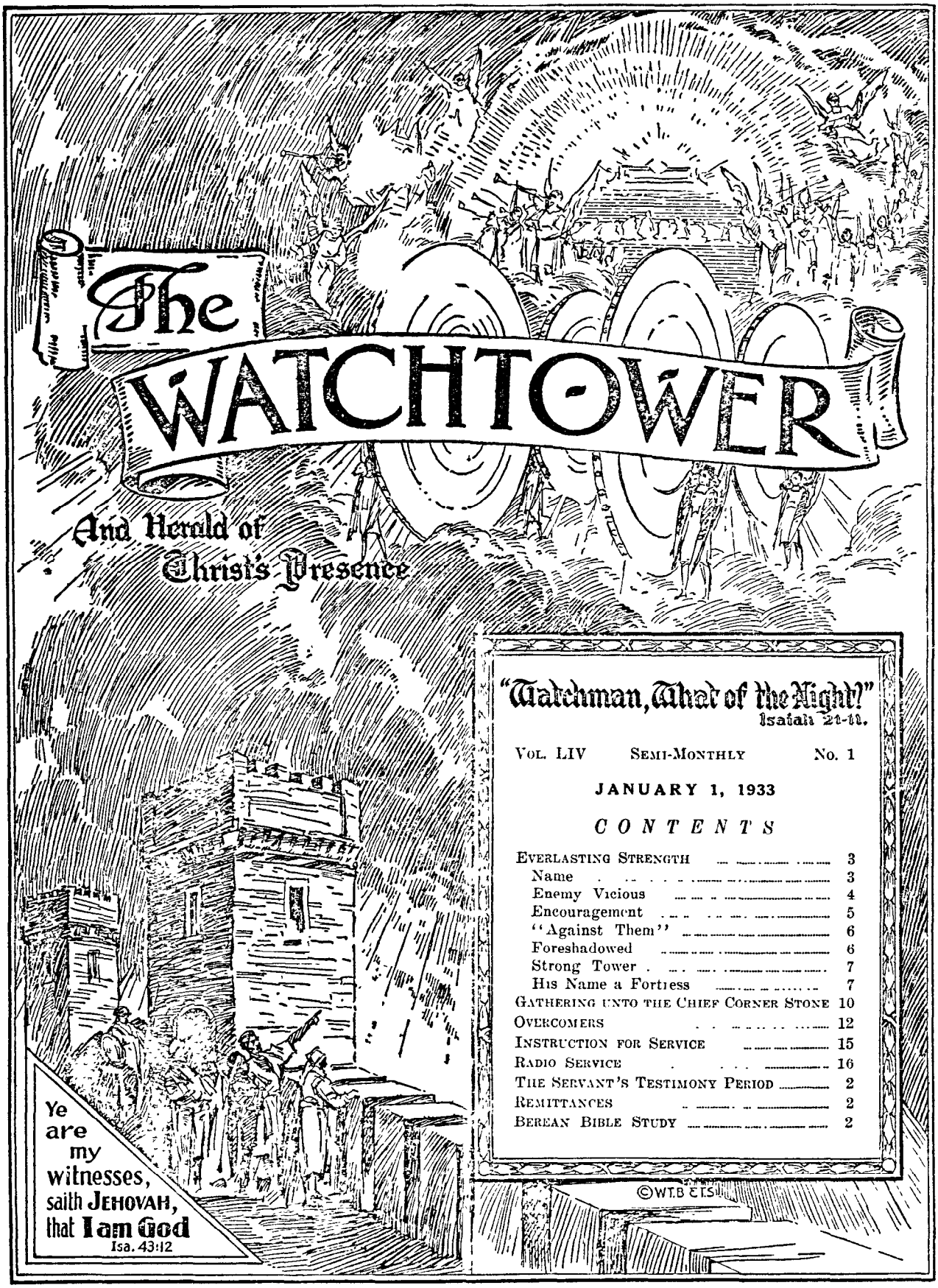
Watchtower

1933

(c) Copyright 1998 Research Applications International.



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

VOL. LIV SEMI-MONTHLY No. 1

JANUARY 1, 1933

CONTENTS

EVERLASTING STRENGTH ... 3
Name ... 3
Enemy Vicious ... 4
Encouragement ... 5
"Against Them" ... 6
Foreshadowed ... 6
Strong Tower ... 7
His Name a Fortress ... 7
GATHERING UNTO THE CHIEF CORNER STONE ... 10
OVERCOMERS ... 12
INSTRUCTION FOR SERVICE ... 15
RADIO SERVICE ... 16
THE SERVANT'S TESTIMONY PERIOD ... 2
REMITTANCES ... 2
BEREAN BIBLE STUDY ... 2

©W.T.B.&T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . . 6 Lelie Street, Cape Town, South Africa
Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

THE SERVANT'S TESTIMONY PERIOD

Beginning with January 21, and continuing to the 29th inclusive, the servants of Jehovah will be putting forth another extraordinary effort to honor the Lord's name. During The Servant's Testimony Period the anointed will offer to the people *Preservation* and thirteen new booklets. *Preservation* presents the kingdom truth from an entirely different angle, and will be greatly appreciated by the people of good will. Every one of the 'elect servant' class should now plan to have a large part in the witnessing work during this testimony period.

REMITTANCES

Please take note: For all remittances to the Watch Tower Bible & Tract Society, whether for *The Watchtower*, *The Golden Age*, or other literature, the money order or bank draft should be made payable to the Watch Tower Bible & Tract Society, with a memorandum attached as to how much is desired for *The Watchtower*, for *The Golden Age*, or for anything else. This will be economical both for the one remitting and for the Society, and will avoid much inconvenience. Make no remittances to the International Bible Students Association, as that only causes more work and confusion.

BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Jehovah's House Desired" (Part 6)
Issue of December 1, 1932

Week beginning February 5 . . . . . ¶ 1-23
Week beginning February 12 . . . . . ¶ 24-45

"Fulness of Times"
Issue of December 15, 1932

Week beginning February 19 . . . . . ¶ 1-13
Week beginning February 26 . . . . . ¶ 14-27

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV JANUARY 1, 1933 No. 1

EVERLASTING STRENGTH

"The name of Jehovah is a strong tower; the righteous runneth into it, and is safe."—Prov. 18: 10, A.R.V.

JEHOVAH has made known to those who love him his provision for their preservation, and upon Jehovah's provision they can and do fully rely. He has also announced his purpose to fully recompense the wicked. The net result is that all creation shall know that Jehovah is the almighty God. The text chosen for 1932 emphasized the truth that all shall be brought to a knowledge of Jehovah. The text chosen specially for 1933 is "The name of Jehovah is a strong tower". This text is particularly precious and comforting to the anointed remnant just now, because we are in that time when Satan is making war on the remnant with the wicked design to accomplish their destruction. Gog, the chief of Satan's army, with his wicked forces now surrounds the remnant, in this, that the remnant are domiciled temporarily in the realm of "Christendom" and the wicked forces of Satan under Gog are on every side and expect to destroy Jehovah's people now on the earth. Gog and all of his forces will fail in that wicked enterprise. In order that the remnant may receive aid, comfort and encouragement in this time of great crisis Jehovah by his beloved One, the Chief Shepherd, feeds the people of God upon food convenient to them, which means that the remnant are informed of the provision for their full protection and preservation.

NAME

[2] To understand the difference in the meaning of a name as applied to the creature and as applied to the Creator will help us to appreciate the aforementioned year text. The word *name* as given by a creature and applied to a creature is merely a title by which that creature is known or designated. A name applied or given to a creature by Jehovah means much more. The Scriptures show that distinction. God created the beasts of the field and the fowl of the air and brought them to Adam and he named them; meaning that Adam gave each of these creatures the title or name by which it is known or designated, and the name means nothing more. Likewise when a child is born to a man and woman they give it a name. If the father is named John and the child is a son the child may thereafter go by the name of John Johnson, or the son of John. In this way the name Johnson originated with some nationalities and is merely a title by which that family is designated or known.

[3] When Jehovah gives a name to a creature there is a much different meaning attached to that name from merely an appellation or means of identification. For instance, there was a man known as Abram, and because of his faithfulness God changed his name and thereafter he was known as "Abraham", which means that God had purposed that this man should be the father of a multitude or many nations. (Gen. 17: 5; 22: 17, 18) When God sent his beloved One the Logos to earth he commanded that his name should be called "Jesus" because he is the Savior of men. (Matt. 1: 21; Luke 1: 31-33) God also commanded his angel to announce that Jesus should be "called the Son of the Highest" because he is Jehovah's duly appointed and anointed King who is made Head of the kingdom of Jehovah, that is, his capital organization. Concerning this beloved One and the meaning of his name, Jehovah caused Isaiah to prophesy that "his name shall be called Wonderful Counsellor, . . . The Prince of Peace", his name thus signifying the great offices he should hold. (Isa. 9: 6, 7) So the Scriptures disclose that whenever Jehovah gives a name to a creature there attaches to that name a specific meaning.

[4] Of still and far greater significance and importance is the name of the Creator. He has revealed himself to his faithful creatures by various names, each one of which carries a deep meaning. It is written that "the angel of Jehovah appeared unto [Moses] in a flame of fire, out of the midst of a bush", and then Jehovah spoke to Moses and told Moses that he had been chosen to go to Egypt to deliver God's people from their oppressors. Moses inquired of God as to what he should say to the Israelites as to who had sent him when they should ask that question. Moses said: 'When they shall ask, What is his name? what shall I reply?' "And God said unto Moses, I AM THAT I AM: . . . say unto the children of Israel, I AM hath sent me unto you." (Ex. 3: 1-14, *A.R.V.*) Thus Jehovah revealed himself unto Moses, not as one that had a beginning and who might have an ending, but as I AM, that is to say, the Everlasting

One, without beginning and without ending, in fact the Only Being. The term "human being" is wholly incorrect; because man is a creature, and not a being. There is but one being, and that is the Eternal Creator. The Creator is the being; all things created are creatures.

5 The Eternal One had appeared unto Abraham, Isaac and Jacob as God Almighty, but was not known to them as Jehovah. (Ex. 6: 2, 3) He revealed himself to Moses by his name Jehovah, saying: "This is my name for ever, and this is my memorial unto all generations." The name "I AM" is from the same Hebrew root as *Jehovah*. The name "I AM THAT I AM", according to the marginal reading of that text in the *American Revised Version*, is, "I AM, BECAUSE I AM," or, "I AM WHO AM," or, "I WILL BE THAT I WILL BE." His name *Jehovah* signifies his purpose concerning his creatures, and this is further shown by the statement to Moses concerning the Israelites, to wit, "I WILL bring [them] up . . . I WILL put forth my hand . . . I WILL give this people favor."—Ex. 3: 13-22, *A.R.V.*

6 The name *God* means Creator; *Almighty God*, the one with limitless power; the *Most High*, the one above all; but wherever *Jehovah* is used it has reference to the Almighty One's purposes toward his creation.

7 Frequently the Scriptures reveal the Most High as "Jehovah of hosts", meaning the purpose of the Almighty God to successfully fight battles for his people, and against his enemies. (1 Sam. 15: 2, 3; 17: 45; 2 Sam. 5: 10; 7: 26, 27; Ps. 24: 10) Jehovah having purposed to do a thing, there is no deviation from that purpose and there is no power that can withstand the Almighty God in battle as he carries forward his purpose. "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. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"—Isa. 14: 24, 27.

