon his faithful servants and they wrote down visions as

directed and guided by the spirit of Jehovah. (2 Samuel 23:2; 2 Peter 1:21) Those faithful men of old greatly desired to know the time and manner of the setting up of God's government and the vindication of his name; but it was not God's due time to reveal it, and those faithful men were not so favored as to know. God's due time has come, and the faithful ones of the church are favored to see and to understand concerning those things which God has prepared for them that love him. Under the guidance of the spirit of God the prophet spoke of the great favor that would come upon the servants of the Lord who should be privileged to pray the prayer set forth in Isaiah sixty-fourth chapter and first verse. When that due time does arrive the faithful anointed ones see that "the stone" which the builders refused has become the Head Stone; that the Lord is in his temple, and that they have received the garments of salvation; and they know that Jehovah is their Father, and, knowing this, they pray.

WHY THE PRAYER?

14 Why does God's servant class pray this prayer which was written by his prophet? Is it because the members thereof can hasten the setting up of the kingdom? No, to be sure they can not! Neither the creatures on earth nor those in heaven could do anything to hasten the completion of God's plan. He causes it to work out exactly on time as he has foreknown and ordained it. The prayer of the remnant is prayed for the same reason that Jesus' disciples were to pray as he taught them: "Thy kingdom come. Thy will be done in earth." In neither instance can the prayer hasten the kingdom. Those who pray this prayer earnestly and in good faith are kept in a condition of heart devotion to God and in readiness to do his will at all times. They pray that the mountains might melt and flow down at the presence of God. Symbolically the mountains here represent the kingdoms of this world over which Satan is the god. These world powers forming the Devil's visible organization stand in the way of the truth of Jehovah and hinder the people from understanding the truth. They lead the peoples of earth to believe that their safety depends upon the preservation and functioning of these world powers. Organized religion is one of the strong parts of the enemy's organization. It is the chief agency by which the people are deceived. As the tower of Babel extended high up above the earth, even so the religious system of the world raises high its head and arrogantly claims to be the guardian of the people and their means of salvation. Claiming to represent God, but in fact representing the Devil, these religious powers constitute a great deception and a hindrance to the people. Organized religion, forming a part of the Devil's organization, must, together with the other component parts thereof, be wiped out. The "remnant" class clearly see this to be true. As these faithful followers of Christ pray for the establishment of God's kingdom on earth, so they must just as earnestly pray for the destruction of the Devil's organization. Therefore the "remnant" prays: "Oh that thou wouldest rend the heavens, that thou wouldest come down [manifest thy power], that the mountains [kingdoms] might flow down at thy presence, as when fire kindleth the brushwood, and the fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence!"—*R. V.*, margin.

"THINGS PREPARED"

15 The words of the prophet show that when the time comes for this prayer to be uttered, then shall be the time when "the things which God hath prepared for them that love him" shall be revealed. The fact that God's prophet contrasts the privilege of the faithful men of old with those of the church, and in that connection makes mention of the "things prepared", shows that the "things prepared" are to be enjoyed by the members of the anointed class while on earth. What then are those privileges or blessings which "God hath prepared for them that love him"? Plainly they seem to be: (1) a clear vision that the time has come to vindicate God's name, overthrow Satan's organization, and set up God's kingdom of righteousness; and (2) the positive knowledge that the "remnant" now has the blessed privilege of being witnesses for Jehovah and to cooperate with his beloved Son in the work now to be done.—1 Corinthians 1:9.

CONDITIONS

16 Take note that neither the prophet nor the apostle says that all who are begotten of the holy spirit will have the privilege of enjoying the "things prepared". The expression is, "the things which God hath prepared for them that love him." Those who love God will be faithful to obey his commandments. (John 14:21) The members of the church that love him prove their love for God by keeping his commandments joyfully and by boldly proclaiming God's name in the day of judgment. (1 John 4:17, 18; 5:3) Those who are selfish and who are not wholly and unreservedly devoted to the Lord surely will not be the recipients of the blessings that "God hath prepared for them that love him", for the reason that they do not meet the conditions precedent.

17 The Lord came to his temple in 1918. It was about that time that the Lord took account with his servants and approved the faithful and invited such to enter into his joy. (Matthew 25:21) Even those who knew the truth of Christ's presence, and who were begotten of the holy spirit from and after 1874, could not enter into the joy of the Lord until God's due time, and that time was when Christ came to his temple; and then only those who had been faithful were invited to enter into the joy, and did enter into the joy of the Lord. At the same time these are represented as receiving the garments of salvation and being brought under the robe of righteousness. (Isaiah 61:10) These are pictured

also as having on the wedding garment. They therefore have the evidence that they are the sons of God and are privileged to serve him, and they serve him with joy. Being now in the temple of the Lord they are privileged to see the light of truth as God reveals it to his anointed, and they delight to walk in the light. It is only those who walk in the light that have fellowship or partnership with God and with Christ in the great present-day work.—1 John 1:7.

18 There are those who claim to love God and who doubtless are begotten of the holy spirit and who recognize the presence of Christ and that we are in the time of the end, but who fail or refuse to obey the commandments of God to be his witnesses as he has commanded. They insist that their duty is to develop a beautiful character in order to be ready to meet the Lord. They refrain from speaking anything concerning God's vengeance against the enemy organization; in fact, they do not see the enemy organization. Their greatest desire is that they might be taken to heaven, believing that that was the purpose for which God called them. Such an attitude is largely selfish; and selfishness and love are not in accord. Those in the attitude here mentioned do not see the light of present truth and of course can not rejoice in it. They insist on holding to the truths, and to those truths only, which we learned years ago; and they refuse to recognize the fact that God, through Christ, reveals his truth to his church in a progressive manner and in his own due time. These same ones claim that *The Watch Tower* is out of accord with what the church learned twenty years ago and make this an excuse for their course of action in refusing to have any part in proclaiming the name of Jehovah. The fact is that *The Watch Tower* has never deviated one jot or tittle from the fundamentals of the divine plan revealed to the church by the Lord, and as published in the *Studies in the Scriptures*. From time to time God has given his people more light and a clearer vision of his plan, even as he promised. (Proverbs 4:18) Unless the spirit-begotten ones really love the Lord, and prove that love in God's appointed way, they can not have a part in the "things prepared". For this reason they do not understand and appreciate present truth.

19 The Apostle Paul's argument is to the effect that the natural man can not understand spiritual things; that the spirit-begotten ones can not understand unless such are unselfishly devoted to the Lord; that no matter how much learning or knowledge one might have, unless he is joyfully in accord with the Lord he can not understand the deep things of God's Word; that 'eye hath not seen, nor ear heard, nor have they entered into the heart of man, the things which God has prepared for them that love him: but that unto us [Paul himself and those like him] God hath revealed these things through his spirit'. When God's due time comes to reveal the "things prepared" those who love him and manifest his spirit can understand, and they only.

20 The Scriptures make it clear that there is at this time a "remnant" of the spirit-begotten and anointed ones. The "remnant" is the class devoted to the Lord God. It is the "remnant" that presses the battle to the gate and rests under the protection and safety of the Lord. (Isaiah 28:5, 6) The same class is in the secret place of the Most High and is there protected. (Psalm 91:1, 2) It is the "remnant" that now sees and appreciates the clear distinction between Satan's organization and God's organization. These are they who pray for the downfall of Satan's organization and for the setting up of God's kingdom and the exaltation of his name, and who are not so much concerned about their own personal reward. Therefore they heartily and joyfully cooperate with the Lord Jesus, whom Jehovah sends forth to rule midst the enemy. It is the faithful "remnant" class that are willing in this day of his power, and they joyfully volunteer to follow where he leads.—Psalm 110:2, 3.

WAITING ON THE LORD

21 The prophet represents the faithful class when he says: "I will wait upon the Lord, . . . and I will look for him." (Isaiah 8:17) And again: "Blessed are all they that wait for him." (Isaiah 30:18) In many places the Scriptures speak of waiting on the Lord, and many of these texts have special reference to waiting for his kingdom. God never told his faithful ones to fix a date and then to announce that on that day certain Armageddon would be fought and God's kingdom would be put in full control of the affairs of men. Manifestly it is presumptuous to say just what day or hour Jehovah is going to do some specific thing. The faithful, however, are not ignorant of the times and seasons. They can see the fulfilment of prophecy and know that the time is at hand. The Lord through his prophet did say: "He that believeth shall not make haste." (Isaiah 28:16) He shall not run ahead of the Lord, and the Apostle Peter makes it clear that such shall not be confounded. No true child of God wishes to even appear to run ahead of the Lord; but his desire is always to be in accord with the Lord, always having implicit trust and confidence in God. When the Lord reveals to his own that he has set his King upon his throne, that the King has come to his temple, and that the time has come to exalt the name of the Lord, the faithful joyfully cooperate with him in declaring his name in obedience to his command. God has prepared this great day, and he has prepared the things in this day for those that love him. To those who prove their love for him he gives a clear vision of the outworking of his plan and opens to them an opportunity to cooperate with him.

22 Ever and anon some who claim to have been long in the truth discover that *The Watch Tower* and the Society are out of harmony with them and, they also conclude, out of harmony with the Lord. They come forth with the statement that *The Watch Tower* is out of harmony with the divine plan as taught in the *Studies*

in the Scriptures and assign this as a reason for refusing to participate in the activities of the ecclesia. The opinion is here ventured that the real difficulty in the mind of such began to arise from and after 1918. The real dividing point is approximately when the Lord came to his temple. The work of the church from 1874 to 1918 was particularly pictured by the experiences of the Prophet Elijah. Thereafter the work of the church was and is particularly pictured by the experiences of the Prophet Elisha. Those who have failed to see this truth have had great difficulty in seeing other increasing light the Lord has given to his people. Again such are reminded that Elijah promised to Elisha that his request would be granted upon the condition stated, to wit, "If thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."—2 Kings 2:10.

[23] The work pictured by Elijah ended and was taken away, and thereafter the Elisha work began. Those who have been unable to see this change have also been unable to harmonize the increasing light that God has given to his people. Those who do see or discern the distinction between the Elijah and the Elisha work have had no difficulty in seeing that the church has something else to do than merely to wait to be taken to heaven. *The Watch Tower* has emphasized the fact of the Elijah and Elisha pictures, and the work indicated by each.

[24] The Elisha work of the church is manifestly in the time during which "the day of vengeance of our God" must be declared as he commanded. (Isaiah 61:2) That means the time for the vindication of God's name. Nothing is more clearly pointed out in the Scriptures than the fact that "in that day", which day or time begins when the Lord is placed upon his throne and begins his reign, within that period of time, a wide witness must be given to Jehovah's name and of and concerning his kingdom. Who then is to give that witness? God's anointed, of course, because he has so commanded.

[25] Formerly only the elders did service by addressing public meetings and serving the classes. It is true there were some engaged in the colporteur service, but these were merely carrying the message to those who already had some knowledge of the Lord and whom the Lord was gathering together according to his promise. (Psalm 50:5) During the Elisha period of the church's work the Lord has poured out his spirit upon all flesh and the sons and the daughters are privileged to prophesy. (Joel 2:28) To all the anointed ones, therefore, the door of opportunity is open that all may in obedience to God's command go forth and tell the peoples of earth that God's kingdom is at hand. This is done as a witness to the nations before the final end. How else could this be done as effectually as by putting reading matter into the hands of the public? The radio opens the way. The colporteurs and class workers carry the message to the people. Elders, deacons, sisters and all are on a common level in giving the witness to the world as the Lord commanded. This in no wise interferes with the prayer meetings, the praise and testimony meetings, and the Berean studies. The elders still perform their duties there. Why then do some who claim to be in present truth object to the brethren's going from door to door and placing the books in the hands of the people? Manifestly it is because they do not love God and therefore "the things prepared" have not been revealed, understood and appreciated by them.

[26] Probably what is here said will not aid those who have turned aside. Probably some who have become lukewarm may be aroused to see their privilege of having a part in giving the great witness concerning Jehovah's name and his kingdom. (Isaiah 43:10, 12; Matthew 24:14) It is hoped that those who are active will be encouraged to more earnestly press the battle at the gate. As surely as the time has come for God to set up his kingdom, just so surely the time has come for the fall of Satan's organization. The Lord has made it plain that all the anointed ones, who are anxious to be obedient to his command, will pray for both the fall of Satan's organization and the complete setting up of God's kingdom; and that they will by their works show that they pray accordingly and with a desire to have their prayers answered.

[27] Paul was telling the church at Corinth in substance: 'If you are trying to magnify the importance of men, whether the men be Paul, Apollos or others, you are merely babes in Christ, you are carnally minded, and you can not understand and appreciate the deep things of God's plan.' The same is true today. If any one is trying to magnify the name of a man or what man wrote; or if he is desirous of showing forth his own wisdom or the wisdom and learning of some other man or men, then such a one is carnally minded and not able to see and appreciate 'the things which God has prepared for those who love him'. Let all bear in mind that the truth is God's truth; that he has promised to shed more light upon his plan, and that he is revealing his plan to his church in his own good way and time; and that no man ever lived who is entitled to credit for the truth. Men are merely servants of God, and regardless of what they do they bring no profit to the Lord and add nothing to his plan. It is God's plan that is being carried out. Surely such is Paul's argument when he says: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."—1 Corinthians 3:5-7.

[28] This explains why some who feel their own importance can not understand the increasing light of the truth and why they oppose the service work and unkindly and improperly state that the Society has been turned into a book-selling arrangement. The Society is giving

diligence to do the witness work as God commanded, and employs the radio, the printing-presses and the house-to-house canvassing because it is the Lord's appointed way to do his work.

VISION

29 One of God's prophets takes his position in the tower and there watches and waits. God commanded his prophet to write down the vision, and then adds: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry." (Habakkuk 2:3) The vision here mentioned undoubtedly means the revelation of God to his church concerning his presence and his plan. The Prophet Habakkuk pictures the faithful members of the body during the period of the church and its activities, as represented by Elijah, within which period of time all the fundamental truths were restored. The great revelation was concerning God's kingdom through which all the families of the earth shall be blessed. The vision or revelation was made plain that he who understood it might run in the race-course. That vision or revelation is for a definitely appointed time. That definitely appointed time ended in 1918. The setting up of the kingdom seemed to be delayed, but it was not delayed. The Lord came to his temple in 1918; and thereafter the vision, or revelation, was made clear even as it could not be before that time because it must await God's due time. It has been since 1918 that God by his spirit has revealed to the church many of the deep things that the members thereof could not understand prior to that time. In this connection the prophet shows that there would be some in the church who would not see, who would be selfish, and who would fall away. The reason assigned for this is that such would be puffed up of their own importance. The prophet says: "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." (Habakkuk 2:4) The prophet then shows that the faithful would live. The word in the Hebrew from which the word "faith" in the last text is quoted is there mistranslated. In almost every other instance the same root word is translated either "faithfulness [fidelity] or stability". The context shows that it should be translated to read that from and after the time the vision is thus made clear "the just shall live by his faithfulness". This is in harmony with other scriptures on the same point. (Psalm 31:23) Paul quotes the words of the Prophet Habakkuk, but he does not use the word "faith" in connection with justification, as has been supposed. Neither does the prophet use the word in connection with justification. After quoting from the words of the Prophet Habakkuk, Paul adds: "But if any man draw back, my soul shall have no pleasure in him." (Hebrews 10:38) The root word used in this text, and which is translated "faith" in the *Authorized Version,* is also translated by Strong thus: "constancy [steadfastness] and fidelity." The context shows that Paul had in mind that very thing, faithful continuance in the serving of the Lord, and that if after the vision is made clear any one draws back he would suffer loss. He then emphasizes this conclusion by referring to himself when he says: "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."—Hebrews 10:39.

30 Both the Prophet Habakkuk and the Apostle Paul plainly show that it is faithful obedience prompted by an unselfish devotion to the Lord that is pleasing to God and wins God's final approval. For the benefit of those who thus show their love for God he has in these last days prepared the blessed privilege of hearing and understanding his purposes and the privilege of being partakers with Christ in the great work of the vindication of Jehovah's name. Seeing then that the statement is plainly made that the just shall henceforth live by his faithfulness, it follows that every one of the anointed who is ultimately approved must continue faithfully in obedience to God's commands even to the end.

LESSON

31 The anointed must now learn and take heed that to understand and appreciate the unfolding of the truth one must walk in meekness and in humility before God; he must recognize that the truth is the Lord's and not man's, and that the Lord is directing his own work; that God is not pleased with those who attempt to exalt themselves or to give glory to the name of men; that long centuries ago God prepared some precious things to be revealed "in that day" to those who love him; that we are now "in that day", "the day which the Lord hath made," and therefore his anointed recognize that day and rejoice in it; that the Lord is in his temple and judgment is now upon the house of God; that those who love God and who prove it by their works will now rejoice in the great privilege of cooperating in the work the Lord is doing; that now the name of Jehovah is exalted in heaven because Satan is expelled from heaven, and is exalted in Zion because all who are of the temple do show forth the glory of the Lord (Psalm 29:9); that God has commanded that now his anointed must be his witnesses and sing forth his praises and tell the peoples of his doings that the peoples may know that Jehovah is God and that the time for their deliverance has come. These things God has revealed to his anointed ones by his spirit, and by his grace those who have his spirit are enabled to see and appreciate the truth. Now if an anointed child of the Lord shall draw back he will lose God's favor. Henceforth each one of the Lord's anointed shall live by his faithfulness. God will preserve the faithful and give to such an unspeakable reward.—Psalm 31:23; Revelation 2:10.

QUESTIONS FOR BEREAN STUDY

What seem to be the particular blessings referred to in this text? ¶ 1.

Into what two parts is the text clearly divisible? ¶ 2.

How has "the things which God hath prepared" been generally understood? To what does 1 John 3:2 refer? ¶ 3.

To whom were the words of our text spoken? Define "fellowship". Describe the condition of the church at Corinth, and account for their coming into such condition. The Apostle Paul would impress what facts upon their minds? How had he himself been a true example to them? ¶ 4, 5.

In what connection and for what purpose did Paul here quote Isaiah? To whom does this text apply? How do we ascertain this, and how is the correctness of our understanding thereof confirmed? ¶ 6, 7.

Contrast Christendom's impression of God's true witnesses with the actual position of the latter. Also contrast their knowledge of Jehovah's plan and their desire for the Lord's kingdom with those of the "servant" class. ¶ 8, 9.

What is now the prayer of the "servant" class? Of what is present fulfilment of prophecy an indication? and how does "the remnant" respond? Account for the inability of the prophets themselves to understand their prophecies. ¶ 10-13.

Why does the "servant" class pray this prayer, and of what avail is it? Explain what is meant by "that the mountains might flow down at thy presence". ¶ 14.

What are the special blessings (the "things prepared")? and how is the time for their revelation shown? Will all the spirit-begotten enjoy the "things prepared"? Explain. ¶ 15, 16.

Why do not all the spirit-begotten have fellowship with God and with Christ and enter into the joy of the Lord? In relation to this, what attended the Lord's coming to his temple? What is meant by "present truth"? and why do some fail to appreciate it? ¶ 17, 18.

Knowledge is of what avail in understanding spiritual things? How does "due time" come into consideration in this connection? ¶ 19.

Identify "the remnant". What is (a) their "vision", (b) their course of action, and (c) their security? ¶ 20.

'Waiting upon the Lord' means what? Why not "make haste"? Explain 2 Kings 2:10, and show its application. Explain and trace the difficulty of those who have failed to advance with the increasing light shed upon God's Word. ¶ 21-23.

Distinguish between the Elijah and the Elisha period of the church with respect to (a) the class to whom the message was to be given, (b) the nature of the message, (c) the purpose of the ministry, (d) the available means of proclamation, and (e) the field of opportunity for the anointed. ¶ 24, 25.

Show the importance of being open-minded to the increasing light and zealous in using that light for its true purpose. What is the present application of 1 Corinthians 3:5-7? ¶ 26-28.

What was the "vision" of Habakkuk 2:3 and its "appointed time" for fulfilment? In what respect did it "tarry"? Explain "the just shall live by faith". What provision has the Lord made for our meeting the conditions, and what is each one's responsibility in this connection? ¶ 29, 30.

To understand and appreciate the unfolding of present truth, what attitude is necessary and what facts must be recognized? Upon what, therefore, does the life of the faithful depend? and what encouraging assurance is theirs? ¶ 31.

THE GLORIOUS LIBERTY OF THE SONS OF GOD

EVERY reasoning being has a desire for liberty, or a fear of unusual restraint. It is part of the urge and will to live which is found in all earthly life, and is surely also to be predicated of the spirit realm. It may be said to be part of the life itself, being a part of one of the two great laws of all animal life, namely, the law of self-preservation and of propagation of species.

In the lower animals the desire for liberty is very closely allied to fear. The domestic animals are accustomed to a measure of bondage in their service for man. The horse and ox which do his service, being of so much greater strength than he, must of necessity be brought into bondage of bit and bridle and yoke, as well for his safety as to do service. To these they are accustomed, and therein they are at ease; but if any unusual form of restraint is used, fear is felt. The wild animals, "the beasts of the field," will bear no harness: they become amenable to bondage only under conditions such as are found in zoological gardens.

But with angels and men, the case is different; for if any one of these should wish to go beyond the bounds set by the Creator, the desire is not because of lack of anything necessary, but is born of a foolish desire to have something which is forbidden or denied. So that in any desire for a change from that which is provided, there is a selfish reason for the use of the fancied liberty. With all these there is responsibility and a test. The question must be put, and decided, For what purpose is liberty or freedom desired?

Every angel, and every man who has had his eyes opened, knows that the life which has been given him to enjoy is not for himself alone. Neither angel nor man can be considered as having a right to his life and its powers to use them as he will. He must realize and agree that he as a sentient being is part of the purpose of the Creator, and that his life must be considered as under the will of the Creator, and for His purpose, even as every part of the inorganic creation is for His purpose.

It is in this that the great test came to both angels and men. It is impossible to think of the angels of God, serving and worshiping their Creator, feeling any lack; for their environment would be exactly suited to their organism and to their service by it. The beginning of sin was brought about by a desire to have something not given. Therefore before the entrance of sin there was no question of freedom. Angels and men found their joy in the life given.

When Satan was as yet known as Lucifer, Son of the Morning, and before sin was found in him, he, in common with the other servants of God, felt no restraint; nor could it be possible that any such feeling would be found in all those who later followed him in his rebellion. Afterwards, when tempted by his action, they would wish to have freedom from that which they would come to believe was the bondage of the will of the Most High. Nor could Adam and Eve feel any loss of liberty in the slight restraint of life in the garden and the command of Jehovah, until Satan, through the serpent, suggested that there was liberty and enjoyment of life

for them if they would break into freedom from the restraint of the law of God by eating of the tree of knowledge of good and evil; and they suffered themselves to be tempted.

Here, then, are two conceptions of liberty. One is that of the creatures of God, glorious in being and person, with perfect organisms, which are placed in an environment suited to the fullest enjoyment of living. These well understand that they have been brought forth by the Creator according to the good pleasure of his will, part of which is that he may share their pleasure in their enjoyment of life. These find their joys increased by everything they learn as they use their ever-increasing knowledge in the praise of the Creator. They have no experience other than that of happiness, for it is the Creator's purpose to have his creatures find their happiness in doing his will.

This condition of life was enjoyed by Adam and Eve before they fell to the temptation of the first great sinner, Satan; and it would have been that of all the human family had it continued to do the will of the Creator. In this condition there is no sense of restraint; consequently there could be no consciousness of lack of liberty. Can there be any greater possible liberty than that? Surely the answer is in the negative. The birds of the air have no sense of restraint because they can not fly to the sun; the beasts of the field have no sense of lack of liberty because they can not fly. If the environment is suitable there must be the sense of perfect freedom.

The other conception of liberty is found under different conditions. It owes its existence to a wish to have something different from that which the Creator has designed as the best for his creature in whatever condition of life the creature may be placed. The Bible, in its history of Satan, tells how sin first entered the domains of the Most High. Satan, of whom Ezekiel says, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Ezekiel 28:15), looked at himself and acted as if the Most High had made him glorious because he had glory in himself, or was himself worthy of honor. Then Satan wanted something more, and the feeling of restraint was present.

Following his purposes to establish a dominion for himself as soon as the opportunity should come, he set about the temptation of the human pair, over whom he was made overseer or caretaker. Not only did he suggest that God had not told them the truth and was not to be relied upon, nor feared, but he stated that if they took his suggestion they would immediately know more than they then knew; in other words, they would find a wider life than that then enjoyed. Eve fell before the temptation; Adam did also, though he was not deceived as Eve was.

Pride, in Satan, was the first sin; ambition followed: self ruled. But these are first sensed within. There can be little doubt that the first cry against divine rule was that it limited and hindered advancement. The angels who followed Satan sought for liberty, and got it at terrible expense. From the Fall man has cried for liberty, and got it in measure, but at terrible expense to himself. Whatever of enjoyment of a certain kind such liberty brings, there is a certain and corresponding measure of unhappiness and discontent. That which has taken all the world of men away from God is its desire for liberty to take its own way. It is that which it still wants, and for which it will fight, and which will lead it to the battle of Armageddon.

In view of the foregoing we ask, What does the apostle mean when he speaks of the whole creation entering into the glorious liberty of the sons of God? Does he tell of a liberty when every creature may do as he will, without any restraint or consideration for others? Manifestly he does not do so. The objective of the teaching of Jesus as it relates to man is to establish the control of love, which calls for a consideration of others in every action. The liberty of the sons of God must be liberty to serve God under such conditions as the angels and the perfect man enjoyed before the entrance of sin. In the beginning of this argument which ends in the vision of all creation set at liberty, Paul shows that since the sin of Adam there has been a law working in human nature which has effectively prevented man from rising from the condition into which he fell by his sin. He calls it the law of sin and death. (Romans 8:2) Since that law began to operate there was no cessation, nor any possible means of escape from it, till the coming of Jesus Christ, who by the method in which he was born into the world escaped it. Being perfect, there was in his nature no law tending towards sin. Therefore it is said of him: "Who did no sin, neither was guile found in his mouth." (1 Peter 2:22) Being free from sin, there was no reason in himself why he should die. So his death was according to the purposes of God, for Jesus came to earth in order that a ransom price might be provided for man in order that a sin-offering could be offered and so the sin of the world removed. Thus Jesus consecrated himself to God for his Father to use his life as God pleased. Jesus' death being voluntary and according to the will of God, God could and will make fullest use of it to liberate the whole world from the law of sin and death.

All mankind has been in the toils of this law. No man has been perfectly free to do right; none has been able to do all the good he would do, nor to refuse the evil he would not do. Further, the operation of the law of sin means that every man has been in bondage to a law which made him want not to do right, inasmuch as the law of sin is intolerant of restraint. Besides this bondage through the breaking of loving union between the Creator and his children, there came about that which necessitated their fighting for life under adverse conditions; a struggle which nevertheless has brought some measure of gain to both the individual and the

race. Thus mankind has been hampered by an evil strain or pull within him, and also by adverse conditions of life without. There has, of course, in the long progress of human history, been much difference in the measure in which these things have come upon men. Some have not had such proneness to evil as others. Some, by reason of greater brain capacity or more favorable conditions of life, or will power, have not fallen or suffered in the same measure as the weaker and less able. But over and above these limitations there has been that rule of Satan which God has allowed in order to bring about such conditions that man would realize his foolishness in accepting any condition but absolute devotion to his Creator and acceptance of his will.

The view which men take of human progress and of the world's condition at the present time is, that though it is to be admitted that man may have been very slow in his rising and that the nations of the past may be held blameworthy for allowing their measure of civilization to decay, yet, on the whole, mankind must be congratulated on the progress made rather than to be held in blame for any lack. The man of knowledge of today sees his ancestors as animals below the standard of man. He sees the ape-man gradually breaking through the bondage of a mere animal life and reaching a dull sense of moral perception. He sees man struggling forward through countless ages to what he is at the present time. And he persists in this view, even though there are more definite evidences of a greater human ability in the past than there are of man's incapacity because of diminished mentality. Now as he looks at the tragedy of human suffering and at the inhumanity or foolishness, or the necessity (whichever view he chooses to take), which so lately reduced the world order to chaos because of passion and greed, he still flatters himself that men will soon get more sense and will rise to a higher and better way of conducting their affairs. Such a man has of necessity to harden his heart to the fact that the seventeen to eighteen hundred millions of people in the earth today mostly live in poverty or even distress, and that there is no security against worse conditions' coming upon the earth, not because nature will fail, but because humanity will probably do so.

The Bible student takes an altogether different view. He believes that the Bible is the Word of God; consequently he sees man as one who has fallen, and who has continued to fall from the high moral state in which he first enjoyed life at the hand of his Creator, and that only God's help can restore him. He sees mankind struggling in the bondage of sin, and unable to break loose from it. He sees death the apparently inevitable, as something which is not natural to man, and which can be removed if the Creator and his fallen human family can again be brought together.

The Apostle Paul says 'the whole creation groans for liberty, the liberty of the sons of God'. (Romans 8:22) It is groaning in its pain, ignorant of how and when its freedom will come; and yet it refuses to have the liberty from the bonds of sin, or the message of the establishment of the kingdom of God which is to bring liberty to all men. He who knows the truth is a free man: the knowledge of God has given him liberty from doubt and all fear. He knows the world is soon to be freed and all unrighteousness and injustice banished.

The liberty which man expected to get when he broke away from communion with his Creator, preferring to be free rather than bear the slight restraint which was put upon him, brought a terrible bondage upon all his family. Besides the operation of the universal law of sin and death, there is that which every man feels as he is compelled to support the policies of his nation; and there is the broad fact that at this moment the whole world is faced with the certainty that on the outbreak of the next world war, which can not now be far away, the person as well as the property of every man and woman will be considered as rightly belonging to the state, and to be held at its disposal.

Till the birth of Jesus there was no exception to the operation of the law of sin and death. It ruled in every birth and in every life, for every child born into the world was born of imperfect parents, and no man can beget a son to life on a plane higher than that on which he himself lives. But Jesus, though born of the virgin Mary, had no man for his father: he was conceived by Mary by the power of God, and so, though made in the likeness of sinful flesh, he was without imperfection of any kind. He was exempted from the all-prevailing law both by reason of his birth and because of his determination, when he came to an age to be responsible, to live only for God his Father, and his entire and perfect devotion to him. In all things both before and after his consecration to God he preserved his purity.

But in a way not generally comprehended even by those who call themselves by the name of Christ, the operation of the law of sin and death has been made ineffective over those who have become true followers of Jesus. These, though born imperfect, and with that law ruling in their nature, are by reason of their justification accepted of God as righteous and are permitted to follow Christ in the way of sacrifice. From the time of their consecration and acceptance they are counted dead as to their former life and as born again, alive in Christ. They have newness of life in him.—Romans 6:4; 2 Corinthians 5:17.

This is the apostle's argument in Romans (chapter 8) in what is perhaps the greatest of his statements of the doctrine of Christ. There he shows that those who receive the blessing of the spirit of God receive thereby the spirit of life and righteousness; they have a new power of life which is, in fact, a motive power to righteousness. By the same token they are liberated from the bondage of the law of sin and death that they may live in spirit unto God.

It is, of course, not to be thought that, being free from the law of sin and death and having been transferred to the operation of the law of the spirit of life in Christ, the true disciple of Jesus will not die. But it does mean that in the sight of God these do not die in the condemnation of sin. From the time of their consecration and acceptance they are counted as alive in Christ, and are privileged to render their "reasonable service" as he did. In their death they are counted as finishing their sacrifice, and not as ending a condemned life. In their life after consecration they are not as those who are under the law of sin and death: they can and do have victory over temptation and sin; and in their resurrection they share in the first resurrection as the mark of God's blessing upon them.

When Christ takes up his kingdom, God having then accepted the ransom price on behalf of all men, as hitherto he had accepted it for his church, the operation of the law of sin and death will cease. The ransom for all then becomes effective. Christ, as the great Mediator of the race, takes control and becomes responsible for the whole world. Every man who accepts the rule of Christ will begin to gain something of that perfect life which was seen in Adam. As the race progresses along that high road to life it will find itself getting all those blessings spoken of by Jehovah through his prophets. Life, liberty and happiness are then within the reach of all.

It is for this special reason that the whole world of mankind is then put under the rule and care of him who died for men, so that all the willing and obedient may receive the full effect of redemption. The provision which God has made for the return of his human family to his love is as full as their needs are great. Thus will Paul's vision of life in full liberty for all be fulfilled. The will of the Creator will determine the bounds of human desire, and human desire will seek only those things which the beneficent Creator will wish for each. This is the glorious liberty of the sons of God as it will be enjoyed by man in that future so near at hand.

THE POTTER AND THE SPOILED VESSEL

JEHOVAH teaches his human sons some of his most important truths by the simplest means. Some of the greatest lessons of Jesus were given through the medium of the simplest things in life's experiences. The account in Jeremiah's prophecy of the potter and the vessel which was spoiled in its making, and afterward fashioned into another vessel, is one of the Bible's choice lessons of the love of God, and one of its most powerful illustrations of his purpose in restoration.

Jeremiah was not the man so commonly conceived. This self-satisfied generation thinks of him as a man always full of doleful forebodings. He was not that. He mourned and he wept, but it was for his people's sins. If he seemed to be a prophet of despair it was because as the servant of Jehovah he was bidden to tell his beloved people of the trouble to which they were heading, who might be saved from much of their distress if they would turn from their perverse ways.

His words of warning fell on deaf ears, and he saw the inevitable destruction must come soon. Despite the fact that his forty years of hard service, and nearly always under suspicion of being disloyal to those interests which he had so much at heart, Jeremiah must have had that joy of service which alone sustains. Assuredly he was one of the greatest and strongest of Jehovah's servants of old. Like all other holy prophets, he was a prophet of restitution. The Apostle Peter said that all the holy prophets since the world began foretold the times of restitution, times which men are soon to see, and the blessings of which are to be free to all.—Acts 3:21.

One day Jeremiah was bidden by Jehovah to go down to the potter's house, for there Jehovah would speak to him. Jeremiah went and watched the potter as he worked at his wheel. He saw him knead the clay, then place it on his wheel, and gradually shape it into the vessel he wished to make, and thus prepare it for the firing which would fix it into usable condition. As he watched he saw that something happened to the clay. Whether for a moment the potter failed in his skill, or whether there was defect in the clay, or whether there was in it a foreign element such as a small stone, is not told. But Jeremiah saw that the work was a failure: "The vessel that he made of clay was marred in the hand of the potter."—Jeremiah 18:4.

He watched to see what the man would do. Was the clay useless, and would he throw it away? Not so. The potter gathered the clay, and softening it, he kneaded it again, and prepared it once more for the wheel. Once again the clay was whirled round while the potter shaped it with his hands. Evidently the clay was not now suitable for such a piece of pottery as was originally intended, for the potter made another form of vessel as seemed good to him to make it. Perhaps the one which he now made would be as useful as the first would have been. It may be that it would be even more useful, if not so ornamental. Jeremiah says, "He made it again."

While he watched and meditated on the disappointment of the potter, of the waste of time and labor, and also of his care to use the clay again; perhaps noting the patience of the potter and that he showed no petulant irritation because his work was spoiled, the word of Jehovah came to Jeremiah. By this incident Jehovah sent a message to his people Israel. It was to be an object

lesson to them. Jehovah said, "Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel"; and he added, "O house of Israel, cannot I do with you as this potter?"—Jeremiah 18: 6.

In Jeremiah's day the house of Israel which had enjoyed a happy unity under David and Solomon had long been divided into the two kingdoms of northern and southern Israel: the northern kingdom of the ten tribes continuing the name of Israel; the southern kingdom, being composed mainly of the tribe of Judah, carried the name of that tribe. At that time the northern kingdom had been broken down and its people had been carried captives into Assyria, and dispersed through all the northern part of Mesopotamia, and even further afield in the east. The kingdom of Judah, represented chiefly in the city of Jerusalem, was fast hastening to its destruction. It had entered into its last lap of forty years. God then set Jeremiah to be his messenger, to tell them of the certainty of the destruction which was to come upon Jerusalem and upon its temple, and upon the priesthood, and indeed upon all that organization as represented by the king and the priests and the temple.

It was the prophet's life work to do this, and the burden was heavy upon him. He was a devoted lover of his people, also a true lover of God, and the task of telling his people of the desolation which was coming, and that to be a true prophet he must continually visualize that desolation, made his service for God all the more exacting. But Jeremiah was not a prophet of despair, nor a foreteller of destruction only. On the contrary, as this incident and its lesson show, he was almost as much as any other a prophet of restitution, sharing in this with *all* the holy men of old who were moved by God's holy spirit.

The great covenant which God made with Abraham, and the purposes of his selection of Israel as the nation he had chosen out from all the other nations, were ever before Jeremiah, and he knew that God's purpose allowed of no break or change. God had sworn with an oath to Abraham that through him he would bless all the families of the earth. He had confirmed that oath-bound covenant to Isaac and to Jacob. The children of Jacob to whom Jeremiah spoke represented that chosen people, and no matter what the trials through which they must pass, or the measure of disfavor of God which they must undergo, he knew that after their measure of punishment had been endured God would bring his ancient people back to him, that his promise to them and through them might be fulfilled.

The picture of the marred vessel and of the remodeled clay may indicate that God had a purpose for Israel which he could not fulfil because Israel had proved to be defective clay, but it surely tells that God, the great Potter, will in his own way and in his own due time, make out of that clay a vessel meet for his own use.

Though the immediate purpose of this incident was an object lesson by which Jehovah would tell his people Israel that though because of their wilfulness he must bring destruction upon their city and must cause them to be carried captive, he neither could, nor would, forget them, it may truly be said that the picture has a much wider meaning and application. It is the epitome of the Bible's story of the restitution of all things, and of how God will deal with his human family.

Rightly seen, the history of God's dealings with his chosen people Israel is his picture-story of his purpose toward all men. It may be said that there are two chief things to be noted in the call and selection of Israel to be separated from the other nations and families of the earth. First, Israel is for ever associated with the promise made to Abraham that in him and his seed all the *families* of the earth are to be blessed; and, second, all the *nations* of the earth are to be blessed.—Genesis 28: 14; 18: 18.

Since Jehovah so distinctly selected the children of Jacob to be his people and made them a covenant which, though broken by them, yet contained in it that which was to be the picture of a new and lasting covenant, that people is for ever associated with the Abrahamic promise. This is the basis of Paul's argument in the epistle to the Romans where he shows the difference between the call and the selection of the church, the true disciples of Jesus Christ, and the promise made to Israel according to the flesh.

A very common mistake made by readers of Paul is that they take him as teaching that the disciples of Jesus form the Israel which God would gather out of the nations; and that henceforth these take the place of the Jews which hitherto had been God's chosen people. But Paul's argument is that after the fall of Israel in rejecting Jesus, and God's resulting act in casting them from his favor, God began to gather out of the Gentiles a spiritual Israel; further, that after this special Israel is gathered, during the whole time between the two advents, he will then return in favor to his ancient people Israel and will restore them by his promised new covenant to be again his chosen people, for the purposes then due for blessing the nations of earth according to the promises given to Abraham.—Genesis 12: 1-3; Romans 11: 1, 26, 29.

The other, the second factor, is this which we now note, namely, that during all the time God was dealing with his people Israel, continuing through the ages that work which is ultimately to make them ready instruments in his hand (including that which the prophets declare he will yet do), he gives to all the nations an object lesson of his love and compassion. In other words, Israel is a pictorial representation of that which God will do for all men. His purpose to restore them is proof that he will bring all his human creation into the privilege of knowing him.

This is one of the great lessons of the Bible. The briefest review of the history of Israel magnifies the mercy of God and shows his praise. Looking at them

through the ages it is easily seen that though they had some gracious times when, happy in their covenant relationship with Jehovah, they sought to serve and honor him, yet their record is rather of times of lapse, of carelessness, or of rebellion, and, in their later days, of hypocrisy.

From the time when God treated them as his nation and delivered them out of their hard bondage in Egypt, there showing not only his purpose to care for them, but his ability to do so, he never failed to listen to their call, however far they had fallen from their obligation to him. The record from Egypt onward, past Sinai, through the wilderness, and during the five hundred years that they were in the land of Canaan before they had a king, is that of a people continually showing a rebellious spirit. During the earlier times of their history they again received demonstrations of his love and care for them, which, though less spectacular than those their fathers saw in Egypt, yet showed that his power was ever available for their help. But the people were not content: they wanted to serve Jehovah in their own way.

Now in Jeremiah's day they fell into a mockery of worship. Already one hundred years previously, in Isaiah's day, this condition was so prevalent as to cause Jehovah to say to his servant that their sacrifices were a stench in his nostrils. Now their service was so hypocritical that God determined to break down the temple service and all that belonged to it; to destroy the city, and the government, and the temple, and the priesthood, and by this means to teach his people an abiding lesson. But Jeremiah foretold the passing of that destruction. He declared that at the end of seventy years the people should come back to their land. In still later times, in the days of Jesus, the children of that same people continued the ways of their fathers, and again Jerusalem with its temple was filled with mockery. The coming of Jesus was a test to them; they fell before it, even crucifying the Messenger of God whom he sent from heaven.

Soon after the crucifixion of Jesus the Jews, and their masters, the Romans, began the quarrel which in the year 73 A. D. brought the end of their national life. Since that time, despite the sharpest suffering and the fact that there has been nothing which could be expected to keep a people together, they have endured with the centuries, and now, like a young shoot bursting the hard ground, Jewish hopes are reviving. This is in exact accordance with the prophecies, and exactly at the time the prophecies indicate, and is none other than the beginning of that last phase when the potter, kneading the clay, put it again on the wheel and made it a vessel as seemed good to him.

Taking a broad view of the history of humanity and of God's purpose in the creation of the earth for man, and man for the earth, we have a picture of God putting his clay on the wheel to form a vessel of honor unto himself, and that which will also be a work of beauty. The Scriptures reveal that God intended to have the earth filled with a company of happy human beings enjoying his love and magnifying his name in and by their happiness. The first pair were perfect, but in their sin it was as if the clay on the wheel developed a defect. The vessel, an earth rejoicing in the love of God, was marred in the making, for the clay developed that which prevented God's continuing his purpose. Since that time it has appeared that the clay was scattered and that the potter would make no attempt to gather it together.

Will God be as good to humanity as his own illustration of his goodness and purpose to the house of Israel? This question and its answer give the philosophy of God's dealings with the children of men. All the scriptures point to a time when God will restore humanity, when, by the exhibition of his love, and its power as manifested, he will eradicate from the human heart everything that is contrary to his will. In order to do this thoroughly, and that the lesson might be not only for a few, but for the multitudes of those who have lived since Adam's day, God has provided a day of a thousand years under the rule of the One who loved the world so much as to die for them. It is then that God, as the great Potter, will gather his imperfect and scattered clay, most of it out of the dust of the earth, the condition of death, put it on the kneading-board, and then put it on the wheel of his kind providences and shape the vessel again, a vessel unto honor. This is really the burden of the Bible, for the Apostle Peter says that all the holy prophets since the world began have told of the times of restitution.—Acts 3:19-21.

But there is in this picture of the remade vessel yet another illustration of God's gracious dealings with those who have not allowed him to make of them that which he would have made. In Revelation 7:9 John tells of a great multitude which at the very end of the present age, that is, at the time when judgment has begun at the house of God, would wash their robes and thus be able to stand before the Lamb. These are brought out of great tribulation, evidently allowed to come upon them in order that they may be brought to a realization of their need for cleansing from that which has defiled them and be made fit for Jehovah's presence and service.

At this present time there are great numbers of persons in the ranks of organized religion who have a measure of fidelity to God. These have hitherto declined to heed the voice of Jehovah speaking by both the outward evidence of circumstances and the inner evidence of the message of truth, which alone harmonize the Word of God, telling that the time for the establishment of his kingdom is come. These have preferred to abide in their own way rather than listen to the messengers of God. Consequently they are laboring to hold up decaying religion and are often distressed at heart because they see the world hastening further from God, refusing to take

any account of the will of the Creator. These persons have served and are serving the gods which are but graven images; namely, the various creedal organizations.

John in his vision saw these saved from their distresses. He saw them gathered as a company; too late to be what they might have been, or to do what they might have done for Jehovah, but nevertheless brought before him with acceptance. There is yet opportunity for all these to come into harmony with the truth and the service of God before the full end of the age has come. All who hasten from their present house in the darkness of Babylon, and from creedal bondage, and come to the service of God in Zion, will find that the great Potter will make of them a vessel of honor unto himself. And even though it is not given to them to sit upon the throne as joint-heirs with the King, they shall serve him day and night in his temple.

And let no man lose heart because he has had within him some hard clay which has prevented the Potter from making him a vessel of such service as the Potter would have made. If there is repentance from dead works, and a desire to serve God, a willingness to be put upon the wheel, God is wonderfully kind, and there is hope for such a one that that which seems to be an utterly spoiled vessel may be remade for his service.

INTERESTING LETTERS

"O MAGNIFY JEHOVAH"

DEAR BROTHER:

Just a few lines to let you know there is nothing in the world I love so well as to travel from door to door and magnify Jehovah's name; and it surely makes my heart rejoice to open that wonderful book *Creation* and present to the people that wonderful and beautiful portrait of earth's new King. Surely we are living in a wonderful and terrible age! The conditions as they exist in the earth today open the eyes of a few, while they apparently rock others to sleep. You make the truth so clear to the world today that a child of ten should be able to perceive.

I pray for you morning, noon and night, for I realize your responsible position, also the power of the Devil.

I am very sorry to say that I shall not be able to go to the convention in Detroit; nevertheless I can vindicate Jehovah's name in some other part of the earth. I have been reading how the adversary, or the Devil (You know, Brother, I like to call him Devil, because that seems to me about the worst name of all.), has been trying to thwart your plans for the convention. He failed, as he will continue to do from now on. SELAH!

I pray that you and all the dear brethren in Bethel and all over the world may receive a double portion of the holy spirit and be immovable, steadfast and diligent until you hear, "Well done, good and faithful servant."

Yours in the service of the King of kings,

MRS. MAUD RUMMEL.—*Ohio.*

EFFICIENT WITNESSES

DEAR BRETHREN:

The members of the Waterbury ecclesia send their love to Brother Rutherford and to all who are engaged in the Lord's work and service at the home office.

We have long desired to write you and tell you of our love for all, and our grateful appreciation for the help and encouragement we have received by your example of loving devotion to Jehovah and your faithfulness to his cause and service.

We are very thankful to our heavenly Father for all the blessings of light and truth that have come to us through the channel he has been, and still is, using to serve the "household of faith" with food convenient in its due season.

The articles that appear in each issue of *The Watch Tower* are wonderful and grand. We simply marvel as we study together the great light our heavenly Father is causing to shine upon his Word and plan. The articles, "A People for His Name," "Jehovah's Presence," "The Presence of Christ," and those on the Covenants, are so grand and wonderful that they are beyond words of expression!

As already pointed out in *The Watch Tower*, what is required of all now is *faithfulness* and *loyalty*. Only those who are walking in the light of "present truth" will be most efficient witnesses.

Those who are up to date in the study of the *Watch Tower* articles, and keep up with the "light", will prove to be the most efficient witnesses for Jehovah, and will place in the hands of the people the greatest number of books.

Dear brethren, please be assured of our continued love, and of our cooperation to the best of our ability, in the greatest of all work: bearing witness to the Truth, to the honor and praise of Jehovah's great and holy name.

With much love and Christian greetings,

MRS. CORA B. FORD, *Sec'y*, WATERBURY (CONN.) ECCLESIA.

A GOOD RESOLUTION

DEAR BROTHER RUTHERFORD:

The French brethren of France and Belgium, met in a general convention at Sin-le-Noble on the 27th and 28th of May, are informing you that together they have taken the resolution to work with more zeal than ever in the proclamation of the kingdom message.

At the same time they are assuring you of their Christian love for yourself and your colaborers.

For the general meeting,

THE SECRETARY OF SIN-LE-NOBLE.—*France.*

PROGRESS

DEAR BROTHER RUTHERFORD:

The Denver ecclesia voted today for the secretary to write to you that this class is in full harmony with the suggestions of Brother Woodworth in his letter to you contained in *The Watch Tower* of June 15, 1928, relative to broadcasting the message of truth in the most effective way, the discontinuance of halls, public meetings, etc.

May the Lord greatly bless your efforts in this connection is the prayer of the Denver class.

Yours in his service,

K. C. REDDISH, *Secretary*, DENVER ECCLESIA.

SHARING THE HONOR OF SERVING

DEAR BROTHER IN THE LORD:

This is to inform you that we have very much appreciated your services in the past and are in full harmony with the message, work and arrangements as dispensed by the Society, believing it to be of the Lord, and you his honored servant.

The Watch Tower has been a feast of fat things to the Lord's saints, and we can not but appreciate the ones he is using in this great and glorious witnessing work. We believe it to be the greatest honor ever bestowed upon the saints on earth at any time and esteem it a privilege to have a little share in so wonderful a work.

We wish to assure you of our Christian love and hearty cooperation at all times and of our appreciation of your personal love and interest manifested on various occasions.

Yours in the Master's service,

CANTON (OHIO) ECCLESIA, MRS. MINNIE M. OVERHOLT, *Sec'y.*

International Bible Students Association

SERVICE APPOINTMENTS

F. H. DOUGHERTY

Adrian, Mich.	Aug. 12-14	Kenosha, Wis.	Aug. 26-28
Hillsdale, Mich.	" 16-18	Racine, Wis.	Aug. 30-Sept. 1
Coldwater, Mich.	" 19-21	Milwaukee, Wis.	Sept. 2-15
Sturgis, Mich.	" 23-25	Waukesha, Wis.	" 16-18

G. H. DRAPER

Flint, Mich.	Aug. 12-14	Traverse City, M.	Aug. 30-Sept. 1
Birch Run, Mich.	" 16-18	Walhalla, Mich.	Sept. 2-4
Saginaw, Mich.	" 19-21	Muskegon, Mich.	" 6-9
Midland, Mich.	" 23-26	Sparta, Mich.	" 10, 11
Manistee, Mich.	" 27, 29	Grand Rapids, Mich.	" 13-18

M. L. HERR

Port Huron, Mich.	Aug. 12-14	Green Bay, Wis.	Aug. 30-Sept. 1
Bay City, Mich.	" 16-19	Seymour, Wis.	Sept. 2-4
Sault Ste. Marie, Mich.	" 20, 21	Black Creek, Wis.	" 6-8
Marquette, Mich.	" 23-25	Bonduel, Wis.	" 9-11
Vulcan, Mich.	" 26-28	Wausau, Wis.	" 13-15

H. S. MURRAY

Toledo, Ohio	Aug. 12-21	Warren, Ohio	Sept. 2-4
Danbury, Ohio	" 23-25	Cortland, Ohio	" 6-8
Kent, Ohio.	" 26-28	Mecca, Ohio	" 9-11
Ravenna, Ohio	Aug. 30-Sept. 1	Niles, Ohio	" 13-15

E. D. ORRELL

Chicago, Ill.	Aug. 12-28	Warsaw, Ind.	Sept. 9-11
Waukegan, Ill.	Aug. 30-Sept. 1	Van Wert, Ohio	" 13-15
Zion, Ill.	Sept. 6-8	Wapakoneta, Ohio	" 16-18

J. C. RAINBOW

Plymouth, Mich.	Aug. 12-14	Three Rivers, M.	Aug. 30-Sept. 1
Ypsilanti, Mich.	" 16-18	Marcellus, Mich.	Sept. 2-4
Ann Arbor Mich.	" 19-21	Michigan City, Ind.	" 6-8
Chelsea, Mich.	" 23-25	Gary, Ind.	" 9-11
Leslie, Mich.	" 26-28	Valparaiso, Ind.	" 13-15

E. B. SHEFFIELD

Danville, Ill.	Aug. 11-14	Springfield, Ill.	Aug. 30-Sept. 1
Champaign, Ill.	" 16-18	Vandalia, Ill.	Sept. 2-4
Mattoon, Ill.	" 19-21	Patoka, Ill.	" 6-8
Pana, Ill.	" 23-25	Dix, Ill.	" 9-11
Taylorsville, Ill.	" 26-28	Swanwick, Ill.	" 13-15

W. J. THORN

Indianapolis, Ind.	Aug. 12-25	Elwood, Ind.	Sept. 6-8
Noblesville, Ind.	" 26-28	Anderson, Ind.	" 9-11
Tipton, Ind.	Aug. 30-Sept. 1	Muncie, Ind.	" 13-15
Kokomo, Ind.	Sept. 2-4	Newcastle, Ind.	" 16-18

J. C. WATT

Minneapolis, Minn.	Aug. 12-25	Centuria, Wis.	Sept. 6-8
St. Paul, Minn.	Aug. 26-Sept. 1	Ellsworth, Wis.	" 9-11
Grantsburg, Wis.	Sept. 2-4	Ft. Wayne, Ind.	" 13-15

RADIO SERVICE

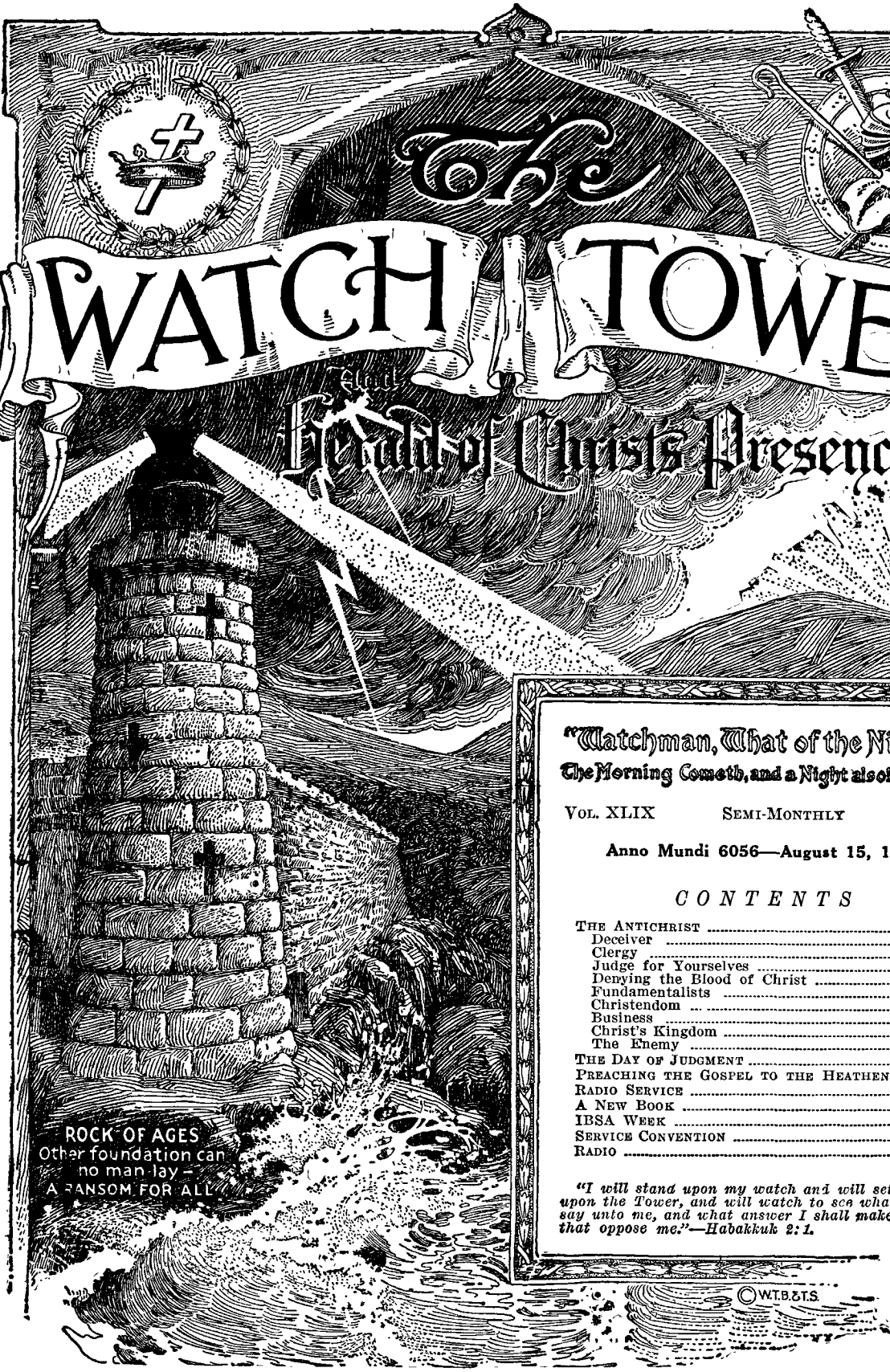
The kingdom message is broadcast over the following and other stations in Africa, Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio and Lecture Department, 117 Adams St., Brooklyn, N.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

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
	Cape Town, South Africa	800	375	1500
	Durban, South Africa	750	400	1500
	Johannesburg, South Africa	676	443.5	500
2HD	Newcastle, N. S. W., Australia	1040	288	100
	Sun pm 7-8.30			
2KY	Sydney, N. S. W.	1070	280	1500
	Mon Tue pm 8.30			
3DB	Melbourne, Victoria	1180	255	500
	Sun pm 6.30-8.30			
4QG	Brisbane, Queensland	779	385	5000
4YA	Dunedin, New Zealand	647	463	750
	Sun pm 8-9			
5DN	Adelaide, South Australia	960	313	500
	Sun pm 8.15-10			
6WF	Perth, Western Australia	240	1250	5000
	Sun (occasionally)			
CJCJ	Calgary, Alta.	690	434.5	100
	Mon pm 8-9			
CJGC	London, Ont.	910	329.5	500
	Sun pm 2-3 (every other week)			
CJRM	Moose Jaw, Sask.	1010	296.9	500
	Sun am 10-10.25 (monthly)			
CKOC	Hamilton, Ont.	880	340.7	100
	Mon pm 7-7.30			
CKPC	Preston, Ont.	1210	247.8	25
	Sun pm 3-4.30			
CKY	Winnipeg, Man.	780	384.4	500
	Sun am 11-12.30 (monthly)			
KEX	Portland, Ore.	1080	277.6	2500
	Sun pm 9-10			
KFEQ	St. Joseph, Mo.	1300	230.6	1000
	Sun pm 7-7.30			
KFH	Wichita, Kan.	1220	245.8	500
	Sun am 9.30-10.30			
KFJF	Oklahoma City, Okla.	1100	272.6	5000
	Sun am 9-9.30; Thu pm 8-8.45			
KFJZ	Fort Worth, Tex.	1200	249.9	50
	Sun pm 6.30-7			
KFKB	Milford, Kan.	1240	241.8	1500
	Sun pm 9-9.30			
KFSD	San Diego, Calif.	680	440.9	500
	Sun pm 2-3			

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
KFUL	Galveston, Tex.	1160	258.5	750
	Sun pm 2-3			
KFUM	Colorado Springs, Colo.	620	483.6	1000
	Thu pm 7-			
KFVS	Cape Girardeau, Mo.	1340	223.7	50
	Sun pm 6-6.30			
KFWM	Oakland, Calif.	1270	236.1	500
	Sun am 9.45-11; pm 12.15-2.15, 7.30-9.30			
	Mon pm 5.30-7.30, 8-10			
	Tue pm 2-3, 5.30-7.30, 8-10			
	Wed pm 1.30-3, 5.30-7.30, 8-10			
	Thu pm 2-3, 5.30-7.30, 8-10			
	Fri pm 2-3, 5.30-7.30, 8-10			
	Sat pm 8-10			
KGGH	Shreveport (Cedar Grove), La.	1410	212.6	50
	Thu pm 8.30-9			
KGHF	Pueblo, Colo.	1430	209.7	250
	Mon pm 8-8.30			
KGHL	Billings, Mont.	1350	222.1	500
	Sun am 9.30-10.30			
KGRC	San Antonio, Tex.	1360	220.4	100
	Sun pm 1-2			
KHQ	Spokane, Wash.	810	370.2	1000
	Sun am 10.30-11, pm 9.30-10.30			
KJR	Seattle, Wash.	860	348.6	2500
	Sun am 10-11, pm 5-6			
KLZ	Denver, Colo.	850	352.7	1000
	Sun pm 7-8			
KMBC	Independence, Mo.	1110	270.1	1500
	Sun pm 5-5.30			
KMIC	Inglewood, Calif.	1340	223.7	500
	Sun pm 8-9.15			
KNRC	Los Angeles, Calif.	800	374.8	500
	Sun am 9.45-10.45, pm 4-4.30, 5.30-6.15, 7-8			
KNX	Hollywood, Calif.	890	336.9	500
	Sun pm 1-2			
	Mon am 8-8.15 (monthly, fourth)			
KOCW	Chickasha, Okla.	1190	252	500
	Sun pm 6.30-7 (first and third, monthly)			
KOIL	Council Bluffs, Iowa	940	319	5000
	Sun am 10-10.30			

The WATCH TOWER

and Herald of Christ's Presence



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

VOL. XLIX SEMI-MONTHLY No. 16

Anno Mundi 6056—August 15, 1928

CONTENTS

THE ANTICHRIST 243
Deceiver 243
Clergy 244
Judge for Yourselves 244
Denying the Blood of Christ 245
Fundamentalists 246
Christendom 247
Business 249
Christ's Kingdom 249
The Enemy 249
THE DAY OF JUDGMENT 250
PREACHING THE GOSPEL TO THE HEATHEN 253
RADIO SERVICE 256
A NEW BOOK 242
IBSA WEEK 242
SERVICE CONVENTION 242
RADIO 242

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

©W.T.B.&T.S.

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

A NEW BOOK

That further witness to the name of Jehovah might be given to the people the Society is publishing a new book, the title of which is *Reconciliation.* The philosophy of the atonement sacrifice as related to reconciliation is discussed at length. The book is illustrated. To the anointed of the Lord it is written: "God has reconciled us to himself by Jesus Christ, and given to us the ministry of reconciliation." It is important that the anointed have a clear vision of reconciliation that their ministry in connection therewith might be intelligently performed. We feel sure that the book will help to a better understanding of this vital doctrine. We therefore advise a careful study of the book; and then let all who love the Lord get it into the hands of the truth-hungry people.

The first edition, of course, is more expensive because of the original plates, etc. A limited number of volumes of the author's edition is issued for the accommodation of the consecrated and for which fifty cents is charged. This will carry the extra expense of production and enable all the brethren to have some part in the production of the book. The edition for the public will follow shortly. The ecclesias, through their respective service directors, will be advised as to the canvassing for and sale of the books in single volumes and in combination with companion books.

IBSA WEEK

The week beginning August 26 and ending September 3 is designated as Service Week. The brethren everywhere are requested to give as much time as possible during that week to field service canvassing for the books and booklets. We may have some more important information to announce to the brethren by that time.

SERVICE CONVENTION

A convention for friends who can speak or understand both English and German will be held at Lake Mills, Wisconsin, August 31 to September 3 inclusive. Among the speakers will be two representatives of the Society, Brother Macmillan and Brother Freschel. For further particulars address H. J. Eickhoff, 1914 E. Dayton St., Madison, Wis.

RADIO

A letter in *The Watch Tower* from Brother Woodworth suggests the classes' giving up their halls and devoting all to a national weekly radio hook-up. This would be a very commendable thing but at this time the Lord has not so arranged. The Society advises therefore that the classes do not give up their halls until the Lord does signify his approval by opening the way for a frequent nation-wide public meeting by radio.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX AUGUST 15, 1928 No. 16

THE ANTICHRIST

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."—1 John 2: 22.

IN WRITING to the church of God the Apostle John stated that the manifestation of the antichrist would be a proof that the "last time" had been reached. Responding to the question of his disciples as to what would indicate the end of the world, and therefore "the last days", Jesus said: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matthew 24: 24) There has never, during the period of Christianity, been so much deception abroad as just at this time.

2 "Christ" means the "anointed" of God. Jesus Christ is the Redeemer of man by His own blood. He is more than that. He is God's anointed Executive Officer to carry out Jehovah's purposes. He is the great King whom Jehovah has placed upon his holy throne of Zion. He is the Head of God's organization, through which organization Jehovah will bless all the families and nations of the earth.

3 "Antichrist" is that which is against Christ. It is an organization in opposition to Christ. The Scriptures plainly state that antichrist is a liar and deceiver. (2 John 7) The father of lies, the great deceiver, and the malicious opponent of Christ, is Satan the Devil. (John 8: 44; Revelation 12: 9; 13: 14; 20: 2, 3) Satan has builded a powerful organization, both visible and invisible, by and through which he has deceived the people and kept them in subjection.

4 Christ is a Priest for ever after the order of Melchizedek. (Psalm 110: 4) Priest, as here used, means God's Executive Officer who shall for ever carry out God's purposes. But Christ, the "anointed" of God, more particularly refers to him as King or Ruler of the world. To anoint means to clothe with authority. (Isaiah 61: 1, 2) David was anointed to be king over Israel. (1 Samuel 16: 13; 2 Samuel 5: 3) David was a type of Christ Jesus, whom God anointed to be King over the world. (Acts 4: 27; 10: 38; Hebrews 1: 9) Responding to Pilate's question Jesus said: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18: 37) The proof is, therefore, conclusive that the name "Christ" has more particular reference to rulership. When the time arrives for Jehovah to send his beloved Son forth to reign as King he says: "Yet have I set [anointed, margin] my king upon my holy hill of Zion." (Psalm 2: 6) It was then that Jehovah commanded all the rulers of the earth to be obedient to his King.

5 Since the anointing therefore refers to Christ as King, "antichrist" must specifically refer to that organization which is opposed to God's kingdom by and through Christ. It must include all creatures who are active members or supporters of that organization. In arriving at the conclusion as to who is Christ, and who is of the antichrist, it is only necessary to ascertain who is for Christ's kingdom and who is against Christ's kingdom. Jesus said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matthew 12: 30) Upon the authority of these words all who are not affirmatively for Christ and his kingdom are against him and against that kingdom, and either directly or indirectly supporting the enemy organization. Those who serve and support the organization of Satan the enemy would therefore be of the antichrist.

DECEIVER

6 Since the Scriptures plainly say that the antichrist is a deceiver, then it follows that the active agencies of the antichrist are practising a fraud upon the people that results in deception. One who teaches and practises the truth could not deceive, because he misleads no one. Those who deceive must be teaching and practising that which is not true, and doing so subtly and fraudulently. To deceive means to mislead by the practice of hypocrisy.

7 A strong example of this is found in the Pharisees, who were the clergy when Jesus was on earth. They claimed to represent God and to teach the truth. They drew near unto God with their lips, but their hearts were far removed from him. They were practising deception, and for that reason Jesus said to them that they were supporters and the children of the Devil.

(John 8:42-44) He denounced them as hypocrites because they were claiming one thing and doing another. His words are clear and emphatic: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides! which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee! cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." —Matthew 23:23-28.

[8] Paul, the inspired witness of Jehovah, wrote concerning the "last days" and specifically mentions that at that time there would be a company of men who are great deceivers, claiming to represent God but in fact representing Satan the enemy. "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 Timothy 3:1-5.

[9] Of necessity it follows that the men embraced within the description of the apostle here given form a part of the antichrist. If there are companies of men or organizations claiming to represent God and yet whose course of action is exactly contrary to God's Word and his kingdom of righteousness, then there is but one conclusion to be drawn, and that is that such companies or organizations of men are a part of the antichrist. If they claim to represent the Lord and yet are not telling the people the truth, and their course of action is against God and Christ and his kingdom, then they are deceivers. If they have a form of godliness and yet deny the power thereof, then they are clearly within the Scriptural definition of the antichrist, and the Lord's Word says: "From such turn away."

[10] In order that the people might intelligently follow the apostle's advice they must know the facts. The only purpose of this publication is to set forth the facts for the benefit of those who desire to know the truth. Let it be clearly understood that what is here said is not for the purpose of provoking controversy or holding up individuals to reproach or scorn. If the Devil has a great organization that is deceiving the people, then the people must have the opportunity to know the truth for their own protection. All honest men, whether they be the rulers or the ruled, should desire the truth.

CLERGY

[11] Whom do the clergy of the present day, as a class, serve, Jehovah God and his Christ or the Devil? They can not be the servants of both. "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?" (Romans 6:16) "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 Corinthians 10:21.

[12] How may the correct answer to this question be ascertained? Jesus announced the rule: "Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matthew 7:20-23) Again Jesus said: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matthew 21:43.

[13] The words of Jesus prove that even though many claim to be followers of Christ, unless they bring forth the fruits of his kingdom they are against his kingdom and are therefore of the antichrist. In order to bring forth the fruits of the kingdom one must believe and teach that Jehovah is the only true God; that Christ Jesus is his Son, and that his shed blood provides the redemptive price for man's salvation from sin and death; that Christ taught his followers to keep themselves separate from the world and to pray for the coming of God's kingdom and the doing of his will on earth as in heaven; that Christ promised to come again and establish his kingdom; and that until that time all his true followers will be wholly devoted to God and to Christ. Those who bring forth the fruits are made up of a people whom God has taken out for his name, and who faithfully represent his name until the coming of the kingdom.—Acts 15:14-17.

JUDGE FOR YOURSELVES

[14] The facts, as they exist and are well known to all, are now here submitted. The Scriptures are cited bearing upon these facts. The Scriptures constitute the rule or law by which a just conclusion must be reached. Having the facts and the law, let each one who reads determine for himself whether the organizations known as the church systems, particularly the clergy and the principal of their flocks, are a part of God's organization or are a part of the Devil's organization. If it is determined from the facts and the law that they are serving Satan and are a part of his organization, then

they are a part of the antichrist. If that conclusion is reached, then it becomes the privilege and duty of every one who loves righteousness to forsake and turn away from the false teachers and seek the truth at the Word of Jehovah God. The time has come when the people must take their stand either on the side of Jehovah God or on the side of the Devil, and for this reason they must be brought in contact with the truth. To aid the people in arriving at a just conclusion is the reason for setting forth the following facts.

DENYING THE BLOOD OF CHRIST

[15] There are two general classes of clergymen, the one calling themselves Modernists and the other designating themselves as Fundamentalists. Let us indulge the presumption that both are honest. Then there must be some sinister influence that causes them to differ so materially; and this raises the question, Whom do they serve? The position of the Modernists is briefly stated thus: That Jehovah God did not create man, but that man is the result of the process of evolution; that the Bible account of man's creation and his fall by reason of sin is untrue and not to be relied upon; that man does not need and never did need a Redeemer, hence the shed blood of Jesus Christ upon Calvary has no real value to the human race. They therefore dispute the Word of God.

[16] Below are given the statements made by a number of clergymen on the question of evolution, and which are in opposition to the Bible statement of the creation of man. This is done in order that the people may be aided in determining whom the Modernists represent.

[17] Charles Darwin was one of the foremost advocates of evolution. He denied the Biblical statement of God's creation of man and advanced the theory that man evolved from a very low order of animal.

[18] Dr. S. Parkes Cadman, the leading figure of the Federation of Churches in America, writing concerning the influence of Darwinism (See chapter XIV, *Evolution or Christianity.*) says:

> Darwin was the first to receive and transmit a light which, without him, might have been indefinitely delayed. . . . To Darwin belongs the credit, therefore, for inoculating his own and after generations with the majestic conception of an unbroken and resistless continuity of life; a life with inherent qualities which preserve its continuity, a life which never turns back, and always proceeds from the lower to the higher. . . . The saliency of further reflection eventually severed him from the moorings of Biblical and scientific traditions. . . . The Darwinian explanation appeals to me as the greatest I have ever known as regards the attributes of the Presiding Mind. . . . Had the Church been quick to seize the skirts of circumstances, the Darwinism discovery would have served her well.

[19] Reverend Harry Emerson Fosdick (chapter XVI, same book) says:

> Our greatest teachers, as well as the poorest, those who are profoundly religious as well as those who are scornfully irreligious, believe in evolution. . . . Positively the idea of an immanent God, which is the God of evolution, is infinitely grander than the occasional wonder-worker who is the God of an old theology.

[20] The Bishop of Birmingham, England, from his pulpit said:

> Darwin's assertion that man has sprung from apes has stood the test of more than fifty years of critical examination. . . . Increasing knowledge and careful inquiry have but confirmed its truth. As a result, stories of the creation of Adam and Eve, of their primal innocence and their fall, have become merely folklore. Darwin's triumphs have destroyed the whole theological scheme.

[21] In this connection the words of Dr. A. Wakefield Slaten seem appropriate:

> I have been educated in theological schools. I can hardly realize it is possible for a priest or preacher to go through the training provided him and come out an honest man.

[22] Rev. Chauncey J. Hawkins, pastor of the First Congregational Church of San Francisco, is quoted by the press as follows:

> Courageous acceptance of the scientific theory that man was originally a lower animal and evolved to his present state was the solution of the problems confronting the modern church offered by the pastor, who declared that organized religion would never regain its status as "a vital factor in the life of humanity" unless it renounces belief in the story of man's origin contained in the book of Genesis. "The church is faltering in the midst of a tragic world."

[23] Rev. Dr. John Haynes Holmes, of New York, as reported by the public press, says:

> Things have happened in the past 2000 years. The psychology of St. Paul is over. Modern man sits at the feet of the scientist, the astronomer, the sociologist and biologist. Modern man is reading biology, not theology. Modern man refuses to believe that there is anything sacred. . . . A new religion will evolve out of the mists confronting contemporary Judaism and Christianity. This new religion will recognize every particular religion as a divine and holy thing. It will have no one god and no one faith.

[24] The New York *Times* reports Dean Shailer Matthews of the University of Chicago Divinity School as follows:

> Can we be Christians and still use our intelligence or must we sacrifice our intelligence for the sake of our faith? Christianity need not be restricted by the Bible.

[25] Tennessee enacted a law forbidding the teaching in any of the universities, normal or public schools, of a theory that denies the story of the divine creation of man as taught in the Bible, and teaching instead that man descended from a lower order of animal, making it a misdemeanor to thus teach the evolution theory. One Professor Scopes was indicted and put on trial for teaching evoluton. The late Hon. Wm. J. Bryan made a valiant defense in favor of the Bible. The trial court had its sessions opened with prayer by a Fundamentalist. This did not please the Modernists. Modernist preachers attending presented the following petition to the court:

> We beg you to consider the fact that among the persons intimately connected with and actively participating in this trial of John T. Scopes there are many to whom the prayers of the Fundamentalists are not spiritually uplifting and are occasionally offensive; inasmuch as by your own ruling all the people in the courtroom are required to participate in the prayers by rising, it seems to us only just and right that we should occasionally hear a prayer which requires no mental reservations on our part and in which we can conscientiously participate.—[signed] Rev. C. F. Potter, minister West Side Unitarian Church, N. Y.; Rabbi Jerome Mark, Temple Beth-El, Knoxville, Tenn.; Rev. F. W. Hagan, First Congregational Church, Huntington, W. Va.; Rev. D. M. Welch, minister Knoxville Unitarian Church.

[26] Dr. McAfee, before a conference of presidents of fifty-seven Presbyterian universities and colleges, at Des Moines, is reported by the press as making the following statement:

The god of evolution is a more potent factor in life than the god of the Bible."

[27] The Northwestern University sent questionnaires to ministers to obtain their voice on doctrines of Modernism and Fundamentalism. The following is from an editorial of the Atlanta *Georgian* of May 17, 1928:

Of the 436 who replied, 47 percent asserted their conviction that God made the world as the book of Genesis declares; but 61 percent said that the idea of evolution is consistent with a belief in God.

Only 80 percent declare God omnipotent and only 68 percent think God ever shows His omnipotence by miracles. In this matter nearly one-third of the ministers who replied agree apparently with that (of old-time) famous "infidel", Colonel Ingersol, whose infidelity consisted in asserting that "the miraculous is false".

[28] In flat contradiction of the statements of the distinguished modern clergy God's Word says: "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."—Genesis 2:7.

[29] All the works of Jehovah are perfect. (Deuteronomy 32:4) "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created."—Genesis 5:1, 2.

[30] Man violated God's law, was sentenced to death and expelled from Eden. (Genesis 2:17; 3:15-24) "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." (Romans 5:12) God promised to redeem man from death. (Hosea 13:14) Jesus came to earth, and became man's Ransomer. (Matthew 20:28; John 10:10) The means of salvation is by faith in the blood of Jesus. (John 3:16; Acts 4:12; 1 Timothy 2:3-6) The promise is that man shall receive the blessings of life and restoration at the second coming of the Lord Jesus Christ and his kingdom.—2 Timothy 4:1.

[31] Comparing the foregoing statements of the Modernist clergy with the above statements plainly set forth in God's Word, let the answer to the question be determined, Whom do these ministers represent and serve, God or the Devil? In this connection consider also the following words quoted from the Scriptures:

[32] "Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."—Colossians 2:18.

[33] "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."—1 Timothy 4:1, 2.

[34] "This know also, that in the last days perilous times shall come. For men shall be . . . 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 Timothy 3:1, 2, 4, 5.

[35] The apostle warned against this very thing and that men would appear as representing righteousness and at the same time represent the Devil. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:29) "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Corinthians 11:14, 15.

[36] There are many principal ones in the church systems who love to have such teachers because they hide from them their own responsibility. The apostle warned against such when he wrote: "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 [evolution is a fable]."—2 Timothy 4:3, 4.

[37] God foreknew and foretold through his inspired writers that in the last days such "damnable heresies" would be brought in to destroy faith in him and his Word; therefore it was written: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, *even denying the Lord that bought them,* and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Peter 2:1, 2.

[38] If God did not create man perfect, then of course man did not fall. If man did not fall he does not need a Redeemer, therefore the blood of Jesus amounts to nothing. It is conclusive upon the face of it that the Modernists' theory which denies the Scriptural account of creation is a complete repudiation of the blood of Christ, which is the only means of salvation for humankind. Since Satan is the chief of liars and deceivers, and his organization is antichrist, it must be manifest to all that those who oppose Christ and deny his kingdom for the blessing of mankind are of antichrist and therefore are not to be trusted by the people as their teachers.

FUNDAMENTALISTS

[39] The Fundamentalists claim to believe Jehovah God and that the Bible is his Word of truth, and that Jesus is the Savior of the world. They claim that God created man and that man fell because of sin and was sentenced to death, but that only the body dies and that the soul of man is immortal and can not die; that therefore all evil men must spend eternity in endless torment and all the good ones must be taken to heaven. Their claims or teachings are contradictory and inconsistent, showing that they are deceived and do not represent God. If man

had an immortal soul, he could never die; hence he could not be redeemed by the sacrifice of Jesus Christ. If the wicked go to eternal torment, then redemption and deliverance and restitution would be impossible. If man were *eternally* in torture, he could never be brought out. It is manifest that the Fundamentalists have been deceived by these doctrines and that their teachings are not true and consistent.

40 Furthermore the Fundamentalist clergy teach the doctrine of the trinity, which is that there are three Gods in one, God the Father, God the Son, and God the holy ghost, all equal. That doctrine nullifies the great ransom sacrifice of Jesus Christ. If Jesus was God himself, then his death could not be a substitute for the man; therefore he could not be man's ransomer.

41 The Scriptures plainly teach that there is one God and one Son, Christ Jesus, and that Jesus was made lower than the angels and made man in order that he might taste death for every man. (1 Timothy 2:3-6; Hebrews 2:9) God's Word plainly states that a kingdom of righteousness shall be established amongst men, with Christ as King, and that under him all the obedient ones of the human race shall be restored to human perfection.—Acts 3:19-24.

42 Whether the Fundamentalists be honest or dishonest is not necessary to determine in reaching the conclusion as to whom they represent. If they were God's representatives, then their teaching would be in harmony with his Word and would be consistent. If what they teach is contradictory to God's Word, then they are either wilfully wrong or are being deceived. Let us give them credit for being honest and then determine how they reached this wrong conclusion. It was Satan who introduced the doctrine of the immortality of the soul when he said to Eve: "Ye shall not surely die." That statement was a lie, because Jesus so said; and that lie led to the death of man and to all the sorrow that has come upon mankind by reason of sickness and death.—John 8:44; Romans 5:12.

43 The Scriptures plainly declare, "the soul that sinneth, it shall die." (Ezekiel 18:4) That proves the soul is mortal and subject to death and, when dead, eternal torment would be an impossibility. Eternal torment is entirely inconsistent with a just and loving God. Many honest men have been turned against God because of this false doctrine, and Satan is the one who is responsible for it. "Inherent immortality of souls" and "eternal torment" cast reproach upon God's name. This has ever been the policy of Satan, to cause men to hate God and turn away from him. If a man is teaching Satan's doctrines, then that man is the servant of the Devil, whether he knows it or does not know it. Whether he teaches an error knowingly or unknowingly, he is working for the one that is reproaching Jehovah. The doctrines of inherent immortality and of eternal torment and the doctrine of the trinity were all originated and put forth by Satan for the purpose of blinding the people to the truth and turning them away from the just and true God and his means of salvation through Christ Jesus. Upon this point the apostle says: "But if our gospel be hid, it is hid to them that are perishing [*R. V.*, margin]: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Corinthians 4:3, 4.

44 Neither the Modernists nor the Fundamentalists teach that the hope of the mass of humanity lies in the fact that God will establish a righteous kingdom in the earth and offer full opportunity for man to be obedient to the Lord and be restored. In fact their whole teaching is against the reign of Christ over a righteous government as the invisible Ruler of man. Necessarily then they must be classed with the anti-kingdom or antichrist. This is said in all kindness. Man has been the victim of a great deception, the work of the Devil. It might be asked then, How should man ever expect to know any better?

45 The apostle pointed out that greater light would come at the end of the world. (1 Corinthians 10:11) Therefore the time is come when the people must begin to know the truth. Again it is emphasized that these statements here are made, not for the purpose of ridiculing men, but to point out to mankind that the great enemy of man is Satan the Devil.

CHRISTENDOM

46 The word *Christendom* is a misnomer. It is defined by lexicographers, and generally so understood, to be those governments of earth which are Christian and which are followers of Christ. The word is used as synonymous with "Christ's kingdom". The clergy have made the people believe that many of the leading nations of earth constitute Christ's kingdom, and therefore call these nations Christendom. This is a plain deception of the adversary, the Devil. When on earth Christ Jesus said: 'My kingdom is not of this world. My kingdom is future.' He taught his disciples to pray to God: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (John 18:36; Matthew 6:10) He told his disciples that he would return and set up his kingdom.

47 The Scriptures plainly teach that God's kingdom or government will be established at the second coming of the Lord. When Christ takes full control of earth's affairs Satan must be completely ousted and the government of earth will then be righteous. Christ's kingdom could not be a corrupt government.

48 It is well known that there is great corruption and misrule in every nation on earth; and particularly is this true in those nations called Christendom. Jesus Christ commanded that those of his kingdom must not kill. (Matthew 5:21, 22) It is also written that no murderer shall be of the kingdom of God. (Galatians 5:21; 1 John 3:15) The World War, beginning in 1914, was participated in chiefly by the nations called Christian. The clergymen in all these nations urged the people to kill. Surely in doing so they were not ser-

vants of Christ but must be classed as servants of the Devil, who committed the first murder. — John 8:44.

[49] Lloyd George, in an address delivered at London, June 25, 1928, before the Welsh Church, said concerning the responsibility of the clergy in connection with the War:

Look at Europe today. After the terrible lesson we have had, there are more youths in the prime and vigor of life being taught and trained to kill each other than ever since the foundations of the world were laid. As minister when war began, I say that if all the churches in Christendom had said, 'Halt. This murder must not begin,' no monarch would have dared to plunge the world into war.

[50] The clergymen were advocates of the World War and urged the young men into the trenches; and in so doing whom did they represent?

[51] When the World War was on, there resided in many of the countries involved in the War some true followers of Christ Jesus who believed in taking literally his commandment, "Thou shalt not kill." Preferring to obey the Lord rather than man, and therefore refraining from killing their fellow men, these Christian laymen declined to bear arms and kill. They were persecuted for it, ostracized, many of them imprisoned, while others were cruelly beaten and killed. The men who led the persecution against these Christians were the clergymen. Number 27 of *The Golden Age* magazine, published by the I. B. S. A., Brooklyn, N. Y., sets forth detailed evidence of the part that many of the clergymen took in that persecution. Surely the Lord would not persecute any one who represented him because that one obeyed his commandment. Whom, then, did the clergymen represent in the persecution, God or the Devil?

[52] The Bible describes the great world powers, from Babylon down to the present time, and mentions all of them under the symbol of "wild beasts" because of the cruelty of those governments. (Daniel 2:37-43; Revelation 17:13) All of those governments have been under the invisible rulership of the Evil One. "We [the followers of Christ] know that we are of God, and the whole world lieth in the evil one." (1 John 5:19, *R. V.*) The clergy have participated in the politics of all the earth's governments, and that particularly within the past fifteen hundred years.

[53] The League of Nations is a compact formed and entered into by many nations claiming to be Christian but whose invisible ruler is in fact Satan the Devil. The confederacy or League of Nations is plainly foretold in the Scriptures. (Isaiah 8:9, 10) That organization is designated as the "beast" that is against Christ and makes war against Christ and those that are with him. Therefore, plainly, the League of Nations is the instrument of Satan and is of the antichrist and against Christ's kingdom. (Revelation 17:13-15) The League of Nations is the product of the Devil, organized by him for the purpose of keeping the people under his control. Many honest people were deceived and induced to support the League of Nations. They are not to be blamed. The blame should be put where it belongs, upon the enemy of man, Satan the Devil. Satan blinded many clergymen and caused them to advocate the League of Nations. The following was a resolution adopted by the Federal Council of Churches at the time of the organization of the League of Nations:

The time has come to organize the world for truth, right, justice, and humanity. To this end as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a league is not merely a peace expedient; it is rather *the political expression of the kingdom of God* on earth. The League of Nations is rooted in the gospel. Like the gospel, its objective is "peace on earth, good will toward men". Like the gospel, its appeal is universal.

The heroic dead will have died in vain unless out of victory shall come a new heaven and a new earth, wherein dwelleth righteousness.—2 Peter 3:13.

The church [nominal] can give a spirit of good will, without which no League of Nations can endure.

[54] In declaring this product of the Devil to be the political expression of God's kingdom on earth, surely the ones adopting this resolution were representing the Devil and not the Lord God; whether knowingly or ignorantly, does not alter the fact: "Ye are the servants of him whom ye serve."

[55] Are Jehovah God and his Christ for the Republican party or the Democratic party? One class of clergymen claim to represent the Lord and ally themselves with the Republicans; others ally themselves with the Democrats; and all pray for the success of their respective parties. The clergymen that support either party therefore are taking part in world politics which constitute a part of Satan's organization. That being true the clergy are allied with the antichrist because they are against Christ's kingdom.

[56] At a meeting of the ministers of the Church Federation, held in Chicago, February 27, 1928, the following resolution was adopted by them:

Resolved, That the union minister's meeting of the Chicago Church federation do hereby call upon all our people to assemble in their respective places of worship, Wednesday, March 7, and pray to Almighty God for strength and vision to discharge our responsibility as citizens in the task of selecting men for public office at the primary election on April 10.

[57] Were those ministers in favor of God's kingdom through Christ in thus calling for public prayer; or were they trying to support the invisible ruler, who is now the god of this world, Satan the Devil? If they had been really representing the Lord would they not have followed the instruction of Jesus, and instead of praying to know how to elect men to office, pray as Jesus taught them: "Thy kingdom come. Thy will be done in earth, as it is in heaven"?

[58] In the early part of 1928 the Federal Trades Commission heard testimony exposing the gigantic and cruel combine, or power trust, known as the National Electric Light Association and the American Gas Association. The proof conclusively showed that these associations have systematically gone about bribing public officials to the detriment of the people. They have invaded the colleges and have subsidized professors to teach against the public interest, and now at a hearing in Washington, on

June 26, 1928, the evidence discloses that the clergy are engaged in aiding this power trust. The New York *American,* in a dispatch from Washington of the above date, shows these bold head-lines: "Clergy aid power trust, U. S. learns. Federal Trade Commission hears testimony naming ministers as propagandists. Earl W. Hodges of New York told the Commission about the ministers." Were those clergymen working for Christ's kingdom or for the Devil's kingdom? Whom did they represent? The apostle states that they represent the one whom they serve, and they were serving a part of the Devil's organization, which is antichrist.

BUSINESS

59 The clergy unite themselves with Big Business and politics to govern the world. Rev. Rahming, of Denver, from his pulpit recently said: "The church is trying to humanize capital and at the same time Christianize labor." By their course of action and their words the clergy prove themselves to be a part of the world and are friends of the world, and the world is Satan's organization, as the Scriptures plainly show. That proves they are not for Christ and his kingdom, therefore they are a part of the antichrist. Upon this point mark the following scriptures:

60 "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John 2:15.

61 "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27.

62 "Ye adulterers and adulteresses, 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."—James 4:4.

CHRIST'S KINGDOM

63 Christ is the Anointed One of Jehovah as King or Ruler of the world. Therefore the kingdom is spoken of as Christ's kingdom, and also as God's kingdom. When Christ, as God's Anointed King, takes full control of all things on the earth, then there will be no part of his government that will be in the hands of boodlers, grafters, and lobbyists to rob the people. The great battle of Armageddon, which is now just ahead, will result in the complete destruction of all of Satan's wicked organization that now oppresses mankind.

64 Following the great conflict of Armageddon Christ will take full charge of earth's affairs as its invisible Ruler. His will be a government of peace and righteousness. Note some of the consoling statements of God's Word upon this point: "The government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."—Isa. 9:6, 7; 11:4-9.

THE ENEMY

65 Satan the Devil is the enemy of all righteousness. (Acts 13:10) He is the enemy that has sown confusion and discord amongst the peoples of earth. (Matthew 13:39) He is the arch enemy of God and his Christ. (Psalm 69:9; John 14:30) Satan is man's worst enemy because he brought suffering and death upon mankind. He is the enemy of the clergy because he has overreached many of them. Every organization that is against Christ's kingdom is of the enemy or the antichrist. God through Christ will destroy in his kingdom all enemies, even death. (1 Corinthians 15:26) Through Christ he will destroy all the works of Satan and then destroy Satan himself. (1 John 3:8; Hebrews 2:14) In doing this Christ will clean up the earth and make it a fit place in which to live. Wars will cease and the people will learn war no more. (Isaiah 2:2-4) Oppression will cease and all oppressors will be broken. (Psalm 72:4; Isaiah 14:4) The fact that the governments of earth now oppress the people and lay burdens upon them grievous to be borne is another proof that Satan is the great oppressor and the invisible ruler of this world. It shows further that the clergy who support the present oppressive systems are serving Satan, whether they do it willingly or blindly.

66 Jehovah is the true Friend and Benefactor of man. Long ago he promised that he would bless all the families of the earth in his due time and that these blessings should come when his anointed Son, Christ Jesus, would take the rule over the world. (Genesis 12:3; Galatians 3:16, 27-29) God always keeps his promises. (Isaiah 55:11; 46:11) In his Word God declares that the people must be brought to an accurate knowledge of the truth and that all must come to know him from the least to the greatest.—1 Timothy 2:3, 4; Jer. 31:34.

67 The time has now come for the people to begin to learn the truth. Before the expression of God's wrath against Satan and his organization in the great battle of Armageddon, which is near, he commands that a witness must be given to the peoples and nations of earth that they may have an opportunity to seek him and be shielded during that great conflict. (Matthew 24:14; Zephaniah 2:2, 3) It therefore becomes the solemn duty of every man and woman who loves righteousness and who wants to see his fellow man benefited to tell his neighbor about what the present-day events mean. The people must learn that Satan the Devil has long been the god of this world and that he is their chief enemy and oppressor. They must learn that Jehovah is the only true God and the great Friend and Benefactor of men; and that Christ Jesus his anointed King will, through his kingdom, bring the people that which they sincerely desire. God has already placed his King upon his throne; and the battle of Armageddon, he states, must follow shortly.—Psalm 2:6-10.

68 We are now entering the "day of the Lord" when his name must be exalted. "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." (Isaiah 12:4) Therefore let every one who loves righteousness "say among the nations that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously".—Psalm 96:10.

[69] It must now be manifest to all who have considered the matter that everything that is opposed to Christ's kingdom and the knowledge of the truth concerning it is of the antichrist. The people should now take their stand on the side of Jehovah and his Christ, and should seek the truth in the study of God's Word that they may learn the right way and walk in it and be for ever blessed.

QUESTIONS FOR BEREAN STUDY

What do the Apostle John and the Lord Jesus say would evidence that "the last time" had been reached? ¶ 1.

What does "Christ" mean, and to whom does the title apply? What does "antichrist" signify, and to what does it apply? ¶ 2, 3.

Define the word "anoint". To what office does it particularly refer? To what then must "antichrist" refer, and whom does that organization include? ¶ 4, 5.

What role does the antichrist play? Who in Jesus' day gave us a striking example of this antichristian practice? ¶ 6, 7.

What does Paul write concerning deceivers and "the last days"? Would companies of such persons form a part of antichrist? What do the Scriptures admonish with reference to such? ¶ 8, 9.

With what purpose does *The Watch Tower* publish facts with regard to adherents and supporters of antichrist? Can the clergy serve God and his Christ as well as Satan at the same time? By what rule can we ascertain whom they do serve? What must one do to bear the fruits of Christ's kingdom? ¶ 10-13, 44.

If the facts prove the clergy and the principal of the flock to be part of antichrist, what course should lovers of righteousness adopt toward them? Into what two general classes do today's clergy divide? What position does the Modernist group take as to man's origin? Quote published statements and reports to prove the stand of leading clergymen toward the Bible account of man's creation and God's omnipotence. ¶ 14-27.

Briefly state the Scriptural account of man's creation, fall, redemption and promised restoration. Do the aforementioned published statements of the Modernists agree with the Bible? Whom therefore must they represent? ¶ 28-31.

Did the Apostle Paul forewarn of the existence of these conditions amongst the clergy in our day? Quote from him. Quote the Apostle Peter's words to the same effect. Is the Modernists' theory then a repudiation of the sole means for man's salvation? Could such be trustworthy teachers of the people? ¶ 32-38.

What do Fundamentalist clergymen claim to believe, and are their claims consistent with themselves and the Scriptures? Does their doctrine of the trinity harmonize with the doctrine of the ransom? ¶ 39-41.

Does honesty of heart alter the fact as to whom one renders service? Who is originally responsible for the doctrines of human immortality and eternal torment, and what was his purpose in introducing and promulgating them? ¶ 42, 43.

Do either the Modernists or the Fundamentalists preach Christ's kingdom as the only hope for humanity? With what does this fact class them? When was greater light due to come to the people? ¶ 44, 45.

How is the term *Christendom* applied? Does this application accord with the Scriptures? Do corruption and misrule exist in Christendom's governments? Could they then constitute Christ's kingdom? ¶ 46-48.

Quote Lloyd George as to the clergy's responsibility in connection with the World War. In their wartime activities and persecution of faithful Christians whom did the clergy represent? ¶ 49-51.

By what are the great world powers symbolized in the Bible? Have the clergy held aloof from the politics of these governments? Of what is the League of Nations formed? Whose product and instrument is it? What action did the Council of Churches take at the time of the League's organization? Whom did they represent in taking such action? ¶ 52-54.

Do the clergy pray for the success of worldly political parties? Does this ally them with antichrist? For what would a true representative of the Lord pray? ¶ 55-57.

What evidence have we that the clergy are working in the interest of organized wealth or Big Business? Does this prove them to be part of antichrist? Quote scriptures in support. ¶ 58-62.

Why is God's incoming government called both God's kingdom and Christ's kingdom? What kind of government will it be? ¶ 63, 64.

To what or whom is Satan an enemy? Who will destroy him and all enemies, and through what agency? Who is mankind's true friend and benefactor? What did he long ago promise, and may we rely upon his promises? ¶ 65, 66.

What does Jehovah now command in order that the people may begin to learn the truth? What duty therefore devolves upon every lover of righteousness? Do the Scriptures point out such duty as now obligatory? ¶ 67, 68.

In view of the foregoing discussion what must we conclude concerning antichrist? What course should the people therefore take? ¶ 69.

THE DAY OF JUDGMENT

THROUGH the prophets of Israel the Bible foretold a day when God would gather together the nations of the earth, assemble the kingdoms, and then pour upon them his indignation. The Prophet Zephaniah, speaking in the name of Jehovah, said, "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." (Zephaniah 3:8) That day is the day of God's judgment upon the nations. Unquestionably that day and that judgment are now upon the world; hence the trouble into which it is thrown.

When it is remembered that these nations are chiefly those which, under the style of Christendom, or Christ's kingdom, have professed the name of Christ, and thereby have protested to be under the control of the will of God and the teachings of Jesus, it is not difficult to see why God will pour out his indignation on them and will expose their mockery before all men. By thus naming themselves, or acknowledging the name, they have taken the name of God in vain; they have made the name of God to be dishonored among men. In their relationships one with another, instead of acting as followers of Jesus they have acted as wild beasts. They have fought each other, not in defence of righteousness or on behalf of oppressed peoples, but for pillage and

theft and to enlarge their kingdoms. Might has ruled; right has been disregarded.

All men know that none of the nations of Christendom has at any time based its policies, whether foreign or domestic, upon the revelation of God or the teachings of Jesus Christ. In the eyes of men Great Britain has been considered to be the greatest of the Christian nations, and she has so considered herself; but despite that profession Great Britain has never given the slightest consideration to the Word of God or the teachings of Jesus when its governments have pursued their relationships with other peoples. The claim of these nations to be Christian is mockery in the sight of God. Hence his indignation is poured out on the nations as they refuse to accept the plain facts by which he speaks to them.

Naturally the nations which have gone into history have no place in this judgment: it can fall only upon those which are in existence when the day of Jehovah begins; except in this, that as the policies of the nations of the present are in effect the result of those of the past, the condemnation which falls on the present is a judgment on the past. The quarrels of the nations of the present day, which have resulted in dragging the world into war and almost into destruction, are the result of the warlike policies and foolish quarrels of the past.

Also, it is to be noted that this judgment of the nations, which of necessity affects all the peoples of the nations, does not in any sense take the place of that general judgment of which Jesus spoke when he said, "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."—Matthew 11:23, 24.

It is evident from these words of Jesus that there is a day of judgment to come when all things connected with human history will be brought to the light. This judgment was first disclosed in the days of Enoch. Jude says, "And Enoch also, the seventh from Adam, prophesied of these, saying, 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.

The wise man, when giving the summary of his questionings of life and its values, said, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecclesiastes 12:13, 14) Jesus said of that day, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." He added, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matthew 12:36, 37) The Apostle Peter says, "The Lord knoweth how . . . to reserve the unjust unto the day of judgment." — 2 Peter 2:9.

That there is a very solemn meaning to be given to the Bible's warning of a day of judgment to come, is unquestioned. Whoever shall meet that judgment with inability to stand before its righteousness must suffer the wages of sin, which is death, the full and final end of life. But the judgment is not at all such as has been proclaimed by the leaders of Christendom. It is not a sudden affair, a sort of catastrophic climax which suddenly ends human history; but is, as should be expected in all things under the care of the gracious Creator, a time of righteous examination, in which justice may be done to all, and by which the Creator is magnified in his compassion and in the provision he has made for dealing with the sin of the world, as well as with the sinners who have fallen by the way, victims of their environment and weakness, rather than wilful opposers of God and righteousness.

The declarations of theologians make that day the most terrible event in human history; but this interpretation is one of those doctrines of demons of which Paul speaks. (See 1 Timothy 4:1.) In another passage the Apostle Paul, when urging the brethren on to maturity, bidding them not to stop at the first principles of the doctrine of Christ, details these first principles, amongst which are the "resurrection of the dead, and . . . eternal judgment". (Hebrews 6:1, 2) Theologians have ignored this statement as to the declaration of the judgment, or have interpreted it as meaning that the decisions of the judgment are eternal in that the sentence was never revised. Any student of the Bible may discover for himself that Paul means that the judgment itself is age-lasting. This, taken in conjunction with the declaration that the reign of Christ, to whom all judgment is given, is one of one thousand years, makes it clear that the eternal, or age-abiding, judgment (for so the word should be translated), is the day of Christ, the thousand-year world's judgment day. What assurance there is here of care and justice and righteousness and deliverance for all who prove worthy!

It does not require a great deal of study of the Scriptures to discover that while they show there would be no condoning of sin, the judgment day will nevertheless prove to be the day of man's deliverance. When Paul spoke of that day to the men of Athens he said that God had given assurance of it to all men by the fact of the resurrection of Jesus Christ from the dead. (Acts 17:31) The day of judgment would bring God's righteous judgment upon everything that has been injurious to his name and to the cause of righteousness, which is the doing of his will, and against all men who knowingly refuse to do his will, and who therefore are

a positive hurt to all others and would be a source of danger to the human family of God whether in earth or in heaven.

Whatever of fear there is for man in that day of judgment, it is evident that God has in it that for which men have groaned, however ignorantly; namely, deliverance from his foes, and the glorious liberty of the sons of God. (Romans 8:19) Unquestionably that day brings freedom as well as condemnation.

We have said that Christendom, with its inevitable blundering, and in some cases with wilful perversion (as will be allowed as the truth comes to be known), has represented that day of general judgment as being the most dreadful day in all human history. Ecclesiastics have drawn terrible word pictures of things to be done in that day, as man meets his judgment; and artists, whose fame thereby has made their names to be world-known, have fixed on canvass the wilful imaginings of the ecclesiastics; and so it has come to pass that the shameful distortion of the plain meaning of the Word of God and of Christ has been fastened upon men's minds. But no one who knows priestcraft has any doubt that all this was brought about in order to sustain their craft. Many good men have been deceived by them and have repeated what the craftsmen have taught.

Since the fall man has always been subject to fear. He has realized forces of evil against which it has ever been impossible for him to wage war. Also, he knows that, being imperfect, he may not stand before his Maker if he should be called into judgment. Thus he has been the victim of evil men as well as of evil spirits. In an age of superstition it therefore became easy for ecclesiastics to deceive men about God and to hide his goodness from them so that they might be kept in bondage to the church.

There can have been very few men who have not felt that they could not fight in equal battle in any attempt to do right. When a man has wished to take a right course in life, following that which leads to right and truth, he has always felt the strength of a pull in his nature which has hindered him. No man walks the upward path with ease: there is always a struggle. This is expressed by Paul, who, when speaking of the Jew under the law, saw the good (as indeed the law pointed it out to him), yet had to say that the good he would do he did not do because evil was ever present with him. (Romans 7:19) Also, Paul states a universal fact when he says death has reigned over all, because all have sinned. (Romans 5:12) The law of sin and death is entrenched in the being of fallen man: deep in his depraved nature are the roots of evil. Men of strong will may repress some of their evil propensities and measureably overcome their weaknesses, but none can prove himself a victor in that fight. All human experience corresponds to this.

If, then, since the fall of man there has been a weakness in him which has made it impossible to walk the straight path of morality, and which, when he has made some endeavor to lift himself up to higher things, has immediately brought him down to the dust, there must be an account taken of this in any judgment instituted by the righteous God, him of whom Abraham said, "Shall not the Judge of all the earth do right?" (Genesis 18:25) Yet Christendom teaches that all such, as caught by death, or by the sudden coming of the day of judgment of which they speak, will be condemned, and rightly so, to everlasting destruction from the face of the Creator and from all hope of entrance into that glorious inheritance which God has in reservation for his human family.

If the righteous God shall cause mankind to be judged in righteousness by that man whom he has appointed, namely, the man Christ Jesus, who is made judge of all men, "because he is the Son of man" (John 5:27), there must be something to come to humanity besides condemnation and punishment for its sins and transgressions.

Judgment implies trial, and trial implies full and proper consideration of all the circumstances of the case. Now, while it is true that all men from the beginning have been transgressors of the laws of God, whether of those which, as Paul says, are written in man's nature or of those which God gave at Sinai specially for his people Israel, and that consequently all men are sinners in the sight of God and under condemnation of death, yet it is not thereby demonstrated that men are sinners at heart and wilfully so. The Apostle Paul, in speaking of this, says that this state of condemnation was upon all the children of Adam as they were born into the world. (Romans 5:14) It is to be noted, however, that the condemnation is not, as theologians so wrongfully teach, because God attributes Adam's sin to his children; it is because the weakness and imperfection into which he had fallen made him that he could beget a son only in his own likeness, namely a son who was imperfect as he himself was after his sin and after the sentence of death had been passed upon him. Thus, while all men are sinners in the sight of God, not all are equally guilty before him. Of necessity those workers of iniquity, who have oppressed men, who have misled them, and who have kept them in the bondage of darkness, have a much severer judgment coming to them than have their victims.

That there are inequalities in human life, none will deny. Some are born into the world with every moral and physical advantage; some are born with neither of these, and often with the positive disadvantage of an environment wholly evil. Only a stern ecclesiastic who has been dehumanized by his harsh dogmas can consign these ill-favored ones to everlasting banishment from those joys of life which God has in reservation for his human family; and only a mind injured by thoughts which have come from demons can consign them to eternal torment or ascribe their terrible fate to God. But

all men, of every condition, are under the law of sin and death; and thus a day of righteous judgment must be expected to bring deliverance to all, and with it a full opportunity for every one to show whether or not truth and righteousness, if known and available, would be appreciated and accepted. That day will determine this for every man. The psalmist said, "Lord, who is like unto thee, which deliverest . . . the poor and the needy from him that spoileth him?" (Psalm 35:10) Undoubtedly this word applies not only to full deliverance which God will bring for the poor of the earth from all those unrighteous systems which have held men down, but also from that greater and more terrible bondage which has held man under the law of sin and death. The day of judgment is the day set apart by God for this great work.

The important thing to seek in all study of the Bible as God's revelation of his purpose, is the relationship which each part bears to the whole. Age has followed age, not in a natural process of development, but according to the purpose of God. The day of judgment, the last of the great times of the Bible, must be considered in its relationship to those which have preceded it.

Two things must be taken into account. First, since the fall of man God has not charged the world with its sin against him, but, as the Apostle Paul says, he has closed his eyes on it. (Acts 17:30) This does not mean that God has ignored the sin of the world, or that he condones sin. Second (and here is seen the reason for that course), God has in his love and compassion for the whole world of men provided a ransom price and a sin-offering whereby the sin of men may be covered. Now the day of judgment is the thousand years of Christ's rule. It is then that the redemptive price which was gained on Calvary at so great cost both to himself in giving his dear Son, and to the Son in dying so hard a death according to his Father's will and for man's sake, will be used for all men. That day is also the time of resurrection, when, by the power of Christ, all that are in their graves shall come forth. (John 5:28, 29) The world is handed over to Christ as the great Deliverer-Judge. The sins of the past are covered by his ransom price; and then, if there is obedience, full help will be given to each and all to attain to that full deliverance, and to that restoration to the perfection of humanity as it was seen in its beginning, in Adam, the father of the race, before he fell. This is the picture which Isaiah draws when he tells of the ransomed of the Lord returning (from the grave) and coming to Zion and obtaining joy and gladness for ever. See Isaiah 35.

PREACHING THE GOSPEL TO THE HEATHEN

ONE of the last words of Jesus to his disciples was his instruction to them, "Go ye . . . and teach all nations." The instruction disclosed a very marked change of attitude on God's part towards the nations, for, from the day, two thousand years earlier, when God made a covenant with Abraham, the father of the chosen people, to the time when Jesus spoke to his disciples, the peoples of earth had been left without any revelation from God, save that which all men have in the works of creation.

From the death of Jacob Israel was God's nation. Thenceforth the peoples of earth were divided into the chosen and the non-chosen. The Israelites called the nations *goyim,* which word is translated in the English Bibles by the words nations, Gentiles, heathen, people. The Israelites were the people of God; the others were not. To Israel God revealed himself and made his name known, as the Prophet Amos, when speaking for God, said, "You only have I known of all the families of the earth."—Amos 3:2.

Thus when Jesus told his disciples to go to all nations with the message of the kingdom of heaven he indicated a very decided change of attitude on God's part towards the nations. But while this was the case there was actually no change in his disposition to them: God was always compassionate towards men. The change meant a development in his purposes. Even the disciples did not understand why the change had come about at that time. They had the expectation, common to the Jews, that their nation should be the teacher of all the nations. This seemed reasonable to hold in view of God's dealings with them and the prophecies which had been spoken in the name of Jehovah. Isaiah in a typical passage had said, "Israel shall blossom and bud, and fill the face of the world with fruit."—Isaiah 27:6.

The Jews thought that some day they would be made rulers of the world and would make all men come under their tutelage and acknowledge God, as their king, David, had subdued the nations under him. But the expectation was that the *nation* would do the work under the rule of the Messiah. This was in Peter's mind when he addressed the crowds who had rushed to see the man whose life-long lameness had been cured miraculously by him and John in the name of the recently crucified Jesus. Peter then urged the people to repent of their sin against God in their rejection of his Messenger, and for what they had done to Jesus. Knowing what the prophets had said of God's blessing to Israel, and of further blessings for the whole world, which were to go through the chosen people, he urged them to repentance so that times of refreshing might come to Israel and that the times of restitution might come to the world.—Acts 3:19-21.

But as they watched the providences of the Lord, their minds quickened by the spirit which was given to them, the apostles discerned that the time for God to bless the world had not come; and so they perceived that there was no hope of Israel's national restoration to repentance, nor to Jehovah's favor upon them as a people till another work had been done.

They learned that it was God's purpose to use them, the apostles, to gather the faithful remnant in Israel, and for some to go amongst the nations with the word of truth concerning Jesus; that through their ministry some would be gathered from amongst the nations. They saw by facts that God was gathering together a people for himself out of the Gentiles, for those who believed also received the gift of the holy spirit. Then it became clear that this gathered-out company would make a new Israel, a spiritual Israel, a spiritual nation, whose inheritance would be in heaven; whereas that promised to Abraham and to the Israelites would be the land of Canaan. Jesus, their leader, after his resurrection, had gone to prepare a place for them.—John 14:1-3.

Though the commission to preach the gospel of the kingdom was given to the disciples as a company, and through them to the church which they represented, it was given to the Apostle Paul to make the matter clear to the apostles themselves, and then also to preach the gospel amongst the Gentiles.

Paul saw very clearly that his own people would not have the gospel of the kingdom according to the teaching of Jesus; and he saw too that his preaching among the Gentiles was not intended of the Lord to convert the nations to the teachings of Jesus. As for his own people he said he could wish himself accursed from his own privileges in Christ if only they would accept the truth and enter into the blessings God had for all who would give themselves to him through Christ.—Romans 9:3.

But he knew that when the work which he was to begin among the nations should be finished Jehovah's favor would turn to his ancient people and they would get the blessings he had in store for them. But, because the change in God's turning his favor from Jew to Gentile was so great and important, it was necessary that this should be made plain to the believer, whether Jew or Gentile.

Paul continually turned to the Scriptures to prove that this proclamation to the nations was to be made, and he produced evidence that some Gentiles appreciated the message of the high calling of God in Christ Jesus as clearly as the apostles themselves did. One of the passages quoted by Paul in support of his work of declaring God's purpose among the heathen, i. e., the nations, is from the Psalms: "For this cause I will confess to thee among the Gentiles, and sing unto thy name." (Romans 15:9-11; Psalm 18:49) He says that "Jesus Christ was a minister of the circumcision [that is, to Israel] for the truth of God, to *confirm* the promises made unto the fathers [Abraham, Isaac and Jacob]". (Romans 15:8) Those promises were, that in Abraham's seed, that is, those according to the spirit, who were circumcised in heart, as in the case of those who are true disciples of Jesus, *all* the *families* of the earth were to be blessed. Hence Paul says that the work which Jesus did amongst his own people according to the flesh was, "that the Gentiles might glorify God for his mercy."—Romans 15:9.

That work was begun when the risen Lord set Paul to his work. It may be said that after the death of the apostles, though a form of organized religion began its corrupting work, yet a measure of true work has continued until this day. But it is evident that neither Paul's work nor that comparatively small work which has been possible to the few faithful disciples fulfilled either the call which the promises of God declared or the prophecy which he quoted.

We answer that the Psalm tells of a conflict and a triumph, and that the witness to God, and the song to Jehovah's praise, is because of that triumph. Paul's quotation of the passage to prove his own work is not to be understood as meaning that he thought his work fulfilled the prophecy. There was no conquest of opposing powers in his case. He entered into a country unknown, and, it might seem to others, unaided by his God. If he sang in his work and about it, it was in such circumstances as when he was in the jail in Philippi as a prisoner, sore because of the beating by the representative of the Roman government. These pioneers were conquerors in spirit, but not in the sense in which the prophecy of the Psalm was spoken; and this experience of the chief apostle of the gospel to the Gentiles represents what has happened to the faithful servants of Jesus as they have witnessed to the nations of the grace of God in Christ Jesus.

In order to understand the Psalm it is necessary to look at the present relationship of the nations to Jehovah, the Creator, the Most High over all the earth, and to ask and answer some questions relating thereto. The fact is that at the present time, with a world population of 1,906,000,000, there is very little faith in God or knowledge of him, and that even then five or six hundred million of those profess to be Christ's. These latter are almost wholly ignorant of the Bible, and are now turning away from it, believing that it is not a help to progress, but a hindrance thereto. So complete is the rejection in Christendom of the Bible and of the religion which it is supposed to represent, that there is now to be seen the fulfilment of Isaiah's prophecy that "truth is fallen in the street". (See Isaiah 59:14.) Men now refuse to believe that Jehovah of Israel is God, the Creator, the Father of Jesus, or that Jesus is the Savior of the world.

This situation is not one which God did not forsee: he is not taken in something which he could not avoid. To the contrary, the Psalm from which we quote discloses the very condition which now obtains. The world is casting off that which it believes is the restraint of

the worship of God. But it is not doing this only because it has come to believe that Christianity has developed into a great hypocrisy. Other causes are at work.

This condition leads us to the statements of the Bible which disclose that there is a great evil empire, controlled by Satan, the first rebel against Jehovah God. It has pleased God to allow that great spirit, Satan, to have a rule and dominion among men and over them; so much so that since the overturning of the kingdom of Judah by Nebuchadnezzar of Babylon, he has been called "the god of this world" and "the prince of this world". (2 Corinthians 4:4; John 12:31) Of necessity it might be said, since God shows it to be the case, Satan has been the representative of the heavenly courts. He has used all his privileges to thwart the purposes of God among men, and through the centuries has succeeded in blinding men to the goodness of God. He has captured all the races of the world, and has used them for his own ends. Even the enlightenment which has come to men through education and the growing knowledge of earth's powers has been used to blind men concerning their God.

But there came a time when Satan must be cast out of heaven. Then the Son of God made war against him. From that time, the year 1914, Satan, unrestrained by any sense of authority or of the limitation which God had imposed upon him, openly entered into conflict with God. His empire was brought under a closer organization. Part of it is invisible to man, but is seen by those whose eyes are open. Another part is very definitely visible: it is the great political, ecclesiastical, and financial powers of earth, the apex of that kingdom over which Satan has ruled as god. The kingdoms of this world, as such, have been under his control, and it is apparent to every one who will look that these three great powers in the earth are in combination to keep the present order of things in consolidation. This is Satan's great organization which he has set with great skill for the purpose of determined opposition to the establishment of the kingdom of God in the earth. That great kingdom of evil must be conquered, and the Son of God goes forth to conquer it, for it stands in the way of truth and of the freedom of the people. Till it is removed the seed of Abraham can not bless the people.

Paul had no expectation that the nations of the earth would turn to Christ through his ministry as apostle to the Gentiles, nor that at any subsequent time, through similar work, they would turn to God. It was to the time when Christ should take his power that he looked for the enlightenment of the nations and for their turning to God. He it was who spoke of Satan as "the god of this world". He therefore looked for the time when Jesus would destroy with the fierce 'brightness of his presence' all that stood in the way of the kingdom of righteousness. (2 Thessalonians 2:8) He knew, too, that God had appointed an age for the reign of Christ, when he was to rule on earth in righteousness, and when he would bring the whole world out of its darkness and bondage into the light and the liberty of the love of God; when men should learn of God and learn to love him, and so enter into life because of their obedience.

The eighteenth Psalm graphically describes a bitter conflict. The Servant of God meets with strong opposition, so much that it would effectively stop him were it not that the power of God is with his Servant. Jehovah subdues the enemies, clothing his Servant with strength. It is in these circumstances the Servant of the Lord cries that he 'will sing to Jehovah amongst the Gentiles'. We call attention to the fact that such a work is now being done; a work which when completed will have fulfilled the prophecy. God has now made known his truth about the present establishment of the kingdom. The prophecy is an assurance that all enemies of the truth will be destroyed. The enemies are those who, in places of authority and power in the earth, hinder the truth concerning God and the establishment of his kingdom, and who seek to keep the control of the peoples.

That truth has gathered to Jehovah a band of faithful servants who, by declaring his purposes, are making known the glory of his name; for the name of Jehovah has been blasphemed among men, inasmuch as so many things contrary to his goodness and mercy have been ascribed to him by those who have professed to serve him and his interests. Thus at this time it is the privilege of those who are brought to the knowledge of his purpose to establish the kingdom of heaven, to declare among men the honor due to his name, namely, that he alone is God, that he is setting up his kingdom on earth under the rule of Christ his King, and that it is now the duty of all men to render allegiance to it.

This preaching of the gospel, the good news of the kingdom, has two distinct phases. It confronts the forces of this world who seek to retain their hold upon the people and upon the resources of earth, and it tells the peoples of the blessings which are coming to them through him who died for them and who is their Prince and Savior to deliver and free them completely.

The kingdom is sure; the days of oppression and of every hurtful thing are nearly run. The day of deliverance is at hand. This is the gospel of the kingdom which the servants of the Lord sing before the nations, and to the honor of Jehovah's name.

(*Continued from page 256*)

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WRHF	Washington, D. C.	930	322.4	150
	Sun pm 5.30-6, Wed pm 6-6.30			
WRHM	Minneapolis, Minn.	1150	260.7	1000
	Sun am 9.15-10.30			
WRK	Hamilton, Ohio	1460	205.4	100
	Mon pm 7-7.15 (second and fourth, monthly)			
WRR	Dallas, Tex.	650	461.3	500
	Sun pm 2.15-3; Thu pm 8.30-9			
WSMK	Dayton, Ohio	1010	296.9	200
	Tue pm 8-8.20			
WSPD	Toledo, Ohio	1250	239.9	250
	Sun pm 1.15-1.45			
WTAR	Norfolk, Va.	1270	236.1	500
	Sun pm 7-7.30			
WWVA	Wheeling, W. Va.	580	516.9	250
	Sun pm 1-2			

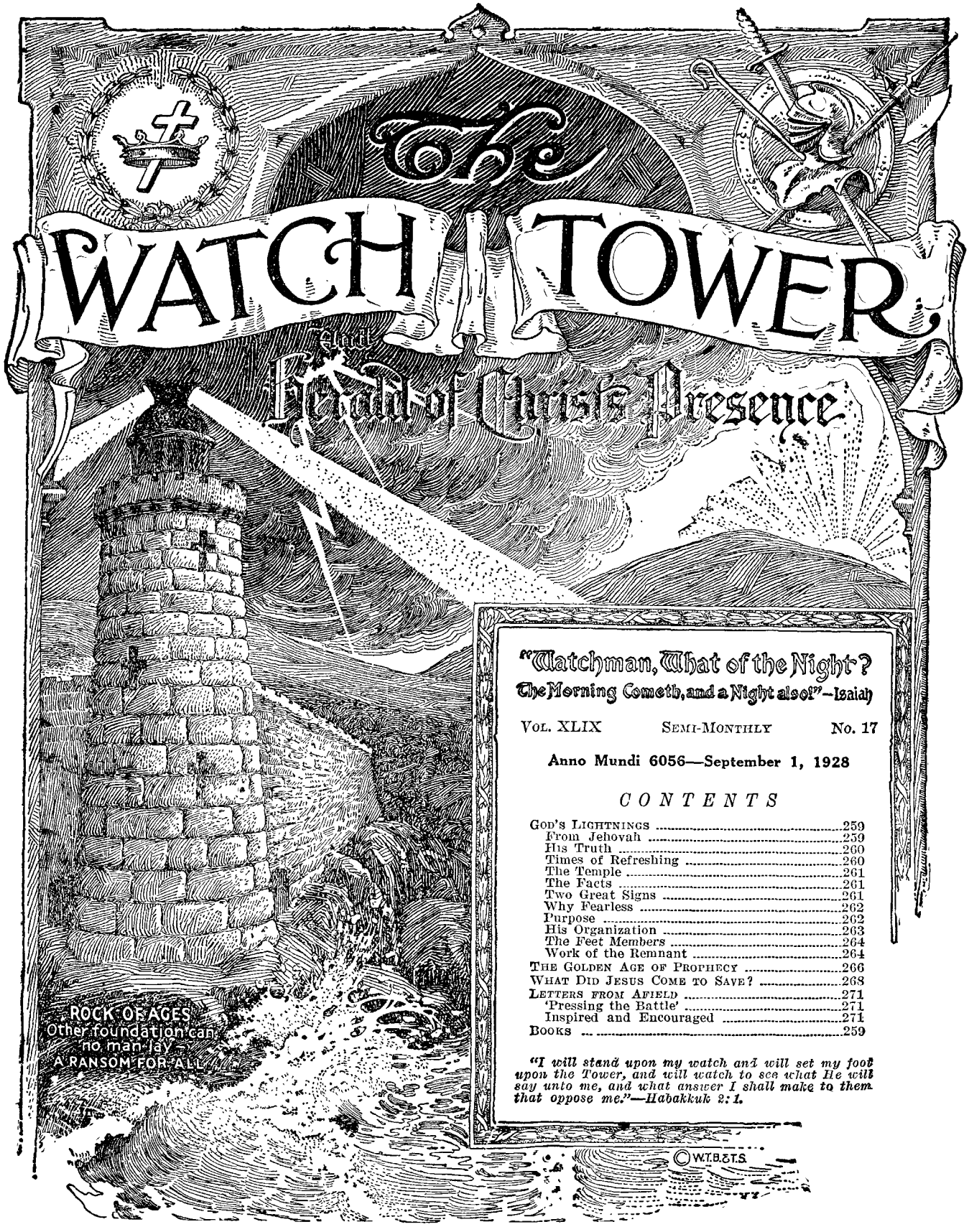
International Bible Students Association

RADIO SERVICE

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

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
	Cape Town, South Africa	800	375	1500
	Durban, South Africa	750	400	1500
	Johannesburg, South Africa	676	443.5	500
2HD	Newcastle, N. S. W., Australia Sun pm 7-8.30	1040	288	100
2KY	Sydney, N. S. W. Mon Tue pm 8.30	1070	280	1500
3DB	Melbourne, Victoria Sun pm 6.30-8.30	1180	255	500
4QG	Brisbane, Queensland	779	385	5000
4YA	Dunedin, New Zealand Sun pm 8-9	647	463	750
5DN	Adelaide, South Australia Sun pm 8.15-10	960	313	500
6WF	Perth, Western Australia Sun (occasionally)	240	1250	5000
CJCJ	Calgary, Alta. Mon pm 8-9	690	434.5	100
CJGC	London, Ont. Sun pm 2-3 (every other week)	910	329.5	500
CJRM	Moose Jaw, Sask. Sun am 10-10.25 (monthly)	1010	296.9	500
CKOC	Hamilton, Ont. Mon pm 7-7.30	880	340.7	100
CKPC	Preston, Ont. Sun pm 3-4.30	1210	247.8	25
CKY	Winnipeg, Man. Sun am 11-12.30 (monthly)	780	384.4	500
KFEQ	St. Joseph, Mo. Sun pm 7-7.30	1300	230.6	1000
KFH	Wichita, Kan. Sun am 9.30-10.30	1220	245.8	500
KFJF	Oklahoma City, Okla. Sun am 9-9.30; Thu pm 8-8.45	1100	272.6	5000
KFJZ	Fort Worth, Tex. Sun pm 6.30-7	1200	249.9	50
KFKB	Milford, Kan. Sun pm 9-9.30	1240	241.8	1500
KFSD	San Diego, Calif. Sun pm 2-3	680	440.9	500
KFUL	Galveston, Tex. Sun am 10-10.30	1160	258.5	750
KFUM	Colorado Springs, Colo. Thu pm 7-	620	483.6	1000
KFVS	Cape Girardeau, Mo. Sun pm 6-6.30	1340	223.7	50
KFWM	Oakland, Calif. Sun am 9.45-11; pm 12.15-2.15, 7.30-9.30 Mon pm 5.30-7.30, 8-10 Tue pm 2-3, 5 30-7.30, 8-10 Wed pm 1.30-3, 5.30-7.30, 8-10 Thu pm 2-3, 5.30-7.30, 8-10 Fri pm 2-3, 5.30-7.30, 8-10 Sat pm 8-10	1270	236.1	500
KGGH	Shreveport (Cedar Grove), La. Thu pm 8.30-9	1410	212.6	50
KGHF	Pueblo, Colo. Mon pm 8-8.30	1430	209.7	250
KGHL	Billings, Mont. Sun am 9.30-10.30	1350	222.1	500
KGRC	San Antonio, Tex. Sun pm 1-2	1360	220.4	100
KHQ	Spokane, Wash. Sun am 10.30-11, pm 9.30-10.30	810	370.2	1000
KJR	Seattle, Wash.	860	348.6	2500
KLZ	Sun am 10-11, pm 5-6 Denver, Colo. Sun pm 7-8	850	352.7	750
KMBC	Independence, Mo. Sun pm 5-5.30	1110	270.1	1500
KMIC	Inglewood, Calif. Sun pm 8-9.15	1340	223.7	500
KNRC	Los Angeles, Calif. Sun am 9.45-10.45, pm 4-4.30, 5.30-6.15, 7-8	800	374.8	500
KNX	Hollywood, Calif. Sun pm 1-2 Mon am 8-8.15 (fourth, monthly)	890	336.9	500
KOCW	Chickasha Okla. Sun pm 6.30-7 (first and third, monthly)	1190	252	500
KOIL	Council Bluffs, Iowa Sun am 10-10.30	940	319	5000
KPQ	Seattle, Wash. Sun am 10-11; pm 9-10	1300	230.6	100
KPRC	Houston, Tex. Mon pm 9-9.45 (every other week)	1020	293.9	1000
KQV	Pittsburgh, Pa. Sun pm 1-2, 7-8; Fri pm 8-9	1110	270.1	500
KSOO	Sioux Falls, S. Dak. Sun am 10-11	1430	209.7	250
KVOS	Bellingham, Wash. Sun pm 6.30-7.15	1430	209.7	250
WABC	New York, N. Y. Sun 12-12.30 noon Fri pm 9.30-10.30 (Polish)	970	309.1	2500
WBAW	Nashville, Tenn. Sun pm 7-7.30	1250	239.9	5000
WBAX	Wilkes-Barre, Pa. Sun pm 8-9	1200	249.9	100
WBBR	New York (Rossville), N. Y. Sun am 9.30-12, pm 2-4, 7-9 Mon Tue Thu Fri pm 2-4, 7-9 Wed pm 2-4, 6-8	1170	256.3	1000
WBRC	Birmingham, Ala. Tue pm 8-8.30	990	302.8	250
WBT	Charlotte, N. C. Sun pm 6.30-7	1160	258.6	500
WCAH	Columbus, Ohio Sun am 11.45-12.45, pm 8.45-9.45 Mon Tue Wed Thu Fri Sat 11.30-12.00 noon Fri pm 8-9.30	1280	234.2	250
WCBA	Allentown, Pa. Sun pm 4-5	1350	222.1	150
WCSH	Portland, Me. Sun pm 4-4.30	820	365.6	500
WDAY	Fargo, N. D. Sun pm 2-3,	550	545.1	250
WEBC	Duluth, Minn. Sun pm 5-5.45	1240	241.8	250
WEBR	Buffalo, N. Y. Sun pm 2.30-3.30	1240	241.8	200
WEDH	Erie, Pa. Sun am 10.30-11.30 (second, monthly)	1440	208.2	50
WEPS	Gloucester, Mass. Sun am 11-12	1010	296.9	100
WFBL	Syracuse, N. Y. Sun pm 1.30-2	1160	258.5	750
WFDF	Flint, Mich. Fri pm 9.30-10	1100	272.6	100
WGBF	Evansville, Ind. Mon pm 6.30-7	1270	236.1	250
WGBS	New York, N. Y. Wed pm 10.30-11.15 (every other week)	860	348.6	500
WGHP	Detroit, Mich. Sun am 11.45-12.15 p. m.	1080	277.6	5000
WHB	Kansas City, Mo. Sun am 9.45-10.45	890	336.9	500
WHEC	Rochester, N. Y. Sun am 10-10.30	1180	254.1	500
WHK	Cleveland, Ohio Sun am 11-12 pm 12-1, 2-3, 7-8.30 Thu pm 7.30-9.45	1130	265.3	500
WIBM	Jackson, Mich. Sun pm 2-2.30	1490	201.2	100
WICC	Bridgeport, Conn. Mon pm 8-9	1130	265.3	500
WIL	St. Louis, Mo. Sun pm 6.30-7	1160	258.5	500
WISN	Milwaukee, Wis. Sun am 10-11	1110	270.1	500
WJAD	Waco, Tex. Sun pm 6.45-7.30	900	333.2	500
WKBF	Indianapolis, Ind. Mon pm 7.30-8.15	1190	252	250
WLBG	Petersburg, Va. Sun am 10-11, pm 3-4, 4.30-5.30	1400	214.2	100
WLBV	Mansfield, Ohio Sun pm 9-10	1450	206.8	50
WLBW	Oil City, Pa. Sun pm 4.30-5 (second and fourth.monthly)	1100	272.6	500
WLSI	Providence, R. I. Sun am 10.30-11.30, pm 5.30-6.30; Fri pm 7-8	1210	247.8	250
WMBH	Joplin, Mo. Sun pm 6-7	1470	204	100
WMBR	Tampa, Fla. Mon pm 8	1190	252	100
WNBF	Endicott, N. Y. Sun pm 1-3, 7.30-9.30; Thu pm 7.30-9.30	1450	206.8	50
WNBH	New Bedford, Mass. Tue pm 8-9	1150	260.7	250
WNBZ	Saranac Lake, N. Y. Sun am 10.15-10 45	1290	232.4	10
WNOX	Knoxville, Tenn. Fri pm 7.30-8	1130	265.3	1000
WNRC	Greensboro, N. C. Fri pm 7-7.30	1340	223.7	500
WOBU	Charleston, W. Va. Wed pm 9-9.30	1120	267.7	50
WODA	Paterson, N. J. Sun am 10-10.30	1020	293.9	1000
WOKO	Poughkeepsie (Mt. Beacon), N. Y. Sun pm 12.30-1.30	1390	216	500
WOOD	Grand Rapids, Mich. Sun pm 9-10	1150	260.7	500
WORD	Chicago (Batavia), Ill. Sun am 10-12, pm 2-4, 6-7.40 Mon Tue Wed Thu Fri Sat am 10-11, pm 6-8	1190	252	5000
WREC	Memphis, Tenn. Sun pm 1.30-2	1200	249.9	500

(Continued on page 255)



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

VOL. XLIX SEMI-MONTHLY No. 17

Anno Mundi 6056—September 1, 1928

CONTENTS

GOD'S LIGHTNINGS 259
From Jehovah 259
His Truth 260
Times of Refreshing 260
The Temple 261
The Facts 261
Two Great Signs 261
Why Fearless 262
Purpose 262
His Organization 263
The Feet Members 264
Work of the Remnant 264
THE GOLDEN AGE OF PROPHECY 266
WHAT DID JESUS COME TO SAVE? 268
LETTERS FROM AFIELD 271
'Pressing the Battle' 271
Inspired and Encouraged 271
BOOKS 259

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"Prepared for the Remnant"
Issue of August 1, 1928

Week of October 7 . . . . . ¶ 1-15
Week of October 14 . . . . . ¶ 16-31

"The Antichrist"
Issue of August 15, 1928

Week of October 21 . . . . . ¶ 1-38
Week of October 28 . . . . . ¶ 39-69

BOOKS

It is reported that some of the friends have put books and booklets in the rural mail boxes for the owners to take at their pleasure. This is entirely out of order.

The purpose of printing books is not merely to dispose of them but that a witness might be given to the people; and without doubt one of the strong reasons is that the brethren may have a personal opportunity to give the witness. Please do not dispose of any of the Society's books in this way even though you have paid for them. It embarrasses the colporteurs when they call at a home and find that some one has done this.

ANOTHER NEW BOOK

Government is the title of another new book just published by the Society. It contains indisputable evidence showing that the peoples of earth shall have a righteous government and explaining the manner of its establishment. Proof is presented to show that the time is now ripe for the mind of man to be turned to the sober and candid examination of the plan of Jehovah for the inauguration of the government which will fulfil the legitimate desires of all.

This timely book is sent forth for the prompt and earnest consideration of all the anointed. It is also available in quantities for immediate distribution among the truth-hungry people.

A limited number of volumes of the author's edition has been issued for the accommodation of the consecrated. The charge of fifty cents a copy for this edition will cover the extra expense of producing the original plates and enable all the brethren to have a share in the production of the book. **The sale price of the popular edition is forty-five cents.**

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX SEPTEMBER 1, 1928 No. 17

GOD'S LIGHTNINGS

"When he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasuries."—Jeremiah 10: 13, R. V.

JEHOVAH is the source of the lightnings. He uses things that he has made, and which are visible to man, to teach man concerning that which is invisible to him. The things both visible and invisible which God has provided he will cause to work out for good to those that are unselfishly obedient to him.

[2] Lightning is the discharge of atmospheric electricity, usually accompanied by a vivid flash of light. The rapid passing of the electricity through the air produces the sound which is called thunder. When there is lightning and thunder there is usually an accompanying downpour of rain. Lightnings and the accompanying manifestation of the power mentioned in the above text symbolize the operation of God's power toward his people in particular.

[3] The psalmist uses the identical phrase used by Jeremiah in the above text. The context in the Psalm shows that the application of the text is to be made in "the last days". (Psalm 135: 7) Jeremiah in another place (51: 16) uses the same language, and there the context likewise shows that the time of application is "in the day of the Lord" just preceding the fall of Satan's organization.

FROM JEHOVAH

[4] All lightnings proceed from Jehovah and are a manifestation of his power. This is proven by the words of Jehovah to Job: "Canst thou send lightnings, that they may go, and say unto thee, Behold us?" (Job 38: 35, margin) This text has been applied to the radio stations and their operators, but the text can not mean that. The radio is in the nature of lightning and it belongs to Jehovah, and except by his permission man can not use the radio. Manifestly the text means that God sends his lightnings and that man has no such power. The radio is therefore a manifestation of God's power and not the power of any creature. The radio belongs to Jehovah, and man uses it only by virtue of his permission.

[5] Again, it is written: "Yea, he ladeth the thick cloud with moisture; he spreadeth abroad the cloud of his lightning: and it is turned round about by his guidance, that they may do whatsoever he commandeth them upon the face of the habitable world." (Job 37: 11, 12, *R. V.*) The cloud used in this text does not represent trouble, but it represents the presence of Jehovah God; and this text shows that God illuminates the cloud with his lightnings, thereby meaning that his presence is accompanied with light to those who seek to know him.

[6] As further proof that his lightnings proceed from Jehovah it is written in Zechariah 10: 1, *R. V.*: "Ask ye of Jehovah rain in the time of the latter rain, even of Jehovah that maketh lightnings; and he will give them showers of rain, to every one grass in the field." Whatever the lightning represents, it represents that which proceeds from Jehovah, and to him all credit is due.

[7] Lightning illuminates and reveals that which was previously in the dark or obscured. Symbolically, God's lightnings illuminate his Word for those who wait upon him, and reveal and expose that which is opposed to God and his organization. Therefore it will be observed that the text tells of God's lightnings applied at a time when God manifests his presence to his people, giving them greater light upon his Word and revealing his purposes toward them, and also exposes their enemies.

[8] Thunder symbolizes the voice of Jehovah. "Hast thou an arm like God? or canst thou thunder with a voice like him?" (Job 40: 9) "The voice of thy thunder was in the heaven." (Psalm 77: 18) "The God of glory thundereth." (Psalm 29: 3) With thunder there comes rain in abundance. (Job 38: 34) Rain is a symbol of refreshing truth that refreshes and makes glad the heart of the people of God. The following scriptures support this conclusion:

"And they waited for me as for the rain; and they opened their mouth wide as for the latter rain."—Job 29: 23.

"Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary."—Psalm 68: 9.

"Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains."—Psalm 147:7, 8.

[9] God provides his own way and means or channel for the bringing of the truth to his people. This is indicated by the words written in Job 28:26: "When he made a decree for the rain, and a way for the lightning of the thunder." When God's lightning flashes, then he speaks in thunder tones and there follows an abundance of refreshing truth for the refreshing of those who love righteousness and who are seeking after the way of God. "Who hath cleft a channel for the waterflood, or a way for the lightning of the thunder."—Job 38:25, *R. V.*

HIS TRUTH

[10] These texts prove that the truth proceeds from Jehovah and that no creature is the author of the truth. For this reason Jesus said: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true." (John 5:30, 31) And he also said: "Thy Word is truth." (John 17:17) As Jehovah makes his lightnings, the thundering and the rain, so his truth is his and he makes it known unto his creatures in his own due time and good way. He provides the means or channel by and through which he brings his truth to his people, and any provision attempted contrary thereto is out of harmony with God. It follows, therefore, that any one who attempts to carry on God's work contrary to God's way is a worker of iniquity, for the reason that he is lawless.

[11] During the past fifty years God has favored many by granting unto them some knowledge of his truth. He used one man in particular and many others in general as vessels to bear the truth and call it to the attention of the people. Many have unwisely honored the creature that carried the message rather than the Creator who provides the truth. They have not received the truth and held it in the love of the truth and in the love of the great Giver of truth, and therefore they have fallen away. The worship or undue honor given to a creature is not pleasing to the great Creator. Many who were enlightened with some truth insisted and still insist that since 1916 there has been no truth revealed to the church and that therefore the Watch Tower organization and its publications have not since then been carrying meat in due season to the household of faith. For this reason they have held aloof from or have opposed the strenuous campaign that the Society has for some time been carrying on in giving a witness to the name of Jehovah and to his kingdom. As some have fallen away God has brought forth others for his name's sake who have entered into the joy of Christ the Lord and have gone on singing the praises of Jehovah God and obeying his commandments. Now let us take note of some of the precious truths which God has revealed by his lightnings and which truths he has used to refresh his people in time of battle, and some that he has given since 1916.

TIMES OF REFRESHING

[12] In the text first above quoted God's prophet says: "And he [God] causeth the vapors to ascend from the ends of the earth." Vapor or the dew arises from the earth and brings refreshment to the earth and its vegetation. Frequently preceding a copious rain the dew or vapor in the early morning covers the ground and refreshes the things of the earth. It was in the early dawn of the presence of the Lord about 1875 that refreshing truths began to be brought to God's people as he had promised. That truth refreshed them in a land made dry and thirsty by the enemy's agents. That was the beginning of the fulfilment of the words of Peter: "Times of refreshing shall come from the presence of [Jehovah]; and he shall send Jesus Christ, which before was preached unto you." (Acts 3:19, 20) God continued to bring his refreshing truths to his people and he gathered them together away from Babylon.

[13] In 1914 Jehovah placed his King upon his holy hill of Zion. (Psalm 2:6) "And out of the throne [symbolic of the kingdom] proceeded lightnings and thunderings and voices." (Revelation 4:5) It was in 1914 that the nation of righteousness was born, and the great battle in heaven followed. Thereafter came a great enlightenment to the people of God, as it is written: "The voice of thy thunder was in the whirlwind; the lightnings lightened the world: the earth trembled and shook."—Psalm 77:18, *R. V.*

[14] At that time the great World War began. The voice of Jehovah was heard above the din of war, and his lightnings exposed the duplicity of the fraudulent organization which had taken the name of his beloved Son. The faithful until 1918 continued to hurl the hard-cutting truth, represented by the hail or frozen rain, against the bulwarks of the enemy; and in that year Satan, through his emissaries, retarded the witness work. Did the revelation of truth stop there? Have God's lightnings no more flashed since then? True, that was a time of discouragement. But what do the faithful do in such time? They wait upon the Lord and pray to him. To them through his prophet (Zechariah 10:1, *R. V.*) he says: "Ask ye of Jehovah rain in the time [when due] of the latter rain, even of Jehovah that maketh lightnings; and he will give [you] showers of rain."

[15] Such was the prayer of the faithful; and the Lord heard the cry of his people and granted unto them their heart's desire, giving them greater light. God alone who makes lightnings is responsible for the rain which symbolizes his truth. Through his prophet Jeremiah he says: "Are there any among the vanities of the Gentiles that can cause rain? or can the heavens [those who

practise a superstitious worship] give showers? Art not thou he, O Lord our God? therefore we will wait upon thee; for thou hast made all these things." (Jeremiah 14:22) The Lord rewardeth the prayers of his faithful. None others obtain and hold the truth.

THE TEMPLE

16 It was in 1918 that the Lord came to his temple. Concerning that time it is written in Revelation 11:19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." (Revelation 11:19) The lightnings of the Lord have been seen by his people since. Jehovah's thundering voice has been heard by the faithful and they have joined their little voices thereto, and probably the earthquake and hail are soon to follow.

17 God's lightnings and voice of thunder are always followed quickly by rain. There are no refreshing rains except those sent by Jehovah God. There is no blessing of truths received except that which proceeds from God. Manifestly, then, the language of the prophet applies since the Lord has come to his temple. "When he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth: he maketh lightnings for the rain, and bringeth forth the wind out of his treasuries."—Jer. 10:13, *R. V.*

THE FACTS

18 It was after the Lord came to his temple, to wit, about 1919, that the lightnings revealed to the people of God that a great witness work foreshadowed by Elisha must be done. The Lord was then in his holy temple for judgment of his righteous ones. (Psalm 11:4, 5) The approved ones were there given the garments of salvation and brought under the robe of righteousness, and it was a time of great rejoicing for them because they were now made a part of Zion, which is God's organization. (Isaiah 61:10) To them Jehovah through his prophet then said: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately [margin, according to righteousness], and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." (Joel 2:23) The refreshing truths that then came to God's people caused them to rejoice.

19 After Zion had given birth to the man child (the new government), after her children were born (Isaiah 66:7, 8), then, clearly in fulfilment of Joel's prophecy, Jehovah began to pour out showers of truth upon his people and since then has continued so to do. No man or other creature is responsible for those showers of truth. They have proceeded from Jehovah God through Christ Jesus his Executive Officer; and those brought into the temple condition and made members of Zion have greatly rejoiced by reason of what God has given them. Malachi represents these truths as made clear and plain and refined, even as silver is refined, and that the sons of God who have been purified and brought into the temple condition and have remained there, have continued to offer unto the Lord their offerings of praise and service in righteousness. (Malachi 3:3) These have been zealous witnesses for the kingdom and by their fruits they are made known. The fact that many once anointed have not rejoiced in the downpour of truth since 1918 and given proof thereof by participating in giving the witness, is strong evidence that they are not in the temple condition.

TWO GREAT SIGNS

20 Among other truths which God has revealed to his people since gathering them into the temple condition are the two great signs or wonders. Those are, to wit, Satan's cruel and oppressive organization and God's blessed and holy organization; and never before had God clearly revealed these two organizations to his people. Such was one of the results of the refreshing showers of rain. The anointed now see that there is a deadly conflict between the two organizations and that the climax thereof will be reached in Armageddon when the evil organization of Satan shall fall never again to rise.

21 Through his lightnings and copious downpours of rain Jehovah's faithful children in Zion have learned that the great issue now is, Who is God, and who shall be the ruler of the world? They know that Jehovah is God and that he has already begun his rulership by and through his beloved Son Christ Jesus; therefore, in the language of the psalmist, they exclaim: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. His lightnings enlightened the world: the earth saw, and trembled."—Psalm 97:1, 4.

22 His lightnings now make clear to those of Zion the hypocrisy and duplicity of Satan's organization, particularly the ecclesiastical part thereof, and in obedience to God's command the faithful proclaim the time of his vengeance against that wicked organization. Because thereof the earthly part of Satan's organization trembled.

23 The faithful of Zion hear the voice of Jehovah saying: "Whom shall I send, and who will go for us?" and such respond: "Here am I; send me." (Isaiah 6:8) Joyfully they hear and obey the commandments of Jehovah saying to them: 'Ye are my witnesses that I am God. Go and tell the people the message of truth that they may hear, even though they do not heed.' Before the indignation of Jehovah is expressed in its fulness against Satan's organization notice thereof must be given and this notice or witness work must be done and will be done by those who are of the temple class. This is made sure for the reason that all of the temple class do show forth the glory of Jehovah.—Psalm 29:9.

24 There will be some among the consecrated who are the professed followers of Christ, and there are now some who are neither cold nor hot. They claim to love God and Christ but they have no heated zeal peculiar to the Lord's house. They are standing idle or sitting down

seeking to develop a sweet and beautiful character. Part of the time they are making sweet character speeches to each other. They are lukewarm so far as Christ's kingdom is concerned, and therefore the Lord says to them: "Thus because thou art lukewarm, and neither hot nor cold, I am about to vomit thee out of my mouth." (Revelation 3:16, *Diaglott*) Unless they heed the warning of the Lord, awaken to their privileges and become zealous and earnest in the Lord's service, it is manifest from his words that such will have no part in his kingdom.

[25] To the zealous ones of Zion the Lord through his faithful witness Paul says: "Stand fast in one spirit . . . fighting shoulder to shoulder for the faith of the Good News. Never for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation." (Philippians 1:27, 28, *Weymouth*) There is no division amongst such faithful ones. They see eye to eye and work together in full and complete harmony to magnify the name of Jehovah.

WHY FEARLESS

[26] Why are those of Zion fearless? Not because of physical prowess, learning or oratory, but because they have the spirit of the Lord and have entered into his joy and delight to obey his commandments. Among his faithful ones there is no distinction, but they are all on a common level. Prior to the coming of the Lord to his temple the elders of the ecclesias did the chief part of witnessing to the public. But now with the coming of God's lightnings and thunders, his voice and copious downpours of rain, he has poured out his spirit upon all the anointed ones without regard to sex, education or previous condition of servitude. This is exactly according to his promise made through his prophet Joel 2:27-29.

[27] In his treasury or treasure house God has reserved these blessings for his people until his own due time; and exactly on time he has poured out his spirit upon all the anointed ones. To these he says: "And my people shall never be ashamed." Such faithful and zealous ones are not ashamed of God, his Christ, and his kingdom, and they will not shun to declare his whole counsel. They are fearless because Jehovah has put his hand over them. He has brought them into his secret place and given his word that they who abide there shall never suffer evil. To those whom he has brought into the secret place of the Most High, Jehovah says: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day." (Psalm 91:5) Surely no one today can long maintain his anointing if he does not with zeal and joy enter into the service of the Lord as opportunity comes to him.

PURPOSE

[28] What is God's purpose in bringing his people into this condition and giving them the greater measure of his spirit? Is it that they might indulge in day dreams of pleasures to be enjoyed when they reach heaven? That would hardly be appropriate or necessary, because not until the faithful reach heaven will they know what they shall be or how they shall appear. (1 John 3:2) God through his prophet answers the question concerning those who wish to indulge in such day dreams. He says: "Your old men shall dream dreams." An old man is one whose vitality is gone and who lives in the past and is not zealous for the present or future. "Your old men" represents a class that is self-centered and self-satisfied with that which has been acquired. To them all the truth was given in the past, and no more God's lightnings flash. Then says the Lord through his prophet: "Your young men shall see visions." Young men are vigorous and active and strong. These represent the class that see God's purposes concerning his people and who are diligent to perform their duties and do so with gladness of heart. Through his prophet God says: "Your sons and your daughters shall prophesy." "Prophesy" means to preach, speak or sing, and that is exactly what God commands that his people must do in this day. (Isaiah 12:1-6) Today there are hundreds of colporteurs and thousands of class workers going from door to door preaching the good news of the kingdom to the glory of God.

[29] His lightnings, thunders and rains he has brought forth from his treasury at this time and has poured out his spirit upon all his anointed ones to the end that these may tell the people of the day of his vengeance and of his purpose to destroy Satan's organization, to make for himself a name, and to establish his government of righteousness for the benefit of man. There could be no other reason why God would say to human beings: "Ye are my witnesses that I am God." God does nothing in the corner. He will have notice given and he uses his faithful servants to serve notice upon the people, that those may know of his purposes who might desire to know. The work of thus serving notice or giving the witness to the name of Jehovah is but the prelude to the great battle of Armageddon. Concerning the approaching storm it is written: "He covereth his hands with the lightning, and giveth it a charge that it strike the mark. The noise thereof telleth concerning him, the cattle also concerning the storm that cometh up." —Job 36:32, 33, *R. V.*

[30] Jehovah's lightnings are not aimless. There is a well-preconceived purpose in bringing forth at this time certain truths. His hand is a symbol of his power, and he covers his hands with the lightnings and strikes squarely home. His people are cheered thereby, and the enemy organization trembles. His thundering voice tells concerning his purpose, and he serves notice upon the small and the great, even those represented by the cattle. The declaration of the day of his vengeance is one part of the commission he gives to his anointed; therefore the anointed ones, in order to be faithful, must perform that commission.—Isaiah 61:2.

[31] Furthermore it is written: 'The angel [God's representative] took the censer [vessel or his organization], and filled it with fire [truths clear and destructive of hypocrisy], and deliberately hurled it into the earth [into Satan's visible organization]: and there were voices, and thunders, and lightnings.' (Revelation 8:5) The great issue now to be determined is, Who is God? Jehovah has made this the burning issue now in the earth and upon his people. He manifests himself by his lightnings upon that issue; and, since God alone can send the lightnings, his lightnings prove and illuminate that question at issue and plainly point out to his anointed what they must now do. Those who love him will keep his commandments and, keeping his commandments, can not refrain from participating in singing forth his praises that his name may now be exalted.

HIS ORGANIZATION

[32] The Prophet Ezekiel was given a vision of God's organization moving into action against Satan's organization. Ezekiel was a young man, just turning thirty years of age, and his vision may well be said to set forth the visions as seen by the "young men" described by the Prophet Joel, and which visions, resulting from God's lightnings and rain, are seen just preceding the great battle of Armageddon and the destruction of Satan's organization.

[33] In the vision Ezekiel saw a whirlwind come out of the north, picturing the divine indignation expressed against Satan's organization. There appeared to him in that vision "four living creatures". "And every one had four faces, and every one had four wings." (Ezekiel 1:3-11) It has been said that these four living creatures represented "the character of God". That could not be true, because the four creatures are referred to as cherubim. The Scriptures show that the cherubim are God's servants to execute his orders. Cherubim were stationed at the entrance of Eden to execute God's judgment. Lucifer was a covering cherub and he was clothed with power to execute orders, even the power of death. Cherubim, therefore, are manifestly the representatives of Jehovah to execute his judgments.

[34] In that vision Ezekiel saw also four wheels of one likeness and they all moved harmoniously. This also manifestly has been improperly interpreted. In modern times one drew a chart dividing the development of God's plan into cycles, and these wheels in the vision of Ezekiel have been said to represent those cycles. That could not be true, because there is not a single scripture to support that conclusion and there are numerous scriptures against such conclusion.

[35] Four is a symbolic number representing completeness. Note the words of the prophet in this connection: "And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning."—Ezekiel 1:4, 13.

[36] Fire pictures the destructive force God is bringing to bear upon Satan's organization. The four living creatures which emerged from these symbols of destruction seem clearly to picture the living factors of God's complete organization. The four wheels correspond to the ancient four-wheeled chariot. In the vision Ezekiel pictures a firmament high above the heads of the cherubim and above the felloes of the four wheels; and above this entire arrangement, both animate and inanimate, was seen in the vision the likeness of a throne on which a glorious person sat shrined in divine light.

[37] Taken together, the pictures of the creatures and the inanimate instruments give the appearance of an enormous living chariot-like organization extending high into the heavens and over all of which Jehovah God presides. Next to Jehovah is Christ Jesus his great Executive Officer. With him in heaven, and as a part of the great organization, are the risen saints and the legions of glorious and faithful angels; and down on earth are the "feet of him", those who are the members of The Christ and yet on earth. The entire organization revolves within a circlet of divine wisdom and is directed by "the wisdom that is from above". The whole picture therefore is that of God's mighty organization, moving into action just preceding the great battle of Armageddon, and upon which and through which God rides and presides.

[38] Ezekiel said: "And out of the fire went forth lightning." That must mean that through God's organization his truth is flashed forth. Furthermore the vision means that every part of the divine organization moves in exact harmony with the will of the great Jehovah God. The vision is fulfilled in the day of God's vengeance.

[39] The faithful witnesses of Jehovah must declare the "day of vengeance of our God" because he has commanded that it must be done. The faithful remnant constitute a part of God's organization, against which the enemy organization is arrayed with the avowed purpose of destroying the remnant. (Revelation 12:17) This is proof that the remnant is a part of God's organization. The "Society", as we generally term it, is a part of that mighty organization extending from earth into the highest heaven and which Ezekiel saw. This is true because the Society, as heretofore defined, means all the truly consecrated and anointed ones of the Lord yet on earth who are faithfully striving to obey his commandments. This is not a statement prompted by egotism, but a plain statement that the devoted followers of Christ are wholly on Jehovah's side and make up that which the prophet describes as "willing [volunteers] in the day of [his] power". (Psalm 110:3) The question each one, therefore, should ask himself is: Am I a part of that vigorous organization of the Lord, or am

I lukewarm and indifferent to the great issue now before the mind of man? The Lord knoweth them that are his own, and he will have in his organization none of the lukewarm and indifferent.

[40] The Prophet Joel also makes mention of God's mighty organization which he describes as "his army". Zion is the meeting-place of God with his people. Zion is the name given God's organization. Joel records a commandment given which shows that it applies in "the day of the Lord's vengeance" and just before the great battle of Armageddon begins. Through his prophet the Lord God of hosts says: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of Jehovah cometh, for it is nigh at hand."—Joel 2:1, *R. V.*

[41] Then Joel gives a description of God's mighty organization: "The appearance of them is as the appearance of horses; and as horsemen, so do they run." —Joel 2:4, *R. V.*

[42] Christ Jesus is the great Executive Officer heading this organization. He is described by the Revelator thus: "And I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood; and his name is called The Word of God."—Revelation 19:11-13, *R. V.*

[43] Returning to the prophecy of Joel we find a description of God's mighty and harmonious organization moving into action and the effect it has upon those of Satan's organization: "Like the noise of chariots on the tops of the mountains do they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. At their presence the peoples are in anguish; all faces are waxed pale."—Joel 2:5, 6, *R. V.*

[44] Joel continues with his description showing that God's great army when going into action is irresistible. "They run like mighty men; they climb the wall like men of war; and they march every one on his ways, and they break not their ranks." (Verse 7) This verse and the succeeding one show that the entire organization works in exact harmony, and this is proof that all that are not in full harmony with Jehovah are not a part of his organization. "Neither doth one thrust another; they march every one in his path; and they burst through the weapons, and break not off their course." (Verse 8) —Psalm 110:6.

[45] Then the description shows Jehovah's organization attacking the city (organization) of the enemy, leaping upon his defences and into his organized systems, and sending his lightnings of truth into the enemy's strongholds: "They leap upon the city; they run upon the wall; they climb up into the houses; they enter in at the windows like a thief." (Verse 9) The effect thereof is to cause the earth, the visible part of Satan's organization, to quake, and the heavens, the invisible part thereto, to tremble. "The earth quaketh before them; the heavens tremble; the sun and the moon are darkened; and the stars withdraw their shining." —Verse 10.

[46] Like the description of the organization given by Ezekiel, Joel shows that Jehovah is over and above it all, riding upon the heaven of the heavens, and giving his victorious command to his forces because he is at the right hand of his beloved Son, the active Field Marshall: (Psalm 110:5) "And Jehovah uttereth his voice [thunderous tones] before his army; for his camp is very great; for he is strong that executeth his word; for the day of Jehovah is great and very terrible; and who can abide it?"—Verse 11.

[47] The Apostle Paul had a vision somewhat similar to those mentioned by the prophets. He gives a description of the church approaching the general assembly of the firstborn. He refers to the thunder and lightnings that were manifest at the inauguration of the law covenant at Mount Sinai. He tells us that the shaking then and the great demonstration of divine power foreshadowed what must now take place with the bringing in of the kingdom of righteousness. Then he adds: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." (Hebrews 12:28, 29) Let every one, therefore, who claims to be anointed of the Lord beware that he opposes not God's organization that is moving on to complete victory.

THE FEET MEMBERS

[48] All the feet members must be in harmony and publish the good tidings of peace and salvation. All the anointed ones who are watchmen on the walls of Zion must lift up the voice together and sing the praises of Jehovah. All such must see eye to eye, because the Lord through his prophet says it will be so. (Isaiah 52:7, 8) Let all then who are indifferent to or opposed to the active work of making proclamation of the day of God's vengeance, the setting up of his kingdom, and the blessings that shall follow, step aside and make no effort to hinder those who are marching in the organization of Jehovah. Those who do actively oppose are opposing Christ the King and therefore make themselves a part of the antichrist.

WORK OF THE REMNANT

[49] As the mighty organization of Jehovah moves on to the conflict, what part shall be performed by the anointed ones on earth? For the benefit of the anointed, and to enlighten them, God made a picture and now illuminates it that we may understand it.

[50] Jehoshaphat, God's anointed king of Israel and therefore the representative of the Most High on earth, foreshadowed Jehovah's anointed now on earth. The rulers of Ammon, Moab and Mount Seir invaded Judah

to destroy the Israelites. They represented the Devil's organization that now, under the leadership of the Dragon, goes forth "to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ". (Revelation 12:17) Jehoshaphat prayed to know what might be done to repel the assault of the enemy, and the Lord God directed him and told him to appoint singers that should praise the Lord in the beauty of holiness, and that they should be put in the van of the organization of the Israelites and march out against the enemy. This they did; and when they began to sing and praise Jehovah he set an ambush against the enemy and they were smitten.—2 Chronicles 20:1-23.

51 Thus the Lord tells his anointed on earth that while his great and mighty organization is moving into battle, the part to be performed by the feet members of The Christ is to sing. We are now in "that day" and God says to his people: "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this [make] known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."—Isaiah 12:4-6.

52 Human voices, well trained and tuned together, yield the most harmonious music that has yet fallen on human ear. The harmonious and sweet song of the anointed remnant is the message of truth announcing that Jehovah is God, Christ is earth's rightful Ruler, and God's government of righteousness will bring blessings to all the families of the earth. The company of the anointed is small in numbers but "great" in the strength of the Lord; and this little company, going forth with happy faces and harmonious songs of joy upon their lips telling the message of the Lord, strikes terror into the heart of the enemy's organization. That is the part to be performed by those on earth. The invisible army of the Lord of hosts will accomplish the other and most important part of this work.

53 Those who have a burning zeal for the Lord and his kingdom will not need to be urged to be his witnesses, but with gladness of heart and with a song of praise upon their lips they will go from door to door and tell the people that the time has come when Jehovah God will make a name for himself in the earth and that the blessings of the people shall follow shortly thereafter.

QUESTIONS FOR BEREAN STUDY

What is the ultimate purpose of all things that Jehovah has provided? Illustrate in what secondary way these things have been used by him. ¶ 1-3.

To whom do all the natural laws, and the means of applying them, belong? Account for man's ability to use them. Explain the symbolism of "lightning". When are 'Jehovah's lightnings' manifested? ¶ 4-7.

Show the symbolism of "thunder" and of "rain". Illustrate, in the relation of lightning, thunder and rain, God's means and manner of giving the truth to his people. How may any procedure contrary thereto be classified? ¶ 8-10.

What revelation of truth have God's people received in the last half-century? To whom is the credit due? To hold the truth, how must it be received? What position have some assumed respecting present truth, and with what result to them and to others? ¶ 11.

From whom, to whom, when, and how, did the "times of refreshing" come, and with what result? Give the application of "out of the throne proceeded lightnings and thunderings and voices". Show the attitude of the faithful at that time and how Jehovah answered their prayer. ¶ 12-15.

Prove when and how Revelation 11:19 was fulfilled. ¶ 16, 17.

What have the 'lightnings from the temple' revealed? and what abundant "latter rain" has Jehovah showered upon his people? ¶ 18, 19.

Point out the two "wonders" revealed to those in the temple condition, and the importance of discerning them. ¶ 20, 21.

What qualities particularly distinguish Satan's organization? What is the nature of the message now to be given, and when and by whom will it be declared? ¶ 22, 23.

Point out the qualities identifying the faithful remnant. Describe another class of the consecrated, and show the danger of their position. ¶ 24, 25.

Account for the fearlessness of the Zion class. ¶ 26, 27.

For what purpose did Jehovah bring forth his 'lightnings and thunderings and rains'? What responsibility and privilege attended, and with what result? ¶ 28, 29.

Prove that God has a definite and special purpose in revealing certain truths at this time. What does this fact mean to the anointed? ¶ 30, 31.

Describe Ezekiel's vision of God's organization, and explain the prominent features thereof. When was the vision fulfilled, and with what test confronting the anointed? ¶ 32-39.

With Ezekiel's vision in mind, show the harmony therewith of Joel's prophecy as to (a) the organization and its leadership, (b) the qualities manifested by the actors therein, and (c) the nature and purpose of their activities. ¶ 40-46.

Apply Paul's picture of Sinai to show the importance of a proper appreciation of our relation to Jehovah and of obedience to that which he has committed to his anointed. What alternatives now face every member of the anointed? ¶ 47, 48.

Compare the circumstance of the "remnant" to the position of Israel under Jehoshaphat before the armies of Ammon, Moab and Mount Seir. What is the part performed by the "remnant", how is it done, and for what purpose? ¶49-53.

Behold, deliverance is at hand!
Jehovah God gives us command:
'Go through the gates, the people lead,
Ye heirs of God and Abraham's seed!
For 'tis your work, as Zion's sons.
Cast up the highway, but the stones
All gather out. Truth's standard grand
Lift up for man in every land.'

THE GOLDEN AGE OF PROPHECY

THE ancients told of a golden age when men, following the pursuits of agriculture, dwelling peacefully one with another, enjoyed the pleasures of each other and the fruits of the earth, and all the earth was at peace and rest. But however much this picture of the days of long ago may have dwelt in the minds of the ancients, men have long given up the thought that such days ever really existed, or that men could ever have had a time so peacefully happy.

Also it is true that poets and dreamers have visualized a kind of golden age to come when men would live in enjoyment of the fruits and blessings of the earth in conditions of peace and safety.

But, human nature being what it is, practical men can not conceive of a time when domestic strife, or strife between the nations, shall cease; and to most men the idea of living at peace, without commercial rivalry and strife of aggression, would be too dull to enjoy. The thousands of years of human experience convince every man of thought that there is no hope that men will ever come together as brothers, each caring for the other's welfare as much as for his own; each man living not for self but for the general welfare of the race as a family. So deep in human nature are the roots of selfishness, so great a hold has it got on the hearts of men, it is manifest to all that apart from some power of which men are at present ignorant they have nothing to cause them to expect a change.

Religionists believe that if they could get an opportunity they could do much to bring about the happy condition, and moralists believe they could help; the socialist is certain he could help, if men would accept and live according to his ideals. But organized religion is failing in the earth, and morality is helpless against the weight of the world's disregard of righteousness; while the socialist has no cure for that moral deflection which has been the ruin of men.

The Bible is the only book in the world which claims to speak for God, and is the only one bearing evidence that it does so. It tells of a golden age enjoyed in the past, and of one yet to come which will be far better than all the fond dreams of men and more than the heart can conceive. Further it tells of those who have lived and suffered and died during the dark centuries of ignorance who shall then be brought into life and have equal opportunities of enjoying the blessings of the Creator. To those who are unacquainted with the Bible and with the power of Jehovah such a vision seems quite beyond the range of possibility, and it is hardly a matter of surprise when there is hesitancy in accepting what the prophets say.

Mythology represents man's golden age as being those days when men were yet few in number, were as one family, with one language, and before wars had broken out in the earth. Those days correspond with that time and those conditions which the Bible tells existed soon after Eden when men of necessity turned to the fields for their means of life, and when Jubal learned to handle the harp and organ, and Tubal-cain became an instructor of every artificer in brass and iron, and Lamech became father of the poets.

The golden age of man was earlier than those days, and it lasted only from the time of Adam's creation until the day when he and Eve were driven from the garden of Eden, probably not more than two years. During that time Adam, and then he and his spouse, lived in perfect happiness because they were pure in heart and mind and perfect in body. They were in harmony with their Creator, and enjoyed each other's company in communion with him; there was nothing to mar their happiness; they were free from care and pain and every manner of those distresses which have so heavily afflicted their children. It truly was a golden age. It is the same Word of God which tells of a golden age yet to come which all of Adam's children may enjoy.

The Bible is not at all what those believe it to be who have listened to the preachers. It is neither the torchlight of human civilization as the churches have claimed for it, nor on the other hand does it carry the dreadful dogmas of human doom as they have so shamefully taught. It carries no evidence that God ever intended it to be used as a supporter of such civilization as the churches and Christendom have visualized and tried to bring under control of the earth. It is God's light to guide men to his purposes and into their acceptance of his will. But God has not yet given the Bible to the world as such. The time for that is yet to come in the day, now soon to break upon the world, when the light of the knowledge of the glory of God shall cover the earth, when truth concerning him shall be full and free, and when all flesh shall see the salvation of God. — Isaiah 40: 5.

Hitherto the Bible has served to guide the servants of God into the knowledge of his will to the measure in which it has pleased him to reveal that will; from time to time he has given just so much light upon its pages as would serve his purpose. To the lovers of God his Word has been 'a lamp to their feet and a light to their path', as they have walked through the intricacies of this world's policies.

The Bible is man's book of liberty. True there is no book like it for marking the degradation of man, none which so faithfully notes his weaknesses, his sin, and his need of pardon from his Maker; but from first to last it tells of the great hope which man has because of the sure and certain word of his Creator. It begins with the story of man's happiness, a kind of golden age, and it ends with a description of such an age brought again to man, but with its blessings enlarged so as to bring the fullest satisfaction and completest joy to all men.

But before the Bible's story can be received it is necessary to reject the creedal interpretations. These, professedly set forth to tell what the Bible teaches, have totally perverted its meaning. The creed-makers took the plain

words of scripture to support dogmas which were intended to give support to their various church systems, rather than to tell what God has revealed. These men were the tools of Satan, being overreached by that wily adversary of God. Consequently they accepted Satan's denial of God's word, when he said to Adam he should surely die if he ate of the fruit of the tree of knowledge, as being true. Satan said that God had told what was not true, knowing it was not true, and the churches have accepted Satan's word and have believed that God did not speak the plain truth when he said that Adam should die. They took, and still retain, the pagan dogma of human immortality as the full explanation of their acceptance of Satan's lie.

The student must accept that man is mortal and is subject to death. Every statement in the Bible shows this to be the case. The dogma of hell torment must be rejected as being a blasphemy upon the Creator: it is a doctrine of demons. The fiction of heaven as a place where all good, mild, feeble-minded persons go at death, equally with those who have sought to know and do the will of God, and the footstep followers of Jesus of Nazareth who have served him at all costs: this also must be cast aside. Further, the teaching of the churches that the earth is not the home for man, that really he is a spirit being whose permanent condition must be apart from any earthly organism: that too must go. Clearing the mind of these obstructions we may then turn to the Bible for its light, confident that he who gave it will give light to the earnest seeker who wants that knowledge that he may live in harmony with God's will and render to Jehovah the honor due to his name.

Moreover it is as necessary to clear the mind of the dogmas of so-called science as of the creedal dogmas. The savants of science very dogmatically declare that man is the result of evolutionary processes, and that the earth has been his home for unknown hundreds of thousands of years: they will hear of nothing to the contrary. To all these the Bible's story is but a fable; but the theologian claims it for the support of his dogmas. Neither theology, nor science, as men use those terms, lead man anywhere but into the wilderness of doubt and uncertainty.

But taking the Bible as the Word of God given to tell man of his purposes towards humanity and the earth, and to bring man, the crowning glory of all mundane things, into close relationship with his Creator, we get the reason for man's existence and an account of how it came about. In other words, the man who allows God to be his guide to knowledge, and who seeks to do the will of God, is entered thereby into a fuller knowledge than that which Adam sought to secure in a surreptitious manner when he was tempted to his fall. He wanted knowledge out of God's way and time. The Bible is commonly supposed to be so difficult or so mysterious a book that it can not be understood. Those who profess to teach it have sheltered their ignorance of it behind its difficulties, and have made out that its mystery is all the more reason for holding it in reverence. They prefer the book to be looked at and held as a fetish rather than that its contents should be known. The priests of organized religion have become the high priests of the god of ignorance. The Bible would not have been considered so difficult if it had not been the policy of ecclesiastics to keep its knowledge from the people.

Beginning at its first chapter God began to tell why he created man. (Genesis 1:26-28) First it tells of the creation of the earth; then of man who was to be God's representative in the earth with dominion over all animal life of whatever form. The creation of the earth was for God's own pleasure, and to increase the pleasure of his creatures.

When the earth was prepared God then formed man of the dust of the ground, thus making him one with that which man himself calls his mother earth. That he was formed with a structure similar to that which is found in all other earthly creatures indicates that God decided such structure was the best for all earthly beings. It does not indicate that man has evolved from a lower estate, as the worldly-wise declare. God prepared a garden for man where he would be sheltered from the more difficult conditions which obtained in the earth and where with time for meditation he could begin to gather experience. He had work given to him, but not such as demanded instruments of agriculture. Then with perfect environment, and without ache or pain of body or mind, and with nothing to mar perfect happiness, with sufficient work to keep him occupied, man found himself living in what since then men would fondly call a golden age.