8 Jehovah chose Israel as a people for himself. He delivered them from Egypt and made a covenant with them at Sinai, led them through the wilderness, and then said to them: "But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, . . . then there shall be a place which the Lord your God shall choose, to cause his name to dwell there." (Deut. 12: 10, 11) Jehovah God in carrying out this express purpose chose the city of Jerusalem and caused it to be built and caused the temple to be built there, and he put his name there. That meant not merely a place of worship, but it meant that Jehovah had placed his chosen people Israel there and that his purposes concerning them should never fail so far as Jehovah is concerned. The failure of the Israelites was due to their lack of faith in God and lack of faithfulness to the terms of the covenant God had made with them. (Heb. 4: 2) When the Israelites were faithful and obedient to God he protected them from their enemies and fought their battles for them, and that he did for his own name's sake because he had placed his name upon that people. Israel being God's typical people, and hence forming his typical organization on the earth, what came to pass upon that people were ensamples and were written down for the benefit of God's people on earth at the end of the world. (1 Cor. 10: 11) The lesson that the antitypical Israelites, God's chosen people, get from this is that Jehovah's purpose toward his people is certain to be carried out and cannot fail towards those who are in a covenant with him and who continue faithful. To thoroughly learn and appreciate this lesson now gives aid, comfort and hope to the remnant. Only those who have an appreciation of Jehovah's name will now enjoy real consolation. To such his name is and will continue to be a strong tower.

ENEMY VICIOUS

9 During the past few months the enemies of God's people have been particularly active and vicious. The master enemy of Jehovah is Satan the Devil, and the Devil is employing the services of his earthly representatives to persecute those who are on the side of Jehovah. In times past the clergy have chiefly indulged in slandering the humble and faithful witnesses who serve Jehovah God; but at the present time not only do they indulge in slandering these witnesses, but, together with Satan's commercial agencies and the "strong-arm squad", they continue to harass, persecute and imprison Jehovah's witnesses. This vicious action on the part of the enemy has increased to a marked degree in very recent months. Throughout the realm of "Christendom", and particularly in the countries of Canada and the United States, Jehovah's witnesses are being arrested on the false charge of violating the commercial laws of the land, and such prosecutions or persecutions are based upon the alleged fact that these faithful men and women are going from house to house engaged in a commercial business. Are Jehovah's witnesses actually violating the commercial laws of the land? They are not in the slightest degree. They are going from house to house preaching the gospel of God's kingdom, even as they have been commanded by Jehovah to do. Even if their thus preaching the gospel would constitute a technical violation of man's law these witnesses of Jehovah would still be doing right as long as they are doing only what Jehovah God has commanded them to do. The law of God is far higher than the law that man can make. If the kingdom is here and Christ has begun his reign, why then would Jehovah permit the enemy to continue to persecute his witnesses as they are doing? Why do they not go on in the proclamation of the kingdom message unhindered?

ENCOURAGEMENT

[10] The foregoing questions are now frequently asked by those who are followers of Christ Jesus, and there must be and there is a Scriptural answer that is entirely satisfactory and which answer, when understood, brings comfort and encouragement to God's remnant. A real follower of Christ Jesus does not need encouragement as an inducement to serve Jehovah God, but he does need the proof satisfactory to himself that he is actually serving God and has the approval of the Most High and which proof is a sustaining power to enable him to continue steadfastly in the performance of his duty. Man's greatest privilege is to be on the side of Jehovah God. Satan, however, endeavors to bring about conditions to induce man to believe that God has forsaken him. Man therefore needs to continually feed upon the food convenient for him, that is to say, that which builds him up in the most holy faith, and which food Jehovah through Christ Jesus the chief Shepherd is now furnishing his people. By reason of God's favor in providing this food the remnant are made strong in the Lord and in the power of his might. It therefore clearly appears that it is a vital necessity that each one of the remnant continue to keep abreast with the great truths that Jehovah reveals to his people from time to time. "Study to shew thyself approved unto God."—2 Tim. 2: 15.

[11] Some of the facts that strengthen and sustain Jehovah's witnesses, and which must now be kept in mind, are these: Jehovah God 'has taken out a people for his name'. (Acts 15: 14) That means that Jehovah has taken out from amongst men a class of persons who at Jehovah's fixed time must declare his purposes, because his name Jehovah stands for his purposes toward his creatures. The remnant therefore have a definite duty to perform. For many centuries Christian people understood that God sent Christ Jesus into the world to die in order that men might believe and, being faithful in believing, might ultimately go to heaven. While this is true, it is not by any means the entire truth. God sent Jesus into the world chiefly to be a witness to the name of Jehovah the Most High, hence to tell the truth concerning Jehovah's purposes. (John 18: 37) Jehovah appointed Jesus and anointed him to be the King of the world. Then Jehovah proceeds to take out from amongst the world men who are willing to faithfully follow in the footsteps of Jesus even unto death, and to these the promise is given that if they continue faithful in the performance of their commission they shall share with Christ Jesus in that kingdom. There is a particular work to be done in order to be faithful to that commission, and this must be done by those taken out for his name; and that work requires them to be witnesses for Jehovah. Their testimony must be given at a time when the great question at issue is to be settled and which question is, Who is the great supreme One? The time for giving that testimony is when Jehovah sends his King forth to rule amongst the enemies. It is then that the people 'taken out for his name' must be willing to act and do willingly act in obedience to God's commandment. (Ps. 110: 2, 3) That time is now here and which time began immediately following the coming of Christ Jesus to the temple of Jehovah and the gathering unto himself of his faithful followers. These faithful ones, the remnant, were then brought into the temple, anointed and commissioned as the witnesses of Jehovah, and must act at this very time. These are the ones to whom Christ Jesus the King and chief officer of Jehovah says: "I will write upon him the name of my God, and the name of the city [organization] of my God, . . . and . . . my new name." (Rev. 3: 12) Thus it is proved that upon the faithful remnant God has placed his name. It is to this same faithful remnant class that Jesus says: "I . . . will give him a white stone, and in the stone a new name written." (Rev. 2: 17) It is this same class that Jehovah addresses when he says: "Thou shalt be called by a new name, which the mouth of Jehovah shall name."—Isa. 62: 2, *A.R.V.*

[12] Why has Jehovah given the faithful remnant a new name which his mouth has named and which name Jesus says is 'the name of my God and of his organization'? Certainly the reason is not to get this class into heaven, but that such may stand forth before the world as the exponents of Jehovah's name, that is to say, the class that tell of his declared purpose. These must testify that Jehovah is the only true God. For this reason Jehovah says to them: "Ye are my witnesses . . . that I am God." In order to maintain their integrity towards Jehovah the remnant, as his witnesses, must be faithful in the performance of their commission, and this faithfulness must be demonstrated under conditions that constitute a real and crucial test upon those of the remnant.

[13] Who will force conditions upon Jehovah's witnesses that constitute such a great test? The enemy, of course, with the expectation of destroying these witnesses of Jehovah. "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) "Dragon" in this text stands for Satan and his organization. Both that part of his organization which is invisible and that which is visible to human eyes are included in this term. Religion has ever been used as a screen behind which Satan has operated to deceive and to oppress the people. The most powerful part of his visible organization, however, is the commercial division thereof which he has builded up and uses to oppress the people and keep them in subjection. In these last days, Satan's religious representatives, particularly the clergy, being unable to successfully keep the people in ignorance of the truth and being unable to withstand the clear

and forceful speech of God's anointed remnant, Satan calls into action and to the aid of the clergy other parts of his visible organization. He causes Jehovah's witnesses to be charged with a violation of the worldly law of commerce because they go from house to house with books containing the gospel of the kingdom and are thus preaching the gospel of the kingdom. To hinder and, if possible, prevent this preaching of the gospel and to destroy the witnesses Satan calls into action his crowd of hirelings, who are men without conscience and who for their own daily bread are willing to persecute, arrest and wrongfully treat the witnesses of Jehovah. Such oppressors include police officers, magistrates and executives of municipalities who do the bidding of their master. These do the bidding of Satan because they are hirelings, and these constitute the "strong-arm squad" of the visible part of Satan's organization.—Ezek. 30: 5.

[14] The remnant must keep in mind that God has warned them that Satan would attempt their destruction at the present time. The chief active agent of Satan, and who is leading this persecution against Jehovah's witnesses, is Gog. The conspiracy mentioned by Jehovah's prophet in the following text is already formed and is now being carried into operation. "For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee." (Ps. 83: 2-5) This explains why within the realm of "Christendom" Jehovah's witnesses are being persecuted upon the pretext that they are violating the commercial laws of the land. To continue steadfastly in the work of giving testimony to the name and purposes of Jehovah amidst such a cruel and wicked persecution is a real and crucial test upon the remnant. Without a knowledge of God's precious promises and his sustaining power they would be unable to stand in this test. Those who receive Jehovah's final approval are, however, being faithful under the test and will maintain their integrity toward him, even as Job, for example, maintained his integrity.

"AGAINST THEM"

[15] Is Jehovah permitting his witnesses to be persecuted as a test to them that they may thereby prove their integrity? That is one of the reasons; but there is another and a far more important reason, and this latter reason the remnant must keep in mind at all times. The vindication of Jehovah's name is at hand. One of the means of vindicating Jehovah's name is the destruction of all of his enemies; but before this is done he has commanded and commissioned the faithful servant class to serve notice upon the enemy of and concerning the day of impending destruction. Jehovah does not take action against his enemy by secret. He has chosen the remnant, a people taken out for his name, to serve notice upon the enemy now. Hypocritical religion, oppressive commercialism and cruel rulership soon shall cease for ever. The members of Satan's organization will be destroyed, but only after due notice of Jehovah's purpose to destroy them. God's Word discloses that he will give members of Satan's organization ample opportunity to identify themselves with Satan the enemy. Jesus said to his faithful followers: "But take heed to yourselves; for they shall deliver you up to councils [courts]; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them." (Mark 13: 9) Stated in common parlance, the Lord declares that these faithful witnesses shall be arrested and dragged into court at the instance of the clergy, and that thus their faithful devotion to Jehovah will constitute a witness against the ones of Satan's organization who are responsible for such persecution. The Lord will cause the enemies to convict themselves by their own wrongful course of action. This they will do after receiving notice from God. The chief reason, therefore, why Jehovah permits his witnesses to now suffer persecution at the hands of men is in order that these persecutors may identify themselves as of Satan's organization and hence against Jehovah God. Keep in mind, then, these two separate and distinct reasons why this persecution continues, to wit, (1) as a test upon the remnant, and (2) to afford opportunity for the peoples of the world to identify themselves with Satan's organization and as against God.

FORESHADOWED

[16] The Scriptures clearly prove that Jehovah's executioner and his work of execution were foreshadowed by Jehu and the work which Jehu did in the name of Jehovah God. He foreshadowed 'the elect servant of Jehovah', of which Christ Jesus is the Head and Chief. Jehu therefore primarily foreshadowed Christ Jesus as Jehovah's executioner, and incidentally foreshadowed the members of the 'elect servant' class, particularly the remnant, because such, being Jehovah's witnesses, are of his organization and have part in making known Jehovah's purpose of executing his vengeance upon the enemy. The remnant do no executing by way of actual destruction; but by reason of being members of the 'elect servant', which servant executes the judgments written, the remnant are counted in in the executing work. All of the servant class are included in this honor.—Ps. 149: 9.

[17] Jehu was on his way to execute God's judgment against the worshipers of Baal, that is, the Devil religionists, when he came upon Jehonadab. Jehu said to Jehonadab: "Come with me, and see my zeal for the Lord"; meaning, Come and see how vigorously I will prosecute the commission that Jehovah has given to me. Jehonadab went along with Jehu and

witnessed the execution of the Baal worshipers. (2 Ki. 10: 16) These Baal worshipers foreshadowed all of those who willingly put themselves on the side of the Devil and against God. Jehu proclaimed a solemn assembly for Baal. There was a great gathering of such at the house of Baal. To the vestrymen Jehu then said: "Bring forth vestments [that is, garments of identification] for all the worshipers of Baal." This was done, and each one put on the garments or vestments and thus voluntarily identified himself as a Devil worshiper. Even so now Jehovah commands his witnesses to go to the people and declare that Jehovah is God and the purposes he will accomplish through his kingdom; and those thus hearing and who then persecute Jehovah's witnesses or otherwise oppose him do by their course of conduct clothe themselves with the vestments of the Devil and thus identify themselves with the Devil's organization and against Jehovah God. In harmony with the language of Jesus 'they testify against themselves' and convict themselves. By their course of action, therefore, they are for ever estopped from saying that they did not willingly take their stand on Satan's side and against Jehovah.

[18] When the Baal worshipers had thus identified themselves and were massed in the house of the Devil, Jehu commanded his men to 'go in and slay every one of them, and let not one escape'.—2 Ki. 10: 23-25.

[19] The acts of Satan's earthly representatives in identifying themselves must first take place before the final slaughter at Armageddon, and the opportunity is being furnished to them to so identify themselves; and this they are doing after hearing the testimony given by Jehovah's witnesses. These faithful witnesses of Jehovah are suffering for righteousness' sake, for the sake of Jehovah's name. While such suffering and persecution afford opportunity for them to maintain their integrity toward God, yet the far more important reason for their persecution is that they might be used to give the opposers of God an opportunity to identify themselves as God's enemies before their destruction. This is done in vindication of Jehovah's name, and in this the remnant have a part.

[20] Furthermore, while Jehovah's witnesses are engaged in giving their testimony to the people and suffering persecution because they so do, they also bear testimony to the people of good will. That class of people of good will was foreshadowed by Jehonadab, and these are now given an opportunity to take their stand on Jehovah's side. These persons of good will, the Jehonadab class, learn that Jehovah is the only true God and the only power that can deliver them from their oppressors. The Lord Jesus is now at the temple of Jehovah for judgment, and the peoples of the world must be informed of that fact. This information or testimony must be given by Jehovah's witnesses, that the oppressed may have an opportunity to learn the way of escape and, above all, to learn that Jehovah is their refuge. "And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee." (Ps. 9: 8-10) The oppressed people of the world are suffering and crying because of such oppression, and Jehovah God in his mercy hears their cries; and those who are humble, that is, who desire to learn the truth, will be given the opportunity. "Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear; to judge the fatherless and the oppressed, that the man of the earth may no more oppress." (Ps. 10: 17, 18) The obligation is laid upon Jehovah's witnesses to inform the people of the provision made for them through the kingdom of God. In giving this testimony the remnant must expect to be persecuted by Satan and his agents. Every one of the temple class will have a part in this testimony. (Ps. 29: 9) Every one of such is the object of the enemy's assault. Shall any of the remnant be fearful and draw back and slack the hand or fail to give the testimony, because of such continued cruel persecution? The faithful will do their duty.

STRONG TOWER

[21] The situation as now revealed to those who love Jehovah is this: That the greatest fight of all time is beginning and within a very short time will reach the climax. It is the fight of Satan and his wicked hordes against the Lord of righteousness Christ Jesus, who is the special representative of Jehovah. This fight includes the remnant, but it is Jehovah's fight. He is "Jehovah of hosts", and therefore the remnant are absolutely assured that Jehovah's organization shall triumph. Satan and his forces are desperately attempting the destruction of all those who take a positive stand on the side of God and righteousness. The remnant are in the van of Jehovah's people on earth and are singing the praises of Jehovah and should expect to be assaulted by the enemy. Without a question of doubt all the remnant would be destroyed instantly except for the protection the Lord throws around them. In this hour of great peril Jehovah speaks to his people and says: "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe." (Prov. 18: 10, *A.R.V.*) This is a general rule of Jehovah made and applied at this particular time, and is applied beneficially to all who bring themselves within that rule.

HIS NAME A FORTRESS

[22] A tower is a place of refuge and security from the assaults of the enemy. There were a number of giants amongst the Philistines. The army of the Israelites under the leadership of David were often assaulted by these giants. The last one of that giant

crowd to be slain was "a man of great stature, that had on every hand six fingers, and on every foot six toes". The number six, being symbolic of imperfect things, particularly pictures or represents Satan's organization at the time of its greatest power at the end of the world. It is written that those giants "fell by the hand of David, and by the hand of his servants". (2 Sam. 21: 22) That six-fingered and six-toed giant pictures Satan's organization at the present time. David was a type of and foreshadowed Christ Jesus, who will destroy Satan's organization. Members of the 'elect servant' class, including the remnant, are associated with Christ Jesus. Recognizing the protection which the Lord Jehovah had furnished to him, immediately following the victory over these giants David wrote and sang this song: "[Jehovah] is my rock and my fortress, and my deliverer: the God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies." (2 Sam. 22: 2-4) Now we have come to the time when Christ Jesus, the Greater-than-David, and who is the tower of Jehovah's organization, is leading the fight against the enemy for the vindication of Jehovah's name. (Mic. 4: 8) It is the time of the greatest crisis, and hence God's anointed people have the greatest need for an impregnable fortress; and such place of refuge is fully provided for them, and that refuge is the *name of Jehovah*. Attention is here called to the fact that emphasis is laid upon the word *name* as appearing in the year text: "The *name* of Jehovah is a strong tower." This text plainly appears to say in substance that at the time when Jehovah will vindicate his name he sends forth his people whom he has taken out for his name and commands such to be his witnesses telling that he is the only true God; that he has put his name upon these and thus he has furnished them a special fortress of refuge. These constitute the remnant and are the special objects of Satan's wrath. But they bear the name of Jehovah signifying his purpose toward them, and they need not fear. To them Jehovah says: 'Fear not the enemy. You are my witnesses, and you go forth by my appointment.' (Ezek. 3: 9) "But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (Isa. 51: 15, 16) It is by the name "Jehovah of hosts", meaning 'the God of successful battle', that he here reveals himself to his anointed people and informs them that they are in his protection; and thus he gives to them consolation and full assurance. To his witnesses or faithful ones the name of Jehovah is a fortress. That means that those to whom Jehovah has given his name are secure from all harm as long as they remain true and faithful to his name.

[23] This conclusion is further supported by the words of the psalmist, who wrote at the dictation of Jehovah. Those of the temple class, the anointed remnant, are now in the secret place of the Most High. Concerning them it is written: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." (Ps. 91: 1) While under the shadow of the Almighty no power can successfully assault them. With full faith and confidence the remnant now speak: "I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust." (Ps. 91: 2) Concerning the faithful remnant, now a part of the 'elect servant' class, Jehovah says: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name." (Ps. 91: 14, 15) In this great fortress, Jehovah's name, the remnant are safe, and they say: "And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."—Ps. 27: 6.

[24] Righteousness is counted only to men who believe in God and in Christ Jesus and who then joyfully render themselves in obedience to the law of God. According to this rule the members of the remnant class are righteous. They have the name of Jehovah, and his name is their strong tower. "The righteous runneth into it, and is safe [*R.V., margin*, is set on high]." Truly the righteous have hurried into this high tower. On July 26, 1931, at the Columbus convention, God's people seeing and appreciating the fact that Jehovah had given to his people a new name, they joyfully accepted the same. They literally ran into that tower of everlasting strength. Not only did that convention adopt a resolution declaring their joy in the fact of having received their name at the mouth of Jehovah, but all over the earth faithful companies of God's people hastened to thus declare themselves.

[25] Shortly after coming to a realization that they had received the new name from Jehovah the faithful remnant were permitted to see that Gog is the chief officer of Satan in the execution of a great conspiracy against those who are devoted to Jehovah God. As the faithful remnant continues to press forward in the witness work Gog hurls his wicked forces against them. The assault of the enemy against Jehovah's witnesses cannot be successful, however, for the reason that 'the name of Jehovah is their strong tower'. We are now in the day of Jehovah's judgment, and it is the day when those who love God must be bold in the declaration of the truth. (1 John 4: 17, 18) The faithful remnant are exhibiting this boldness due to their full confidence in Jehovah God. When one or more of their number are arrested by Satan's

officers of a certain town, the remnant in recent days have formed themselves into larger companies and have gone into the vicinity and witnessed to all the people of a town in one day. God has commanded them thus to do; and his law they will obey regardless of any law that shall be enacted by worldly powers and which worldly law attempts to abridge or hinder the forward movement of Jehovah's kingdom.

[26] Some municipalities have enacted ordinances which provide that no person can go from house to house soliciting or selling anything without first obtaining a permit from the police department so to do. Shall Jehovah's witnesses comply with this ordinance and refrain from preaching the gospel unless a permit is issued? Such ordinances do not apply to Jehovah's witnesses, for several reasons: They are not soliciting or selling anything, but are engaged in preaching the gospel by exhibiting to the people that message of good news in printed form. They are obeying God's positive commandment to preach the gospel with boldness at this time. (Matt. 24: 14; Isa. 43: 10, 12; Ezek. 3: 2-5) To ask law officers for a permit to do what God commands them to do would be entirely inconsistent. Even the courts of the land take judicial notice that Jehovah's law as set forth in the Bible is superior to man-made law. By the law of Jehovah his obedient witnesses must preach the gospel. The law of the land could not rightfully interfere with such preaching of the gospel. The Constitution, which is the fundamental law of the land, expressly declares that there can be no rightful interference. Then it follows that Jehovah's witnesses must obey God's law, and it also follows that no state or municipality could enact and enforce a law providing for a permit to be issued to do that which it could not lawfully prevent. The apostles recognized this rule when they said to the courts: "We ought to obey God rather than men. Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4: 19, 20; 5: 29) It is entirely consistent and proper, however, that Jehovah's witnesses file with the police officers their names and addresses and inform such officers that they intend to preach the gospel in their community, and ask such officers to see that they are not interrupted in their work of preaching the gospel, and then proceed to do so.

[27] For the remnant there is but one way, and that way means continuous and faithful service to Jehovah. Their safety depends upon their faithfulness. If faithful they cannot be destroyed, because they are in the fortress. They cannot be taken; and the everlasting arms of Jehovah continue to bear them up. Everlasting strength is therefore exercised in their behalf. Let it be remembered, however, that Jehovah is not taking this action in behalf of the remnant because the remnant are of intrinsic value and bring value to him. Jehovah is so exercising and continuing to exercise his power in behalf of the remnant for his own name's sake. It is the time for the vindication of his name. No longer shall his name be dragged in the dust. He will now vindicate it that all may know that he is the only true God. Having purposed it, he will accomplish his purpose. Those who have taken his name and who continue faithful are certain of safety, because they bear his great name.—See *Vindication*, Book Two, page 267.

[28] Members of the remnant must now maintain their integrity toward God. This can be done only by the faithful performance of the commission Jehovah has given to the remnant, which commission requires them to be his faithful and true witnesses and to boldly declare his name and his purposes. Such commission cannot be fulfilled by merely saying, "I love Jehovah." Words mean nothing unless accompanied by consistent action. We are now in "that day" concerning which Jehovah says: "Call upon his name, declare his doings among the people, make mention that his name is exalted." (Isa. 12: 3, 4) The fulfilment of this commandment by the remnant can be accomplished only by their taking a bold initiative in making known the name of Jehovah and by declaring that the time is here for the vindication thereof.