But there was a place for self-will to enter, for there was a slight limitation put upon the man; and perfect though his organism and his circumstances were, he fell before a desire to have his own way rather than that which was marked out for him by his Creator. His golden age ended. There was no longer communion with the Creator; there was sense of shame; there was an opening for recrimination between himself and his wife; sorrow, pain, trouble, distress began, and there followed all those things which have made human life to be filled more with sorrow than with pleasure. The gain of self-will was nothing to the loss entailed. Man gained freedom from the slight limitation which the law of his Creator put upon him, but he fell under the terrible bondage of sin and death.

Since that day the children of Adam have followed in the way he took. Their history is written in strife and blood. Today, more than 6000 years after the fall, the world, flattering itself that it has reached a high standard of intelligence, has almost ruined itself with fratricidal war, and seems unable to learn any lesson from its foolishness. There is no prospect that man will learn. There is nothing to show that he can learn since he is so fast bound with passion, fear and jealousy. He can not break loose from his environment.

In their visions of "the perfect day" the prophets paid no attention to the apparent inability of man to produce it. They do not concern themselves with problems. For them, problems do not exist: they know the power of God. To them, everything depends upon him. Thus Isaiah says, speaking for Jehovah, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (Isaiah 14:24) The prophets do not concern themselves with sewage problems and educational schemes, but with the manifestation of the power of God, with the change of heart which acceptance of his will can bring, and with the blessings which follow when the laws of God are kept.

As the Prophet Isaiah says more than the other prophets about the kingdom of righteousness to be established in the earth, we may take him as the typical messenger of Jehovah in relation thereto, though it is ever to be remembered that all God's prophets have had the times of restitution in view. (Acts 3:21) He begins his prophecy by declaring that Israel, fallen into corruption, will ultimately be healed by God and be restored to their first estate. He sees Israel once again as when they were before Jehovah at Mount Sinai, counted acceptable to him; but now purified from their defilement received through their sins against God and their covenant. Then he tells of the blessings which, immediately afterwards, will be found by the nations; for, seeing God's ancient people again enjoying the favor of Jehovah, they will themselves go to him. They will learn that God made all men of one blood: that all are of one family; they will turn from wars, and then will begin the rule of brotherly love.—Isaiah 2:1-4.

Isaiah then speaks of the time when all nature shall be in harmony, when there shall be nothing to hurt nor destroy in all God's kingdom; of how Jehovah, the God of all the earth, will make a feast of fat things for all people, and will at that time destroy the vail that is over the eyes of all people, that all may know him from the least to the greatest and may rejoice in the blessings he has for them. In that same kingdom God will swallow up death in victory, and wipe the tears from off all faces. (See Isaiah 11:6-9; 25:6-9.) Later he tells how the ransomed of the Lord will return (from the condition of death and condemnation thereto) and will walk along the highroad which God provided for all till they come to Zion, that is, to the acceptance of his government, where joy and gladness shall be obtained and sorrow and sighing shall flee away. This is a picture of the whole race of mankind returning from the state of death to the blessings of life according to God's original purpose for man. It corresponds to the psalmist's comprehensive but more concise statement, "Thou turnest man to destruction; and sayest, Return, ye children of men." (Psalm 90:3) The ransom which God has provided includes every man, whenever he lived, for Jesus Christ by the grace of God tasted death for every man.—Isaiah 35; Hebrews 2:9.

In those days men will receive the labor of their hands and will dwell in peace; men shall build houses and inhabit them, shall plant vineyards and eat the fruit thereof. No land-grabbers allowed, there will then be no possibility of any one's jostling a man out of his possessions by some trivial illegality.—Isaiah 65:21, 22.

These pictures by Isaiah are repeated in other words by the prophets. Jeremiah tells of the time when Jehovah will make a new covenant with the ancient people, which in turn will see the whole world brought to peace and rest. But the grand climax of all prophetic statements, and of all that has gone in association with them, is found in the Apostle John's last vision, where he tells of the kingdom of heaven coming down upon earth, and that God will tabernacle with men and will himself wipe the tears from every eye and banish for ever everything which is out of harmony with his will, so that his great human family may dwell in peace before him. (Revelation 21:3, 4) Such is the golden age which the Bible discloses. It is as sure as God is all-powerful to do whatever he will.

WHAT DID JESUS COME TO SAVE?

JESUS, speaking of himself said, "The Son of man is come to seek and to save that which was lost." (Luke 19:10) We ask, What is meant when men speak of salvation, and what did Jesus mean? We answer, The common conception is expressed in various ways. To the fervent revivalist, "getting saved" means much the same as the old phrase "getting religion", and, when it is not mere excitement, is outwardly manifested by a sudden turning from a life of self-indulgence or vice to a general decency of living, especially when this is coupled with a religious fervor. To many the word means getting saved from hell torment; for this, though only the figment of a wild imagination, has through false teachers been made sufficiently real to millions to put them presently in torment. In what may be called the somewhat higher ways of religious thought, and as the term was used by the old-time Methodist, "getting saved" meant a consciousness of acceptance with God through faith in his Word concerning Jesus Christ. It also meant getting deliverance from the law of sin which rules in every heart by nature. But even with him salvation included deliverance from eternal torment, which he believed was the doom of every one who did not accept Christ, that is, who did not "get religion". Belief in Jesus as the Savior of mankind and joining a church has been accepted as an assurance against the possibility

of being cast into hell torment. From Rome down, all the churches have sedulously taught that it is only as men give themselves into the care of the church are they fully covered against future evil. Thus salvation came mainly to mean the sense of being saved from fear of eternal torment, the dread thing which has ruled in Christendom from the earliest days of the dark ages till now.

We cast aside the vain ideas taken from creedal teaching, and look at what the Bible says; for all that can be known of man's present relationship with God, and all that can be known of what is beyond the grave, must come from it. There is no other light on the things of life and death than that which God has already given in his Word. He who, like the spiritist, seeks knowledge from any other source, as the spiritist does when he goes to the dead and seeks light from the darkness of the grave, soon finds himself in communication with demons who personate the dead, and is soon led aside. All such are brought into positive danger to themselves, for they easily become the dupes of those demons who after the flood attempted to lead men from God. These have yet the same spirit of rebellion, and seek with greediness the minds and bodies of all those who come to them, making them victims of their ill will against both God and men. Such despisers of God seek that which is forbidden, and do it at their peril, even as Eve sought knowledge other than from the Creator and was led into death thereby. Forbidden fruit has its pleasures, but the result of partaking of it must bring suffering and may mean severance from God.

In the Old Testament the word salvation is most frequently met with in the Psalms and in the prophecy of Isaiah. It does not always mean the same thing. Its first mention is by Jacob, who in his last days said, "I have waited for thy salvation, O Jehovah!" (Genesis 49:18) Jacob, for whom it may be said that evil circumstances seemed ready to settle about him nearly all the days of his life, is typical of the servants of Jehovah in all days, who sometimes fall through their own mistakes, or sometimes through the providences of God are brought into positions of difficulty and danger. In the evening time of his life, when he was under the shelter of Joseph and of Pharaoh, and that through the sheltering care of his God, he said God's angel had preserved him from all evil. The rest and preservation was God's salvation realized. To him salvation was deliverance from his fears, his difficulties, and the assurance which came thereby that God was with him and that he was accepted as one who shared the covenant blessings which God had given to his father Isaac and his grandfather Abraham.

The words of the people in the day when Jehovah gave Israel victory over the Philistines through the prowess and courage of Jonathan, whose life was in danger through the foolish vow of his father, give the general note of the Old Testament scriptures as to salvation. The people said, "Shall Jonathan die, who hath wrought this great salvation [deliverance] in Israel?" (1 Samuel 14:45) So the psalmist cries on behalf of the people oppressed by their enemies, "Cause thy face to shine: and we shall be saved." (Psalm 80:3) Thus the sense of rest and protection is a present salvation.

The 22d Psalm tells of the sufferings of one who in his distress cries out, "My God, my God, why hast thou forsaken me?" and, "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. . . . They look and stare upon me [their victim]. They part my garments among them." (Psalm 22:1, 7, 8, 17, 18) Some of these words were spoken by Jesus at his crucifixion, and some were fulfilled at that time. (See Matthew 27:46; John 19:23.) From these passages it becomes comparatively easy to see that the one who is specially spoken of in the Psalms, whether in distress or in victory, is Jesus. But frequently his faithful followers are counted as with him, so that his experiences are theirs also. He and they are seen in one: the anointed company. This was the mystery which was disclosed to the church in the days of Jesus and the apostles. Thus the personal note in the Psalms is true prophecy: it was partly fulfilled at the first advent; it is completed in the true church's experience at the second coming of Christ.

When Jesus was born it was declared that a Savior was born. He was called "Savior" because he would deliver his people from their sins. This was not what the people expected of the Messiah: they wanted a king and power. But God had a work to do for his people before he could give them what they wanted. They must first turn from their evil ways before God could bless them to the service of others. Through the ransom and justification through the spirit there was deliverance to be got from the great foe, and the life henceforth could be lived for God. This salvation from the power of sin was deliverance from the greatest ruling force that men have known.

But there was a special danger then threatening Israel as a people. John the Baptist had come telling of a time of judgment and implying national distress and perhaps disaster. He said fire should burn up the chaff of the nation. (Matthew 3:10, 12) Also Jesus definitely foretold that trouble and distress would be sure to come upon the people. The apostles thought that the trouble would come quickly, and though it did not come as soon as they expected, it was ever before their eyes. Thus Peter urged all who would hear to save themselves from that untoward generation.—Acts 2:40.

In time they discerned that there was to be a general judgment upon the Gentile peoples as well as upon the Jews. Thus to the disciples salvation meant complete deliverance from the thraldom of sin and the Devil; from the fear of death, for the resurrection of Jesus proved that dread thing could not keep them in its grip; and from fear of proving unacceptable to God

at the last; and it included deliverance from the terrors of the time of trouble into which Jewry was fast going, and also from that of later times which would be upon all the earth.—Matthew 24.

Thus (1) the Bible, as in Jacob's case, tells of a salvation which has the sense of the care and protection of God. This means that it is possible for those who are saved to know that they are in a position where no evil power can hurt them. It does not mean that such will not be subjected to those things which are common to humanity; but it does mean that they know they are in the care of God and that none of these things can come upon them without his knowledge; and that, if allowed, they are under his control; also that he will cause good to result, for to these "all things work together for good". (Romans 8:28) Then (2) the Bible tells of a personal salvation from the power of sin and from the power of Satan, the ruler of the realm of sin. It is of this, gained through the holy spirit, Paul writes, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy spirit." (Titus 3:5) Further (3) there is the complete salvation to be realized when the follower of Jesus, faithful unto death, is given the promised reward of his faith, and is received as joint-heir of Jesus, the exalted Son of God. This salvation is referred to by the Apostle Peter when he tells of the inheritance undefiled which awaits the faithful: "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."—1 Peter 1:4.

But these deliverances are local, either to the individual, or to time and circumstances, and they do not touch the world need. The question remains, What did Jesus mean when he said he came to seek and to save that which was lost? His words may be taken in two ways. He might mean that he had come to seek *those who* were lost, which would mean the whole human family, and not merely those who thought or knew that without the sense of the protection of their God they were lost; or it might mean *that which* man had lost by his sin, namely, life in communion with God. Whichever way this is taken it tells of the loss of life, and an endeavor to retrieve the loss.

But then we ask, What of the world's salvation? Undoubtedly in the sight of God the whole race is under condemnation because of sin. No man has the right to life, for Adam's sin brought him and all his children into danger of everlasting death. But when God gave his Son Jesus to be a ransom price for all men, and presented him as one who should bear away the sin of the world, and arranged for him to be the deliverer of men from their darkness and bondage, it is apparent that there is an offset which subsequent to the sin which brought the condemnation completely alters the situation. The ransom means deliverance from the condemnation, and includes the possibility of restoration. Deliverance is to be experienced in the time of resurrection. The first thing that man will get as he comes from the grave will be a surprise. Those who have died knowing only the teachings of orthodoxy will find that instead of a judge seated upon a fiery throne, and the vast multitudes of human beings gathered round it, and the majority being hurled into torment worse than the mind of man can conceive, there is deliverance before him, with the fullest possibility of life, and himself under the care of the Savior who died for him. He will soon discover the strict necessity of obedience to the law of righteousness which will then be in operation, but there he will find nothing to hinder him, but everything to help him.

We ask for some, Is there then no need to fear that on death sinners fall into eternal torment, or if the "Judge of all the earth" should suddenly come to wind up earth's affairs (as ecclesiastics have declared), no need to fear that dread thing then? The answer to both questions is, No! The provision of the Redeemer by Jehovah, the fact that he himself has provided a ransom price and has arranged for the world to have a Savior Judge and for a day of judgment which lasts one thousand years, is full proof that the theologians have been all wrong in their declarations about God and his purpose toward men.

The Apostle Paul says, God "will have all men to be saved, and to come unto the knowledge of the truth". (1 Timothy 2:4) First he saves them from death; and then, by means of the provision he has made through the reign of Christ, he will have them taught the truth concerning him so that they may learn the ways of righteousness. It is ignorance of him and pride which have kept men away from him; it is knowledge of God which is the first necessity in the salvation of man. 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.

Adam's children were not taught the truth about God. Abel found out that he could please God by seeking to do his will and showing a desire for that course. But as the days went by darkness gathered about men, and Satan, whose lying deception began the trouble, saw to it that the deception became greater and not less. Man began to fear God and to think evil of him, blaming him for his misery.

As the human family increased, the darkness became more dense. The first coming of Jesus did not enlighten the world so that it should know him. But God had provided the day of enlightenment when all flesh shall come to know God, whom to know is to love. That day is about to break forth with its light and healing warmth. Those whose eyes are open by the seeing of faith see this full salvation of man from all his burdens and sorrows, and see him enjoying the blessings which God designed to give to him. And Jesus "shall see of the travail of his soul, and shall be satisfied" as he sees man enjoying these blessings.—Isaiah 53:11.

But the messengers of Jehovah have a present mes-

sage for all men concerning the things now happening and coming on the world. Every intelligent man knows that the world is undergoing a great change. Everything is in process of movement; but no one, unless he is enlightened by the Scriptures, knows what the movements are or what they portend. The Bible Student knows these things are those foretold by the prophets of God and by Jesus himself. They are the changes which will carry away the institutions of the present world order preparatory to the establishment of the new. As the movements are world-wide and include everything connected with human affairs, it is clear that they involve the great time of trouble of which Daniel spoke and which Jesus said would come with his return. None will escape that which must be considered as the necessary condemnation of that trouble except he is "under the shadow of the Almighty".

Again, as in the days immediately preceding the downfall of Jerusalem, which brought upon that unhappy people, the Jews, the greatest trouble any city ever experienced, the cry from the servants of Jehovah goes forth, "Save yourselves from this untoward generation." He who will may come under the shelter of the great rock of the truth, and find himself protected by it, both from fierce heat of that day and from the withering blasts which threaten to destroy humanity. He who knows rests in the Word of God, and in the goodness of God, and in the certainty that God can and will carry out his purposes to bless humanity, even using the sharp lesson of the trouble as part of his means to that end.

LETTERS FROM AFIELD

'PRESSING THE BATTLE'

MY DEARLY BELOVED BROTHER RUTHERFORD:

Although I know that you are very busy I can't refrain from sending a few lines about a very interesting result of our *Freedom* campaign. It has stirred the people up to such a degree that all the leading conservative papers and many smaller papers have published articles against us, taking from the *Freedom* booklet just such parts as we specially wanted to have spread amongst them. For instance:

"Big business and professional politicians, aided and supported by faithless clergy, have fastened the shackles upon the wrists of the common people"

"Christendom so-called is a fraudulent name used to deceive the common people and hold them in subjection."

"God has decreed and declared that there shall come upon the world a time of tribulation such as never was known; and that during that trouble 'Christendom' or 'organized Christianity', so-called, and all of Satan's organization shall be destroyed."

"God bids the peoples to abandon and for ever forsake 'Christendom' or 'organized Christianity' and turn completely away from it, because it is the Devil's organization," etc.

Based upon all these statements they tried to prove that we are bolshevists. That statement gave us an opportunity to have our reply in the same papers, in which reply we showed that we had nothing to do with bolshevists and that the whole opposition against us had its origin in the clergy who were not willing to let the people know about the new King and about his kingdom which is now being established in order to bless all the meek who love righteousness with life, health and happiness. And in that way also the conservatists got a good witness, and we of course rejoiced.

When we sent our reply to the various papers we wrote that if they do not publish it in two weeks we will take the liberty to do what we find to be best, and so some of the papers informed their readers that they published our reply because we had threatened to do something if they did not.

As an amusing point I can mention that before we scarcely knew about the articles in the conservative papers and before we had taken any steps against them some labor papers published very critical and ironical articles against the conservatives showing their stupidity as they tried to classify us amongst bolshevists because we were using as our base just the same Bible which they claim to support.

As an interesting item I can also mention that many more of the common people have recently left the churches here than ever before. It is very reasonable to think that this has been as a result of the *Freedom* booklet.

In our canvass we have found one who heard on the radio your wonderful lecture from Toronto. It was a little pity that we knew too late about your lecture from Albany. If we had known it earlier we could have done something in connection with it to advance the Truth. When Brother Balzereit recently spoke in Berlin it was a great joy for us to hear it.

As we expect to have our main convention in September, about the 20th, it would be a great joy if it would be possible for you to visit at that time northern Europe and also our convention.

Rejoicing over our opportunities and appreciating them highly, I beg you to accept my warmest greetings and Christian love!

Your grateful brother by his grace,

KAARLO HARTEVA.—*Finland.*

"FOUR HOURS A WEEK"

DEAR BRETHREN:

We, the undersigned workers of the ecclesia at Denver, Colorado, desiring to express our appreciation to our heavenly Father for the kingdom interests he has so graciously placed in our hands, do hereby promise the Lord that we will, to the best of our ability, engage in the service work at least four hours a week, and call on twenty-five or more families with the gospel of the kingdom, until he shall say, 'Come up higher'; the above being subject, of course, to our physical ability to do so.

Ever your brethren and fellow workers in Zion.

[*Here follow thirty signatures.*]

INSPIRED AND ENCOURAGED

DEAR BRETHREN:

Your letter relative to Brother Watt's visit with us was read to the class, and by a unanimous vote they requested me to express to you their appreciation of his visit with us, for he was indeed an inspiration and encouragment to the San Antonio class.

Seeing his untiring zeal for the Lord and his cause has awakened us to our responsibility and duty and has caused many to renew their activity in the Lord's service.

We are truly thankful to our heavenly Father, and to you, dear brethren, for sending Brother Watt among us. The San Antonio ecclesia greatly appreciate your labor of love in our behalf and daily remember you at the throne of grace.

Your brethren by his grace,

SAN ANTONIO ECCLESIA.

J. M. KIMPORT, *Sec'y.*

International Bible Students Association

SERVICE APPOINTMENTS

C. W. CUTFORTH

Moncton, N. B.	Sept. 21-23	Pictou, N. S.	Oct. 1
Amherst, N. S.	" 24, 25	Sydney, N. S.	" 2
Truro, N. S.	" 26, 27	Glace Bay, N. S.	" 4, 5
Stellarton, N. S.	" 28-30	Sydney, N. S.	" 6, 7

F. H. DOUGHERTY

Rockford, Ill.	Sept. 20-22	Findlay, Ohio	Oct. 4-6
Peru, Ind.	" 23-25	Attica, Ohio	" 7-9
Wabash, Ind.	" 27-29	Mansfield, Ohio	" 11-13
Marion, Ind.	Sept. 30-Oct. 2	Ashland, Ohio	" 14-16

G. H. DRAPER

Alma-Merrill, Mich.	Sept. 20-25	Lansing, Mich.	Oct. 7-9
Owosso, Mich.	" 27-29	Charlotte, Mich.	" 11-13
Durand, Mich.	Sept. 30-Oct. 2	Battle Creek, Mich.	" 14-16
Fenton, Mich.	Oct. 4-6	Otsego, Mich.	" 18-20

H. E. HAZLETT

Detroit, Mich.	Sept. 8-29	Martins Ferry, Ohio	Oct. 7-9
Lima, Ohio	Sept. 30-Oct. 2	Wheeling, W. Va.	" 11-13
Bellaire, Ohio	Oct. 4-6	Fairmont, W. Va.	" 14-16

M. L. HERR

Unity, Wis.	Sept. 16-18	Jump River, Wis.	Sept. 30-Oct. 2
Athens, Wis.	" 20-22	Conrath, Wis.	Oct. 4-6
Curtis, Wis.	" 23-25	Black River Falls, Wis.	" 7-9
Withee, Wis.	" 27-29	Loyal, Wis.	" 11-13

W. M. HERSEE

Moncton, N. B.	Sept. 21-23	Alberton, P. E. I.	Sept. 28
Alma, N. B.	" 24	Charlottetown, P. E. I.	" 30
Charlottetown, P. E. I.	" 25	Hazelbrook, P. E. I.	Oct. 1, 2
St. Peters Bay, P. E. I.	" 26	Moncton, N. B.	" 4

H. S. MURRAY

Sharon, Pa.	Sept. 20-22	Meadville, Pa.	Oct. 4-6
Farrell, Pa.	" 23-25	Cambridge Springs, Pa.	" 7-9
West Middlesex, Pa.	" 27-29	Erie, Pa.	" 11-16
Greenville, Pa.	Sept. 30-Oct. 2	Buffalo, N. Y.	" 18-30

E. D. ORRELL

Sidney, Ohio	Sept. 20-22	Dayton, Ohio	Oct. 4-13
Piqua, Ohio	" 23-25	Tippecanoe City, Ohio	" 14-16
Urbana, Ohio	" 27-29	Troy, Ohio	" 18-20
Springfield, Ohio	Sept. 30-Oct. 2	Lancaster, Ohio	" 21-23

J. C. RAINBOW

La Porte, Ind.	Sept. 16-18	Auburn, Ind.	Oct. 4-6
South Bend, Ind.	" 20-22	Edgerton, Ohio	" 7-9
Elkhart, Ind.	" 23-25	Alvordton, Ohio	" 11-13
Goshen, Ind.	" 27-29	Defiance, Ohio	" 14-16
Garrett, Ind.	Sept. 30-Oct. 2	Fostoria, Ohio	" 18-20

E. B. SHEFFIELD

Carbondale, Ill.	Sept. 16-18	Valier, Ill.	Sept. 30-Oct. 2
Anna, Ill.	" 20-22	Flora, Ill.	Oct. 4-6
White Ash, Ill.	" 23-25	Bellmont, Ill.	" 7-9
West Frankfort, Ill.	" 27-29	Vincennes, Ind.	" 11-16

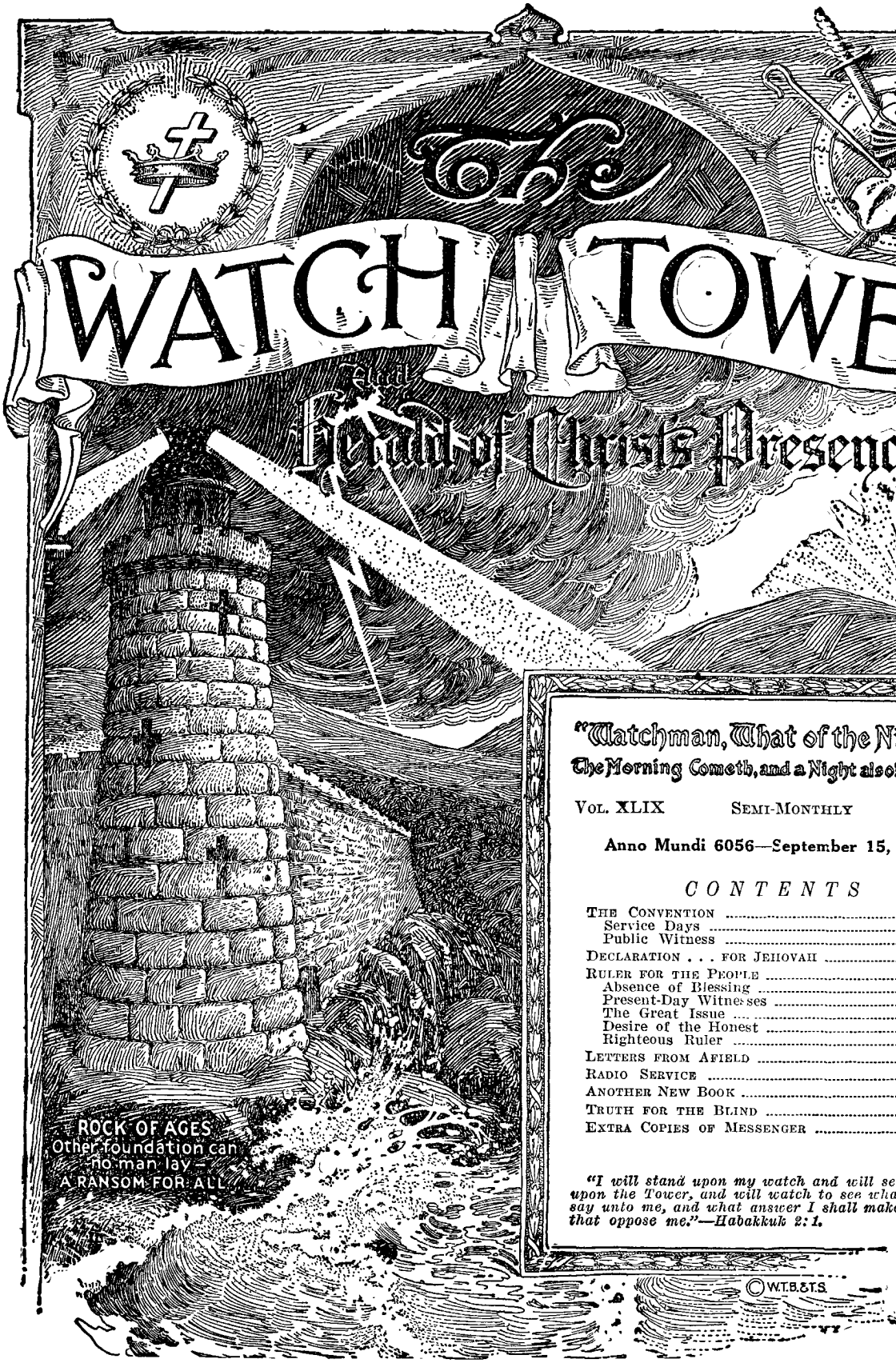
W. J. THORN

Richmond, Ind.	Sept. 20-22	Bedford, Ind.	Oct. 4-6
Acton, Ind.	" 23-25	Salem, Ind.	" 7-9
Whiteland, Ind.	" 27-29	Medora, Ind.	" 11-13
Nashville, Ind.	Sept. 30-Oct. 2	Ewing, Ind.	" 14-16

J. C. WATT

Columbus, Ohio	Sept. 20-25	Pittsburgh, Pa.	Sept. 27-Oct. 23

The Watch Tower and Herald of Christ's Presence



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

VOL. XLIX SEMI-MONTHLY No. 18

Anno Mundi 6056—September 15, 1928

CONTENTS

THE CONVENTION 275
Service Days 275
Public Witness 276
DECLARATION . . . FOR JEHOVAH 278
RULER FOR THE PEOPLE 279
Absence of Blessing 280
Present-Day Witnesses 282
The Great Issue 284
Desire of the Honest 285
Righteous Ruler 285
LETTERS FROM AFIELD 286
RADIO SERVICE 288
ANOTHER NEW BOOK 274
TRUTH FOR THE BLIND 274
EXTRA COPIES OF MESSENGER 274

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

ANOTHER NEW BOOK

Government is the title of another new book just published by the Society. It contains indisputable evidence showing that the peoples of earth shall have a righteous government and explains the manner of its establishment. Proof is presented to show that the time is now ripe for the mind of man to be turned to the sober and candid examination of the plan of Jehovah for the inauguration of the government which will fulfil the legitimate desires of all.

This timely book is sent forth for the prompt and earnest consideration of all the anointed. It is also available in quantities for immediate distribution among the truth-hungry people.

A limited number of volumes of the author's edition have been issued for the accommodation of the consecrated. The charge of fifty cents a copy for this edition will cover the extra expense of producing the original plates and enable all the brethren to have a share in the production of the book. The sale price of the popular edition is forty-five cents.

TRUTH FOR THE BLIND

Several of the Society's books and *The Watch Tower* are published for the benefit of the blind. The Braille method is used. The books are loaned to the blind without charge. They are also sold at prices to cover the cost of manufacture. For further information address Watch Tower Bible & Tract Society, Branch for the Blind, Logansport, Indiana.

EXTRA COPIES OF CONVENTION REPORT

A limited number of copies of *The Messenger*, containing complete report of the Detroit Convention, are available for any who desire an extra set or for those who had not previously ordered the report. The complete set of five issues will be mailed postpaid to any address for 35c.

(Continued from page 288)

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WRHF	Washington, D. C.	930	322.4	150
	Sun pm 5.30-6			
WRHM	Minneapolis, Minn.	1150	260.7	1000
	Sun am 9.15-10.30			
WRK	Hamilton, Ohio	1460	205.4	100
	Mon pm 7-7.15 (second and fourth, monthly)			
WRR	Dallas, Tex.	650	461.3	500
	Sun pm 2.15-3; Thu pm 8.30-9			
WSMK	Dayton, Ohio	1010	296.9	200
	Tue pm 8-8.20			
WSPD	Toledo, Ohio	1250	239.9	250
	Sun pm 1.15-1.45			

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX SEPTEMBER 15, 1928 No. 18

THE CONVENTION

JEHOVAH'S government is uppermost in the mind of every one who is anointed by him. The understanding of the anointed is that Jehovah purposes to destroy Satan's rule and to place the rulership of the world in the hands of Christ Jesus his beloved Son. God's government through Christ will be a righteous government, through which he will bless all the families of the earth. It is for this government of righteousness that Christians have been praying for many centuries: "Thy kingdom come, thy will be done on earth as in heaven." The anointed have come to see the importance of making announcement of the incoming government of righteousness because such is the will of God. The kingdom interests, which the Lord has committed into the hands of his anointed, include the work of making announcement of the fall of Satan's organization and the establishment of God's righteous government.

The convention of Bible Students for the year 1928 was held at Detroit, Michigan, July 30 to August 6, inclusive. The estimated attendance was between ten and twelve thousand. The public press of Detroit, yielding to the influence of the clergy, Catholic and Protestant, did exactly what was to be expected, namely, ignored the Bible Students' convention. The publicity by the press was conspicuous by its absence. After the convention was over one of the staff reporters called up to know what was going on at the Coliseum. The lack of publicity on the part of the public press, however, in no way embarrassed the Bible Students. The Society published its own paper, *The Messenger*, which paper gave a more complete report than any worldly paper could have given. Many thousands of *Watch Tower* readers have the report given by *The Messenger*. Subscriptions for *The Messenger* came from all parts of the earth.

The convention was one of service. The anointed went there with the intention of service. Their desires were realized. The convention was addressed by the following speakers: R. J. Martin, J. C. Watt, A. H. Macmillan, T. J. Sullivan, H. Schmid, G. Y. McCormick, J. De Fehr, C. J. Woodworth, H. E. Pinnock, R. G. Green, D. Haslett, V. C. Rice, M. L. Hartman, F. W. Franz, H. S. Murray, W. L. Bowen, R. D. Goodrich, B. H. Boyd, H. Smith, Jos. Greig, W. F. McLendon, G. C. Powell, E. B. Sheffield, W. J. Thorn, F. H. Dougherty, R. H. Barber, M. A. Howlett, G. H. Draper, Clifford Roberts, P. H. Harding, L. B. Burtch, W. E. Woodworth, J. A. Baeuerlein, T. F. Silvey, J. Hemery, W. F. Salter, W. W. Johnston, W. E. Van Amburgh, R. A. Kinninmonth, C. W. Cutforth, E. J. Coward and J. F. Rutherford.

Every discourse emphasized the blessed privilege and the importance of doing the will of God and that so doing meant to work. Every discourse was timely, helpful and encouraging. *The Messenger* gave an outline of each one of the discourses. Space in *The Watch Tower* will not permit a full report of these discourses. *The Messenger* carried only a brief outline of the discourses given by the president of the Society and his discourses there will be carried in full in *The Watch Tower* in this and subsequent issues.

SERVICE DAYS

Two days were set aside for field service, Thursday, August 2 and Saturday, August 4. Thursday was confined strictly to the city of Detroit. On Saturday part of the workers were in the city while the others were in the suburbs and rural districts.

In addition to the English-speaking brethren attending and participating in the convention, simultaneous meetings were being held by those speaking the following languages, to wit: Greek, Hungarian, Italian, Ukrainian, Russian, German, Polish and Lithuanian. The English and the foreign-speaking brethren participated in the field service. The total number of workers in the field on service days, including English and foreign-speaking brethren, was 4,757. Total number of books and booklets actually placed in the hands of the people on those two service days was, to wit, 67,261. In addition to this, many of the brethren took with them books and booklets to dispose of on the return journey to their homes, and this brought the grand total up to more than 100,000 volumes disposed of at the convention.

At the convention 596 colporteurs registered as present for service. Eight of these were from England, two from Scotland, two from Ireland, the others from the United States and Canada. In addition thereto, many auxiliary colporteurs were present and participated in the service. During the convention sixty-four new ap-

plications for colporteur work were received. This makes the total for colporteur work in the United States 1,911.

In this connection it is interesting to compare the first six months of the following years during which books were sold by the colporteurs:

1926	162,624 volumes
1927	135,496 volumes
1928	353,974 volumes

The colporteurs have the zeal peculiar to the Lord's house and are manifesting it by their work, and this was shown particularly at the convention.

Aside from the colporteurs many of the regular class workers engaged in the field service. This included practically all the elders who attended.

A meeting of the elders was held Thursday afternoon. Never at a convention has there been so much real zeal and devotion to the Lord shown by the body of elders. They not only had been in the service that day but manifested their determination to take the lead in their respective classes in the service throughout the country. It was a blessed meeting and will doubtless result in much good and bring glory to the Lord's name. A full report of the address given at the elders' meeting appears in *The Messenger*.

Each evening during the convention the English brethren broadcast a program by radio from seven to eight o'clock. This program consisted of music furnished by the orchestra from WBBR, assisted by others attending the convention, and of vocal music by those at the convention, and a discourse or lecture of from twenty-five to thirty minutes on present truth. The English-speaking brethren used station WGHP. Mr. Kirby, the local manager of the station, and his assistants were very courteous and considerate to those who participated in the Watch Tower programs. They also expressed themselves as highly appreciative of the programs, and favorably commented upon the work being done by the Bible Students. The foreign-speaking brethren also broadcast over other stations. Thus thousands of people in and about Detroit had an opportunity of hearing in their homes.

It would be a trite saying to state that this was the best convention ever held. It would also be a true saying. Not within the memory of any who attended has there ever been a convention in which there was such a united and expressed determination to honor the name of Jehovah God. The convention was better organized than any that we have ever heretofore had, and it was noticeable that everybody was anxious to have something to do and to do it when opportunity was afforded. There was very little time for personal visiting except in the evening after the program of the day had ended.

In this connection *The Watch Tower* takes occasion to say that the president of the Society would greatly appreciate a more personal contact with many of the brethren to talk over their private matters and to visit with them, but he finds it absolutely impossible so to do. The many duties that must be met and performed require all the time and available strength. Readers of *The Watch Tower* and those attending the convention will please take this statement as a personal expression of love from the president to all the dear brethren. While we would love to have personal visits and conversation more than we do, this must be deferred until the Lord's work on earth is done, and then we shall have the great privilege of attending the general assembly of the first-borns. The King's business now requires haste and continuity in action. It requires the undivided attention of those who attempt to represent the Lord.

The convention was a blessed one. It enabled those present to get a clearer vision of many of the prophecies that Jehovah is now unfolding to his people. It encouraged others to enter into the service of the Lord and greatly encouraged those who are already in the service. *The Watch Tower* in its behalf and in behalf of its readers expresses our joint thanks to Jehovah God for his manifold blessings bestowed upon his people at this convention.

PUBLIC WITNESS

The outstanding event of the convention was the program of Sunday morning, August 5. Its importance was enhanced because arrangement had been made for the consecrated who must remain at home, and for the public in general throughout America and Canada and in some of the foreign countries, to hear the program. More than one hundred radio stations broadcast this program from the Coliseum. There has never before been anything equal to it in radio broadcasting. Never before have so many stations been linked together simultaneously broadcasting the same program. Concerning this program *The Messenger* said:

> The most important event that ever happened in Detroit, or in Michigan, or in the United States, or on the American continent, or in the New World, takes place this morning at 9:30 to 11:00 when Judge Rutherford gives his address on RULER FOR THE PEOPLE over the greatest network of radio stations ever linked together in human history.
>
> Throughout the United States and Canada the Judge's epoch-making address will be broadcast simultaneously by more than one hundred radio stations, ninety-six of which are linked together by telephone lines. Ten will take the program direct from the air and rebroadcast without the aid of wires. Altogether that will make at least 106 stations.
>
> The wire network of the ninety-six stations covers 33,500 miles of telephone lines, and 91,400 miles of telegraph lines. This would belt the earth five times at the equator. It would reach more than half way to the moon. It is incomparably the greatest single educational item in the annals of the human race.
>
> At 160 points along the network telephone repeaters employing multitudes of vacuum tubes will be included in the talking circuits to increase the volume of the fading voice currents. During the actual period of transmission more than 500 telephone experts will superintend the network, to prevent interruptions and distortions, so far as is humanly possible.

The New York *Times* concerning the radio network said:

The most extensive and expensive radio hook-up in history has been arranged for Judge Joseph F. Rutherford, one-time Missouri lawyer, who turned evangelical preacher, according to announcement yesterday from his headquarters in Brooklyn.

The radio network ordered by the lay preacher exceeds even those set up for the President, or for any new news event. The cost could not be ascertained yesterday, but a hint of it lay in the fact that the use of forty-seven stations for an hour cost the Dodge Motor Car Company $42,000 early in January.

There are to be ninety-six stations in the Rutherford connection, and the time to be used will be an hour and a half. It could not be ascertained yesterday whether the huge outlay for the Judge's talk next Sunday would be borne by his organization, the International Bible Students Association, by himself or by a friendly philanthropist.

WILL SPEAK AT CONVENTION

The evangelist, an uncompromising foe of organized Christianity, successor to the late Pastor Russell, will be the chief speaker at the Bible students' annual convention to be held in the Coliseum on the Michigan State Fair Grounds, near Detroit. Last year the convention was held in Toronto, and the former Judge, who penned the slogan, "Millions Now Living Will Never Die," mobilized what was then the largest radio hookup. He had fifty-three stations in line.

Previous hookups and the number of stations linked include the Fourth Annual Radio Industries dinner on Sept. 21, 1927, eighty-five stations; reception to Colonel Lindbergh on June 11, 1927, fifty stations; Dempsey-Sharkey fight on July 21, 1927, in the Yankee Stadium, fifty-two stations; Washington's Birthday speech by President Coolidge in 1927, forty-two stations; Buick broadcast on July 23, forty-eight stations; Tunney-Heeney battle, forty-three stations.

Rental and operation of regular network circuits of the National Broadcasting Company cost $33,000 for the twenty-hour period, special transcontinental circuits cost $24,000, approximately 45,000 miles of balanced and specially prepared wires being used.

Within a few hours after the conclusion of the program hundreds of telegrams were received from every part of the United States and Canada and all to the effect that the reception was as nearly perfect as possible. Every part of the lecture was heard distinctly and without interruption with but one exception and that was a difficulty due to power trouble in a station. For several days prior to Sunday the weather was exceedingly hot and sultry. An electrical storm prevailed throughout the United States and Canada on Saturday night. Sunday morning it was cool and cloudy. This was decidedly in favor of the broadcasting. The storm removed the static and enabled the program to go out over the ether without interruption. The Lord be praised for this! On the Monday morning following, the Washington (D. C.) *Post* carried a report under the following heading:

BIBLE RADIO CHAIN WITH 100 STATIONS SETS NEW RECORD
Judge J. F. Rutherford's Talk at Detroit
Is Heard by Millions, Report

Further commenting upon the program the Washington *Post* says:

According to its sponsors, the broadcasting of the Sunday morning session of the International Bible Students Association, assembled in convention yesterday morning in Detroit, included more than 100 stations and therefore was the largest in the history of radio. It was heard by Washington listeners through Station WRHF.

The principal speaker was Judge Joseph F. Rutherford, at one time a Missouri lawyer, but later became an evangelical preacher and president of the International Bible Students Association.

"I had a telegram from one of the New York dailies," Judge Rutherford said during the course of his address, "asking how much this hook-up cost, and who was paying for it.

"My answer is that it cost $50,000 and is being paid for by a multitude of Christians throughout the United States who are glad to do it." At another time the judge remarked, parenthetically, "Satan and the Devil tried to prevent this hook-up, but were unable to do it."

Included among those broadcasting the address were Stations WORD, at Batavia, Ill., near Chicago, of 5,000 watts power, and WBBR, at Rossville, N. Y., outside of New York city, both owned by Judge Rutherford's organization.

First Broadcast of Kind

The hour for the broadcast was set for 9:30 o'clock in the morning, so as not to be in conflict with the Sunday morning services being broadcast, thus marking the first country-wide broadcast ever made at this unusual time.

It was said the address was being heard in 36 States, three provinces in Canada, and was being relayed to other countries by short waves from Station WGY at Schenectady.

This would have been a wider territory covered than by the Lindbergh hook-up of 50 stations or the national convention of 68 stations, neither of which reached Canada, or the proposed Hoover notification hook-up, which at this time comprises 75 stations.

For the convenience of listeners in the Capital loud speakers were installed in the Pythian Temple auditorium, and at several other points in the city.

The visible audience which greeted Judge Rutherford at the Coliseum in Detroit, according to the announcement which came over the radio, numbered more than 12,000 persons. In addition to that loud speakers were placed in Belle Isle Park about 10 miles away in Detroit, where it was said another crowd had assembled.

For the special benefit of Australia and New Zealand arrangements were made to have the Sunday morning lecture repeated and broadcast by a short wave from the powerful station WGY of Schenectady. The time selected was from four to five o'clock Monday morning. That was deemed by the engineers the most suitable time to reach the far distant lands of Australia and New Zealand. At that early hour the president of the Society appeared at the engineers' control room at the Coliseum, State Fair Grounds, and repeated the address which he had previously given on Sunday morning. This address was transmitted by telephone wire to Schenectady, New York, and from there broadcast by short wave length from one of the most powerful stations in America. Arrangements had been made to rebroadcast the lecture over several stations in Australia and New Zealand.

Within a short time thereafter cablegrams were received from various parts of Australia and New Zealand, announcing that the reception of the lecture on Monday morning was splendid and was well received in those countries. Cablegrams from Jamaica also were to the same effect. Trinidad, B. W. I., also reported splendid

reception. Surely it is a miracle of the Lord that a human voice can be carried to such great distances now. It is God's due time. He has supplied the radio for the purpose. The honor and praise is due his name.

THE PROGRAM

Harry Howlett, one of the announcers of radio station WHK of Cleveland, Ohio, was selected to make the announcement for the radio hook-up. In order to make connection he traveled by airplane arriving in time to take charge of the program. Promptly at 9:30 a. m. the announcement of the greatest radio network was made and a brief statement of what the program would consist of. Music was furnished by the orchestra, followed by an anthem sung by a chorus of two hundred voices. Then followed the lecture, after which the entire assembly joined in singing the well-known song, "How Firm a Foundation." Doubtless other hundreds of thousands throughout America and Canada joined in this song. The orchestra concluded the program.

It was the great desire of the Bible Students to make it clearly understood that they are against the Devil and his organization and wholly devoted to Jehovah God. When the president of the Association was introduced to the seen and unseen audience he said: "Before proceeding with my address I will read a Declaration in the form of a resolution, move its adoption, and then speak to the Declaration." He then proceeded to read the Declaration, which is set out herewith in full, after which he delivered his lecture which was heard by millions of people. The resolution was unanimously adopted by the convention. We also publish a full report of the address.

At the time of going to press thousands of requests have been received by mail and by telephone for copies of the address. Announcement was made that all who made request for a copy within five days from the time of the broadcast of the lecture would receive one free of charge. *The Golden Age* will carry a full report, and a copy will be sent to those so requesting.

The Watch Tower takes this occasion to announce that the Society is now printing an English edition of five million copies of the above address and Declaration for distribution amongst the people, and many other millions will be printed in foreign languages.

The 1928 convention of the Bible Students is now past. It is hoped, however, that the good work done at Detroit has just begun and that millions of people throughout the earth will receive a blessing therefrom. It is impossible to find words to express a full appreciation of God's goodness to his people at this time.

Let every one of the anointed continue to manifest his appreciation by singing forth the praises of Jehovah. Now his name shall be exalted!

DECLARATION AGAINST SATAN AND FOR JEHOVAH

THE Bible Students 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, to the end that mankind might learn the baneful results of evil doing; 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 Armageddon 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.

RULER FOR THE PEOPLE

"Blessed is the nation whose God is Jehovah."—Ps. 33: 12.

THE statements made in the Declaration just read in your hearing are true. Being true, they are of the greatest importance to the people at this time. I ask the indulgence of the audience, seen and unseen, while I submit proof in support thereof. I have an abiding confidence that when the people know and appreciate the truth a great burden will be lifted from their minds. I crave an opportunity to have some part in bringing the truth to the attention of the people. In doing so I come to you as a friend of all mankind. I have no selfish interest to serve, save this, that what is for the general welfare of mankind must be for my good. The eternal welfare of men far outweighs all the money by which the commodities of earth are measured.

Good government is essential to the welfare of all people. It should claim the intense interest of every man and woman. The parents should teach their children the principles of good government. There can be no real progress made in its study unless the matter be approached calmly and without bias or prejudice.

In all governments of men there is an invisible as well as a visible power exercised for evil or for good. The invisible power is superior to the visible and is therefore the power of control. If evil, then the invisible power so exercised makes the visible unsatisfactory. If the invisible power is exercised for good, then the effect upon the visible power is good and the people are blessed.

WORLD

The world is one vast government made up of the various nations and peoples. In all nations the people have recognized an invisible power that influences the nations' course of action. When in dire distress the people appeal to the invisible power and thereby acknowledge that the invisible is superior to their visible governors. In harmony with this statement it is written in the Scriptures: "Blessed is the nation whose God [invisible Ruler] is Jehovah."—Ps. 33: 12.

The inference must be indulged from this Scriptural statement that there is an invisible ruling power other than Jehovah God and that when the people are controlled by that power it is not for their blessing.

All nations recognize the necessity of a visible ruler. The fact that the United States is at this very time engaged in a great campaign to determine who shall be its ruler is proof of that statement. It is deemed important to know something about the visible ruler, and to this end an educational campaign is carried on. It is of greater importance to know of and concerning the invisible ruler, because his influence and power is greater than that of the visible.

I am persuaded that the great masses of the peoples of earth, regardless of religion or politics, desire to have and enjoy a just and righteous government. Seeing that man is not perfect, and that there is an invisible power that influences him, it is vital to ascertain in whom righteous power resides and who is the dispenser of evil power. In discussing this matter there is no disposition to reflect upon men. Bible Students have no desire or inclination to fight any man or company of men. Their desire is to place the truth clearly before the minds of the people. When the truth is understood it will be found that the interests of all men are alike. I now submit the proof that there is an evil god that controls the world; that Jehovah the Almighty God of righteousness will shortly destroy the power of the evil god, and will establish on earth a righteous government that will relieve the people of their burdens and bring them everlasting blessings; that we are now at a crisis and the issue before the people is the greatest of all time.

JEHOVAH

Who is the invisible ruler of the nations of earth? Is it Jehovah or another? Jehovah is the true God. Of him Jesus declared that to know God means life everlasting. He is the great Eternal One, the Creator of heaven and earth, the Giver of every good and perfect gift. (Isa. 42: 5) When Israel was his chosen people Jehovah was his national name to them. His name means more than that. It signifies his purpose toward his creation. His Word, the Bible, discloses his purpose; hence the Bible is the authority for this conclusion. He is just and righteous. His "judgments are true and righteous altogether". (Ps. 19: 9) "For Jehovah is righteous; he loveth righteousness." (Ps. 11: 7, *R. V.*) His righteousness is likened unto the stedfastness of the great mountains, and his justice as deeper than the bottomless sea. —Ps. 36: 6.

Jehovah is so wise that he can never make a mistake. The wisdom of the wisest men of the world is foolishness when compared with the wisdom of Jehovah God. (1 Cor. 1: 25) Concerning his creation his prophet wrote: "O Lord, how manifold are thy works! in wisdom hast thou made them all." (Ps. 104: 24) In wisdom he created man, and his wisdom prepared the great plan

for teaching man by experience and the granting to the obedient ones everlasting blessing.

In Jehovah resides all original power. All others exercising power do so by the permission of Jehovah. All the power of all the nations of earth is but a drop of a bucket or the small dust in the balance when compared with the power of Jehovah God. (Isa. 40:17-22) He is the Almighty God, which means there is no limitation to his power. (Gen. 17:1-6) For him to will a thing to be done means that it shall be done. When he willed to create the earth and the things thereof his spirit moved upon the elements, and the earth and living creatures thereon resulted. (Gen. 1:1-26) His spirit is his power, invisible to man.

Jehovah God is love, which means that everything he has ever done or ever will do is prompted by unselfishness. He is self-contained and needs nothing, and none can bring him any benefit. All his acts are performed for the benefit of his creatures. His prophet, who had learned of him, exclaimed: "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings." (Ps. 36:7) "Because thy lovingkindness is better than life, my lips shall praise thee."—Ps. 63:3.

I am not unmindful of the fact that Jehovah has repeatedly been charged as unjust and cruel. But when we learn that his enemy has made the charges and instilled them into the mind of man we know that the charges are false. (John 8:44) In Jehovah dwell justice, wisdom, power and love, all working together in exact harmony and always exercised for the good of his creation. For this reason it is written: "Blessed is that nation whose God is Jehovah." The converse of that statement must be true; therefore no nation could have a real blessing unless that nation has Jehovah for its God.

ABSENCE OF BLESSING

To be blessed a nation must have peace, be free from oppression and the fear thereof; the people must be secure in their property, in their homes, and in their bodies; the laws of that nation must be administered equally for the general welfare of all, with special privileges to none; and the people must enjoy prosperity in their material and in their spiritual affairs. Is there a man on earth today who can within his memory point to a nation that has had a real blessing? I am certain there is none. There is a reason for this. I wish to emphasize that my purpose is not to bring reproach upon any people. I desire now to state the facts as they exist, to the end that we may honestly and fairly determine who is, and for a long time has been, the god or invisible ruler of this world.

How may we determine who has been the invisible ruler of man during a fixed period of time? The rule laid down by Jesus is a safe one to follow, to wit: "By their fruits ye shall know them." If a nation or government practises injustice, shows undue favor to a few and greatly oppresses the majority, surely no honest man could say that that nation is just. If the visible power is exercised by a few to the detriment of the majority, that course shows a great lack of wisdom and the absence of love. Looking back over the history of the nations of earth during the past twenty-five hundred years it will be readily conceded that in that time there has been gross injustice practised upon and great oppression put upon the peoples that have been ruled. In that period of time no ruler has left an ideal record behind. Is that unhappy condition and the result due to the fact that all rulers are willingly unjust? I am sure that is not the reason. On the contrary, facts show that many rulers have diligently tried to establish a just and wise government; and after laborious efforts have signally failed. Many rulers have laid down their lives in a vigorous endeavor to better the people and they have not succeeded. Their honesty could not be called in question.

Then why have they failed? True there have been officials who have been willingly dishonest, cruel and oppressive, but even the worst of these have yielded to a sinister influence which has induced them to lead a wrongful course. That evil and powerful influence has been exercised by the invisible ruler over the visible rulers. Why has this been so? God's Word discloses the true answer, to wit, that the invisible ruler over the nations has been and is that great evil one, Satan the Devil.

EVIL GOD

When man walked in Eden, the garden of Jehovah, he was perfect in his organism. Jehovah delegated to his son Lucifer the power and authority to be man's invisible overlord. Lucifer was then perfect and a creature of glory. Lucifer and the Logos were the two "Morning Stars" that together sang an anthem of praise at the laying of the foundation of the earth. (Ezek. 28:14-17; Job 38:7) It was the nature of man to worship Jehovah God. Lucifer desired such worship for himself. His ambition led him to rebellion against God, which activity began by Lucifer's inducing man to disobey God's law. (Isa. 14:11-14) That wrongful act has worked great havoc to mankind.

As a result man was sentenced to death and expelled from his paradise home, and all mankind have since suffered from the effects thereof. (Gen. 3:3-24; Rom. 5:12) That evil effect upon the nations is thus expressed by the prophet: "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!" —Isa. 14:12.

Ceasing to be an angel of light Lucifer became the very embodiment of darkness and wickedness, and from then till now the Bible designates him under the titles Satan, Serpent, Dragon and Devil. All the unrighteous wars that have been fought between men, and all the cruel murders committed by men, have been due to the wicked influence of Satan the Devil because he was the

first murderer and the father of lies. (John 8:44) All the tears of bitterness that have flowed from those who have been dealt with unjustly and sorely oppressed must be traced to the influence of Satan because he is the great and wicked oppressor. (Ps. 72:4) All the bitterness that has existed and been exhibited between professed Christian people, all the religious intolerance and persecution of Christians, must be laid at Satan's door. All the foul aspersions against Jehovah God and all defamation of his holy name must be laid to the charge of Satan the Devil.

THE FACTS

Today in every nation there arises a cry of the people against unrighteousness. I hold that the primary unrighteousness manifested by the governments can not be laid to the charge of men who hold the offices. There is an unseen power that induces unrighteousness and oppression; and that power is exercised by Satan the Devil, who is the god or invisible ruler of this world. Nineteen hundred years ago the perfect man Jesus was on earth. He came into the earth to represent his Father Jehovah God and to do his Father's will. (John 5:30) For three and one-half years Jesus suffered the most cruel persecution that could be inflicted and which culminated in his ignominious death. For a time the common people heard him gladly and hailed him as their Savior. Then the Pharisees and rulers incited the people against him, and they all turned against him, and the Roman government yielded to their cries for his blood and they crucified him. Were the Pharisees and the rulers wholly to blame for his death? They were parties to the wrongful act of killing him, but the Apostle Peter, under inspiration, said to them, as recorded in Acts 3:17: "And now, brethren, I wot [know] that through ignorance ye did it, as did also your rulers."

Who is the responsible one and who really prevented the visible rulers and Pharisees from knowing and understanding the truth? Jesus answered that Satan the Devil was the one, because they were yielding to his influence and doing his will. (Matt. 23:14-16; John 8:42-44) Furthermore, it is plainly written, in 2 Corinthians 4:3, 4, that Satan the Devil is the god of this world and that he blinds the minds of men lest the truth should shine into their minds.

It was Satan the Devil who sought to induce Jesus to violate his covenant with Jehovah and thereby bring about Jesus' own destruction. Failing in this he did not cease his activities against Jesus. "When the devil had ended all the temptation, he departed from him [Jesus] for a little season."—Luke 4:1-13.

From time to time the Jews sought to kill Jesus, and in every instance they were acting under the influence of Satan the Devil. As Jesus neared the end of his earthly pilgrimage he said to his disciples: "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." (John 14:30) Shortly thereafter Judas betrayed Jesus into the hands of those who killed him; and, as to the responsible one who induced Judas thus to do, it is written: "And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve." (Luke 22:2, 3) "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."—John 13:27.

The proof is therefore conclusive that it was Satan, the invisible ruler of this world, who caused the death of Jesus. Such wicked persecution could not have proceeded from Jehovah God against his own Son. From then till now true Christians have suffered violent persecution. Nearly all the apostles of Jesus suffered violent deaths. Was Jehovah God responsible therefor? Certainly not. Jesus Christ is the anointed Son of God; and the church are the body members of Christ, and each one is therefore a son of God.—Rom. 8:14-16.

Afterwards the Romans persecuted and put to death many Christian people. The French government did the same thing. Many avowed Christians were burned at the stake in the British Empire. John Calvin, the great preacher, when he held a high position in the government of Switzerland, caused Servetus to be burned at the stake. In the Turkish government thousands of people were put to a cruel death because they claimed to be Christians. During the World War Christian people were persecuted, imprisoned and killed in nearly every nation engaged in the war because those Christian people would not violate their conscience and God's law by killing their fellow man. Shall these terrible deeds of blood be charged wholly to men? I answer, No. The wicked influence of the invisible ruler Satan induced the commission of such great crime. Such wrongs could not have proceeded from Jehovah God, because he is just and loving and because that persecution was leveled chiefly against his children.

All the evidence shows that Satan, the invisible ruler of this world, is the responsible one for such wrongful acts, and the conclusion is in harmony with the words of Jesus, who said to his followers: "Because . . . I have chosen you out of the world, therefore the world hateth you. . . . If they have persecuted me, they will also persecute you. In the world ye shall have tribulation." (John 15:18-21; 16:33) This is further proof that the persecution of Christians has been induced by Satan the Devil and that he is the invisible ruler of this world. The fight of the Christian has not been against men, but against the invisible Satan and his cohorts of evil. Upon this point it is written: "Put on the complete armour of God, so as to be able to stand firm against all the stratagems of the Devil. For ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world."—Eph. 6:11, 12, *Weymouth.*

PRESENT-DAY WITNESSES

For the purpose of proving that Satan is the god or invisible ruler of all the nations of earth, and that he is primarily responsible for all the wickedness, crime, oppression and intense suffering of the peoples, I read into the record the testimony of some well-known men of the world.

For a long period of time the trade in women for immoral purposes has been carried on in many nations and the governments have licensed such wicked traffic. An effort was made to abolish that evil practice. Concerning the League Committee appointed to investigate and report upon the abolition of this wicked traffic the Manchester *Guardian,* under date of March 6, 1928, says:

It proved impossible to obtain a unanimous recommendation for the immediate abolition by all governments of the system of licensed brothels. Representatives of the governments of countries where this system still exists, such as France, Italy, Roumania, Spain, and Japan, opposed the proposal, requesting that further inquiries should be made about the consequences of the abolition to public order and public health. . . . The Belgian delegate was one of the most convincing advocates of abolition, although the system of licenses still exists in Belgium. . . . Five years ago, France and other governments objected to any discussion of the subject on the ground that it was merely a domestic question. Now the international character of the evil is no longer denied.

Concerning the Roumanian government *The Nation,* in its issue of June 13, 1928, says:

The Roumanian Government, in fact, stands for corruption and unconcealed bribery; it stands for pogroms and the violent persecution of the national minorities within the borders of Roumania; it stands for the property rights of prominent members of the Liberal party at the expense of other individuals and of the nation itself.

In Russia the government is deporting Zionists to bleak Siberia, where they suffer indescribable agony. The New York *Times* of June 3, 1928, quotes Dr. Arlosoroff as follows:

Places consisting of three to five houses, situated at a distance of hundreds, sometimes more than a thousand, miles from a railway station, with mail service only three times a year, are selected to form the residence of the deported Zionists.

The Ogpu, the Soviet political secret service, provides each of the deportees with only about three dollars a month.

The convicts are prohibited from walking beyond the bounds of the village. Deportees who fail to present themselves for daily registration are considered attempting to escape and are punished by confinement in a penitentiary.

Sick persons suffering from acute attacks of fever are dragged daily to register. In Kirgisia more than forty Zionist deportees have been punished by imprisonment on account of letters found at their homes. Every second month the location of the deportees is changed in order to prevent "adjustment" and acquisition of a suitable occupation.

Italy has abolished her constitution, and her present government is a tyranny. The Manchester *Guardian* of June 9, 1928, publishes a communication from Signor Nitti, ex-prime minister of Italy, from which the following is quoted:

With all freedom of association, of assembly, of the press suppressed, all the independent papers, even Conservative and Catholic, suppressed, boys and girls are to be brought up from the tenderest years in the cult of violence. . . . Irresponsible children, even young girls, are armed for the defense of the regime. In the streets of Italy children of both sexes are to be seen going through military drill with firearms. They are taught the principles of violence; they hear every day justifications of war; hatred is inspired in their young hearts. They are told that Italy should be an empire, and that in consequence she will have to go to war. . . . Every freedom of professional activity is restricted; the independence of the magistrates is suppressed; special tribunals, no longer composed of magistrates but of party members, judge and condemn their opponents, who have hardly any means of defense, and deport them almost always without having put them under interrogation. To leave Italy without the permission of the government has become impossible. . . . Italy has become a vast prison, where there is no more laughter and no more life, and where an extreme poverty, in spite of false information spread by official agents in every country in Europe and America, is becoming daily more insupportable. Thousands of honorable citizens who can no longer get permission to leave Italy have to undergo every sort of humiliation: illustrious generals, deputies, professors are thrown into prison or deported to desert islands. Political crime and torture are held in honor as in the worst periods of the Middle Ages.

The oppression of the peoples of Egypt and India by the great British Empire is well known to the people of all lands. At home her yeomanry are burdened to the breaking point under the great load of taxation to enable the nation to carry on her imperialism. From all parts of the earth are heard the cries of the people because of unreasonable taxation and other burdens laid upon them.

The United States is the richest country in natural resources on the earth; yet in this land of plenty millions are without employment and suffer in want for the necessities of life. At the same time the burden of taxation and graft has increased to the breaking point. The New York *American,* under date of December 17, 1927, says:

Graft and corruption are the curse of government. Nowhere is their burden heavier than in New York. . . . The average citizen reaches the breaking point when crooked politics and crooked business unite to double the charge. Scores of property owners in Queens, including home owners, are threatened with having to let their property be sold to meet the exorbitant Queens sewer assessment. Some estimates are that half of the entire $16,000,000 cost of the Jamaica system is due to graft.

The gigantic light and power trust has corrupted the primary parts of the government, invaded the schools and colleges, corrupted the teachers, and made a systematic attempt to turn the minds of the youth from the right principles of government. The New York *American* of June 21, 1928, quotes Congressman La Guardia as follows:

The revelations in the Senate, and the investigation by the Federal Trade Commission of the power trust, have disclosed one of the most cruel monopolies ever formed in this country. Electric power is in the hands of an absolute monopoly, and the disclosures would indicate that millions

of dollars are available for corruption, control of legislation, and the subsidizing of instructions in both public and private colleges throughout the country.

That wicked corporation has not even been rebuked by the visible rulers of the American nation.

The New York *Times* of June 3, 1928, quotes Senator Underwood as follows:

> The people who exercise the power are not always the same people with those over whom it is exercised. Organized minorities now rule. The plain people are not organized. They have no agents at the capital to protect their interests; they are often misinformed and misled by untruthful propaganda. . . . A full half of the laws now passed are experimental in their inception and unhappy in their results. . . . The government has become a complicated bureaucracy that every day is becoming more and more oppressive.

Senator Reed of the United States Senate, from the public platform and in the press, declares that the government of the United States is now in the hands of "boodlers, grafters and lobbyists". Is Jehovah the God of those wicked men?

Derelictions of every nation on earth might be here mentioned if time would permit. My purpose is not to magnify their shortcomings but to mention enough to show that Jehovah is not the god of these nations but that Satan the Devil is the invisible ruler or god of every nation now on earth. His subtle influence always for evil is responsible for the crimes against the people and the great suffering of the people in every nation. At the same time he has sought diligently to keep the people blind to the real truth.

What could be the purpose of Satan in leading the people into such deplorable conditions, causing the nations to war against each other and at the same time to call themselves Christian? Satan's primary objective has ever been to defame the name of Jehovah God and to cause the people to hate and turn away from Jehovah, that he (Satan) might still keep them under his rule and control. He has falsely induced the clergy, his visible representatives, to teach that Jehovah is the god of the nations of earth and at the same time to charge Jehovah with the responsibility for all war and crime. In doing this he has caused millions of honest minds to turn away from the true God and to cast away his Word, the Bible.

Since the World War it is conceded by the leading men of every nation that crime and wickedness has increased; that organized Christianity is losing its influence over the people; and that corruption in high places becomes more marked. Mr. Lloyd George, in an article published Sunday, June 24, 1928, says:

> The young men who passed through the war came to the conclusion that a religion which permitted and seemed to encourage such an outbreak of savagery was an exposed sham. The revolt or, rather, the sulkiness of youth is the most serious problem with which the churches are confronted.

Why is this unhappy condition enhanced in the last decade? The Scriptures answer: "Woe to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."—Rev. 12:12.

WHY PERMITTED

If all just power resides in Jehovah God, why has he permitted Satan to exercise power over the nations? Briefly answered, he has permitted it in order that mankind might by experience have a full and complete lesson in the baneful effects of wrong doing. God expelled man from Eden, and set before him good, and permitted Satan to place evil before man, and permitted man to exercise his free moral agency and to follow the Devil, suffer sorrow and death, or to be faithful and obedient to God and learn the way to life everlasting and happiness. To that end Jehovah chose the Israelites and entered into a covenant with them. The very first words of that covenant are that the Israelites should have no other god besides Jehovah and should not bow down and worship other gods. (Exod. 20:2-5) That commandment was not given because of selfishness on Jehovah's part, but solely for the benefit of man. In other words Jehovah said to them: 'Satan and his associates will lead you into suffering and death. If you will live, hear my voice and obey me.' It was like a considerate parent saying to his wayward son: 'Do not follow that wicked man and lose everything, but obey me if you will be happy.'

The charge is often made that Jehovah is a cruel and bloodthirsty God. That charge is wholly false. Bear in mind that Jehovah is the only source of life. He gives and he has the right to take away. By reason of wilful disobedience Adam was justly sentenced to death. By inheritance all men came into existence without the right to life. (Rom. 5:12; Ps. 51:5) Nations under the influence of Satan persisted in persecuting the Israelites as God's chosen people. They were grossly wicked, justly condemned, and deserved to die. He executed them as a sheriff would legally execute a condemned criminal. When the Israelites persisted in wilfully disobeying God's law, for their own good Jehovah used other nations as his executioners to punish them. In every instance God's acts have been legal and just and exercised for the benefit of man.

Twenty-five hundred years ago God withdrew his favor from Israel because of her disobedience and permitted Babylon to execute his judgment against that nation. At the same time he promised that he would in the future establish a righteous government at the time of the coming of him whose right it is to rule. The faithful ones have been waiting for that due time of Jehovah.

THE GOVERNOR

Is it to be understood from that statement that Jehovah intends to establish a righteous government on earth for the benefit of man? That is exactly what it does mean. Jesus Christ is the beloved Son of God. He is the anointed Governor or King of the world and in God's due time he becomes the invisible Ruler of the

world in complete harmony with Jehovah's will. Where the power of the invisible Satan has been used for evil, the power of the invisible Christ will now be used for good and for the blessing of the peoples of earth.

When Jesus was before Pilate he declared himself to be the Anointed One to rule the world. When he was raised from the dead all power in heaven and earth was committed into his hands. (Matt. 28:18) He did not begin, however, to exercise that power at once. When he ascended into heaven Jehovah said to him, as recorded in Ps. 110:1: "Sit thou at my right hand, until I make thine enemies thy footstool." The World War marked the end of that period of waiting, as shown by the testimony of Jesus himself. (Matt. 24:3-14) That marked the time when Jehovah through his prophet says: "Yet have I set my king upon my holy hill of Zion." (Ps. 2:6) And now Jehovah says to Christ, earth's righteous Governor: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them [the powers of evil] with a rod of iron; thou shalt dash them in pieces like a potter's vessel." —Ps. 2:8, 9, *R. V.*

The beginning of the World War marked the end of Jehovah's waiting. Satan was then cast out of heaven and has come down to earth, here to carry on his wickedness against which God gives warning. (Rev. 12:12) Jehovah commands that notice now be served upon the nations before he proceeds to destroy Satan's power; therefore he says to the rulers of earth: "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve [give allegiance to] the Lord . . . lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Ps. 2:10-12.

THE GREAT ISSUE

Now the great issue before the nations and peoples of earth, Who is your God and whom will you serve, the Devil or Jehovah?

Jehovah God will shortly overthrow the Devil's established organization and will set up righteousness in the earth. Before he does so he offers the nations of earth an opportunity to voluntarily renounce the Devil, acknowledge Jehovah as the only true God, and Christ as earth's rightful and righteous Governor. The purpose is now to serve notice upon the nations and peoples that they may take their stand on the side of Jehovah. If they fail so to do, then what shall follow?

ARMAGEDDON

At stated intervals of time Jehovah has forcefully brought his name before the peoples, lest they should forget that he is their only Benefactor and Life-giver. When the Egyptians oppressed the Israelites, God went down into Egypt to make for himself a name. (2 Sam. 7:23) He sent Moses and Aaron to serve notice upon the Egyptians. What came to pass there foreshadowed greater things to come to pass and which are now beginning. (1 Cor. 10:11) In serving notice Moses and Aaron represented Christ and his church. Egypt and its ruler represented the Devil and his organization. God there exercised his power to overthrow the Egyptians and their armies. Now the nations of earth failing to take their stand on the side of Jehovah but holding to Satan, God will overthrow Satan and his organization in the great battle of Armageddon and all the nations and tribes of earth shall see it.

While all the nations will be involved in Armageddon it will not be fought between nations, as the great World War was fought. The Scriptures declare that it will be "the great battle of God Almighty". (Rev. 16:12-14) The reason for the battle is this: The time has come for God's anointed King, Christ Jesus, to take over the rulership of the world and to rule in righteousness. Satan's misrule must now end. Arrogant, cruel and wicked beyond description, Satan thinks he can defeat Jehovah and therefore prepares for the great battle of Armageddon. He musters all of his forces, both visible and invisible. He puts forth all of his endeavors to discredit God, and to turn the people against God, and to induce them to embrace a religion that entirely leaves out God. He blinds the minds of statesmen, leading them to believe that they have the ability to establish a desirable government and that they may be aided in so doing by heeding the advice of an apostate and dishonest clergy. He induces the selfish financiers to believe that their power is irresistible and that they can corrupt the rulers and oppress the people at will. Thus the forces of evil are arrayed against God and his Anointed.

Jehovah will no longer permit Satan to exercise his blinding influence over the peoples of the earth. The great battle of Armageddon is necessary to teach all creation that Jehovah is the true God and besides him there is none. Some vision of the battle of Armageddon is given in God's Word. The time comes for action and he says to his beloved Son, his anointed Priest and King: "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things."—Ps. 45:2-4.

Furthermore he says to earth's new Governor: "Rule thou in the midst of thine enemies." As Satan refuses to yield his rule, the battle must follow. Further describing it the prophet says: "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 head [Satan] over many countries."—Ps. 110:5, 6.

As to the far-reaching effect of Armageddon God's prophet Jeremiah says: "A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh; he will give

them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind [of trouble] shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the Lord hath spoiled their pasture."—Jer. 25: 31-36.

Now notice to the nations is being given by those who are devoted to Jehovah, and this regardless of creed, denomination, or previous condition of servitude. Satan and his agents are making a desperate effort to prevent the giving of such notice. Jesus declares that when this witness work is done Armageddon shall follow, and he describes it as a time of tribulation such as the world has never before known and will never again know.—Matt. 24: 21, 22.

As a further description the prophet says: "The earth [Satan's visible organization] shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. 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."—Isa. 24: 20, 21.

Why will Jehovah engage in such a terrible battle? The answer is, Because evil must be eradicated and Satan, who is the god of this world, must cease to further rule over the governments and nations of earth and therefore must be ousted completely and his organization for ever destroyed. Jehovah will make for himself a name, and by this great demonstration of his power will teach the people that he is the Almighty God and that the blessings of life, liberty and happiness come from him and him alone.

The prophet, further describing Armageddon and what shall follow thereafter, says: "They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven."—Ps. 107: 27-30.

DESIRE OF THE HONEST

The desire of all honest persons, be they republican, democrat or of other political persuasion, is that the people might be prosperous, peaceful and happy; and the desire of all honest kings and rulers throughout the earth is that the people might have a government that would know no war and that the people might enjoy peace, health and life. Such desire could never be realized while Satan the Devil is the god or invisible ruler of man. The battle of Armageddon, now near, and which shall shake the earth from center to circumference, is all-essential to awaken the people to the fact that only Jehovah can satisfy their righteous desire. Therefore God says: "Yet once, it is a little while, and I will shake the heavens [invisible rule] and the earth [visible rule], and the sea [even the multitudes of earth], and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."—Hag. 2: 6, 7.

RIGHTEOUS RULER

Christ, who is God's anointed King, must now become the Ruler of earth. His power and influence is all for good. Under his rule all oppression, graft and crime will cease, and the poor and needy will have their just share and the way of his government will be equal. "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."—Ps. 72: 4, 7.

The government resting upon his shoulder shall be a government of peace and righteousness. (Isa. 9: 6, 7) Seeing the people desire no more war, men are making an attempt to establish peace in earth. They can never succeed. War will not cease until Satan is bound and shorn of his power, and this will be done in the great battle of Armageddon. The act of the binding of Satan is described in Revelation 20: 1-3: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled."

Concerning the same time God through his prophet says: "The battle bow shall be cut off: and he [God] shall speak peace unto the nations."—Zech. 9: 10.

With the government of Jehovah under Christ in full sway never again shall the people have war. (Isa. 2: 2-4) The righteous rule will bring to the people not only peace but prosperity. Poverty will quickly pass away, the earth will yield her increase, and the Lord will spread a feast for all the people. (Isa. 25: 6; Ps. 67: 7) No more shall fraud and deceit be practised upon the people. No more will the people be kept in blind ignorance concerning their just rights; but all shall know the truth, from the least to the greatest of them. (Jer. 31: 31, 34) Yea, more than that, sickness, sorrow and death shall cease and the dead shall return from their graves and be joined again with their loved ones.—John 5: 28, 29; Rev. 21: 1-5.

In Isaiah 25: 6-8 it is written that God will make a feast of fat things for all the people; that all blindness and misunderstanding shall be taken away; that he will swallow up death in victory and wipe away tears from off all faces. Then they that love God and obey him and yield to the beneficent influence of earth's righteous invisible Ruler shall live for ever and shall never die. —Ezek. 18: 27, 28.

Why is it that a few men can organize great corporations, with unlimited wealth and power, and brazenly use them to corrupt the officials of the government and to oppress the people? Why is it that the official government gives special favors to the ultrarich while a deaf ear is turned to the cries of the oppressed? Why does one of those corporations, to wit, the National Broadcasting Company, form an alliance with the clergy and they together attempt to determine what the people shall hear or not hear concerning religion and the Bible? Why is it that the clergy oppose and persecute those who tell the people the truth and at the same time furnish a sanctimonious smoke-screen behind which cruel corporations and conscienceless politicians carry on their nefarious work? I answer, It is because Satan the Devil is their god. They are under his power and influence, and his bidding they will do. Is there no hope of relief for the people? Yes, and that relief is near.

Jehovah's rebellious son, who has long been the invisible ruler of the world, is responsible for all the persecution, oppression and suffering of the peoples of earth. Jehovah's due time has come when the wicked rule of Satan must end. By and through his anointed and faithful Son, Christ Jesus, Jehovah will, in the great battle of Armageddon, destroy Satan's organization, and will then establish the world in righteousness, which shall endure for ever.—Ps. 96: 10.

Who then will declare himself wholly on Jehovah's side? Let the battle-cry of all those who love him henceforth be: "THE SWORD OF JEHOVAH AND OF HIS ANOINTED."

I am persuaded that there are very few of the peoples of earth who really desire to be evil. Most of the men exercising the power of rulership would prefer to see righteousness in the earth. Both the people and the rulers have been deceived and overreached by Satan the Devil. When the nations and peoples come to know the truth and serve and obey God then it can be truly said: "Blessed is that nation whose God is Jehovah." The issue is now plain and clear: Will the nations continue to serve the Devil, or will they serve and obey Jehovah God?

This Declaration is not against the people nor the men in office. It is not against the blind preachers who have misled the people. This Declaration is against the common enemy of all creation. It is against the enemy who for centuries has defamed the name of Jehovah God and brought unbounded sorrow to man. It is against Satan and his allies in darkness and evil. It is made as a testimony to the fact that Satan's evil rule must shortly end and that Jehovah, for his name's sake and the salvation of the people, will establish a righteous government that all the nations of earth shall be blessed.

I appeal to the people of all nations, to all lovers of righteousness, to take their stand on the side of Jehovah God. Let every one who desires to see evil eradicated and righteousness for ever established in the earth, and the people blessed with peace, happiness and life, so signify by standing up and voting Aye for this Declaration.

LETTERS FROM AFIELD

THE following letter is from a police sergeant at Creighton, Natal, South Africa. It breathes the spirit of the Lord. This brother is laying aside his business to go throughout that land to carry the message of Truth to the people.

DEAR BRETHREN:

I am writing to tell you that Brother Phillips has been here, and how much we appreciated his short stay amongst us. We really feel revived and have received renewed courage to go on proclaiming the Good Tidings of the King and his kingdom.

I have spoken to quite a lot of people since the lecture, and every one agrees that it was the best they have ever heard; and even those who were prevented or hindered from coming expressed great regret for having missed it. Our most prominent business man here spoke to me on the matter and said he felt he had missed something good. I have also found interested listeners on my rounds since the lecture, and all seem to feast on the things told them, and I feel it is not overstating the facts if I say that a good many here are hungering after the truth; and from conversations I have had with many they gradually come to see that they are fed on husks by the clergy. The great majority, although afraid to stand out, roundly condemn the church systems. By the Lord's help I trust to improve my sales considerably.

I have also discussed the matter with Brother Phillips anent our taking up full-time colporteuring work; and since his departure I have further thought the matter over and have now decided to commence the colporteuring work as from the beginning of the new year, 1929. I had certain difficulties to overcome, but have decided to leave them all to the Lord and to go forth in his strength.

I feel that although I have a small family they should not stand in my way to go out and serve. There is certainly the text re providing for your own family, in the sight of all men, and behind which many Bible Students hide, and I feel that the great prize offered by Jehovah, and the magnitude of his work, demands my whole life and all that I can give, and that to continue in an occupation, of whatever kind, means serving the Devil for six days and trying to serve the Lord on the seventh, and then very often one is prevented from doing so, owing to the Sunday laws.

I would very much like to go out earlier than 1929, but I have to arrange for a conveyance, learn to drive it, and give three months' notice to leave the police. Please let me know if the rates you have sent me would still hold good then.

In the meantime I will do all I can to give a faithful witness to this place, knowing that 'his word will not return to him void but will prosper in that whereunto it is sent'.

It is a wonderful battle we are waging, because it is the Lord's; and I often feel that I am not worthy of so great a privilege as is mine now. My desire and prayer is that throughout the land brethren, who are consecrated, would awaken to their great responsibility and privilege and sing forth the honor of Jehovah at this time.

We pray for the Lord's continued blessing upon each of you individually, and upon all you perform in the name of our King.

Your brother in the service of our King,

MOTOR CARS FOR THE FIELD

The Society has cooperated with the friends in arranging for six motor cars to be assigned to the isolated districts in Canada for the purpose of doing the service work. The brethren in each community take the responsibility of the cost and equipment of the car. The companies travel through the country reaching territory that otherwise could not be worked.

A sample report is given below for the interest of our readers.

DEAR BRETHREN:

In reply to your letter of June 28, regarding space in the *Bulletin* to be utilized for the house-car work, we are quite sure that this will be both interesting and helpful to all of the Lord's people who are interested in the service work. The house-car operating under my jurisdiction has had wonderful success to date, this in spite of exceptionally wet weather. We thought last year that we had as wet a June as it was possible to have, but this year has been even worse.

The house-car is operating in the territory east and north of North Battleford, covering territory which has never yet received a really house-to-house witness since the inauguration of the kingdom message in the earth. When one considers the sparsely settled country and the long distances between calls, their success has been most remarkable. I note from the house-car captain's report that nineteen to twenty-six calls constitute a long day's work, and upon one occasion one hundred and fifty books were placed in a day. This speaks for itself. The workers are very enthusiastic and find the work very interesting.

Brother Franske is most enthusiastic regarding the mechanical excellency of his chassis.

The few isolated friends they have had the pleasure of meeting have shown a wonderful spirit of cooperation in every possible way, showing that hospitality which is a peculiarity and earmark of the Lord's people, when done in the interest of his cause.

The evening before the van left Saskatoon the friends held a "shower" in its interest, and the van, therefore, left here equipped with almost everything that could be desired to care for the physical comfort of the brethren.

The workers have found, almost uniformly, that the sale of literature has been greatly increased as a direct result of the Canadian Government's action in banning our broadcast. Repeatedly they have had the matter brought up, the persons so doing registering strong indignation at the action of the Government, and buying literature, sometimes to prove their active sympathy, other times because they were really interested through what they had heard over the air. We look for this attitude to continue on the part of the people, and will report further.

With much Christian love, I remain

Your brother in Christ,

GEO. P. NAISH.

'PROVOKED UNTO LOVE AND SERVICE'

DEAR BROTHER RUTHERFORD:

Recently a motion was passed unanimously by the Kansas City ecclesia that we express by letter our appreciation of the services rendered us by Brother Rainbow. His visit here has been a great help to us, opening our eyes to many things which have assisted us to become more thoughtful and more watchful of our opportunities of service in proclaiming the message of the kingdom and of the privilege of sharing in the declaration of the Lord's judgment against ecclesiasticism.

We believe any class or individual will receive a great benefit as well as a great blessing by cooperating with Brother Rainbow in the wonderful privileges the Lord has granted the anointed at this time.

He undoubtedly has a clear conception and clear outline of the work placed in his charge, being fully devoted to the Lord's cause.

Yours in the Master's service,

KANSAS CITY (MO.) ECCLESIA.

APPRECIATION

DEAR BROTHER:

I feel impelled to write you a few lines in appreciation of your latest book, *Creation*. Nothing could more clearly express the "wisdom of this world" than the illustration on page 101. It shows the folly of assumed wisdom. There is a man with a stack of books trying to explain how that which belongs to the earth formed the earth, or how the earth made the earth.

What a relief it must be to get away from the bewildering words and phrases of such books to the clear and concise statements found in the book on *Creation!* It gives me pleasure to show this book, as well as your other books, to the people.

Yours in the Lord,

ADOLPH KURZEN.—*Iowa.*

A BOON TO COLPORTEURS

DEAR BROTHER RUTHERFORD:

I have just received and read your new book, *Reconciliation*, and hasten to say to you that it is certainly the best and most comprehensive explanation of the divine plan yet written.

It will be the greatest possible boon to the colporteur work, and will bring joy to many hearts.

God bless the hand that prepared it!

By his grace,

GLENN G. SMITH.—*Colporteur.*

CONCENTRATING THE WITNESS

DEAR BROTHER RUTHERFORD:

The suggestion made in the letter to the friends, dated May 31, in regard to service conventions and witness from house to house, is something worth while.

I, for one, several years ago often thought about the doing away with the public meetings and getting on the job and witnessing from door to door. Truly the above letter is very encouraging to me and I have suggested to the Bloomfield director that he in turn notify the nearby classes and get right on the job to inaugurate a system of service conventions once each month and combine the effort of witnessing on that day. Nothing could be more up to date.

I want to just mention this as I feel that this could be followed up further by the Society and such programs be continued, to give the greatest witness that is yet to be given.

I personally believe that the time is here when a concentrated effort is made to witness, that Jehovah is much more pleased and that the results are much greater, example of which can be taken from our little convention on April 29.

May the Lord continue to bless you and your efforts to make mention of his name till the Devil and his organization are ground to powder.

Yours in the Master's service,

HAROLD C. SCHIEMAN, *Service Director.*—*N. J.*

International Bible Students Association

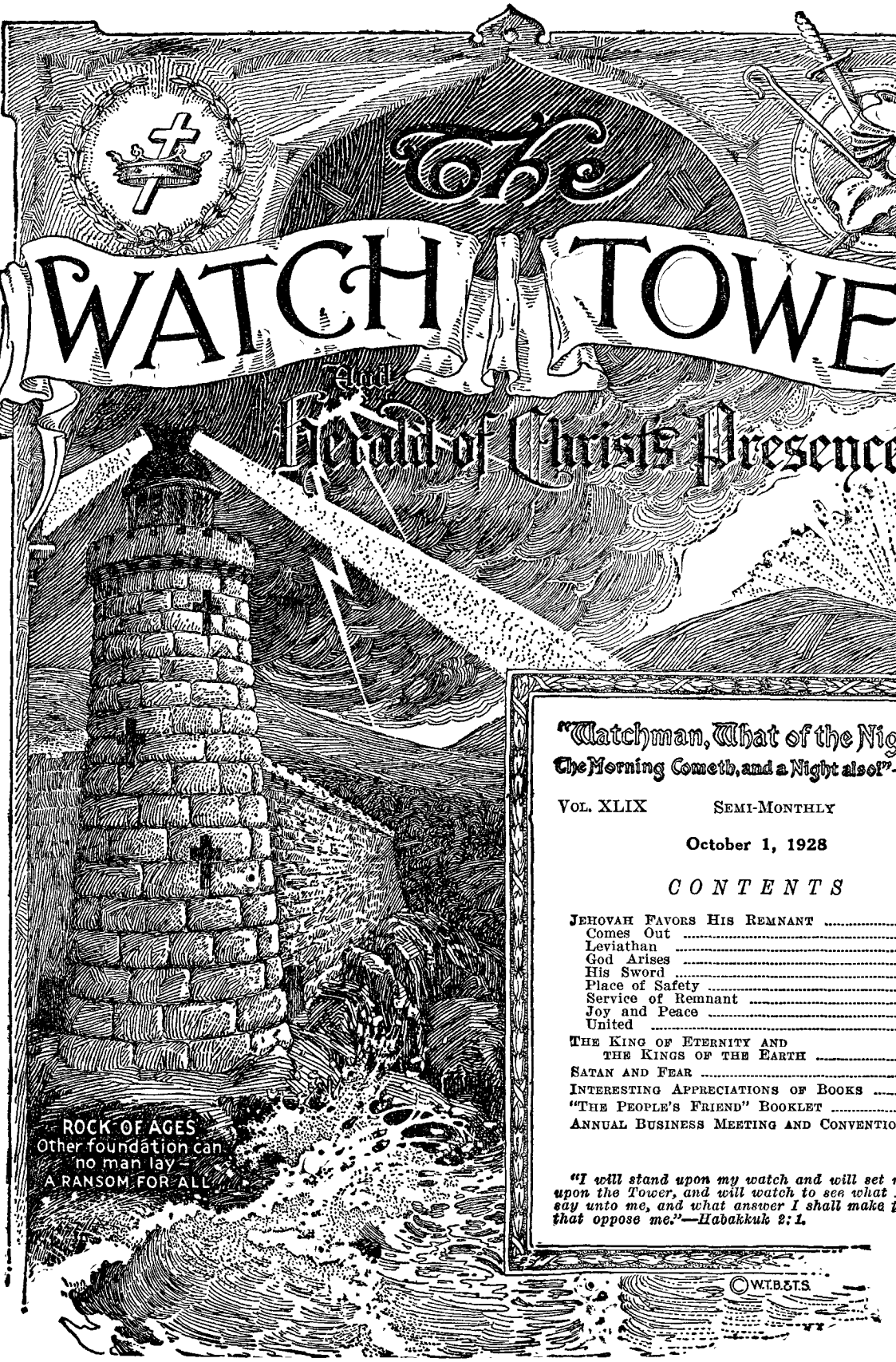
RADIO SERVICE

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

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
	Cape Town, South Africa	800	375	1500
	Durban, South Africa	750	400	1500
	Johannesburg, South Africa	676	443.5	500
2HD	Newcastle, N. S. W., Australia	1040	288	100
	Sun pm 7-8.30			
2KY	Sydney, N. S. W.	1070	280	1500
	Mon Tue pm 8.30			
3DB	Melbourne, Victoria	1180	255	500
	Sun pm 6.30-8.30			
4QG	Brisbane, Queensland	779	385	5000
4YA	Dunedin, New Zealand	647	463	750
	Sun pm 8-9			
5DN	Adelaide, South Australia	960	313	500
	Sun pm 8.15-10			
6WF	Perth, Western Australia	240	1250	5000
	Sun (occasionally)			
CJCJ	Calgary, Alta.	690	434.5	100
	Mon pm 8-9			
CJGC	London, Ont.	910	329.5	500
	Sun pm 2-3 (every other week)			
CJRM	Moose Jaw, Sask.	1010	296.9	500
	Sun am 10-10.25 (monthly)			
CKOC	Hamilton, Ont.	880	340.7	100
	Thu pm 7-7.30			
	Sun am 10.15-10.45; alternate Sun pm 6.15-6.45			
CKPC	Preston, Ont.	1210	247.8	25
	Sun pm 3-4.30			
CKY	Winnipeg, Man.	780	384.4	500
	Sun am 11-12.30 (monthly)			
KFEQ	St. Joseph, Mo.	1300	230.6	1000
	Sun pm 7-7.30			
KFH	Wichita, Kan.	1220	245.8	500
	Sun am 9.30-10.30			
KFJF	Oklahoma City, Okla.	1100	272 6	5000
	Sun am 9-9.30; Thu pm 8-8.45			
KFJZ	Fort Worth, Tex.	1200	249.9	50
	Sun pm 6.30-7			
KFKB	Milford, Kan.	1240	241.8	1500
	Sun pm 9-9.30			
KFSD	San Diego, Calif.	680	440.9	500
	Sun pm 2-3			
KFUL	Galveston, Tex.	1160	258.5	750
	Sun am 10-10.30			
KFUM	Colorado Springs, Colo.	620	483.6	1000
	Thu pm 7-			
KFVS	Cape Girardeau, Mo.	1340	223.7	50
	Sun pm 6-6.30			
KFWM	Oakland, Calif.	1270	236.1	500
	Sun am 9.45-11; pm 12.30-2.30, 7.30-9.20			
	Mon pm 12-1, 5-7.15, 8-10			
	Tue pm 12-1, 2-3, 5-7.15, 8-10			
	Wed pm 12-1, 1.30-3, 5-7.15, 8-10			
	Thu pm 12-1, 2-3, 5-7.15, 8-10			
	Fri pm 12-1, 2-3, 5-7.15, 8-10			
	Sat pm 12-1, 8-10			
KGGH	Shreveport (Cedar Grove), La.	1410	212.6	50
	Thu pm 8.30-9			
KGHF	Pueblo, Colo.	1430	209.7	250
	Mon pm 8-8.30			
KGHL	Billings, Mont.	1350	222.1	500
	Sun am 9.30-10.30			
KGRC	San Antonio, Tex.	1360	220.4	100
	Sun pm 1-2			
KHQ	Spokane, Wash.	810	370 2	1000
	Sun am 10.30-11, pm 9.30-10.30			
KJR	Seattle, Wash.	860	348.6	2500
	Sun am 10-11, pm 5-6			
KLZ	Denver, Colo.	850	352.7	750
	Sun pm 7-8			
KMBC	Independence, Mo.	1110	270.1	1500
	Sun pm 5-5.30			
KMIC	Inglewood, Calif.	1340	223 7	500
	Sun pm 8-9.15			
KNRC	Los Angeles, Calif.	800	374.8	500
	Sun am 9.45-10.45, pm 4-4.30, 5.30-6.15, 7-8			
KNX	Hollywood, Calif.	890	336.9	500
	Sun pm 1-2			
	Mon am 8-8.15 (fourth, monthly)			
KOCW	Chickasha, Okla.	1190	252	500
	Sun pm 6.30-7 (first and third, monthly)			
KOIL	Council Bluffs, Iowa	940	319	5000
	Sun am 10-10.30			
KPQ	Seattle, Wash.	1300	230.6	100
	Sun am 10-11; pm 9-10			
KPRC	Houston, Tex.	1020	293.9	1000
	Mon pm 9-9.45 (every other week)			
KQV	Pittsburgh, Pa.	1110	270.1	500
	Sun pm 1-2, 7-8; Fri pm 8-9			
KSOO	Sioux Falls, S. Dak.	1430	209.7	250
	Sun am 10-11			
KVOS	Bellingham, Wash.	1430	209.7	250
	Sun pm 6.30-7.15			
WABC	New York, N. Y.	970	309.1	2500
	Sun 12-12.30 noon			
	Fri pm 9.30-10.30 (Polish)			
WBAW	Nashville, Tenn.	1250	239.9	5000
	Sun pm 7-7.30			
WBAX	Wilkes-Barre, Pa.	1200	249.9	100
	Sun pm 8-9			
WBBR	New York (Rossville), N. Y.	1170	256.3	1000
	Sun am 9.30-12, pm 2-4, 7-9			
	Mon Tue Thu Fri pm 2-4, 7-9			
	Wed pm 2-4, 6-8			
WBRC	Birmingham, Ala.	990	302.8	250
	Tue pm 8-8.30			
WBT	Charlotte, N. C.	1160	258.6	500
	Sun pm 6.30-7			
WCAH	Columbus, Ohio	1280	234.2	250
	Sun am 11.45-12.45, pm 8.45-9.45			
	Mon Tue Wed Thu Fri Sat 11.30-12.00 noon			
	Fri pm 8-9.30			
WCBA	Allentown, Pa.	1350	222.1	150
	Sun pm 6.30-7			
WCSH	Portland, Me.	820	365.6	500
	Sun pm 4-4.30			
WDAY	Fargo, N. D.	550	545.1	250
	Sun pm 2-3,			
WEBC	Duluth, Minn.	1240	241.8	250
	Sun pm 5-5.45			
WEBR	Buffalo, N. Y.	1240	241.8	200
	Sun pm 2.30-3.30			
WEDH	Erie, Pa.	1440	208.2	50
	Sun am 10.30-11.30 (second, monthly)			
WEPS	Gloucester, Mass.	1010	296.9	100
	Sun am 11-12			
WFBL	Syracuse, N. Y.	1160	258 5	750
	Sun pm 1.30-2			
WFDF	Flint, Mich.	1100	272.6	100
	Fri pm 9.30-10			
WGBF	Evansville, Ind.	1270	236.1	250
	Mon pm 6 30-7			
WGBS	New York, N. Y.	860	348.6	500
	Wed pm 10.30-11.15 (every other week)			
WGHP	Detroit, Mich.	1080	277.6	5000
	Sun am 11.45-12.15 p. m.			
WHB	Kansas City, Mo.	890	336 9	500
	Sun am 9.45-10.45			
WHEC	Rochester, N. Y.	1180	254.1	500
	Sun am 10-10.30			
WHK	Cleveland, Ohio	1130	265.3	500
	Sun am 11-12 pm 12-1. 2-3 7-8.30			
	Thu pm 7.30-9.45			
WIBM	Jackson, Mich.	1490	201.2	100
	Sun pm 2-2.30			
WICC	Bridgeport, Conn.	1130	265 3	500
	Mon pm 8-9			
WIL	St. Louis, Mo.	1160	258.5	500
	Sun pm 6.30-7			
WISN	Milwaukee, Wis.	1110	270.1	500
	Sun am 10-11			
WJAD	Waco, Tex.	900	333.2	500
	Sun pm 6.45-7.30			
WKBF	Indianapolis, Ind.	1190	252	250
	Mon pm 7.30-8.15			
WLBG	Petersburg, Va.	1400	214 2	100
	Sun am 10-11, pm 3-4, 4.30-5.30			
WLBV	Mansfield, Ohio	1450	206.8	50
	Sun pm 9-10			
WLBW	Oil City, Pa.	1100	272 6	500
	Sun pm 4.30-5 (second and fourth, monthly)			
WLSI	Providence, R. I.	1210	247.8	250
	Sun am 10.30-11.30, pm 5.30-6.30; Fri pm 7-8			
WMBH	Joplin, Mo.	1470	204	100
	Sun pm 6-7			
WMBR	Tampa, Fla.	1190	252	100
	Mon pm 8			
WNBF	Endicott, N. Y.	1450	206.8	50
	Sun pm 1-3, 7.30-9 30; Thu pm 7.30-9.30			
WNBH	New Bedford, Mass.	1150	260.7	250
	Tue pm 8-9			
WNBZ	Saranac Lake, N. Y.	1290	232.4	10
	Sun am 10.15-10 45			
WNOX	Knoxville, Tenn.	1130	265 3	1000
	Fri pm 7.30-8			
WNRC	Greensboro, N. C.	1340	223.7	500
	Fri pm 7-7.30			
WOBU	Charleston, W. Va.	1120	267.7	50
	Wed pm 9-9.30			
WODA	Paterson, N. J.	1020	293.9	1000
	Sun am 10-10 30			
WOKO	Poughkeepsie (Mt. Beacon), N. Y.	1390	216	500
	Sun pm 12.30-1.30			
WOOD	Grand Rapids, Mich.	1150	260.7	500
	Sun pm 9-10			
WORD	Chicago (Batavia), Ill.	1190	252	5000
	Sun am 10-12, pm 2-4, 6-7.40			
	Mon Tue Wed Thu Fri Sat am 10-11, pm 6-8			
WREC	Memphis, Tenn.	1200	249.9	500
	Sun pm 1.30-2			

(Continued on page 274)

The Watch Tower and Herald of Christ's Presence



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

VOL. XLIX SEMI-MONTHLY No. 19

October 1, 1928

CONTENTS

JEHOVAH FAVORS HIS REMNANT 291
Comes Out 291
Leviathan 292
God Arises 293
His Sword 293
Place of Safety 293
Service of Remnant 295
Joy and Peace 295
United 296
THE KING OF ETERNITY AND THE KINGS OF THE EARTH 297
SATAN AND FEAR 300
INTERESTING APPRECIATIONS OF BOOKS 303
"THE PEOPLE'S FRIEND" BOOKLET 290
ANNUAL BUSINESS MEETING AND CONVENTION 290

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"God's Lightnings"

Issue of September 1, 1928

Week of November 4 . . . . . ¶ 1-25
Week of November 11 . . . . . ¶ 26-53

"Declaration . . . for Jehovah"
"Ruler for the People"

Issue of September 15, 1928

Week of November 18 . . . . . Pages 278-281
Week of November 25 . . . . . Pages 282-286

THE PEOPLE'S FRIEND

This is the title of the new 64-page booklet containing the Detroit Convention radio lecture and other matter.

A wonderful witness was given with last year's booklet; but it is hoped that, by the Lord's grace and help and by earnest effort on the part of the consecrated everywhere, the work with *The People's Friend* will be the grandest witness to Jehovah's name yet given. Two weeks, beginning Sunday, October 21, and ending Sunday, November 4, have been set apart for an intensive campaign with this booklet. Consignments will be made to classes so as to permit the work to start October 21. The booklets will be charged to class accounts at three cents each, and will be sold to the public at five cents a copy.

Let every one who is devoted to Jehovah and his cause report to the service director as soon as possible so as to permit him to organize the witness so thoroughly that every home in the territory assigned can have a call within the period mentioned. After that, any booklets remaining unsold may be included in combinations.

ANNUAL BUSINESS MEETING AND CONVENTION

Pursuant to the provisions of law and the charter of the Watch Tower Bible & Tract Society, the annual business meeting of the Society will be held in the Carnegie Music Hall, Federal and Ohio Streets, Pittsburgh (North Side), Pa., at 10 o'clock a. m., Wednesday, October 31, 1928. It is expected also that there will be a two-day local convention ending on the 31st.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX OCTOBER 1, 1928 No. 19

JEHOVAH FAVORS HIS REMNANT

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—Isa. 26: 20, 21.

JEHOVAH'S prophecies and the physical facts marking the fulfilment thereof show to his anointed that the great battle of Armageddon is rapidly approaching. The new nation, pictured by the man child, has been born; the battle in heaven is past; Satan is cast down to the earth, and knowing that his time to prepare for the great battle is short he is greatly incensed against God's remnant because these sing the praises of Jehovah. Satan and his emissaries make war against the remnant who have the testimony of Jesus Christ and who joyfully keep the commandments of God. Jehovah causes his lightnings to flash from the temple, disclosing the position of the enemy, and at the same time points the remnant to the place of safety.

[2] David was Jehovah's anointed king of Israel. He foreshadowed God's beloved Son, who is Jehovah's Arm and great Instrument to carry out his purposes. There seems to be a correspondent period in David's reign with that which we now see. After David was set in Zion he made a home there for the ark of the covenant and gave the place the name Zion. As Jehovah's king he spoke with authority and with the ark of the covenant giving him support. Then he consolidated the kingdom by bringing the people together to Zion. There was a reunion of the people in the knowledge and understanding of what it meant to be God's chosen people. After the people were thus established and united in the fact and in the confidence of Jehovah, and in David as king, then the king prepared for war and went to battle to destroy the enemies of Israel. Now the great antitypical David, the executive officer of Jehovah, having brought his people into the temple condition, girds himself and goes forth to make war on the enemy and to vindicate Jehovah's name.

COMES OUT

[3] The Prophet Isaiah (64: 1, 2) pictures the anointed and faithful ones of Zion praying unto Jehovah this prayer: "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!" This prayer indicates God's purpose in his own due time to come down and cast out and destroy the visible part of Satan's organization.

[4] The organization of Jehovah is called Zion and Jerusalem. It is the meeting-place of God with his people. Since the Lord has gathered his people into the temple condition those of Zion in particular have known Jehovah God. He is known by those who are really devoted to him and who were pictured by the tribe of Judah. "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) Again it is written: "The Lord is great in Zion, and he is high above all the people."—Ps. 99: 2.

[5] But Jehovah is not known to the people outside of his organization. The great issue now is: Who is God, and who shall rule the world? He is having his people of Zion tell the people of the world who he is; and few of them will hear, believe and heed, as the Scriptures indicate. Then says the prophet: "For behold the Lord cometh out of his place." This indicates that up to a time certain Jehovah keeps himself secret, unrevealed, unknown and unrecognized. Up to the fixed or time certain, and after gathering his people to the temple, only the priestly class composing Zion saw the manifestations of God's power and glory. "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102: 16) That glory appears to the anointed at first, but when the time comes the glory and power of the Lord shall be revealed to others. Therefore in harmony with the prayer which the faithful remnant prays, and in harmony with the words of the prophet, it appears that Jehovah comes out of his place in this, that he 'comes down' from heaven and makes himself known outside of his organization.

PURPOSE

6 The peoples of earth must learn that Jehovah is God. He will make for himself a name, which must mean that he makes his name known to those who have heretofore not known him. Therefore says the Prophet Isaiah (26:21): "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her bloods [margin], and shall no more cover her slain." Rotherham renders this text thus: "Therefore shall the earth unveil her shed blood, and throw a covering no longer over her slain."

7 For centuries the rulers of the earth, supported by many of the people, have shed the blood of innocents and have covered up their evil deeds; but the time comes when Jehovah tears off the covering and discloses all the wickedness that has been done by man at the instance and instigation of the Devil. Manifestly the time for this is after Satan is cast out of heaven and when he is hurrying on to the battle of Armageddon. Referring to that time it is written: "Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time."—Rev. 12:12, *R. V.*

8 The earth, as here used, has reference more particularly to the governing factors of the nations. The prophet explains why Jehovah has come out of his place to take action against the evil organization. It is therefore written: "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."—Isa. 24:5, 6.

9 The entire human race is of one blood because God made all nations of one blood to dwell upon the face of the earth. The ground for centuries has literally drunk up the life-blood of many millions, unjustly shed; and to those who are guilty of spilling that blood God says: "The voice of thy brother's blood crieth unto me from the ground." (Gen. 4:10) Among those whose life-blood has saturated the ground are the men and women who were slain because of their faithfulness in testifying to the name and goodness of the Almighty God. Referring to this it is written in Revelation (6:9, 10): "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

10 Manifestly this scripture does not refer to the resurrection, but refers to the fact that the Lord will lay bare the bloody record of the earth by calling universal attention to the fact, as well as taking note thereof himself, and bring the guilty ones to account. The official earth has thrown a covering of false patriotism over her slain and has builded monuments to their memory as another means to blind the people to the truth. The Lord declares that he will tear this vail of covering away and make manifest the guilty ones. That part of the earth which has hypocritically and falsely made war a holy thing to blind the people, and has urged the guiltless to kill each other, is made up of the ecclesiastical element. To such God says: "Even in thy skirts is there found the blood of the lives of the helpless innocents; not [shed] in the act of breaking in [that is to say, not shed because they were at the time committing a crime as does a thief] didst thou find them, yet [the blood is] on all these."—Jer. 2:34, *Rotherham.*

11 This text means that the young men who have been urged into the war by the sanctimonious harangue of the clergy, and whose warm blood the ground drank up, died not in the act of committing a crime of breaking in. Helplessly innocent, they were forced into the war, and therefore the responsibility for that crime is laid by Jehovah upon the men who urged them to go.

LEVIATHAN

12 This prophecy is further proof that the clergy who have taken the name of the Lord God and misrepresented him are a part of the Devil's organization. Jehovah comes out of his place to express his indignation against the evil-doers and through his prophet it is said: "In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent [the gliding, fleeing or elusive monster, margin], even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

13 The leviathan is a monster in the sea and clearly pictures the earthly part of the Devil's organization. (Rev. 12:9; 20:2) The entire organization of Satan has been elusive, even to the point where the people have been made to believe that there is no Devil, and many who claim to be of Christ have been unable to detect or see the Devil's organization. What part of his organization, therefore, is the most elusive? Undoubtedly the ecclesiastical element, made up of the clergy and the principal of their flock.

14 When Jesus was on the earth he referred to the clergy, calling them "a generation of vipers" or serpents. This shows that these are the seed of Satan and a part of his wicked organization. They are the chief instruments used in persecuting the faithful followers of Christ. "They have sharpened their tongues like a serpent; adders' poison is under their lips." (Ps. 140:3) From the time that they are hatched out of the theological schools they are active members of the wicked organization.

15 "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear." (Ps. 58:3, 4) That element of Satan's organization, deaf to cries of right-

eousness and truth, unceasingly fire their venomous darts at the faithful witnesses of God. At the same time they glide among the people, exalting their own virtues, falsely claiming to represent God.

16 These have glided about amongst the unsuspecting peoples of earth, which are represented by the sea. One moment they appear to represent God, and the next they openly advocate the work of the enemy. One moment with honeyed and sanctimonious words upon their lips they pose as reformers, and the next with bitter words they strike out against those who are humbly trying to represent God. Well are they illustrated by the sea-monster that rises to the surface and quickly disappears. Great numbers of people have been held in the prison-house of Babylon by reason of the iniquity, the seductive and elusive methods of the clergy. Gliding among the people, they dash up a spray to blind the people to the fact that there is a Devil or that he has an organization or that the Devil is their enemy. They organize and operate their seductive and fraudulent system of religion and misname it Christianity and give suck or nourishment to those whom they have entrapped, as it is written: "Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness." (Lam. 4:3) They teach those whom they draw into their systems cruelty and urge them to use cruelty against followers of Christ by resorting to all manner of violence.

17 That the leviathan or great sea-monster is a picture of Satan's organization is made clear by the words of Ezekiel 29:3: "Thus saith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself." Satan's organization says: 'The earth is ours and we will run it to suit ourselves.'

GOD ARISES

18 David foreshadowed the people of Zion and, marking the course of the great wicked organization of the enemy, put a prayer into the mouth of the remnant class who cry out unto God: "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.

19 These words are in exact accord with the truth which the Prophet Isaiah records foreshadowing the same class that pray unto God. The fact that God had these prayers kept in his record is proof that in his due time his course of action will be an answer to and in harmony with such prayers and the faithful ones will know it. The children of Zion by faith see that the new nation is born and is caught up unto God and to his throne. (Rev. 12:5) Otherwise put, they see that Jehovah, by and through his great Priest and King, has taken charge of the world and is moving to the point of destroying the evil organization. In ecstasy the remnant class cries out: "God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises; sing praises unto our King, sing praises." —Ps. 47:5, 6.

20 The word "shout", as used in this text, means a battle-cry. When the general of an army with full confidence in his ability begins an assault with the determination to win there is a shout or cry of battle indicating the purpose to win. When the armies of Israel were marching around Jericho they manifested their confidence that victory would result by shouting and sounding the trumpet. Even so now, Jehovah has taken the reins of the world and goes forth to dash to pieces the enemy; and he does so with a shout and the sound of the trumpet, giving assurance to his faithful witnesses that victory is soon to follow.

HIS SWORD

21 Referring again to Isaiah's prophecy it is written: "In that day the Lord, with his sore, and great, and strong sword" shall punish the Devil's organization. (Isa. 27:1) Christ Jesus is the great Priest of the Most High God of the order of Melchizedek. He is Jehovah's Arm and his Sword. One of his titles is "The Word of God". (Rev. 19:13) He is the Sword of Jehovah and thus Jehovah bares his Arm to make war with the enemy. (Jer. 47:6) When the due time arrives for God to go forth to the battle he whets his Sword and sends his great Priest forth to lead the fight. Concerning that time it is written: "If I whet my glittering sword, and my hand take hold on judgment; I will render vengeance to mine adversaries, and will recompense them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; with the blood of the slain and the captives, from the head of the leaders of the enemy."—Deut. 32:41, 42, *R. V.*

22 The lightnings of God proceed from and through his Word, the sword of the spirit. Therefore at the time Jehovah whets his glittering Sword his lightnings flash, illuminating the minds of his anointed, making known God's purposes concerning them, and exposing the position and the action of the enemy. The truth and light that God sheds upon his Word today is strong corroborative evidence that we are in "that day" when the forces are gathering for Armageddon. These truths encourage and strengthen the mind and heart of the people of God.

PLACE OF SAFETY

23 God's lightnings flash from the clouds of his presence and now disclose to those of the temple class the monstrous and hideous organization of Satan the Devil. They see that the gliding and elusive and cruel organization, pictured by the leviathan and by the hissing adder, shoot out their bitter words against the little company of faithful ones and thereby incite the mob, pictured by the waves of the sea, to lash against and seek to overwhelm the remnant. The faithful see the serpent part

of the organization again secretly attempt to induce the execution of the law to arrest and imprison those who dare give testimony to the good news of God's kingdom. They mark the arrogance, hatred and cruelty of the combined elements of the enemy's organization moving against them because they insist on obeying the commandments of Jehovah God.

[24] As the hideous and unsightly monster Goliath terrorized the Israelites upon the field of battle, even so the monstrosity and fiendishness of the enemy's organization now strikes terror into the mind and heart of every one who has but little faith. Not so, however, with those who are clad with the divine armor and who are strong in the Lord and in the power of his might. These know that they are imperfect and would quickly fall at the hands of the enemy, but their trust is absolute in the Lord. For their encouragement, and for their full assurance in this hour of peril in the time of God's wrath, Jehovah speaks to them through his prophet and says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

[25] It was in 1918 that the Lord brought his people into the temple condition. It has been since then that they have engaged in the great witness work and the enemy organization has constantly increased in its expressed hatred against them. It is written: "When the wicked rise [since 1918], men [of the body of Christ] hide themselves." (Prov. 28:28) Speaking to his followers Jesus quoted the identical words of Isaiah, to wit: "Enter into thine inner chamber, and having shut thy door" then pray unto thy Father.—Matt. 6:6, *R. V.*

[26] Concerning Elisha it is written: "He went in therefore, and shut the door upon them twain, and prayed unto the Lord." (2 Ki. 4:33) The faithful of the church are represented as saying: "The king hath brought me into his [inner] chambers." (Cant. 1:4) Those who are brought into that place of safety say unto the Almighty God: "Thou art my hiding place and my shield: I hope in thy word." (Ps. 119:114) The command to the saints to hide themselves in the inner chambers could not apply prior to the Lord's coming to his temple. The context shows that it is "in that day" of God's indignation that the place of safety is provided; and, since we are entering that great and terrible day, the place of safety must now be available.

[27] The inner chambers or place of safety is provided for and made known to those who have received the robe of righteousness since the coming of the Lord to his temple. Those who, upon taking account, were at that time found to be faithful were granted the garments of salvation. (Isa. 61:10) Not all who claim to be in present truth are in this condition of security. Those who have not seen the lightnings of the Lord since his setting up the temple condition do not even see that there is such a thing as a place of security or safety. They have seen no distinction between the work pictured by Elisha and by Elijah. They have not seen or appreciated the fact and power of the Devil's organization. Some even say that too much has been said about the Devil's organization. It is manifest that if one does not see the Devil's organization he does not see and appreciate God's organization. Such see no real meaning in the definition of the names by which the great Creator reveals himself and they do not appreciate what is meant by the secret place of the Most High. It is the remnant of his people who are in this condition and rejoice because thereof. To the remnant "the name of the Lord is a strong tower; the righteous runneth into it, and is safe".—Prov. 18:10.

[28] God says to the remnant: "Hide thyself for a little moment until the indignation be overpast." Manifestly "the little moment" is the "short time" that the Devil knows that he has to prepare and fight the battle of Armageddon. (Rev. 12:12) The same time is referred to by the psalmist: "How are they brought into desolation, as in a moment!" (Ps. 73:19) By the going forth and making war against the remnant the Devil's organization threatens them with immediate destruction. At that time for the encouragement of the remnant it is written: "Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger, in their destruction." —Isa. 10:24, 25.

[29] God declares that his righteous indignation shall be expressed against Satan's organization. Through his prophet he states: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."—Zeph. 3:8.

[30] After the Lord God gathers his people into the place of safety he speaks to the organization of earth, saying, "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." (Mic. 1:2, 3) Thus God expresses his determination to reveal himself to the peoples of earth, and to do so he comes out of his place and manifests his power in the sight of all.

[31] That the day of his wrath will be one of great trouble for all who dwell upon the earth, and which will make his name known to all, is made certain by his sure Word: "Behold, the name of Jehovah cometh from far, burning with his anger, and in thick rising smoke: his lips are full of indignation, and his tongue is as a devouring fire: and his breath is as an overflowing stream, that reacheth even unto the neck, to sift the nations with the sieve of destruction: and a bridle that causeth to

err shall be in the jaws of the peoples."—Isa. 30:27, 28, *R. V.*

32 In that day of God's expressed wrath no part of Satan's organization will be able to stand, as it is written: "At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."—Jer. 10:10.

33 The legions of the enemy shall melt before the onward and victorious march of Jehovah's Arm. "Thou didst march through the land in indignation, thou didst thresh the nations in anger." (Hab. 3:12) His fury is a consuming fire and the strongholds of the enemy shall fall at its approach. "Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him."—Nah. 1:6.

34 The enemy organization will make a ferocious attack against God's organization and many, as shown by Jeremiah's prophecy, shall fall; but the remnant of Zion shall be saved because they are in the secret place of the Most High: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." (Ps. 91:1) With confidence and in full assurance they sing out: "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."—Ps. 27:5.

SERVICE OF REMNANT

35 While in their hiding-place will the remnant be idle? Not by any means. No one can remain idle and remain in the remnant class. Hiding in the secret place of the Most High does not mean that those there will be out of view of the enemy or fearful that the enemy might see their movements. On the contrary, they will be very active and their cup of joy will be overflowing. Concerning this it is written: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."—Ps. 23:5.

36 The remnant will have an active part in God's organization at the time of the expression of his righteous indignation. It is written: "I will stir up thy sons, O Zion, against thy sons, O Greece [Satan's organization], and I will make thee [Zion] as the sword of a mighty man."—Zech. 9:13, *R. V.*

37 Daily the loyal members of Zion see the evidences that their faithfulness in testifying to Jehovah's name is sore and grievous upon the members of Satan's organization. The faithful remnant go forth fearlessly singing the honor of Jehovah's name. What is the effect? Paul says, and we see it is true: "Your fearlessness is unto the enemy a sure token of impending destruction."—Phil. 1:28, *Weymouth.*

38 Note again the words of the prophet: "Jehovah with his sore, and great, and strong sword, shall punish leviathan." Christ Jesus is Jehovah's great and strong Sword and the remnant is Jehovah's "sore sword" and is sore and grievous to the enemy. Nothing galls the clergy and their allies more than the faithfulness of God's remnant in giving the testimony.

39 As Gideon represented the Lord Jesus, so his little company of three hundred represented the remnant of the Lord at this time. As the light flashed from the lamps of the little army of Gideon, and the members thereof shouted victory, even so in the day of God's wrath his lightnings flash exposing the position of the enemy and revealing their confusion, while the remnant with joy shout: 'The sword of Jehovah and of his Anointed.' (Judg. 7:20) God has whetted his lightning Sword and orders him to the great conflict, while the faithful remnant sing forth the praises of Jehovah and his King.

JOY AND PEACE

40 The remnant must now be God's faithful witnesses because he has commanded such. All of the temple class will show forth his glory, because his prophet so states. (Ps. 29:9) These must announce the day of the vengeance of our God because that is a part of their commission. (Isa. 61:1-3) As the remnant go forward in the day of God's wrath, giving testimony to his name, for them it is the time for peace and for the songs of joy: peace, because their confidence in Jehovah is complete; joy, because they have a part in vindicating his name. Only the weak in faith and the fearful will draw back, as it was in the days of Gideon.

41 Jehovah has brought the faithful remnant into his secret place, and to them he is a refuge and fortress. They are hidden from the destructive arrows of the enemy because they are in Jehovah's secret place. Jehovah is a stronghold for his hidden ones in the time of trouble. (Nah. 1:7) They fear not because God has put his words in their mouths and covered them with his powerful hand and commands them to be his witnesses while he plants the heavens and lays the foundations of the earth. God assures them of his protection and that they need not be afraid. (Isa. 10:24-26) To them he has promised: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue [remnant] of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."—Isa. 28:5, 6.

42 As Gideon's little band sounded the trumpet before beginning the attack upon the Midianites, so now the remnant must blow the trumpet of the Lord God. The church is now in the time of the fuller revelation of the will of God, which is represented by the moon, and it is therefore a time of special rejoicing for the people of God. By the words of the prophet the remnant are now encouraged to say to each other: "Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Blow upon the trumpet at the new moon, at the full moon on our [solemn] feastday."—Ps. 81:1, 3, *R. V.*

43 Because the people of the Lord are made glad by a

clear understanding of his will and truth, represented by the moon, their hearts respond in gladness in singing this song. This they do by going from door to door and telling the people of Jehovah and the government of righteousness that he is setting up for the benefit of man. They do it by the use of the radio and by manufacturing the books containing the message that is carried to the people. Jehovah has made provision in this day for the giving of this witness and has opened the doors of opportunity for all who love him to participate therein, and all of the temple class delight to thus sing forth his praises. As the little band of Gideon raised high their standards, blew their trumpets, and shouted, so now God says to his people: "Set up the standard in the land, blow the trumpet among the nations [for a witness to the people, even as Jesus said—Matt. 24:14], prepare the nations against her [Babylon, the Devil's organization], call together against her the kingdoms." (Jer. 51:27, *R. V.*) This witness must now be given to the kingdoms.

UNITED

44 But let it be kept in mind that those who do the work to the Lord's glory must be fully and completely united in heart and in action. The time for quibbling has gone. The time for the manifestation of selfishness is past. He who insists on maintaining his self-respect or good reputation will find himself in difficulty. Jesus made himself of no reputation but went straight on with his Father's work, regardless of the slanders of the opposers. His servants must do likewise.

45 As long as one is of the remnant he is of God's elect. At the same time he is the special target of the enemy. Against him we may know Satan is making war, because we have been warned to that effect. (Rev. 12:17) Are you of the remnant? Do you have the testimony of Jesus Christ that you are his? Are you striving to keep God's commandments in this day of warfare? If so, then know for a certainty that Jehovah God is for you; and, in the language of Paul, "If God be for us, who can be against us!" There are some who claim to be sons of God but who seem to delight in laying charges against their brethren and who, in so doing, are lending themselves as instruments to the adversary in an attempt to disturb the peace of God's organization.

46 The true position of the remnant is thus stated by the apostle: "Who shall lay any thing to the charge of God's elect? It is God that justifieth." (Rom. 8:33) Justification here does not mean that justification which one receives at the time of consecration. It means the approval of those who are new creatures in Christ. It means that the servant must stand or fall to his own Master and not to any one else. It is God who determines whether or not one of his servants shall be disapproved or approved, and it is not the prerogative of any one else to attempt such a thing. No thoroughly devoted son of God will permit the onslaughts of the slanderer and evil-speaker to disturb his equilibrium.

47 Let all controversy and all division cease amongst those who profess to be of Christ. You can not fight shoulder to shoulder if there is a division in your ranks. God's organization, pictured by Jerusalem, must be a compact organization always working together in harmony. Jehovah has brought his people into his secret place, and there the psalmist represents these as saying: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."

48 This means that no one will stand who is not faithful in the organization, because "Jerusalem is builded as a city [organization] that is compact together". It is from there, God's organization, that the testimony and thanks and praise are given unto the name of Jehovah. "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

49 The judgment of the nations is now in progress and the remnant is having a small part therein. "For there are set thrones of judgment, the thrones of the house of David." All of God's organization now must be in peace and not in controversy amongst themselves. They shall pray for peace and maintain peace, as it is written: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." —Ps. 122:6-9.

50 United in the holy cause of righteousness and faithfully representing the kingdom interests, dwelling together in the secret place of the Most High, and diligently doing what is within our power, by God's grace the remnant is invulnerable to the attacks of the enemy. Christ Jesus, the Faithful and True, clothed with absolute authority and girded for war, is leading his forces on to the conflict. The faithful remnant in this day of judgment are blending their voices in harmonious cadences as they joyfully follow in the footsteps of the great Master; and as they go they are shouting, "The sword of Jehovah and of his Anointed."

51 God's mighty organization, with Jehovah himself riding upon the highest heavens, shall march on in the conflict to full and complete victory, as it is written: "And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south."—Zech. 9:14.

52 In the vision Isaiah pictures the people of God brought into the secret place of the Most High. Then he shows Jehovah coming forth, out from his organization, to make himself known to the nations of the earth. He shows Christ the King and Executive Officer of Jehovah, his unsheathed and glittering Sword, leading the armies of righteousness against the enemy; he records the commandment of Jehovah that the remnant shall sing forth his praises by being his witnesses and telling

the people that Jehovah is God. He shows that the righteous kingdom of Jehovah is here and that the kingdom shall relieve the peoples of their burdens and bring everlasting blessings.

53 Then the prophet reaches a climax in his eloquence to the praise of Jehovah God. Down through the corridors of the ages of suffering, and on to the opening age of light and peace, he points. He tells the remnant what all the loyal and faithful ones must do and that those who joyfully obey God's commandments, and trust in him, shall be kept in complete peace. His words thrill and encourage the remnant because to them he says: "In that day shall this song be sung in the land of Judah: We have a strong city [organization]; salvation will God appoint for walls and bulwarks [complete fortress and defense]." Having fully assured the members of the Lord's organization yet on earth, he cries out to them: "Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever, for in the Lord JEHOVAH is everlasting strength." (Isa. 26:1-4) On the remnant march, with God's banner of love over them and knowing that victory is soon and certain, because henceforth and for evermore the great name of Jehovah shall be exalted.

QUESTIONS FOR BEREAN STUDY

To what great event is reference here made, and what facts now known by the anointed indicate the timeliness of an understanding of this text? Explain what the reunion of Israel under David as king foreshadowed? ¶ 1, 2.

To whom has Jehovah made himself known, and for what purpose? What is the prayer of the remnant, and what does it indicate? ¶ 3-5.

By what means will the minds of the people be turned to Jehovah to know him? How do we account for their having been so fully turned away from God? ¶ 6-8.

By whom and how has the earth been defiled and devoured and made desolate? How will Jehovah avenge the blood of the slain? ¶ 9-11.

Show the fitness of the names "serpent" and "leviathan" as relating to the Devil, his instruments or his organization. ¶ 12-17.

Explain the significance of the prayer expressed in Psalm 68:1, 2. How has God 'gone up with a shout, and with the sound of a trumpet'? ¶ 18-20.

Identify the "arm" and the "sword" of Jehovah, and show the appropriateness of the names. Account for the rapidly-increasing light upon God's plan and activities. ¶ 21, 22.

What disclosures have been made by the flashes of God's lightnings, and what activities of the enemy have been revealed? Explain the Goliath-David picture in this connection. ¶ 23, 24.

Apply Proverbs 28:28 and 2 Kings 4:33 as picturing the position of the church in 1918 and since. What separating work has been taking place, and how discerned? ¶ 25-27.

The remnant is bidden to "hide". Why? Where? For what "little moment"? To whom will God's indignation be declared, and against whom will it be expressed? With what result and for what purpose will this be done? ¶ 28-34.

Apply Psalm 23:5. Explain scriptures showing whether the remnant will be idle while in their 'hiding-place'. Also apply the Gideon picture. ¶ 35-39.

By scripture and picture show (a) how the remnant will be identified and (b) the source of their strength, their fearlessness, their peace and their joy. How is Psalm 88:1 fulfilled? ¶ 40-43.

Of what importance is unity, and how may it be assured? What lesson should be drawn from Jesus' attitude toward opposers? Explain how persecution serves to make manifest two classes. State and explain the true position of the remnant. ¶ 44-48.

What is the part of the remnant in the judgment of the nations? and what is the test of true discipleship? ¶ 49, 50.

Describe the picture presented to Isaiah in vision for the remnant. What encouraging assurance and inspiring command does Jehovah here give to the faithful? What is the great privilege they now enjoy? ¶ 51-53.

THE KING OF ETERNITY AND THE KINGS OF THE EARTH

"The Lord is the true God, he is the living God, and King of eternity."—Jer. 10:10, margin.

A KING, especially in days before "the time of the end", was generally an absolute ruler. In the throne he was higher than any one else in his entire realm. Such a ruler is Jehovah. He plans and acts absolutely according to the counsel of his own will. He is above all things animate and inanimate, and excels them all in power. From everlasting to everlasting he is the mighty One, that is, God, and hence he is "King of eternity". No record exists of the beginning of his reign, because no record tells us when God began creating the living creatures over whom his rule extends. In the apocalyptic vision (Rev. 15:3) the 144,000 saints or holy servants of God are heard to address him in song as "King of ages" (margin), evidently referring to the unending succession of ages during which he reigns.

Jesus called Jehovah "the great King". In designating him as "great", Jesus evidently contrasted him with the petty kings of earth, for at that time there were as yet no kings up in heaven aside from the Lord God. (Matt. 5:35) Jesus was but echoing the words of Psalm 95:3 which declare: "For the Lord is a great God, and a great King above all gods." We can appreciate these words, when we remember that the word "gods" was anciently applied to earthly potentates. (Exod. 22:28) Jeremiah also worshiped Jehovah, saying, "Who shall not fear thee, O King of nations?" He did not mean that the Lord is the present ruler over the worldly nations in the same way that Satan, "the god of this world," is. God is ruler of nations in the sense that he is superior to and mightier than they. "There is no

power [authority] but of God." "The nations are as a drop of a bucket, and are counted as the small dust of the balance." The prophet shows this to be his thought when he adds: "Forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee."—Jer. 10:7.

The great universal Ruler speaks for himself, saying: "Heaven is my throne, and the earth is my footstool." (Isa. 66:1) The psalmist utters a similar thought, saying: "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." (Ps. 103:19) Heaven is that which is over man's head or above him; it is invisible to him; he looks up to it in the sense that he has regard and respect for it and contemplates it. The Lord God prepared his throne in the heavens, evidently, when he began the creation of his organization of heavenly beings. He made man " a little lower than the angels" of heaven, and naturally man must look up to that heavenly organization. This organization moves forward with the work and purposes of Jehovah, and he has his seat of control upon it. Logically he is said to ride upon the heaven (Deut. 33:26), and he has the sole right to dictate and anoint the One who shall represent him as King over earth. —Ps. 75:6, 7.

Adam was given dominion over all the earthly works of God's hands. (Gen. 1:26, 28; Ps. 8:6-8) God did not bestow the title of king upon him, because the Scriptures apply that title to rulership over intelligent creatures made in God's image and likeness. Adam was not to have dominion over his fellow creatures but over the speechless animal creation which was inferior to him in organism. No one prior to the flood of Noah's day is designated in the Scriptures as a king.

After the flood who infused the "king" idea into man's mind? Sacred Writ shows it was Satan, the great pretender and counterfeiter of God. Nimrod, his out-and-out servant, is the first man mentioned as starting and having a kingdom. "The beginning of his kingdom was Babel." (Gen. 10:10) Babel, or Babylon, was a civic or political organization which was built in defiance and disregard of God. Upon it God early showed his disapproval. (Gen. 11:1-9) Under God's permission Satan advanced Nimrod as a heroic guardian of the people's safety and security against the attacks of the wild beasts. His superior hunting prowess soon won him popularity as "Nimrod the mighty hunter before the Lord", thus relegating God to a secondary place.

Nimrod violated God's covenant respecting the unjustified slaying of the animals and he defiled the earth with their blood (Gen. 9:3-5), but on the wave of his popularity he easily rode into the position of king. Just how he was made king, whether he was voted such by the people or whether he arrogantly claimed and took kinghood to himself, the account does not state. We may be sure though that he did not become king according to God's standards and appointment. His rulership extended over the several cities of which he was founder.

The spirit of lording it over others was infectious. The beginning of Nimrod's kingdom was in the land or plains of Shinar, but not long after his day others became obsessed with the spirit of rulership, for the Bible mentions not only a "king of Shinar" but also three kings allied with him, and also five kings in the land of Canaan. That these latter kings were tributary to the former shows that schemes for subjugating other peoples were already active in the earth. Also the fact that Tidal is called "king of nations" suggests the thought of an emperor, a small-scale one mayhap, but an emperor nevertheless, and that away back there.

There was another king in the earth then. He was different from all other kings of his time. He was king of Salem. His name was Melchizedek and means "king of righteousness", showing that he was accounted righteous in God's eyes and was a righteous ruler. He was not subject or tributary to the king of Babel or of Shinar or to any contemporary monarch. He was in harmony with the supreme Being, else he would not have been "the priest of the most high God". As priest he received the tithes which Abraham presented to him in recognition of God. As priest he also called down God's blessing upon Abraham, upon the one who had defeated the five worldly kings. This showed that he was out of alliance and sympathy with the kingdoms of this world, and that his kingdom was "not of this world", that is, not of Satan's present world organization.

In blessing Abraham this kingly priest Melchizedek stated that it was God who had delivered the enemies into Abraham's hands, into the hands of him in whom all the families of the earth are to be blessed. We must take into account that Abraham moved into action against four powerful, victory-flushed kings with but his 318 trained servants and his three neighbors, Aner, Eshcol, and Mamre, who went with him. Abraham could not have gained the victory over the combined armies of these four kings had not God helped him. That Abraham recognized and acknowledged this is shown in that he offered to God's priest one-tenth of all the spoils of victory. We wonder if it was a case of victory similar to that of Gideon who with his three hundred warriors smote the Midianites.—Gen. 14:1-24.

In Melchizedek we have the first suggestion or hint that God would anoint a king to reign over this earth, whose kingdom would not be "of this world" as organized by Satan. The Apostle Paul is the only one who tells us that Melchizedek holds this typical significance, being "made like unto the Son of God", Jesus Christ, God's anointed King. (Heb. 7:3) Melchizedek had no successor, either as priest or as king. The priesthood of the children of Israel, and their kings, were not descended from him. In his priesthood and kingship he was of a higher rank than the Hebrew kings and priests, seeing that their forefather, Abraham, had paid tithes to him and had received his blessing. This is according to the divine rule that "the less is blessed of the better".

Thus Levi, from whom the Hebrew priesthood was taken, paid tithes in Abraham, and so also did Judah, from whom the Hebrew kings were taken. Hence their kingly and priestly office was inferior to that of Melchizedek, who was a "priest upon his throne".—Heb. 7:1-22; Zech. 6:13.

Abraham, although he had a servant-body of 318 grown men together with their families, was not styled a king in the Scriptures. Hebrews 7:4 calls him a patriarch. This does not mean that he was an ecclesiastical patriarch, such as the patriarchs of Constantinople and Alexandria. He recognized Melchizedek as God's then priest. Abraham was too God-fearing to arrogate to himself the title of king such as God had bestowed upon Melchizedek. In passing from nation to nation he continually came in contact with earthly kings, so called, but he did not mimic them by assuming such a title and position. Abraham's descendants, the children of Israel, yielded to the snare of wanting an earthly king, but Abraham looked up to God as his ruler. He saw how God reproved earthly monarchs for his name's sake, and kept humble. He believed God's promise that "kings shall come out of thee". (Ps. 105:12-15; 135:11; Gen. 17:6) That sufficed for Abraham, and he looked forward and "rejoiced to see [Christ's] day: and he saw it, and was glad".—John 8:56.

Isaac and Jacob followed Abraham's lowly course. Hence when God brought their descendants, the Israelites, to the foot of Mount Sinai and organized them as a nation, there was no king over them save Jehovah God. The Edomites, their cousins, took a different course, however, for we read: "These are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." (Gen. 36:31) The kingdom of Edom is fittingly used in Scripture as a picture of the Devil's empire and its rulers (Obad. 1, 21), but the Israelites were called an "upright" nation and were therefore given the name "Jeshurun". Of them we read: "He [Jehovah God] was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together." (Deut. 33:5) Thus, as the Prophet Ezekiel says, 'Israel prospered into a kingdom.'—Ezek. 16:13.

God enlarged the prophecy concerning the coming kingly One when he inspired the dying Jacob to say: "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) Many years later God caused the perverse lips of the lucre-loving Balaam to prophesy: "His [Israel's] king shall be higher than Agag, and his kingdom shall be exalted. . . . There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite through the princes [margin] of Moab. . . . Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." (Num. 24:7, 17, 19) Royal hopes were further aroused in Jewish hearts when God said to them at Mount Sinai: "Ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19:6) God evidently had the lofty order of Melchizedek in mind.—Ps. 110:4.

The Lord foresaw that the Jews would be tempted to imitate the political system of their heathen neighbors. Therefore he took precaution to insert in his laws to them the right course for their prospective kings. This would insure their having a good monarch who would rule and lead the people in the fear of the Lord. (Deut. 17:14-20) Israel suffered for not seeing to it that this part of the covenant with God was kept by their rulers. It appears that for them to have a human king was not a violation of the covenant. However, God did not recommend such a political arrangement to them as being advisable or necessary. Their asking for such a human ruler was really a case of having "the pride of life". They wanted to be conformed unto the worldly nations and to run ahead of the Lord and try to improve upon his arrangements for the time. Hence what had a bad beginning had a bad ending, for God later on said: "I gave thee a king [Saul] in mine anger, and took him [Zedekiah] away in my wrath." (Hos. 13:11) The ending of the systems of rulership of the worldly Gentile nations will be no better either. God will destroy their thrones and kingdoms in the great day of his wrath now at hand.

When the Jews desired of him a king, God used Samuel, who was unquestionably the best jurist of the day, that is, the best versed in God's law, to tell them the manner of the government and to write the same in a book. (1 Sam. 10:25) In making all this provision God had in mind to make "shadows" or prophetic pictures of that grander government which should be upon the shoulder of the Prince of Peace. There was a point, therefore, in calling the Jewish kingdom "the kingdom of the Lord". (1 Chron. 28:5) It is clear that God always had Messiah's glorious kingdom in view, and he has always pointed his people toward it and has desired them to keep it before their eyes. Those who are now called to be heirs of that kingdom should specially remember this. This was why Jesus told his disciples to seek first the kingdom of God and his righteousness and all other things needful would be added to them.

Israel's first three kings each reigned forty years. (Acts 13:21; 1 Chron. 26:31; 29:26, 27; 2 Chron. 9:30) Saul, the Benjamite, proved unfaithful to his anointing. His successor, David, of the tribe of Judah, was faithful to God's unction. God so appreciated this that he made David to be a type of the coming One who would receive the heavenly kingdom sceptre and whose right it would be to rule. He arranged it that this coming One should descend from the line of David. Because of this arrangement God used the son who succeeded David on the throne as a picture of the Messiah enthroned in glory and peace. Hence God used care to select Solomon as David's successor, and on him he bestowed unusual favor and honor so as to make the shadow of coming things as clear cut as possible.

"The Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel." (1 Chron. 29:25) "So king Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart." (1 Ki. 10:23, 24) "Moreover the king made a great throne of ivory, and overlaid it with the best gold. . . . There was not the like made in any kingdom." (1 Ki. 10:18, 20) "And Solomon reigned over all kingdoms: . . . they brought presents, and served Solomon all the days of his life." (1 Ki. 4:21) What a picture all this gives us of the glory and majesty of the reign of him who "shall have dominion also from sea to sea, and from the river unto the ends of the earth", the One who is "greater than Solomon" and who when "lifted up" will draw all men unto him.—John 12:32.

Solomon's sad and disappointing end is not a shadow to suggest anything unfaithful or disappointing in the reign of Christ Jesus. It could not be so, because the reigning Christ will never age or become feeble in mind and end his reign in death. He is alive for evermore, and shall ever reign to God's glory. "His dominion is an everlasting dominion, which shall not pass away."

One of Satan's many attempts to overthrow the Lord's arrangements was in the action of Athaliah, the daughter of wicked King Omri. She seized the throne after the death of her son, King Ahaziah. She was an evil woman. (2 Chron. 22:3) Besides, it was decidedly out of order for a woman to usurp authority over a man in God's typical kingdom. God had promised David that he should not want a *man* to sit on his throne. God made no provision for a woman to rule his people, and hence he promptly unseated her and installed a man child on the throne. (2 Chron. 22:10-23:15) Thus he kept a true picture of how Jesus, the Head, shall reign and his true church, which is his bride, shall merely be a joint-heir with him, her Lord.

Israel's kingdom was not intended to be a permanent institution but merely a foreshadowing of something infinitely grander and higher and better. This helps us to understand why Jehovah at length overturned it (Ezek. 21:25-27) and has never permitted the Jews to re-establish it. Even in these days, when the Jews are being reinstated in the land of Palestine, there could be no human prospect that they would establish another kingdom arrangement, because we are living in the time when the crowned heads of earth are passing away and earthly royalty is becoming increasingly unpopular. Instead, the glorious kingdom of the Messiah, though invisible, has assumed control over earth since 1914, and is preparing to dash the kingdoms of this world to pieces and to bless all mankind with freedom, life, happiness and restoration to God's favor.

SATAN AND FEAR

IT IS sometimes said that man is a religious animal, and that his nature directs him to worship some greater power than himself. It is well known that rarely (if indeed ever) has any tribe been known which has been entirely without some form of worship. Because of this some claim that the desire to worship is God implanted and is that which the Apostle John referred to when, writing of Jesus Christ, he said, He "was the true Light, which lighteth every man that cometh into the world".—John 1:9.

By some this universal custom of worship among men is considered to be a part of man's development, as if in process of evolution he has lifted himself above the other animals. And yet the advantaged evolutionist and non-believer in the Bible can not be pleased as he sees this tendency to worship so universally found; for, in his wisdom, he knows there is no personal God to worship or to fear. He must therefore account for a universal process which has led man into the wrong direction: that it took a false step. Some will be found who think that the present-day tendency to discard religion and worship is evolution retracing its steps.

Apart from the fact that John's statement that 'Jesus Christ enlightens every man' has no reference to anything inherent in man, neither the urge to worship nor the light of conscience, there is the very plain fact evident to all who give only slight consideration, that man's worship has led him away from God and not to him. The Apostle Paul is very definite about this. In opening his epistle to the Romans he describes the degradation of the world in his day. Man, he says, has degraded himself in his worship, going contrary both to common sense and to his nature. Willing to put God out of their thoughts that they might not have to acknowledge him and his will, he says they began to worship four-footed and even creeping things, forms of life low down in the scale of being.—Romans 1:23, 24.

Taking the population of the earth today as being well-nigh two thousand million persons, we ask, To whom is the worship of this multitude directed? If we take the rather stupid reckoning of Christendom, which makes out that there are about eight hundred million Christians, a figure which represents the total population of certain countries styled "Christian", there are still nearly twelve hundred million who know nothing of Jehovah, the God and Father of Jesus Christ, the only God. Of these, millions in the middle East and of India worship the god of Mohammed, a worship which to the orthodox Christian is in itself no better than that of the heathen of the dark places of the earth who are

absolutely ignorant of Jehovah. Forced to acknowledge the fact that Christendom's missionary efforts to convert the dark heathen to their form of Christianity are not bringing the results desired, the religious systems are now willing to give a place to forms of worship which do not acknowledge Christianity in the least degree. The smooth term, "comparative religion," has made an open door for the acceptance of all forms of worship as being at least sufficient proof that men desire God and ought to be accepted of him.

Orthodox Christianity has altogether lost its way in allowing that such worship can be acceptable to Jehovah God. Both Moses and Paul, when speaking of the sacrifices of the nations, bluntly declared that these sacrifices are offered to devils, not to God. (Deuteronomy 32:17; 1 Corinthians 10:20) The laxity of Christendom which accounts such worship to be acceptable to Jehovah, is because its leaders have lost knowledge of him. They have come to think of God as impersonal, as the great First Cause, or, the Great Mind. Also they consider that such a One can not be supposed to have given men a revelation of his will; therefore they agree that those who would approach Jehovah in worship are free to do so in their own way. Going to the Bible for guidance (and it is the only authority in all matters relating to God and his human family) we find two reasons why men sacrifice and worship. But in order to reach the truth the Bible must be taken with its own statements. In other words, all creedal teaching must be put entirely aside. Such teaching darkens counsel: it does not bring light.

The first reason why man worships is that God had made him perfect. This implies an ability to reason, the consciousness of the course of life which would continue him in the way of life, and the consciousness of the consequences of disobedience to the Creator's will. Thus at the beginning the perfect man had a high moral standard of life. He could do no other than adore his Creator. Man has not progressed from that time, but has degenerated.

This leads to the second reason why man worships. With the original sin there soon came some enmity on the part of man toward God, and with it came an everlessening desire to worship in the sense of offering adoration. As love went out, fear entered the mind of man.

It may be said that man worships through either fear or love. The Bible record gives no indication that after his fall Adam had any love for God, nor even that he feared him, nor indeed had any desire to placate him. There is, however, reasonable presumption that men were early brought under fear. When in the days before the flood Satan sought to corrupt the whole human family by leading some of the angels into illicit relationship with the women of earth, and succeeded in doing so to the ruin of both angels and humankind, it was part of the purpose of God to cause some angels to be bound in such restraint as would prevent any repetition. Jude says, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." (Jude 6) But some were not bound; and these, the powers of wickedness in high places, of whom Paul writes, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12), worked with Satan to get and keep control of all the human race. It is these, with Satan, who have held men down, and they have done it by fear. These are the monsters of antiquity, the demons to whom heathen worship is offered. Men have worshiped to preserve themselves from the malignity of those evil spirits, who, with neither love nor compassion, could and probably would do them injury. Their offerings were and are rather to placate these than for any other reason.

But what object had these evil spirits in thus seeking or compelling human beings to sacrifice to them? or Satan, that he should deceive men into this thing? This can not be understood unless something is known of Satan, the chief sinner, the arch-conspirator against God. Satan, as the Scriptures show, purposed to set up a dominion to rival that of the Most High. He said, "I will be like the Most High." (Isa. 14:14) In man he saw the possibility of an ever-increasing family, and therein his own opportunity of becoming a great ruler. If he could turn this stream of life to flow for his benefit, in process of time there would be multitudes under his control. But evidently he needed the help of some of those evil beings who followed him in his rebellion. They were to be sharers with him in his dominion. Thus this great evil spirit sought to keep control over the man and his children yet to be. It was he who began the system of false worship, partly to deceive men, but wholly to control them through fear.

It was not the Creator's purpose to cut Adam off from life immediately after his sin; the sentence of death was to proceed in a slow way, and Adam actually took 930 years to die. Sons and daughters were born to him, and so the world began to be peopled. But his children were weakened in their moral state, and gradually became weakened physically. God made no attempt to draw man back to him; and Satan made an attempt to deceive them further about their gracious Creator, and would have them think of God in such a way as to cause them to hate him and to fear his wrath.

A broad view taken of the known facts of human life upon earth forces the conclusion that the vast majority of men have lived and do yet live in fear of evil spirits and demons. Fear and dread, not of the future, but of malignant evil beings have constantly obsessed humanity.

It is to the shame of Christianity, as represented by the churches, that, after God had revealed himself by Jesus Christ, its ecclesiastics so perverted the teachings of Jesus as to make him apparently responsible for the terrible dogma of eternal torment which, they said, God had prepared for all those who for any reason fell short

of his commands or of his favor. To the further shame of so-called Christianity it has to be said that many of its leaders have taken a fiendish delight in delineating the terrible tortures which (say they) God has fixed for the damned, that is, for those who refuse to listen to them, or to put themselves under the care of their church systems. So persistent have these men been, that hell torment has been received in Christendom as an integral part of the so-called "Christian religion". These men, instead of serving God, actually became the agents of the evil spirits and the demons, and, of course, of the Devil. Thus the name of God has been blasphemed by those who profess to tell men of his goodness and of his desire to have them serve him in love. The result has been that it may be said of those who have come under the influence or power of the clergy that Christians have feared their God as much as the heathen have feared their demon-gods.

Few have realized the place which Satan has had in the course of human history through the ages. The pictures painted by the writers and artists of Christendom, and supported by a degraded priesthood or clergy class, have led men to think of Satan and his powerful helpers as super-demons making their usual abode in the orthodox hell. The Scriptures, however, disclose that Satan has had a high place in authority, by God's permission, and held it till the time came when he should no longer be allowed to accuse the servants of Jehovah or continue to be the "god of this world". (2 Corinthians 4:4) That Jehovah God has allowed Satan to deceive men concerning both God and Satan is part of the great purpose God has in the permission of evil. He has allowed evil to rule in the high places of heavenly government, even as he has allowed it in the earth among men. It is to be remembered that in his works for men God has always had in mind the salvation of the whole race. His work is never for the moment, and has been done for the individual or a limited community only as special occasion has arisen. His purpose is to save the race that all may come to know him and, knowing him, live.

"Fear hath torment," and men can never be at rest till fear is taken away. It is easy to see that the great antidote to get the poison of fear out of the minds of men is the knowledge of the love of God. That is the first necessity. But this is the very thing which God has arranged to do for men. It is true that at the present time Jehovah God is causing a witness to be given of the time of trouble which is fast coming on the earth; yet he is not doing this to frighten men, but in his love for them is warning them that they may flee from the terrible consequences of the world's iniquity, heaped up against this day of its judgment. The message of the kingdom of righteousness, which God is now establishing in the earth, is his assurance of his loving purpose to deliver men from every bondage and from all their fears. The Apostle John said, "Perfect love casteth out fear."—1 John 4:18.

The King of God's kingdom is he who died for all men that they might be saved from every foe. It will be the purpose of the reign of Christ to show all men that God is the Friend of all who will be obedient to his will. These conditions are easy, and God will never be considered as hard, save by one who is utterly selfish; they may be summarized as the law of Israel was, namely, love to God with all the heart, and love to one's neighbor as to oneself. The Apostle Paul declared that God "hath made of one blood all nations of men, for to dwell on all the face of the earth". (Acts 17:26) It is apparent that one of the conditions of life will be that no man will be allowed to live amongst his fellows unless he is as mindful of the welfare of all as he is of his own.

At the present time when it is more necessary than ever that the servants of Jehovah should give witness to the honor of his name as the great Creator and the God and Father of the Lord Jesus Christ, the Most High, and his purpose in fulfilling all his promises by establishing his kingdom of righteousness on the earth, it is specially Satan's policy to try to put them under fear. One important part of their witness is concerning Satan's schemes against Jehovah, and an exposure of the great organization he has made to set himself against Jehovah and against his Anointed, Christ Jesus. Also the servants of Jehovah must expose Satan's tactics by which that organization is supported which deceives all the world. Men do not yet know that the great forces among them, the ecclesiastical, political, and moneyed forces, which keep up the present order of the world, are part of Satan's organization. But he knows that when they know how deeply and harmfully they have been deceived by these supposed caretakers and preservers of human rights and liberties who profess to save humanity from destruction, and that behind them he, Satan, is the great deceiver, the great enemy, he knows there will be no more chance for him and his organization.

It is no wonder, then, that he has great wrath against these and would put fear in their heart if he could do so. It was for such a time as this that Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matthew 10:28) And Jehovah said for his servants at this time, "Because thou hast made Jehovah . . . even the Most High, thy habitation; there shall no evil befall thee." (Psalm 91:9-11) Satan can not hurt that servant of Jehovah who is hid "in the secret place of the Most High".

During the reign of Christ all the possible sources of fear will be removed from mankind. Satan, the great fear-maker, is to be bound for the thousand years of Christ's reign, in order that he shall deceive the nations no more. (Revelation 20:3) As for those great and powerful spirits who have willingly helped him to deceive men and to bring them under the power of fear, they will surely be destroyed in the beginning of that

reign, in the fire which Jesus said is prepared for the Devil and his angels. Satan himself does not get cast into that destruction till the end of the thousand years, but the wicked spirits, whether of spirit beings or of men who gave themselves to be willing agents of evil, are to be destroyed at the beginning.

Thus in the kingdom there will be no causes of fear. This relief, though negative in character, is so great, and will bring so much relief, that it itself will be almost like a salvation. As we see the fulness of the provision which God has made for the world's blessing, it is impossible to do other than praise him. With fear gone from the mind, and the great obstacles removed from the pathway, and willing helpers on the road, it can not be other than that mankind will make rapid progress on the upward road to life and happiness.

INTERESTING LETTERS

NO END TO GOD'S GOODNESS

BELOVED BROTHER IN CHRIST:

Greetings in him who binds the hearts of his people in Christian love. Years ago when your book *The Harp of God* came out I thought that it was simply grand, and my only wish was that every family on earth would soon have that book in their home.

Then came *Deliverance*, and as I read its contents I felt strengthened and refreshed. My heart was filled with love for our heavenly Father and his Son Jesus; and for you, dear brother, for bringing out the truths from the Bible in such a beautiful and convincing way.

But when *Creation* was read I said to myself that this crowns your works of magnifying the name of our great Creator.

But there is no end to God's goodness to his people and the blessings which flow from his gracious hand are ever increasing. For there is another surprise waiting for those who love the Lord and for the world of mankind who will be able to see at last some of the heights and depths and lengths and breadths of the divine plan. *Reconciliation* has given me another thrill as I read the wonderful words in it. Brother, may our Father in heaven richly bless you and keep you faithful.

Assuring you of my Christian love and my daily prayers for you and the dear ones at Bethel, I remain

Your sister by his grace,
YERENA PODWORNA.—*Colpt.*

GREATEST OF THEM ALL

DEAR BROTHER RUTHERFORD:

Greetings in the name of our dear heavenly Father and of our dear Lord and Savior, Christ Jesus. Dear brother, I have read and, I hope, have digested that wonderful work of yours, *Reconciliation*. I have read *Creation;* that is grand. I have also read *Deliverance*, which is surely fine and instructive; and *The Harp of God*, which is wonderful for family use. But I think *Reconciliation* the greatest of them all. I have taken orders for several of them already, and have a consignment of them coming from Chicago.

May the Lord bless you in your grand work of spreading the message.

Your brother in his service,
C. F. HUNTER.—*Pioneer Colporteur.*

APPRECIATION

MY DEAR BROTHER RUTHERFORD:

I received the copy of your latest book, *Reconciliation*, and am reading it. The cover is a work of art and is exceedingly attractive; and the handsome plates should help in getting it to the people.

I notice an order of progression in the four books, *The Harp, Deliverance, Creation* and *Reconciliation. The Harp* makes clear the ten fundamentals of God's Word, an acceptance of which leads to *Deliverance. Creation* leads on to reverence for Jehovah as we behold his handiwork; and *Reconciliation* completes the circle by bringing man back into complete harmony with his loving Benefactor.

Your complete devotion to the Lord is a great inspiration. If the Lord did not assist, I fail to see how you can accomplish so much work. I am glad that an exposition of the covenants is given in this book. It will help to make the matter clear, and will lead on to a better understanding of the love of Jehovah for our race.

I thank you for a copy of this book, dear Brother Rutherford, and pray our Lord's continued blessing upon you and the work committed to your care. I hope to see you soon.

With Christian greetings,

Your brother and colaborer for service,
J. C. WATT.

A GRAND STRAIN

DEAR BROTHER:

Greetings in his name. Received the advance copy of *Reconciliation*, and this is to express my thankfulness for this wonderful book. Brother Rutherford, it is your very finest, and reminds one of some of the high, sweet, finishing notes of a grand strain. One imagines it sweeping onward, and on up the heavenly scale, until it reaches a dear, smiling Father. It seems like noonday sunshine in the Secret Place, with all this up-to-the-instant light. *Reconciliation* is a distinct honor to Jehovah's name.

The chapter on "The King's Highway", with its attendant picture, will be a great help to the people, as it stamps on their minds some information they will want at the time mentioned. They already appreciate it. You should see the wistful brightness come into their eyes!

Oh, it is a wonderful work! And I am determined that by his grace I shall not slack my hand, but do his commands, that his name may be honored by at least some of those whom he has given me to meet.

With much Christian love, I remain

Joyfully yours to command in his service,
NELLIE ELLIOTT.—*Pioneer Colporteur.*

A PRECIOUS GIFT

DEAR BROTHER RUTHERFORD:

I have just finished reading your latest book, *Reconciliation*. It surely is a precious gift from God to man. I do not see how any one can read it without having a greater love for Jehovah God and also for our dear Redeemer. I am happy for the blessed privilege of cooperating with you in putting it into the hands of the people. May the Lord continue to use you to the glory of his great name.

With Christian love and greetings, I am

Your brother in Christ,
GEORGE B. WATSON.—*Colporteur.*

International Bible Students Association

SERVICE APPOINTMENTS

C. W. CUTFORTH

Long Hill, N. S.	Oct.	8, 9	Auburn, N. S.	Oct.	19
Brook Village, N. S.	"	11	Kentville, N. S.	"	20, 21
Halifax, N. S.	"	13, 14	East Halls Harbor, N.S.	"	22, 23
Bridgewater, N. S.	"	15, 16	Margaretsville, N. S.	"	25
Middleton, N. S.	"	18	E. Margaretsville, N. S.	"	26

F. H. DOUGHERTY

Wooster, Ohio	Oct.	18-20	Alliance, Ohio	Nov.	4-6
Dalton, Ohio	"	21-23	Rosemont, Ohio	"	8-10
Massillon, Ohio	"	25-27	Salem, Ohio	"	11-13
Canton, Ohio	"	28-30	Columbiana, Ohio	"	15-17
Louisville, Ohio	Nov.	1-3	E. Palestine, Ohio	"	18-20

G. H. DRAPER

Kalamazoo, Mich.	Oct.	25-27	Sandusky, Ohio	Nov.	11-13
South Haven, Mich.	"	28-30	Fremont, Ohio	"	15-17
Benton Harbor, Mich.	Nov.	1-3	Bellevue, Ohio	"	18-20
Niles, Mich.	"	4-6	Norwalk, Ohio	"	22-24
Jackson, Mich.	"	8-10	Wellington, Ohio	"	25-27

H. E. HAZLETT

Baltimore, Md.	Nov.	1-17	Philadelphia, Pa.	Nov.	18-Dec. 8

M. L. HERR

Marshfield, Wis.	Oct.	7-9	Clintonville, Wis.	Oct.	25-27
Auburndale, Wis.	"	11-13	Appleton, Wis.	"	28-30
Junction City, Wis.	"	14-16	Oshkosh, Wis.	Nov.	1-3
Stevens Point, Wis.	"	18-20	Fond du Lac, Wis.	"	4-6
Plover, Wis.	"	21-23	Lake Mills, Wis.	"	8-10

W. M. HERSEE

Springhill, N. S.	Oct.	5	Glace Bay, N. S.	Oct.	14
Amherst, N. S.	"	6, 7	Halifax, N. S.	"	17, 18
Truro, N. S.	"	8, 9	Truro, N. S.	"	19
Stellarton, N. S.	"	11, 12	Moncton, N. B.	"	20, 21
Sydney, N. S.	"	13, 15	Sunny Corner, N. B.	"	22

H. S. MURRAY

Tonawanda, N. Y.	Nov.	1-3	Medina, N. Y.	Nov.	15-17
Niagara Falls, N. Y.	"	4-10	Batavia, N. Y.	"	18-20
Lockport, N. Y.	"	11-13	Rochester, N. Y.	"	22-27

E. D. ORRELL

Crooksville, Ohio	Oct.	25-27	Cambridge, Ohio	Nov.	8-10
Zanesville, Ohio	"	28-30	Coshocton, Ohio	"	11-13
Dresden, Ohio	Nov.	1-3	Port Washington, Ohio	"	15-17
Byesville, Ohio	"	4-6	Dennison, Ohio	"	18-20

J. C. RAINBOW

Tiffin, Ohio	Oct.	21-23	Galion, Ohio	Nov.	4-6
Bucyrus, Ohio	"	25-27	Connellsville, Pa.	"	8-10
Marion, Ohio	"	28-30	Somerset, Pa.	"	11-13
Delaware, Ohio	Nov.	1-3	Johnstown, Pa.	"	15-17

V. C. RICE

Sallisaw, Okla.	Sept.	30-Oct. 1	Quinton, Okla.	Oct.	12, 14
Fort Smith, Ark.	Oct.	2, 3	Henryetta, Okla.	"	15-17
Tamaha, Okla.	"	4, 5	Okmulgee, Okla.	"	18, 19
Stigler, Okla.	"	7	Roff, Okla.	"	21
McCurtain, Okla.	"	9, 11	Ada, Okla.	"	22, 23

E. B. SHEFFIELD

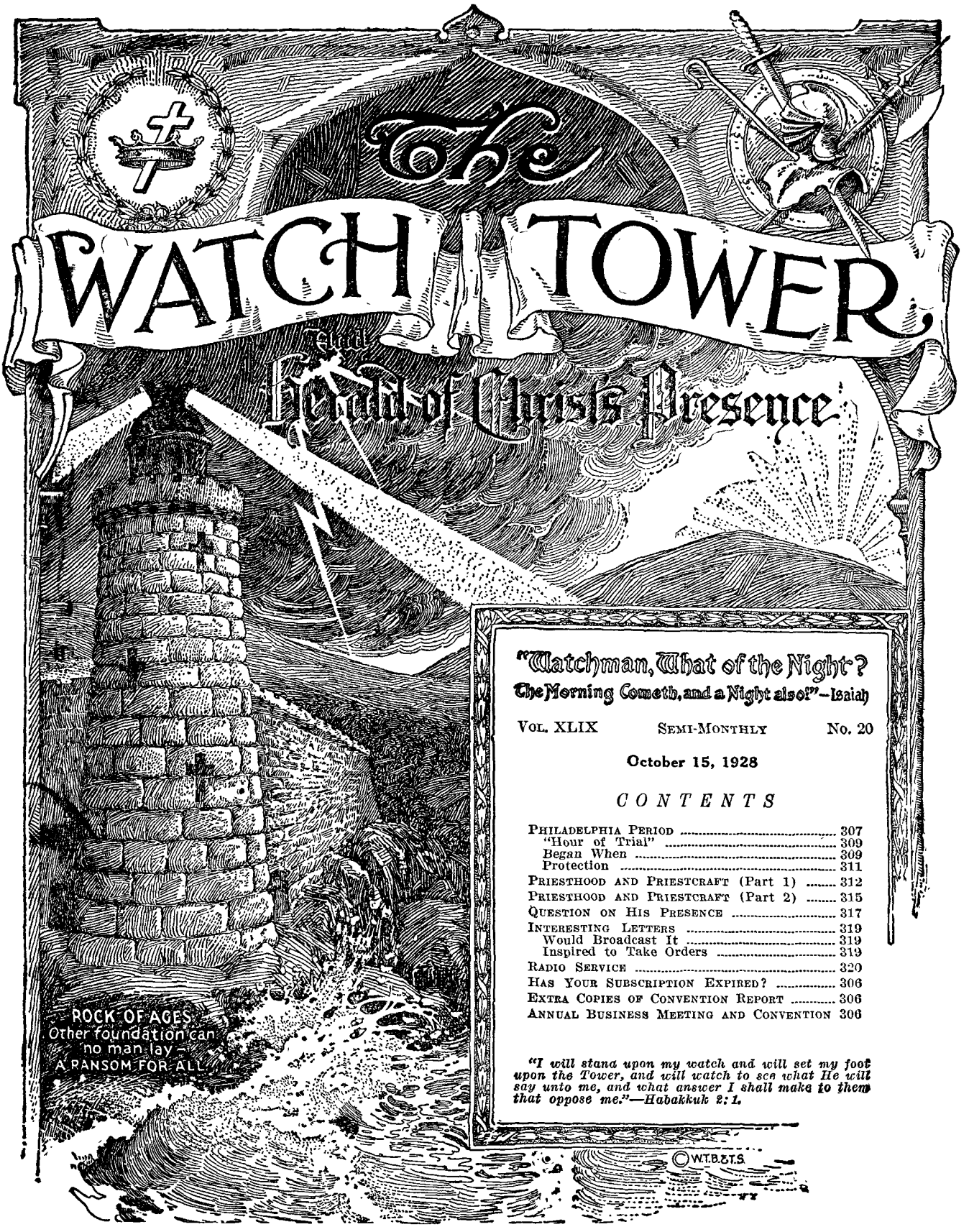
Robinson, Ill.	Oct.	18-20	Brazil, Ind.	Nov.	1-3
Paris, Ill.	"	21-23	Jasonville, Ind.	"	4-6
Terre Haute, Ind.	"	25-27	Sullivan, Ind.	"	8-10
New Goshen, Ind.	"	28-30	Dugger, Ind.	"	11-13

W. J. THORN

Madison, Ind.	Oct.	14-16	Wilmington, Ohio	Nov.	8-10
Cincinnati, Ohio	"	18-30	Chillicothe, Ohio	"	11-13
Hamilton, Ohio	Nov.	1-3	Wellston, Ohio	"	15-17
Middletown, Ohio	"	4-6	Portsmouth, Ohio	"	18-20

J. C. WATT

Canonsburg, Pa.	Oct.	25-27	Waynesburg, Pa.	Nov.	8-10
Washington, Pa.	"	28-30	Rice's Landing, Pa.	"	11-13
Monongahela, Pa.	Nov.	1-3	Leckrone, Pa.	"	15-17
Bentleyville, Pa.	"	4-6	Brownsville, Pa.	"	18-20



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

VOL. XLIX SEMI-MONTHLY No. 20

October 15, 1928

CONTENTS

PHILADELPHIA PERIOD 307
"Hour of Trial" 309
Began When 309
Protection 311
PRIESTHOOD AND PRIESTCRAFT (Part 1) 312
PRIESTHOOD AND PRIESTCRAFT (Part 2) 315
QUESTION ON HIS PRESENCE 317
INTERESTING LETTERS 319
Would Broadcast It 319
Inspired to Take Orders 319
RADIO SERVICE 320
HAS YOUR SUBSCRIPTION EXPIRED? 306
EXTRA COPIES OF CONVENTION REPORT 306
ANNUAL BUSINESS MEETING AND CONVENTION 306

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

HAS YOUR SUBSCRIPTION EXPIRED?

From time to time the subscription department receives an expression of surprise from a subscriber who discovers that his name has been "dropped" from the *Watch Tower* list. For the benefit of subscribers it is here repeated, by way of explanation, that discontinuance of an expired subscription is accomplished mechanically in every case. Machinery used to print address on label or wrapper is so constructed that the plate bearing address is automatically "dropped" from the list at expiration. A renewal blank (carrying also notice of expiration) is sent with the journal one month before the subscription is due to expire. On foreign subscriptions the expiration notice is sent with the journal two months in advance.

EXTRA COPIES OF CONVENTION REPORT

A limited number of copies of *The Messenger*, containing complete report of the Detroit Convention, are available for any who desire an extra set or for those who had not previously ordered the report. The complete set of five issues will be mailed postpaid to any address for 35c.

ANNUAL BUSINESS MEETING AND CONVENTION

Pursuant to the provisions of law and the charter of the Watch Tower Bible & Tract Society, the annual business meeting of the Society will be held in the Carnegie Music Hall, Federal and Ohio Streets, Pittsburgh (North Side), Pa., at 10 o'clock a. m., Wednesday, October 31, 1928. It is expected also that there will be a two-day local convention ending on the 31st.

(Continued from page 320)

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WORD	Chicago (Batavia), Ill.	1190	252	5000
	Sun am 10-12, pm 2-4, 6-7.40			
	Mon Tue Wed Thu Fri Sat am 10-11, pm 6-8			
WREC	Memphis, Tenn.	1200	249.9	500
	Sun pm 1.30-2			
WRHF	Washington, D. C.	930	322.4	150
	Sun pm 5.30-6			
WRHM	Minneapolis, Minn.	1150	260.7	1000
	Sun am 9.15-10.30			
WRK	Hamilton, Ohio	1460	205.4	100
	Sun pm 1.15- (second and fourth, monthly)			
WRR	Dallas, Tex.	650	461.3	500
	Sun pm 2.15-3; Thu pm 8.30-9			
WSMK	Dayton, Ohio	1010	296.9	200
	Tue pm 8-8.20			
WSPD	Toledo, Ohio	1250	239.9	250
	Sun pm 1.15-1.45			
WTAR	Norfolk, Va.	1270	236.1	500
	Sun pm 7-7.30			
WWVA	Wheeling, W. Va.	580	516.9	250
	Sun pm 1-2			

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX OCTOBER 15, 1928 No. 20

PHILADELPHIA PERIOD

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."—Revelation 3: 7.

JEHOVAH is the Father of the church. It is composed of his people called out from amongst men. Jesus Christ is the Head over the church, which is his body. It is the spirit of Jehovah, the power of God, that speaks by and through his beloved Son, Christ Jesus, unto his church. Jehovah God gave unto Jesus Christ the revelation which he was to show unto his servants who make up the members of his church. (Revelation 1: 1) He caused John, one of his servants, to make record thereof, that his brethren might in due time profit thereby.

[2] The activity or work of the church God has divided into periods or epochs of time. He has a message appropriate to each period. Christ Jesus the Head of the church has been with his faithful body members at all times during the period of its selection. He said: "Lo, I am with you alway, even unto the end of the world." (Matthew 28: 20) This is a promise to the anointed ones collectively. It is to be expected that some individual members of the church may be found on earth in more than one period or epoch of the church above mentioned. Individuals, however, are not to be considered. The Lord deals with his church as a composite body, therefore as one.

[3] In this issue of *The Watch Tower* consideration is given to the Philadelphia period. In a subsequent issue consideration will be given to the Laodicean period of the church.

[4] The names of the different periods furnish aid in properly applying the facts to the prophetic message. The proof is persuasive that the Philadelphia period of the church synchronizes with the Elijah work of the church and that the Laodicean period synchronizes with the Elisha work of the church. That being true, then we see that some individuals in the church may have part in the work thereof on earth in both periods or epochs.

[5] Immediately preceding the Philadelphia church was the church of Sardis. The word "Sardis" is sometimes defined as "song of joy", and sometimes as "that which remains". Both names seem appropriate. During the period of refreshing that came with the Reformation the "song of joy" arose from those who broke away from the Papacy. Many who became Protestants thereafter quickly allied themselves with Satan's organization by entering politics. The less number that remained faithful unto the Lord began the work of the Philadelphia period.

[6] It was about 1874 that strenuous efforts were put forth by a few, such as Moody, in proclaiming salvation by and through the blood of Jesus Christ. It was shortly thereafter that the faithful anointed ones of the Lord, amongst them Brother Russell, began proclaiming the second presence of the Lord. Then followed a restoration of the fundamental doctrines of truth which had for a long time been hid by reason of the operations of the enemy. (Malachi 4: 5; Matthew 17: 11) The Scriptures and the facts strongly support the conclusion that the Philadelphia period of the church began about 1874 and ended about 1918, and that the Laodicean period began about 1919 and is not yet completed.

[7] Jehovah inspired the message and gave it to Christ Jesus, who caused his servant John to write to the angel or messenger, which message was to be delivered by the faithful messenger as God's representative. It has been suggested that there are seven individuals who constitute the seven messengers to the church and that John was one of them. That conclusion is not supported by the Scriptures. On the contrary, the entire body of the anointed ones, faithful and acting under the direction of the Head Christ Jesus, constitute the messengers of or to the respective periods of the church. When the Lord has a message to be delivered he entrusts that message to his faithful anointed ones.—Isaiah 42: 1; 43: 10-12; 61: 1-3.

[8] All the goods of the Lord, representing all the kingdom interests, were committed to all his servants, and these kingdom interests or goods include the privileges and obligations of being God's messengers concerning the kingdom. (Luke 19: 13-21) Some have been faithful and some have not. It must be the faithful ones who remain under the anointing that constitute the messenger or "angel" which speaks to all the mem-

bers of the church. Those who have "the hearing of faith" are the ones who have an ear to hear. (Galatians 3:2) They hear with gladness what the Lord has to say to the churches.

[9] The word "Philadelphia" is rendered "brotherly kindness", "brotherly love," and "love of the brethren". That which prominently marks the period of the church of Philadelphia from its beginning to the conclusion was the preparation to gather together the saints who had made or entered into a covenant with Jehovah by sacrifice. It was the spirit of the Lord in each one, manifesting itself toward the Head of the body and for each member thereof, that was the predominant motive for drawing the saints together. (2 Corinthians 5:14) Love of the brethren was emphasized by those who spoke to the church in that period, and particularly by Brother Russell. It was in that same period of time that the denominational systems laid great stress upon getting together in a federation compact. It was that period of time in which the tares were bound in bundles for destruction, and during the same time the "wheat" of the parable was drawn into a closer relationship to each other preparatory for the kingdom.

[10] The Apostle Peter advises the anointed as to the progressive steps that must be taken by them in order to meet and perform the terms of the covenant by sacrifice, and next to the last one named by him is that of "brotherly kindness". This is usually rendered "philadelphia love" because it has reference to love of the brethren. It is distinguished in the original by the use of the Greek word *phileo*. Then the apostle shows that a climax is reached by finally adding thereto "love" (Greek, *agape*). It was in the year 1918 that the Lord came to his temple, and thereafter the church understood for the first time the true meaning of love (Greek, *agape*) and understood it to mean an unselfish devotion to God in obedience to his commandments. Love has therefore been a real and crucial test upon those who have claimed to be walking in the footsteps of Jesus. Love is made manifest in proportion to the zeal and earnestness in looking after the kingdom interests committed to each one of the anointed ones. The work performed by God's anointed during the Philadelphia period was faithfully done. Thereafter something more must be done and the church must arise to a higher degree of unswerving devotion to Jehovah. Then it is that the remnant is made manifest and comes to the fore.