[29] The fight is on, and will continue until Jehovah destroys the enemy, and this will be done as soon as the serving of notice is completed. The part of the remnant is to sing forth the name of Jehovah, and by this they draw upon themselves the fire of the enemy. Arrests and persecution will continue against God's people, but let none of the remnant be for one moment discouraged. While the witness work is going forward those of the enemy class, and who are the worshipers of Satan, are donning the garments by which they openly identify themselves as God's enemies. Thus they prepare themselves for destruction. The faithful remnant in bearing witness to Jehovah's name will suffer inconvenience and probably much persecution, but these things will in no way deter them from the faithful performance of their commission in doing the work which God has given them to do. The remnant now constitute the van of Jehovah's visible organization on earth and are marching on to final victory under the leadership of the great Field Marshal Christ Jesus. With gladness they see and believe the words of the Lord: "Be not afraid nor dismayed . . . ; for the battle is not yours, but God's." (2 Chron. 20: 15) At the head of their column is their standard; inscribed upon it are the words which bring them confidence and full assurance: "The name of Jehovah is a strong tower." They appreciate the precious promises found in his Word, amongst which are: "Our help is in the name of Jehovah." (Ps. 124: 8, *A.R.V.*) "Thy name, O Jehovah, endureth for ever." (Ps. 135: 13, *A.R.V.*) The remnant are now fully assured that everlasting strength is exercised

in their behalf because they bear the name of Jehovah and are privileged to have a part in the vindication of his Word and holy name.

QUESTIONS FOR BEREAN STUDY

¶ 1. To whom has Jehovah made known his purpose and his provision for their preservation? Why? Quote the year text for 1933. Why is this text particularly appropriate at this time?

¶ 2, 3. With illustrations, show the comparative importance of names as given by the creature and as given by the Creator.

¶ 4, 5. Point out the great significance and importance of the name *Jehovah*. Is the term "human being" correct, and why?

¶ 6, 7. What is the meaning of the name *God? Almighty God? Most High? Jehovah of hosts?*

¶ 8. Explain God's dealing with Israel as referred to in Deuteronomy 12: 10, 11. What was his purpose in thus dealing with that people and in providing a record thereof? What is the lesson therein for antitypical Israel?

¶ 9. Describe the tactics now employed by the enemies of God's people. How will Jehovah's witnesses regard this action on the part of the enemy? Explain their position in regard to the law.

¶ 10. In what respect and for what purpose do real followers of Christ Jesus need encouragement? How is God providing for his people in this respect? How do they avail themselves of his provision for them?

¶ 11. State some of the important facts which Jehovah's witnesses must keep in mind in order to clearly discern and appreciate their present duty and privilege.

¶ 12. What is the new name which Jehovah has given his faithful remnant? For what purpose has he given them this name? What is the nature of the test it involves?

¶ 13, 14. Explain in what respect, and why, so great a favor becomes a crucial test. How only can that test be met with divine approval?

¶ 15. Point out and compare the purposes served by Jehovah's permitting the persecution of his witnesses. Show that the method employed serves such purposes.

¶ 16, 17. What was pictured in the work done by Jehu? How do the remnant have a part therein? How did Jehu provide for positive identification of all the worshipers of Baal? How is that prophetic picture having fulfilment?

¶ 18, 19. The worshipers of Baal having clearly identified themselves as such, what then took place? Apply this part of the picture.

¶ 20. The work committed to and performed by Jehovah's witnesses serves what gracious purpose in behalf of the Jehonadab class?

¶ 21. Describe the situation now revealed to those who love Jehovah.

¶ 22, 23. Describe the occasion for David's prophetic words of 2 Samuel 22: 2-4. Just what is meant by the statement that to his witnesses the *name* of Jehovah is a "strong tower"? How is this conclusion further supported by the words of the psalmist?

¶ 24, 25. To whom does Jehovah count righteousness? Apply the statement "The righteous runneth into it, and is safe". Point out what clearly appears to be Jehovah's purpose in so particularly setting this statement before his remnant at this time.

¶ 26. Explain whether ordinances enacted by municipalities apply to the work committed to Jehovah's witnesses. What is the correct application of the constitutional provision respecting freedom of worship? In what manner do Jehovah's witnesses avail themselves of the purpose of such provision?

¶ 27. What is the condition upon which assurance of safety depends? Just what is Jehovah's purpose in exercising his power in behalf of the remnant?

¶ 28. How only can the remnant now maintain their integrity toward God?

¶ 29. Describe, then, (a) the position of the remnant at this time, (b) the conditions which they must expect to meet, (c) Jehovah's purpose in permitting these conditions, and (d) the source and nature of the remnant's confidence and assurance.

GATHERING UNTO THE CHIEF CORNER STONE

JEHOVAH GOD, through his prophet, foretold the gathering of his faithful people to himself, saying: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50: 5) The covenant by sacrifice there mentioned is the covenant or solemn agreement which God made with Jesus when Jesus presented himself to God agreeing to do his will as recorded in the sacred Scriptures, even to the point of laying down his life as a sacrifice in God's cause. This covenant was made at the Jordan river at the time of the baptism of Jesus. Into that covenant others were later invited, the condition being a full devotion to the Lord God even unto death, the basis of the covenant being the sacrifice of Jesus Christ, by which all who offer themselves to the Lord God are made acceptable. Many have agreed to do God's will; but the mere making of a covenant is not sufficient. The one who is favored by being brought into that covenant must prove himself faithful and true by performing his part of the covenant. Manifestly from the words of the prophet some would prove faithful and some unfaithful. The gathering of the saints or devoted ones unto Jehovah takes place when the Lord comes to his temple, as foretold by the prophet Malachi (3: 1), and puts his professed people to the test. The approved ones are gathered unto the Lord by being brought into the temple condition and by being builded up as a part of Zion or God's organization. (Ps. 102: 16) The faithful ones are the ones who have the loving-kindness of Jehovah, because they are devoted to him and are objects of his love.

This same scripture text, in the *Rotherham* translation of the Bible, is rendered in these words: "Gather yourselves unto me, ye my men of lovingkindness, who have solemnised my covenant over sacrifice." At the appointed time the faithful ones separate themselves from the unfaithful by reason of the wise and faithful course that they take. When the examination is had and the Lord finds them faithful, he sets them aside, or separates them, into a company for his own purposes. (Isa. 43: 21) These therefore constitute what the Scriptures call "the remnant". It is against this remnant class that the enemy specially directs his attack, because they are the only ones faithfully representing the Lord on earth; and they freely and joyfully offer themselves in the day of the Lord, and rejoice to do what the Lord gives them to do.—Rev. 12: 17; Ps. 110: 3.

Jehovah caused his prophet to foretell a secret place for those who were gathered unto the Lord. In Psalm

ninety-one, verse one, it is stated: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." This prophecy could not have its fulfilment until the Lord came to his temple, at least so far as the church on earth is concerned. No one could be in the secret place of the Most High unless that one is a part of the Lord's organization. When the examination is made and the approved ones are found, the Lord takes them into Jehovah's organization and there they are safe. If they continue faithful unto the Lord, they shall abide or remain for ever in that place of security. Hence the prophet says: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Ps. 91:9, 10.

To be in the secret place of the Most High means to be within God's organization with Christ Jesus the Head of Zion. No one could enter that secret place unless he has first been begotten or brought forth as a child of God and has thereafter responded to the call to God's kingdom and has been chosen and anointed with the spirit of Jehovah, and then proves faithful to the covenant for the kingdom, and is brought into the temple of the Lord and thereby made a part of God's organization. In this prophecy of the ninety-first Psalm, verse eleven, it is written: "He shall give his angels charge over thee." The word "charge" here used means an enjoining upon one or more the care and custody of another. (Zech. 3:7) It is God who does the appointing of the angels, and it follows, therefore, that the angels are a part of God's organization, and that those who constitute the remnant, and who are brought into the secret place of the Most High, have the special protection which God has provided for them by the good offices of his angels. The Scriptures show that God uses holy angels as his messengers, and that they are a part of his organization; and when the faithful remnant become a part of his organization, they have this special protection of the angels.—Luke 1:19; Ps. 34:7.

When Jesus was about to be taken by the mob which the traitor Judas led to the garden of Gethsemane to arrest Jesus, the Apostle Peter smote off the ear of one of the mob. Jesus reproved Peter and said to him: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:53) Undoubtedly the legions of angels then stood ready to go to the assistance of Jesus and were subject to his command. That the Lord God gives special aid and protection to his faithful remnant, who are brought into his organization, is made certain by the words of the prophet, namely: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him." (Ps. 91:15) There is a special reason for this protection, and this will be considered in a later issue of this magazine.

Three thousand years ago Jehovah God commanded that the wise king Solomon should build a house or temple in Jerusalem unto the name of the Lord. (1 Ki. 5:5) The Lord directed the preparation of the material for this house. The result is recorded in the first book of the Kings, chapter six, verse seven, which reads: "And the house, when it was in building, was built of stone made ready before it was brought thither [to the site of the temple]; so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building." The building of Solomon's temple was a prophetic act. It foretold the building of the spiritual house or temple of God, of which Christ Jesus is the Head. (Heb. 3:6) The "spiritual house" of the Lord, as the Apostle Peter (1:2:3-5) calls it, is built up of living stones. God caused his prophet Isaiah (28:16, 17) to write: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

The fact cannot be overlooked that this prophecy refers to the time of judgment in connection with the laying of the "chief corner stone". The laying of the stone here mentioned by the prophet has to do with God's organization. What is meant by the stone? The Scriptures frequently speak of Jesus Christ as the King. Those faithful followers who become part of the house or organization of the Lord become also a part of his kingdom or royal family. They are made pillars, so to speak, in the temple of God. The term "kingdom" is sometimes applied to Christ; as Jesus said to the unfaithful Jews, according to Matthew's gospel, chapter twenty-one, verse forty-three: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Therefore, Scripturally, "The Stone" mentioned by the Prophet Isaiah means God's anointed King. Sometimes the Scriptures speak of Jesus Christ as the kingdom. For example, according to Luke's gospel, chapter seventeen, verse twenty-one, Jesus said to the hypocritical Pharisees: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you", or "among you", as the marginal reading of the Bible says. In such an instance as this the kingdom means the Royal One Jesus. The Apostle Peter quotes the prophecy of Isaiah and definitely identifies Jesus Christ as the Head or chief corner stone. (1 Pet. 2:1-8) The Apostle Paul also quotes from the same prophecy and identifies Jesus as that chief Stone. (Rom. 9:32, 33; Eph. 2:20, 22) "The Stone" therefore means God's anointed King, and the laying of the corner stone means the presenting of him to God's professed children as King to rule.

The afore-quoted prophecy of Isaiah (28:16) is one that has a double fulfilment. The first or miniature

fulfilment took place when Jesus was on earth; a complete fulfilment, later, when he comes to his temple, the spiritual house. The Israelites were God's typical or prophetic people. Jesus was sent to them, and he preached to no one else while on earth. Jesus was anointed as King, and then began to preach concerning the kingdom. At that time, however, the Stone had not been laid. The Jews must first have an opportunity to accept him as their King and Jesus must first be tried, because the prophecy says that the Stone was "a tried stone". During the three and one-half years of his ministry Jesus was put to the severe test or trial, the enemy Satan seeking in every possible way to destroy him. (Matt. 4:1-10) Under the fiery trials He was proven true and faithful to God, and therefore "precious". In due time Jesus rode into Jerusalem and offered himself to the Israelites as their King. That was the miniature fulfilment of the prophecy.—Matt. 21:1-10.

The official element of the Israelites, made up of the clergy, the politicians and the commercial powers, rejected Jesus as King and sought to turn all others against him. Shortly thereafter Jesus went to the temple and drove out the money-changers, and rebuked those who opposed the kingdom. (Matt. 21:13) The day following, he pronounced the curse upon the fig tree which he found to be full of leaves but bearing no fruit, thereby prophetically declaring that the Jewish nation should no longer prosper but should come to an end. On the same day, while speaking to the ruling element of Israel, he quoted from the prophecy of Psalm one hundred and eighteen, saying, "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 I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:42, 43) There he told them that he had offered himself to them as their King, that they had rejected him, and that their opportunity to be of the kingdom had come to an end.