[11] It was in the Philadelphia epoch, from 1874 to 1918, that the ten primary doctrines or truths were restored to the church. "These things saith he that is holy, he that is true." Christ Jesus in that period of time brought to his church the truth, much of which had long been obscured and hid from the faithful ones.

[12] Jesus Christ, having become the heir of the covenant with David for the kingdom, comes into possession of the "key of David" and opens to the anointed ones the door of opportunity for proclaiming the message of God's kingdom; and having opened the same, none can shut the door of opportunity. The Reformation that preceded the Philadelphia period of the church had been overreached by the wrongful influence of the world; but now in the Philadelphia period the present Lord will keep the door open and has kept it open, that the message of the plan of salvation might be declared. No more should the fundamental truths be contaminated by the influence of false teachers and the false doctrines taught by them. It was in that period of time that the Lord closed to the nominal church systems the door of opportunity to represent him, and no more shall that door be opened to such systems.

[13] When on earth Jesus gave a parable in which he said: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (Matthew 13:30) The true and the false did grow together until the time of the harvest, which began with the Philadelphia period. The proclamation of the truth caused the nominal church systems, represented in the parable as tares, to join themselves in bundles. They united all their powers and forces to resist the truth. The parable is fulfilled and the tares are burned or destroyed symbolically, in this, that the opportunity of such to be a part of the kingdom is for ever gone.

[14] The Lord Jesus recognizes his faithful followers and speaks words of approval to them, saying: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." (Revelation 3:8) This could not represent an entrance into the kingdom, but rather is the door of opportunity to do some work in the earth to the glory of the Lord. Such door of opportunity, however, may be regarded as the way leading to the kingdom because it is only those who obey the commandments of the Lord by entering that door of opportunity, and faithfully performing their duties, that will have an abundant entrance into the kingdom.

[15] During the Philadelphia period there was restored to the church "the faith once delivered unto the saints". The faithful kept the word by telling it out truly and faithfully to others. They did not keep it by getting some head knowledge and then failing or refusing to use it to the glory of the Lord by declining to tell it out to others. Those who followed such a wrongful course and persisted in it lost their strength and fell away. This is in harmony with the prophecy before written: "For the priest's lips [not his head] should keep knowledge, and they should seek the law at his mouth." (Malachi 2:7) During the Philadelphia period of the church the leaders were foreshadowed by the priests; and it was their duty and privilege to minister to others, and all who had the hearing ear and obedient heart gathered some strength or power. Therefore the Lord says to the church of Philadelphia: "For thou hast a little strength [power]." The Lord has

granted a greater measure of power or strength to his faithful followers during the period of the church that follows and the work of which period is pictured by Elisha.

16 The true followers of Jesus adhered firmly to the truth that Jesus is the Son of God, and is not equal to God; that he is the Redeemer of mankind by his shed blood; and that the only means of salvation is through the blood of Christ. These faithful ones did not deny the name of Christ, but, on the contrary, they proclaimed his name and his second presence. They stedfastly withstood the evolution theory and that of higher criticism and preached "Christ and him crucified". For this reason the Lord recognizes their works, and speaks thereof with approval, and expresses his pleasure therein; and then he says to them:

17 "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee."—Revelation 3:9.

18 During the Philadelphia period of the church Brother Russell and many of his associates faithfully proclaimed the message of truth. Brother Russell was especially made the object of ridicule and of harsh criticism leveled at him by the clergy and other leaders in the nominal churches. Those who faithfully associated themselves with him were likewise criticized and maligned. The clergy claim to be Jews, which means that they claim to be Judeans or members of God's royal family. They ridiculed the true teachings concerning the kingdom and scoffingly referred to "Pastor Russell and his little flock", as they termed it. But, says Jesus, 'They are not Judeans [members of the royal house]; they do lie' because they are the children of their father the Devil, who is a liar. (John 8:44) Such scoffers are frauds. They were educated in theological schools and learned theology, not the truth, and they have been trained in diplomacy and have therefore become fertile liars. Such are the enemies of Christ, and all his enemies shall be made his footstool. (Psalm 110:1) These *therefore, if they ever worship*, must come and worship at "the feet of him" and in shame must be made to acknowledge that they were wrong.

"HOUR OF TRIAL"

19 Then Jesus tells of a short and limited period of time coming, and that it will be a very critical time because there shall then come upon all the inhabitants of the world a great test or trial. He gives promise that the faithful shall be kept in safety during that test or period of trial. Their keeping will not be because of greater knowledge possessed nor because of positions of importance in the church occupied by them, but because of their faithfulness. Jesus says: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."—Revelation 3:10.

20 Patience means constancy in the performance of duty enjoined upon the Christian by the terms of his covenant. It means to "endure hardship as a good soldier", and to do so with an inward joy by reason of the fact that one knows his course is right and pleasing to God. The Christian may become tired and fretful of others, but he never becomes fretful and dissatisfied with serving the Lord. Those who are kept and approved by the Lord during the Philadelphia period because of keeping the word of his patience must of course continue ever thereafter to keep it if they would be kept by him in security.

21 The Lord Jesus made it clear that those approved must manifest patience. He patiently endured the contradiction of sinners, and his followers are admonished to do the same thing. (Hebrews 12:2, 3) To his followers Jesus said: "In your patience possess ye your souls." (Luke 21:19) 'He that shall endure to the end, the same shall be saved.' (Matthew 10:22; 24:13) "That on good ground are they, which . . . bring forth fruit with patience." (Luke 8:15) The apostle, acting under inspiration, likewise admonishes the Christian that he must be patient. 'Love endureth all things.' (1 Corinthians 13:7) "If we suffer [with him], we shall also reign with him." (2 Timothy 2:12) "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." (Hebrews 10:36) "To them that by patience in well-doing seek for glory and honour and incorruption, eternal life." (Romans 2:7, *R. V.*) "Whoso keepeth his word, in him verily is the love of God perfected." (1 John 2:5) The substance of the promise is that the Lord does not keep them away from the temptation but he closely observes them and has a watchful care over their interest in the midst of the temptation, and this he does because of their devotion and faithfulness to him.

BEGAN WHEN

22 It was in the year 1918 that the hour of great trial or test began. Jesus indicated that when he said: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Revelation 3:11) When he thus speaks of coming quickly, manifestly he means coming to his temple. The purpose of coming to his temple is for trial or judgment. (Psalm 11:4, 5; Malachi 3:1-3) It was in 1914 that God placed his King Christ Jesus upon his throne. (Psalm 2:6) Then followed the great battle in heaven, resulting in Satan's being cast out of heaven and into the earth. (Revelation 12:9) Then began the great trial upon the inhabitants of the earth as the Lord foretold. "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Such is the time of test or trial upon the visible part of Satan's organization, and this trial is come upon those

of the earth who have claimed to be Christian; and the remnant find themselves in the earth among them, even as Jesus was in the world but not a part of it.

[23] The primary issue from that time forward is, Who is God? The invitation is here given to all professed followers of Christ to "choose you this day whom ye will serve". In order that a knowledge of the facts might be placed before the people they must be told the meaning of the World War, the famine, the pestilence and earthquakes, and the persecution of Christians that followed. "This gospel of the kingdom shall be preached in all the world for a witness." (Matthew 24:14) This message of truth has placed the issue before the peoples of earth. All those who really believe that Jehovah is the only true God, that Christ is King, and that the time has come to overthrow the evil one and to set up a government of righteousness, and who are unselfishly devoted to God, do not hesitate to declare themselves on the Lord's side. They joyfully take up the message and declare it. Continuing in this attitude they are approved of the Lord. Those who had not kept the patience of his Word, or who had not patiently endured, were unable to stand the test and they stumbled and fell. The coming of the Lord to his temple marked the beginning of "the hour of temptation". There he was presented as King and symbolically laid in completion as the great Corner Stone. By many professed ones he was rejected. There he became the stone of stumbling, even as the Lord had foretold. (Isaiah 8:14, 15) Nominal Christendom as one house completely failed and joined itself with Satan's organization openly, and many who had come out of the systems and professed the truth also fell under the test. But those who kept the Word of his patience the Lord kept in this hour of temptation and they became of the remnant. Such were brought under the robe of righteousness which Jehovah had furnished and which symbolically speaks approval. They were clothed with the garments of salvation whereby they were enabled to identify themselves as children of God. The Lord also has kept them and still keeps them by giving them a soul-absorbing work to do in looking after his kingdom interests. This has kept them out of mischief and saved them from danger. Those continuing faithful have been brought into "the secret place of the Most High", and, continuing to abide there, they are safe from all harm. As God protected Elisha at Dothan, when he was surrounded by the Syrians, so the Lord keeps his remnant who are surrounded by the enemy and continues to keep them as long as they faithfully represent him.

[24] The Scriptures and the facts show that the Lord was due to come to his temple, and did come, before the complete ending of the Philadelphia period of the church; hence he said to his church: "Hold that fast which thou hast, that no man take thy crown." These words do not mean that each individual at that time had assigned to him a specific crown. The instruction is to hold fast to what had been gained. The receiving of the crown of life would ultimately depend on holding fast what had been given. But it can not be construed to mean that each one had a crown and somebody else might come and get it. In harmony with this it is written: "Look to yourselves that ye lose not the things which ye have wrought, but that ye receive a full reward." (2 John 8, *Companion Bible,* margin) It was the foolish virgin class that did not look well to what they had wrought. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. But the wise took oil in their vessels with their lamps." (Matthew 25: 1, 2, 4) The foolish virgin class did not hold fast to their first love and devotion to the service of the Lord. The wise virgins had the oil of joy in themselves and gladly and actively served God. The Scriptures show that the crown of life is obtainable for those who hold fast and who continue faithful unto death. The loss of the crown would be indicated on this side the vail by taking away from one the kingdom interests of the Lord, and this at the time the Lord takes account with his servants. "Take therefore the talent from him, and give it unto him which hath ten talents."—Matt. 25:28.

[25] It was the coming of the Lord to his temple that marked the beginning of the trial, the separating of the foolish and the wise virgins, the manifestation of the remnant, and indicating that the time is at hand for the ousting from stewardship the class represented by Shebna and installing in that office those represented by Eliakim. Up to that time those who had been impressed with their own importance, and less concerned about the Lord's work, thought their position was secure. The ones who had been earnest and zealous in keeping the Lord's Word unselfishly were the ones upon whom the Lord laid the privilege and responsibility of thereafter representing him.—Isaiah 22:15-25. (See *The Watch Tower,* July 1, 1928.)

[26] The period of time between the taking away of Elijah and the beginning of activities by Elisha seems clearly to correspond with the time that elapsed from the great trial of 1918 to the end of the inactivity of the church which lasted for a year or more. As Elisha stood by the waters and waited before crossing over, so there was a period of inactivity of the church for some time after the great test came upon it in 1918. That time seems to mark the end of the Philadelphia period of the church. If that be true, then it is certain that some of the individuals of the Philadelphia church were brought over into the period of Laodicea. Inasmuch as the Lord was about to conclude the period of Philadelphia it was appropriate that he say: "Behold, I come quickly!" Quickly or straightway he was about to come to his temple for judgment, to receive into his temple the approved ones; and the promise was that the approved should be made pillars in the temple of God. "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I

will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Revelation 3:12.

27 God instructed Moses, in reference to the construction of the tabernacle, that the door should be hung on five pillars and that the vail should be hung on four pillars. (Exodus 26:31-37) A pillar therefore suggests a support, that is, a fixity or that which is permanently placed. The language of the Lord seems to mean that the temple is now become God's fixed and permanent organization and those who overcome and receive approval from the Lord will be fixed as a part of that organization and they shall support and uphold that organization by being faithful representatives of it; and that thus continuing faithful they shall no more go out. This seems to exactly represent the condition of the faithful remnant mentioned by the Prophet Isaiah. The crucial test came upon the church in 1918, and many went out. Those who faithfully kept the Word of the Lord, and who remained faithful and true to his name, the Lord preserved in that trial and brought them through and placed them in his organization. His Word identifies them: "In his temple doth every one speak of his glory." (Psalm 29:9) Such faithfully and joyfully support the Lord's organization as a pillar in the temple. Thus continuing they shall no more go out, because "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".—Psalm 125:1, 2.

28 God's organization is now established and he will protect it, and from henceforth he will not permit Zion to suffer injury. All of the temple class continue to say: "Blessed [praised] be the name of the Lord, from this time forth and for evermore."—Psalm 113:2; Isaiah 12:4.

29 The Lord God put his name upon the temple built by Solomon, which foreshadowed the temple of the "greater than Solomon". It seems fitting, therefore, that Jesus should say to the overcomer: "I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem." This would serve as a token to indicate whom the members of the temple class represent and that they belong to God and are members of his organization; that such have confidence in Jehovah and have the confidence of Jehovah; and that they will bear witness to his name as fixed and faithful members of his organization. The words also denote that those bearing Jehovah's name have his backing and support and have an understanding of his purposes and of the purposes for which his name stands. Receiving the name of the city or organization that comes down from heaven means that such are members of his kingdom or government and they actually engage in faithfully representing his government. "And the name of the city from that day shall be, The Lord is there."—Ezekiel 48:35.

30 Then the Lord adds: "I will write upon him my new name." When the Lord God sent forth his beloved Son to rule he said: "Thou art a priest for ever after the order of Melchizedek." (Psalm 110:4) The faithful ones who were brought into and made part of the temple will bear the name of the royal priesthood. That means that continuing faithful unto the end they shall receive the crown of life and be for ever with the Lord in the execution of the purposes which Jehovah God has provided for them.

31 The sum of the matter is this: The Philadelphia period of the church began with the Lord's second presence in 1874 and reached a climax at the time the Lord came to his temple. There judgment came upon the house of spiritual Israel, and those who proved faithful unto God and unto the Lord Jesus Christ were designated as of the remnant. Such were brought under the robe of righteousness denoting approval; clothed with the garments of salvation, marking and identifying them as members of the temple class; and brought into the secret place of the Most High, in which condition of favor they are safe as long as they continue faithful. That of course means that they will continue to keep the Word of God and faithfully represent his cause as members of the temple class. Such are brought over from the Philadelphia period of the church into the Laodicean period. It follows therefore that there must now be some in the flesh who were of the Philadelphia period and who now enjoy the blessings of the Lord in the Laodicean period of the church. These are kept in the hour of temptation free from all harm and continue so to be kept as long as they are faithful and true to their Father and their Redeemer. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them." (Revelation 14:13) Those who continue faithful from henceforth will at the end of their earthly journey be taken immediately into the place prepared for them and into the continuity of the service of Jehovah in reigning with Christ, and shall participate in bestowing the blessing upon all the families of the earth.

PROTECTION

32 The facts show that with the closing days of the Philadelphia period and the opening of the Laodicean period the great "hour of temptation" came. True to his promise God preserved the faithful in that temptation and continues to preserve such as long as they are faithful and show their loving devotion for him. (Psalm 31:23) Entering the "hour of temptation", the Lord 'pours out his spirit upon all flesh' that truly call upon his name, and brings his remnant into his organization, Mount Zion. "For in mount Zion and in Jerusalem shall be deliverance [those that escape, *R. V.*], as the Lord hath said." (Joel 2:32) The faithful remnant is

brought into the secret place of the Most High and their pathway is illuminated by the Lord: "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."—Isaiah 30:26.

[83] The law or will of God, symbolized by the moon, becomes clearer to the remnant; and the light upon God's plan, symbolized by the sun, continues to increase in brightness and to the faithful will lead on to the perfect day. It is the faithful of the Philadelphia period who are brought over to the Laodicean period and made members of the temple class. Flashes of light from the temple conclusively prove to the faithful that the world has ended, that the new government is born, and that the time is here to proclaim this good news to the nations as a witness. With joy the remnant pass on into the Laodicean period singing praises to Jehovah's name.

QUESTIONS FOR BEREAN STUDY

From whom, and how, has the book of Revelation come to the church? Into what parts may the work of the church during the Christian era be divided? To whom does the promise of Matthew 28:20 apply? ¶ 1, 2.

To what purpose do the names of the different periods of the church come into consideration? Illustrate. ¶ 3-5.

Apply Matthew 17:11 and Malachi 4:5. Identify the 'angels' of the 'churches'. How did each receive the appropriate message? ¶ 6-8.

Point out the "Philadelphia" period, and show the appropriateness of the name. Describe the work done during that time, and give scriptures indicating the Lord's approval thereof. ¶ 9-11.

How is the "key of David" related to the Philadelphia period, and what is the application of "openeth and no man shutteth" and of "shutteth and no man openeth"? Explain the relation hereto of the parable of the "wheat and the tares". ¶ 12, 13.

What is the "open door" here referred to? How was it opened and how used, and with what result? ¶ 14, 15.

How did the "church in Philadelphia" respond to the light attending the Lord's second presence? Describe the activities of "the synagogue of Satan", and show how this would confirm the identity of the Lord's true people. ¶ 16-18.

Define patience, and prove with scriptures its great importance. What precious promise was given to those who had 'kept the word of his patience'? ¶ 19-21.

What is meant by "the hour of temptation"? With what important event, and when, did it begin? What great events immediately preceded it? What message here became due, and why? State the position and the responsibility of the faithful, in this connection, and the result of their obedience. ¶ 22, 23.

Explain "hold that fast which thou hast, that no man take thy crown" in its relation to the parable of the "virgins" and of the "talents". ¶ 24, 25.

Elisha's waiting by the waters pictured what? What is shown by his being previously associated with Elijah? "Behold, I come quickly" indicates what? ¶ 26.

To whom does Revelation 3:12 apply? What is to be overcome, and why? How are these made 'pillars in the temple of God'? Why shall they "go no more out"? ¶ 27, 28.

What did Jesus mean by 'I will write upon him (a) the name of my God, (b) the name of the city of my God, and (c) my new name'? ¶ 29, 30.

Point out the particular experiences of the church during the transition from the Elijah to the Elisha period. Who, then, enter into the activities of the "church of the Laodiceans", and what special blessings and privileges are theirs? ¶ 31-33.

PRIESTHOOD AND PRIESTCRAFT

(Part 1)

A PRIEST is one set apart to perform religious or sacred duties. In the church organizations he is one who attends to such rites and ceremonies as are arranged and authorized by his church, but whose claim to act as representing God is in itself altogether fictitious. In the Bible the priest, appointed by Jehovah God or accepted of him, officiated at the altar and attended to the sacrifices made thereon, and performed the rites associated with that sacrifice; also, as in the case of Jesus, who is a priest offering spiritual sacrifices in heavenly places, that is, sacrifices which are based upon an actual sacrifice made upon earth, and which are represented in heaven. The faithful followers of Jesus are called to be a priesthood, for they share with Jesus in his priestly service. (See 1 Peter 2:5.)

The first mention of a priest or a priesthood in the Bible is its account of Melchisedec in Abraham's day, who was king of Salem, the city afterwards known as Jerusalem, and who was the "priest of the Most High God".

In those days, in any family that worshiped God, the father served as its representative and acted as its priest, as when Noah offered the sacrifices after coming out of the ark, and Abraham on his arrival in the promised land erected an altar upon which to offer his sacrifices. He was not told to do this, and it may be assumed that he understood it to be both his duty and a privilege. Even Melchisedec's priesthood probably arose in the same way. As king of Salem, and patriarch of the city, he offered sacrifices for the people. But he had the knowledge of the Most High, and thus he became priest of the Most High, accepted of him. We know that two hundred years later there was a priesthood in Egypt, for Joseph's father-in-law was a priest in high position. Also the father-in-law of Moses was priest (and evidently prince) of Midian.

There is no record of any set priesthood in Israel till the Law was given to Israel at Sinai, though it is only reasonable to think that the patriarchal system obtained amongst the faithful during the long stay in Egypt. The first intimation of a recognized priestly service was when, at Sinai, Jehovah made his covenant

with that people. To confirm the covenant Moses sent twelve young men to sacrifice burnt and peace offerings to Jehovah. With a part of the blood he sprinkled the altar, and with a part he sprinkled the people, thus confirming the covenant by means of the altar and its sacrifice.

Jehovah offered to make Israel a nation of priests; but as they proved fearful of his presence they showed they were unfitted for such service. Also they fell into grievous sin against him, and thus proved that they needed a priestly service for themselves. Jehovah then instituted the priesthood known as that of Aaron, and with it there was a very full order of service given.

Aaron, Moses' brother, was chosen to be God's priest in Israel, and his sons were to be under-priests to him. That priesthood was to remain unbroken in Israel. It is called everlasting or age-lasting because Jehovah would not institute another priesthood while that age lasted. Therefore it descended from father to son, and no member of any other family might enter into that service. The sacrificing of the animals was reserved to his family, and the necessary help in connection with the tabernacle and its sacrifices was given to Aaron's tribe, the Levites.

In the Bible, sacrifice for sins is always associated with the priesthood; but it is to be noted that in all the sacrifices, whether the daily, monthly, or those which were the most important of all, the yearly day of atonement sacrifices, there was in none any thought of appeasement of the wrath of God. But it is also to be noted that in the law covenant itself sin must ever be acknowledged: indeed as the offerer brought the animal which represented him to the priest, to be killed, he denoted such acknowledgment. The sacrifices accepted and offered by the priest were God's acceptance of the offerer, and the sin was accordingly considered canceled, and communion was restored. The person who had sinned was counted as separated from his fellows by his sin, and when he was accepted by Jehovah he was thereby restored to the people, for they as God's people were considered to be in communion with God.

On the day of atonement, the tenth day of the seventh month of their year, the people as one body were to acknowledge their sin before God, and to treat themselves as being under condemnation because of it. On that day the high priest only went into the Most Holy, into the representative presence of God. In his hand he carried the blood of atonement. The people waited with great expectancy for him to come out of the tabernacle, for his return was the witness that they were once again in communion with him, his service on their behalf having been accepted of God. This office must at all times be considered as the most important in Israel.

Israel's priesthood was instituted for that people only; it was not intended for any other peoples at any time. Nor had it any provision for expansion, or progression, or development. Its institution is a reminder that though men had been estranged from him for 2500 years, God as yet made no way of approach by which the nations might come to him. But even for Israel themselves their priesthood was not really sufficient or complete, for it was negative rather than positive in its service, inasmuch as it could neither cleanse the conscience from the sense of defilement, nor had it in it any provision for taking away the power of sin so that he who had done wrong would be fortified against further temptation. A better priesthood must be provided if the people were to be delivered from the power of sin. This God purposed to do, for it was his will to destroy the power of sin.—Romans 6:14; 1 John 3:8.

In this it may be said that the priesthood of Israel, with its sacrifices and ceremonies, did service for other people and other days, though it was service of which they knew nothing. Everything connected therewith was typical, pointing to those better and greater sacrifices of the Christ which the apostle says brought better promises. (See Hebrews 8:6; 9:23.) The Apostle Paul says that all the things which were done in Israel, and all the things recorded of them, were "for our admonition, upon whom the ends of the world are come". (1 Cor. 10:11) Thus while Israel's priesthood served that people, Jehovah, by making them typical, made them also servants of the church of the future days when Jesus offered his sacrifices.

It is self-evident that Jehovah God could never be satisfied with an imperfect instrument for any service he wished to have done. If therefore a priesthood was ordained which apparently had for its object the reconciliation of the sinner and his righteous God, but which was ineffective, it is to be expected that God would not only explain why such an arrangement had been made, but would also institute a better service. Jehovah had spoken of the Aaronic priesthood as being everlasting; yet that must be understood as having reference to the covenant of which the priesthood formed an integral part. If the covenant should be terminated, the priesthood must cease. By his servant David Jehovah intimated that he would institute another order of priesthood, one which was to be after the likeness of that of Melchisedec, who was a king-priest. (Ps. 110:4) With this priesthood there would be a change in the place of service as well as in the general order.

As the priesthood of Israel was for that people only, and as it was unsatisfactory in that it served only in outward things, ceremoniously providing a way of approach to Jehovah, and as it was unable to cleanse the conscience of those who were served by it, and as it could not help the transgressor for the future, it is clear that if there is to be reconciliation between God and all men there must be a much better and more powerful priest and priesthood found. There must be a way found to put away the world's sin in all its transgressions. Also, if that reconciliation is to be complete and final, so that Jehovah God and his human family will never again be estranged, there must be a priesthood which

can serve effectually for all the people of earth to save to this uttermost need. Such a priesthood was established in the appointment of Jesus as a priest at his consecration to God, and which appointment was confirmed at his resurrection.

It is clearly shown in the New Testament that Jesus, the glorified Son of God, is the new priest of the order of Melchisedec, and that the place of service is heaven itself. In him is seen the great difference between the old and the new order. The priest is now the "Prince of life". Those for whom he ministers are brought into living union with him, and by the holy spirit which God gave to them they are able to resist temptation. Jesus as a man could and did resist the Devil, the first who had been able to do so. By reason of his victory, and because he is made the living Head of those who are "in Christ", they also are able to resist the Devil; and though their still having an imperfect organism prevents them from serving and living as they would, they are nevertheless able to conquer all evil suggestions and to be overcomers against the world and the Devil.

The fact that Melchisedec was a priest of the Most High God is a necessary part of the title. That is the name by which God reveals his relationship with *all* his creatures as distinct from him, Jehovah, which is his name for his chosen people Israel. Thus the very title which Jesus has as priest tells of his world-wide, all-comprehensive ministry. As Melchisedec, priest of the Most High, blessed Abraham, the father of the elect, so Jesus, as priest after that order, serves not only for the chosen people, whether Israel after the flesh or Israel after the spirit, but for all those who as yet have had no way of approach to God opened for them. As he died in sacrifice, a ransom for all, and in his resurrection was made Lord of all, both of the dead and of the living (Romans 14:9), so is he to be king over all. He is the great priest-king over all and for all.

It is clear to every unprejudiced person that the purpose of the Bible is to set forth the fact that God has provided a way of salvation for all men. Amongst the means to this end the office and work of priest for all is one of the most important. In Jesus we see the priest, the sacrifice killed and offered; the priest exalted to power, and every provision made for the complete service of sacrifice and consequent blessing.

The restoration of communion between God and men is a first necessity to man's restoration to his original state of purity and perfection of being; and the sacrificial covering for sin is the first step to that end. In this provision of a sacrifice there can be no question of necessity of appeasing an angry God, for God himself provides the means for restoration. In this he is the great First Cause. Nor is there any question of satisfying justice as some have believed. Neither of these things arise. What is necessary, since God can not go back on his word, is that a ransom price be found; for "life for life" is God's law in this as in human affairs. (Gen. 9:5, 6) One must be found who could be a ransom price, so that the transgressor, if and when he shall have the opportunity, may accept that provision, be forgiven his transgression and be restored to favor.

The *death* of the accepted voluntary victim would be sufficient reason for the transgressor's release from the condemnation. But Jehovah intended to do so much more than provide release: his purpose was to provide a helper, to re-open communion, and then to give to all who would accept the simple terms of obedience to his will, a full restoration to life in happiness.

As a slain animal could be only a token and not a ransom price, it is clear that God only could provide the necessary sacrifice for man. This he did in giving his Son to become a human being that, as man with a sinless life, he might yield up his life for all men.

To offer a sacrifice is the work of the priest, and, if he can do so, it would be his privilege to heal the wounds which sin had made. It is for this reason Jesus is made king-priest after the order of Melchisedec. Exalted to power he can heal and restore the transgressor to health. Ever since he appeared in heaven on behalf of the church, acceptance of his sacrifice has brought forgiveness to the sinner who has gone to God by him. But it brings more than that: the believer in Christ is entered into newness of life and into communion with God. In the case of the world, when Jesus enters upon his work as priest and king, the whole world will be placed under his care as its Mediator.

Now with the light which is enjoyed, and with the return of favor which Christ's second presence brings to his people, the great provision which God has made for the accomplishment of his wide and gracious purpose of human restoration is fully known. He who died for all men, he who John the Baptist said was "the Lamb of God which taketh away the sin of the world" (John 1:29), is made King over all the earth, to use his kingly power for those for whom in apparent weakness he died. The sacrifice which is made for the sin of the world was his own perfect human life willingly laid down for all men. That life-value is used on behalf of the world to make atonement for the sin of the world.

It was applied first for the deliverance of the church, his body members, that they might be acceptable to God and live before him, working out their salvation with fear and trembling; and then on being found faithful even unto death, they should receive for their work of faith and labor of love that high reward of joint-heirship with Jesus in his kingdom. The loyalty of Jesus even unto death was so true, his death so valuable in the sight of God, that he was highly exalted in his resurrection and made Lord of all (Phil. 2:8-11), and this in order that as king he might deliver from their bondage those for whom he died, and then as priest do them the positive good of establishing in their heart such love for Jehovah as will bring the whole world into lasting union with him.

As a priest is appointed that he may offer both gifts and sacrifices (Heb. 5:1), it follows that if there is no sin there is no need for a priest. A mediator is not necessary under such conditions, for neither control nor priestly service is needed. Thus in Eden before his fall, Adam needed neither priest nor mediator to come between God and himself. There was no need for an instructor; there was no sin to cover, no atonement to be made. Nor when that great interval of human history, which lasts from Eden to the time when the kingdom of Christ shall have completed its work in the earth, is past, will there be any priest to offer sacrifices on behalf of men. Thus we may say, No sin, no priest. The conclusion of the great priestly work of Jesus is therefore done during the thousand years of his reign. It is then that the application of his first priestly service in providing the ransom is applied to man for his healing.

The priest will not be personally present upon earth. There is no need for that. His work of offering for sin is complete: it was begun on earth when he provided the ransom price by the sacrifice of his life on Calvary; it has been completed in heaven, where the ransom price is used as the world's sin-offering. The time for the blessing is at hand.

PRIESTHOOD AND PRIESTCRAFT

(Part 2)

A TRUE priesthood and priestcraft are poles apart. The one is of God; the other is devilish in that it has its origin in Satan's craftiness. The priesthoods of the Bible were appointed for the service of God and his people to serve in such ways as are ordained. That which claims to be a priesthood in organized religions has professedly the same reason for its existence. Priestcraft is the policy which is the result of a corruption of the priesthood, whether ordained of God or by men. It arises when the priests have forgotten that they were to be servants of God and of their fellows and seek to use their privilege of service for themselves. Priesthood represents a true service; priestcraft represents a set policy to serve self-interests.

The priesthood of Israel was appointed by Jehovah to offer Israel's gifts and to offer sacrifices for sins. (Hebrews 5:1) In this respect the priest was therefore the representative of both God and the people. Every person in Israel needed the services of the priest individually or collectively, and from the time when Jehovah ordained the Aaronic order of priests at Mount Sinai, and also the place where the priestly services must be performed, no man in Israel could serve God acceptably to him except by that appointed priesthood. God could not allow any man, however well intentioned, to arrange his own manner or place of sacrifice, nor to act as his own priest. Thus the priest appointed of God had the greatest privilege of service, for no man can do better service for his fellows than to help them nearer to Jehovah God.

The Bible does not give any account of the priesthoods of the nations, for it is not a general book of history. Besides several instances of patriarchal priestly service which it mentions in the days before Jehovah ordained the priesthood in Israel, it mentions, but apparently incidentally, only the priesthood of Egypt. But what is said discloses that Egypt's priests, even in those early days, were already a very powerful body of men, with valuable interests and probably great privileges. In the trouble which came upon Egypt in the days of Joseph through the prolonged famine, the inheritance of the priests was specially preserved. Probably they were powerful enough to prevent Pharaoh from disturbing their possessions.

This beneficent arrangement for the priest of Egypt is said by critics to be the foundation of that which Moses gave to Israel about 200 years later. But this is a gratuitous assumption. There seems reason for thinking that Egypt as a nation and country was used then by Satan, the enemy of Jehovah, as in later days he undoubtedly used some of the powers of the world, both religious and political. Probably it would be true to say that priestcraft was first seen in Egypt, and that what is related of their special privileges in those early days is an example of how priesthood seizes positions of privilege.

When Jehovah ordained his priesthood in Israel it pleased him to make the priests and the whole tribe of Levi, who were made their servants, a special charge upon the people. For this purpose a system of tithes was instituted, and when the land of Canaan was divided amongst the tribes certain portions of land were allocated to the priests and the Levites; but this arrangement made it so that the priestly tribe was *not* free from all labor in its own interests, save perhaps in the case of the high priest and his immediate family.

While Moses and Joshua were alive the priests of Israel were only secondary as Israel's leaders, for both of those worthies in turn acted as God's special representative, and to them he gave all his instructions for his people. But after Joshua's death the high priest of necessity became the most prominent person in the community, because he was the representative of Jehovah their king. This office and privilege gave the priests a great standing in the eyes of the people. However, during the four hundred years which followed the occupation of Canaan by Israel little is heard of the priesthood. The record is concerned with accounts of the peo-

ple's transgression against their covenant with Jehovah, and of the means which Jehovah took to deliver them from their enemies, who, because of these transgressions were allowed to oppress them. Each of these men who, like Jephthah and Gideon, became deliverers of the people, afterward during their lifetime became judges or counselors.

It seems evident that the priesthood failed, and fell into the sins of the people. Toward the end of the period of the judges the priesthood revived in authority, and in the last days Eli, the high priest, was also judge of Israel.

Sidelights on the unrecorded history of the priesthood are given by the fact that Eli was not of the same branch of Aaron's family as Phineas, who was high priest in Joshua's day; also in the discreditable record of the corrupt priesthood established by Micah the Ephraimite in the person of a renegade Levite whom the tribe of Dan made their priest.—Judges 17:10; 18:19.

The account of the corruption of the priesthood in the days of Eli comes into the record with startling suddenness. After Israel settled in their land, the tabernacle with its sacred treasure, the ark, was fixed at Shiloh in Mount Ephraim. There according to Jehovah's command the people went three times each year to meet each other and to worship God.—Deut. 16:16.

In course of time a priestly establishment arose at Shiloh, for the concourse of people which three times each year gathered there meant arrangements for housing and general convenience. In Eli's day the combined offices of judge and priest caused the priestly office to grow in importance, but this quickly brought corruption. The priests assumed authority; then they sought their own interests, and the interests of their class.

Corruption set in quickly, for the two priests Hophni and Phineas, the sons of Eli, took the best of the meat the offerers brought in sacrifice. Worse still, the courts of the tabernacle became a meeting-place for loose women, and these prominent priests committed fornication at the very door of the tabernacle. (1 Sam. 2:13-22) Shiloh became a picture of the corruption and degradation of a priesthood fallen from purity, for the privileges of service were made opportunities for greed and for lust.

It was impossible that God could allow this condition to remain. But it is not God's way to remove evil as soon as it begins to show itself, rather he uses it for his own purposes; and in this case it was necessary that the wickedness of the Shiloh priesthood must be seen by the people. When the evil conditions had come to a head God allowed the Philistines, long the enemies of Israel, to defeat them in battle with the immediate results that the ark of the covenant was taken captive, and there was a complete demolition of the establishment at Shiloh. The hillside on which that priestly city had stood was swept clean. (See Jeremiah 26:6.) Thus did the first ecclesiastical establishment perish.

After a long time Israel's priestly service was restored. It was when the temple was erected in Jerusalem that the priesthood of the temple was increased in numbers, and the services were on a much more elaborate scale than hitherto. The priesthood increased in importance in the eyes of the people and also in the eyes of the priests themselves.

In Isaiah's days the priests were already a very considerable power in the land. He records the corruption which had already begun to enter into that ever-increasing system. The priests of his day were evidently good feeders and free users of wine, for he says, "The priest and the prophet have erred through strong drink."—Isa. 28:7.

But in the days of Jeremiah, one hundred years later, and now four hundred years since the inauguration of the temple service, the priesthood had fallen still lower from its high privleges. Jeremiah says of the priests of his day, "The prophets prophesy falsely, and the priests bear rule by their means." (Jer. 5:31) He says the priests have inquired, "Where is Jehovah?": they were not concerned to find out Jehovah's will. He says further that the priests shed the blood of the just in the midst of Jerusalem.—Lam. 4:13.

Ezekiel, who lived and prophesied at the same time, said of Jerusalem, "Her priests have violated my law, and have profaned mine holy things." (Ezek. 22:26) Priestcraft in Israel now raised its head to the highest and attempted to control the king and the people.

Because of these things, and because all the people were of the same mind as the priests, God determined once more to destroy that which represented him in the earth; for, he said, his holy name was blasphemed by reason of these things.—Isa. 52:5.

This time God's instrument of destruction was the Babylonian power then bidding for world empire. By it Jerusalem was wasted; the temple of Jehovah was destroyed by fire; Zion was made into a heap, and the people themselves were carried captive into Babylon.

Jeremiah had prophesied that Jerusalem should be desolated as completely as Shiloh had been in former days, and Nebuchadnezzar fulfilled this prophecy. Thus the second time organized religion was destroyed: the purity of the original days had passed away through the cupidity and the hypocrisy of the priests of Israel. The blame for this calamity must be charged mainly to those men, for it was their privilege to guide the people aright. Instead of doing that, they used their office for their own selfish purposes, caring neither for the honor of Jehovah nor for the good of the people.

Yet once more a similar calamity befell Israel, the blame for which must be placed chiefly upon its priesthood. After some hundreds of years the priesthood of Israel was again in power. In the generation before Jesus was born Herod the Great enlarged the temple and made it a magnificent building. The priestly service was increased accordingly. When Jesus began his ministry a great system of religious organization was in vogue.

The priests then in high office were Sadducees, and therefore were unbelievers in the Scriptures, which is sufficient indication of the corruption of the whole system. That the whole organization which centered in the temple at that time was full of hypocrisy, every unprejudiced student will allow.

It was because of that condition, and the consequent refusal to hear the message of God by him, that Jesus prophesied its doom. Of the temple he said, "There shall not be left here one stone upon another, that shall not be thrown down." (Matt. 24:2) The prophecy was fulfilled forty years thence. Jerusalem was almost wasted by the Romans; the temple was burnt to the ground; hundreds of thousands of the people perished, and great numbers were carried into captivity. For the third time the worship of Jehovah had been so corrupted by its priests that of necessity Jehovah destroyed it from the face of the earth as unworthy to represent him.

Since those days, now nearly nineteen hundred years ago, there has been no such occurrence as the destruction of religion which professed to represent God as happened then. During the long period of time since then, the multitudes of the western world have been moved by the teachings of Jesus; not, however, because the people have accepted his teaching, or even wished to have it, but because priests and politicians forced the peoples into professed acceptance and into conformation to the practices which were set up by the systems of worship.

The early church fell from its purity, and crafty men began to set the minds of the followers of the teachings of Jesus into error. After a time, slowly but surely the great anti-Christian system of papacy raised its head, engineered by Satan, the great enemy of God, of man, and of the truth. For a thousand years the "Holy Roman Empire", the greatest religious system the world has known, held full and complete sway in Europe. It was the triumph of priestcraft. With its decline from the time of the Reformation the various Protestant church organizations arose. These, however pure in origin, have surely assumed and have been accorded a high place among men, and their clergy have both taken and been given a special place of prominence. Priestcraft has obtained in Protestantism as in Rome, the mother system.

Jesus foresaw all this and foretold another disruption of organized religion. He had no expectation that there would be such an increase in the number of true disciples as would effect the conversion of all men and bring the earth to the knowledge of the truth concerning himself. On the contrary, he saw a repetition of that which was then manifested by Jerusalem and its leaders, but on a world-wide scale. He saw great systems of organized religion fixed among the nations; he saw them filled with hypocrisy. He foretold that at the time of the end these would be seen both by God and by men as one whole, and would be treated as such. He saw, too, that all alike would be opposed to the establishment of his kingdom. Judgment must be set for them as it was then being set for Jerusalem and Judaism, and he foretold that those great systems would be destroyed as Jerusalem was about to be.

These great church systems now stand prominently before the world of men. Faith in them has gone: every one sees that they are not helpers of mankind. Men know that the leaders of the churches are not faithful to the God whom they profess to represent and to serve.

The great day of judgment for the churches has come. The three illustrations of the destruction of that which must be called organized religion, namely, Shiloh, and Jerusalem on two occasions, are God's example to guide all who will give heed to the facts of the present day, and to the inevitable consequences which must follow a priesthood filled with selfishness and hypocrisy. God's righteous anger is about to be manifested upon this great false system in the sight of all men. Then the way to the knowledge of the truth concerning Jehovah God and his good purpose to restore man will be open to all. The end of that way to all who are obedient is life everlasting in perfect happiness. The true priesthood of Jesus and his body members, the church, will bring men along that road, and nothing shall hurt nor destroy in that kingdom of peace.

HIS PRESENCE

QUESTION: The language of Matthew 24:27 is: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Are we correct in concluding that the lightnings there refer to the rising of the sun and its shining from the east to the west?

ANSWER: No, such does not seem to be the correct conclusion. While the rising sun and its increasing light well illustrates the increasing manifestation of the Lord's presence, that does not seem to be the reason for Jesus' using the words in the text above quoted. His language apparently applies specifically to the time of his coming to Jehovah's temple and the gathering of the approved ones into the temple condition. Since that time God's people have reason to expect a better understanding of the truth concerning the divine plan. Since seeing the meaning of God's lightnings the foregoing text is better understood.

The word "lightning" in the above text does not mean "bright shiner". In the same verse the word "shine" appears and is translated from the Greek *phaino*. The

word simply means to shine or to appear brightly or to cast illumination, and is often rendered appear, be seen, or shine, in the English. The word "lightning" in the above text is derived from the Greek word *astrape*. This latter Greek word is thought to be derived from *aster*, which means star, evidently from the prominent feature of the star, to wit, the twinkling or flashing of light. The *Diaglott* renders the word *astrapto* as flashing.

The word "sun" is derived from the Greek word *helios*. In the same conversation, and in verse twenty-nine of the same chapter, Jesus used the word *helios*, or sun. It seems quite certain that he would have used the same word in verse twenty-seven had he intended the thought to be that his presence would be like the sun rising in the east and shining to the west.

Heretofore it has been said that Jesus must have referred to the sun in verse twenty-seven, because that body does arise in the east and gradually shines to the west and is the only body that fulfils this description. It is true that lightnings do not always appear in the east and reach to the west; nor does that seem to be the meaning of the words of Jesus. Rather this is the meaning: Lightnings come from one part of the heavens and shine forth unto other parts and are therefore not local. Frequently the lightning appears in one part of the heavens and its reflections are seen long distances away in other parts of the heaven. That such was in the mind of Jesus when speaking is borne out in his words recorded in Luke 17:24, wherein he was speaking of the same matter. "For as the lightning, that lighteneth out of one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." The important fact is that the flash of lightning is for the information of those who are watching and is not confined to any local place.

Since Jesus used the word "lightnings" we may with propriety here consider a recognized definition of lightning which will help us to understand the matter more clearly:

> Lightning, according to its manifestations, is divided into three classes. The "flash" or "stroke" lightning is the one had in mind when the name is used without qualification. . . . The second sort is sheet lightning, a sudden glow of a golden or reddish tinge on the horizon, with no definite shape or bounds. It is not usually an actual discharge in that form, the very genesis of lightning making it rare; but is the reflection of lightning flashes out of sight beyond the horizon, cast on the clouds or atmospheric haze, and visible sometimes for many scores of miles beyond the place of the actual storm which causes the flashes. A third is ball lightning.—*Encyclopedia Americana*, Vol. 17, p. 433.

The words of Jesus do not convey the thought that the lightning zigzags in a streak across the sky from the east clear over to the west of the horizon, but that the lightning flash originates and emerges from one part of the heaven (whether that be east, west, north or south), and its shining is so brilliant that it illuminates a part of the heavens far distant away. Therefore the lightning is not confined to one place.

By getting the proper setting of the text a better understanding may be had. Jesus had visited the temple which Herod built. Herod was an Edomite, that is, a descendant from Esau. He and his temple represented the denominational ecclesiastical systems which builded a false temple unto the name of the Lord. When Jesus came to the temple of Herod he found that the Jewish clergy and their allies were there making merchandise and had turned the temple into a den of thieves. That well foreshadows the condition of modern times. The clergy have used their religious system to aid the profiteers in their business and together they have turned the professed house of the Lord into a place of thieving merchandise.—Matt. 21:12, 13.

After leaving the temple Jesus spoke the words in the text under consideration here: "And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."—Matt. 24:1, 2.

Evidently Jesus at that time had in mind the time when he would come to the temple which God would build; that he would come for judgment, which judgment would include his denunciation of the false temple foreshadowed by Herod's temple and the complete fall of the Babylonish systems. Jesus and his disciples were at the time seated on the mount of Olives overlooking the site of the temple. There in private the disciples propounded to him this question: "Tell us, when shall these things be [the destruction of the temple], and what shall be the sign of thy coming, and of the end of the world?" The answer of Jesus must apply at and during the period of time in which these three things mentioned would obtain, to wit, at the end of the world and at his second coming as rightful King of the world, and at the time of judgment upon the temple and the overthrow and destruction of this professed temple, pictured by the temple of Herod.

The year 1914 marked the end of the world and the time when Jehovah placed Christ Jesus upon his throne as the rightful King of the world. Three and one-half years thereafter, to wit, in 1918, Jesus came to the true temple of God, first for judgment upon the house of God, and then for judgment upon the professed house of God, which judgment includes the complete destruction of Satan's organization, including that professed temple.—Ps. 11:4-6; 1 Pet. 4:17.

Prior to 1914 there was no evidence of the fulfilment of our Lord's prophecy as set forth in Matthew 24. The evidence of his presence from 1874 until 1914 must be found and is found in other portions of the Scriptures. From 1914 to 1918 the Bridegroom seemed to tarry and the "evil servant" class became manifest and therefore unfaithful. The motive of the evil servant class was selfish, because they had been looking to the time when they might receive a reward for themselves. Those unselfishly devoted to the Lord remained faithful and

were faithfully representing the Lord the best they could when he came to his temple, and of these faithful and approved ones is made up "that faithful and wise servant". To the "faithful and wise servant" the Lord committed all of his goods, to wit, his kingdom interests. He brought these faithful ones into the temple condition, gave to them the garments of salvation, and covered them with the robe of righteousness.

The World War ended in 1918; and later the faithful anointed ones awakened to the fact that there must be given a wide witness to the world concerning God's plan, and particularly the evidence relating to the end of the world and his second presence. The Lord was then in his temple enlightening the minds of the faithful ones. The false Christs and false teachers had appeared and spoken their wisdom even as Jesus foretold.

Now with this setting of the text let us consider the context and the text together. Jesus said: "Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not." (Matt. 24:25, 26) Jesus was warning his followers against deception that might be practised upon them by false teachers concerning the place where Christ would be found.

It is Jehovah who makes the lightnings. (Jer. 10:13) Jehovah is the One who gives light to his church through the Head thereof, Christ Jesus. Therefore the Lord was giving warning to his followers that the light concerning his presence would not come from some one who spoke of his being in a specific place. Hence he said: 'If some human beings, who can not make lightnings and who can not make the truth, say unto you who are of God's anointed class and in the temple condition, Behold, he is in the desert or in the secret chamber, do not believe them.' "For as the lightning [flashes of divine truths originate with Jehovah and are sent to the members of his organization through the Head thereof, Christ Jesus] cometh out of the east, and shineth even unto the west [and is therefore not merely in one place]; so shall also the coming of the Son of man be."

In other words, Christ Jesus would not be located in some private place but would be in his temple, and the light that would illuminate the minds of the temple class concerning his presence would come from Jehovah and would shine to every one of the temple class, regardless of what part of the earth he might be in. This thought is borne out by Luke 17:24. This conclusion is borne out also by the facts. It has been since 1918, and more particularly since 1922, that the temple class has had a clearer vision of the presence of the Lord and that the vision of God's plan continues to unfold and increase. These increasing truths come like flashes of lightning, and they are seen by those who are watching for a further revelation of the Lord's truth.

Furthermore it may be said with propriety that the east represents the position of Christ Jesus relative to the members of his body who are on earth; that the flashes of God's lightning come from him through Christ to his church, and that therefore the flashes of God's lightning that illuminates the minds of the faithful anointed do appear from the east (by and through Christ) and shine unto the west, that is, to the relative position of the body members on earth. It shines into the minds of God's faithful, regardless of where they may be.

The conclusion, therefore, is that the prophecy of Jesus uttered in Matthew 24:27 had no fulfilment until the time of his coming to his temple in 1918; that the lightning there mentioned has no reference to the sun, but that the lightning illustrates how the Lord suddenly came to his temple.—Mal. 3:1, 2.

INTERESTING LETTERS

WOULD BROADCAST IT

DEAR BRETHREN:

I have finished reading *The Watch Tower* on "Antichrist"; and although I know your time is taken up with more important matters, nevertheless I feel it to be my duty to write briefly to express my appreciation of this article and of the blessing received while reading it.

If this article were broadcast over the radio, I believe it would release a number of prisoners as well as dry up the waters of the Euphrates, and be a means of opening the way for placing the literature in the hands of the people.

Again thanking you for the time spent on this letter, and assuring you of my prayers at the throne of grace, I remain

Yours in his service,
A. R. GUNDECKER.—*Pa.*

[The above-mentioned article, "The Antichrist," forms the latter half of the booklet, *The Peoples Friend*, five millions copies of which now are in process of making; and the zealous ones everywhere will have a chance to put it into the hands of the people.]

INSPIRED TO TAKE ORDERS

DEAR BROTHER RUTHERFORD:

I have just finished reading your latest book, *Government*. I think it is wonderful. I wish I could express to you my deep appreciation of same.

You so graphically picture the baneful influence of the Devil's organization; then so vividly picture and prove by God's Word the wonderful blessings accruing from God's kingdom, which shall be the desire of all nations. It so inspired me (although I had only a borrowed volume) that I went out and immediately took orders for three.

I was delighted at your address at the Detroit Convention; it could not have been improved upon. We love you, dear brother, for your work's sake. Because we know you are used of Jehovah at this particular time, we pray for you; for we desire, with you, above all things that God's will be done on earth as in heaven. We realize your ability by God's grace to make this blessed truth plain and understandable even to the unlearned. God bless you in all your labor of love, and praise to Jehovah.

Your sister,
MRS. GEO. W. DE PRIEST.—*N. C.*

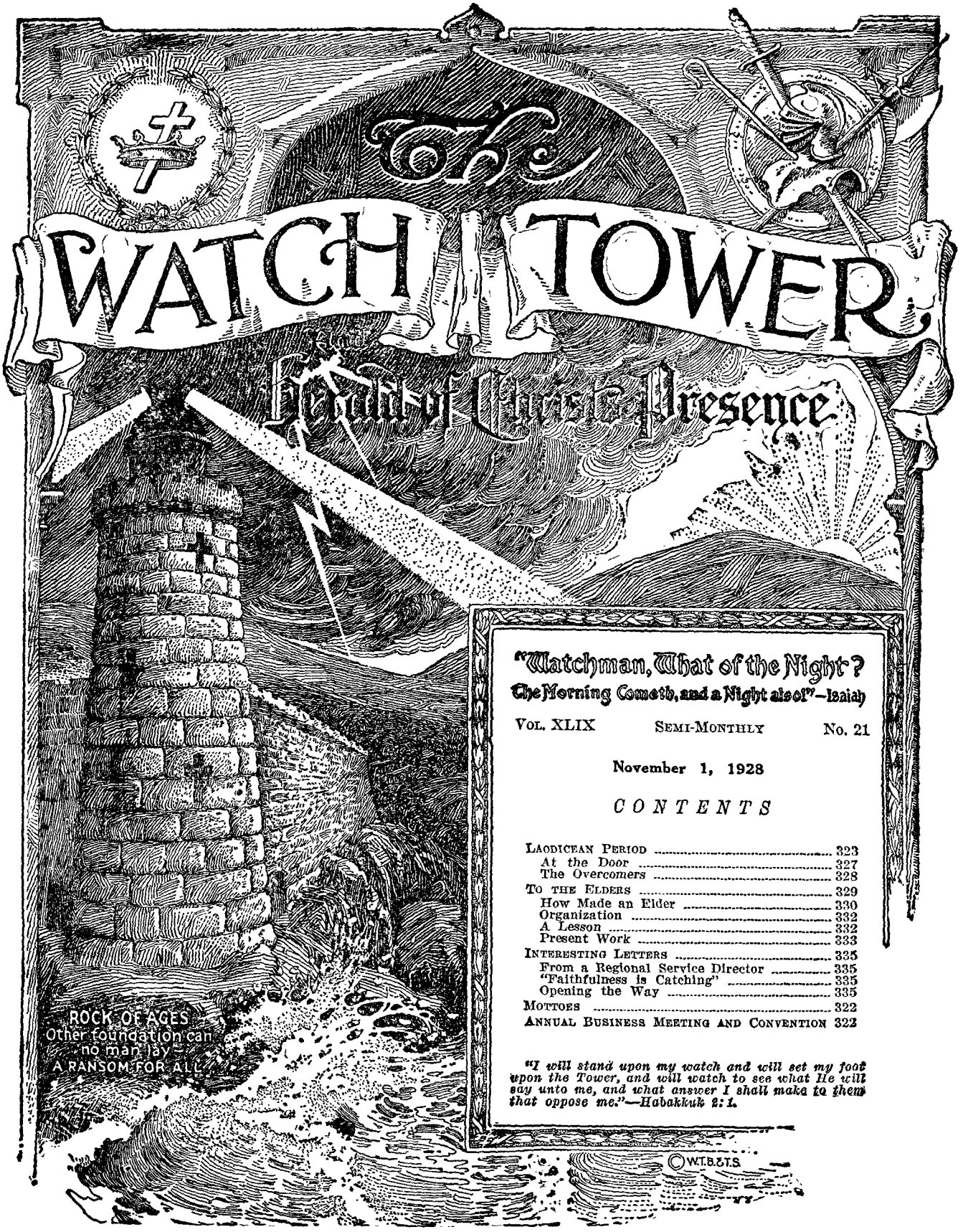
International Bible Students Association

RADIO SERVICE

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

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
	Cape Town, South Africa	800	375	1500
	Durban, South Africa	750	400	1500
	Johannesburg, South Africa	676	443.5	500
2HD	Newcastle, N. S. W., Australia	1040	288	100
	Sun pm 7-8.30			
2KY	Sydney, N. S. W.	1070	280	1500
	Mon Tue pm 8.30			
3DB	Melbourne, Victoria	1180	255	500
	Sun pm 6.30-8.30			
4QG	Brisbane, Queensland	779	385	5000
4YA	Dunedin, New Zealand	647	463	750
	Sun pm 8-9			
5DN	Adelaide, South Australia	960	313	500
	Sun pm 8.15-10			
6WF	Perth, Western Australia	240	1250	5000
	Sun (occasionally)			
CJCJ	Calgary, Alta.	690	434.5	100
	Mon pm 8-9			
CJGC	London, Ont.	910	329.5	500
	Sun pm 2-3 (every other week)			
CJRM	Moose Jaw, Sask.	1010	296.9	500
	Sun am 10-10.25 (monthly)			
CKOC	Hamilton, Ont.	880	340.7	100
	Thu pm 7-7.30			
	Sun am 10.15-10.45; alternate Sun pm 6.15-6.45			
CKPC	Preston, Ont.	1210	247.8	25
	Sun pm 3-4.30			
CKY	Winnipeg, Man.	780	384.4	500
	Sun am 11-12.30 (monthly)			
KFEQ	St. Joseph, Mo.	1300	230.6	1000
	Sun pm 7-7.30			
KFH	Wichita, Kan.	1220	245.8	500
	Sun am 9.30-10.30			
KFJF	Oklahoma City, Okla.	1100	272.6	5000
	Sun am 9-9.30; Thu pm 8-8.45			
KFJZ	Fort Worth, Tex.	1200	249.9	50
	Sun pm 6.30-7.15			
KFKB	Milford, Kan.	1240	241.8	1500
	Sun pm 9-9.30			
KFSD	San Diego, Calif.	680	440 9	500
	Sun pm 2-3			
KFUL	Galveston, Tex.	1160	258.5	750
	Sun am 10-10.30			
KFUM	Colorado Springs, Colo.	620	483.6	1000
	Thu pm 7-			
KFVS	Cape Girardeau, Mo.	1340	223.7	50
	Sun pm 6-6.30			
KFWM	Oakland, Calif.	1270	236.1	500
	Sun am 9.45-11; pm 12.30-2.30, 7.30-9.20			
	Mon pm 12-1, 5-7.15, 8-10			
	Tue pm 12-1, 2-3, 5-7.15, 8-10			
	Wed pm 12-1, 1.30-3, 5-7.15, 8-10			
	Thu pm 12-1, 2-3, 5-7.15, 8-10			
	Fri pm 12-1, 2-3, 5-7.15, 8-10			
	Sat pm 12-1, 8-10			
KGGH	Shreveport (Cedar Grove), La.	1410	212.6	50
	Thu pm 8.30-9			
KGHF	Pueblo, Colo.	1430	209.7	250
	Mon pm 8-8.30			
KGHL	Billings, Mont.	1350	222.1	500
	Sun am 9.30-10.30			
KGRC	San Antonio, Tex.	1360	220.4	100
	Sun pm 1-2			
KHQ	Spokane, Wash.	810	370.2	1000
	Sun am 10.30-11, pm 9.30-10.30			
KJR	Seattle, Wash.	860	348.6	2500
	Sun am 10-11, pm 5-6			
KLZ	Denver, Colo.	850	352.7	750
	Sun pm 7-8			
KMBC	Independence, Mo.	1110	270.1	1500
	Sun pm 5-5.30			
KMIC	Inglewood, Calif.	1340	223.7	500
	Sun pm 8-9.15			
KNRC	Los Angeles, Calif.	800	374.8	500
	Sun am 9.45-10.45, pm 4-4.30, 5.30-6.15, 7-8			
KNX	Hollywood, Calif.	890	336.9	500
	Sun pm 1-2			
	Mon am 8-8.15 (fourth, monthly)			
KOCW	Chickasha, Okla.	1190	252	500
	Sun pm 6.30-7 (first and third, monthly)			
KOIL	Council Bluffs, Iowa	940	319	5000
	Sun am 10-10.30			
KPQ	Seattle, Wash.	1300	230.6	100
	Sun am 10-11; pm 9-10			
KPRC	Houston, Tex.	1020	293.9	1000
	Mon pm 9-9.45 (every other week)			
KQV	Pittsburgh, Pa.	1110	270.1	500
	Sun pm 1-2, 7-8; Fri pm 8-9			
KSOO	Sioux Falls, S. Dak.	1430	209.7	250
	Sun am 10-11			
KTNT	Muscatine, Iowa	1170	256.3	2000
	Sun pm 12-1 (every other week)			
KVOS	Bellingham, Wash.	1430	209.7	250
	Sun pm 6.30-7.15			
WABC	New York, N. Y.	970	309.1	2500
	Sun 12-12.30 noon (English); pm 6-7 (Foreign)			
WBAW	Nashville, Tenn.	1250	239.9	5000
	Sun pm 7-7.30			
WBAX	Wilkes-Barre, Pa.	1200	249.9	100
	Sun pm 8-9			
WBBR	New York (Rossville), N. Y.	1170	256.3	1000
	Sun am 9.30-12, pm 2-4, 7-9			
	Mon Tue Thu Fri pm 2-4, 7-9			
	Wed pm 2-4, 6-8			
WBRC	Birmingham, Ala.	990	302.8	250
	Tue pm 8-8.30			
WBT	Charlotte, N. C.	1160	258.6	500
	Sun pm 6.30-7			
WCAH	Columbus, Ohio	1280	234.2	250
	Sun pm 12-1, 9-10			
	Mon Tue Wed Thu Fri Sat 11.30-12.00 noon			
	Fri pm 8-9.30			
WCBA	Allentown, Pa.	1350	222.1	150
	Sun pm 6.30-7			
WCSH	Portland, Me.	820	365.6	500
	Sun pm 4-4.30			
WDAY	Fargo, N. D.	550	545.1	250
	Sun pm 2-3,			
WEBC	Duluth, Minn.	1240	241.8	250
	Sun pm 5-5.45			
WEBR	Buffalo, N. Y.	1240	241.8	200
	Sun pm 2.30-3.30			
WEDH	Erie, Pa.	1440	208.2	50
	Sun am 10.30-11.30 (second, monthly)			
WEPS	Gloucester, Mass.	1010	296.9	100
	Sun am 11-12			
WFBL	Syracuse, N. Y.	1160	258.5	750
	Sun pm 1.30-2			
WFDF	Flint, Mich.	1100	272.6	100
	Fri pm 9.30-10			
WGBF	Evansville, Ind.	1270	236.1	250
	Mon pm 6.30-7			
WGBS	New York, N. Y.	860	348.6	500
	Wed pm 10.30-11.15 (every other week)			
WGHP	Detroit, Mich.	1080	277.6	5000
	Sun am 11.45-12.15 p. m.			
WHB	Kansas City, Mo.	890	336.9	500
	Sun am 9.45-10.45			
WHEC	Rochester, N. Y.	1180	254.1	500
	Sun am 10-10.30			
WHK	Cleveland, Ohio	1130	265.3	500
	Sun am 11-12 pm 12-1, 2-3, 7-8.30			
	Thu pm 7.30-9.45			
WIBM	Jackson, Mich.	1490	201.2	100
	Sun pm 2-2.30			
WICC	Bridgeport, Conn.	1130	265.3	500
	Mon pm 8-9			
WIL	St. Louis, Mo.	1160	258.5	500
	Sun pm 6.30-7			
WIP	Philadelphia, Pa.	860	348.6	500
	Wed pm 3.45-			
WISN	Milwaukee, Wis.	1110	270.1	500
	Sun am 10-11			
WJAD	Waco, Tex.	900	333.2	500
	Sun pm 6.45-7.30			
WKBF	Indianapolis, Ind.	1190	252	250
	Mon pm 7.30-8.15			
WLBG	Petersburg, Va.	1400	214.2	100
	Sun am 10-11, pm 3-4, 4.30-5.30			
WLBV	Mansfield, Ohio	1450	206.8	50
	Sun pm 9-10			
WLBW	Oil City, Pa.	1100	272.6	500
	Sun pm 4.30-5 (second and fourth, monthly)			
WLSI	Providence, R. I.	1210	247.8	250
	Sun am 10.30-11.30, pm 5.30-6.30; Fri pm 7-8			
WMBH	Joplin, Mo.	1470	204	100
	Sun pm 6-7			
WMBR	Tampa, Fla.	1190	252	100
	Mon pm 8			
WNAT	Philadelphia, Pa.	1040	288.3	100
	Wed pm 8-9.30; Sat pm 8-9.30			
WNBF	Endicott, N. Y.	1450	206.8	50
	Sun pm 1-3, 7.30-9.30; Thu pm 7.30-9.30			
WNBH	New Bedford, Mass.	1150	260.7	250
	Tue pm 8-9			
WNBZ	Saranac Lake, N Y.	1290	232.4	10
	Sun am 10.15-10 45			
WNOX	Knoxville, Tenn.	1130	265.3	1000
	Fri pm 7.30-8			
WNRC	Greensboro, N. C.	1340	223.7	500
	Fri pm 7-7.30			
WOBU	Charleston, W. Va.	1120	267.7	50
	Wed pm 9-9.30			
WODA	Paterson, N. J.	1020	293.9	1000
	Sun am 10-10.30			
WOKO	Poughkeepsie (Mt. Beacon), N. Y.	1390	216	500
	Sun pm 12.30-1.30			
WOOD	Grand Rapids, Mich.	1150	260.7	500
	Sun pm 9-10			

(Continued on page 306)



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

VOL. XLIX SEMI-MONTHLY No. 21

November 1, 1928

CONTENTS

LAODICEAN PERIOD 323
At the Door 327
The Overcomers 328
TO THE ELDERS 329
How Made an Elder 330
Organization 332
A Lesson 332
Present Work 333
INTERESTING LETTERS 335
From a Regional Service Director 335
"Faithfulness is Catching" 335
Opening the Way 335
MOTTOES 322
ANNUAL BUSINESS MEETING AND CONVENTION 322

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

EXTRA COPIES OF CONVENTION REPORT

A limited number of copies of *The Messenger*, containing complete report of the Detroit Convention, are available for any who desire an extra set or for those who had not previously ordered the report. The complete set of five issues will be mailed postpaid to any address for 35c.

ANNUAL BUSINESS MEETING AND CONVENTION

Pursuant to the provisions of law and the charter of the Watch Tower Bible & Tract Society, the annual business meeting of the Society will be held in the Carnegie Music Hall, Federal and Ohio Streets, Pittsburgh (North Side), Pa., at 10 o'clock a. m., Wednesday, October 31, 1928. It is expected also that there will be a two-day local convention ending on the 31st.

MOTTOES

This year's assortment includes a number of the designs which proved to be so popular at the Detroit convention, as well as many others. The variety is such that several packets of the same kind may be ordered with the assurance that there will be few or no duplicates of design or text.

In Packet Mx each motto is marked on the back with the retail price, to facilitate resale by classes to individuals. Over six dollars' worth of mottoes are included, thus allowing the classes a small profit for handling. A special discount of twenty percent is allowed on all orders of mottoes (except Packet Mx) totaling $5.00 or more, to be shipped to one address.

Packet Ma,	$0.75
Packet Mb,	1.50
Packet Mc,	2.00
Packet Md,	2.50
Packet Mx,	5.00

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"Jehovah Favors His Remnant"
Issue of October 1, 1928

Week of December 2	¶ 1-17
Week of December 9	¶ 18-34
Week of December 16	¶ 35-53

"Philadelphia Period"
Issue of October 15, 1928

Week of December 23	¶ 1-18
Week of December 30	¶ 19-33

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX NOVEMBER 1, 1928 No. 21

LAODICEAN PERIOD

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God."—Rev. 3: 14.

JEHOVAH committed unto Jesus at his resurrection all power in heaven and in earth. This could not mean that Jehovah would deprive himself of all power. It must mean that Jesus is the chief executive officer clothed with full power and authority to carry forward God's purposes, acting always in exact accord with Jehovah's will. The above text supports this conclusion. "Amen," as used in the above text, is of Hebrew derivation and means *firm, trustworthy, faithful, true.* In the Old Testament "amen" is understood to signify *sure, faithfulness, true, truth.* (Isa. 65: 16) In the text under consideration it is the message of Jehovah God sent forth by his Son to whom he has given preeminence in all things. (Col. 1: 18) He is the beginning of God's creation, and the time comes for him, as God's great officer, to finish the new creation of God.

2 "The faithful and true witness" is one of the titles of Jehovah's chief officer. From it the inference may be properly drawn that during the Laodicean period there is to be a great world-wide witness work and that God's anointed ones on earth must participate in proclaiming the good news of the kingdom to all the world as a witness. The glorified Christ Jesus is the Head of the witness class on earth, and those who are faithful and true and abide in him will gladly join with him in the witness work.

3 Those anointed ones who have been brought under the robe of righteousness and provided with the garments of salvation have the mark of approval and have entered into the joy of the Lord. (Isa. 61: 1, 2, 10) From henceforth if such continue to keep God's Word and joyfully obey his commandments they shall abide under the shadow of the Almighty in the secret place of the Most High. This clearly seems to include the faithful ones brought over from the Philadelphia period of the church and who are in the temple of God. The Laodicean message can not reasonably be addressed to the nominal church systems, because these systems repudiated the Lord by the adoption of the League of Nations compact and were completely cast off. Doubtless at the beginning of the Laodicean period there were a number of the children of the Most High who had not been stirred to a proper appreciation of their privileges. Since 1919 many others have come to a knowledge of the truth. All these must be put to the test. Some of these have the zeal peculiar to the Lord's house, while others have not. For some time after the Lord came to his temple many in present truth remained inactive. It was not until about 1922 that the church really awakened to the fact that God's will is that there must be given in the earth an extensive witness advertising the King and kingdom and especially emphasizing the fact that Jehovah is God.

4 The Laodicean message could hardly be applied to any except God's anointed. This conclusion is supported by the words of Jesus: "As many as I love, I rebuke and chasten: be zealous therefore, and repent." The Apostle Paul used almost the identical words used by the Lord. In addressing the church he said: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. 12: 5-8.

5 It must be that the course of action taken by many of the anointed ones is lacking in zeal for the Lord, and for this reason the Lord says: "Be zealous therefore, and repent." Why should the Lord call upon any one except the sons of God to be zealous? Why should he counsel any one to repent or change his course of action unless by so doing he could be brought into full harmony with and into the favor of God? It is the duty of each one of the anointed to show forth the zeal peculiar to the house of sons. (Ps. 69: 9) This is another and persuasive reason

why the Laodicean message could not possibly be addressed to the nominal church. Without a question of doubt the Laodicean message is addressed to those who have received a knowledge of present truth but who have failed to show a proper appreciation thereof. The Lord sends them a message of rebuke and chastisement because he loves them. If they should repent and become zealous they would have his approval. A test is therefore put upon those addressed.

6 "Laodicea" is given various meanings according to different recognized authorities, to wit: "just people" (Cruden); "justice of the people" (McClintock and Strong); and "judgment of the people".

7 In the light of the facts made known since the Lord came to his temple it seems more reasonable to give the term Laodicea the meaning of 'time of judgment and justice for God's chosen people'; that is to say, justice and judgment to those who have been begotten by the spirit of God. It is within that period that the Lord requires of his people a full account concerning the kingdom interests committed unto them. This conclusion is in harmony with the fact that the Lord is in his temple for the purpose of judgment and that he sits in judgment to refine and purify the house of sons that the approved may offer unto the Lord an offering in righteousness.—Ps. 11: 4, 5; Mal. 3: 1-3.

8 The "angel" or messenger of the Laodicean church could not be an individual. The Lord is not committing his kingdom interests to any one person. It is the temple class that shows forth the Lord's glory. (Ps. 29: 9) It is the "feet of him" that brings good news and publishes the message of salvation, declaring unto each other and unto all the begotten ones, "Thy God reigneth!" It is the faithful remnant class that constitutes the watchmen of Zion, who see eye to eye and lift up the voice together proclaiming the praises of Jehovah.—Isa. 52: 7, 8.

9 The messenger, therefore, must be the faithful and zealous body members who have the testimony of Jesus Christ and who are putting forth their best efforts to give a witness on earth according to God's commandments. (Rev. 12: 17) These speak to each other and to their brethren of the household of God on earth. They act merely as the representative members of the body of Christ to bear a message unto each other and to all who have the hearing ear. The messenger of Laodicea, therefore, is the collective body, faithful members in Christ.

10 It must be borne in mind that the message to the Laodicean church, like that to the other periods of the church, is a prophecy because it tells of what "must shortly come to pass". It is therefore believed that there could not be a clear understanding of the prophecy until its fulfilment began and the prophecy was in process of fulfilment. Understanding then that the Laodicean period began about 1919, it was after that date that many came to a knowledge of the truth and made a consecration to do God's will. All such must be put to the test. The real campaign of witnessing concerning the kingdom did not get well under way until after 1922. The witness work took on an organized form and unity of action from and after that date. The church was then advancing in the Elisha part of her work.

11 In this time there was a second fulfilment of the prophecy of Joel which had its first fulfilment at Pentecost. "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." (Acts 2: 17, 18) (See *The Watch Tower*, 1925, page 339, for further explanation.) Prior thereto, and during the Elijah work of the church, the elders did most of the preaching of the gospel. But the time came when those who had more recently been brought into Zion became active in proclaiming the message of God's kingdom. The young men and young women entered the field of service; class organizations were arranged and systematic preaching of the gospel was carried on, by going from house to house, with greater zeal than ever before. The promise had been given that 'young men should see visions' in that time.

12 A "vision" means a clearer understanding of the truth; while "young men" refers to the vigorous ones engaged actively in the Lord's service. The facts are true to the prophecy that those who came to a knowledge of the truth in the latter period of time were quicker to grasp an understanding of the truth, to receive a clear vision of God's purposes and their own relationship to his work, and to joyfully engage therein.

13 At the same time "old men" (meaning those of less spiritual zeal and vigor) gave evidence of dreaming dreams. Some who had been in the truth for a long while, and some who had come to a knowledge of the truth later, became possessed with the thought that all the light of God's Word he had revealed in times past and there was no more to come. They contented themselves by saying: 'We have the truth and we shall now content ourselves by meditating upon the blessings to come; we will develop sweet characters and get ready to be taken home.' Their works consisted of oral preaching from time to time before the ecclesias and an occasional address to the public concerning God's plan. They did not see the wonders of God's organization as contrasted with the Devil's organization; hence they have declined to take a part in exposing Satan's organization and magnifying Jehovah's name. They have not been bringing forth the fruits of the kingdom. "Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;

but he that doeth the will of my Father which is in heaven." (Matt. 7:20, 21) They have been working, but not working in God's appointed way. With these facts in mind now note the words of Jesus which he directed should be delivered to the church of Laodicea: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot."—Rev. 3:15.

[14] The class here addressed pretend to be doing some work; but what kind? Whatsoever work they do has not been work done according to the Lord's commandment, and therefore is not approved by him. They have not become entirely cold, which shows that they claim and profess to love the Lord. They are not hot, which means they are not zealous, because they have no real zeal for the Lord and his kingdom. The word "hot" here used is derived from the word *zestos*, meaning to serve the Lord with zest or zeal or heated enthusiasm. Now take note of the well-known facts.

[15] Elders in various ecclesias have said in substance this: 'There is too much said in *The Watch Tower* about the Devil's organization and about service; we should speak softly concerning the clergy and the nominal church lest we offend some therein; we do not approve of going from door to door and putting books in the hands of the people because that makes us appear as a book-selling concern and is a reproach upon the truth; we should develop beautiful characters; we should be developing love; we should meet together and study and meditate upon what is written in the *Studies in the Scriptures* because the Lord has revealed nothing to his church since 1916; we do not agree with what has appeared in *The Watch Tower* in recent years and we therefore advise the brethren to follow our example and to diligently pursue our Berean studies and to get ready to meet our Lord in heaven.' On the face of it their speech has sounded plausible to many. It seemed to be an easier course to pursue, and therefore many have become lukewarm.

[16] It is manifest that those who have taken the course of action outlined by certain elders, as above, have not seen "visions", that is to say, have not understood and appreciated the truths the Lord has given to his church since he came to his temple. On the contrary, such have been 'dreaming dreams', building air-castles, as to how wonderful they will appear when they get into the kingdom. They are not "cold", because they have not repudiated the Lord. They want to avoid criticism and the reproach of the world which always results from zealous and active service of the Lord. Such are, therefore, double-minded and unstable and are clearly of those mentioned by the apostle: "A double minded man is unstable in all his ways." (Jas. 1:8) All must admit that there is a lukewarm class. Of the many thousands who claim to be in present truth only a comparatively small number are zealous for the service of the Lord.

[17] Some of those claiming to be in present truth say, in substance, that 'all the light of God's Word was published prior to 1917 and we have such and that is all we need'. Such is equivalent to saying: 'I am rich and increased in goods; I have achieved a good name and a splendid character; I have developed such a sweet character that it guarantees my salvation; I have a good record for activity in the past and there is no need for me to go from house to house telling others about the day of vengeance and the kingdom of God and unnecessarily bringing reproach upon the truth.' Such are trying to convince themselves that they are right or "supposing that gain is godliness". (1 Tim. 6:5) It will be observed that these usually claim to be better than their brethren, because more fully developed, and bring themselves within the class described by the prophet: "Stand by thyself, come not near to me; for I am holier than thou."—Isa. 65:5.

[18] They refuse to take a positive stand against the Devil's organization, and to magnify the name of Jehovah before mankind, therefore they are neither cold nor hot. Such were foreshadowed by Ephraim: "Ephraim, he hath mixed himself among the people, Ephraim is a cake not turned." (Hos. 7:8) In other words, they are a little warm, that is lukewarm, but they are underdone. Because they profess to be holier than their brethren, again they are like Ephraim: "And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin." (Hos. 12:8) Otherwise stated, such say: 'I am rich; I have need of nothing; I have a beautiful character, and nobody can find any iniquity in me; therefore I am ready for heaven.'

[19] Such are really objects of pity; therefore the Lord says to them: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:17) They think they are rich, but they do not possess the true 'riches of faith'. (Jas. 2:5) For such to take a different course and to actively engage as witnesses to the Lord's name and his kingdom would bring reproach upon them. Unlike Moses, they do not 'esteem the reproach of Christ greater riches than the treasures of approval of this world'. (Heb. 11:26) Manifestly such have not a good name of approval with the Lord and are therefore poor, even though they think they are rich. "A good name [with the Lord] is rather to be chosen than great riches, and loving favour [with the Lord] rather than silver and gold." (Prov. 22:1) Therefore the Lord represents those who desire to have God's approval, and who care not for the vain flattery of others and the approval of men, and who do not wish to think more highly of themselves than they ought to think, as praying thus:

"Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me." (Prov. 30:8) Such want to know the Lord's will concerning them that will build them up and warrant his approval. But those who are impressed with their own importance and their own excellency yield to flatteries and misrepresentations brought to their ears. Manifestly such have not a good name with the Lord; otherwise he would not rebuke them and remind them that they are miserable and poor and in a naked condition.

[20] Because the Lord loves them he says: 'You are blind.' That means that they can not see. They can not discern that the Lord is in his temple. Their love for the Lord and his cause has grown lukewarm, and therefore they are blind. To the same class the apostle refers when he says: "For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins."—2 Pet. 1:9, *R. V.*

[21] 'Naked are they,' says the Lord. There is nothing to identify them with the zealous ones who represent the Lord in this day of judgment and who delight to proclaim his name. (1 John 4:17, 18) They are 'dreaming dreams' because they have not seen and appreciated present truth. "Where there is no vision, the people perish [is made naked, margin]."—Prov. 29:18.

[22] Nakedness was prohibited by the law. The servants of the Lord were required to wear specific garments. The garments of covering identified the wearer as God's approved servant. (Ex. 20:26; 28:42, 43) Jesus evidently refers to the same class, and his words apply at the time of his coming to his temple and preceding Armageddon, when he said: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16:15.

[23] Such blessed or approved ones must have on the garments of salvation and the wedding garment and be under the robe of righteousness. If one has no vision of these great truths which God has given his people through Christ and scorns them, surely that one's nakedness appears. Such do not have on the wedding garment, because they are not doing the Lord's work in his appointed way. They do not possess the garments of salvation, because they are not identified with the ones who zealously serve the Lord. They are not covered with the robe of righteousness, because they are not approved by the Lord. For this reason he rebukes them and warns them and says to them: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. 3:16.

[24] The word "spue" here used does not mean to spit out. It means to *puke* or *vomit* out as a detestable thing. The *Diaglott* renders it thus. When the lukewarm ones have due notice and refuse to be assimilated into the active working force of God's organization which proclaims his praises, but rest on their laurels and their past record and their own goodness, the Lord declares he will vomit them out of his mouth as a disgusting and disapproved thing. His words constitute a warning of the strongest nature. Because he wants to see them put forth an effort to keep their covenant and to make their election sure he gives such warning and then advises thus: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."—Rev. 3:18.

[25] Be it noted that the Lord warns such to buy of him. How could one anointed of the Lord buy from the Lord? Evidently by his paying to the Lord the price that the Lord requires, to wit, by joyfully keeping the commandments that specifically apply at the time when the Lord is at his temple. Some will wait until too late to do their buying. Jesus does not advise that they should buy an apparently sweet and beautiful character such as was foreshadowed by Ephraim, but he says: "Buy of me gold tried in the fire." Surely that must mean to obtain that which comes through fiery trials. The rule is definitely fixed, namely, 'through much tribulation shall ye enter the kingdom'; "the servant is not greater than his lord"; and 'ye are called to follow in his steps'. Undoubtedly the Lord means for them to buy divine approval by following in his steps and by serving as he served and receiving the reproach that he received by reason of his faithfulness. Those who are faithful and obedient to God's commands bring upon themselves the reproaches that fell upon Jesus.—Rom. 15:3.

[26] To claim that one by meditation and quietness can grow so sweet and gentle that the Lord will want to take him to heaven is a ruse of the adversary. The approval of the Lord is gained or bought by faithfulness in obedience to his commandments whereby the fire of the enemy is brought down upon the faithful, as it is written: "When he hath tried me, I shall come forth as gold." (Job 23:10) A good name of approval with the Lord is gained by a whole-hearted devotion in giving attention to the kingdom interests committed unto his servants. The approval is manifested by the Lord's increasing the opportunities of such servants to serve him. Such approval from the Lord is all-essential, that the anointed one might be right toward God.

[27] "White raiment [garments, *R. V.*]" must be bought from the Lord in order for one to be an overcomer. Such garments signify that the one is identified as an ambassador of the King and a witness of Jehovah and as belonging to the faithful ones of the Lord. Such identification and approval is purchased

by paying the price of joyful obedience to God's commandments.

[28] The Lord further advises that those whom he thus approves should 'obtain eyesalve and anoint their eyes that they may see'. Without a doubt there are those in the church who can not see eye to eye concerning the great truths that God is revealing to his people. They say they can not see it, and therefore do not believe and participate in the service work. They need eyesalve to see, otherwise the Lord would not advise them to procure it and use it. The facts in support of this conclusion by the Lord's Word are found amongst the ecclesias, as in the following example:

[29] An elder, who for some time has been made much of by the weaker ones of the ecclesia and who feels his importance, says: 'I can not see that there is any greater light upon the divine plan being given the church now than we had twelve years ago, and therefore I am not in accord with the Society and the work it is doing.' Such not only decline to actively participate in the service but advise others not to do so. What is the meaning of or is represented by the eyesalve that the Lord advises those of Laodicea to use in anointing their eyes that they may see? It is called a salve and therefore suggests an oil ingredient, which is symbolic of the spirit of the Lord, the fruit of which is supreme love and joy. If there is bitterness in the heart, that blinds the eye. (1 John 2:11) If there is the spirit of harsh criticism and opposition to the work the Lord is doing in the earth, that prevents one from having a vision of these truths; and therefore he can not see eye to eye.

[30] Manifestly, therefore, what is needed is unselfish devotion to the Lord, because Peter instructs the church that he who lacks such unselfish devotion is blind and can not see afar off. (2 Pet. 1:9) Unselfish devotion to the Lord induces one to keep his commandments. Not merely the knowing of the commandments is that which is required, but the commandment must be kept; and the keeping of it results in further illumination. "The commandment of the Lord is pure, enlightening the eyes." (Ps. 19:8) All those who have a sincere desire to keep in harmony with the Lord and to see eye to eye will pray: "Open thou mine eyes, that I may behold wondrous things out of thy law."—Ps. 119:18.

[31] The Lord has made promise that those who thus obey and anoint their eyes and joyfully do his will shall see precious things. Among the things promised are these: "Thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. 30:20, 21.

[32] The vision of the truth, resulting from the use of the divine eyesalve, shall be clear. "Thine eyes shall see the king in his beauty [upon his throne in his temple of judgment]." (Isa. 33:17) Those who have been brought into the temple and given the garments of salvation, and recognize that Christ is King upon his throne, and who therefore have their eyes anointed with the divine eyesalve, are represented by the prophet as saying: "I will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes." (Ps. 118:21-23) Then the things prepared for those who love God are revealed to them because such have the spirit of the Lord. (1 Cor. 2:9) Such see that we are now "in that day" when the name of Jehovah must be proclaimed to the peoples of earth and that such is the present work of the church.—Isa. 12:1-6.

[33] Because the Lord loves those who have made a covenant to do God's will and yet are not zealous, he rebukes them that they may repent; and the inference must be indulged that if such repent and show the zeal peculiar to the Lord's house they will be fully reinstated in God's favor. Those who are given the opportunity and who do not arouse themselves to their privileges and change their course of action will lose the anointing and will be relegated to the "great multitude" class or will go into complete darkness and lose all.

AT THE DOOR

[34] "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) Jesus is not knocking at each individual door. Evidently his words, "Behold, I stand at the door and knock," have reference to his coming to his temple, that is to say, at his own house. He knocks to see if his servants are awake and diligent. He comes to judge his own house and to take account with his servants. "Behold, the judge standeth before the door." (Jas. 5:9) Some servants he finds watching and who quickly respond to his knock. Others are indifferent. Long ago he gave the warning to his servants: "Let your loins be girded about [girdle, symbol of service to the Lord], and your lamps [yourselves bearing the light as God's witnesses] burning; and be ye yourselves like unto men looking for their lord, . . . that, when he cometh and knocketh, they may straightway open unto him."—Luke 12:35, 36, *R. V.*

[35] Those who are so blind that they can not see that the Lord has come to his temple are also so deaf that they can not hear his knock; and they can not enter into his service unless they are aroused and get their eyes open. It seems certain that the Lord uses those who are awake and zealous to call the attention of others to their privileges. Then Jesus adds:

[36] "If any man hear my voice, and open the door." Surely this means that if a lukewarm one hears the

message of the Lord, and becomes zealous (hot), and will open the door and actively join the "watchmen" company, and enthusiastically enter into the service of the Lord in whatsoever way the Lord opens to him, he will receive the Lord's favor. The responsibility is upon each individual of the household of sons to take such action as quickly as he is aroused. Opening the door to the Lord is an act of service to the Lord in obedience to his commandments. The door is the opportunity and the obedient ones grasp it quickly.

37 The Lord does not compel any one to enter his service. He does not need any one; but he gives the signal announcing that he is at his temple and the time for service is here, and then he lets each individual accept or reject the opportunity. The individual embraces the opportunity by joyfully and unselfishly doing whatsoever he can to proclaim the message of Jehovah and his King. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John 14:21, 23.

38 To those who joyfully respond Jesus says: 'I will come in to you, and sup with you, and you with me.' The ones who are faithfully watching for the Lord and who, when awakened, joyfully cooperate with the Lord in proclaiming the message of the kingdom, are greatly blessed. "Blessed are those servants, whom the Lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Luke 12:37.

39 What is the meal or meat of which the loyal partake with the Lord? It is the meal prepared by the heavenly Father through the Lord Jesus, his King now upon his throne, which he shares with the faithful ones. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." (John 4:34) The supping of the supper here mentioned is this: That Jesus came to his temple in 1918 in harmony with his Father's will and invites his body members to share with him in the vindication of his Father's name by declaring his name and kingdom; by exposing the enemy's organization; by loosing the prisoners; and by casting up a highway for the people, gathering out the stumbling stones, and pointing the people to the way of life. He invites his followers of the Laodicean period to share with him in this blessed work. It is the King's supper and therefore kingdom service, and it is meat unto the faithful. The Lord is pleased with those who joyfully respond in obedience to the commandments and he declares his approval of them. He refines these saints that they may offer unto Jehovah an offering in righteousness, and which offering is the sacrifice of praise to God in declaring his name and his doings among the people.—Mal. 3:1-3; Heb. 13:15; Isa. 12:4.

THE OVERCOMERS

40 The great issue is before the minds of creation. The hour of temptation is upon the entire habitable. Who is God? Who is on the Lord's side? Who will take his stand for the Lord and joyfully bear the reproaches of Christ? Who will overcome by completely cleansing his hands of everything pertaining to the Devil's organization and unswervingly devote himself to the Lord?

41 To those who do thus, and thereby overcome the Devil's organization and its subtle and sinister influence, Jesus says: "To him . . . 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." Jesus overcame the world, and his associates must now do likewise. (John 16:33) Overcoming can be done only by an unselfish devotion of oneself unto God and his King and by joyfully bearing the reproaches which the enemy cast upon him because of his faithfulness to the Lord.

42 Let it be kept in mind at all times that the message of Laodicea is addressed to those who have made a covenant with the Lord by sacrifice. The Laodicean period of the church is a time of great climax in the outworking of the divine plan. The greatest privilege ever granted to creatures comes in that period of time. The Lord Jesus, addressing himself to his anointed brethren, says in substance: 'This is no time for lukewarmness. This is the last time and it is a fight to the finish. Every one must ally himself on the side of Jehovah or on the side of the enemy. Be either cold or hot. Join the enemy openly or give your entire devotion unto Jehovah. If you continue in the way of lukewarmness you shall be cast away as a disgusting thing; and because I love you I warn you now.' Clearly the words of the Master mean that those who now love Jehovah and love the Lord Jesus will quickly join the company that delights to sing forth the praises of Jehovah's name.

43 There is no expectation or hope that the clergy who have repudiated the Lord could ever be recovered or restored to full favor of the Lord, and therefore the Laodicean message does not apply to them. The fact that the Lord applies it to those whom he loves, and rebukes them and invites them to return to him by meeting the terms and to be fully reinstated, is conclusive proof that the message applies only to those who have been begotten and anointed of the holy spirit, who have erred, and yet might be recovered. The message, therefore, becomes one of greatest importance to the anointed class at this time.

44 *The Watch Tower* has urged upon the brethren activity in the service because it is clearly in line

with the Lord's will. The only purpose of stressing service has been and is that some of the Lord's anointed who have become lukewarm might be awakened to their great privilege of now magnifying the name of Jehovah. Seeing we are in "that day", the command is explicit that all the anointed ones who would receive God's approval must proclaim his name and tell of his doings to the people. God has placed his King upon his throne, and it is the faithful ones who will overcome and be permitted to occupy the throne with him in the kingdom which will bestow blessings upon the families of the earth.

QUESTIONS FOR BEREAN STUDY

In what sense did Jehovah commit unto Jesus all power in heaven and in earth? "Amen," as here used, means what? Considering Paul's words in Colossians 1:18 in connection with Jesus' title "the faithful and true witness", what inference may be drawn respecting a witness to be given in the earth? ¶ 1, 2.

What timely provision has Jehovah made for those brought over from the Philadelphia period? To whom is the Laodicean message addressed? What is the purpose of the message? Why not given to the nominal church systems? ¶ 3.

Whom does the Lord rebuke and chasten, and why? Why should such anointed ones be asked to be zealous? and of what should they repent? ¶ 4, 5.

Show the appropriateness of the name "Laodicea". Identify the "angel" referred to in this text. To whom does the "angel" minister, and how? ¶ 6-9.

The expression "must shortly come to pass" suggests what? Point out and explain the fulfilment of Joel 2:28-30. ¶ 10-13.

Why will many who call upon the name of the Lord fail of entrance into the kingdom? Account for the inability of some to see "present truth". In what sense are some "neither cold nor hot"? What present circumstance indicates the presence of "a remnant" in the earth? ¶ 14-16.

Explain the condition of being 'rich and increased in goods and having need of nothing'. Describe the class foreshadowed by Ephraim. What is it, generally, that leads to lukewarmness? What lesson in this respect can be taken from Moses' conduct? Apply Proverbs 30:8. ¶ 17-19.

Describe the condition here pictured as "blindness" and "nakedness". ¶ 20-23.

Of what present or future avail are past activities in the Lord's service? Of whom, and how, may one 'buy gold tried in the fire'? and in what sense does one become "rich" thereby? ¶ 24-26.

What is the "raiment" here mentioned, and how is it to be obtained? What evidence is there of present need of "eyesalve" here prescribed, and what will they who use it be enabled to see? Of what is bitterness an indication, and how is it generally manifested? How can it be overcome? ¶ 27-30.

Cite some of the precious things that the obedient are privileged to see. What is the certain result of neglecting or rejecting the privileges offered to the anointed? ¶ 31-33.

Explain Luke 12:36, and show its relation to Revelation 3:20. In "Behold, I stand at the door and knock", (a) who knocks, (b) where, (c) for what purpose, (d) with what response, and why? ¶ 34, 35.

What is meant by 'hear his voice' and 'open the door'? and what feast and fellowship do those enjoy who joyfully respond? ¶ 36-39.

What is now the great issue? Who must meet it? What is to be overcome? What is the promise attending, and how only can one be an overcomer? ¶ 40, 41.

Be "either cold or hot", how? The Lord's addressing these words to those whom he loves indicates what? Show (a) the timeliness of this message; (b) how grand are present privileges and how great with promise. ¶ 42-44.

TO THE ELDERS

[An address by the president of the Society, Detroit Convention, August 2, 1928.]

RECENTLY *The Watch Tower* published some questions and answers relating to the elders and their duties in the church. Shortly thereafter a letter was received from an elder in a certain class and among others things in the letter it was stated, in substance, that in the class, of which the writer was a member, an elder made a speech saying that he did not approve what *The Watch Tower* said about the elders; that it looked to him very much like lambasting in the nominal system; and that after the elder had finished, another, who had just been elected, arose and severely criticized *The Watch Tower*, saying that *The Tower* was being used to set the elders up as targets and to ridicule them.

I want to assure you that *The Watch Tower* has no desire or disposition to hold up any one to ridicule nor to make them targets nor to say anything unkind about them. I mention the foregoing instance that we may have a better understanding of the situation. The Apostle Paul directed Titus to go amongst the classes and "set in order the things that are wanting". (Titus 1:5) When it appears that there are things wanting in the church it is proper that steps be taken to set in order such things for the good of the cause which we all love. Since *The Watch Tower* is the means of communicating to the church and calling attention to that which is wanting, it appears to be entirely proper, and the duty of *The Watch Tower*, to call attention thereto. This is done only in the spirit in which the apostle directed Titus. I am sure that all who have the spirit of the Lord will recognize the importance of doing all things orderly and in the order which the great God of the universe has directed.

This meeting was arranged that we may have a better understanding of our duties, privileges and obligations as elders of the church of God. Paul the apostle set the precedent for calling together the elders to consider ways and means for the betterment of the service. While no one on earth at this day occupies the position that Paul occupied in the church, yet we must recognize that there is an organization of the Lord on earth and that when we assemble we should consider matters that will mutually aid and benefit all of us. This should be done with no other view in mind than to do good.

Before discussing our duties and privileges more in

detail I am going to propound to each of you a few questions and ask you to give answer thereto, in order to enable us to see eye to eye and to determine what things, if any, should be set in order.

(1) Do you believe that God has a great organization over which he presides and that Jesus Christ is his great executive officer to carry out Jehovah's purposes?

(2) Do you believe that the anointed members of the church now on earth constitute "the feet of him", The Christ, and that these are members of God's great organization?

(3) Do you believe and see that Satan has a great organization over which he presides, and which is the enemy of God and of Christ and the oppressor of mankind?

(4) Do you believe and see that it is God's purpose to destroy Satan's organization and to establish his righteous government for the benefit of all his obedient creatures?

(5) Do you see and believe that the enemy organization has greatly defamed the good name and reputation of Jehovah God and that the time is at hand for all members of God's organization to magnify his name by telling the people of his doings and his purposes as set forth in the Scriptures?

(6) Do you believe and understand that God purposes to have notice given to the nations of the earth concerning his name and his kingdom and of his purpose to destroy Satan's organization, vindicate his own name, and bring blessings to the groaning creation?

(7) Do you believe and understand that God has commanded that the anointed must be his witnesses to serve such notice and that to do so is the greatest privilege that we can now enjoy; and do you approve and fully concur in the arrangement and the practice of the anointed in going from door to door and giving witness to the people?

If we see these things eye to eye and can answer these questions in the affirmative, then we must be sure that Jehovah, the great Head of his marvelous organization, would do all things orderly and that no one of God's organization could be pleasing to him unless he honestly and sincerely put forth his best endeavors to conform to God's way.

The anointed class means the kingdom class; and all members of God's organization that are pleasing to him and doing his service are the anointed. To be anointed means that one is clothed with authority to act; and all the anointed of God must be acting under orders from the great executive officer of Jehovah, to wit, Christ Jesus. The time must come when God will clear out of his organization all the disorderly or lawless ones. This is made clear by the words of Jesus referring to the work that would be done in the closing days of the church's experience on earth. He said: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."

Iniquity means lawlessness, and necessarily refers to those who refuse to conform to God's announced way of doing his work. Many of the elders have fallen away from the truth and from God; and manifestly the reason is given in this text by the Lord Jesus. It therefore behooves every one who is an elder, as well as every other one who is a member of God's organization, to take heed to himself lest he be found in the lawless class. We call each other's attention to these matters and try to aid each other.

HOW MADE AN ELDER

It should be kept in mind how one is really constituted an elder. If the election of the ecclesia was held as the Scriptures point out; if the members of the ecclesia sincerely invoked God's guidance in making the selection of the elders, then we may be sure that each one elected was elected an elder by the will and power of God. Paul, then speaking to the elders at Ephesus, 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.

At once we should see that the position of an elder, if selected according to God's Word, is an important one. Important because "God hath set the members in the body as it hath pleased him", and this setting refers to the organization of the church on earth. To hold a position in God's organization is of very great importance.

The office of an elder is a responsible one because when the Lord gives his creatures his message and a commission to perform his certain work he clothes such a one with great responsibility. As members of God's organization, then, the elders need that wisdom which is from above and the spirit of the Lord to carry out the work they have been commissioned to do. No one should treat lightly the office of an elder, because he has been anointed and clothed with power to represent God and his beloved Son.

The office of an elder is one also fraught with great temptation. When Jehovah anointed his beloved Son as his great Priest he permitted him to be subjected to the most severe temptations. The servant is not greater than his Master. To his followers Jesus said: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." (John 16:33) It is the overcomers of the world that shall share with Christ Jesus his kingdom and his glory.

Desiring to know the manner of the subtle temptation to which the anointed of God are subjected we have but to look back to the experiences of Lucifer. He was the anointed cherub or officer of Jehovah. He became greatly impressed with his own importance,

He was proud of his personality and his power. That really was the cause of his fall. Since then his wicked course is indicated by his names. As the Devil he presented the identical temptation to Jesus immediately following his anointing. The rule is therefore established that the most subtle temptations to which the anointed of God are subjected are those of pride, ambition and self-importance.

Peter recognized this, and he wrote to the elders, saying: "All of you . . . be clothed with humility; for God resisteth the proud, and showeth his favor to the humble-minded." Humility means to be obedient. Obedient to whom? To man? No, but to be obedient to the rules of God's organization which he has prescribed. It is not an unusual thing for the Devil to use some member of God's organization as an adversary in that organization. If the Devil would use Peter as the adversary of Jesus, then we may be sure that he would use some consecrated one to be an adversary of elders; and, since the temptation is along specific lines, it would subtly come through some who claim to be consecrated to the Lord.

As for example: A brother has some gift of speech. He has an easy appearance in the presence of others. His voice sounds good to his own ears, and sometimes it thrills the ears of others. His personal appearance, his attitude, his flights of oratory, his gestures, often thrill his audience. When his speech is done, his audience have not had an opportunity to follow sound reason, nor have they heard much sound doctrine, but their emotions have been appealed to.

Following the discourse some rush up to the elder who has spoken, and say: 'Brother, what a wonderful man you are. Oh, that was a great speech you made!' That little speech to the elder tickles his fancy. He loves to hear it and he asks that the compliment be repeated, as probably he did not get it clear the first time. Just then and there the Tempter is after him and he does not seem to realize it; nor does the instrument that is being used realize the difficulty. The more the elder turns this matter, the compliment, over in his own mind, the more he is impressed with himself and his importance. He soon develops a very high respect for himself. He begins to regard his reputation amongst the brethren as a thing greatly to be desired. Then in the organization or outworking of the affairs of the church there comes to him that which jars his dignity. The circumstances that arise pinch his pride, and he says: 'I can not submit to that and maintain my self-respect; therefore I will withdraw from the position in which I am placed.' That brother is then on very dangerous ground. If he had reasoned soundly he would have said: 'Nothing can happen to me but by my Father's permission because I am anointed by my Father and I love him; therefore there must be some lesson in this trying experience for me. I will be submissive and learn my lesson. I will not permit any wounding of my pride to cause me to slack my hand in the service of the Lord. My self-respect amounts to nothing. My approval with the Lord amounts to everything. I remember that it is written concerning my Master that he made himself of no reputation. Why should one of his followers take a contrary course?'

The history of the church shows that more elders have fallen because of self-esteem, pride and ambition than from all other causes combined. That is just exactly as we should expect it, because that was the rock upon which Lucifer was wrecked. Manifestly that is the reason the Apostle Peter wrote these words: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5:1-4.

Mark the apostle's words. He was exhorting his brother elders because he was an elder himself and a witness for the Lord, and he spoke from experience as well as by inspiration. He set the precedent that we should follow. He showed that it becomes our duty to exhort one another and to point out these pitfalls to each other. If we really love each other we will do so, and all who love the Lord will receive the exhortation in the proper manner.

Flattery is the tool of the Devil; and he uses it, and uses members of the church as his instruments to administer flattery for the very purpose of wrecking those who are elders. If a brother is put in a position and the opportunity is afforded to glorify the name of Jehovah he may expect these subtle attacks from the enemy and should guard himself against them. An elder should turn away from flattery and spurn it as a deadly enemy. Let all refrain from flattering those who occupy the position of an elder. Instead of telling a brother what a wonderful voice he has, how marvelously he has delivered his speech, or how great his appearance upon the platform and what ability he possesses, those who love their brethren will say to them, in substance: 'I thank God that you have the zeal and unselfish devotion to the Lord that is indicated by the Scriptures, and that your chief desire is to war against the enemy and to exalt the name of Jehovah.' The statement of flattery is from the Devil. Words of encouragement are in harmony with God's Word and are proper. All the members of the church and the elders themselves should look upon each other as fellow servants and encourage them in proportion to their faithfulness and devotion in giving witness to Jehovah's name.

It was in connection with the giving of the witness to the truth that Paul said to the elders: "Take heed to yourselves." Manifestly that means to be watchful of oneself and see that he is exalting the Creator and not some creature, and also to see to it that he permits no creature to exalt him. The practice of a speaker's leaving the platform and rushing down to the rear to shake hands with all the congregation is another subtle means of the adversary in exalting creatures and forgetting the Creator.

ORGANIZATION

You have signified that you see that God has a great organization; that Jesus Christ is his great executive officer of that organization; therefore we must know that the saints who have been raised from the dead and the holy angels of heaven are a part of that organization. Furthermore, that the anointed on earth are also a part of that organization; and that the great objective now is to exalt the name of Jehovah because his organization is moving into action against the common enemy; and that the time has come for Jehovah to make for himself a name, that the people may see that he is the only source of blessing.

We should have confidence in the Lord that if any part of his organization goes wrong he will correct it. If any one in the organization gives an improper command the Lord will make that manifest in due time. As a part of his organization he has his anointed ones on earth to carry out a part of his work according to his commandments. We believe that his anointed, as a company, constitute really the Society, as we use that term. Somebody in that visible organization must formulate plans of operation. It seems to have pleased the Lord to have this done at the Society's headquarters and that from there regulations are sent out to the various ecclesias. The elders in some ecclesias have not received these regulations joyfully, but, on the contrary, have resented them. Some elders say: 'We are more important than the service director. As elders we will do as we please. We will not set aside our personality by getting in line and doing what headquarters has asked us to do, especially when that direction comes through a service director. We can not maintain our self-respect and so do.' Now where such an attitude is manifested one of two things is absolutely certain: Either the Society is no part of God's organization, and therefore has no right to issue instructions for action, or else the elders who take a position opposing are wrong in that opposition. If the Society is a part of God's organization and it issues improper instructions, the Lord will correct these in due time. If an elder can not conscientiously comply with the instructions that are given, then he should remain quiet and let the Lord attend to any misstep of his servants. There is nothing in the Scriptures that warrants him in taking a position in opposition to the method arranged to carry out the witness work of Jehovah.

A LESSON

Everything in God's great arrangement is orderly so far as he is concerned. Those in full harmony with him desire to be orderly and to do everything in order. "Let all things be done decently and in order." (1 Cor. 14:40) It seems that one of the hardest lessons to learn is that of order and obedience to God's arrangement.

God's organization on earth must of necessity be like a well-arranged and well-operated machine. It must be sufficiently oiled with the spirit of the Lord and it must run smoothly. In every machine each little part performs its function. In God's machine each component part must perform its function. That means that each one must perform what is assigned to him and not interfere with other parts of the organization. If friction occurs in the operation of the machine it is manifest at once that some part of the machine is not working harmoniously. There is something out of order. If every one were willing to sink his own individuality, his good name, fame and reputation, and his high self-respect, and exalt the name and cause of Jehovah above everything else, he would joyfully perform the part assigned to him and there would be no friction.

The Society formulates the plans of operation for the field work. Why does it do so? Because God has placed the responsibility on his earthly organization to do a certain work, and some must arrange the mode of carrying out that work. The Society sends out directions in order that all the classes may work in harmony. Here and there in a class some elder rises and says: 'No, we will not be governed by what comes from headquarters. We will conduct our part of the work to suit ourselves; we know how our work is to be done, and that is the way we are going to do it.'

Now for a moment let us suppose that every ecclesia in the land should be of that mind. What would result? Confusion and disorder, of course. Nothing would be carried on harmoniously. Where would the blame rest? Chiefly upon the elders, of course, because they are made the overseers or counselors; and it becomes their duty to counsel and advise in complete harmony with God's appointed way in carrying out his work. The Lord is not divided, and his work is not divided. A good counselor is not looking to self-interest, but to the general welfare of those whom he has been appointed to counsel.

But some elder will respond: 'We are just as wise as and even wiser than the brethren who are at headquarters.' No doubt that is true, but that is not the question at issue. The apostle said: "Not many wise are called"; and probably it has not pleased the Lord to put any of these wise up at headquarters; but we will leave that to the Lord. I am reminded that

when Jeremiah was directed by the Lord to speak in the name of Jehovah and to prophesy, he was a very young man. Doubtless many of the elders of Israel said of him: 'Look at that young stripling. We know more than he does. We will not heed his words.' Jeremiah felt his own insufficiency, but God commanded him to go on, and he did go, and plainly told the truth to the elders as well as to others of Israel.

Let us all bear in mind that none of us within ourselves are competent to perform the duties the Lord has laid upon us. We are competent only when humbly and unselfishly we do what the Lord directs us to do. Let us give him credit for being able to know when his servants are doing right or wrong. Let us give him credit for being able to use anyone in his organization; and since he has set the members in the body as it has pleased him, we may know that he will see to it that the work is carried out according to his will. God once used a mule with long ears to speak a message for him. God can direct his work today through any man who is devoted to him, whether he is handsome and eloquent or otherwise.

If every elder would fully realize and appreciate the fact that God has on earth a little army upon whom he has placed the responsibility and the great privilege of representing him, elders would not need to be urged to keep in line, but being unselfishly devoted to the Lord, they would walk shoulder to shoulder, always obeying the Lord's commands. They would give the Lord credit for directing and leave with him the responsibility of correcting those who make mistakes in giving the orders. It is God's commandment that the service work must be done; and manifestly any one who opposes that service work is opposing God, and sooner or later the Lord will gather him out from the kingdom, as he stated.

PRESENT WORK

What is the work now to be done? Is it that the body members on earth should prepare for heaven? The Scriptures nowhere say that. The Scriptures plainly state that those who love God will obey his commandments, and that joyful obedience to his commandments is a condition precedent to reaching heaven at all. Therefore the most important thing is to ascertain what is the will of God and do that and let him take care of the reward, which he will do anyway.

We are now in "that day" so often mentioned in the Scriptures. It is the time of the presence of Christ as King. God has set him upon his throne. He has commanded the kings and rulers of earth to be submissive to earth's rightful Ruler. They refuse so to do, but take counsel together against God and against his anointed. God declares his purpose to dash to pieces Satan's organization and make for himself a name for the benefit of man and to put in full sway his righteous government for the benefit of his creatures. Before doing so he declares his purpose to have notice of his doings given to the rulers and to the peoples of earth. He says to his anointed: "Ye are my witnesses" to give such notice. 'Who will go and perform my will?' We must see then that the work must be done because it is God's expressed will that it shall be done. Who should take the lead in doing it to the Lord's glory?

Again reference is had to the words of Peter, to wit: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Pet. 5: 2, 3) These words can mean nothing else than this: the elders are in the position of leadership of the flock; they are there for ensamples; they should take the lead and encourage the flock to follow; they are not to lord it over the class or boss God's organization, but as elder brothers and counselors they are to encourage all others of the anointed to get on harmoniously with the Lord's work. No one can be a leader in the church unless he is in full harmony with God and his method of having his work done.

The word "ensample", as used by the Apostle Peter in this text, means a model for imitation. If it is now the will of God that the witness be given to the people by going from door to door, how can an elder who fails or refuses to take part in that work as opportunity affords be a model for imitation? If he opposes the work either by word or by action, then he is not a model for imitation in God's organization; but is being used of the enemy for disorganization.

Standing upon the platform and preaching is entirely right and proper and in harmony with God's expressed will, but that is not all there is to do. Process-servers must go from house to house and give notice to the people of Jehovah's purposes. In so doing all are afforded an opportunity to have a part in his great witness work and God plainly declares that all who are of the temple class, and therefore anointed, will have a part in thus magnifying God's Word and name. Since this is one of the most effective ways of magnifying the name of Jehovah, the elders should take the lead in that part of the work. To merely stand before the ecclesia on certain occasions and give an exhibition of their learning and wisdom concerning the Scriptures is a matter of small importance now, as compared with counseling, leading and acting as a model for imitation in giving the witness to his name.

The Lord God has provided the radio at this important time for reaching the ears of some that could not otherwise be reached. It is important to the elders to perform their duty in this respect when the opportunity comes to them. Not all elders, however, are qualified to use the radio, and no elder has all his time occupied in using the radio.

The Lord has graciously provided a means for

manufacturing the books and other literature by which the testimony is given. This is important; and if one's time is entirely taken up in this, then he would not have time to go from house to house. I remark here, however, that most of those who are actively engaged five and one-half days of the week, and often at night, in manufacturing books, spend the remaining hours available of each week going from door to door to give witness to the truth.

The radio furnishes an entree, the books contain the message that we want to get to the people, and there must be some one to call on the people and tell them and thus preach the gospel. This is another important part of God's organization. All the elders can be models for imitation in counseling and encouraging and in leading the members of the ecclesia in this active part of the Lord's service.

Frequently some elder says: 'The president of the Society does not go from house to house selling books. Why should I?'

Do I have any objection to selling books? Certainly not. I have done so when I found time and opportunity for so doing and I found much joy in it. The Lord has graciously given me about as much as one man can well do. When I have looked after the management of the work at headquarters with its many departments; when I have given attention to a voluminous mail; when I have managed thirty odd branch offices in different parts of the earth and kept in close touch with them by correspondence and examination of their reports, and given advice and counsel as to what shall be done; when I have given attention to many legal matters that have arisen against members of the Society by reason of the opposition of the enemy; when I have given counsel to the various parts of the radio work; when I have prepared copy for *The Watch Tower* and other publications; and occasionally written a book or booklet and followed its progress through the manufacturing thereof; and when I have attended to many other details, I have not had very much time to go from door to door. If all of your time is as fully occupied in some part of the Lord's service, then you have no time either to go from house to house.

No one should be driven out into the work; but each one must take into consideration the facts and circumstances and bear the responsibility himself before the Lord as to whether or not he is doing what he can. Whether an elder has the time or not, there certainly is no just cause or excuse for any elder's opposing the service field work, either directly or indirectly. If he can not personally engage in such house to house work by reason of other conditions and circumstances beyond his control, he can certainly use his office for wise and considerate counsel and encouragement of all who do find time to go from door to door. And if he has any time himself to go, then his duty is to be a model for imitation by going himself. In no other way can an elder fill his office within the meaning of the Scripture. This is not said for the purpose of attempting to force any elder into the service. An enforced service could not be pleasing to the Lord. It is emphasized for the purpose of exhorting the elder to see his great privilege at this time.

If the service director is given instructions as to what he must do in carrying out the witness work, then neither the elders nor the executive committee have any jurisdiction over his affairs, and they should not attempt to interfere with the orderly carrying out of the service work. If the service director exceeds his authority or takes a wrongful course, then his conduct should be called to the attention of the ones having the responsibility for his filling that place and appropriate action will be taken.

The Sunday canvassing is in harmony with God's law and the law of the land. The fundamental law of the land guarantees the right of every one to worship God according to the dictates of his own conscience, and no earthly power has the right to prescribe or infringe upon or prohibit the manner employed to preach the gospel of Christ's kingdom. Going from door to door on Sunday morning, or any other day, by the anointed of the Lord and putting the books in the hands of the people is God's appointed way for preaching the gospel, as we see it. The small amount of money that is taken from the people for such books is merely to cover the cost of production and delivery to the end that other books may be made and furnished in like manner.

If it appears to be the Lord's will that Sunday mornings should be used to canvass from house to house and the meetings of the ecclesia held later in the day, and the ecclesia so decides, then it is not the prerogative of any elder to oppose or try to set aside that arrangement. If it appears to be more advantageous to have the Sunday meetings at four o'clock in the afternoon instead of at three, then the elders should be the first ones to counsel and advise and cooperate in carrying out this arrangement. Because the elders are made the overseers and counselors, they occupy positions of responsibility; and this responsibility can not be met in any other way than by encouraging the Lord's flock to do what is within their power to sing forth the praises of Jehovah's name at this time.

It should not be necessary for an elder to be urged to take the lead in the service work. If he appreciates the truth, if he sees the hideousness of Satan's organization, if he discerns God's organization and God's purpose in using his organization now; so seeing, that knowledge and the opportunity coming with it will be like a fire in his bones, and he can not refrain from going from door to door and telling the people of God's great blessing that is coming to them. In so doing he puts himself forward as a model for imitation and by his course of action encourages all the

anointed to join with him in giving the witness that Jehovah is God, and that Christ is King, and that the kingdom is here.

And now a few words to the ecclesias. If brethren within our organization oppose the giving of the witness today, as outlined, if they counsel you against it, or if they fail or refuse to take advantage of opportunities to take the lead and encourage the brethren of the ecclesia in such work, then the responsibility rests upon you to ask them to step aside. If they oppose the service work you should at once pass a resolution and ask them to resign as elders because at once they show that they do not fill the requirements of the Scriptures as counselors, advisers, and ensamples to the flock. There is a responsibility resting upon all the members of the ecclesia. It is not for any ecclesia to honor and magnify men; but all ecclesias should honor and magnify the name of Jehovah God and his beloved Son, Christ Jesus. The time for quibbling is gone. The time for real action is here.

Let all who really love the Lord heed his commandments and work together in exact harmony and together proclaim the message of his kingdom and do it joyfully, as he has commanded through his prophets. (Isa. 52:7, 8) Let us remember the words of God spoken through his prophet that we are now 'in that day when it shall be said to Zion [God's organization], Let not thine hands be slack'.

INTERESTING LETTERS

A LETTER from one of the regional service directors has been received and the following is quoted from it:

In each one of the twelve states I have traversed since leaving Bethel in this work, I have met many who either read or heard your Toronto address on "Freedom for the Peoples". In every case they were interested to the extent of wanting something further to read. In Montana, just a few days ago, I sold a *Harp, Deliverance, Creation* and the two last booklets to a young girl who said her father (an irreligious man) was so impressed with "Freedom for the Peoples" that he made her sit down and listen while he read the whole thing through from beginning to end. In the last few weeks two men have made exactly the same remark about *Deliverance*, which they already had when I canvassed them. "I wouldn't part with that book for five dollars if I could not get another." Never did I see such an interest in the kingdom message as I have seen on this trip. How happy we are that at last the day has come when Jehovah's good name will be exalted in the earth! and how grateful that we can have a share therein!

Be happy, Brother Rutherford, in spite of all distracting influences, that the Lord is blessing your pen and voice so richly in telling man that "he, whose name alone is Jehovah, is the Most High over all the earth". Could any man who ever lived on earth have a greater honor?

Reconciliation was a delightful surprise. Its beautiful style and clear logic will be used of the Lord, not only to bless Zion, but surely also to advance the work of exalting Jehovah alone in this day. With warm Christian love,

Your brother in happy Zion,

F. H. DOUGHERTY.

"FAITHFULNESS IS CATCHING"

MY DEAR BROTHER RUTHERFORD:

It is a long time since I wrote to you; but your brave, loyal service and untiring endeavor to help us are always an example and incentive, and call forth expressions of love and admiration.

I have enjoyed *Reconciliation*. While reading the articles on the "Covenants" in *The Watch Tower* I often felt their presentation together in book form would be helpful. We get a more comprehensive grasp of the plan in its fulness when we see these important matters brought into convenient form for ready reference. The book will appeal strongly to thinking people; and I anticipate great pleasure in presenting it to the public.

Would it be presumptuous for me to suggest that the articles on the presence of Jehovah and the presence of Christ should be printed in pamphlet form? Many thousands would profit by such a clear presentation of these subjects.

I am pleased that I am still able to move about among the brethren. It is the delight of my life to see some who have hung back for a long time find their place in the ranks and enjoy the service. There are often disappointments, but there are some glad surprises. To see some who have quite recently made the truth their own blossom out with rich fragrance of love and zeal, is a great source of encouragement. Faithfulness is often catching. It makes the laggards blush with shame, and sometimes silences the voice of the critic. Some people who have refused to read are impressed when they see a concrete illustration of the power of the truth in the changed life of a brother or a sister.

As the great final catastrophe to Satan's organization rapidly draws near, the energizing influence proceeding from the Detroit Convention will be increasingly felt by the remnant class. Be that as it may, the Lord's purpose will surely be accomplished; and that is just what we all wish and pray for. May we all continue to find our place in its performance, and share in the final triumphant shout of victory.

Assuring you of my continued regard, and with the love and esteem of Sister Tait and my daughter, I remain

Your brother and fellow servant,

ALEX. TAIT.—*Glasgow.*

OPENING THE WAY

DEAR BROTHER:

I have just come to the conclusion that I can send ten dollars a month by cutting down a little for five months, and I know the Master will interest 4999 more to do the same thing. This will make it possible to contract for five world-wide radio broadcasts and give ample time to get the public looking for it. By this arrangement the other work will not be interfered with whatever, and it opens up the way for the radio work.

I am certain this made known will bring immediate results. I will forward first installment August 31.

Yours in the Truth,

W. M. THOMSON.—*Sask.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Kennebunk, Me.	Nov.	1, 2	Moultonville, N. H.	Nov.	14-16
Sanford, Me.	"	4	Wolfeboro, N. H.	"	18, 19
Springvale, Me.	"	5, 6	Manchester, N. H.	"	20, 25
Kittery, Me.	"	7, 8	Pittsfield, N. H.	"	22, 23
Portsmouth, N. H.	"	9-11	Milford, N. H.	"	26-28
Dover, N. H.	"	12, 13	Nashua, N. H.	Nov. 30, Dec.	1

C. W. CUTFORTH

Montreal, Que.	Nov.	3, 4	Winnipeg, Man.	Nov.	18
Ottawa, Ont.	"	5	Neveton, Man.	"	19
Warren, Ont.	"	6	Portage la P., Man.	"	20-22
Sudbury, Ont.	"	8	Neepawa, Man.	"	23
Bar River, Ont.	"	9	Rapid City, Man.	"	24, 25
MacLennan, Ont.	"	10, 11	Minnedosa, Man.	"	26
Sault Ste. Marie, Ont.	"	11, 12	Neepawa, Man.	"	27
Fort William, Ont.	"	14, 15	Eden, Man.	"	29
Kenora, Ont.	"	16, 17	Kelwood, Man. Nov. 30, Dec.		1

F. H. DOUGHERTY

Oshkosh, Wis.	Nov.	1-3	Richland Center, Wis.	Nov.	18-20
Fond du Lac, Wis.	"	4-6	Monroe, Wis.	"	22-24
Lake Mills, Wis.	"	8-10	South Wayne, Wis.	"	25-27
Fort Atkinson, Wis.	"	11-13	Freeport, Ill.	Nov. 29-Dec.	1
Madison, Wis.	"	15-17	Kankakee, Ill.	Dec.	2-4

G. H. DRAPER

Benton Harbor, Mich.	Nov.	1-3	Bellevue, Ohio	Nov.	18-20
Niles, Mich.	"	4-6	Norwalk, Ohio	"	22-24
Jackson, Mich.	"	8-10	Wellington, Ohio	"	25-27
Sandusky, Ohio	"	11-13	Butler, Pa.	Nov. 29-Dec.	1
Fremont, Ohio	"	15-17	Clarion, Pa.	Dec.	2-4

H. E. HAZLETT

Grafton, W. Va.	Nov.	1-3	Baltimore, Md.	Nov.	11-27
Morgantown, W. Va.	"	4-6	Harrisburg, Pa. Nov. 29-Dec.		1
Brave, Pa.	"	8-10	Philadelphia, Pa.	Dec.	2-22

M. L. HERR

Louisville, Ohio	Nov.	1-3	East Palestine, Ohio	Nov.	18-20
Alliance, Ohio	"	4-6	Lisbon, Ohio	"	22-24
Rosemont, Ohio	"	8-10	Power Point, Ohio	"	25-27
Salem, Ohio	"	11-13	St. Clair, Ohio	Nov. 29-Dec.	1
Columbiana, Ohio	"	15-17	New Brighton, Pa.	Dec.	2-4

W. M. HERSEE

Kentville, N. S.	Oct. 29,	30	Nakina, Ont.	Nov.	18
Margaretsville, N. S.	Nov.	1	Winnipeg, Man.	"	20
Sherbrooke, Que.	"	3, 4	Morris, Man.	"	21
Ottawa, Ont.	"	6	Altona, Man.	"	22
Pembroke, Ont.	"	8, 9	Winkler, Man.	"	23
North Bay, Ont.	"	10, 11	Winnipeg, Man.	"	25
New Liskeard, Ont.	"	12, 13	Treherne, Man.	"	26, 27
Timmins, Ont.	"	15, 16	Souris, Man.	"	29, 30

H. S. MURRAY

Tonawanda, N. Y.	Nov.	1-3	Batavia, N. Y.	Nov.	18-20
Niagara Falls, N. Y.	"	4-10	Rochester, N. Y.	"	22-27
Lockport, N. Y.	"	11-13	Newark, N. Y.	Nov. 29-Dec.	1
Medina, N. Y.	"	15-17	Geneva, N. Y.	Dec.	2-4

E. D. ORRELL

Dresden, Ohio	Nov.	1-3	Port Washington, O.	Nov.	15-17
Byesville, Ohio	"	4-6	Dennison, Ohio	"	18-20
Cambridge, Ohio	"	8-10	New Philadelphia, O.	"	22-24
Coshocton, Ohio	"	11-13	Dover, Ohio	"	25-27

J. C. RAINBOW

Delaware, Ohio	Nov.	1-3	Lewistown, Pa.	Nov.	18-20
Galion, Ohio	"	4-6	McClure, Pa.	"	22-24
Connellsville, Pa.	"	8-10	Sunbury, Pa.	"	25-27
Somerset, Pa.	"	11-13	Williamsport, Pa. Nov. 29-Dec.		1
Johnstown, Pa.	"	15-17	Shamokin, Pa.	Dec.	2-4

V. C. RICE

Hawthorne, Okla.	Nov.	1, 2	Durant, Okla.	Nov.	18, 19
Wilburton, Okla.	"	4, 5	Madill, Okla.	"	20, 21
Fort Smith, Ark.	"	6	Ardmore, Okla.	"	22-26
Albion, Okla.	"	7-9	Wilson, Okla.	"	23-25
Foreman, Ark.	"	11, 12	Wynne-Wood, Okla.	"	27
Valliant, Okla.	"	13-15	Elmore City, Okla.	"	28, 29
Bennington, Okla.	"	16	Paoli, Okla.	Nov. 30-Dec.	2

E. B. SHEFFIELD

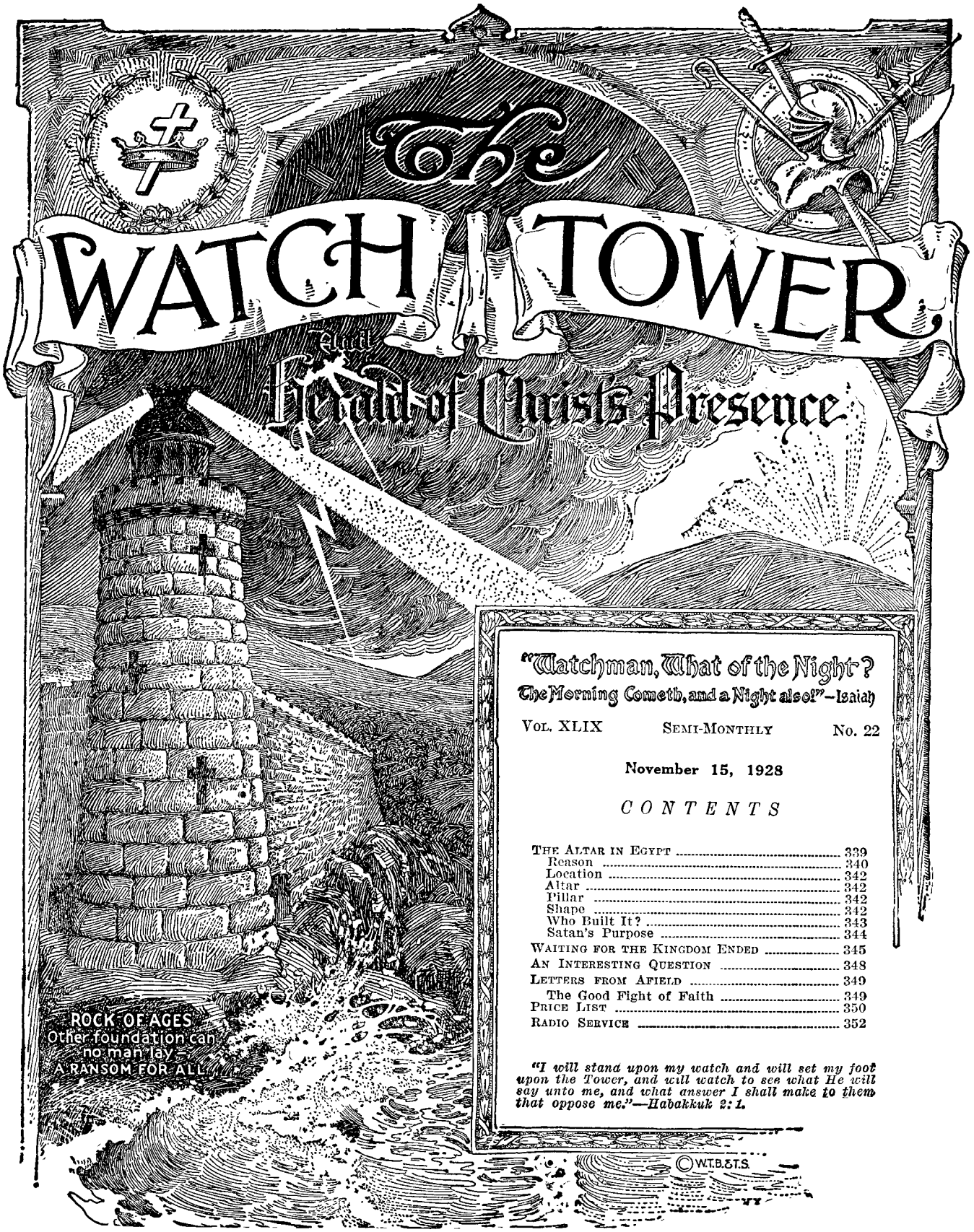
Brazil, Ind.	Nov.	1-3	Washington, Ind.	Nov.	18-20
Jasonville, Ind.	"	4-6	Montgomery, Ind.	"	22-24
Sullivan, Ind.	"	8-10	Evansville, Ind.	"	25-27
Dugger, Ind.	"	11-13	Boonville, Ind.	Nov. 29-Dec.	1
Linton, Ind.	"	15-17	Cannelton, Ind.	Dec.	2-4

W. J. THORN

Hamilton, Ohio	Nov.	1-3	Portsmouth, Ohio	Nov.	18-20
Middletown, Ohio	"	4-6	Ironton, Ohio	"	22-24
Wilmington, Ohio	"	8-10	Gallipolis, Ohio	"	25-27
Chillicothe, Ohio	"	11-13	Nelsonville, Ohio Nov. 29-Dec.		1
Wellston, Ohio	"	15-17	New Straitsville, Ohio Dec.		2-4

J. C. WATT

Monongahela, Pa.	Nov.	1-3	Brownsville, Pa.	Nov.	18-20
Bentleyville, Pa.	"	4-6	Monessen, Pa.	"	22-24
Waynesburg, Pa.	"	8-10	Elizabeth, Pa.	"	25-27
Rice's Landing, Pa.	"	11-13	Duquesne, Pa.	Nov. 29-Dec.	1
Leckrone, Pa.	"	15-17	Buena Vista, Pa.	Dec.	2-4



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

VOL. XLIX SEMI-MONTHLY No. 22

November 15, 1928

CONTENTS

THE ALTAR IN EGYPT 339
Reason 340
Location 342
Altar 342
Pillar 342
Shape 342
Who Built It? 343
Satan's Purpose 344
WAITING FOR THE KINGDOM ENDED 345
AN INTERESTING QUESTION 348
LETTERS FROM AFIELD 349
The Good Fight of Faith 349
PRICE LIST 350
RADIO SERVICE 352

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

MOTTOES

This year's assortment includes a number of the designs which proved to be so popular at the Detroit convention, as well as many others. The variety is such that several packets of the same kind may be ordered with the assurance that there will be few or no duplicates of design or text.

In Packet Mx each motto is marked on the back with the retail price, to facilitate resale by classes to individuals. Over six dollars' worth of mottoes are included, thus allowing the classes a small profit for handling. A special discount of twenty percent is allowed on all orders of mottoes (except Packet Mx) totaling $5.00 or more, to be shipped to one address.

Packet Ma,	$0.75
Packet Mb,	1.50
Packet Mc,	2.00
Packet Md,	2.50
Packet Mx,	5.00

CANVASSING PARTIES

All canvassing parties and all individuals who canvass should mention the radio station in that vicinity that is broadcasting the truth. This often proves a means of opening the way to place the books into the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the truth by reading what is being printed.

(Continued from page 352)

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WOBU	Charleston, W. Va.	580	516.9	250
	Wed pm 9-9.30			
WOCL	Jamestown, N. Y.	1210	247.8	25
	Sun am 10.30-11 (first and third, monthly)			
WODA	Paterson, N. J.	1250	239.9	1000
	Sun am 10-10.30			
WOKO	Poughkeepsie (Mt. Beacon), N. Y.	1440	208.2	500
	Sun pm 12.30-1.30			
WOOD	Grand Rapids, Mich.	1270	236.1	500
	Sun pm 9-10			
WORD	Chicago (Batavia), Ill.	1480	202.6	5000
	Sun am 10-12, pm 2-4, 6-7.40			
	Mon Tue Wed Thu Fri Sat am 10-11, pm 6-8			
WREC	Memphis, Tenn.	600	499.7	500
	Sun pm 1.30-2			
WRHF	Washington, D. C.	1270	236.1	150
	Sun pm 5.30-6			
WRHM	Minneapolis, Minn.	1230	243.8	1000
	Sun am 9.15-10.30			
WRK	Hamilton, Ohio	1420	211.1	100
	Sun pm 1.15- (second and fourth, monthly)			
WRR	Dallas, Tex.	1190	252	500
	Sun pm 2.15-3; Thu pm 8.30-9			
WSMK	Dayton, Ohio	570	526	200
	Tue pm 8-8.20			
WSPD	Toledo, Ohio	1450	206.8	250
	Sun pm 1.15-1.45			
WTAR	Norfolk, Va.	780	384.4	500
	Sun pm 7-7.30			
WWVA	Wheeling, W. Va.	1020	293.9	250
	Sun pm 1-2			

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX NOVEMBER 15, 1928 No. 22

THE ALTAR IN EGYPT

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them."—Isa. 19: 19, 20.

PART 1

JEHOVAH'S lightnings are revealing to his anointed ones much of prophecy that has heretofore been hidden from view. The reason is apparent; that is to say, it is God's due time. He has gathered his anointed into the temple condition and he begins to unfold to them some of the deep things contained in his Word. "The temple of God was opened in heaven, . . . and there were lightnings, and voices, and thunderings."—Rev. 11:19.

[2] As Jehovah fulfills his prophecy he gives some vision thereof to those who love him. That means that the Lord is feeding his people on 'food that is convenient for them'. Many honest seekers after truth may induce themselves and others to believe that they understand prophecy before its fulfilment; but manifestly an attempt to explain prophecy before God's due time is merely a guess, to say the most for such attempt. It hardly seems reasonable that creatures on earth would understand prophecy until it has been fulfilled or is in process of fulfilment.

[3] The text first above quoted from Isaiah is undoubtedly a prophecy which the Lord God in his own due time and good way unfolds to his faithful servant class. This does not mean that the Lord would be displeased with those who diligently seek to understand the prophecy even before the due time for its fulfilment. The angels sought to understand certain hidden things before God's due time to reveal those things, and it does not appear that God was displeased with their efforts. (1 Pet. 1:12) God did not permit them to understand, however. The same rule would apply to the new creation while on earth. When the child of God learns that he has been subscribing to the wrong interpretation of a prophecy, he will not be discouraged, but will rejoice that the Lord is pleased to give him further light. When the Christian finds that he has been following a wrong interpretation and sees a more reasonable and harmonious explanation thereof, he will readily and gladly forsake the old and turn to the later and better understanding.

[4] God reveals his truth in a progressive way. (Prov. 4:18) In no other way could the Christian walk in the light. He is admonished to be ready to give a reason for his hope. (1 Pet. 3:15) That reason must be based upon the Word of God, and not upon science and philosophy so called.—Isa. 1:18; 1 Tim. 6:20; 2 Tim. 1:12, 13; Col. 2:8.

[5] In the land of Egypt, in the northern part of the continent of Africa, there is set up a great structure of stone which is called the great pyramid of Gizeh. For the past half-century many students of the Word of God have been taught and have believed that the great pyramid of Egypt is that which God through his prophet Isaiah refers to in the text first above quoted. Many have relied upon that structure of stone to corroborate the testimony concerning the divine plan which is set forth in the Word of God. In fact, some have designated the pyramid "the Bible in stone" and "God's stone witness". Some by reference to that structure of stone have made calculations and determined in their own minds just the time when God would bring his plan to a climax. By certain measurements and mathematical calculations they have attempted to decide just the exact time God would take all his children from earth and receive them into heaven. Those relying thereupon have suffered sorrow and disappointment. When the important event expected to come to pass on a day certain failed to materialize, the devotees of the pyramid have sought out measurements therein by which they have fixed other and later dates and pinned their faith to such testimony.

[6] Some facts that can not be successfully disputed and that are worthy of consideration are these: That those who are devotees of the great pyramid have not seen and appreciated the distinction between the Elijah and the Elisha work of the church;

they have not discerned the distinction between the Devil's organization and God's organization, and have failed or refused to take part in declaring the day of the vengeance of our God against Satan's organization; they have failed to comprehend the birth of the nation and the coming of the Lord to his temple. In fact, they are not in harmony with present truth, which truth has impelled those who are devoted to God to zealously take part in the proclamation and exaltation of Jehovah's name.

7 Devotees of the pyramid have concluded that all the truth upon God's plan, due to be received by the church while on earth, was revealed prior to 1917 and that since that time the church has only to wait and watch in idleness while the members develop character, thereby fitting themselves to be taken to heaven. They continue to measure and consider the measurements of the great pyramid to determine just what day they are going to heaven. It is manifest that they are not making any progress in the truth and that they have not entered into the joy of the Lord. In fact, they do not understand what constitutes the joy of the Lord. May it not be that there has been a great mistake made by many of the consecrated concerning the pyramid of Gizeh and that those who have relied upon the pyramid and its measurements have been led away from God and from his service?

8 In this and a subsequent issue of *The Watch Tower* proof will be submitted which it is believed shows beyond a doubt that the prophecy of Isaiah 19:19, 20 has no reference whatsoever to the great pyramid of Egypt; that the prophecy could not be understood prior to the Lord's coming to his temple; that the prophecy applies to the anointed remnant class; and that we are now in that day of its fulfilment. Also, consideration will be given as to who built the pyramid and why it was built.

REASON

9 Jehovah has a reason for everything he does, and when he reveals his Word to his anointed they may expect to see some reason for God's action. Otherwise why would he invite his children to reason with him? (Isa. 1:18) The question at once arises, Why would God erect or cause to be erected in the land of Egypt a structure of stone and mark certain measurements thereon? If the claim be made that he did so to show his plan of salvation, the appropriate answer is that such course seems contrary to his Word. God can not contradict himself, and he is and always must be consistent. When Jehovah gave the Israelites the fundamental law by which they were to be governed, the first part of that command was that they should have no other god before him. To emphasize the necessity of faith in and devotion to him he commanded: "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."—Ex. 20:4.

10 Manifestly God's purpose was that his people should trust in him and in his Word which he gives them. There is no intimation that they were to refer to the great pyramid for corroborative evidence, although at the time of the giving of the law covenant the pyramid was undoubtedly built. When God said in the above-quoted law, "or any likeness of any thing that is in heaven above," he must of necessity have intended to include and did include the divine plan which was made in heaven and is in heaven. Why, then, should he erect on earth, or cause men to erect, that which is in the likeness of something above? To do so would be a direct contradiction of his own law. It is quite probable that the divine plan is shown in the stars; but even if that is true the child of God would not be authorized to study the stars in order to find out the divine plan. Some have made an attempt to corroborate the divine plan by studying the stars, and soon they have lost interest in and become blind to God's Word of truth. Invariably they have turned to spiritism or the teaching of the demons.

11 Without a question of doubt it is the will of God that the church must be guided by his Word and not by any object. God's children must walk by faith and not by sight. Faith is the proof of things not seen, and such proof is the basis of things for which the child of God hopes. Without faith it is impossible to please God. (Heb. 11:1, 6) Faith is the result of hearing and understanding the Word of God and then confidently relying upon that Word. (Rom. 10:17) The child of God must hear the truth and rely upon the truth as written in the Word. How is he to know the truth by looking at the measurements of a pile of stone? There is no room left to quibble about obtaining the truth and whence it must come. Jesus declared, "Thy Word is truth," and that by the truth the consecrated must be sanctified. (John 17:17) Jehovah magnifies his Word above everything, and even above his own name. "For thou hast magnified thy word above all thy name." (Ps. 138:2, *R. V.*) Could God magnify his Word by having a pile of stone erected in any place? One of the titles given to God's beloved Son is "The Word of God". Jehovah caused his prophet to write for the benefit of the church: "O that my ways were directed to keep thy statutes!" (Ps. 119:5) Nowhere is it written in God's Word that a structure of stone or any other object is to be a guide for the child of God.

12 But it is contended by some that "the great pyramid of Gizeh is strong corroborative proof of God's plan as set forth in his Word". If that were

true, that would be an admission on God's part that his Word needs corroborative proof and is therefore insufficient in itself. If his Word needs corroborative proof, then the statement in the Psalms, that his Word is the guide for his children, could not be true. If his Word is sufficient as a guide for his children, then corroborative proof of his Word is superfluous. God does not do superfluous and unnecessary things. It belittles his written Word to say that it needs corroborative proof. The Scriptures lay down the rule that the man of God is made perfect by knowing and obeying the Word of God. (2 Tim. 3:16, 17; John 17:17) Therefore it was prophetically written for the benefit of the child of God: "Thy word have I hid in mine heart, that I might not sin against thee. I will delight myself in thy statutes: I will not forget thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. For ever, O Lord, thy word is settled in heaven. Order my steps in thy word: and let not any iniquity have dominion over me. Thy word is very pure: therefore thy servant loveth it. Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever. Let my cry come near before thee, O Lord: give me understanding according to thy word. My tongue shall speak of thy word: for all thy commandments are righteousness."—Ps. 119:11, 16, 42, 89, 133, 140, 160, 169, 172.

[13] It was Jehovah who said: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11.*

[14] The burden is upon the devotees of the pyramid of Gizeh to show from God's Word that he had anything whatsoever to do with the building of that structure of stone. If they make the proof, then they show that the Word of God is insufficient. If they fail to make the proof, then the great pyramid should be put out of the mind of every one who serves God. The facts are, however, that nowhere in the Word of God is the pyramid of Gizeh either directly or indirectly mentioned, as will be seen by examination of the argument that follows.

[15] The Scripture says: "Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. 6:6) If therefore the Word of God does not refer to the pyramid, teaching of and concerning the pyramid, and its measurements, then the drawing of conclusions therefrom is not only contrary to the Scriptures and out of order, but is presumptuous before the Lord. To take a measurement from this visible structure and use that measurement to teach the people of God that such measurement shows that on a day certain God will take his children from earth into heaven is attempting to run ahead and surely running ahead of the Lord and is therefore presumptuous. He who teaches that which is not found in the Word of God is not teaching "good things".

[16] Before the giving of the holy spirit (John 16:13) and for the manifest purpose of establishing the faith of his disciples Jesus caused them to see a vision of transfiguration in the mountain. After the giving of the holy spirit at Pentecost the apostles did not rely upon the evidence furnished by that vision. They looked to and relied upon the Word of God, which they then understood. This proves that all members of the new creation must do likewise and rely upon the Word of God, as it is written: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—2 Pet. 1:19.

[17] God has caused his light to shine upon his Word, illuminating it for the guidance of his people. Whatsoever things he caused to be written in his Word are put there for the benefit of the church. (Rom. 15:4) Therefore Paul, instructing those who would be teachers in the church, said: "Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:9) He who relies upon the measurements of the pyramid is not able to "convince the gainsayers", and especially when he produces measurements and attaches important events thereto and these events do not come to pass.

[18] Is it not passing strange that if God intended his church to be taught by the measurements of a pile of stone neither Jesus nor any of the apostles has one word to say about it, but, on the contrary, emphasize the necessity of adhering closely to the Word of truth and unselfishly serving it? If, therefore, God did not intend his church to be taught by, of and concerning the great pyramid of Gizeh, then to teach it in the church is a waste of time, to say the least of it. It is more than a waste of time. It is diverting the mind away from the Word of God and from his service.

[19] If the pyramid is not mentioned in the Bible, then following its teachings is being led by vain philosophy and false science and not following after Christ. (1 Tim. 6:20; Col. 2:8) If we find that the great pyramid is not mentioned in the Bible, but still insist on holding to it because of so-called scientific measurements, we are treading upon dangerous ground, because we are seeking truth from a source from which God did not command we should seek it. (Ex. 20:5) God has not promised protection to any one who goes outside of his Word for instruction concerning his plan.

LOCATION

[20] By an ingenious method of drawing lines an effort is made to prove that the great pyramid of Gizeh is located 'at the border of Egypt and in the midst of the land'. Many conscientious persons have swallowed this philosophy, bait, hook, sinker, line and all, without stopping to consider. In the first place it is a physical impossibility to place a tangible object in the midst of a certain tract of land and on the border thereof. By referring to the map of the land of Egypt it is easy to be seen that the great pyramid of Gizeh is situated neither in the midst of the land of Egypt nor on the border thereof.

[21] Egypt is approximately 600 miles long from north to south, and 250 miles broad in the widest part. Ancient Egypt was bounded on the south by Ethiopia, and on the north by the Mediterranean Sea. The Prophet Ezekiel mentions the tower of Syene (Hebrew, *Seveneh*), which was in the southern part of Egypt, and which is nearer the border than the pyramid. (Ezek. 29:10; 30:6) The location of the pyramid of Gizeh is approximately 100 miles south of the Mediterranean Sea, and 400 miles north of the tower of Seveneh; and of course the southern border of Egypt is still farther than that tower. Therefore the location of the pyramid can not be fitted to the words of the prophecy, even if the prophecy referred to the land of Egypt.

ALTAR

[22] The prophecy says, "In that day shall there be an altar to the Lord in the midst of the land of Egypt." The claim is made that the altar here mentioned refers to the pyramid of Gizeh. There is a complete absence of proof to support that claim. The Hebrew word from which the word "altar" is here translated means a place of sacrifice. There is nothing in the Scripture to indicate that the pyramid is or ever will be a place of sacrifice. Surely it is not now a place of sacrifice. When the church is all complete there will be no occasion then for sacrifice. The covenant by sacrifice will be done.

[23] If this scripture is given a literal interpretation, and applied to the land of Egypt, the facts must show that there has been, is now, or shall be in the future, sacrifice performed in Egypt at the pyramid of Gizeh. There is not one word in the Bible that would justify or support the conclusion that the pyramid of Gizeh is an altar, within the meaning of the scripture. We must therefore abandon the conclusion that the prophecy refers to the pyramid of Gizeh when it mentions the "altar".

PILLAR

[24] Continuing, the prophet says, "And a pillar at the border thereof to the Lord." The word "pillar" here used means a memorial column, or a pillar of testimony. In support of the correctness of this definition the prophet further says, "And it shall be for a sign and for a witness unto the Lord of hosts." Never at any time in the past has the pyramid of Gizeh given testimony to the name of Jehovah; and surely it is not doing so now.

[25] Not very many people are giving any attention at all to the pyramid at this time. The few who do give heed to it are the Anglo-Israelites of Great Britain, who believe that they are God's chosen people to carry out his purposes. It is manifest that they are misguided and deluded. There are a few others who claim to be followers of Christ and who also claim that the pyramid corroborates the testimony of the divine plan. The Anglo-Israelites know nothing about the divine plan, and the pyramid is not giving to them any corroborative testimony. If any one does know anything about the divine plan, he gained it from the Word of God; and the pyramid of Gizeh can not add anything whatsoever thereto.

SHAPE

[26] A pyramid is properly defined as a solid body standing on a triangular, square or polygonal base, and terminating in a point at the top. Such is the shape or form of the pyramid of Gizeh, except there is no capstone or point at the top. Many men can stand on the top of it now. It has been stated that "the pyramid figure represents perfection and completeness" and 'symbolically represents the plan of God and particularly represents Christ Jesus the Head or top Stone of the structure'. (See C-330, E-232.) In support thereof the words of the apostle are cited as follows: "Now therefore ye are no more strangers 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."—Eph. 2:19, 20.

[27] It is quite manifest that the apostle did not have in mind the pyramid of Gizeh or any other pyramid when he wrote the above. He is there addressing the anointed class and tells them that they are built upon the foundation of the apostles and prophets, Jesus himself being the chief corner Stone. Then the apostle specifically adds: "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. 2:21, 22) Again the apostle says: "Ye are God's building." (1 Cor. 3:9) "Ye are the temple of the living God."—2 Cor. 6:16.

[28] Clearly, in these scriptures the apostle had in mind Solomon's temple, which symbolically represents The Christ, Head and body. He could not have had in mind a pyramid. Solomon's temple was not in the shape of a pyramid. God's kingdom

organization is described in Revelation 21:10-16. Neither is that in the form of a pyramid. Neither a pyramid nor any building of the shape of a pyramid is anywhere mentioned in the Scriptures. The facts show that Christ Jesus is the chief corner Stone of the new creation; but that fact is no evidence that the pyramid or its top-stone represents Christ, even if it had a top-stone. The pyramid can in no possible way be fitted to the description of the building of God described in the Scriptures.

[29] Another prophet writes: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." (Zech. 4:7) This scripture is cited as a proof that Jesus is brought forth as the head Stone at the completion of the structure and is therefore represented by placing the capstone on the pyramid. The scripture does not warrant any such conclusion. Jesus Christ is the Head or chief corner Stone of the kingdom class because he is God's anointed One and therefore King. As the chief corner or head Stone of the new creation he was anointed before any other stone was even selected. He was laid as that chief corner Stone in miniature when he presented himself as King of Israel, and laid in completion when he came to his temple. There is no scripture that refers to Jesus as a capstone or top-stone of the pyramid or anything else. The Scriptures describe the house of God as his temple, Christ Jesus as the chief One in that house, and the Head of it, and the other members are likened unto living stones built into the house. The pyramid is not a house.

WHO BUILT IT?

[30] It is certain that the pyramid of Gizeh was not built by Jehovah God; nor was it built at his command. It is written: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?"—Job 38:4-6.

[31] This scripture is cited to prove that the pyramid is "God's building". There is no sound reason for such a conclusion. Job's three friends had been expressing their learning and understanding. Job had given utterance to his knowledge and understanding and wisdom. God's reply thereto was a crushing blow and a rebuke to all human wisdom, knowledge and understanding. Paraphrasing the words of Jehovah, he said to Job: 'Who are you that gives counsel without knowledge? Be now a real man and answer my questions. I laid the foundations of the earth before the creation of man. Where were you then? Do you know anything about who stretched the measuring line over it? Who laid the foundation or the corner stone thereof?' Such was equivalent to telling Job and his friends that their wisdom was foolishness in God's sight. Surely God was not magnifying the importance of a pile of stone when he gave utterance to these words! It is so manifest that he referred to laying the foundations of the earth that there can be no doubt about it. Then he tells of another great thing that took place at that time: "The morning stars sang together, and all the sons of God shouted for joy." (Job 38:7) All these things occurred centuries before the creation of man, and many more centuries before the pyramid was built.

[32] From the above scriptures it may be properly concluded that there was a great ceremony at the time Jehovah God laid the foundations of the earth. On that occasion he disclosed to those present, doubtless, and especially to the Logos and Lucifer, his purpose concerning the earth and the creation of man to be its keeper. The two sons of God, Lucifer and the Logos, together sang an anthem of praise to Jehovah, and all the angelic hosts of heaven there assembled shouted for joy. This is strong proof that God disclosed to those present something of his purposes in the creation of earth and man and that this knowledge induced the creatures to praise the great Creator. It is reasonable to conclude that Lucifer there learned about the measurements of the earth and its relationship to the stars and planets and that he afterward used that information for his own selfish purpose to mislead others. Knowing of the measurements of the earth and the relationship thereof to the stars he could use this information in constructing the pyramid.

[33] The following is quoted from *Studies in the Scriptures:*

> It is conjectured that Melchizedek, though not himself an Egyptian, used Egyptian labor for the construction of the Great Pyramid. And to some extent the traditions of Egypt support such a theory. They reveal the fact that Egypt had a peculiar invasion about this date by a people whom tradition merely denominates Hyksos (i.e.,Shepherd Kings or Peaceful Kings). These invaders seem not to have attempted to disturb the general government of Egypt, and, after staying a time for some purpose not recognized by the tradition, they left Egypt as peacefully as they had come. These Hyksos or Peaceful Kings are supposed to include Melchizedek, and are assumed to have been the builders of the Great Pyramid—God's altar and "witness" in the land of Egypt.

[34] If Egyptian labor was used to construct the great pyramid, that of itself is conclusive proof that God had nothing to do with its building. It is said that the pyramid of Gizeh contains stones the estimated weight of which is 80 tons. Some of these stones are thirty feet in length. There is evidence that the stones were taken from a quarry on the east side of the River Nile and were dragged over to the

site of the pyramid. If that work was done by human hands or human power, then it must have been done by men who were slaves. That being true, without a doubt many of them died from exhaustion or from being cruelly driven to the task. If there was any sacrifice about that pyramid, it was the sacrifice of slaves to build it. Jehovah God does not accomplish any of his work in that way. The great God of justice and love would not erect a structure which would result in the oppression of slaves and the great loss of life.

35 It is more reasonable to conclude that the great pyramid of Gizeh, as well as the other pyramids thereabout, also the sphinx, were built by the rulers of Egypt and under the direction of Satan the Devil. The rulers of Egypt are known for their oppression of slaves. The Devil is the great oppressor.

36 Of the sons of Noah that came out of the ark with him Jehovah God chose Shem and blessed him. Abraham was a descendant of Shem, and to Abraham God made promise concerning the carrying out of his plan to bless all the families of the earth. It was to the descendants of Abraham that God gave the Bible, his Word of Truth.

37 Satan the Devil chose Ham, another son of Noah. Egypt is known as the land of Ham. Nimrod was a descendant of Ham, and the Devil exalted Nimrod in the eyes of the people as one greater than Jehovah God. The Devil, by the use of the descendants of Ham, set up Egypt, or the land of Ham, as the first great world power. Then Satan put his knowledge in dead stone, which may be called Satan's Bible, and not God's stone witness. In erecting the pyramid, of course, Satan would put in it some truth, because that is his method of practising fraud and deceit.

38 The information which Lucifer gained at the laying of the foundation of the earth doubtless included much concerning its measurements and God's unit of measurements; and by applying such knowledge Satan could put much in the pyramid that would harmonize with truth and which would serve to deceive men.

39 Based upon astronomical measurements, Professor Smyth concluded that the great pyramid was built in the year 2170 B. C. His conclusion is that at midnight of the autumnal equinox in 2170 B. C. the dragon star, which is a symbol of the Dragon or Devil, shone directly into the entrance of the pyramid of Gizeh; and upon this calculation he fixes the date of its completion. Further (as stated in *Scripture Studies*, Vol. 3, p. 321), using the ascending passage as though it were a telescope, it is claimed that the Pleiades was exactly in line with the ascending passage at the same time and that therefore the ascending passage pointed toward Jehovah. Admitting, for the sake of the argument, that the Pleiades represents the place of Jehovah's throne, what would these calculations mean? From the entrance passage the dragon star could be seen, but the ascending passage ends in a dead stone and therefore a view of the Pleiades was impossible. It has always been Satan's purpose to exalt himself and to push Jehovah out of sight. (2 Cor. 4:3, 4) If the above calculations are correct, then such is further corroborative proof that the Devil himself superintended the building of the pyramid of Gizeh.

40 Egypt was the place of great learning. Even Moses was instructed in the learning of the Egyptians. (Acts 7:22) It was the birthplace of astrology and soothsaying. The astrologers and soothsayers were undoubtedly the instruments of Satan the Devil.

SATAN'S PURPOSE

41 Other pyramids built near Gizeh are undoubtedly the tombs for the dead. It was in Egypt that the embalming of dead bodies had its origin. God had said: "Dust thou art, and unto dust shalt thou return." Manifestly the purpose of embalming dead bodies was to dispute and deny the law of God by keeping the body from moldering and returning to the dust. Of course Satan was the author of that, because it is in exact line with his first lie. Satan would reason something like this: 'It is to be expected that I will receive credit for building these tombs and embalming dead bodies, and the men who reverence God will turn away from them because of me. The pyramid of Gizeh shall not be a tomb, but shall contain many things that will apparently corroborate God's plan, and the men who reverence God will look upon it as the building of God. They will devote much time to the study of this dead stone and try to figure out God's purposes. In doing this they will be going contrary to his plain command. (Ex. 20:4, 5) Also, I will be turning them away from the Word of God.'

42 Of course no one can tell exactly how Satan reasoned, but the facts show that the above process of reasoning is exactly in line with what has come to pass. Those who have devoted themselves to the pyramid have failed to see some of the most important things that God has revealed for the benefit of his church. The mind of such was turned away from Jehovah and his Word.

43 In another place the prophet says: "Woe to them that go down to Egypt for help." (Isa. 31:1) Whether we give this text a literal or a symbolic meaning, it is a warning to Israel after the spirit, that is to say, the new creation. If we apply it literally, it means that the new creatures have gone down to literal Egypt to find proof to corroborate God's plan, which is wrong. If we apply it symbolically, it means that new creatures have gone down to the world for help. They have such corroborative proof

of worldy wisdom expressed in stone. This wisdom proceeds not from God but from the Devil. The correct interpretation of this text undoubtedly is that the Christian should not seek wisdom from the world or from anything that is in the world, but should always look unto Jehovah, who speaks to his children through his Word. The Devil's purpose at all times is to turn the mind of man away from God's Word.

44 The sphinx undoubtedly is a representation of the Devil. Surely no one will claim it was erected by the hand of Jehovah. There sits the sphinx and with a supercilious air seems to say as the mouthpiece of the Devil: 'I have succeeded in fooling the Christians and turning their minds away from God's Word, and now they are seeking knowledge in this dead stone.' God, through his prophet, says: 'Should we in behalf of the living inquire of the dead? To the law and to the testimony; if they speak not according to his Word it is because there is no truth in them.'—Isa. 8:19, 20, *Leeser*.

45 Then, it is asked, what is the meaning of Isaiah's prophecy (19:19, 20) concerning the altar and the pillar in the land of Egypt if it does not refer to the pyramid of Gizeh? In another issue of *The Watch Tower* an attempt will be made to answer that question.

QUESTIONS FOR BEREAN STUDY

To whom does Jehovah give an understanding of his prophecies, and when? Does God approve the effort to understand prophecy before its fulfilment? What should be the attitude of truth-seekers in this connection? ¶ 1-3.

Apply Proverbs 4:18. Where only is the light to be found upon which to base our conclusions? ¶ 4.

What and where is the great pyramid here under consideration? Why has it been carefully studied? Does it contain information on prophecies now due to be understood? Does it reveal a distinction between the Elijah and the Elisha work of the church? Does it show anything to distinguish between the Devil's organization and God's organization? Does it encourage zealous proclamation of the kingdom message and a declaration of God's vengeance against Satan's organization, now due? In view of this, to what would reliance upon the pyramid for information now lead? ¶ 5-8.

Why does God invite his children to reason with him? Here apply Psalm 119:105 and John 17:17. What, then, should be the source of information on which to base our conclusions and our faith? Quote other scriptures further showing the importance and sufficiency of God's Word. ¶ 9-13.

Does God in his Word refer to pyramid measurements as a means of instructing his people? If not, and if no other points of the pyramid bear record of his purposes, what may be the reasonable conclusion as to the pyramid's being a part of his witness? ¶ 14-19.

Describe the location of the great pyramid. For what was the structure used? Do these facts agree with the description in our text and with the meaning of "altar" and of "pillar to the Lord"? To what conclusion should this lead? ¶ 20-25.

To what "building" does the Apostle Paul refer? Why does he speak of it as a "temple"? Explain the meaning of "the chief corner stone". Does the pyramid fit the description here given by the apostle? ¶ 26-29.

On what occasion and for what purpose were the words of Job 38:4-6 spoken? To what do these words refer? Could the pyramid be here referred to? ¶ 30, 31.

What was the occasion mentioned in Job 38:7? In this connection, account for the measurements of the pyramid. A consideration of the material used and the methods employed in the construction of the pyramid leads to what conclusion as to who directed the building thereof? ¶ 32-35.

Show Satan's direction in Egypt's becoming a world-power. What claims, based upon astronomical calculations, further indicate that God did not direct the building of the pyramid? ¶ 36-40.

For what purpose were other pyramids in Egypt used? What was probably the reason for this pyramid's being used differently? ¶ 41, 42.

Explain 'going down to Egypt for help'. In the light of Isaiah 8:19, 20, of what should the Lord's people be particularly careful? ¶ 43-45.

WAITING FOR THE KINGDOM ENDED

"And it shall be said in that day, Lo, this is our God; we have waited for him."—Isa. 25: 9.

WHEN God Almighty changed Abram's name to Abraham and promised him, saying, "I will make nations of thee, and kings shall come out of thee," it must have thrilled the patriarch to think that he should be the forefather of doubtless the most illustrious nation and king that earth should produce. It was reasonable for him to think this because God had previously promised that in him all the families of the earth should be blessed. Unquestionably these divine statements gave Abraham visions of Messiah's kingdom, so that later Jesus could say: "Abraham rejoiced to see my day: and he saw it, and was glad."—John 8:56.

These kingdom hopes were transmitted to Abraham's descendants, the nation of Israel. In time there came a change in their form of government and a human king was enthroned among them, and the kingdom reached the height of its splendor in the days of the wise and opulent king, Solomon. But there is much to show that the Israelites became selfishly narrow in their view of God's promised kingdom. They became more eager for the vainglory of being the topmost nation of earth than for the blessings which God intended to bestow upon all the families of the earth through the kingly seed of Abraham, through his holy nation. What hopes they had were grievously shocked when after about five hundred years of rule their kingdom was overturned by the heathen. Their disappointment must have been as keen as that of the two disciples who met the resurrected Jesus incognito on the road to Emmaus and who said to him, "We trusted that it had been he which should have

redeemed Israel." Weary must have been the long centuries during which the much-buffeted Jewish people passed successively under Babylonian, Persian, Grecian and then Roman rule. Besides this, for several hundred years the voice of God's prophets was hushed. This prophetic silence must have been painful and disconcerting.

After all this what a stir the announcement must have made that the kingdom was imminent. The first announcement was made by God's heavenly angel to the mother of the King. Telling of the child to be born, the angel said: "The Lord God shall give unto him the throne of his father David: and he shall reign . . . and of his kingdom there shall be no end." Three months later, when John the Baptist was born and given a name, his father Zacharias' lips were unlocked and said: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David." (Luke 1:32, 33, 68, 69) He spoke as though the "horn" or strong One of the royal family of David were already raised up, thus indicating that the kingdom of God bringing salvation was near.

Six months after this a heavenly host appeared and sang unto the shepherds in Bethlehem's fields. The Savior's birth was announced but he was not there spoken of as a future king. The shepherds made known abroad the saying which was told them concerning the child. If they talked about the child as Israel's future King it is not so stated. At any rate, if the matter came to the ears of the political, financial and ecclesiastical ruling powers of that day in Judea, they evidently considered it merely idle talk and gossip among the common rabble. At this the Devil very likely thought his "crowd" was asleep or slow as to the true situation, and he planned a way of violently stirring them up. He saw to it that Christ, God's Anointed King, was preached, not out of love or good will but out of envy, strife and contention. (Phil. 1:15, 16) He informed three of his servants, who were astrologers or magi, of Jesus' birth. Then he used them to air the matter to the cruel king, Herod. Not only was Herod agitated, but all Jerusalem with him. Herod tried to settle the matter promptly by slaughtering the babes of Bethlehem. Thus the matter rested for about thirty years, until a new generation had come to manhood. Meantime kingdom hopes must have ebbed except in those who treasured these memories in their hearts.

It must have thrilled the newly risen generation when the voice of John the Baptist was heard in the wilderness, crying: 'The kingdom of heaven is at hand. Repent ye.' (Matt. 3:2) John did not have in mind that the people should repent in order to enter a kingdom in heaven; neither was it his thought that the king would be a spiritual or heavenly being. By his expression "the kingdom of heaven" he likely had in mind a kingdom set up on this earth by heaven's intervention. True to his prophecy the kingdom did come six months thereafter in the spring of 29 A. D. It came not "with observation" or "with outward show". (Luke 17:20, margin) Its coming was marked simply by the immersion and the descent of the holy spirit upon a plain man who came from the despised town of Nazareth. The kingdom came at that time because there God anointed with his spirit his 'elect servant' to be King. (Isa. 42:1) It was a considerable time before even Jesus' disciples waked up to that fact.

As far as the final disposal of his earthly life was concerned, Jesus came to earth as a man to die for our sins according to the gospel, giving himself as a ransom for all. (Matt. 20:28) But as far as his earthly activities were concerned he came from heaven to preach God's message. When the eager people wanted to detain him longer than was due, "he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent." (Luke 4:43) He kept this his mission in mind down to the last, for when questioned by Pilate just before his crucifixion he said: "Thou sayest [correctly] that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) Here was God's royal heir, preaching the kingdom of God, thus setting a faithful example for all his joint-heirs to imitate. The message he proclaimed was a welcome one bringing cheer and light; therefore it was called the gospel or glad tidings of the kingdom of God.—Matt. 4:12, 17; Luke 8:1.

When did Jesus begin his proclamation? Matthew 4:12, 17 replies: "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." Mark 1:14, 15 states it this way: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark that Jesus declared that the news that the kingdom was at hand was the gospel.

So Jesus took up the kingdom proclamation where imprisonment cut John the Baptizer off from making that proclamation. He instructed his disciples to preach the same tidings and also sent them forth to do it. (Matt. 10:7; Luke 10:1, 11) When a certain man wanted to postpone following Jesus for the sake of his father's funeral, Jesus said: "Let the dead bury their dead; but go thou and preach [what?] the kingdom of God." (Luke 9:60) To preach did not mean to don an ecclesiastical gown and to mount a pulpit and lecture to an audience assembled in an audito-

rium either. When sending out the twelve apostles and also the seventy auxiliaries Jesus did not prearrange speaking appointments for them, or see that public halls and auditoriums were hired or engaged for them in advance. This suggests that to preach means to take the message to the people's homes rather than to advertise one's self and have them come and assemble before one and hear a prolonged discourse. The Apostle Paul did most of his preaching in this direct way to the people, teaching "from house to house" as well as publicly.—Acts 20:20, 25.

In the Scriptures the word "kingdom" is used in several significations. Sometimes the word is used to mean "realm" and "reign". (Jer. 28:1; Dan. 6:3, 28; Ezra 7:13, 23) It is also used to mean the kingly class or royal family, the ones who are to be charged with the carrying on of the operations of the government. Understanding this makes a number of important scriptures flash with much meaning now. For example:

The self-seeking Pharisees expected God's kingdom to come with great earthly pomp and outward showiness, the king appearing with such a display of royalty and splendor that they as the guides of the people could say: 'Pay attention to what we have to say, for we are now in position to announce the arrival of God's kingdom. Look! Here (or there) it is!' They expected to catch sight of it by such observable marks, and this made them blind to Jesus' kingship. Hence when they made bold to ask him when the kingdom of God was coming, the Savior replied: "The reign of God is not coming as you hope to catch sight of it; no one will say, 'Here it is' or 'There it is', for the reign of God is now in your midst." (Luke 17:20, 21, *Moffatt*) "The kingdom of God cometh not with narrow watching: neither shall they say—Lo here! or There! For lo! the kingdom of God is among you!"—*Rotherham.*

The words "reign" and "kingdom" here used are translated from the Greek word *basileia.* Commenting on this word in the above text, the footnote of the *Emphatic Diaglott* translation of the New Testament 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'."

The Pharisees were political job-seekers. Jesus did not have enough worldly show about him for them by "narrow watching" to make the observation that he was God's Anointed King and that God's Messianic kingdom was represented in him. Hence they mistreated Jesus; they sinfully contradicted him; they shot arrows at him, even bitter words, whetting their tongues like a sword against him. (Ps. 64:3) In conspiracy with Sadducess, scribes, and prominent religious folk they plotted his assassination. In view of this, Jesus again used the word "kingdom" in the special sense of kingly person or class when he said: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11:12) Even the common people wanted to use forcible methods, as we read: "When Jesus therefore perceived that they would come and take him by *force,* to make him a king, he departed."—John 6:15.

The word "kingdom" as meaning royal personage was again used by Jesus when the Pharisees accused him of casting out devils by the power of the prince of devils. Jesus countered the charge and added: "*But* if I cast out devils by the spirit of God, then the kingdom of God is come unto you"; that is, my casting out devils by God's spirit proves that God's Anointed King has come to you.

Jesus' disciples represented him, the King. They therefore represented the kingdom of God. Hence when Jesus' disciples came among the people, the kingdom, as it were, visited them. This is in harmony with Jesus' words when he sent the disciples out to preach and he gave them this instruction: "Say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, . . . Be ye sure of this, that the kingdom of God is come nigh unto you."—Luke 10:9-11.

When Jesus himself preached, saying, "The kingdom of heaven is at hand," he clearly referred not to the government but to the King. He had come from heaven and he was anointed with the spirit from heaven as King and he was at hand and in personal touch with the people. Jesus' followers are nothing of themselves, but they are heirs of the kingdom; and when they come to the people proclaiming the message of the kingdom, it becomes measurably true that the kingdom of God comes nigh to the people. It logically follows that when the present-day clergy, the counterparts of the Jewish priests, scribes, Sadducees and Pharisees, reject the witness that Jesus' disciples and joint-heirs have been giving since 1918, they are rejecting God's kingdom and his Anointed King. For it is since that date that Jesus' prophecy about the signs of the end of the world and of his kingdom has gone into fulfilment, namely, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

Both the Old and the New Testament use the word under discussion to signify kingly privilege or opportunity, or kingdom. For instance, we read that "Saul took the kingdom over Israel". After Saul had proven rebellious the Prophet Samuel said to him: "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou." (1 Sam. 14:47; 15:28) This

though Saul still kept sitting on the throne. A close parallel to this sad event of Saul's life occurred when the priests and Pharisees, the would-be empire builders, rejected the Chief Cornerstone of God's choosing, and Jesus informed them: "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, 45.

Jesus attached the highest importance to attaining a place in the kingdom. He strongly advised his followers to seek it first, and not to worry about the earthly necessities of life. The heavenly Father would add these necessary things to them, because it was his good pleasure to give them royal honor and station. (Matt. 6:33; Luke 12:31, 32) Jesus taught his disciples to pray for the kingdom. (Matt. 6:10) He declared that they were blessed because they were permitted to know its mysteries and secrets. (Matt. 13:11, 16, 17) He commissioned them to preach it and witness for it. This they must do if they would prove eligible to reign with him. They must serve as ambassadors for Christ Jesus, the King.

The qualifications necessary to win a seat in the throne with Jesus are such that Big Business, Big Politics, and Big Religion will find none of their representatives ensconced in that throne. "Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Mark 10:24, 25) Whether that needle's eye be a literal or a figurative one, getting through it is a hard proposition in either sense. These big ones and high ones of earth live luxuriously, having meat and drink aplenty, but that is no indication that they will be of heaven's royalty. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the holy spirit." (Rom. 14:17) The rich and lofty ones of this world never lived so wantonly as they do today, but God's real kingdom heirs are those who are under the covering of the robe of *righteousness*, and who have the *peace* which comes through being in "the secret place of the Most High", the place of security, and who have the *joy* of the Lord because of being faithful as his witnesses on earth, anointed with his *holy spirit*.

Jesus also indicated that the common people, though oft afflicted with the grosser sins, would stand a better chance, or avail themselves of the opportunity rather, than the wealthy and self-righteous and honorable ones of earth. (Matt. 21:31) Never, of course, will those who have pleasure in wilfully breaking God's laws gain the crown, for God's Word flatly denies that. (1 Cor. 6:9, 10; Eph. 5:5) But self-importance and self-righteousness are great impediments toward accepting the Lord's terms; and those whom the pious and respectable people despised as sinners were less likely to have these self-conceited traits. Being forgiven more by the Lord's grace, their appreciation would be larger and they would more lovingly respond to the opportunities God extended to them. So the Apostle James wrote: "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Little wonder that Jesus exclaimed: "Blessed be ye poor: for yours is the kingdom of God." More likely to be taught meekness by life's adversities and struggle, and being less exposed to the temptations of the rich, the poor were really the more likely to aspire to heaven's high honors and unsearchable riches at God's invitation.

Participation in the kingdom must be a wonderful and all-transcending favor and honor, for Jesus, the King, declared those to be "blessed" who are heirs thereof. They will be exceedingly blessed when they are exalted actually in the heavenly kingdom, but they are likewise wondrously blessed now while they are still on earth, because since the King has returned and taken to himself his great power to reign in 1914 the kingdom has come. Their days of waiting for it have ended, and now they are handling the interests of the kingdom such as the Lord has committed to them. A realization of and enjoyment of this kingdom blessedness is the foretaste of drinking the Lord's cup new in the kingdom, and it impels them with joy to press on in faithfulness until there is abundantly ministered unto them an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

AN INTERESTING QUESTION

QUESTION: The question has been frequently propounded, Is it Scriptural for the classes to pass a motion or even an election by fifty-one percent of those present and voting?