As Solomon gathered together material for the temple, or the house of the Lord, before he erected it, even so God by Christ Jesus, from Pentecost in A.D. thirty-three until his second coming, has gathered material for the spiritual house of the Lord. On the memorable day of Pentecost the faithful disciples of Jesus received the anointing of the holy spirit and were there made prospective members of the house of the Lord. They were there prepared as material for the house and laid aside until the due time for the erection of the temple, even as the Apostle Paul stated. (2 Tim. 4:6-8) The period of time from Pentecost until the second coming of the Lord has been used to prepare other living stones to be built up into the house of the Lord. Concerning this it is written: 'Ye also are living stones built up into the spiritual house.' (1 Pet. 2:3-5) All the anointed ones of the Lord who shall ever be a part of the royal family of heaven or the kingdom are therefore living stones, prepared like unto Christ Jesus to be placed in the house of the Lord in his due time. The placing thereof is done silently and without attracting the attention of the world, even as the material was placed in Solomon's temple without sound of tools or confusion.

OVERCOMERS

WILLINGNESS to endure all manner of reproach and ignominy as Jesus did when upon earth is one of the marks of the true follower of Christ. Such willingness to suffer shame and reproach in order that the message of Jehovah and his great government might go forward, the Scriptures show is one of the qualifications for associate membership in the kingdom of God.—Mark 10: 35-40.

Because of his zeal and loving devotion to the work which God had given Jesus to do he was reproached by the Devil and his instruments, particularly the clergy. In the face of all opposition he continued faithful until his zeal consumed him. (Ps. 69: 8, 9) Similar reproaches fall upon those who keep their part in the covenant by sacrifice and who are prospective heirs of the kingdom. (Rom. 15: 3) Today the clergy of the denominational systems and the principal ones of their flocks are popular in the world because they are a part of it, and these are the men that cast out of their company the earnest and zealous advocates of God, his Christ, and his kingdom. By their course of action you can identify those who are and those who are not real Christians. Jesus said: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets."—Luke 6: 22, 23.

Reproaches are heaped upon those who love and advocate God's kingdom of righteousness, and this is done generally by the religious element made up of the clergy and the principal ones of their flocks. The reason they do so is that they are of the world. Bear in mind that the world is Satan's organization over which he is the god, and therefore his children and advocates have hated and persecuted Jesus. (John 8: 42-44) For the same reason the same class hates, reproaches and persecutes those who are faithful to the Lord. Jesus said to those who followed him faithfully, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore

the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."—John 15: 19, 20.

Suffering reproach for righteousness' sake, that is to say, because one is advocating God's kingdom of righteousness, is another means of identifying those who are prospective heirs of the kingdom. (Heb. 10: 33) God permits these reproaches for the purpose of testing and preparing his children and also as a proof to encourage them that they are his: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."—1 Pet. 4: 12-14.

It pleased Jehovah to make his beloved Son perfect through suffering. He learned obedience by the things which he suffered. (Heb. 5: 8, 9) Those who will be his associates in the kingdom must be partakers of the same sufferings. (1 Pet. 2: 21) Paul, under inspiration, wrote to the Christians: "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8: 16, 17.

Those who will share with Christ in the rulership of the world will necessarily be required to give orders or directions as to what shall be done. No creature could be capable of giving orders unless he first learns to obey orders that are given to him. This is one of the lessons that each true Christian must learn. It has been one of the hardest to learn. God does everything orderly. He gives his commandments and declares that those who keep them joyfully because they love him are pleasing to him and prove their love for him. (1 John 5: 3) The true follower of Jesus only desires to know what is God's will and then he is eager to do it regardless of whom the Lord uses to give the orders or directions. He recognizes that he is in training for a place in God's kingdom. Seeing then that Jesus learned obedience by the things which he suffered we may know that like discipline God will give to every one who becomes an associate with Jesus. (Heb. 12: 5, 6) Therefore suffering reproach for righteousness as Christ suffered is a condition precedent to being associated with Christ Jesus in his glorious reign. In this manner the Christian learns to be obedient, and for this reason the Christian is instructed: "If we suffer, we shall also reign with him: if we deny him, he also will deny us." (2 Tim. 2: 12) There is a difference between being dead with Christ and suffering with him. By being taken into the covenant by sacrifice the Christian must die as a part of the sacrifice of Jesus in order to be given a part in the heavenly kingdom. He must suffer the reproaches that came upon Jesus, and like trials, in order that he may learn obedience to the end that he might be permitted to reign with Christ.—2 Tim. 2: 11, 12.

Understanding these divinely provided rules we can see why a real Christian has never been popular in the world. We can also see how Satan has organized a body of men into a system called "the Christian church", who have called themselves by the name of Christ but who not only have been popular with the world but are part of the world. Satan has used the so-called "Christians" of his organization which is called "Christendom" to persecute the true Christians, even as foretold and foreshadowed in the persecution of Jacob by Esau. The clergy and the principal of their flock, by their hypocritical course of action, have also brought reproach upon the name of God and caused many men of honest hearts to turn away from God and from the Bible, and have made infidels of them. Let a man take a firm stand for the Lord and enthusiastically advocate his cause, and no matter how prominent he has previously been he becomes the object of reproach and persecution at the hands of the religionists. God could prevent such, of course, but he has permitted the Devil to pursue his own wicked course and has used the circumstances to perfect the true followers of Christ Jesus.

Paul was an example of this. He was a man of unusual attainments. He became a Christian and thereafterward suffered reproach, afflictions and loss that he might be approved and received into the kingdom of God. (Phil. 3: 8-14) His course and experience are the course and experience of every one who is true and faithful unto the Lord and who grows into the likeness of the Lord Jesus. A Christian is not discouraged by such experiences, because he remembers that it is written: "We know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8: 28) That means that those who have been called to be associates with Christ Jesus in God's kingdom, and who really love the Lord and prove that love by an unqualified devotion to him, God orders their course and overrules all their experiences for their own good.—Prov. 3: 5, 6.

The final qualification for association with Christ Jesus in his glorious reign is that the approved must be overcomers. To overcome means to conquer, prevail and get the victory. What, then, must the Christian overcome? The clergy have made men believe that they must overcome bad habits while they, the clergy, continue to practice bad habits. But this could not be what the Lord meant. Should a man overcome all of his weaknesses and become perfect in the flesh, that would not entitle him to a place in the kingdom.

He must put forth his best endeavors to live a pure, upright and honest life. But he must do more than that. What, then, must the Christian overcome? He must overcome the world and its god. This means that the Christian must be absolutely and unswervingly devoted to Jehovah God. The world is the Devil's organization, over which that evil one has long been the invisible ruler. (John 12: 31; 14: 30; 2 Cor. 4: 3, 4) The true Christian must resist the Devil and the seductive influence which he exercises through his organization and his emissaries. (1 Pet. 5: 8-10) The man who claims to be a Christian and who at the same time is a friend of the world or part of it is the enemy of God, because that man is allied with and supports the Devil and his organization. This plain statement is not made vindictively, but because it is the truth recorded in God's Word. God is training for, and will have in, his kingdom those and those only who are uncompromisingly on the Lord's side. The clergy and the principal ones of their flocks claim to be Christians and at the same time manipulate, manage and control the politics of the world, which is of Satan's organization. They constitute a visible part of the governments of the world which they themselves claim are corrupt. In the Scriptures the relationship of a professed Christian who mixes up with the world and its politics is called "adultery" because it is an illicit relationship of man with the Devil's organization and God's organization. For this reason God's inspired witness wrote: "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." —Jas. 4: 4.

It is not an easy matter to overcome the world. A man must take a firm stand for the Lord and refuse to be influenced to compromise the Lord's Word and his cause with the world. The clergy have yielded to flattery and have therefore fallen easy victims to the god of this evil world. All who profess Christ are subject to a like temptation that was placed before Jesus. (Matt. 4: 1-8) To resist the Devil and the influence of his emissaries requires a course of vigilance and constant fighting. In so doing the Christian suffers much tribulation. Concerning this Jesus said to his followers: "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) The fact being that Jesus had to overcome the world, and did, it follows that all who will be associated with him must overcome the world. Only those who have faith and continue faithful unto God can overcome the world. "This is the victory that overcometh the world, even our faith."—1 John 5: 4.

That the Christian, in order to be of the kingdom of God and be made a member of his righteous government, must gain the victory and overcome the world, is made clear by the words of Jesus, who said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3: 21) "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." —Rev. 2: 26.

Trials and tribulations beset the Christian from the beginning of his earthly course as a Christian and follow even unto the end thereof. Many fall under these trials and drop out. These trials and tribulations are essential.

"We must through much tribulation enter into the kingdom of God." (Acts 14: 22) In such tribulation the victory must be gained over the evil one and his organization before the Christian can be made a pillar in the glorious temple of God. (1 John 2: 14, 15; Rev. 3: 12) It was that great fight of faith which Paul fought, and won at the end of his earthly journey. He had been taken into the covenant for life, for a crown, and for the kingdom, and when he had finished his course he said to his beloved brother: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 6-8) And so must all fight the good fight of faith and gain the victory, being faithful unto the end. Such are the qualifications of those who shall be associated with Christ Jesus in the kingdom and share in the great reward. (Rev. 2: 10) All true Christians like Paul, who have fought the good fight, have been looking forward to that blessed and happy day when God through Christ would set up his kingdom. God foretold that when that blessed day should come his true people would know his name and would recognize his Word and understand it. He also foretold that these would be publishing the message of peace and good news concerning the kingdom. It necessarily follows that the last members to be called, and who would remain on the earth at the time for the setting up of the kingdom, would be represented by the "feet" of Jesus. Looking down to that happy day God through his prophet said: "Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak; behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." (Isa. 52: 6-8) All faithful followers of Jesus must be fulfilling this prophecy when his government begins.

INSTRUCTION FOR SERVICE

The Watchtower advises that an assembly of Jehovah's witnesses will be held at the points and on the dates named below for the purpose of more effectively organizing the field service and for instructing Jehovah's witnesses who engage in this service.