ANSWER: A better way to answer it would be, Would it be right for forty-nine percent to prevent the majority from carrying on the Lord's work?

Unless we permit a majority to determine, then a minority could easily say, 'We are not in favor of carrying out anything in the way of service work, meetings, or radio, or anything that would exalt the Lord's name.'

The Scriptures do not say what percent shall be had in determining questions of this kind, but the presumption must always be indulged that the majority rules. Where all are of one mind, of course, it would be unanimous; but as long as imperfect creatures are to make up the ecclesias, it would be neither just nor fair to permit a minority to block the wheels of the Lord's work.

Therefore a majority should control.

LETTERS FROM AFIELD

A NEW WEAPON

DEAR BRETHREN:

Received my consignment of *Government* this morning. Have been looking eagerly for it. The Lord is kind to give us this new weapon. My first has been sold to a Jew, the second to a salesman who came to the door. I want to assure you brethren and Brother Rutherford that I shall to the utmost of my ability, with the Lord's grace and help, endeavor to put out this new book. It matters not now to the Zion class what the cost may be, whether of life or of liberty, we are in the fight to a finish. May the Lord richly add his blessing to all engaged in the warfare.

Your sister by the Lord's grace,
M. BAILEY.—*Va.*

THE GOOD FIGHT OF FAITH

DEAR BROTHER RUTHERFORD:

For a long time I have desired to write you a testimony of appreciation of your example of earnestness and zeal in the Lord's work. It may encourage you in the race-course to know that your faithfulness is a blessing to fellow servants in the vineyard.

Your writings setting forth the truth regarding God's organization and the Devil's organization have been especially helpful to me in the good fight of faith, which has been especially intense during the past year. The fact that we wrestle not against flesh and blood, but against principalities and powers and wicked spirits in high places, is being verified in my experience.

While I was not privileged to attend the convention, yet it was with great pleasure that I read your discourse to the elders. The principles set forth should help us all to watch and pray lest we enter into temptation and be overreached by the Devil.

Recently there have been circulated by enemies of the Truth evil writings against you and the Society, calculated to turn the hearts of the brethren away from you. The writings are subtle in that they use your letter and writings from *The Tower* in such a way as to beguile the hearts of the innocent, those who do not readily discover the fallacies. You doubtless know of these evil reports arising on the Pacific coast, and that is one reason that I am writing you to the intent that you may be encouraged by our expression of confidence in and loyalty to you as a brother in Christ.

Praying that you may continue in following the Lamb whithersoever he goeth in the fight against Satan and his organization, I remain

Your brother in the One Hope,
LEROY D. SWINGLE.—*Utah.*

REPLY

DEAR BROTHER:

Thank you for your very kind letter. I am glad to have it and to know that you are firmly pressing on on the side of Jehovah.

I note what you say about evil reports being circulated against me and the Society. I do not really know what you have in mind. In fact I have avoided even hearing anything about myself and the Society because I know it is the policy of the Devil to engage in controversies one who is trying to serve the Lord. I am proceeding on the theory that Jehovah God, whom I serve, and my Head and Redeemer Christ Jesus are able to keep me from the darts of the enemy so long as I am bending my efforts to serve his cause of righteousness.

If any one wishes to be turned away by evil reports, that will be his misfortune. If I knew what reports were being circulated I should be very pleased to tell you the facts; but not knowing, I leave it there.

Wishing you the rich blessing of the Lord and with much love, I remain

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

INSPIRES REVERENCE FOR GOD

OUR DEAR BROTHER RUTHERFORD:

Greetings! I am writing to tell you how much we appreciate *Reconciliation*. How simply, directly and powerfully it refutes ALL false doctrines! The understanding it gives of the importance of this small planet earth in relation to the universe, and of the special favors bestowed upon it, inspires reverence for God. The revelation of the covenants made by God for man's reconciliation begets love for God.

The vision of the inauguration ceremony in connection with the New Covenant is thrilling indeed. The hope of being in the top of the mountain with God and Jesus surely is a glorious one.

Inspired by such a hope and the promised protection of God, what renewed courage we gain; and with true courage, what works (service) may we not accomplish in his strength!

Surely God will bless the book containing, as it does, such a beautiful message, both in its production as well as in its distribution.

May God continue to bless the author, the producers, and the messengers of such a book, as they seek to use their several abilities faithfully. And may his blessing be upon those who read its pages with honest hearts and open minds; and to God belongs all the praise. Your own sweet letter contained in the book is greatly appreciated.

Your brother and fellow servant,
H. HARRIS.

PRIVILEGES BECOME MORE PRECIOUS

DEAR BROTHER RUTHERFORD:

Chicago Ecclesia No. 2 wishes to express to you, and to the dear brethren associated with you, its appreciation of your loyal devotion to the Lord and your single-minded purpose to exalt his name. We desire to cooperate to the fullest extent of our ability, and we assure you of our petitions to the heavenly Father that he may give you strength, courage, faith and humility in order that he may use you to carry out his purposes and fulfil his will. We thank him for the wonderful light he is now sending on the path of the just, and humbly pray that he may continue to dispense it through his channel as it becomes due, and that we may be in the right condition of heart to receive it. The joys and privileges of service become more precious every day to all who love him supremely.

We greatly enjoyed and were much blessed by the visits of Brother T. E. Banks and Brother Claude Brown. We were encouraged to press the attack against the enemy; and, by God's grace, we will do so.

We are your brethren in the one hope and delight to share in the privilege of exalting his name.

CHICAGO ECCLESIA NO. 2.
By FRED D. ROWENS, *Secy.*

STIMULATED TO HONOR JEHOVAH

DEAR BROTHER RUTHERFORD:

Please accept my hearty appreciation of your latest book, *Government*. Every sentence rings true and bears the unmistakable evidence of the holy spirit's direction. After reading it I felt as did the governor at the feast of Cana: Surely the best wine has been kept back to the last.

If the reading of this book has a similar effect upon all the Lord's people to that it has had upon me (which no doubt the Lord intended that it should have), they will all be stimulated to put forth still greater efforts to sing forth the honor of his name.

I am in full harmony with the message and fully consecrated to the Lord; and I am with you in putting it across, "teeth and toenails."

With fervent Christian love, I am

Your brother in Christ,
J. P. WELLS.—*Kentucky.*

BLIND EYES OPENING

DEAR BROTHER RUTHERFORD:

In passing along the street the other day I saw a man sitting reading the *Creation* book, which he had bought from a colporteur. I asked him what he thought of it. He said that it was the best he had ever read, that he had learned more about the Bible in reading it than he had ever learned in his life, and that the man that wrote that book must certainly be a wonderful man.

Truly the blind eyes are still being opened.

Your fellow servant,

THOS. MCKENZIE.—*Illinois.*

REJOICING

DEAR BROTHER RUTHERFORD AND THE BETHEL FAMILY:

Loving greetings in our dear Lord and Head. We can not allow, even at the cost of your valuable time, another day to pass without writing to tell you of our warm appreciation of your great efforts on all occasions to magnify the name of Jehovah. And as one who has been following in this way for over twenty-five years it gives me thrills of joy to see the beautiful harmony and the clearer unfolding of the Lord's purposes in every succeeding *Watch Tower*. I have too long refrained from writing to you for your encouragement, but only to lighten your burden of correspondence, as you are never forgotten at the throne of grace *daily*.

We lift our hearts in thanksgiving to our loving heavenly Father as we see eye to eye in the work he desires us to carry out at this time. And oh, the joy of then finding the sentiments of the extraordinary goodness of Jehovah toward those who strive to do his will, as expressed recently in *The Watch Tower*, to be the personal expressions of our own hearts! And thus we feel what the prophet expresses in Isaiah 52:8 to be the actual time of that oneness to be ours.

We have been an isolated family, my wife and myself, and now our four boys, in the truth all those years; and it is a joy to see eye to eye with the W. T. B. & T. Society when so many have drifted away.

Your loving brother in the Lord,

C. W. BLANC.—*Ireland.*

PRICE LIST

Publications as listed below are obtainable from the Society's office.

There are special class rates given for quantity orders, carriage charges prepaid; these prices may be had on request. Colporteur rates may be had by colporteurs or prospective colporteurs on application to the Society's Colporteur Department. Orders and remittances should be directed to

WATCH TOWER BIBLE & TRACT SOCIETY, 117 ADAMS STREET, BROOKLYN, N. Y., U. S. A.

Friends residing in foreign countries where branch offices are maintained will kindly place their orders with these branches. Offices of the foreign countries may be reached at the address below.

FOREIGN OFFICES

Australian: 495 Collins St., Melbourne, Australia.
Argentina: Calle Ramos Mejia 815, Buenos Aires, Argentina.
Branch for the Blind (American): 1210 Spear St., Logansport, Ind.
Brazilian: Caixa Postal 2652, Rio de Janeiro, Brazil.
British: 34 Craven Terrace, Lancaster Gate, London, W. 2, England.
British Guiana: P. O. Box 107, Georgetown, Demerara, British Guiana, South America.
Canadian: 40 Irwin Avenue, Toronto 5, Ontario, Canada.
Czechoslovakian: Hybegasse 30, Brunn, Julienfeld, Czechoslovakia.
Danish: Ole Suhrsgade 14, Copenhagen, Denmark.
Finnish: Temppelikatu 14, Helsingfors, Finland.
German: Leipzigerstrasse 11-12, Magdeburg, Germany.
Greek: Lombardou 51, Athens, Greece.
Hawaiian: Box 681, Honolulu, T. H.
Hollandish: Postbus 51, Haarlem, Holland.
Indian: 40 Colaba Road, Bombay 5, India.
Italian: Silvio Pellico 11, Pinerolo, Prov. di Torino, Italy.
Jamaican: Box 18, 99 King St., Kingston, Jamaica, B. W. I.
Japanese: Nemoto Bldg., 13 Tatami-cho, Kyobashi-Ku, Tokyo, Japan.
Latvian: Kugu Iela 30, Dz 3, Riga, Latvia.
Norwegian: Parkveien 60, Oslo, Norway.
Palestine: Ramallah, Palestine.
Polish: P. O. Box 248, Warsaw, Poland.
Portuguese: Rua Francisco Foreiro 7-1, Lisbon, Portugal.
South African: 6 Lelie St., Cape Town, South Africa.
Spanish: Apdo de Correos 321, Madrid, Spain.
Swedish: Drottninggatan 83, Stockholm, Sweden.
Swiss: Allmendstrasse 39, Berne, Switzerland.
Syrian: Box 639, Beirut, Syria.
Trinidad: P. O. Box 194, Port of Spain, Trinidad, B. W. I.
West African: 29 Garrison St., Freetown, Sierra Leone, British West Africa.

BIBLES

For a limited time (ninety days from date of this issue) we are making a special reduction on our I. B. S. A. Bibles. These Bibles have the Berean comments and other helps. A specially attractive price is made on Bible No. 1928.

1918—Leather Binding	$2.50
1919—Leather Binding, with concordance	3.00
1928—Genuine Morocco, with concordance	3.50
1939—Leather, with concordance (patent index only)	4.00

For patent index on Nos. 1918, 1919, and 1928, add 50c. extra

The new Cameo and Sapphire Type Reference Bibles have proved to be very popular with Bible Students; and we are continuing the line. There is a number of distinctly new features incorporated in these Bibles. Most important, they are printed on India paper with a new style of type which is very easily read even in dim light. The names and chapters of the books are to be found near the top of each page *at the outside corner, instead of at the center of the page as formerly*, which greatly facilitates reference. These Bibles do not have the Divinity Circuit (overhanging edges) that savors of ecclesiasticism, but are bound with firm edge as ordinary books. The large size Bible (Cameo type), designated by the initial "P", is exactly the same size as the cloth-bound publications of the Society; while the small size Bible (Sapphire type), designated by the initial "K", corresponds to the size of the De Luxe *Studies* and the *Diaglott*. All the Bibles have the regular Cambridge marginal references, and the pronunciation of proper names is indicated by an improved method. Certain numbers contain a good concordance in the back.

No. P120,	4¼" x 7⅛",	French Morocco $4.00
No. P125,	4¼" x 7⅛",	With concordance 4.35
No. P130,	4¼" x 7⅛",	Full Leather 5.65
No. P135,	4¼" x 7⅛",	With concordance 5.80
No. K60,	4⅜" x 6½",	French Morocco 3.40
No. K65,	4⅜" x 6½",	With concordance 3.75
No. K70,	4⅜" x 6½",	Full Leather 4.85
No. K75,	4⅜" x 6½",	With concordance 5.20

EMPHATIC DIAGLOTT

The *Emphatic Diaglott*, which has been out of print for several years, has been republished by the Society. This is a Greek New Testament, built on the Griesbach recension, with footnotes showing variations in the Alexandrine and Vatican No. 1209 texts, two of the oldest MSS. Besides the Greek text there is an interlinear word-for-word translation under each line, and also an arranged translation in a separate column. We consider the translation to be the most accurate of the New Testament extant, and believe the book to be an almost indispensable aid to careful study.

The printing is in a clear though small face type and on the very best Bible paper. It is bound in the Fabrikoid binding with cover ornamented in three colors. Size 4⅜" x 6½". Price, $2.50.

THE NEW SERIES

The Society is now publishing as a "set" the five books from the pen of J. F. Rutherford—*The Harp of God, Deliverance, Creation, Reconciliation* and *Government*. Each book is bound in a different color, the colors being chosen to harmonize specially when the books are properly arranged. The books are embossed similarly to give a uniform appearance when stocked together in a bookcase; but each has a different central cover design appropriate to its title. The title itself is gold stamped. A more complete description of each book is given following:

Government: The indisputable evidence showing that the peoples of earth shall have a righteous government, and explaining the manner of its establishment. Sixteen beautiful four-color pictures; indexed; 368 pages. Cloth bound, gold stamped, 45¢. Translations will be made in various foreign languages.

Reconciliation: A plain statement of the gracious provision Jehovah has made to bring all men into full harmony with Himself that the obedient ones may have everlasting life on earth in contentment and complete happiness. Sixteen four-color reproductions of famous paintings; indexed; 368 pages. Cloth bound, gold stamped, 45¢. Translations are under way in various languages.

Creation: The Scriptural proof of the creation of things seen and unseen, showing the unfolding of the divine plan from the Logos to the completion of the royal family of heaven and the restoration of man. Beautifully illustrated with sixteen reproductions in four colors of famous masterpieces of art; indexed; 368 pages. Cloth bound, gold stamped, 45¢. Also published in German, 50¢. Several additional foreign translations will be available shortly.

Deliverance: A vivid description of the divine plan, particularly outlining God's progressive steps against evil, showing the final overthrow of the Devil and all of his institutions, the deliverance of the people and the establishment of a righteous government on earth. An index locating throughout the book the different places where a subject has been treated; Scriptural index of all the scriptures used or quoted throughout the book; 384 pages. Cloth bound, gold stamped, 38¢. Also in Arabic, French, German, Greek, Hollandish, Italian, Japanese, Lithuanian, Polish, Russian, Spanish and Ukrainian, 48¢; Revised Braille for the blind (4 volumes), $8.50.

The Harp of God: Especially adapted for Bible study classes. Dividing the teachings of the Bible into its ten fundamentals, it shows the harmony of these ten primary teachings, and supplies the student with a well-grounded knowledge of the Scriptures. Paragraphs are numbered, and questions are supplied at the end of each chapter. Scriptural index; 384 pages. De Luxe edition, $1.25. Popular edition, illustrated with eleven line drawings, beautifully tinted, cloth bound, gold stamped, 35¢. Also published in Afrikaans, Arabic, Armenian, Bohemian, Dano-Norwegian, Finnish, French, German, Greek, Hungarian, Italian, Japanese, Lithuanian, Roumanian, Russian, Slovak, Spanish, Swedish and Ukrainian, 35¢; Revised Braille for the blind, 5 volumes. $9.00.

Year Book, 1929, of the I. B. S. A., Watch Tower Bible & Tract Society and the Peoples Pulpit Association. Contains a complete and comprehensive report of the doings and activities of the Association for the year 1928, as well as a report of the annual business meeting held in October. The *Year Book* is designed to serve Bible Students throughout the year by supplying a text for daily consideration, together with a comment. The text for each Wednesday is taken by the friends generally as the topic for discussion at the midweek Prayer, Praise, and Testimony Meeting. Cloth bound, gold stamped, 256 pages, retail only, postpaid, 50¢. Translation will be made in German only.

STUDIES IN THE SCRIPTURES

These *Studies* discuss topically the vital doctrines of the Bible. More than fourteen million copies are in circulation, in eighteen languages. Two sizes are issued (in English only): The regular maroon cloth, gold stamped edition on dull finish paper (size 5″ x 7⅜″), and the maroon cloth pocket edition on thin paper (size 4″ x 6⅛″); both sizes are printed from the same plates, the difference being in the width of the margins. The pocket edition—Volumes I, II, III, 75¢ each; Volumes IV, V, VI, VII, 85¢ each.

SERIES I: *The Divine Plan of the Ages:* 350 pages, 35¢. Also in Arabic, Armenian, French, German, Greek, Hollandish, Hungarian, Italian, Lithuanian, Roumanian, Russian, Slovak and Ukrainian—regular cloth style, 35¢ each; Dano-Norwegian, Finnish and Swedish, 50¢ each; Polish, 25¢.

SERIES II: *The Time is at Hand:* 333 pages, 35¢. In Dano-Norwegian, Finnish and Swedish, 50¢; German and Greek, 35¢; Polish, 25¢; Arabic and French, 75¢.

SERIES III: *Thy Kingdom Come:* 380 pages, 35¢. Also in Dano-Norwegian, Finnish and Swedish, 50¢; German and Greek, 35¢; French, 75¢; Polish, 25¢.

SERIES IV: *The Battle of Armageddon:* 656 pages, 40¢. Also in Dano-Norwegian, Finnish and Swedish, 50¢; German and Greek, 40¢; French, 85¢; Polish, 30¢.

SERIES V: *The Atonement Between God and Man:* 618 pages, 40¢. Also in Dano-Norwegian, Finnish and Swedish, 50¢; German and Greek, 40¢; French, 85¢; Polish, 30¢.

SERIES VI: *The New Creation:* 730 pages, 40¢. Also in Dano-Norwegian, Finnish and Swedish, 50¢; German and Greek, 40¢; Polish, 30¢.

SERIES VII: *The Finished Mystery:* 384 pages, illustrated, 40¢ in cloth. Also in Dano-Norwegian, Finnish and Swedish, 50¢; German and Greek, 40¢; Roumanian, two volumes, Revelation and Ezekiel. Each volume, 75¢; Polish, 30¢.

DE LUXE EDITION: English only. This edition is durably bound, semi-flexible, elaborately embossed in five colors, gold edges, printed on thin Bible paper, and is designed more especially for the use of the friends. It contains some of the material used in the Memorial *Watch Tower*; the original text of *Tabernacle Shadows;* the booklet, *The Bible versus the Evolution Theory*; and an index of all Scriptural texts in the seven volumes. The set of seven volumes, $8.75; single volumes, $1.25 each. *The Harp of God* in same style of binding, but different cover design, $1.25 per copy.

CREATION DRAMA SCENARIOS

The ninety-six short, pithy lectures of the *Photo-Drama of Creation* are supplied in two bindings: Red cloth, in English, Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hungarian, Italian, Polish, Russian, Roumanian, Slovak, Swedish and Ukrainian, 75¢. Paper-bound edition in English, Arabic, Armenian, Dano-Norwegian, German, Greek, Hungarian, Italian, Polish, Russian, Slovak, Swedish and Ukrainian, 35¢.

PUBLICATIONS FOR THE BLIND

The Society has arranged for certain of its publications to be made available in Revised Braille (Grade 1½) for the blind. These may be borrowed or purchased. Also, "Prayer Meeting Text Comments" (excerpts from the I. B. S. A. *Year Book*) are sent to all blind readers free on request, and may be kept by the readers.

The Harp of God (5 volumes)	$9.00
Deliverance (4 volumes)	8.50
Where are the Dead?	1.00
Comfort for the People	1.00
A Desirable Government	1.00
Articles from *The Watch Tower,* per year	3.00

Millions Now Living Will Never Die (English Braille) loaned only. Address all communications and orders for literature for the blind to the Society, 1210 Spear St., Logansport, Ind.

OTHER BIBLE STUDY HELPS

Emphatic Diaglott, Greek-English New Testament.
De Luxe Edition $2.50

POCKET BIBLES (without comments):

F73X, 3⅝″ x 5¼″	5.00
B65X, 3¼″ x 5¼″	3.00
B72X, 3⅝″ x 5¼″	4.50
B73X, 3½″ x 5″	4.50

MARGOLIS' TRANSLATION OF THE OLD TESTAMENT, recent Hebrew (cloth) 1.25
MIDGET PSALMS ..... .75
WEYMOUTH'S TRANSLATION OF THE NEW TESTAMENT:

Pocket size (leather)	2.50
Pocket size (cloth)	1.35
Larger, with notes (cloth)	2.00

CONCORDANCES:

YOUNG'S ANALYTICAL (cloth)	6.50
STRONG'S EXHAUSTIVE (buckram)	6.50
CRUDEN'S (cloth)	2.25
POCKET (leather)	1.35

DAVIS BIBLE DICTIONARY
A dictionary explaining the terms and usages of Bible language. The Society has selected the Davis Bible Dictionary to replace the dictionaries that have been handled the past few years because of revisions in the new printings tending to teach Higher Criticism. The volume contains 848 pages, is cloth bound, gold stamped. Price 4.00
PELOUBET'S BIBLE DICTIONARY 3.50

MISCELLANEOUS ITEMS

SPECIAL LECTURES: *The Peoples Friend* (Detroit Convention Address); *Freedom for the Peoples* (Toronto Convention Address); each ..... .05
BOOKLETS: *Where are the Dead?; Prosperity Sure; The Last Days; Hell—What is it? Who are There? Can they Get Out?; Our Lord's Return;* Berean Question book on *Deliverance,* each .10
Comfort for the Jews, English, Cloth ..... .50
Paper ..... .25
German, Hebrew and Yiddish, paper only ..... .25
Restoration, English ..... .15
Millions Now Living Will Never Die, English ..... .10
Afrikaans, Arabic, Armenian, Armeno-Turkish, Dano-Norwegian, Finnish, French, German, Greek, Hawaiian, Hollandish (Dutch), Hungarian, Italian, Japanese, Korean (in both pure and mixed scripts), Lettish, Lithuanian, Malayalam (India), Polish, Portuguese, Roumanian, Russian, Spanish, Swedish, Ukrainian, Urdu (India), and Yiddish, each ..... .10

BINDERS: Cloth binding, spring back, for current issues of *The Watch Tower* 1.00

PROSPECTUS, for canvassing 1.00
Canvassing Bags, Paper ..... .05

CROSS AND CROWN PINS, PENDANTS, AND ACCESSORIES:

⅝-inch Cross and Crown, No. 1—Ladies (pin); No. 3—Gents (button)	1.50
½-inch Cross and Crown, No. 2—Ladies (pin); No. 4—Gents (button)	1.25
½-inch Cross and Crown Pendant, without chain	1.25
Light-weight Chain	1.35
Medium-weight Chain	2.00
Heavy-weight Chain	3.25

Chains 15 inches long; 16-inch length, 15¢ additional; 17-inch length, 30¢ additional.

Songs of Praise to Jehovah, with music (stiff covers, cloth) .75
Songs of Praise to Jehovah, without music, pocket size ..... .15

ASSORTMENTS OF MOTTOES

Packet Ma	.75
Packet Mb	1.50
Packet Mc	2.00
Packet Md	2.50
Packet Mx	5.00
SCRIPTURE TEXT POST CARDS, per dozen	.15
Morning Resolve Cards, per dozen	.10
Vow Bookmarks (silk), each	.10
Radio Souvenirs, Photos	.35

The Watch Tower, 16 pages (twice monthly), per year in
United States 1.00
In Canada and miscellaneous foreign countries, per year 1.50
In Great Britain, Australasia, and South Africa, per year 7s
Regularly published also in Armenian, German, Greek, Italian, Lithuanian, Polish, Russian, Slovak, Spanish and Ukrainian, in U. S., per year 1.00
Arabic, Finnish, Dano-Norwegian, French, Hollandish, Portuguese, Roumanian and Swedish, in U. S., per year 1.50
BOUND REPRINTS (of English only), seven volumes, from July, 1879, to June 15, 1919, (cloth) per set 7.50
BOUND REPRINTS, ditto above (leather backs and corners), per set 15.00
The Golden Age, 32 pages (every other week), English, Dano-Norwegian, Finnish, German, Polish and Swedish, in U. S., per year 1.00
French and Hungarian, per year 1.50

International Bible Students Association

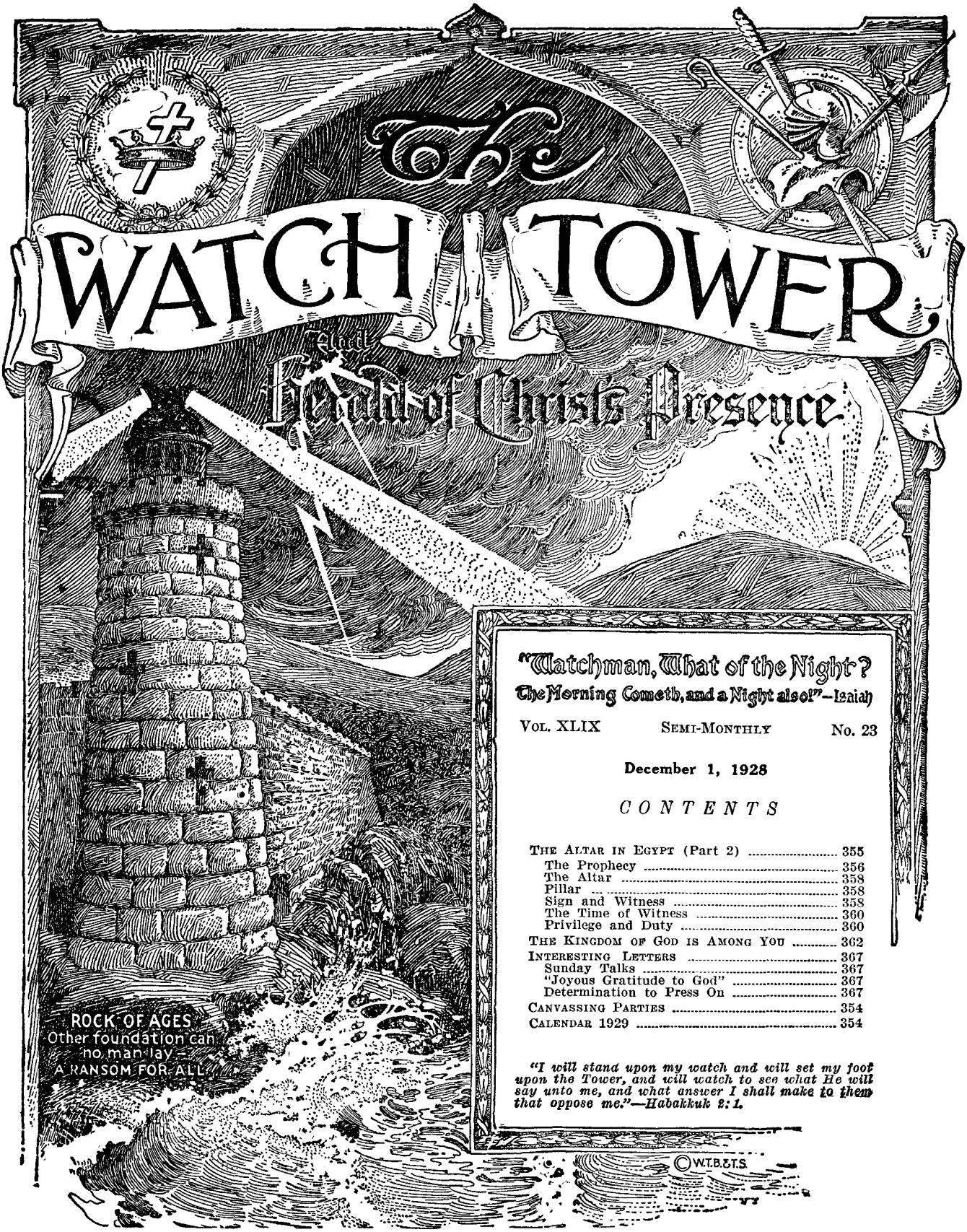
RADIO SERVICE

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

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
	Cape Town, South Africa	800	375	1500
	Durban, South Africa	750	400	1500
	Johannesburg, South Africa	676	443.5	500
2HD	Newcastle, N. S. W., Australia	1040	288	100
	Sun pm 7-8.30			
2KY	Sydney, N. S. W.	1070	280	1500
	Mon Tue pm 8.30			
3DB	Melbourne, Victoria	1180	255	500
	Sun pm 6.30-8.30			
4QG	Brisbane, Queensland	779	385	5000
4YA	Dunedin, New Zealand	647	463	750
	Sun pm 8-9			
5DN	Adelaide, South Australia	960	313	500
	Sun pm 8.15-10			
6WF	Perth, Western Australia	240	1250	5000
	Sun (occasionally)			
CJCJ	Calgary, Alta.	690	434.5	100
	Mon pm 8-9			
CJGC	London, Ont.	910	329.5	500
	Sun pm 2-3 (every other week)			
CJRM	Moose Jaw, Sask.	1010	296.9	500
	Sun am 10-10.25 (monthly)			
CKOC	Hamilton, Ont.	880	340.7	100
	Sun am 10.15-10.45; alternate Sun pm 6.15-6.45			
	Thu pm 7-7.30			
CKPC	Preston, Ont.	1210	247.8	25
	Sun pm 3-4.30			
CKY	Winnepeg, Man.	780	384.4	500
	Sun am 11-12.30 (monthly)			
KFBL	Everett, Wash.	1340	223.7	50
	Sun pm 9.30-10.30			
KFEQ	St. Joseph, Mo.	1410	212.6	500
	Sun pm 7-7.30			
KFH	Wichita, Kan.	1300	230.6	500
	Sun am 9.30-10.30			
KFJF	Oklahoma City, Okla.	1470	204	5000
	Sun am 9-9.30; Thu pm 8-8.45			
KFJZ	Fort Worth, Tex.	1370	218.8	100
	Sun pm 6.30-7.15			
KFKB	Milford, Kan.	1130	265.3	5000
	Sun pm 9-9.30			
KFSD	San Diego, Calif.	600	499.7	500
	Sun pm 2-3			
KFUL	Galveston, Tex.	1290	232.4	500
	Sun am 10-10.30			
KFUM	Colorado Springs, Colo.	1390	215.7	1000
	Thu pm 7-			
KFVS	Cape Girardeau, Mo.	1210	247.8	50
	Sun pm 6-6.30			
KFWM	Oakland, Calif.	930	322.4	500
	Sun am 9.45-11; pm 12.30-2.30, 7.30-9.20			
	Mon pm 12-1, 5-7.15, 8-10			
	Tue pm 12-1, 2-3, 5-7.15, 8-10			
	Wed pm 12-1, 1.30-3, 5-7.15, 8-10			
	Thu pm 12-1, 2-3, 5-7.15, 8-10			
	Fri pm 12-1, 2-3, 5-7.15, 8-10			
	Sat pm 12-1, 8-10			
KGGH	Shreveport (Cedar Grove), La.	1370	218.8	50
	Thu pm 8.30-9			
KGHF	Pueblo, Colo.	1320	227.1	250
	Mon pm 8-8.30			
KGHL	Billings, Mont.	950	315.6	500
	Sun am 9.30-10.30			
KGRC	San Antonio, Tex.	1310	228.9	100
	Sun pm 1-2			
KHQ	Spokane, Wash.	920	325.9	1000
	Sun am 10.30-11, pm 9.30-10.30			
KJR	Seattle, Wash.	970	309.1	5000
	Sun am 10-11, pm 5-6			
KLZ	*Denver, Colo.*	560	535.4	1000
	Sun pm 7-7.30			
KMBC	Independence, Mo.	950	315.6	1000
	Sun pm 5-5.30			
KMIC	Inglewood, Calif.	1120	267.7	500
	Sun pm 8-9.15			
KNRC	Los Angeles, Calif.	780	384.4	500
	Sun am 9.45-10.45, pm 4-4.30, 5.30-6.15, 7-8			
KNX	Hollywood, Calif.	1050	285.5	5000
	Sun pm 1-2			
	Mon am 8-8.15 (fourth, monthly)			
KOCW	Chickasha, Okla.	1420	211.1	100
	Sun pm 6.30-7 (first and third, monthly)			
KOIL	Council Bluffs, Iowa	1260	238	1000
	Sun am 10-10.30			
KPQ	Seattle, Wash.	1210	247.8	100
	Sun am 10-11 pm 9-10			
KPRC	Houston, Tex.	550	545.1	1000
	Mon pm 9-9.45 (every other week)			
KQV	Pittsburgh, Pa.	1380	217.3	500
	Sun pm 1-2, 7-8; Fri pm 8-9			
KSOO	Sioux Falls, S. Dak.	990	302.8	1000
	Sun am 10-11			
KTNT	*Muscatine, Iowa*	1160	258.5	5000
	Sun pm 12-1 (every other week)			
KVOS	Bellingham, Wash.	570	526	250
	Sun pm 6.30-7.15			
WABC	New York, N. Y.	860	348.6	5000
	Sun 12-12.30 noon (English); pm 6-7 (Foreign)			
WBAW	Nashville, Tenn.	1490	201	5000
	Sun pm 7-7.30			
WBAX	Wilkes-Barre, Pa.	1210	247.8	100
	Sun pm 8-9			
WBBR	*New York (Rossville), N. Y.*	1300	230.6	1000
	Sun am 9.30-12, pm 2-4, 7-9			
	Mon Tue Thu Fri pm 2-4, 7-9			
	Wed pm 2-4, 6-8			
WBRC	Birmingham, Ala.	930	322.4	500
	Tue pm 8-8.30			
WBT	Charlotte, N. C.	1080	277.6	5000
	Sun pm 6.30-7			
WCAH	Columbus, Ohio	1450	206.8	250
	Sun pm 12-1, 9-10			
	Mon Tue Wed Thu Fri Sat 11.30-12.00 noon			
	Fri pm 8-9.30			
WCBA	Allentown, Pa.	1500	199.9	100
	Sun pm 6.30-7			
WCSH	Portland, Me.	940	319	500
	Sun pm 4-4.30			
WDAY	Fargo, N. D.	1280	234.2	1000
	Sun pm 2-3			
WEBC	Duluth, Minn.	1280	234.2	1000
	Sun pm 5-5.45			
WEBR	Buffalo, N. Y.	1310	228.9	100
	Sun pm 2.30-3.30			
WEDH	Erie, Pa.	1420	211.1	30
	Sun am 10.30-11.30 (second, monthly)			
WEPS	Gloucester, Mass.	1200	249.9	100
	Sun am 11-12			
WFBE	*Cincinnati, Ohio*	1200	249.9	100
	Sun pm 5-6			
WFBL	Syracuse, N. Y.	900	333.1	750
	Sun pm 1.30-2			
WFDF	Flint, Mich.	1310	228.9	100
	Fri pm 9.30-10			
WFJC	Akron, Ohio	1340	223.7	500
	Sun pm 4-5 (every other week)			
	Wed pm 7.30-8			
WGBF	Evansville, Ind.	630	475.9	500
	Mon pm 6.30-7			
WGBS	New York, N. Y.	1180	254.1	500
	Wed pm 10.30-11.15 (every other week)			
WGHP	Detroit, Mich.	1220	245.6	750
	Sun am 11.45-12.15 pm			
WHB	Kansas City, Mo.	950	315.6	1000
	Sun am 9.45-10.45			
WHEC	Rochester, N. Y.	1440	208.2	250
	Sun am 10-10.30			
WHK	Cleveland, Ohio	1300	215.7	500
	Sun am 11-12, pm 12-1, 2-3, 7-8.30			
	Thu pm 7.30-9.45			
WIBA	Madison, Wis.	1210	247.8	100
	Sun pm 12.15-12.45 (fourth, monthly)			
WIBM	Jackson, Mich.	1370	218.8	100
	Sun pm 2-2.30			
WIL	St. Louis. Mo.	1350	222.1	1000
	Sun pm 6.30-7			
WIP	Philadelphia, Pa.	610	491.5	500
	Wed pm 3.45-			
WISN	Milwaukee, Wis.	1120	267.7	250
	Sun am 10-11			
WJAD	Waco, Tex.	1240	241.8	1000
	Sun pm 6.45-7.30			
WKBF	Indianapolis, Ind.	1400	214.2	500
	Mon pm 7.30-8.15			
WLBG	Petersburg, Va.	1200	249.9	100
	Sun am 10-11, pm 3-4, 4.30-5.30			
WLBV	Mansfield, Ohio	1210	247.8	100
	Sun pm 9-10			
WLBW	Oil City, Pa.	1260	238	500
	Sun pm 5-5.30			
WLSI	Providence, R. I.	1370	218.8	100
	Sun am 10.30-11.30, pm 5.30-6.30; Fri pm 7-8			
WMBH	Joplin, Mo.	1210	247.8	100
	Sun pm 6-7			
WMBR	Tampa, Fla.	1210	247.8	100
	Mon pm 8			
WNAT	Philadelphia, Pa.	1310	228.9	100
	Wed pm 8-9.30; Sat pm 8-9.30			
WNBF	Endicott, N. Y.	1500	199.9	50
	Sun pm 1-3, 7.30-9.30; Thu pm 7.30-9.30			
WNBH	New Bedford, Mass.	1450	206.8	250
	Tue pm 8-9			
WNBZ	Saranac Lake, N. Y.	1290	232.4	10
	Sun am 10.15-10.45			
WNOX	Knoxville, Tenn.	560	535.4	1000
	Fri pm 7.30-8			
WNRC	Greensboro, N. C.	1440	208.2	500
	Fri pm 7-7.30			

(Continued on page 338)

The WATCH TOWER and Herald of Christ's Presence



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

VOL. XLIX SEMI-MONTHLY No. 23

December 1, 1928

CONTENTS

THE ALTAR IN EGYPT (Part 2) 355
The Prophecy 356
The Altar 358
Pillar 358
Sign and Witness 358
The Time of Witness 360
Privilege and Duty 360
THE KINGDOM OF GOD IS AMONG YOU 362
INTERESTING LETTERS 367
Sunday Talks 367
"Joyous Gratitude to God" 367
Determination to Press On 367
CANVASSING PARTIES 354
CALENDAR 1929 354

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"Laodicean Period"
Issue of November 1, 1928

Week of January 6 . . . . . ¶ 1-22
Week of January 13 . . . . . ¶ 23-44

"The Altar in Egypt"
Issue of November 15, 1928

Week of January 20 . . . . . ¶ 1-23
Week of January 27 . . . . . ¶ 24-45

CANVASSING PARTIES

All canvassing parties and all individuals who canvass should mention the radio station in that vicinity that is broadcasting the truth. This often proves a means of opening the way to place the books in the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the truth by reading what is being printed.

1929 CALENDAR

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

1929 YEAR BOOK

The new *Year Book* is in course of preparation. As is the custom, it will contain a detailed report of the work done by the Society in all departments of its service in all countries where its branches are established. Additionally, there is a Scripture text and explanation thereof for each day of the year 1929. On account of the limited edition, the price will be 50c a copy. We shall appreciate it very much if the classes, through their stockkeepers or secretaries, will send in their orders as early as possible, so as to enable us to determine how many to print.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX DECEMBER 1, 1928 No. 23

THE ALTAR IN EGYPT

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them."—Isa. 19:19, 20.

PART 2

JEHOVAH has a fixed time to make known the meaning of his prophecies. Until his due time men can not understand. The very language of the prophecy fixes the time within which the prophecy might be understood by those devoted to the Lord. Note that the prophet says: "In that day shall there be an altar to the Lord." There is a deep significance in the term "in that day", and this furnishes the key to the understanding of the prophecy. In the consideration of the prophecy and its meaning it is of first importance to determine what is meant by the term "in that day".

[2] The Scriptures show that the period of time embraced in "that day" began in 1914 and became manifest to his church after the Lord came to his temple and continues without interruption at least to the complete downfall of Satan's organization and the full establishment of God's government of righteousness. It is therefore to be expected that the anointed class would receive a better understanding of the prophecy "in that day", because it is then that there are flashes of God's lightnings from his temple. It also marks the time when the prophecy began to have its fulfilment and therefore when it is due to be understood.

[3] Heretofore *The Watch Tower* has published the Scriptural proof showing that the Lord came to his temple in the year 1918. Then it was that he began to purify the truth, represented by the purifying of silver, by taking away many things that had caused confusion. He also began to purify the sons of Levi from whom the priestly class was taken and who represented the anointed class now on earth. A better understanding of the truth was given those who were thus being purified, to the end that they might offer their praise and devotion to God in righteousness.—Mal. 3:1-3; Heb. 13:15.

[4] It was after the Lord came to his temple that those of the temple class learned that the "stone" mentioned by God's prophet as the 'foundation stone, the tried stone, the precious stone, the sure foundation stone', and which becomes the "stone of stumbling", does not refer to a pile of literal stones. They learned that the reference is to Christ, who is God's anointed King. (Isa. 28:16; 8:14) They have learned that this Stone, which is the chief corner Stone, was laid in miniature at the time Jesus rode into Jerusalem and offered himself as King to the Israelites. They have also learned that it was later, to wit, at the time Christ came to his temple in 1918, that the Stone was laid in completion. This Stone God had set upon his throne in Zion at the end of the world. (Ps. 2:6) The true followers of Christ have learned that the Lord is their sanctuary and that others who claim to be of the Lord, and who are not unselfishly devoted to him, are stumbling over the Stone.

[5] The laying of this Stone marks the early part of the period of time designated in the Scriptures as "in that day". When the Lord came to his temple the temple class is represented as saying: "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Isa. 61:10) In this connection note what the prophet says concerning "in that day": "I will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. *This is the day* ["in that day"] *which the Lord* hath made; we will rejoice and be glad in it."—Ps. 118:21-24.

[6] The stone referred to by the psalmist is undoubtedly the same stone referred to by the Prophet Zechariah (4:7); and both refer to the same time. Jesus quoted from the above Psalm and applied that scripture to himself as King. But there is no intima-

tion in his words that he had the pyramid of Gizeh in mind when he mentioned the Stone. It would be passingly strange that God would make a pile of stone in Egypt of so great importance and state that both houses of Israel stumbled over it. If he referred to a literal stone, then he must have referred to a literal stumbling, and both houses of Israel would have to go to Egypt in order to stumble. It would be ridiculous to say that any one could stump his toe and stumble over the great pyramid. It is too high up in the air for that. Since all these scriptures referring to the stone are used symbolically to represent Christ, we may know that no natural stone or pile of stone is referred to and that it would be entirely inappropriate to apply these scriptures to the great pyramid. There is therefore no justification for applying any of these texts to the pyramid of Gizeh.

[7] It appears that in 1859 A.D. John Taylor, an Englishman, first advanced the conclusion that the pyramid of Gizeh possessed scientific information. Then Piazzi Smyth expressed his conclusion concerning the pyramid of Gizeh as being a storehouse of knowledge for man. Shortly thereafter a young Scotchman named Robert Menzies advanced the conclusion that the pyramid of Gizeh is Jehovah's witness. There are two potent reasons why these conclusions can not be correct and information of value to the Christian: (1) At that time the Lord had not come to his temple and the prophecy had not been fulfilled nor even in course of fulfilment. (2) It is not claimed that any of these men were of the Lord's anointed or devoted to the Lord. They were giving expression to their own wisdom. God does not bring his great truths to the attention of his anointed in this manner.

THE PROPHECY

[8] The prophecy of Isaiah (19:1) here considered opens with the statement, "The burden of Egypt." Rotherham renders this, "oracle of Egypt." It is a prophetic speech uttered by Jehovah's prophet concerning Egypt and the relationship of God's anointed people thereto. It does not relate to literal Egypt, of course, because there were none of God's anointed in the land of Egypt when the pyramid was built, and so far as known there are none there now that are actively engaged in the Lord's work.

[9] Symbolically Egypt always represents Satan's organization. Pharaoh, the king or ruler of Egypt, is symbolical of the Devil himself. Note the prophecy on this point: "Thus saith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers [peoples], which hath said, My river is mine own, and I have made it for myself." (Ezek. 29:3) "We know that we are from God, and that the whole world lies under the evil one."—1 John 5:19, *Diaglott.*

[10] Satan the Devil claims the world as his, and all the people and nations represented by the rivers as his. He made this claim to Jesus, and Jesus did not dispute it. The prophet of God continues: "I will bring thee [Satan] up out of the midst of thy rivers [the peoples of earth], . . . and I will leave thee thrown into the wilderness [abyss, during the thousand-year reign of Christ]." (Ezek. 29:4, 5) This shows the time of judgment upon Satan's organization by Jehovah; thus the time for the fulfilment of the prophecy of Isaiah is fixed.

[11] The prophecy having its fulfilment begins and ends in "the day of the Lord" when Christ is present taking possession and control of the affairs of earth and establishing the government of righteousness. That period of time is when the Lord is in his temple for the purpose of judgment. (Ps. 11:4, 6) "And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed."—Ezek. 30:8.

[12] The word "Egypt" is derived from the Hebrew word which means "that which binds, troubles and oppresses". God has a purpose in everything he does, even as to names given to any creature or organization. This definition exactly fits Satan's organization. It binds the people, brings trouble upon them, and oppresses them. No one will successfully dispute the fact that Egypt symbolically represents the world, which is Satan's organization. God is against Satan's organization.

[13] The prophecy of Isaiah continues: "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt." This is in exact accord with Ezekiel's prophecy wherein is given a description of God's mighty organization moving into action against the Devil's organization. "And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. . . . This was the appearance of the likeness of the glory of the Lord." (Ezek. 1:4, 5, 26, 28) (For further discussion of this, see *The Watch Tower,* September 1, 1928.)

[14] Further says Isaiah: "And shall come into Egypt." Clearly this means the Lord taking action against the Devil's organization, "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." (Rev. 11:8) Thus the meaning of the word Egypt and the time of the prophecy's fulfilment is definitely fixed.

[15] Isaiah further says: "And the idols of Egypt shall be moved at his [the Lord's] presence, and the heart of Egypt shall melt in the midst of it." Since 1918 the ecclesiastical organizations of earth adopted the League of Nations as the political expression of God's kingdom on earth. That organization, including the clergy and the principal of their flocks, and the politicians and the profiteers, have been and are in trouble. As Jesus said: 'Men's hearts are failing them for fear.' The visible part of Satan's organization, while trying to direct the affairs of men and governments of earth to keep the people in control, are suffering from a stroke of heart disease, and complete heart failure may soon follow.

[16] Isaiah further says: "And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom." This is in accord with what took place after Gideon and his little band surrounded the Midianites and which foreshadowed the distress during Armageddon. "And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abel-meholah, unto Tabbath." (Judg. 7:22) The present conditions and that which is clearly portended by present events help to locate the time of the fulfilment of the prophecy.

[17] When Moses and Aaron went down into Egypt as Jehovah God's representatives they served notice upon Pharaoh of God's purpose; and failing to heed such notice and warning, Pharaoh and all of Egypt were brought into great trouble. At the same time the wise men and sorcerers, counselors of Pharaoh, withstood Moses and did their part to help harden the heart of Pharaoh. In recent years the truth has been brought to the attention of the wise men and counselors of the Devil's organization. But notwithstanding this, they have not given heed thereto, but have resisted the truth. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." (2 Tim. 3:8) Clearly Paul describes in the context the visible rulers of the Devil's organization, who are men of corrupt minds and reprobate concerning the faith and who resist the truth at the present time. The physical facts show that we are now in the time of the fulfilment of Isaiah's prophecy first above cited.

[18] The prophet further says: "Surely the princes of Zoan [Satan's counselors] are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?" (Isa. 19:11) The time when these counselors are fools, because they disregard Jehovah God and even deny him and his plan, is indicated further by the words of the prophecy: "Where are they? where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt." The time is now.

[19] Every one who knows the truth can surely see that the advisers and counselors of Christendom are fools. They refuse to acknowledge even the name of Jehovah as the great God. "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."—Isa. 29:14.

[20] Concerning the same period of time, and during which the prophecy is in course of fulfilment, Isaiah further says: "In that day shall Egypt be like unto women; and it shall be afraid and fear, because of the shaking of the hand of the Lord of hosts, which he shaketh over it." Jehovah is now brandishing his Arm (Christ Jesus) over the nations which compose Satan's visible organization, and this brings great fright to them, just as Jesus foretold. "Upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear." (Luke 21:25, 26) And now the clergy in particular are like women, the weaker sex, and they refuse to come out in the open and fight for what they believe. (See Jer. 51:30.) They content themselves by saying to their parishioners: 'Believe what you please, just so you stick to us.'

[21] Judah means those who give praise to the name of Jehovah God. (Gen. 29:35) Jehovah's anointed ones now on the earth are commanded to "declare his doings among the people, make mention that his name is exalted", and to cry out and shout to his praise. (Isa. 12:4-6) The faithful remnant class is now doing what they can to carry out this commandment by telling the people concerning the Devil's organization and God's purpose to destroy it and that the time for God's kingdom is here. They are telling the people of God's doings and his loving-kindness. In harmony with these facts, well known to every true Christian, the words of Isaiah are written: "And the land of Judah shall be a terror unto Egypt: every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it." The faithful messengers of the Lord go forth telling the people the truth, and the truth causes the representatives of the Devil's organization great pain. It strikes terror into their hearts.—Ezek. 30:9.

[22] Be it noted that there are those in Egypt, but not a part of it, who swear to the Lord of hosts; which means that they have made a covenant with Jehovah God by sacrifice. By nature and natural birth these are sons of wrath, like other men, but they have pledged themselves to Jehovah by making a full consecration to be dead with Christ Jesus. They are in

the world but not any part of the world, even as Jesus when on earth was in the world but not a part of it. Now in the world they speak the language of the land of promise, that is to say, the language of God's King. The prophet says: "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts: one shall be called, The city of destruction." (Isa. 19:18) The *Septuagint* renders this text: "And one shall be called a city of Asedek." This shows that they are of the order of Melchizedek, and therefore of God's righteous organization. The word "five" is a sacred number and seemingly represents all who take their stand on the side of the Lord of hosts. The remnant is of God's organization who tell the people of God's purpose to destroy Satan's organization. They are therefore of the city of destruction and the city of righteousness, within the meaning of the prophecy. These words of the context help us to locate the time of the fulfilment of the prophecy under consideration.

THE ALTAR

[23] Now let us give consideration to the text of Scripture which many have believed refers to the pyramid of Gizeh. Isaiah's words are: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." The word "altar" here used is derived from the root word meaning a slaughter-place, or place of sacrifice. The text therefore refers to those who are in relationship to God by reason of the covenant by sacrifice.

[24] During the period of sacrifice many have been taken into the covenant by sacrifice. The time comes when Jehovah says concerning these: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50:5) Referring to the same class, of which Paul was one, he says: "We are accounted as sheep for the slaughter." (Rom. 8:36) Concerning the faithful class who have been taken into the covenant by sacrifice Jesus said: "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." (John 17:14) Otherwise stated, such are in the midst of Egypt (the world) but not a part of it. We are now "in that day", and the faithful remnant class is the altar class unto the Lord in the midst of the world (Egypt). That altar is not a pile of dead stone built up by oppressors long ago in the land of literal Egypt; but the altar represents God's anointed class. These are now in the world but are no part of the world or the Devil's organization. These are daily offering up their sacrifice in righteousness of praise and devotion unto God and by so doing are bearing the reproaches of Christ. (Mal. 3:3; Heb. 13:13, 15) These are God's messengers, entrusted with the obligation of telling his message to the people. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake." (Rev. 8:3, 5) These scriptures definitely fix the meaning of the term "altar" as used by the Prophet Isaiah.

PILLAR

[25] As heretofore stated, the word "pillar" means a memorial column that stands forth as a witness giving testimony. The prophet says: "And a pillar at the border thereof." (Isa. 19:19) The faithful remnant compose the feet of him, Christ, now on earth, and are on the very border-line between the Devil's kingdom and the kingdom of God. The time of transition is here. They have journeyed down to the time when they are about to pass over the border out from the world and into the glorious kingdom of Jehovah. It is now easy to be seen how God's remnant on the earth can be truly said to be 'an altar in the midst of Egypt [the world] and a pillar at the border thereof unto the Lord'. As an altar they are offering their sacrifice; as a pillar they are bearing witness for the Lord.

[26] It is impossible to fit the literal pyramid of Gizeh to the prophet's description; but the position and condition of the remnant of God exactly fit the prophetic description, which is therefore right. Another thing suggesting the time of fulfilment is the words of Jesus spoken to the church in Philadelphia, which period ended after he came to his temple: "Him that overcometh will I make a pillar in the temple of my God." (Rev. 3:12) As long as such a one is of the remnant class and remains faithful he shall be a pillar in the temple of God bearing testimony, and thus it is written: "In his temple doth every one speak of his glory."—Ps. 29:9.

SIGN AND WITNESS

[27] Continuing the prophet says: "And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them." (Isa. 19:20) The pyramid of Gizeh is neither a sign nor a witness unto the Lord of hosts. The name "Jehovah of hosts" is the name by which Jehovah God reveals himself as "a man of war" when he goes forth to fight against the Devil's organization. (Ex. 15:3; Rev. 16:14; 2 Chron. 20:15; Nah. 2:13) The Scriptures abundantly show that the battle of Armageddon is the battle of God Almighty against Satan's organization. (Hab. 3:1-15) It is also made clear

from the Scriptures that Armageddon will be fought "in that day" so frequently mentioned by the prophets. We are now in that day, and all indications are that we are approaching the great battle of God Almighty. It is "in that day", that is to say, in the close proximity of Armageddon that the 'altar and pillar in the midst of Egypt and at the border thereof' will be for a sign and for a witness unto the Lord of hosts.

[28] "Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men: and hast made thee a name, as at this day." (Jer. 32:20) This scripture has been erroneously applied to the pyramid of Gizeh. The "signs and wonders in the land of Egypt" and that which is "for a sign and for a witness unto the Lord of hosts in the land of Egypt" mean one and the same thing and have reference to that faithful company of the followers of Christ which is called the remnant of God. These are the ones that make up a little company that are doing what they can to exalt the name of Jehovah. There can not be any doubt as to what constitutes the "signs and wonders", in the light of the Scriptures.

[29] Isaiah said that he and his sons were set for signs and wonders in the world. "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) Isaiah and his sons foreshadowed God's remnant class. (See *The Watch Tower*, 1925, p. 212. Also Isaiah 30:3, 4.) "Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men that are a sign: for, behold, I will bring forth my servant the Branch."—Zech. 3:8, *R. V.*

[30] Can any one who has a knowledge of God's plan and the unfolding of his prophecies say for one moment that the pile of stone in Egypt, known as the pyramid of Gizeh, is either a sign unto the Lord of hosts or that it is bearing witness to his name? Surely not. Today all the world is denying the name of Jehovah. The clergy, the profiteers, the bootleggers, and the politicians, making up Satan's organization, all say: 'The world is ours and we know not Jehovah.' These are but repeating the words of their father the Devil.—Ezek. 29:3.

[31] That unholy combination is now, by the advice of her "wise counsellors", attempting to establish what they call a universal religion that entirely ignores the name of Jehovah God. A great climax is reached because it is 'that day which Jehovah has made' and in which day he will bring to account all of these unrighteous systems. Speaking through his prophet, Jehovah says: "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, it is truth."—Isa. 43:9.

[32] God challenges the Devil's representatives to make proof of their claims or admit God's truth. Then to the remnant, foreshadowed by Isaiah and his sons, Jehovah says: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God."—Isa. 43:10, 12.

[33] Such are the only ones on earth that stand as a sign and pillar and a witness unto Jehovah of hosts. They are witnessing of him and his name and concerning his expression of vengeance in Armageddon, which is just ahead. The remnant is putting forth its best endeavors to obey the commandment of the Lord by telling the good news to all the nations for a witness.

[34] To be sure, if Satan can induce the consecrated to turn their attention to a pile of stone in Egypt and study its measurements in order to determine just when the church will be glorified he would accomplish his purposes. He would turn the mind of such away from Jehovah and the wonderful unfolding of his prophecies at the present time. In this connection let it be emphasized that those who are devotees of the pyramid of Gizeh, and who are delving into its supposed secrets, are doing nothing whatsoever to bear witness against the Devil's organization and for the name of Jehovah God. On the contrary, they discourage any speech calling attention to the apostate clergy, who are children of Satan and who constitute his visible mouthpiece. Satan is a wily foe. He resorts to all manner of schemes to draw men away from Jehovah and from his service. One of the most subtle schemes Satan has yet adopted to accomplish that purpose has been and is the use of the pyramid of Gizeh. There are those who rely upon the pyramid who claim to be of Christ and his followers.

[35] Regardless of any or all claims that may be made by any one, there could be no member of the body of Christ on earth now who is not of the temple class. The reason for this is that Christ has brought into the temple condition the approved ones of the anointed and has provided them with the garments of salvation and brought them under the robe of righteousness. Whether one remains in that blessed condition or not depends upon his continual faithfulness unto the Lord. All outside that condition, and who claim to be of Christ, are therefore false Christs.

[36] Referring to conditions that would exist after coming to his temple Jesus said: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were

possible, they shall deceive the very elect.''—Matt. 24:24.

37 Devotees and teachers of the pyramid of Gizeh, and who claim to be of Christ, say that the pyramid of Gizeh is the great sign and wonder mentioned in the Scriptures. It is manifest that they are being deceived thereby. The wily scheme of Satan to induce Christians to pin their faith to the pyramid of Gizeh will not succeed in deceiving any true child of God at this time. Those who are of the elect, and who are therefore in the secret place of the Most High, have the promise that the Evil One shall not touch them. Such will avoid the pyramid of Gizeh and its measurements and adhere strictly to the Word of God.

THE TIME OF WITNESS

38 It has been said that the pyramid of Gizeh is now a witness to the followers of Christ and will be a witness to the world during the reign of Christ. That conclusion is supported by neither reason nor the Scriptures. The true followers of Christ have the more sure Word of God to which they take heed and by which they are guided. They learned absolutely nothing from the pyramid that enables them to know and understand and obey the commandments of the Lord. The Word of God is a lamp unto their feet. His lightnings disclose to them his will. Why should it be said that a pile of stone would be needed or employed during the reign of Christ to teach his people concerning God's plan? When perfect men, such as Abraham, Moses and David are back on the earth they will teach the people the truth as no dead stone could ever teach them. Employing the radio, which God has brought into action for his own purposes, they will stand at Jerusalem or any other given place on earth and speak to the peoples of all the land. Then the blindness that Satan has cast over the people will be taken away, and they will learn of God and his gracious plan for their blessing.

39 But let it be noted that the prophecy says this witness is given at the time the people are crying unto the Lord because of oppression, ''for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour.'' Manifestly verses one and two of the nineteenth chapter of Isaiah refer to the visible ruling powers of the present world which are oppressors of the people. Throughout the entire visible part of the world today the cries of the people are heard against those who rule over them and who continue to oppress them. The burdens of taxation upon them continue to increase, while their opportunities to earn a necessary living decrease. The profiteers continue to grow in material wealth, and their cruel oppression upon the people increases therewith. The politicians hold out their hands for bribes, and, yielding to such unrighteous influence, engage in the oppression of the people. The preachers fraudulently misrepresent God by trying to hold the people in their church prisons and to uphold the present unrighteous system and thereby furnish a shield for their unholy allies to carry out the work of oppression. This is the time and condition spoken of by James (5:1-6). It is a condition just preceding the great and terrible expression of God's wrath against Satan's organization. It is the time when the prisoners are crying out because of oppression heaped upon them by their prison-keepers.

40 The prophet declares that at such a time the altar and pillar in the midst of the world, and on the border thereof, will bear witness to the name of the Lord of hosts. The physical facts exactly fit the description. Then follows the battle of Armageddon, which will bring deliverance to the people, and the knowledge of the great Savior will bring them relief and everlasting blessings.

41 It is concerning these comforting truths that God would now have his witnesses bear testimony. His command is that the people shall be told that Jehovah is the only true God and that their blessings must come from him. This is the good news that must be carried to the peoples of earth as a witness before God dashes to pieces Satan's organization. Following the giving of this witness and following the battle of Armageddon, in which God will smite Egypt (the world), he will heal the peoples of the world and bring them the blessings they have so long desired. ''And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt; he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them.'' (Isa. 19:21, 22) Then he will spread to the people a feast of fat things, and blindness shall be removed from their eyes.—Isa. 25:6, 7.

PRIVILEGE AND DUTY

42 What then are the privileges and duties of the remnant? Among many blessings the remnant now enjoys is to be permitted by the Lord to see that there is but one Jehovah God, the Creator of heaven and earth, and that they are his children by adoption into the body of Christ; that his Word is their guide and that they need no other; that he has put his word in their mouths and covered them with his hand, and will not permit them to be deceived by the enemy or any of his schemes; that they have been brought into the secret place of the Most High and if faithful shall abide there for ever and while there no evil shall befall them; that Jehovah has appointed them as his witnesses to tell the peoples of earth that he is God and that his kingdom is at hand; and that he has commanded them to sing forth the praises of his name while he goes into action against the enemy's organization.

[43] As soldiers in the organization of Jehovah of hosts, the remnant must perform its duties. The duty of the remnant may be summed up in the phrase: 'Sing forth the glory of Jehovah's name.' The remnant does no fighting, but while the battle is being arranged and fought these can and must sing to the glory of the Lord. God caused this to be foreshadowed as their duty. (2 Chron. 20:21, 22) Just now is the time when the remnant must be an altar in the midst of the world because it is by sacrificing everything they have and giving the sacrifice of the praise of their lips that they are serving Jehovah. It is now that the remnant must be, and is, a pillar on the border of the world unto the name of Jehovah and his righteousness.

[44] The Lord's people have gone on record in a Declaration *against* the Devil and *for* Jehovah. Now they must prove that what has been said is really meant, and they must prove this by pointing out to the people the hideousness of the Devil's organization and point them to God and his gracious kingdom as their way and means of relief and blessing. Standing on the very border of the world and in the midst thereof, and looking into the entrance of the kingdom, Jehovah says to the remnant: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isa. 62:10) The remnant will obey this command. Those who pin their faith to the pyramid of Gizeh will not do so.

[45] God's anointed people have a work to do now, and it is both the privilege and the duty of such to do it now. The declaration made by his people at the 1928 convention, and the message of truth accompanying the same, is now being published by the millions of copies. These must go into the hands of the people, and the faithful remnant will put them there. While the cries of the people are ascending unto the Lord against their oppressors they must be told by God's faithful witnesses that Satan is their enemy and the real oppressor and is using his instruments on earth to oppress them and that Jehovah will relieve them soon.

[46] Let the anointed cast away all teachings except that which is proven by the Word of God. Only those who sanctify the Lord of hosts and fear and serve him will find him a sanctuary now. (Isa. 8:13, 14) He has given promise that he will preserve the faithful. The promise applies to none other. The faithful ones must be the uncompromising foes of Satan and anything that pertains to Satan and must be wholly, unreservedly and enthusiastically devoted to Jehovah God. There is no middle ground. There is no compromise. The faithful will feed upon his Word, be guided by his counsel, be strengthened and led thereby, and afterward received into glory. (Ps. 73:24) Henceforth as the battle approaches and rages the remnant will be found wholly devoted to the Lord and to his service. They will at all times be standing firmly on the side of Jehovah God and singing forth the glory of his name.

[47] We now wonder why we ever believed in or devoted any time to the study of the pyramid of Gizeh. Not only will we abandon such a study now, but we will ask God to forgive us for wasting the time that we have put in on it and redeem the time by hurrying on to obey his commandments. We remember his gracious words: "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon [proclaim] his name, declare his doings among the people, make mention that his name is exalted."—Isa. 12:1-4.

QUESTIONS FOR BEREAN STUDY

To what time does the term "in that day" refer? Why is a knowledge of its meaning important? ¶ 1, 2.

Why is the year 1918 so prominent? What purifying work began at that time? What important truths respecting the "stone" of prophecy have come to the temple class since that time? ¶ 3-5.

Compare Isaiah 28:16 and Psalm 118:22 (a) as to identity of the "stone" and (b) as to time of their fulfilment. How could both houses of Israel stumble over the pyramid of Gizeh? Considering the origin of the conclusions based on pyramid measurements, give reasons for rejecting them as having no information of value to the Christian. ¶ 6, 7.

Prove the prophetic meaning of "Egypt" and of the "rivers" thereof. When will God's judgment thereon be manifest? Give the literal meaning of the name "Egypt", and show its fitness as a symbol. ¶ 8-12.

What is meant by (a) the Lord's 'coming into Egypt', (b) the 'moving of Egypt's idols', and (c) the 'melting of the heart of Egypt'? Compare Isaiah 19:2 with the Gideon picture. These foreshadowed what? ¶ 13-16.

Who were Moses and Aaron? For what purpose were they sent into Egypt? How were they received, and with what result? Show present fulfilment of that picture. ¶ 17.

Identify the "princes of Zoan". Why does the Lord call them "fools"? What evidence is there of the time for their abasement? Apply Isaiah 19:16. ¶ 18-20.

Explain how "Judah shall be a terror unto Egypt". Who are included in the "five cities in the land of Egypt" who have 'sworn unto the Lord of hosts'? In what sense do they "speak the language of Canaan"? Why is but one of them called "the city of destruction"? ¶ 21, 22.

Define "altar". Explain the word "pillar". To whom do the terms apply? How are these (a) "in the midst of Egypt" and (b) "at the border thereof"? What other scriptures serve to identify the "pillar" and to locate the time of its bearing testimony? ¶ 23-26.

What is signified by the expression "Jehovah of hosts"? Does the pyramid of Gizeh say anything about the battle of Armageddon and the preparation therefor? Why? How does the Lord by his prophets Isaiah (8:18) and Zechariah (3:8) identify the "signs and wonders"? To whom must the "signs and wonders" mentioned also by Jeremiah (32:20) refer? ¶ 27-29.

Is it reasonable that literal Egypt should represent the entire world? What is the present condition of symbolic Egypt, and how does this fit the Lord's statements by his prophets? To what does Jehovah challenge the na-

tions at this time? By whom will the challenge be presented and the witness be given? Does the pyramid show this? Why? Those devoted to a study of the pyramid and relying thereon show what attitude toward witnessing against the Devil's organization in all its features? What design on the part of Satan is therein manifest? ¶ 30-34.

Explain whether there could now be members of the body of Christ aside from the temple class. Why shall the "very elect" not be deceived? To whom does the Lord promise security? ¶ 35, 36.

Prove by scriptures what only is the true Christian's guide. How will the people be instructed and led during the reign of Christ? ¶ 37, 38.

During what conditions will the message of warning to the rulers and of comfort for the people be given? Show whether such conditions now exist. Who are the oppressors, and how are the people oppressed? Does the pyramid tell anything concerning this? Why? What is the nature and the purpose of the testimony now due, and how and by whom will it be given? ¶ 39-41.

What are some of the many blessings now enjoyed by the remnant? State the duty of the remnant (a) as an "altar in the midst of Egypt" and (b) as a "pillar at the border thereof". ¶ 42-44.

Show the timeliness of the year's special message. Who will engage in taking this message to the people? The faithful will take what stand (a) with regard to the Lord and his Word, (b) as to Satan and his organization, and (c) in respect to kingdom activities? ¶ 45, 46.

What does the spirit of truth indicate as the proper procedure on finding ourselves to have misunderstood or misapplied portions of God's Word? Does Isaiah 12:1-4 refer to past experience or does it describe a present activity and joy? Explain. ¶ 47.

THE KINGDOM OF GOD IS AMONG YOU

"Behold, the kingdom of God is among you."—Luke 17: 21, margin.

THE coming of God's kingdom to earth is the most momentous event of human history. It is an occasion for the people of earth to laugh and dance for joy and to sing grateful praises to God and to his anointed King, Christ Jesus. Not so with Satan, the adversary of God and man. He feels that his rights and his domain are being invaded, and since 1918 he is fostering anti-kingdom movements and is gathering all the kings and kingdoms of this world in hostile array against the Lord's kingdom and prepares to fight the final and determining battle, Armageddon.

Whereas the great adversary pampers and favors those who belong to and support his organization, he also stoutly opposes those who seek for royal glory with Christ Jesus. He sees to it that they get their share of tribulation to discourage them or frighten them off from their undertaking, and especially so since 1918. Chagrined at being cast down out of heaven, he has made war to the death upon God's remnant of faithful witnesses upon the earth. (Rev. 12:17) With good reason the Apostle Paul reminded Christ's disciples, and braced their hearts with the truth, that "we must through much tribulation enter into the kingdom of God". (Acts 14:22) But God, who holds the prize before us, arranged it to be that very way, that thus "ye may be counted worthy of the kingdom of God, for which ye also suffer."—2 Thess. 1:4, 5.

Not alone must Christians not be driven off from their heavenly hopes and purposes by the tribulations which the adversary stirs up, but they must not let their affections drop from the heavenly things and turn longingly back to the things that they have forsaken. Such a course will surely disqualify them, as Jesus said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62) A double-minded person is unsettled and uncertain in all his aims. Complete holiness to the Lord is absolutely necessary. That is, one must totally reject the honors, rewards, connections and methods of the Devil's world organization and entirely devote his affections to the Lord and to the work of his organization if he is to gain the kingdom of heaven.

Now the kingdom has come! This of course does not mean that all faithful Christians are glorified and seated with Jesus in his heavenly throne. A remnant yet remains on earth at this day to serve as witnesses for Jehovah and for the Prince of Peace. Nevertheless it may be loudly and widely proclaimed to the people that "the kingdom of God is among you". These words are true in a more complete sense now than when Jesus first uttered them. (Luke 17:21) At that time, nineteen hundred years ago, he was merely anointed as King and was still in the flesh and not glorified. But now, 1914 being past, "the times of the Gentiles" have come to the full and he has taken to himself his all-power in heaven and in earth. He has begun to rule in the midst of his enemies, and God has laid him as the kingdom's Foundation Stone in Zion. The world events and conditions since 1914, which command attention and demand interpretation, have fulfilled the prophecies and prove that this is the period of Christ's second presence and his reign has begun. The King is here!

God's consecrated, spirit-begotten ones, as well as the world of mankind, need to be told over and over again that the kingdom of God is in their midst. Those who are earthly members of God's organization, Zion, must be repeatedly reminded: "Thy God reigneth!" (Isa. 52:7) The fact is too important for them to lose sight of at this crucial time. The King is in their midst to judge as to how they use the kingdom interests entrusted to them. The coming of the kingdom has not meant or brought material or earthly

enrichment to them. That could not have been properly expected, for the Apostle Paul long ago wrote: "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the holy spirit." But the coming of the kingdom has surely brought these spiritual blessings, here named, to the faithful, and that as never before. The robe of *righteousness* enwraps in its royal folds all God's approved ones. Having on the garments of salvation and dwelling safely under the shadow of the Almighty imparts to them *peace* and freedom from fear and disquietude. As members of the company doing "Elisha work", they have received what corresponds to a double portion of Elijah's *spirit*, and the honor and privilege of being God's witnesses for the vindication of his name fills them with the *joy* of the Lord.

The effect of the coming of God's kingdom upon his anointed ones on earth is noteworthy. It has not oiled their tongues and made them eloquent pulpiteers or orators who are glib of tongue and full of unctuous words and sanctimonious phrases. "For the kingdom of God is not in word, but in power." (1 Cor. 4:20) Power, real power, has come to them. This power is in the form of an authorization as God's witnesses to fulfil the prophetic command of Jesus, namely, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." In the proclamation of this gospel they are "strong in the Lord and in the power of his might" as never before, because they are giving their witness in a time fraught with the greatest danger to the elect of God and of the greatest opposition to his kingdom. They speak with authority. They shrink not from notifying kings and all ruling factors of Satan's empire as well as the oppressed common people. No longer is it mere words and pious words and mouthing for them, but work, real and active work, in behalf of the interests of the kingdom. Their work, as now being accomplished by radio and scattering the printed message, could not be carried along on such a world-wide scale except by the power of God, and that power has come with the kingdom of his dear Son.

The disciples whom Jesus sent forth to go preaching before him were instructed to tell the people that the kingdom of God had come nigh unto them. (Luke 10:9-11) How so? Because the anointed King of God was in their vicinity and they his servants had come preaching the tidings of that kingdom. In the same way the Lord's kingdom has come nigh to the people of all nations today in that the message of the actual establishment of God's government is being proclaimed to all nations for a witness. Jesus predicted that this proclamation of the established kingdom would be carried on before Satan's empire would meet its full end in the battle of Armageddon. When did this proclamation first begin to be made?

It can not be said that this gospel of the kingdom has been preached all down through the centuries of the Christian era. The fact is that the coming kingdom ceased to be proclaimed shortly after the death of the apostles and their faithful colaborers. The preaching thereof received a great setback when Constantine made the Christianity of his day the religion of the Roman Empire. When the papal millennium began in 800 A. D., the darkness on the subject of Christ's thousand-year reign deepened still more. For centuries the Bible was either banned or held in great obscurity. Then in 1799 A. D. began "the time of the end". During this period of time great Bible societies have been established, scattering Bibles by the hundreds of millions of copies in hundreds of languages. Can we say that this circulation of the Bible accomplished the foretold preaching of the gospel of the kingdom? Decidedly no! In spite of this Bible distribution it is still necessary for God's little band of witnesses in the earth to print literature explaining God's plan of the ages and to call upon the homes where these Bibles have been placed. Otherwise the people would be left in ignorance as to the setting up of the Messianic government in our day.

It may be true that the preachers have preached from their pulpits a kind of message about Christ's kingdom, but this kingdom they claim was set up at Pentecost, fifty days after Jesus' resurrection, and finds its political structure in what they call Christendom. In 1919 A. D. the Council of the Federation of Churches in America went so far as to issue a manifesto preaching that the then projected League of Nations was "the political expression of God's kingdom on earth". Whether such preaching has been a gospel or good news, not only to the people in Christendom so called but also to the heathen nations outside of it, we leave each one to determine honestly.

The words of Jesus shed light on this point. On one occasion he said: "The law and the prophets were until John: since *that time* the kingdom of God is preached." (Luke 16:16) On first thought this statement excites wonderment, because we remember that all of God's prophets since the world began told about God's coming government. But what Jesus meant was this: What the prophets had to say pointed forward to the future; they did not proclaim to the people of their time that the kingdom was here or was being established in their day. Even John the Baptist, who preceded Jesus' public appearance by about six months, pointed forward to days to come. Only after Jesus' baptism and his temptation in the wilderness did the Savior step out into the open with the announcement, "The kingdom of heaven is at hand," and, "The kingdom of God is among you." When Jesus ascended on high, God's anointed King was taken away, and the kingdom was represented only in the disciples, the joint-heirs whom he left behind

and who still had to prove their faithfulness unto death.

On the same grounds it is true that the gospel of the kingdom of God and of his Christ was not preached until after 1918 A. D. The earth-wide distribution of the Bible containing the writings of the prophets from Moses down to John the apostle, could not be said to be the preaching of what Jesus called "this gospel of the kingdom". Not even the preaching by Bible Students since 1874 A. D. about the coming times of restitution accomplished that preaching of this gospel. But in 1914 A. D. the glorified Jesus, invisibly present, took his power and began his reign, and forthwith the great World War came with all its concomitants, closing in 1918.

From this latter date onward the time was ripe for "this gospel" to be preached for a witness unto all nations and thus the prophecy of Matt. 24:14 to be fulfilled. Why? Because in 1914 the kingdom was established and from that date down to 1918 sufficient convincing evidence was given to prove that the old world had ended, that Christ Jesus as God's anointed King was present, and that God had now authorized him to reign, saying, "Rule thou in the midst of thine enemies." That the foretold preaching of the gospel of the now established government might be carried out, the Lord God saw to it that Bible Students, who were anointed with his spirit as his witnesses, were released from prison and army camps and from a general condition of restraint throughout the world. Thus they were made free to take advantage of the stoppage of the hostilities of war and proceed with carrying out God's command to give testimony to the nations before the end of the world's great tribulation should come.

It is well understood among Bible Students generally that the work of God's true anointed people between 1874 and 1918 was pictured in John the Baptist's public career. The following fact is therefore interesting as showing divine intention:

John pointed forward to the coming of the Messiah and his reign and sought to make ready a people prepared for the Lord. For but a short time he was privileged to announce the Messiah's actual presence, saying to the people, "There standeth one among you whom ye know not." Soon thereafter he came into difficulty with the political powers and was cast into prison and at length beheaded. Meantime Jesus performed the miracle at the wedding feast in Cana, of Galilee, and then attended the Passover at Jerusalem in Judea, cleansing the temple there for the first time, and later did some baptizing through his disciples. (John 2:11-17; 3:22-24) But it was not until after John the Baptist had been imprisoned that Jesus began his kingdom proclamation. We read: "Now when Jesus had heard that John was cast into prison, he departed into Galilee: and leaving Nazareth, he came and dwelt in Capernaum, . . . in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, *Galilee of the Gentiles;* the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up. *From that time* Jesus *began* to preach, and to say, Repent: for the *kingdom* of heaven is at hand."—Matt. 4:12-17; Mark 1:14, 15.

Correspondingly with God's spirit-begotten and anointed children since 1874. They, like John the Baptist, were declaring the imminence of God's kingdom and were seeking to make ready a people prepared for the Lord. The Scriptures had foretold that there would be a work by which God would prepare to gather his saints unto him. The divine Jesus, the anointed King, was present unseen, supervising the work of preparing to gather the saints. Then 1914 arrived and he assumed power and began his reign. Simultaneously the nations of earth became angry and came into their greatest difficulty hitherto. The enemies of God's cause seized upon the circumstances of the time to vent their spleen upon his faithful servants. They had them thrown into a condition of restraint like that of John the Baptist. Their public opportunities as God's witnesses were practically suppressed. When those at the head of the work were eventually railroaded into the penitentiary it was as if John the Baptist had been beheaded. Now mark this:

It was after this condition of imprisonment or restraint was forced upon God's anointed servants that the advertising of the King and his established kingdom was begun. From 1914 down to 1918 was a period of intense expectation; but it was also a period of uncertainty, perplexity, suffering and despondency on the part of all, or most of the Lord's servants. Then the war stopped in 1918. In 1919 the head representatives of the work were released from prison. The significance of the times and events dawned upon them, being revealed by the spirit of Jehovah who had sent his Christ, the Messenger of the Covenant, to his temple for the judgment of his people. (Mal. 3:1; Rev. 11:19) Now as never before the saints came to an appreciation that the Bridegroom had come, that the King is indeed here and that his reign had begun in true earnest. That reign was not a thing of the future but was a vital and thrilling fact of the present. The nations of earth endorsed the League of Nations, but for all that Jehovah God had set his King upon his holy hill of Zion (Ps. 2:6), and the great Stone of stumbling and Rock of offense, the precious Cornerstone, the sure Foundation, had been laid in Zion. (Isa. 8:14; 28:16) Whatever the nations did could not alter these accomplished facts, and the saints now began to realize that these facts

which were of the greatest importance to the peoples of all nations must be published to all the world.

Now to return to related things: Galilee means "circuit". It was called Galilee "of the Gentiles" because of the Gentile population there which outnumbered the Jewish population. It was to this Galilee that Jesus went after John's imprisonment. In that "circuit" he began to preach to the nations or Gentiles. That was the farthest he could go in preaching the kingdom of God to the nations or Gentiles, for it must be remembered that Jesus was not sent to the Gentiles but "to the lost sheep of the house of Israel". (Matt. 15:24) Then and there was fulfilled to a degree Isaiah's prophecy that the people which sat in darkness and in the region and shadow of death saw great light. This light came in the form of the message: "The kingdom of heaven is at hand." Thus it was indeed true, as Jesus had said, that 'since John the kingdom of God is preached'.—Luke 16:16.

Now we are in the day of greater fulfilment. In 1920, that is, after the imprisoned condition and beheading experience of God's people during the war period, Bible Students came to a correct understanding of our Lord's prophecy contained in Matthew 24:14. They then realized that "this gospel" which was to be preached in all the world for a testimony to the Gentiles or all nations, was not a gospel of a kingdom yet to come but a gospel to the effect that the Messianic King has begun his reign over earth, and 'the kingdom of God is among us' therefore.

The pharisaical religious rulers and leaders of our time looked for the kingdom to be fully established through the complete conversion of the world, following which, so they claimed, Jesus would return to earth in the flesh. Unexpected to them, the kingdom actually came in 1914 minus the outward show that they looked for or the marks of observation by which they thought to catch sight of it. As a consequence they can not serve as God's witnesses and as ambassadors of the King and say to the people: 'Lo, here, or Lo, there, is the kingdom of God.' But God's faithful anointed ones on earth, who correctly read the fulfilment of Jesus' prophecy on the end of the world, declare both to the clergy and to the laity: 'The kingdom of God is in your midst.' And as Jesus, after John's imprisonment, went with his message to the nations in the circuit of Galilee, so these witnesses of the Lord now go forth to all nations and make a circuit of the earth in preaching "this gospel of the kingdom" now established. The outcome is that the people who sit in the gross darkness that now covers the earth, and who sit in the region and shadow of death which the battle of Armageddon threatens, see great light, blessed light. Thus the prophecy of Isaiah 9:1, 2, partially fulfilled in Jesus' ministry (Matt. 4:12-17), now has its larger and complete fulfilment.

Another correspondency here suggests itself. After John the Baptist's death and after the Apostle Peter had come out flatly with his confession that Jesus was the Christ, the Son of the living God, Jesus committed unto him "the keys of the kingdom of heaven". Mark that these were not the keys of heaven, but of the kingdom of heaven. That is, they were keys not into heaven but into a condition enjoyed by the heirs of the kingdom of heaven while they are still on this earth. Peter was the logical one to whom to entrust these keys. He would not hide them but would use them at the right time. The scribes and Pharisees, who hid the key of knowledge (Luke 11:52), were not deserving of the honor of these keys even though they sat in Moses' seat. Jesus told them: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:2, 13) Jesus did not mean that they prevented people from entering the kingdom of heaven by preventing them from dying and going to heaven; nor that they themselves did not go into the kingdom because they themselves did not die and go to heaven. But they were preventing the people, as well as keeping themselves, from becoming members of the kingdom class to whom the interests of the kingdom of heaven are committed while they are yet on this earth. Because of this selfish conduct the keys and the kingdom privileges were taken from them.—Matt. 21:43.

A like case occurred hundreds of years before, when "the key of the house of David" was taken from the proud and unfaithful Shebna, servant of King Hezekiah, and was given over to the faithful servant, Eliakim. (Isa. 22:15-25) Like Eliakim, the Apostle Peter because of his faithfulness and bold avowal of Jesus as the Christ, received the kingdom keys. Jesus did not assign to him thereby a place on his right hand or on his left hand in the heavenly kingdom. The pope of Rome may arrogate to himself the right and power to make such appointments, as in the case of his cardinals and bishops, but Jesus did not claim for himself such a right of making appointments like that. He said: That "is not mine to give, but it shall be given to them for whom it is prepared of my Father". (Matt. 20:23) The Father did honor Jesus with the privilege of letting him assign "the keys of the kingdom of heaven", but Jesus made the assignment only after the Father had given him a clue by revealing unto Peter that Jesus was the Christ.—Matt. 16:17.

The keys Peter received were not the keys of heaven, because he did not receive the power to resurrect the dead and to usher them into heaven. It was not on dead and buried people that Peter was to use the keys, but on those still alive on earth. By the keys he unlocked to the people the opportunity to enter

into the kingdom-of-heaven class. He used the two keys, the one on the day of Pentecost, when the holy spirit was first poured out on the disciples of Christ, and the second, three and a half years later. In the first instance he declared the kingdom opportunities thrown open to the Jews, and in the latter instance he was sent by a heavenly vision to preach the kingdom message to the first Gentile convert, Cornelius.

Now that the Lord Christ reigns, the time has come to point the people to the gates of entrance into the earthly blessings of that kingdom. The time is come to help make the way or means of entering into their human privileges and opportunities under that kingdom as easy, smooth and speedy as possible. Says God's Word to his anointed servant class on earth: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

Once again church leaders and rulers attempt to shut up the kingdom of God against men, this time not against those who become heirs of the kingdom but against the people who are to be the subjects thereof and the receivers of its earthly blessings. These clergymen refuse to use their great and wide influence which they could use as a strong key to unlock great blessings of opportunity to the people. They refuse to join in proclaiming the kingdom tidings. Not only this, but they offer stiff resistance thereto and would suppress it. Therefore woe unto them! the royal honors and privileges, either this side the vail or beyond the vail, have been taken away from them. They have stumbled over the Stone, God's anointed King who was publicly proclaimed and presented to them particularly about 1919, and they have rejected him in favor of an image of the Devil's earthly empire. There are those also who claim to be "in the Truth" and who refrain from taking part in proclaiming the reign of Christ begun. Such also are like the ecclesiastics to a considerable degree; they shut up God's kingdom against men because they keep the key of knowledge to themselves.