ANTON KOERBER

Chattanooga, Tenn.	Dec. 30-Jan. 2	Savannah, Ga.	Feb. 17-19
Nashville, Tenn.	Jan. 6-8	Atlanta, Ga. ..... "	24-26
Memphis, Tenn. ..... "	13-15	Charlotte, N. C.	Mar. 3-5
Birmingham, Ala. .... "	20-22	Wilson, N. C. ..... "	10-12
Thomasville, Ga. ..... "	27-29	Roanoke, Va. ..... "	17-19
Orlando, Fla.	Feb. 3-5	Richmond, Va. ..... "	24-26
Jacksonville, Fla. .... "	10-12		

G. Y. M'CORMICK ASSISTED BY DONALD HASLETT

Kansas City, Mo.	Dec. 30-Jan. 2	Little Rock, Ark.	Feb. 17-19
Wichita, Kans.	Jan. 6-8	Springfield, Mo. ..... "	24-26
Denver, Colo. ..... "	13-15	St. Louis, Mo.	Mar. 3-5
Oklahoma City, Okla. "	20-22	Decatur, Ill. ..... "	10-12
Tulsa, Okla. ..... "	27-29	Jasonville, Ind. ..... "	17-19
Shreveport, La.	Feb. 3-5	Indianapolis, Ind. .... "	24-26
New Orleans, La. .... "	10-12	Fort Wayne, Ind.	Mar. 31-Apr. 2

S. H. TOUTJIAN

Seattle, Wash.	Dec. 30-Jan. 2	Nampa, Idaho	Jan. 13-16
Spokane, Wash.	Jan. 6-9	Butte, Mont. ..... "	20-22

(*Continued from 16*)

Columbus	WCAH Su	7:45pm
	Also We	9:15pm
Dayton	WSMK Su	10:00am
	Also We	5:30pm
New Phil'a	WAIR Su	12:30pm
Toledo	WSPD Su	9:30am
Youngst'n	WKBN Su	10:00am
	Also Th	11:00am
Zanesville	WALR Su	10:00am

OKLAHOMA

Elk City	KASA Su	1:15pm
Enid	KCRC We	1:45pm
Okl'a City	WKY Su	1:00pm
Ponca City	WBBZ Su	10:00am
	Also We	9:00pm

OREGON

Eugene	KORE Su	1:00pm
Klamath F.	KFJI Su	1:00pm
Marshfield	KOOS Mo	1:30pm
Medford	KMED Su	10:00am
	Also Th	4:00pm
Portland	KALE Su	9:30am
	Also Th	7:45am
Portland	KXL Su	9:00pm
	Also Th	8:00am

PENNSYLVANIA

Altoona	WFBG Su	10:30am
	Also Tu	8:15pm
Erie	WLBW Su	11:30am
Harrisburg	WHP Su	11:00am
Johnstown	WJAC Su	4:30pm
Lancaster	WGAL Su	5:00pm
Phil'a	WCAU Su	10:00am
Phil'a	WIP Su	12:45pm
Pittsb'gh	KQV Su	1:00pm
	Also Mo	3:00pm
	Also We	3:00pm
	Also Fr	3:00pm
Pittsb'gh	WCAE Su	10:30am
Pittsb'gh	WJAS Su	6:00pm
	Also Th	5:45pm
Reading	WEEU Su	4:00pm
	Also We	4:00pm
Scranton	WGBI Sa	7:30pm
	Also Tu	5:45pm
Wash'ton	WNBO Su	9:45am
Wilkes-B.	WBAX Su	3:15pm
	Also Tu	7:45pm
W'msport	WRAK Su	10:15am
	or	10:45am

RHODE ISLAND

Providence	WEAN Su	10:00am

SOUTH CAROLINA

Charleston	WCSC Su	1:00pm
	Also Th	7:00pm
Columbia	WIS Su	11:00am
	Also Th	8:00am
Spart'b'g	WSPA Su	6:30pm
	Also Th	6:30pm

SOUTH DAKOTA

Mitchell	KGDA Su	1:45pm
	Also We	8:00pm
Sioux F'ls	KSOO Su	10:00am
Watertown	KGCR Su	9:15am

TENNESSEE

Bristol	WOPI Su	10:45am
	Also We	7:30pm
Cha'nooga	WDOD Su	12:45pm
	Also Th	7:45am
Jackson	WTJS Su	2:45pm
Knoxville	WROL Su	7:00pm
	Also Th	8:00pm
Memphis	WHBQ Th	12:15pm
Memphis	WMC Su	9:15am
Memphis	WREC Su	10:00am
Nashville	WLAC Su	4:30pm
Spr'gfield	WSIX Su	3:45pm
	Also Tu	7:30pm

TEXAS

Amarillo	KGRS Su	9:00am
Austin	KNOW Su	10:00am
Beaumont	KFDM Su	10:00am
	Also Tu	7:45am
	Also We	6:45pm
	Also Fr	6:45pm
Br'nsv'le	KWWG Su	5:15pm
Corpus Chr.	KGFI Su	9:00am
Dallas	WFAA Su	9:15am
Dallas	WRR Su	2:15pm
Dublin	KFPL Th	8:00pm
	Also Fr	10:00am
El Paso	KTSM Sa	7:30pm
Galveston	KFLX Su	10:00am
	Also We	7:45pm
Galveston	KFUL Su	5:30pm
Houston	KPRC Su	10:00am
Houston	KXYZ We	6:00pm
S. Angelo	KGKL Su	8:45am
	Also Th	8:45am
S. Antonio	KTSA Su	10:45am
	Also Su	8:15pm
Tyler	KGKB Su	9:45am
Waco	WACO Su	7:15pm
Wichita F.	KGKO Su	12:30pm
	Also Th	9:00pm

UTAH

Ogden	KLO Su	10:45am
Salt L. City	KSL Su	11:00am

VERMONT

Rutland	WSYB Su	10:00am
	Also Th	5:15pm

VIRGINIA

Danville	WBTM Su	7:00pm
Lynchb'g	WLVA Su	12:45pm
Newp't N's	WGH Su	1:00pm
	Also Th	1:00pm
Petersb'g	WPHR Su	1:00pm
	Also Fr	11:00am
Richmond	WRVA Su	12:15pm
Roanoke	WDBJ Su	10:30am
	Also We	5:00pm

WASHINGTON

Aberdeen	KXRO Su	1:15pm
Bell'ham	KVOS Su	10:00am
	Also Th	5:30pm
Everett	KFBL Su	7:15pm
Seattle	KJR Su	10:00am
Spokane	KFIO We	7:45am
Spokane	KHQ Su	10:00am
Tacoma	KVI Su	1:45pm
Walla Walla	KUJ Su	7:45am
	Also Su	1:30pm
Wenatchee	KPQ Su	10:00am
	Also We	7:00am
Yakima	KIT Su	10:00am
	Also Th	7:00am

WEST VIRGINIA

Bluefield	WHIS Su	9:00am
	Also Fr	8:00am
Cha'ston	WOBU Su	7:00pm
Fairmont	WMMN Su	10:00am
Hunt'ton	WSAZ Th	4:00pm
Wheeling	WWVA Su	10:00am

WISCONSIN

Eau Claire	WTAQ Su	9:15am
	Also We	6:15pm
Janesville	WCLO Su	9:45am
La Crosse	WKBH Su	1:00pm
Madison	WIBA Su	10:00am
Ma'towoc	WOMT Mo	7:00pm
Milwaukee	WISN Su	9:15am
Superior	WEBC Su	12:00nn

WYOMING

Casper	KDFN Su	10:30am

CANADA

ALBERTA

Calgary	CFCN Su	6:00pm
	Also We	1:00pm
Lethbridge	CJOC Su	5:45pm
	Also Th	7:30pm

BRITISH COLUMBIA

Chilliwack	CHWK Tu	8:00pm
Kamloops	CFJC Su	1:15pm
	Also We	6:15pm
Kelowna	CKOV Su	12:45pm
	Also We	7:15pm
Vancouver	CJOR Su	10:30am

MANITOBA

Brandon	CKX Fr	7:45pm
Winnipeg	CKY Su	8:30pm
	Also Th	5:45pm

NEW BRUNSWICK

St. Johns	CFBO Su	10:30am
	Also Tu	7:00pm

NOVA SCOTIA

Sydney	CJCB Su	9:00pm
	Also We	7:30pm

ONTARIO

Chatham	CFCO Su	1:30pm
	Also Th	7:30pm
Cobalt	CKMC Su	3:00pm
	Also We	7:00pm
Ft. William	CKPR Su	6:15pm
	Also We	6:00pm
Hamilton	CKOC Su	10:30am
	Also We	7:45pm
London	CJGC Su	6:30pm
North Bay	CFCH Su	8:30pm
	Also We	7:30pm
Prescott	CFLC Su	6:30pm
	Also Th	12:30pm
Toronto	CFRB Su	10:15am
	Also We	4:30pm
Waterloo	CKCR Su	10:45am
	Also Th	7:00pm
Windsor (Detroit)	CKOK Su	12:30pm
	Also We	4:45pm
Wingham	10-BP Su	6:45pm
	Also Fr	7:15pm

PRINCE EDWARD ISLAND

Charl'town	CFCY Su	10:00am
	Also We	7:00pm

SASKATCHEWAN

Fleming	CJRW Su	10:30am
	Also Tu	5:35pm
Regina	CKCK Su	10:00am
	Also We	9:15pm
Saskatoon	CFQC Su	5:00pm
	Also Tu	6:45pm

CUBA

Havana	CMK Su	11:30am
	Also Spanish	9:00pm

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

ALABAMA

Birm'ham	WBRC	Su 10:00am
	Also	Tu 5:45pm
Mobile	WODX	Su 1:15pm
	Also	Th 1:00pm
M'tgom'y	WSFA	Su 12:30pm

ALASKA

Anchorage	KFQD	Su 5:45pm

ARIZONA

Phoenix	KTAR	Su 10:30am
Prescott	KPJM	Su 12:30pm
Tucson	KGAR	Su 5:45pm
	Also	Fr 7:00pm
Tucson	KVOA	Su 8:45am
Also	Spanish	Su 7:30pm
Yuma	KIMA	Su 6:45pm
Also	Spanish	We 8:45pm

ARKANSAS

Blytheville	KLCN	Su 12:30pm
Fay'ville	KUOA	Su 12:45pm
	Also	We 11:45am
Little R'k	KARK	Su 9:15am
Little R'k	KLRA	Su 10:00am
Also	Th between	7:00pm and 9:00pm
Paragould	KBTM	Su 10:00am
	Also	We 11:30am

CALIFORNIA

Bakersf'ld	KERN	Su 4:15pm
Berkeley	KRE	Su 10:00am
	Also	We 1:30pm
El Centro	KXO	Su 10:00am
Fresno	KMJ	Su 3:45pm
Hollywood	KNX	Su 10:00am
Long B'ch	KGER	Su 10:45am
L. Angeles	KFAC	Su 9:45am
L. Angeles	KFVD	Su 10:15am
Los Angeles	KTM	Su 8:30am
Oakland	KROW	Su 10:15am
	Also	Tu 8:00pm
Also	Spanish	Su 7:15pm
Sa'mento	KFBK	Su 9:30am
S. F'cisco	KTAB	Su 9:45am
	Also	Sa 2:30pm
San Jose	KQW	Tu 5:00pm
Santa Ana	KREG	Su 12:15pm
Stockton	KGDM	Su 9:30am
	Also	We 7:15am

COLORADO

Col'o Sp'gs	KVOR	Su 10:30am
Denver	KLZ	Su 9:15am
	Also	Tu 8:45am
G'd Junct'n	KFXJ	Su 1:15pm
Greeley	KFKA	Mo 7:15pm
Pueblo	KGHF	Mo 8:30pm
	Also	We 10:45am
Trinidad	KGIW	Su 5:00pm
	Also	Tu 1:45pm
Yuma	KGEK	Su 2:15pm

CONNECTICUT

Bridgeport	WICC	Su 10:00am

DELAWARE

Wilm'ton	WDEL	Su 7:15pm

DISTRICT OF COLUMBIA

Wash'ton	WMAL	Su 11:15am

FLORIDA

Miami	WIOD	Su 12:15pm
Orlando	WDBO	Su 12:45pm
Pensacola	WCOA	Su 1:00pm
	Also	We 7:30pm
Tampa	WDAE	Su 10:00am
	Also	Th 7:15pm

GEORGIA

Americus	WENC	Su 12:45pm
	Also	We 8:15am
Athens	WTFI	SU 9:00am
	Also	We 8:30am
Atlanta	WGST	Su 6:00pm
Augusta	WRDW	Su 3:00pm
	Also	Th 7:30pm
Columbus	WRBL	Su 10:00am
Macon	WMAZ	Su 12:45pm
Rome	WFDV	Su 12:30pm
Savannah	WTOC	Su 1:00pm
	Also	Th 6:30pm
Tho'sville	WQDX	We 8:15am
	Also	We 7:30pm

HAWAII

Honolulu	KGMB	Fr 7:15pm
	Also	We 12:45pm

IDAHO

Boise	KIDO	Su 9:30am
	Also	Mo 9:15pm
Idaho Falls	KID	Su 11:00am
Nampa	KFXD	Su 11:00am
Pocatello	KSEI	Su 2:00pm
	Also	Su 9:00pm
Twin Falls	KTFI	Su 10:15am

ILLINOIS

Chicago	KYW	Su 1:00pm
Chicago	WJJD	Su 4:30pm
Cicero	WIFC	Su 12:45pm
Decatur	WJBI	Su 8:45am
Harrisb'g	WEBQ	Su 6:00pm
Joliet	WKBB	Su 2:00pm
La Salle	WJBC	Su 10:00am
Quincy	WTAD	Su 3:30pm
	Also	We 6:45pm
Rockford	KFLV	Su 10:30am
	Also	Su 7:00pm
	Also	We 8:15pm
Rock Is.	WHBF	We 6:15pm
Sp'gfield	WCBS	Su 12:30pm
	Also	Sa 11:15am
Tuscola	WDZ	Su 10:00am

INDIANA

Anderson	WHBU	Su 2:00pm
Con'rsv'le	WKBV	We 7:15pm
Evansville	WGBF	Su 9:45am
Ft. Wayne	WOWO	Su 12:00nn
Gary	WJKS	Su 10:30am
Ind'apolis	WKBF	Su 10:00am
	Also	We 2:00pm
Muncie	WLBC	We 8:30am
	Also	Fr 7:30pm
T. Haute	WBOW	Su 12:45pm

IOWA

C'l Bluffs	KOIL	Su 10:15am
	Also	Th 1:15pm
Decorah	KGCA	Mo 8:30am
Davenport	WOC	Su 5:30pm
Des Moines	WHO	Su 5:30pm
Shenandoah	KMA	Su 11:15am
	Also	Su 9:15pm
Sioux City	KSCJ	Su 10:00am

KANSAS

Abilene	KFBI	Su 10:00am
Coffeyville	KGGF	Su 1:45pm
	Also	We 8:00pm
Dodge C'y	KGNO	We 10:45am
	Also	Fr 2:15pm
Topeka	WIBW	Su 1:00pm
Wichita	KFH	Su 9:45am

KENTUCKY

Hop'ville	WFIW	Su 10:30am
Louisville	WLAP	Su 9:45am
	Also	Tu 5:45pm
Paducah	WPAD	Su 1:00pm

LOUISIANA

N. Orleans	WJBO	Su 9:00am
	Also	Th 9:00am
Shreveport	KTBS	Su 10:00am
Shreveport	KWKH	Mo 5:15am

MAINE

Bangor	WLBZ	Su 10:00am
Presque I.	WAGM	Su 12:00nn
	Also	We 8:00pm

MARYLAND

Baltimore	WFBR	Su 12:45pm
Baltimore	WCBM	Su 10:30am
Cumberl'd	WTBO	Su 10:30am

MASSACHUSETTS

Boston	WHDH	Su 12:15pm
	Also	We 11:00am
Boston	WLOE	Su 4:15pm
Boston	WNAC	Su 10:00am
Fall River	WSAR	Sa 3:00pm
N. Bedf'd	WNBH	Su 3:00pm
Worcester	WORC	Su 10:30am
	Also	Th 11:30am

MICHIGAN

Bay City	WBCM	Su 10:30am
Calumet	WHDF	Tu 6:45pm
Detroit	(Windsor) CKOK	Su 12:30pm
	Also	We 4:45pm
Flint	WFDF	Fr 9:45pm
Jackson	WIBM	Su 10:00am
Kalamazoo	WKZO	Su 2:30pm
Ludington	WKBZ	Fr 10:30am
	Also	Tu 7:00pm

MINNESOTA

F'gus Falls	KGDE	Su 10:00am
Min'polis	WRHM	Tu 6:45pm
Moorhead	KGFK	Su 7:30pm
St. Paul	WRHM	Su 12:30pm
	Also	Th 1:00pm

MISSISSIPPI

Greenville	WKEI	Su 10:30am
Gulfport	WGCM	Su 3:00pm
	Also	We 6:30pm
Hattiesb'g	WPFB	Su 9:30am
	Also	Th 6:45pm
Meridian	WCOC	Su 10:00am
	Also	We 6:45pm
Vicksburg	WQBC	Su 2:00pm
	Also	We 11:45am

MISSOURI

Columbia	KFRU	Su 4:30pm
	Also	We 7:15am
Grant City	KGIZ	Su 10:15am
Kans. C'y	KWKC	Tu 7:00am
	Also	Th 1:20pm
Kans. City	WHB	Su 10:00am
	Also	Th 6:45pm
Springf'd	KGBX	Su 9:45am
St. Joseph	KFEQ	Su 3:45pm
	Also	We 8:30am
St. Louis	KMOX	Sa 4:45pm

MONTANA

Billings	KGHL	Su 10:00am
G't Falls	KFBB	Su 10:00am
Kalispell	KGEZ	Su 12:45pm
Missoula	KGVO	Su 10:00am
Wolf P't	KGCX	Su 1:00pm

NEBRASKA

Kearney	KGFW	Su 9:00am
Lincoln	KFAB	Su 9:30am
Lincoln	KFOR	Su 10:00am
Norfolk	WJAG	Su 10:30am
	Also	We 10:00am
Omaha	WAAW	Tu 11:00am
Scottsbl'f	KGKY	Su 10:15am
	Also	We 5:30pm
	Also	Fr 5:30pm
York	KGBZ	Su 10:00am

NEVADA

Reno	KOH	Su 10:00am

NEW HAMPSHIRE

Manch'ter	WFEA	Su 2:45pm
	Also	We 6:45pm

NEW JERSEY

Asbury P'k	WCAP	Su 9:30am
Atlantic C'y	WPG	Su 10:00am
Hack's'k	WBMS	Su 1:00pm
Paterson	WODA	Su 10:00am
	Also	We 7:30pm
Red Bank	WJBI	Fr 7:15pm

NEW MEXICO

Albuq'que	KGGM	Su 12:45pm
	Also	Th 8:15am
Clovis	KICA	Su 10:45am

NEW YORK

Albany	WOKO	Su 10:45am
Bing'mton	WNBF	Su 8:00pm
	Also	Th 8:00pm
Brooklyn	WBBR	Su 10:15am
Brooklyn	WMIL	Sa 5:00pm
Buffalo	WGR	Su 10:00am
Buffalo	WKBW	We 10:00am
Jamestown	WOCL	Su 7:00pm
New York	WINS	Su 9:45am
	Also	We 12:45pm
New York	WOV	Su 5:00pm
Rochester	WHEC	Su 10:00am
Saranac L.	WNBZ	Su 10:15am
	Also	Tu 4:15pm
Syracuse	WSYR	Su 1:00pm
	Also	We 5:00pm
Tupper L.	WHDL	Su 10:45am
	Also	Th 10:00am

NORTH CAROLINA

Asheville	WWNC	Su 9:45am
	Also	Th 7:30pm
Charlotte	WBT	Su 5:15pm
Greensboro	WBIG	Su 9:45am
Raleigh	WPTF	Su 10:00am
	Also	Th 5:30pm
Wilm'ton	WRAM	Su 10:00am
	Also	We 7:00pm
W'n-Salem	WSJS	Su 2:15pm

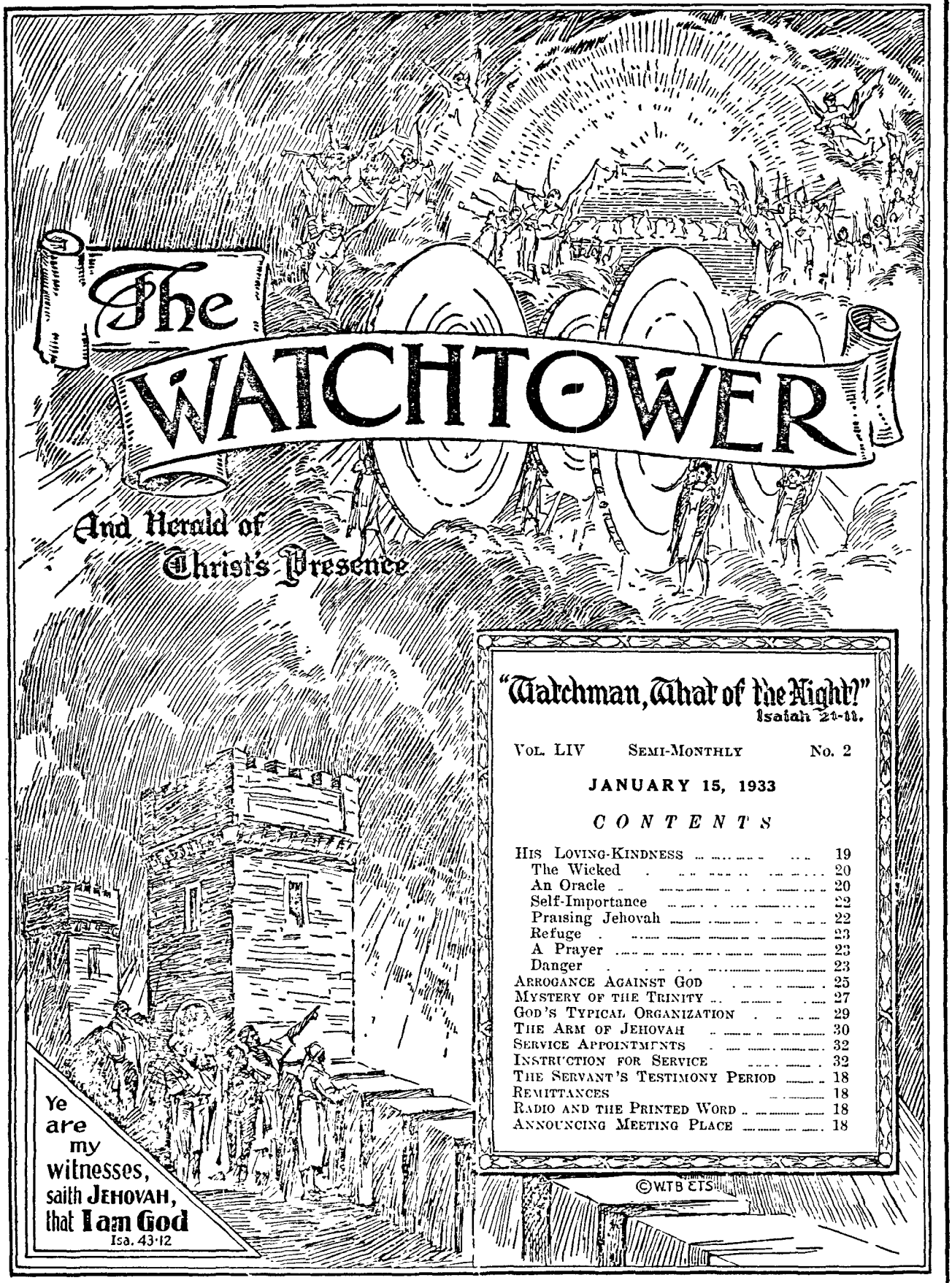
NORTH DAKOTA

Bismarck	KFYR	Su 10:00am
Devils L.	KDLR	Su 12:30pm
Fargo	WDAY	Su 10:00am
G'd Forks	KFJM	Su 10:30am
	Also	Th 3:00pm
Mandan	KGCU	Su 11:30am

OHIO

Akron	WADC	Su 1:45pm
	Also	Fr 1:45pm
Cinc'nati	WKRC	Su 10:00am
Cleveland	WHK	Su 6:10pm
	Also	Th 6:50pm
Cleveland	WJAY	Su 9:45am
	Also	We 4:15pm
Columbus	WAIU	Su 10:00am

(*Continued on 15*)



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

VOL. LIV SEMI-MONTHLY No. 2

JANUARY 15, 1933

CONTENTS

HIS LOVING-KINDNESS ... 19
The Wicked ... 20
An Oracle ... 20
Self-Importance ... 22
Praising Jehovah ... 22
Refuge ... 23
A Prayer ... 23
Danger ... 23
ARROGANCE AGAINST GOD ... 25
MYSTERY OF THE TRINITY ... 27
GOD'S TYPICAL ORGANIZATION ... 29
THE ARM OF JEHOVAH ... 30
SERVICE APPOINTMENTS ... 32
INSTRUCTION FOR SERVICE ... 32
THE SERVANT'S TESTIMONY PERIOD ... 18
REMITTANCES ... 18
RADIO AND THE PRINTED WORD ... 18
ANNOUNCING MEETING PLACE ... 18

©W.T.B.T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . . 6 Lelie Street, Cape Town, South Africa

Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

THE SERVANT'S TESTIMONY PERIOD

Beginning with January 21, and continuing to the 29th inclusive, the servants of Jehovah will be putting forth another extraordinary effort to honor the Lord's name. During The Servant's Testimony Period the anointed will offer to the people *Preservation* and thirteen new booklets. *Preservation* presents the kingdom truth from an entirely different angle, and will be greatly appreciated by the people of good will. Every one of the 'elect servant' class should now plan to have a large part in the witnessing work during this testimony period.