To whom then is the key to the present situation given? To those who are begotten and anointed of God's spirit and who, like Peter, are bold in confessing Jehovah, the living God, and his Son, Christ Jesus. Just as after having ridden into Jerusalem as King he went into the temple and purged it, so in 1918 the King came to God's temple class to make inspection. Like the nobleman of the parable, he came to examine his body of servants as to their faithfulness. To those who are zealous and enterprising enough to increase the kingdom "goods" or interests of their Superior and King he commits his talents or kingdom wealth and ushers them into the joy of their Lord. The slothful-servant class, like Shebna, is cleared out of the temple, and the faithful-and-wise-servant class, like Eliakim, are clothed with the robe of righteousness and are girded with strength for further service. Privileges of service and of witnessing for Jehovah and his anointed King are given unto them, like unto keys which unlock precious kingdom possibilities to the needy peoples. They respond to the divine command and as reliable leaders of the people they go through the kingdom gates and cast up and prepare the highway for the people, ridding it of all doctrinal stumbling stones and hoisting over it the Lord's standard for the guidance of the people in the way of holiness.

Such devoted servants of God who faithfully persist in carrying out their obligations and privileges this side of the threshhold of the kingdom shall not be barren as to bringing forth the fruit of the kingdom. They shall not fall. An entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. They shall live and reign with him a thousand years and shall bless all the families of earth, restoring all the obedient and willing ones to God's image and likeness and thus fitting them to be reconciled to God and to enjoy everlasting life in Paradise restored on earth. It will be published to all the universe that the faithful ones have been born in Zion in the first resurrection, and men will declare them to be blessed for ever.

It will not be the privilege of mankind to behold with the naked eye the glorified Christ, Head and body; but they will see those who will represent the kingdom of heaven on this earth. Addressing the people, Jesus said: "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." (Luke 13:28) According to Matthew's account (8:11) he also said: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom [that is, the Jewish would-be heirs of the kingdom offices] shall be cast out." These words should not be understood to mean that the patriarchs and prophets will be resurrected and taken to heaven to reign with Christ. Were that the case, then they would be invisible to mankind during the thousand-year rule of Christ. Also, Jesus said that no previous prophet was greater than John the Baptist; and if John is less than the least in the kingdom of God, so must all the prophets be. None of them therefore will sit in the heavenly throne with Jesus too glorious for man's eyes to see.

The restored patriarchs and prophets will be seen in the kingdom of heaven, then, in that they will be brought back to earth during the time of Christ's rule from heaven and they will be manifested as being in working relationship with the heavenly kingdom by being made "princes in all the earth". (Ps. 45:16) They will be seen on earth because Jesus said: "Except a man be born of water and of the

spirit, he cannot enter into the kingdom of God." (John 3:5) Since John and none of the preceding prophets had this begetting of water and of the spirit, logically they could not enter the royal family of heaven. Being raised with flesh and blood in the resurrection, they could not participate with Jesus as heavenly priests and kings, because "flesh and blood cannot inherit the kingdom of God".—1 Cor. 15:50.

When these worthy ones of pre-Christian days are raised and put in earthly positions of trust, the people will see them and receive blessings through them. Then they will know of a surety that the kingdom of God is among them and is in full operation for their blessing. Then all the appreciative ones, no matter of what nation they might have been during the time of Satan's sway, will bow the knee to the anointed King, Jesus. They will realize that "on his head [are] many crowns", that is, he is King of kings and is King over all peoples regardless of what nationality or kingdom might previously have been theirs. (Rev. 19:12, 16) He is Lord of both the living and the dead, and all should rightfully be subject unto him. But over and above him, as the great Head of The Christ, will be the heavenly Father, Jehovah God, Monarch over all. Unto him Christ Jesus at the successful conclusion of his reign will turn over the kingdom, and he, Jehovah, will crown all mankind's blessings.—1 Cor. 15:24, 28; Ps. 65:11.

Foreseeing these coming blessings for mankind, God caused his prophet to write for the benefit of the people *of all* kingdoms, nations, and kindreds, saying: "Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord." (Ps. 68:32) "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations."—Ps. 22:27, 28.

INTERESTING LETTERS

SUNDAY TALKS

DEAR BROTHER RUTHERFORD:

Greetings in the name of the Lord! A recent experience may be of interest to you. Several of the California classes have adopted the practice of not only enjoying Berean studies on the *Watch Tower* articles, but also having a Sunday *Watch Tower* talk, the speaker giving a forty-five minute talk on the current *Watch Tower* lesson.

That this practice is really helpful was rather forcefully brought home to me after attending last Sunday's *Watch Tower* talk at a nearby class, the talk covering the first article in *The Tower* of July 1, 1928.

As the friends were leaving the hall, one of the elders (and I know this elder to be even more studious than the average) said to me, "An interesting talk, that. But the speaker put in a lot of his own ideas, I think. For instance, that point about the Philadelphia period of the church not ending until 1919 or later."

"But, my dear brother," I inquired, "wasn't the brother simply restating what was in the July 1 *Watch Tower*?"

"Certainly not on that point," was the answer. "Because I've read my *Towers* carefully and I saw no such point."

I suggested he read the July 1 *Tower* again. This he promised to do. Then he added, "Well, that discussion of his about Shebna and Eliakim, and his comments on the story of these two men contained in the 22d chapter of Isaiah, none of that was in the July 1 *Tower*, certainly."

"If I remember correctly," I objected, "the July 1 *Tower* contains more than a page commenting on Isaiah 22 and the illustration of Shebna and Eliakim."

There you have it. If a presumably well-informed elder had entirely passed over two of the major points in that *Watch Tower* article, what about the rest of the class? Even if the brother who happens to do the talking *is* blamed for "putting in a lot of his own ideas", it would seem that it would be a wonderful thing for the classes to to have a Sunday *Watch Tower* talk for the friends.

With service deservedly first in all our minds, all of us find it increasingly difficult to keep up with the mighty river of truth, and such a Sunday discussion of the latest *Watch Tower* articles by a qualified brother would be an immense aid to every one in the class.

Yours in his service,
H. A. SEKLEMIAN.—*Calif.*

"FILLED WITH JOYOUS GRATITUDE TO GOD"

Judge J. F. Rutherford,
Brooklyn, New York.

DEAR SIR:

I live in the South, but was in Grove City, Pa., when you gave in Detroit that wonderful address entitled "Ruler for the People"; and I had the pleasure of hearing it over the radio. The speaker said that any one could get that program by writing to you for it, and that you would soon give to the public your latest book, *Government*. So I am writing to ask this favor: that you will let me know the cost of each, so I may send you the correct amount for both.

My heart was filled with joyous gratitude to God for your willingness to put before the people those great truths in so plain a way that even I could understand and wish with all my heart to pass it on to others.

Sincerely yours,
MRS. J. W. CANNON.—*Georgia.*

DETERMINATION TO PRESS ON

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King!

At the annual business meeting of the Hamilton (Ont.) Class, a resolution was unanimously adopted expressing our appreciation of the blessings we have received through your ministrations during the past year.

We feel that your untiring zeal in the service of the Lord is a great inspiration to us. We sincerely believe that the heavenly Father's blessing has been upon you in your efforts to serve him, and rejoice to be associated with you in the privilege of witnessing that Jehovah is God and that the kingdom of heaven is at hand.

We take this opportunity of expressing our determination to press on and to slack not our hands in whatever way the Lord may be pleased to use us. Our earnest desire is to be found faithful and true witnesses and to uphold the banner of our King in the portion of the field in which we are placed.

Assuring you of our warmest Christian love and our prayers on your behalf and all the faithful colaborers at Bethel and elsewhere, we are

Your brethren by divine favor,
THE HAMILTON ECCLESIA.
S. ELLISON, *Sec'y.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Milford, N. H.	Nov. 26-28	Morrisville, Vt.	Dec. 10, 11
Nashua, N. H.	" 29, 30	Burlington, Vt.	" 12, 13
Wilder, Vt.	Dec. 2	Pownal Center, Vt.	" 14, 16
Hanover, N. H.	" 3	North Adams, Mass.	" 17
Barre, Vt.	" 4, 5	Greenfield, Mass.	" 18, 19
St. Johnsbury, Vt.	" 6-9	Orange, Mass.	" 20

C. W. CUTFORTH

Dauphin, Man.	Dec. 2	Clair, Sask.	Dec. 15, 16
Grandview, Man.	" 3	Quill Lake, Sask.	" 17, 18
Gilbert Plains, Man.	" 4, 6	Humboldt, Sask.	" 19
Kamsack, Sask.	" 8, 9	Viscount, Sask.	" 21
Invermay, Sask.	" 10, 11	Saskatoon, Sask.	Dec. 23, 29-31
Wadena, Sask.	" 13, 14	Kenaston, Sask.	Dec. 24, 25

F. H. DOUGHERTY

Richland C't'r, Wis.	Nov. 18-20	Logansport, Ind.	Dec. 6-8
Monroe, Wis.	" 22-24	Greenville, Ohio	" 9-11
S. Wayne, Wis.	" 25-27	Parkersburg, W. Va.	" 13-15
Freeport, Ill.	Nov. 29-Dec. 1	Vienna, W. Va.	" 16-18
Kankakee, Ill.	Dec. 2-4	N. Martinsville, W. Va.	" 20-22

G. H. DRAPER

Wellington, Ohio	Nov. 25-27	Brockway, Pa.	Dec. 9-11
Butler, Pa.	Nov. 20-Dec. 1	Dubois, Pa.	" 13-15
Clarion, Pa.	" 2-4	Mahaffey, Pa.	" 16-18
Clarington, Pa.	" 6-8	Alexandria, Pa.	" 20-22

H. E. HAZLETT

Morgantown, W. Va.	Nov. 1-3	Harrisburg, Pa.	Nov. 25-27
Brave, Pa.	" 4-6	Philadelphia, Pa.	Nov. 29-Dec. 18
Baltimore, Md.	" 8-24	Trenton, N. J.	Dec. 20-22

M. L. HERR

New Brighton, Pa.	Dec. 2-4	Oil City, Pa.	Dec. 13-15
Elwood City, Pa.	" 6-8	Titusville, Pa.	" 16-18
New Castle, Pa.	" 9-11	Warren, Pa.	" 20-22

W. M. HERSEE

Brandon, Man.	Dec. 1, 2	Yorkton, Sask.	Dec. 15, 16
Minnedosa, Man.	" 3	Sturgis, Sask.	" 17
Rapid City, Man.	" 4	Durban, Man.	" 18, 19
Oxbow, Sask.	" 5, 6	Minitonas, Man.	" 21, 22
Roche Percee, Sask.	" 8, 9	Swan River, Man.	" 23, 24
Weyburn, Sask.	" 10	Kinistino, Sask.	" 25
Moose Jaw, Sask.	" 11, 12	Prince Albert, Sask.	" 27, 28
Regina, Sask.	" 14	Saskatoon, Sask.	" 29-31

H. S. MURRAY

Syracuse, N. Y.	Dec. 9-11	Rome, N. Y.	Dec. 16-18
Oneida, N. Y.	" 13-15	Utica, N. Y.	" 20-22

J. C. RAINBOW

Hazelton, Pa.	Dec. 9-11	Wilkes-Barre, Pa.	Dec. 16-18
Nanticoke, Pa.	" 13-15	Scranton, Pa.	" 20-22

V. C. RICE

Purcell, Okla.	Dec. 3, 4	Chandler, Okla.	Dec. 17, 18
Norman, Okla.	" 5, 6	Perry, Okla.	" 19, 20
Edmond, Okla.	" 7	Redrock, Okla.	" 21, 23
Oklahoma City, Okla.	" 9	Arkansas City, Ark.	" 24, 25
McLoud, Okla.	" 10, 11	Blackwell, Okla.	" 26, 30
Tecumseh, Okla.	" 12, 13	Tonkawa, Okla.	" 27, 28
Shawnee, Okla.	" 14, 16	Enid, Okla.	" 31

E. B. SHEFFIELD

New Albany, Ind.	Dec. 9-11	Jeffersonville, Ind.	Dec. 16-18
Palmyra, Ind.	" 13-15	Charleston, W. Va.	" 20-22

H. L. STEWART

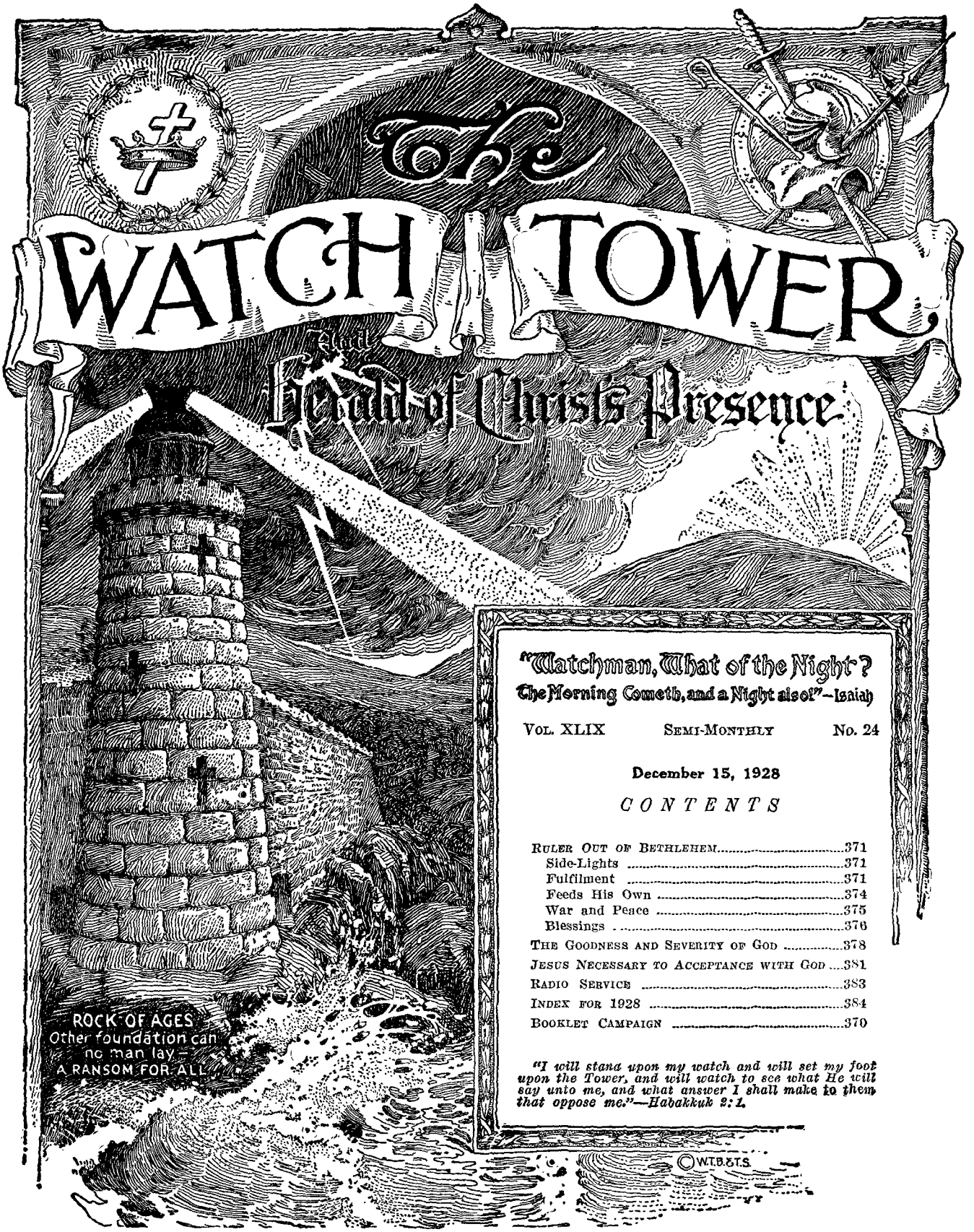
Yorkton, Sask.	Dec. 1, 2	Regina, Sask.	Dec. 15, 16
Durban, Man.	" 3, 4	Earl Grey, Sask.	" 17, 18
Swan River, Man.	" 6	Chaplin, Sask.	" 20
Minitonas, Man.	" 7	Herbert, Sask.	" 21
Prince Albert, Sask.	" 8, 9	Moose Jaw, Sask.	" 22, 23
Kinistino, Sask.	" 10, 11	Mazenod, Sask.	" 24, 25
Humboldt, Sask.	" 13	Mossbank, Sask.	" 27
Saskatoon, Sask.	" 14	Saskatoon, Sask.	" 29-31

W. J. THORN

Gallipolis, Ohio	Nov. 25-27	Marietta, Ohio	Dec. 9-11
Nelsonville, Ohio.	Nov. 29-Dec 1	Lonaconing, Md.	" 13-15
New Startisville, Ohio	Dec. 2-4	Frostburg, Md.	" 16-18
Shawnee, Ohio	" 6-8	Cumberland, Md.	" 20-22

J. C. WATT

New Kensington, Pa.	Dec. 9-11	Kittanning, Pa.	Dec. 16-18
Freeport, Pa.	" 13-15	McKeesport, Pa.	" 20-22



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

VOL. XLIX SEMI-MONTHLY NO. 24

December 15, 1928

CONTENTS

RULER OUT OF BETHLEHEM 371
Side-Lights 371
Fulfilment 371
Feeds His Own 374
War and Peace 375
Blessings 376
THE GOODNESS AND SEVERITY OF GOD 378
JESUS NECESSARY TO ACCEPTANCE WITH GOD 381
RADIO SERVICE 383
INDEX FOR 1928 384
BOOKLET CAMPAIGN 370

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y. U. S. A.

OFFICERS

J. F. RUTHERFORD — *President*
W. E. VAN AMBURGH — *Secy. & Treas.*

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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

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

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice. Act of March 3, 1879.

BOOKLET CAMPAIGN

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

OPPORTUNITY FOR SERVICE

Young men fully consecrated to the Lord and unencumbered may find opportunity for service by applying to headquarters of the Society. If you play any kind of instrument and play it sufficiently well for broadcasting, so state. If you are a cornetist, write headquarters.

(Continued from page 383)

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WNBH	New Bedford, Mass.	1310	228.9	100
	Tue pm 8-9			
WNBZ	Saranac Lake, N. Y.	1290	232.4	10
	Sun am 10.15-10.45			
WNOX	Knoxville, Tenn.	560	535.4	1000
	Fri pm 7.30-8			
WNRC	Greensboro, N. C.	1440	208.2	500
	Fri pm 7-7.30			
WOBU	Charleston, W. Va.	580	516.9	250
	Wed pm 9-9.30			
WOC	Davenport, Iowa	1600	299.8	5000
	Sun pm 7-7.30			
WODA	Paterson, N. J.	1250	239.9	1000
	Sun am 10-11*			
WOI	Ames, Iowa	560	535.4	2500
	Thu pm 8-9			
WOKO	Poughkeepsie (Mt. Beacon), N. Y.	1440	208.2	500
	Sun am 10-11*; Thu pm 9.30-10			
WOL	Washington, D. C.	1270	236.1	150
	Sun am 10-11*			
WOOD	Grand Rapids, Mich.	1270	236.1	500
	Sun pm 9-10			
WORD	Chicago (Batavia), Ill.	1480	202.6	5000
WOV	New York, N. Y.	1130	265.3	1000
	Sun am 10-11*; Wed pm 4.30-5.30			
WRAW	Reading, Pa.	1310	228.9	100
	Sun pm 7.30-8.30			
WRBJ	Hattiesburg, Miss.	1500	199.9	10
	Mon pm 8.30-9			
WREC	Memphis, Tenn.	600	499.7	500
	Sun pm 1.30-2			
WRHM	Minneapolis, Minn.	1250	239.9	1000
	Sun am 9.15-10.30			
WRR	Dallas, Tex.	1190	252	500
	Sun pm 2.15-3; Thu pm 8.30-9			
WSMK	Dayton, Ohio	570	526	200
	Tue pm 8-8.20			
WSPD	Toledo, Ohio	1340	223.7	500
	Sun pm 1.15-1.45			
WTAR	Norfolk, Va.	780	384.4	500
	Sun am 10-11*; pm 7-7.30			
WWRL	Woodside, N. Y.	1500	199.9	100
	Sun pm 5-6			
WWVA	Wheeling, W. Va.	1160	258.5	5000
	Sun pm 1-2			

*WATCHTOWER chain program from New York.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX DECEMBER 15, 1928 No. 24

RULER OUT OF BETHLEHEM

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."—Mic. 5: 2.

JEHOVAH caused his prophet to name the place where the babe Jesus should be born. For a long time he has permitted his people to see that the birthplace of Jesus at Bethlehem was in accord with the prophecy of Micah. Even the counselors of Herod saw that much. (Matt. 2:4-6) But now since the Lord has brought his people into the temple condition the flashes of God's lightnings disclose to those of the temple a deeper meaning to the prophecy of Micah. From the birth of Jesus to the end of his ministry he fulfilled in miniature the aforementioned prophecy. There must be a greater and complete fulfilment thereof, and that comes to pass when Christ Jesus comes out of Bethlehem and becomes the Governor of the world. The fulfilment in completion has its beginning at the time when God places his beloved Son upon his holy hill in Zion and says to him: "Rule thou in the midst of thine enemies." And again: "I shall give thee the heathen [nations] for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. 2:6, 8; 110:2.

[2] The prophecy of Micah should be studied in connection with that of Isaiah, particularly Isaiah 7:14 and 9:6, 7. Also the relationship of these prophecies to that of Revelation 12:1-10 should be considered. Isaiah and Micah prophesied approximately at the same time and there is a close relationship between the two. Those who have seen and appreciated God's truth revealed to his people concerning the birth of the Nation and the gathering of the saints into the temple condition, and appreciate the relationship of the remnant to the Lord, now rejoice in the revelation that comes to them from the flashes of God's lightnings. With such the importance of the events coming to pass in 1914 and 1918 and since are greatly enhanced.

SIDE-LIGHTS

[3] David, whose name means beloved, was a type or foreshadow of Jesus, the beloved Son of Jehovah. David was born at Bethlehem. Jesus was born at the same city. Bethlehem means "the house of bread". Jesus said of and concerning himself: "I am the bread of life that came down from heaven." Upon that bread all must feed who will get life. David brought the people of Israel up to a state of prosperity. Not only had he the desire to feed the people, but he possessed the ability and did so. Jesus Christ is clothed with all power and authority, wholly devoted to his Father, and is carrying out his Father's purposes to bring all obedient ones of mankind into a state of prosperity. David was the hope of Israel. Jesus became the hope of Israel according to the spirit, and through his house he is the hope of all the nations of the earth.

[4] It is believed that the Lord's people will find the prophecy of Micah herein considered meat in due season and that they will feed upon it and rejoice. Chapters 4:6-13 and 5:1-15 are closely related and should be considered together. It is plainly stated that "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 remnant may now with confidence expect to find in this prophecy, heretofore written for their benefit, something for them that will aid them to joyfully continue to press on in the Lord's service. Whether they have much or little in the way of opportunities, it is believed that these truths will bring to them comfort and brighten their hopes.

FULFILMENT

[5] Bethlehem-Ephratah was a place of fruitfulness. It was a city in which were centered the promises of God. It was small among other cities of Judah, but it was of great importance because out of it must come the Ruler. The identification of the Ruler is made certain by the words of the prophet in the text first above quoted, to wit, "whose goings forth have been from of old, from everlasting." He who is the active agent of Jehovah in the creation of all things.

whose name was the Logos and later Jesus, is the one who must come out of Bethlehem and of whom David was a type. When Jesus was born in Bethlehem the prophecy there had a measure of fulfilment. Other matters mentioned in the prophecy aside from the birth of Jesus did not have a fulfilment then, and surely it could not be said that the prophecy had a complete fulfilment at the time of his birth. There was no invasion by the Assyrians at that time, as foretold by the prophet. Furthermore, in the vision Micah saw the war carried into Assyria and that land wasted. Nothing of that kind occurred at Jesus' birth. It would indicate, however, that in the complete fulfilment the part of the prophecy relating to the Assyrian would be fulfilled.

6 The time of the complete fulfilment is indicated by chapter five, verse three, which reads: "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." *The Watch Tower* (March 1, 1925) has heretofore published the proof that in the year 1914 Zion brought forth the man child, which must rule the world. (Isa. 66:7, 8; Rev. 12:5) That marks the time of the birth of the Nation and the bringing forth of the King or Ruler. It was the time when God placed his anointed One upon his throne.—Ps. 2:6.

7 The complete fulfilment of the prophecy, therefore, is indicated, and that it would wait until the time that Zion travails and brings forth. Then followed the war in heaven, resulting in the ousting of Satan from heaven. After that, Zion brought forth her children. "For as soon as Zion travailed, she brought forth her children." (Isa. 66:8) The prophecy of Isaiah therefore concurs with the prophecy of Micah, to wit, that "then the remnant of his brethren shall return". The Scriptures make it clear that there was a remnant of Israel after the flesh and that such remnant foreshadowed the remnant of the new creation that would be manifest after the Lord comes to his temple. All who have been brought into the body of Christ by adoption since Pentecost are brethren of Christ Jesus. (Heb. 2:11) But now, after the birth of the nation that must rule the world, and after the Lord comes to his temple, the remnant is brought unto God and into the temple condition. Again is shown the importance of the Lord's coming to his temple, which we believe took place in 1918. The suggestion is here made that the anointed ones will see more clearly the great importance of the year 1918 with reference to the outworking of the divine plan.

8 Now let us refer to the words of the prophet in Micah 4:6, 7: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even for ever." Here corroborative proof is found concerning the time of the fulfilment of the prophecy in completion.

9 "In that day" is a period of time repeatedly mentioned by the prophets; and the overwhelming proof is that such period of time had its beginning in 1914, when God placed earth's rightful Governor upon his throne. Other scriptures indicate that the period of time must continue until the government of Christ is in full sway, Satan's organization completely destroyed and the earth under complete control of the great Prince of Peace. The saints learned the meaning of "in that day" after the Lord came to his temple. The laying of the chief corner Stone, which is God's anointed One, the King, took place when the Lord came to his temple in 1918. "That day" had begun three and one-half years prior to his coming to his temple. The prophet of the Lord represents the temple class as saying: "I will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."—Ps. 118:21-24.

10 It is "in that day" that the prophecy of Micah has its complete fulfilment concerning the Ruler's coming out of Bethlehem. In that period of time the Lord assembles his people and brings them into the temple condition. The words of the prophet, "her that halteth, and ... her that is driven out, and her that I have afflicted," are words of description. These words identify the people of God that have been objects of persecution and reproach and yet have remained faithful. They identify the faithful remnant class. These are the ones that become members of "the strong nation", which is the new nation born, of which Christ is the Head. (1 Pet. 2:9, 10) All these things take place after the coming of the Lord to his temple. It is a time when the Lord builds up Zion and appears to the Zion class in his glory. (Ps. 102:16) He builds up Zion when Christ Jesus, the Head of Zion, takes his position as Ruler and gathers his faithful followers into the Zion organization. This he does when he gives those of Zion the garments of salvation and brings them under the robe of righteousness, which Jehovah has provided. (Isa. 61:10) Zion being then and there established, Christ Jesus, the Ruler out of Bethlehem, comes to his people, thus fulfilling the laying of the chief corner Stone in completeness. Then, as Micah states, from henceforth and for evermore he reigns over them in Mount Zion. "Happy Zion, what a favored lot is thine!" The members brought into Zion are then represented as greatly rejoicing.

11 Further the prophecy of Micah says: "And

thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."—Mic. 4:8.

12 There is no difficulty in identifying "the tower of the flock", and "the strong hold of the daughter of Zion". Jesus Christ is the great Stronghold of the flock of God. He is the mighty One of Zion to whom the nations of earth are given as an inheritance. He is the Lion of the tribe of Judah. He is the Tower of the flock. He comes into possession and control of all things when God places him upon his throne, sends him forth out of Zion, and says to him: "Rule thou in the midst of thine enemies." (Ps. 110:2) Then it is that the members of his body, described by Micah as the "daughter of Zion", are brought into his temple and begin to share with him his kingdom and therefore begin their inheritance as his joint-heirs. (Rom. 8:16, 17) Christ Jesus is given the dominion of greatest importance, therefore "even the first dominion". Those who are of the remnant class, and who continue faithful till their change into the complete likeness of the Lord, will share with him in that glorious dominion.

13 It was in 1918 that 'judgment began at the house of God' at the time that the Lord came to his temple for judgment. (1 Pet. 4:17) It was a time of fiery trial and testing for all who were in line for a place in the temple class. (Mal. 3:1-3) Many of the Lord's people were for a time in doubt. They had hoped for and expected the kingdom to be fully established by that time and that all the faithful members would be taken to heaven. In their doubt and perplexity they cried unto the Lord. Micah says: "Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail."—Mic. 4:9.

14 The Lord's people did not recognize that Christ had come to his temple immediately upon the coming to pass of that great event. From 1918 to 1919 was a period of great travail and suffering. At that time the church was practically in captivity to Babylon, which is one of the names for Satan's organization. The work of the church was greatly impeded and almost completely stopped. It was at that time that "the evil servant" class became manifest in Jerusalem (amongst those who claimed to be devoted to the Lord), which is one of the names for God's organization. It was a time that Zion travailed and brought forth her children. The zealous ones of the Lord persisted in standing firmly on the Lord's side and were cast out by those who claimed to be of God's organization. They were smitten by those who had been fellow servants with them. (Matt. 24:48, 49) They were smitten and persecuted also by the Babylonish systems. Being wholly in restraint by the coercion of Babylon, God delivered his remnant from Satan's organization. It was during that period of time that those remaining faithful to the Lord were 'hated of all nations for his name's sake'. (Matt. 24:9) The facts as they actually occurred during that period of time exactly accord with the words of the Prophet Micah: "Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies."—Mic. 4:10.

15 It was in 1918 and 1919 that those remaining faithful to the Lord were brought into bad repute amongst the ecclesiastical systems of Babylon. Those of Satan's organization took counsel against the Lord and his people. Concerning these faithful ones the Babylonians said: "Let her be defiled, and let our eye look upon Zion" as an outcast and a detestable thing. In fact the ecclesiastics concluded in 1919 that they had rid the earth of those pesky Bible Students who persisted in talking about the Bible: "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion."—Mic. 4:11.

16 Concerning these Babylonish systems which go to make up the tares, Jesus said: "Gather ye together first the tares, and bind them in bundles to burn them." (Matt. 13:30) It was in 1919 that these ecclesiastical systems were brought together and bound more completely into bundles with the other elements of Satan's organization in the League of Nations, which her clergy at that time hailed as "the political expression of God's kingdom on earth". The words of Micah seem to have been fulfilled by the course of action taken by such ecclesiastics, who know not the Lord's thoughts. "But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor." (Mic. 4:12) Running ahead of the Lord, and taking their own course in an attempt to establish the kingdom, these were gathered as sheaves into the floor for the purpose of threshing.

17 It was in 1919 that the Lord's anointed began to awaken to their privileges and, as Isaiah prophesied, they saw that they had been negligent of their duty; and they cried unto the Lord, and he showed them that there was something to do. And then in obedience to God's command they went forth to their task, and the faithful have continued therein since. (Isa. 6:1-11) It was in 1922 that the anointed of the Lord saw more clearly that the time is at hand to begin a vigorous campaign in the name of the Lord. They began an assault upon the Babylonish systems and have since continued to give a strong witness of the truth and against the evil systems and to the name of Jehovah. The course of action taken by the faithful ones of God's church since 1922 seems to be especially referred to by the words of the Prophet

Micah: "Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."—Mic. 4:13.

[18] Jehovah did not leave his people without instruments with which to thresh the enemy. He provided instruments for his people with which they could punish Satan's crowd. He brought into action the radio, by which means the message can reach the "prisoners" in the Babylonish systems, as well as the ears of the preachers who sit behind closed doors. By proclamations and resolutions and by the publication and wide distribution of booklets and books many of the enemy's organization have suffered punishment. God has caused his message of truth to be put in such form that it could be used with effect. As the prophet said, he has furnished his people with "iron horns" to push against the enemy. Jehovah has shod his people with "hoofs of brass". He has given them the gospel of peace. (Eph. 6:15) The message that the faithful have borne is a message of peace and good will, but it has served to break in pieces the influence of ecclesiasticism. The zeal of God's people in using his message of truth has brought great punishment on the enemy organization and has struck terror into their hearts. (Phil. 1:28) The clergy have caused great prejudice amongst the people and much opposition to the truth during the past half-century.

[19] Since 1922 the Lord's little army of colporteurs and workers in the class organizations have gone forward with books and put them in the hands of many order-loving people and have thereby beaten down much opposition; hence they have "beaten to pieces many people". Now the people are turning away from the ecclesiastical systems as they have not heretofore done. Then adds the Prophet Micah, "I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." (v. 13) The earthly members of the little army of the Lord have received some monetary gain from their perseverance in going from door to door with the books and have used it to a good purpose. It has been small, to be sure, but the Lord blesses small things. This little gain in the distribution of millions of books has been used to make more books and will be further used by the zealous remnant to carry on the Lord's work. The message of truth now going forth, it seems, will continue to increase until all shall know the Lord throughout the whole earth.

FEEDS HIS OWN

[20] When Jesus was on earth he fed his disciples upon the word of life. But even his disciples did not fully appreciate the food received at his gracious hands until after Jesus ascended into heaven and the holy spirit was given to them. There is a long interval of time between the miniature fulfilment and the fulfilment in completion of Micah's prophecy concerning the Ruler out of Bethlehem. That time is mentioned in the words: "Therefore will he give them up, until the time that she which travaileth hath brought forth." After the birth of the Nation and the bringing forth of the children of Zion the Lord then began to feed his people and they appreciated it more than at any time prior thereto. The prophet says: "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. 5:4.

[21] This does not mean that he stands and feeds himself. Clearly it means that after coming to his temple he feeds his own people. Undoubtedly the prophecy refers to the same time Jesus mentioned when he said: "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Luke 12:37.

[22] The Ruler, having come out of Bethlehem (the house of bread and a place of fruitfulness), girds himself and causes the faithful ones to sit down, that is to say, to rest in peace, while they receive the gracious provisions made for them. As Ruler of Zion, Christ Jesus as a Shepherd stands up and feeds the members of the household, who compose the faithful servant class; and he feeds them upon that food which is 'convenient for them'. This means they are fed upon that which builds them up. This part of the prophecy has been marvelously fulfilled since 1922, as many of the faithful can joyfully testify. It is since that date that the Lord Jesus, the Head of Zion and the perpetual Ruler of Zion, has fed his household bountifully upon *present* truth. Surely there has been a feast spread for them in the presence of their enemies.

[23] The remnant will call to mind the sustaining food the Lord has given them from the temple during the past few years. It is not man's food of truth, and no man has given any of it. It is Jehovah's truth which he provides and serves to his people through Christ Jesus. The Ruler who has now come out of Bethlehem, clothed with all power and authority, stands forth "in the majesty of the name of the Lord his God" and feeds his people upon the food which Jehovah God has provided for them. He feeds those who need to be fed and who rejoice at receiving the food. It is the Ruler that is serving the food from his Father's storehouse, even as he foretold by his own words.

[24] We do well to recount some of the precious things that the Lord has brought to his servants. He has made it clear to them that the world has

ended, and that the new nation is born (Rev. 12: 1-17); he has disclosed to them the enemy's organization and has shown them that that evil organization is to be overthrown; he has given his people a double portion of the spirit and has shown them the importance of being zealous and faithful witnesses to the name of Jehovah; he has shown them the significance of Jehovah's name and that it is now the privilege and duty of the anointed to exalt that great name in the earth; he has made it clear to them that it is the Creator, and not the creature, that is to be exalted; he has disclosed to them what constitutes the joy of the Lord and has invited the faithful ones to enter into that joy, and they have done so; he has shown them that the great battle just ahead is the fight of Jehovah God against Satan and that it is the privilege and duty of the anointed to sing forth the praises of Jehovah as he proceeds to the destruction of Satan's organization; he has shown them that it is the privilege of every one now to tell forth the good news as witnesses to the world.—Matt. 24:14.

25 Many who once walked in the light of truth, and who yet claim to be of Christ, have failed to see and appreciate present truth upon which the Lord has fed his people. These still claim that the "faithful and wise servant" was one man and that all the food the church is to receive during the second presence of the Lord was given to them prior and up to 1916. This would mean then that the church has done without any meat in due season since that time.

26 Those who have taken such a position and continue to criticize *The Watch Tower* have never seen and appreciated the distinction between the work of the church as foreshadowed by Elijah and that foreshadowed by Elisha. They disagree with the Scriptural proof concerning the Lord's coming. They think that 1918 is being overstressed by *The Watch Tower*. They do not see the Devil's organization, and hence decline to say anything against the unfaithful clergy, who form a part of that evil organization. They do not see and appreciate the Lord's organization. They are old men dreaming dreams and have no vision.

27 The only reason for making mention of this is that the remnant may appreciate the dangers of the present time, and avoid them, and the importance of being constantly and faithfully engaged in the Lord's service. If one does not see the light of present truth, it is impossible to walk therein; and one failing to be obedient to the truth as he sees it would soon fail to appreciate the truth. Jehovah has promised to preserve the faithful. (Ps. 31:23) The converse of that statement must be true, to wit, that those who are not faithful can not expect to be preserved from the assaults of the enemy. He who is anointed of the Lord and fails to be a faithful and true witness unto the Lord is almost certain to soon lose his anointing.

28 Concerning the faithful who joyfully receive food at the hands of the great Master, the prophet says: "And they shall abide." (Mic. 5:4) That means that they are in security. They have entered into the secret place of the Most High in that the Lord has brought them into his temple and under the robe of righteousness, and Jehovah God is their fortress and they look to him for food and strength by and through his beloved Son, the Ruler out of Bethlehem. There in the secret place they are safe from all harm; and, continuing faithful, they shall abide in that condition and no evil shall befall them. (Ps. 91:1-10) As they continue to feed upon the food furnished them by the great Ruler out of Bethlehem the remnant do not grow weak and faint, but they grow strong in the Lord and in the power of his might. They do not browse about, like unruly sheep, looking for food in various places. They know that their food comes from the Lord. "The ox knoweth his owner, and the ass his master's crib." (Isa. 1:3) And the remnant well know that they get their food from the table of Jehovah by and through his appointed way.

29 Then the prophet adds: "For now shall he be great unto the ends of the earth." The Ruler out of Bethlehem is now great in the minds and hearts of the remnant. He comes forth in great power and in the majesty of Jehovah. He is proclaimed by those of Zion as the great Ruler and executive officer whom God has placed upon his throne. Soon his greatness will extend throughout the earth. That is the time of the Ruler's triumph to the glory of Jehovah.—Phil. 2:11.

WAR AND PEACE

30 The prophet shows that the Assyrian will make war on the remnant. "And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men." (Mic. 5:5) Undoubtedly "the Assyrian" is one of the names of Satan's organization. This prophecy is in exact accord with the words in Revelation: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12:17) While the enemy is making an assault upon the anointed the great Ruler out of Bethlehem is the peace of the remnant. He is the great Prince of Peace upon whose shoulder the new government rests. (Isa. 9:6, 7) He comes as the executive officer of Jehovah to establish peace, but first he must make war and overthrow the enemy. (Rev. 19:11-14) The faithful members of the remnant are with him and follow him because he is the Head of Zion and Jehovah's beloved officer; the remnant trust him and are at peace. He is their Redeemer, their Lord, and their King, and they have complete confidence in him.

31 The Assyrian, the Devil and his agencies, at-

tempt to invade the citadel of the temple class and to destroy and break down the members thereof. In the attempt to destroy the remnant the enemy finds real opposition. The great Ruler out of Bethlehem continues to feed and strengthen the remnant, and with full confidence they go on in God's service. They are not deterred by the enemy, because they know that almighty power and boundless love are being exercised in their behalf. The mighty hand of Jehovah is over them and they are safe and secure as long as they remain faithful to God. (Isa. 51:16) It is love that constrains and holds together the remnant class. That means that they are unselfishly devoted to the Lord and are unselfishly doing their best to safeguard the interest of one another.

[32] The prophet says: "Then shall we raise against him seven shepherds and eight principal men." Seven being a symbolic number for completeness, this scripture seems to say that all the shepherds, meaning all the remnant, are looking out for the interest of their brethren. The *Revised Version* renders it "eight princes among men". The number eight is one above that which is complete or perfect. This may well mean all the faithful remnant and their Chief and Head, the man Christ Jesus, who safeguards the interests of the people of God against the assaults of the Devil's organization. He is the One who leads the fight and gains the victory. This prophecy seems to say that all the remnant, being faithful to the Lord, present a solid compact body against the enemy and for the Lord. They pray for peace in their own ranks and put forth their best endeavors to see that their course of action is in harmony with the truth.—Ps. 122:6-9.

[33] God's people have made an emphatic Declaration against Satan and for Jehovah. That means a fight. Through his prophet Micah, the Lord says to them: "Now gather thyself in troops, O daughter of troops: he hath laid siege against us." (Mic. 5:1) Jehovah of Hosts is the mighty God of troops coming forth to war and Christ Jesus the Ruler out of Bethlehem is the Field Marshal going forth to make war. The remnant class must take its place in the battle array. The part of the remnant is to sing as preparation is being made and when the battle is being fought.

[34] Then the prophet indicates the course and result of the battle: "And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders." (Mic. 5:6) These words are in accord with the prophecy of Isaiah (13:1-9) and of Jeremiah (25:30-35). Micah's prophecy (in the margin) reads, "with her own naked swords." This would indicate that the members of Satan's organization will fight against each other. This is in exact accord with the picture of the battle of Armageddon as made by Gideon and his little company of 300. It is the battle of the Lord God Almighty. It is Jehovah who causes the enemy to be destroyed, and at the same time he delivers his own people; and this deliverance takes place at the time the Assyrian assaults the people of the Lord. This is another proof that the complete fulfilment of the prophecy concerning the Ruler out of Bethlehem takes place at and after the Lord comes to his temple.

BLESSINGS

[35] Following the great battle, as indicated by the words of the prophet, there comes a time of blessing upon the people, and in this the remnant will have some part. "And the remnant of Jacob shall be in the midst of many people, as dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." (Mic. 5:7) The remnant are shown in the midst of the people as "dew from the Lord" and as "showers upon the grass", and these words indicate comfort and blessings to the people. This may be taken as an indication that some of the remnant will be on earth even after Armageddon is fought and will then have some more work to do in the name of the Lord and to his praise and glory. The people, having passed through the great and terrible trouble, will no longer look to men for help nor watch for the sons of men to bring them aid and comfort but will turn to the Lord and gladly hear his Word. Some creatures will have the privilege, as the Lord's agents and messengers, of bearing the message of peace to the people.

[36] The remnant of the Lord, according to this prophecy, will go on to triumph in the strength of Jehovah. A lion is a monarch among the beasts of the forest, and none can stand before him. The flocks of sheep are without power against a strong and young lion amongst them. Thus the faithful remnant of God is described by the prophet. These shall be amidst the nations of many people strong and vigorous in the name of the Lord to help those that want help and to point out God's method of destroying those that resist. The 'hand lifted up against the adversaries' means that God's power will be exercised against all adversaries and all enemies of the people shall be cut off. "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." (Mic. 5:8, 9) These words of the prophet seem to warrant the conclusion above suggested.

[37] The great Ruler who comes out from Bethlehem completely dashes to pieces Satan's organization and will rule the nations with a rod of iron and establish

everlasting peace. The prophet then gives a description of the complete overthrow of all organizations and systems which Satan has fathered and nurtured and used to oppress the people. "And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots; and I will cut off the cities of thy land, and throw down all thy strong holds; and I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers; thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard."—Mic. 5:10-15.

[38] It therefore clearly appears that not all of this prophecy could have a fulfilment, and not all did have a fulfilment, at the time Jesus was born at Bethlehem or during the period of his ministry on earth. Its greater fulfilment is now in progress, and those in the temple class are privileged to see it as Jehovah's lightnings from time to time reveal these truths to them. The food which the Lord is now providing and serving to his household should and does encourage, comfort and strengthen the members thereof. Step by step he leads his people on. At this time it is clearly seen that he has put his words in the mouth of the remnant and sent them forth as his witnesses. Remaining in the temple class, these must continue to be faithful and true to the Lord and to show forth his glory.—Ps. 29:9.

[39] It is a time of great peril. (Rev. 16:15) Each member of the remnant class must now be on the alert and always watchful. He must stand firmly on the Lord's side. He must take advantage of every opportunity to serve the Lord by singing forth the honor of his name. With gladness and joy he will declare Jehovah's doings among the people. Herein is the safety of the remnant. The favorable position of the anointed ones now can not be overstated. If the Lord has given you an opportunity to have part in his service as one of his witnesses, see to it that you do not slack your hand.

[40] Safety means to abide in God's great fortress, in the shadow of the Almighty; and to abide there one must be in the temple class proclaiming the glorious name of Jehovah. While the forces of evil are marching on to battle, the remnant will not be afraid. They see that the great Ruler has come out of Bethlehem, and that he is the mighty executor for Jehovah God, and at God's command he goes forth to the destruction of the enemy and to the complete establishment of righteousness on earth. He will continue to feed all those who trust in and who are wholly devoted to Jehovah God. Such will now with confidence and joy 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) "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3.

QUESTIONS FOR BEREAN STUDY

How was the prophet led to use the name "Bethlehem" and to utter the words of our text? What use was made of this text in the time of its miniature fulfilment? Account for our now seeing a deeper meaning to this prophecy. When does it have its complete fulfilment? What other prophecy also should be considered in this connection, and why? Who only can appreciate present revelation of truth and the importance of events of 1914, 1918, and since? ¶ 1, 2.

"David" means what? Whom did David foreshadow? Explain what is pictured by (a) his being born at Bethlehem, (b) his bringing Israel into a state of prosperity, (c) his being the hope of Israel. Prove that this prophecy was intended for our benefit. Why is its meaning now revealed? ¶ 3, 4.

What purpose is served by the words, "whose goings forth have been from of old, from everlasting"? To what extent only was this prophecy fulfilled at Jesus' birth, and how may that be known? To what events does verse 3 point forward as indicating the time of its fulfilment? What evidence is there of the fact of its fulfilment, and of the time thereof? ¶ 5-7.

Prove further the time of the fulfilment of this prophecy as indicated in the expression (a) "in that day", (b) 'I will gather her that I have afflicted", (c) 'I will make her a remnant and a strong nation', (d) "the Lord shall reign over mount Zion". ¶ 8-10.

What is meant by "the first dominion"? Identify "the tower of the flock". Show the time and manner of fulfilment of 'unto thee shall come the first dominion'; also of "the kingdom shall come to the daughter of Jerusalem". ¶ 11, 12.

Relate circumstances in which Micah 4:9-11 was fulfilled. ¶ 13-15.

Who 'knew not the thoughts of the Lord'? In what procedure was clearly indicated that they 'understood not his counsel'? How and when were they 'gathered as sheaves into the floor'? ¶ 16.

"Arise and thresh, ... beat in pieces many people." When and how did fulfilment of this begin? How were 'their gain and their substance consecrated unto the Lord'? ¶ 17-19.

How are Micah 5:4 and Luke 12:37 related? Account for the abundance of 'food convenient' for this particular time. ¶ 20-23.

Recount some of the important truths the Lord has given his servants. ¶ 24.

Why do some who once walked in the light of truth *then* due now fail to see and appreciate *present* truth? What important truths, in particular, do they not see, and with what result? Why is it essential to see the light of *present* truth? In this connection, how only can one retain his anointing? ¶ 25-27.

"And they shall abide." Who shall abide? Where? How have they entered? On what terms shall they abide? ¶ 28.

Identify "the Assyrian". He "shall come" from where? What is meant by his 'coming into our land and treading in our palaces'? Of whom, and why, is it said, "For now shall he be great unto the ends of the earth"? Explain "this man shall be the peace". ¶ 29-31.

Describe what "the Assyrian" encounters in "our land", and the results of the battle. Compare this with what is shown in the Gideon picture. ¶ 32-34.

Apply Micah 5:7. What is pictured in verses 8 and 9? ¶ 35, 36.

The remainder of this chapter describes what? Show when this prophecy has its greater fulfilment? What does it indicate as to the present position of God's remnant? What is the privilege and the duty of the anointed in regard to the important and timely truths now being revealed? What blessings and assurance attend the faithful? ¶ 37-40.

THE GOODNESS AND SEVERITY OF GOD

THERE are many nowadays who profess to believe in the goodness of God who decline to accept any doctrine or teaching concerning him. Consequently they will have nothing to do with the cross of Christ as representing the making atonement for sin, or as appeasing God on behalf of sinners. The Apostle Paul links together the goodness and severity of God. We ask, Is Paul or the objector right? If God is good, is there not also a reason for severity? The immediate cause for the above-quoted statement is Paul's reference to the casting off of the Jews from the favor they had hitherto enjoyed and the acceptance of the Gentiles into favor. Writing to the Roman church Paul took occasion to set forth God's plan of salvation and to warn the Gentiles of that which had happened to the Jews. The Jews had been cast off from favor (1) because of their failure to keep their covenant; and (2) because when God sent them light through Jesus they rejected it and him, and therefore they rejected God himself. At the same time God gave favor to the Gentiles who believed, and who hitherto had been debarred from any favors from him.

Why should it be expected that God would be only love, or that God and love and compassion are always to be considered as synonymous terms? Without injustice to those who profess to be ready to worship the God of love, we may say that their rejection of any thought of severity's being shown toward the human race is really because men want a God of their own fashioning. They will have commendation, but no rebuke, much less condemnation: they refuse to accept the Bible's indictment that all men are sinners in the sight of God.

While it is of course true, as Paul says, that God has not left himself without witness of his goodness "in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17), yet it is also true that nature itself does not reveal God fully; for "nature is red in tooth and claw", and its blessings do not fall equally upon all. It is by his revealed Word that we may know God. If he has chosen to tell of himself by the Word, man may not choose for himself how much he will learn of God: if he would have life, which is in the gift of the Creator, he may have it only upon God's terms.

What may we know about the severity of God? Upon whom does it fall, and with what measure, and how is it related to his goodness? If God has determined that a certain course of conduct in his creatures shall be found pleasing to him, and beneficial to all, and each to each (for none may live to himself), then he who will knowingly take a course contrary to that which the Author of life decrees must meet with just punishment.

Orthodoxy has determined by its dogma that eternal torment is the just punishment for sin. Let it be said here that this dogma has no place in God's plan. Further, no man free from ecclesiastical bondage would use the word "severity" in connection with such a terrible thing. The infliction of eternal torment would be devilish, altogether beyond severity; for severity implies justice according to the measure of transgression.

What the Bible has to show of God's severity is shown quite clearly. We have before us Paul's statement of the case of Israel. Why must they experience the severity of God? The answer is clear. God's severe judgment fell upon them not because they were sinners by nature, but because having had favor from God, they had done despite to it and to him. This will be found to be the case wherever God manifests severity in his dealings with the children of men. The sentence of death which followed man's first sin can not be considered as severe when the circumstances are taken into account. There was an understanding: the Creator had stated the condition upon which man was to continue to enjoy the favor into which he had been introduced. There was no hardship imposed in the single restriction God placed on his freedom. The punishment for transgression was to be death; and when Adam sinned he had to face that. There was nothing in the sentence itself, nor in the manner of carrying it out, which could be called severity. To the contrary, Adam was allowed to enjoy nearly 930 years of life afterward. No doubt he, like all his sons, had many difficulties and trials, but how would he consider the prolongation of his life? Would he think it to be a punishment from God? Surely not: he would be glad of it; would die with reluctance, for death is ever an enemy.

If we think of Adam's many children, all of whom have suffered physically in their endeavor to preserve their lives, we ask, Have they considered their struggle in life as an affliction? The answer is that

none save those who have lost reason have sought to put an end to their life. Life has been precious to them, and they have held to it tenaciously, relinquishing it with reluctance.

There was no obligation on the part of God to preserve them in life, much less to give them happiness in it; for they were not in covenant relationship with him. Also it is to be remembered that Adam's children of the earlier generations knew so much about the Creator and the beginning of things as should have caused them to seek after God and to seek to do his will. It is evident they did nothing of the kind. This prolonging of life even under difficulty and pain has given mankind a good measure of enjoyment, and the Creator must be considered as being beneficent toward man rather than severe upon him. Indeed it must be ackowledged that most of the suffering that has come upon mankind through all the ages has come as the result of his own foolishness or perversity.

In any fair view of human history in its relationship with God, it has to be said that man has not sought God, but has preferred to take his own way. Men would fight life's battles themselves, and God allowed them to take their way in all things except where their course would interfere with his plans. In the course of human history there have been many things which have moved men and which have made it necessary for Jehovah God, the Creator, to mark his condemnation of man's conduct, and this he has done by meting out severity in his judgments according to the measure of transgression.

No doubt it may be said that there was severity in the sending of the flood of waters whereby all men perished, save the small family of Noah. But granted that the conditions of life were such as the Bible states they were, the earth filled with violence and men's thoughts being only evil and that continually, who will be found to say that there was undue severity in the sentence of death on the race? It had proved its unworthiness to live. Taking a swift view of the days after the flood, it may be said that God's attitude toward man was one of aloofness: men ignored him; he left them to their own devices and did not interfere with them or manifest any severity toward them, however much they deteriorated, unless they attempted to interfere with his chosen people Israel.

This was first seen in the case of Egypt. That nation suffered very severely at the hand of Jehovah; but it was because they set themselves against him when he would save his people from the hard bondage under which they suffered at the hands of Egypt. In its own estimation that kingdom was strong enough to withstand the God of Israel, though as a people they had previously seen that Jehovah, the God of Israel, was the God of all the earth. Because of their opposition they were broken to pieces. But it is only in the case of his people Israel that the word "severity" occurs. A consideration of his dealings with them will show just why and when God uses severity.

It can not be said that the sanctions of the law of Sinai were severe. Wrong done to a neighbor was also a sin against Jehovah, for the covenant made Israel brothers in the sight of God. Therefore restitution to his neighbor was a necessity as well as that acknowledgment of the wrong must be made to Jehovah. But if a man by inadvertence caused the death of his fellow a provision was made which gave the unfortunate slayer a chance to live while yet the sanctity of life was enforced. Murder was met by the general law. (Ex. 21:14; Gen. 9:6) Those commandments which, if broken, entailed the death of the transgressor were part of their accepted covenant: there was no severity in the enforcement.

The punishment which was meted out to Israel when Jerusalem was broken down and the people were carried captive to Babylon was severe. But for many years the people had been warned by the prophets of these consequences of their sin. Nothing but severity would have served to bring such a people to a sense of their sins against their God. In this connection it should be remembered that while the law of the covenant made provision for the atonement of the sins of the people, it made none for the sin of persistent and wilful neglect of and departure from the covenant. Hence when Jehovah dealt with his people for such sins his judgments must be severe. He must destroy them as a people or test them in such a way as to enforce his holiness while yet doing that which will ultimately bring them to himself.

If Jehovah had been severe in his punishment of Israel in sending them into captivity to Babylon because of their national sins against him, it might be expected that when the Jews rejected Jesus as the messenger of their God there would be a heavy measure of punishment come upon them. Those people had greater light and advantages than any other people, and in their sin they came nearer to open opposition to God than at any previous time in their history. It is in this connection that the word "severity" is used in the only place in the Bible.

In view of what is seen of the way of God with men and in respect to his judgments as they have been felt, there is no other conclusion possible than that God has been forbearing toward them. But in saying this it is to be noted that God does not and can not condone sin.

The Bible does indeed tell of a day of wrath. We ask, What is to be understood by it? Orthodoxy says

it is a day in the future in which God will have all men brought before him to give an account of every action of life, and when all who have not professed Christ, if only to the extent of joining a church, will be then doomed to eternity of torment in the habitation of devils.

But Paul says God had already shown his wrath: it was revealed against sin, and there was no suggestion of torment in it, much less was there anything of the dreadful eternal torment. Also he said of Israel, who had fallen under the wrath of God, that wrath had come upon them to the uttermost. That is, the Jews were about to be driven out of their land and scattered over the face of the earth.

The Apostle Paul wrote of the day of wrath which, he said, would be the day of the revelation of the righteous judgment of God. He well understood that God must manifest his displeasure against all evil in the earth and would do so in his own due time. He saw in the trouble which was about to come upon his own people, the Jews, an example of that which would come upon all the world. That time of God's revelation of himself comes as a day of wrath, with wrath's severity, because of the hypocrisy of the nations and because they have sinned against clear light. That day of wrath against the nations includes in it the time of trouble of which the Prophet Daniel spoke (Dan. 12:1), and which Jesus said should occur on his return. It is the same as that foretold by the Prophet Zephaniah (chapter 3:8), when God would have the nations gathered that he might pour upon them the fire of his indignation.

The severity of that time is the manifestation of God's wrath, his judgment upon the nations, and especially upon those which have professed to be Christian and to follow the teachings of Jesus Christ, because they have sinned against light, in that they have ignored the claims of God and have rejected his message telling of the establishment of his kingdom. The severity of God is shown against shams and against those who support them, sinning against light; and the measure of the severity is according to the measure of moral obliquity.

If then a man professes belief in the goodness of God and refuses to believe that a good and gracious Creator will not take notice of what must be called sins against light, he is surely foolishly blinding himself. But, there's a kindness in God's justice, though severe his judgments be. The day of wrath passes. Its work is done. It has accomplished Jehovah's purpose of destroying those institutions which are contrary to righteousness and indeed of those persons who knowingly hinder the coming of the kingdom of God. The revelator says that it is the time when God will destroy them which destroy the earth. —Rev. 11:18.

The Apostle Paul, speaking of the responsibility of the human race, said that God winked at their sin; that is, he closed his eyes to the fact of the sin. His obvious meaning is that God had not taken notice of it in order that he need not meet it with severe judgment. Had he done so, all men would have known of his judgments and his wrath, even as Israel knew. Jehovah allowed men to go on their own way till the day when they must meet the consequences of sin.

But when that day comes the world will find that God has made a provision for them inasmuch as Jesus became a ransom price for them and is clothed with authority to give forgiveness of sins and acceptance with God as men will accept him as their Savior and will conform to the will of God as revealed in that kingdom of Christ. If they thus accept, the way to life is open to them. If they will not accept and will refuse to conform to the laws of that kingdom of righteousness, then the goodness of God is at an end; the soul that sinneth he shall die. It is of such as these that the psalmist writes when he says, "All the wicked will God destroy." (Ps. 145:20) Obedience will mean life; disobedience will mean death.

No man has a claim upon God. All God's goodness toward men is of his compassion. He could not be so compassionate as to overlook the world's sin, for then the sinner would have excuse for reasoning that he could again indulge in transgression against God and again meet with forbearance.

The way which God has chosen for dealing with the world's sin and yet treating the transgressors with mercy and compassion commends him to us. The race was brought by the first sin into a condition in which it could not escape the sentence which inevitably falls upon the sinner, for all of Adam's children were born imperfect and into the environment which helped them toward evil rather than toward good. In this connection they multiplied and were allowed to take their own way in the earth. They put God from their thoughts. He left them alone for experience' sake. God could not forgive sin; but out of his love he made a way by which he could bring the human family back to himself, for he knew that if they knew him the majority would turn to righteousness. In this plan God had the loyal cooperation of his Son even to becoming a man to die as a ransom price and thus provide atonement for the sin of the world. It is he who is made God's channel of blessing as ruler in his kingdom which shall fill the world with the knowledge of God and fill the hearts of men with the goodness of God.

WHY IS JESUS NECESSARY TO ACCEPTANCE WITH GOD?

THERE are many who profess to be ready to acknowledge and worship God as Creator and great Author of all being, who see no reason why they must approach him through Jesus. They say they look upon God as he is presented in the parable of the Prodigal Son, that is, as a loving Father ready to forgive his erring sons, and who, indeed, is ever on the lookout for them in case they should be seen on the way home.

These men ask, Why is it necessary that Jesus and his teachings be accepted in order to find acceptance with God? They forget that it was Jesus himself who gave us the parable of the Prodigal Son, and that it was part of his ministry to make known the loving, gracious Father. It is to be feared that there is no good reason for thinking that those who ask why Jesus is a necessity to their acceptance with God desire to worship God.

At the present time there is an ever-increasing tendency to reject the teaching that Jesus is a necessary Mediator between God and man. This rejection by modern thought in respect to Jesus involves, not only theology, but the fact of the Bible as the revelation of God. To reject Jesus as Mediator means a rejection of him as the ransom price, as the One who is the means of making sin atonement. But it really means that men have arrived at the place where their first father Adam stood when he rejected the word of God to take his own way, and that they are in danger of the serious consequences of opposing God.

The argument for the rejection of Jesus as one to come between God and men has arisen partly because of the wrong teaching of the churches as to what the Bible says concerning him and his relationship to both God and men, and partly through the natural pride of man.

Professedly men are at least willing enough to admit that they are 'not as good as they ought to be'; but, unreasonably, they are not willing to be considered as sinners in the sight of God, or to be held in blame for their conduct. The pride of man is touched when he is told that he is a sinner; and the pressure on his sore place is very painful when he is informed that he can be accepted of God only as another has been made to bear the guilt of his sins. So the teaching that an atonement must be made for them, in order that their sins shall be covered that they may be acceptable to God, is hurtful to their pride.

Much of this attitude is the result of today's acceptance of the evolutionist's declaration that the Bible is wrong when it says man fell from a state of purity. Because they were unable to support their own creeds and are afraid of the world's scoffs, the teachers of Christendom accepted the critics' unbelieving views, and they also have come to the conclusion that the Bible is wrong. Therefore they also say that if man fell he fell upward, not downward, and is therefore to be considered as having on the whole striven manfully and commendably against weakness and difficulty; that therefore there are no grounds for their own doctrine of an atonement. Indeed some teachers of religion do not hesitate to say that the teaching of atonement is immoral as tending to destroy personal responsibility for sin.

Ecclesiastics are to be held in blame for most of the infidelity which obtains in respect to the Bible as the Word of God, for two reasons; namely, not only have they themselves, with some exceptions, rejected it, but because in the past orthodoxy universally, while professing to accept it, has perverted its words, making its teaching most unreasonable to men.

Now that the day of self-assertion has come, men are breaking away from every bond, and in these things have come to the very reasonable conclusion that those who have professed to teach them things concerning God are not worthy of credence. In this matter theology portrayed God as a hard, unbending, severely just God, who is angry with the wicked all the time, and who at any time would sweep man from the face of the earth, did not Jesus (whom yet they claim to be himself God, like and equal to his Father in every way) make an appeal on man's behalf.

By its teachings and its dogmas theology has presented God as being supplicated by the bleeding wounds of Jesus, and as one who, seeing the blood flowing from the open wounds, has withheld his wrath. As this representation of God is so contrary to reason, and is altogether in opposition to that representation of God as given in the story of the Prodigal Son, men decline to believe it, and, rightly, reject both it and the men who teach the dogma.

As for the general necessity of one to reveal God, it has pleased God to reveal himself in personal relationships only through his Son Jesus Christ. Thus the matter of the relationship of Jesus to God and to men is wider than the question of atonement. Jesus is the one channel of revelation between God and men. It is, of course, true that in a measure God revealed himself before the days of Jesus. The psalmist says, "He made known his ways unto Moses, his acts unto the children of Israel" (Ps. 103:7); and before the days of Israel he had revealed himself to Abraham, to Isaac and to Jacob. To Moses at Sinai he had spoken face to face, as a man speaks to his friend. (See Exodus 33:11.) But with all these revelations men, even his own chosen Israel, knew little of God and of his purposes toward mankind.

We briefly review what the Scriptures say of the place of Jesus as before God and in relation to men. In the Old Testament days Jehovah, through his prophets, had frequently foretold the coming of one who should be Israel's teacher, and who would ex-

plain all things to them; but, of necessity as we learn, it says nothing of Jesus as the one by whom God would reveal himself. But in the New Testament days the position is very different. Jesus appears. The New Testament does not tell of any special introduction which God gave to Jesus that Israel might know that God sent his prophet among them. When Moses was sent to Israel God gave him signs so that the people should know he was from God. God's introduction was by the mission of John the Baptist, which, unperceived by them, tested the people. Then Jesus came, doing things which proved to Israel that he was sent to them from Jehovah. Hence we find Nicodemus telling Jesus that they, the leaders, acknowledged that Jesus was come from God because of the works which he did.—John 3:2.

Jesus put forth the highest claim for himself in this matter of approach to God. Jehovah had himself given a priesthood to Israel as their means of approach to him, and had named the set place, Jerusalem, where he would be met. But Jesus now said, and he claimed to speak on behalf of his Father, Jehovah of Israel, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

The position taken by Jesus, and that which is claimed for him by the inspired writers of the New Testament, is that Jesus is the door into God's sheepfold; that he is "the resurrection and the life", the Advocate for the church of God, the Mediator for the world and, most comprehensive of all, the highly exalted One to whom all must go if they would approach God. The Apostle Paul says, "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."—Phil. 2: 9-11.

In making Jesus his one great representative since his resurrection, Jehovah followed his manner from the beginning of his works. Thus it apears from this that from the first God used one to be his servant, his messenger, by whom he expressed all his will, and by whom he would do all his works. Jesus was the One, then known as the Logos, who came to earth as the Word of God made flesh, and the only begotten Son of God (John 1:14); the firstborn of all creation (Col. 1:15); the beginning of the creation of God.—Rev. 3:14.

If God spoke in Eden it was by his "voice". When he gave direction to the patriarchs it was by his angel. It was so with Moses in the desert and at Sinai. The New Testament shows that all the truth of God which was given to the church came through Jesus. It has pleased God so to arrange, and no man can have acceptance other than through the appointed channel.

In carrying out God's purposes in making atonement for sin there are two relationships between God and men which are borne by Jesus. Usually by Christians he is considered as the Mediator between God and men for all men. Considered as the word is actually used, namely, as one who comes between two parties in an endeavor to bring unity where there has been misunderstanding or discord, the word is allowable as if it applied to all men. But the Bible makes a distinction between Jesus as the Mediator for the whole family of mankind and in his relationship to the church; for the church, his body members, are not accounted as being of the world. To these, the church, the relationship of Jesus before God is that of Advocate, because they are entered into the same relationship as that enjoyed by him.—See Ephesians 1:3.

A special hope in their salvation is set before them, for to them salvation is not a restoration to the perfection enjoyed in the garden of Eden, but is to be realized in heaven. These are made joint-heirs with Jesus in his throne, that they may share with him in his kingdom. Jesus is their Advocate in the sense that he continually stands for them and they in him, that they may constantly be acceptable in him, their Head.

But when the world of men comes to be dealt with in the reign of Christ, the relationship between God and them will be very different. Men will not have that direct approach to God which is the privilege of the church, the disciples of Jesus. It is for this reason that God has arranged for Jesus to be the world's Mediator. He takes the rule and the responsibility over the earth according to the second Psalm; that is, he has obeyed Jehovah's command to pray, as it is written, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:8) The whole human race is then given into his care, to bring them to that perfection which the hope of restitution involves. He will express the will of God to them: in all things they must deal with him.

Thus it is plain that Jehovah God has manifested himself by the means he has chosen, that means or channel of truth being his Son Jesus Christ. How comes it, then, that any one who professes a readiness to serve God should not be ready to agree to that which his God may choose and show to be his will? This reluctance to accept the will of God proves a lack of desire to do his will, as it also proves that many of those who profess to be Christians are of the same spirit as the Jews whom they despised.

The time is hastening on when God will not allow men to imagine they may choose for themselves whether or not they will accept his will, in whatever form shown. The earth is the Lord's, and he will assert his right to the allegiance of all men. If any one in the reign of Christ shall decline to accept the King, there remains no alternative but destruction from the presence of the Lord and from the glory of his power.

International Bible Students Association

RADIO SERVICE

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

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
	Cape Town, South Africa	800	375	1500
	Durban, South Africa	750	400	1500
	Johannesburg, South Africa	676	443.5	500
2HD	Newcastle, N. S. W., Australia	1040	288	100
	Sun pm 7-8.30			
2KY	Sydney, N. S. W.	1070	280	1500
	Mon Tue pm 8.30			
3DB	Melbourne, Victoria	1180	255	500
	Sun pm 6.30-8.30			
4QG	Brisbane, Queensland	779	385	5000
4YA	Dunedin, New Zealand	647	463	750
	Sun pm 8-9			
5DN	Adelaide, South Australia	960	313	500
	Sun pm 8.15-10			
6WF	Perth, Western Australia	240	1250	5000
	Sun (occasionally)			
CJCJ	Calgary, Alta.	690	434.5	100
	Mon pm 8-9			
CJGC	London, Ont.	910	329.5	500
	Sun pm 2-3 (every other week)			
CJHS	Saskatoon, Sask.	910	329.5	250
	Sun pm 1-2			
CJRM	Moose Jaw, Sask.	1010	296.9	500
	Sun am 10.15-			
CKMO	Vancouver, B. C.	730	410.7	100
	Sun pm 6.30-7.30			
CKOC	Hamilton, Ont.	880	340.7	100
	Sun am 10.15-10.45; alternate Sun pm 6.15-6.45			
	Thu pm 7.30-8			
CKY	Winnipeg, Man.	780	384.4	5000
	Sun (monthly)			
KFBL	Everett, Wash.	1370	218.8	50
	Sun pm 9.30-10.30			
KFEQ	St. Joseph, Mo.	560	535.4	2500
	Sun pm 7-7.30			
KFH	Wichita, Kan.	1300	230.6	1000
	Sun am 9.30-10.30			
KFJF	Oklahoma City, Okla.	1470	204	5000
	Sun am 9-9.30; Thu pm 8-8.45			
KFJZ	Fort Worth, Tex.	1370	218.8	100
	Sun pm 6.30-7.15			
KFKB	Milford, Kan.	1130	265.3	5000
	Fri pm 8-9			
KFSD	San Diego, Calif.	600	499.7	1000
	Sun pm 2-3			
KFUL	Galveston, Tex.	1290	232.4	1000
	Sun am 10-11			
KFUM	Colorado Springs, Colo.	1270	236.1	1000
	Thu pm 7.30-8			
KFVS	Cape Girardeau, Mo.	1210	247.8	100
	Sun pm 6-6.30			
KFWM	Oakland, Calif.	930	322.4	500
	Sun am 9.45-11; pm 12.30-2 30, 7.30-9.20			
	Mon pm 12-1, 5-7.15, 8-10			
	Tue pm 12-1, 2-3, 5-7.15, 8-10			
	Wed pm 12-1, 1.30-3, 5-7.15, 8-10			
	Thu pm 12-1, 2-3, 5-7.15, 8-10			
	Fri pm 12-1, 2-3, 5-7.15, 8-10; Sat pm 12-1, 8-10			
KGGH	Shreveport (Cedar Grove), La.	1310	228.9	50
	Thu pm 8 30-9			
KGHF	Pueblo, Colo.	1320	227.1	250
	Mon pm 8-8.30			
KGHL	Billings, Mont.	950	315.6	500
	Sun am 9.30-10.30			
KGRC	San Antonio, Tex.	1370	218.8	100
	Sun pm 1-2			
KHQ	Spokane, Wash.	590	508.2	1000
	Sun am 10.30-11, pm 5.30-6.30			
KLZ	Denver, Colo.	560	535.4	1000
	Sun pm 7-7.30			
KNRC	Los Angeles, Calif.	780	384.4	500
	Sun am 9.45-10.45, pm 4-4.30, 5.30-6.15, 7-8			
KNX	Hollywood, Calif.	1050	285.5	5000
	Sun pm 1-2; Mon am 8-8.15 (fourth, monthly)			
KOCW	Chickasha, Okla.	1420	211.1	100
	Sun pm 6.30-7 (first and third, monthly)			
KOIL	Council Bluffs, Iowa	1260	238	1000
	Sun am 10-10.30			
KOMO	Seattle, Wash.	920	325.9	1000
	Sun am 10-11			
KPRC	Houston, Tex.	920	325.9	1000
	Mon pm 9-9.45 (every other week)			
KQV	Pittsburgh, Pa.	1380	217.3	500
	Sun am 10-11*; pm 7-8; Fri pm 8-9			
KSOO	Sioux Falls, S. Dak.	1110	270.1	1000
	Sun am 10-11			
KTBR	Portland, Ore.	1300	230.6	500
	Sun pm 9-10			
KTNT	Muscatine, Iowa	1170	256.3	5000
	Sun pm 12-1			
KVOS	Bellingham, Wash.	1200	249.9	100
	Sun pm 6.30-7.15			
WABC	New York, N. Y.	860	348.6	5000
	Sun pm 6-7			
WBAW	Nashville, Tenn.	1490	201.2	5000
	Sun pm 7-7.30			
WBAX	Wilkes-Barre, Pa.	1210	247.8	100
	Sun pm 8-9			
WBBR	New York (Rossville), N. Y.	1300	230.6	1000
	Sun am 9-11*; pm 5-9; Mon am 10-12, pm 2-4			
	Tue pm 12-2, 6-8; Wed am 10-12, pm 9-12			
	Thu pm 1-3, 8-10; Fri pm 2-4, 6-8			
WBRC	Birmingham, Ala.	930	322.4	500
	Tue pm 8-8.30			
WBT	Charlotte, N. C.	1080	277.6	5000
	Sun am 10-11*			
WCAH	Columbus, Ohio	1430	209.7	250
	Sun pm 12-1, 9-10			
	Mon Tue Wed Thu Fri Sat 11.30-12 noon			
	Fri pm 8-9.30			
WCBA	Allentown, Pa.	1500	199.9	100
	Sun pm 6.30-7			
WCBM	Baltimore, Md.	1370	218.8	100
	Sun pm 6-8 (every other week)			
WCSH	Portland, Me.	940	319	500
	Sun am 10-11*			
WDAY	Fargo, N. D.	1280	234.2	1000
	Sun pm 2-3			
WEBC	Duluth, Minn.	1280	234.2	1000
	Sun pm 5-5.45			
WEBR	Buffalo, N. Y.	1310	228.9	100
	Sun pm 2-3			
WEDH	Erie, Pa.	1420	211.1	30
	Sun pm 9-9.30			
WEPS	Gloucester, Mass.	1200	249.9	100
	Sun am 11-12			
WFBE	Cincinnati, Ohio	1200	249.9	100
	Sun pm 5-6			
WFBG	Altoona, Pa.	1310	228.9	100
	Sun pm 7-7.30			
WFBL	Syracuse, N. Y.	900	333.1	750
	Sun am 10-11*			
WFDF	Flint, Mich.	1310	228.9	100
	Fri pm 9.30-10			
WFJC	Akron, Ohio	1450	206.8	500
	Sun pm 4-5 (every other week)			
	Wed pm 7.30-8			
WGBF	Evansville, Ind.	630	475.9	500
	Mon pm 6.30-7			
WGBI	Scranton, Pa.	880	340.7	250
	Sun am 10-11*			
WGES	New York, N. Y.	1180	254.1	500
	Mon pm 7.55-8.55			
WGHP	Detroit, Mich.	1240	241.8	750
	Sun am 11.45-12.15 pm			
WHB	Kansas City, Mo.	950	315.6	1000
	Sun am 9.45-10.45			
WHK	Cleveland, Ohio	1390	215.7	1000
	Sun am 11-12, pm 12-1, 2-3, 7-8.30			
	Thu pm 7.30-9.45			
WIBM	Jackson, Mich.	1370	218.8	100
	Sun pm 2-2.30			
WICC	Bridgeport, Conn.	1430	209.7	500
	Thu pm 8-9			
WIL	St. Louis, Mo.	1350	222.1	1000
	Sun pm 6.30-7			
WIP	Philadelphia, Pa.	610	491.5	500
	Wed pm 3.45-			
WISN	Milwaukee, Wis.	1120	267.7	250
	Sun am 10-11			
WJAD	Waco, Tex.	1240	241.8	1000
	Sun pm 6.45-7.30			
WJBL	Decatur, Ill.	1200	249.9	100
	Thu pm 7.30-8			
WKBF	Indianapolis, Ind.	1400	214.2	500
	Mon pm 7 30-8.15			
WLBG	Petersburg, Va.	1200	249.9	100
	Sun am 10-11, pm 3-4, 4.30-5.30			
WLBV	Mansfield, Ohio	1210	247.8	100
	Sun pm 9-10			
WLBW	Oil City, Pa.	1260	238	500
	Sun pm 5-5.30			
WLBX	Long Island City, N. Y.	1500	199.9	100
	Fri pm 7-8			
WLSI	Providence, R. I.	1210	247.8	100
	Sun am 10.30-11.30, pm 5.30-6.30; Fri pm 7-8			
WMAL	Washington, D. C.	630	475.9	500
	Sun am 10-11*			
WMBH	Joplin, Mo.	1420	211.1	100
	Sun pm 6-7			
WMBR	Tampa, Fla.	1210	247.8	100
	Mon pm 8-8.30			
WMBS	Harrisburg, Pa.	1430	209.7	500
	Sun pm 5-6			
WMES	Boston, Mass.	1500	199.9	50
	Sun am 10.30-12, pm 8-9; Mon Thu pm 8-9			
WNAT	Philadelphia, Pa.	1310	228.9	100
	Wed pm 8-9.30; Sat pm 8-9.30			
WNBF	Endicott, N. Y.	1500	199.9	50
	Sun pm 1-3, 7.30-9.30; Thu pm 7.30-9.30			

(Continued on page 370)

INDEX FOR 1928

JANUARY 1

Honor His Name 3
Honor Due Him 6
Exalt His Name 7
Worthy of Praise 7
The Kingdom Preached by Jesus 8
Parables of the Kingdom 11
Should Sisters Speak in Meetings? 13
Letters of Appreciation 14
Appreciative Radio Listeners 14
A Need Fulfilled 15
Spreading a Thrilling Message 15

JANUARY 15

A People for His Name 19
Orthodox Error 21
True Meaning 22
His Witnesses 23
Restitution 26
Death Is the Wages of Sin 28
Letters from Afield 30
Radio Service 32
New Booklet and Book 18
Local Conventions in the South 18
Watch Tower Study 18

FEBRUARY 1

Jehovah's Presence 35
How Present 37
With His People 38
Kingdom in Operation in Earth 42
Question Relating to Service 44
Letters from Young Men 45
Devotion to the Service 45
Whole-hearted Cooperation 46
Suggestions on Gideon's Army 47
Memorial Date for 1928 34
Deliverance Question Booklet 34

FEBRUARY 15

Presence of Christ 51
Christ Divine 51
Apt Illustration 53
Armageddon 56
The Glory of God (Poem) 58
False Kingdom Represented 58
Jesus and the Social Life 60
Questions: New Creatures 63
Letters from Afield 63
Memorial Date 50
New Song Book 50

MARCH 1

Our Passover 67
Israel's Passover 67
His Name 68
Arrogant Pharaoh 68
Memorial Instituted 69
Our Passover 71
The Joy of the Lord 73
Restoration and Restitution 73
The Lifting Up of Jesus 75
Who Is My Neighbor? 77
Service Appointments 80

MARCH 15

Jehovah's Covenants 83
With Whom 83
Always Keeps His Covenants 83
Abrahamic Covenant 84
Stars and Sands 86
Covenant Pictures 87
Fulfilled in Completion 89
Controversies in Classes 90
The Hebrew Prophets and the State 92
Jesus and the Publicans and Sinners 94
Service Weeks 82

APRIL 1

The Law Covenant 99
Why Made 99
Was It a Failure? 104
Satan Attempts to Destroy the Seed 106
Two Phases of the Kingdom 108
Question in re Sunday Canvassing 110
Singing Jehovah's Praise (Letter) 111
Service Weeks 98
Calendar Picture 98
Memorial Reports 98
Radio and Lecture Department 98

APRIL 15

The Covenant by Sacrifice 115
When and Where Made 116
Relationship of Covenants 120
Jesus and the Scribes and Pharisees 121
Human Responsibility 124
Question on Service Work 126
Letters from Afield 126
Radio Service 128
Service Weeks for 1928 114
Covenants 114
Spanish Work 114

MAY 1

The New Covenant 131
Why with Jews 131
Parties to Covenant 132
When and Where Made 132
Surety 134
Israel's Restoration 137
Empire of the King of Kings 138
Annual Request for Lecturers 143
Good Hopes for 1928-1929 143
Canvassing Parties 130
Special Mottoes 130

MAY 15

The New Covenant 147
Inauguration 148
Assembly at Ceremony 148
Law of the Covenant 149
Covenants Linked Together 151
Jesus and Tradition 153
The First Christian Council 156
Fighting the Radio 158
Interesting Letters 159
Radio Service 160
Summer Service Week 146

JUNE 1

His Name Exalted 163
Proclaim His Name 166
For a Witness 167
Make Proclamation 168
The Day of Wrath 169
Order in the Church 171
The Detroit Convention 174
Question Concerning Broadcasting 175
Letters from Afield 175
Error Corrected 162
Opportunity for Service 162

JUNE 15

Sure Mercies of David 179
Beloved One 180
Zeal of Christ 180
Mercies 181
When Made 181
Others Taken In 181
The Day of Jehovah 185
Questions on Witnessing 187
Interesting Letters 188
A Report from Poland 189
International Convention 190

JULY 1

A Witness to the People 195
The Perfect Pattern 195
Reason for the Covenant 196
Present-Day Importance 196
Lebanon and Its Cedars 201
The Bible's Greatest Text 203
The Detroit Convention 206
IBSA Week 207
Vacation 207
Convention Headquarters 194
A New Book 194

JULY 15

Fixed Periods of Time 211
"The Lord's Day" 213
"Henceforth" 214
Increasing Opposition 215
Mountains of God: Sinai 216
Mountains of God: Zion 218
The Detroit Convention 221
Letters from Afield 222
Radio Arousing Interest 222
"A Lesson" 222
Radio Service 224

AUGUST 1

Prepared for the Remnant 227
The Cry 228
Why the Prayer 229
"Things Prepared" 229
Waiting on the Lord 230
Glorious Liberty of Sons of God 233
The Potter and the Spoiled Vessel 236
Interesting Letters 239
Efficient Witnesses 239
Vacation 226
IBSA Week 226

AUGUST 15

The Antichrist 243
Deceiver 243
Judge for Yourselves 244
Denying the Blood of Christ 245
Fundamentalists 246
Christendom 247
Christ's Kingdom 249
The Enemy 249
The Day of Judgment 250
Preaching the Gospel to Heathen 253
Radio Service 256

SEPTEMBER 1

God's Lightnings 259
Times of Refreshing 260
The Temple 261
Two Great Signs 261
His Organization 263
The Feet Members 264
Work of the Remnant 264
The Golden Age of Prophecy 266
What Did Jesus Come to Save? 268
Letters from Afield 271
Books 258

SEPTEMBER 15

The Convention 275
Declaration ... for Jehovah 278
Ruler for the People 279
Absence of Blessing 280
Present-Day Witnesses 282
The Great Issue 284
Letters from Afield 286
Radio Service 288
Another New Book 274
Truth for the Blind 274
Extra Copies of *The Messenger* 274

OCTOBER 1

Jehovah Favors His Remnant 291
Leviathan 292
God Arises 293
Place of Safety 293
Service of Remnant 295
King of Eternity and Kings of Earth 297
Satan and Fear 300
Appreciations of Books 303
The Peoples Friend Booklet 290
Annual Business Meeting 290

OCTOBER 15

Philadelphia Period 307
"Hour of Trial" 309
Began When 309
Protection 311
Priesthood and Priestcraft (1) 312
Priesthood and Priestcraft (2) 315
Question on Christ's Presence 317
Interesting Letters 319
Radio Service 320
Has Your Subscription Expired? 306
Annual Business Meeting 306

NOVEMBER 1

Laodicean Period 323
At the Door 327
The Overcomers 328
To the Elders 329
How Made an Elder 330
Organization 332
A Lesson 332
Present Work 333
Interesting Letters 335
Mottoes 322
Annual Business Meeting 322

NOVEMBER 15

The Altar in Egypt (Part 1) 339
Reason 340
Location 342
Altar 342
Who Built It? 343
Satan's Purpose 344
Waiting for the Kingdom Ended 345
Question re Class Elections 348
Letters from Afield 349
Price List 350
Radio Service 352

DECEMBER 1

The Altar in Egypt (Part 2) 355
The Prophecy 356
The Altar and Pillar 358
Sign and Witness 358
The Time of Witness 360
Privilege and Duty 360
The Kingdom of God Is Among You 362
Interesting Letters 367
Sunday Talks 367
Canvassing Parties 354
Calendar for 1929 354

DECEMBER 15

Ruler Out of Bethlehem 371
Side-Lights 371
Fulfilment 371
Feeds His Own 374
War and Peace 375
Blessings 376
Goodness and Severity of God 378
Jesus Necessary to Acceptance with God 381
Radio Service 383
Index for 1928 384
Booklet Campaign 370