REMITTANCES

Please take note: For all remittances to the Watch Tower Bible & Tract Society, whether for *The Watchtower*, *The Golden Age*, or other literature, the money order or bank draft should be made payable to the Watch Tower Bible & Tract Society, with a memorandum attached as to how much is desired for *The Watchtower*, for *The Golden Age*, or for anything else. This will be economical both for the one remitting and for the Society, and will avoid much inconvenience. Make no remittances to the International Bible Students Association, as that only causes more work and confusion.

RADIO AND THE PRINTED WORD

All witnessing parties and all individuals who engage in the witness work should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving *continual* public notice of this program while engaging in the house-to-house witnessing.

ANNOUNCING MEETING PLACE

Where the radio is used to broadcast the Truth, it would be well to announce the local meeting place of the company for Bible study. Consent to so announce should be obtained from the manager of the station, and, since the time is paid for, it is presumed that this may be done. This will enable the interested to find a place for study and further consideration of the Lord's Word.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV JANUARY 15, 1933 No. 2

HIS LOVING-KINDNESS

"How precious is thy lovingkindness, O God! And the children of men take refuge under the shadow of thy wings."—Ps. 36: 7, R.V.

JEHOVAH'S loving-kindness made known to his servant makes the servant to feel secure and to rejoice in hope. God owes no favor to any earthly creature; yet he voluntarily and unselfishly binds himself by covenant to preserve all who love and serve him. His kindness is his favor bestowed upon his creatures, and such kindness unselfishly bestowed by him is called his loving-kindness. There is no profit resulting to Jehovah by reason of his kindness shown to his creatures; hence all kindness bestowed upon them is loving-kindness. The Most High is "kind unto the unthankful, and to the evil", but the selfish creatures spurn God's loving-kindness and go on in their wrongful course. (Luke 6: 35) God was kind to Lucifer in the happy and responsible position over man at Eden, but the selfish covetousness in Lucifer's heart led him to deeds of boundless wickedness. Many other creatures have followed in the way of Lucifer and delighted themselves in the way of wickedness. Those who appreciate God's loving-kindness delight themselves in the Lord and joyfully walk in his light.

2 When it pleased the Lord God to give to his people an understanding of and to locate the "man of sin", that was the opening of the door to many other scriptures which were not heretofore understood. Step by step the Lord unfolds his truths to those who love him, and this he does when such understanding is due and when it is most needed by his people. Among the prophetic utterances are the Psalms, written aforetime for the comfort of God's remnant now upon the earth. Of those psalms that have an application at the present time is the thirty-sixth Psalm. It could not be appreciated or even understood until the Lord made known to his people the meaning of the "man of sin". The Psalm reveals the "evil servant" in contrast with the "faithful and wise servant". Upon both of these Jehovah turns his limelight. No longer will he permit Satan and his servants to work in secret and undisclosed and unidentified, and at the same time he will have his "faithful and wise servant" plainly and clearly identified.

3 Note that the title of the thirty-sixth Psalm is "A Psalm of David, the servant of Jehovah". That of itself is significant. The eighteenth Psalm is the only other which has a similar title. According to *Rotherham* the title is: "By the servant of Jehovah—by David." Concerning the eighteenth Psalm it is said that the words of this song were spoken and sung to Jehovah on the day that Jehovah delivered David from his enemies. Both the eighteenth and the thirty-sixth Psalm make mention of a threatening danger to Jehovah's anointed and of the destruction of God's enemies. Since the experiences of David foreshadow like experiences of Jehovah's servant, the remnant, the understanding of the thirty-sixth Psalm is meat in due season for the faithful witnesses of Jehovah now giving testimony to his name at a time of and amidst threatening danger.

4 Long ago Jehovah caused his prophet to write: "Behold my servant, whom I uphold." (Isa. 42: 1) Only recently the significance of this prophecy has been understood by the Lord's grace. The fact that God promises to uphold his servant is proof conclusive that the servant will be bitterly opposed by the enemy and that it is necessary to exercise divine power in behalf of the servant for his protection and preservation. Jehovah makes known Zion, which is his organization and which gives birth to his servant, and he makes known Satan's organization, which desperately attempts the destruction of the "faithful servant" class. This the Lord does in order that none who love him shall be in darkness. The "man of sin" is seen to be an instrument in the hand of Satan used in a subtle manner for the purpose of accomplishing the destruction of those faithful to God, and to these faithful ones Jehovah clearly reveals his provided way and means for the protection and preservation of the remnant. Only the anointed of Jehovah can now appreciate the prophetic words uttered by David, to wit: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies." (Ps. 18: 2, 3) The "faithful servant" class now bear the name which the mouth of Jehovah has given his servant, to wit, "Jehovah's witnesses." Collectively these constitute the visible part of Jehovah's organi-

zation on earth, and these understand and with sincerity and joy say: "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." —Prov. 18: 10.

5 The remnant now well know that the spiritual food which Jehovah has placed upon his table for them is vital to their existence and that they must assimilate this food and be obedient in following the course that the Lord has marked out for them in order that the servant may receive the final and full approval of Jehovah. For this reason the faithful greatly rejoice in the present unfolding of prophecy, and they know that these precious things come, not from man, but from Jehovah God by and through his beloved Son.

6 There are those who once had a knowledge of the truth then due to be understood but who have placed themselves in opposition to the present unfolding and revelation of prophecy. They do not and indeed cannot understand the meaning of prophecy because they are opposed to what God is causing to be done. Having turned aside from present truth, these evil ones proceed upon the theory that God revealed all of his truth by one man prior to 1918, and they therefore content themselves to go on in ignorance of the present-day revealed light from the temple of Jehovah. Now in the most troublous of times those who have failed to progress with the light can only look back to that which was revealed before their trouble began. They have no special guide in the time of greatest difficulty and greatest need. Being disobedient to the light, these are against Jehovah's anointed servant and therefore against the Lord, even as Jesus said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." —Matt. 12: 30.

7 The thirty-sixth Psalm discloses a marked contrast between the "man of sin" and the "faithful servant" of Jehovah, but the immediate contrast is between the lawlessness of one and the faithfulness and righteousness of the other. These truths could not be appreciated until they were due to be understood, which means God's due time to reveal them. The first part of the Psalm is a word picture disclosing the terrible wicked heart of the wicked; the middle portion of the Psalm dwells upon the goodness of Jehovah; the third part of the Psalm is a prayer to Jehovah for his continued protection to those who love him and to save them from the assaults of the enemy, and that the loving-kindness of Jehovah may be prolonged to the faithful. Then the Psalm concludes with a declaration concerning the destruction of the enemy. It is well known that David was the prophet; and hence what he wrote was often beyond the bounds of his own experiences, but does have reference to the conditions through which the "faithful and wise servant" of the Lord must pass. David declared that he wrote as the spirit of God moved him; hence we know that the words that were written were not the words of imperfect man, but they were dictated by the spirit of Jehovah.—2 Sam. 23: 1, 2.

THE WICKED

8 Note that the Psalm begins with the words concerning the wicked. When a creature is enlightened by the Lord and then fails or refuses to walk in that light by ignoring or spurning it, he is properly classed with the wicked. Satan is the chief wicked one, and those who willingly go on in the way of Satan after having learned of the Lord become a part of the wicked one's organization. Jehovah bestows his loving-kindness upon the creature, and by reason thereof the creature is enlightened. Properly exercised by the reception of such loving-kindness the creature would walk humbly and meekly before God and would hence progress in the light. When a creature is impressed with his own importance, necessarily he increases in selfishness, which selfishness causes him to walk proudly and arrogantly before the Lord. The creature becomes willful and walks on according to his own will and disregards the will of God. Thus he allies himself with Satan the wicked one. The first verse of the thirty-sixth Psalm, according to the *Authorized Version*, reads: "The transgression of the wicked saith within my heart, that there is no fear of God before his eyes." Both this and the *Revised Version*, however, fail to disclose the real point under consideration. The rendering of the text according to the *Rotherham* clarifies the matter. "An oracle of transgression hath the lawless one in the midst of his heart, there is no dread of God in the sight of his eyes." It is thus observed that the one mentioned is a transgressor, and hence walking unlawfully.

AN ORACLE

9 An oracle may be properly defined as "a speech or message proceeding or coming from an unseen power, given in answer to an inquiry". Also, it applies to the place where the message or speech is received. In the temple builded by Solomon the oracle was "in the house within", that is, in the most holy. "And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord. And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar. So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold." (1 Ki. 6: 19-21) It was there that the priests received the messages from Jehovah. Speaking concerning the advantage of the Jew, Paul wrote: 'They have much advantage every way, chiefly because that unto them were committed the oracles of God.' It was from amongst the Jews that Jehovah selected all his prophets and to whom he spoke or delivered his messages. Those

precious messages coming from Jehovah now are for the benefit of those who love and serve Jehovah God. An oracle is therefore a speech or message that prompts and directs the action of the creature.

[10] Satan is the mimic god, and hence attempts to counterfeit that which appears in the outworking of Jehovah's purpose. This he does for the purpose of deceiving and turning away the creature from the Creator. To this end he has used and still uses wicked spirit creatures to deliver speech or messages to those who are willing to give heed thereto. Such has ever been a part of the practice of satanic religions. The priest of such satanic religions is said to receive a message from the unseen which he delivers to others, and thus the priest claims to be in communication with a god. However, these priests do not disclose that the god with whom they are in communication is the Devil or some of his invisible assistants. While such satanic religious practices are indulged in by all the nations, such have particularly been emphasized amongst the ancient Greeks to a greater degree than in any other nation. According to the Greeks, oracles were classified in this manner: (1) A sane form of divination which appears to be cool and scientific according to fixed rules of interpretation; (2) the ecstatic, insane form of divination which is worked by a priest when possessed and overpowered by a god and when in a frenzy he utters such speech; and (3) divinations by communication with the spiritual world, or otherwise known as wicked spirits. All of these, as we know, proceed from the Devil and his wicked assistants and are introduced among and practiced by men in order to bring reproach upon Jehovah God and turn men away from a proper worship and service of Jehovah.

[11] How then can it be said, according to *Rotherham*, "An oracle of transgression hath the lawless one in the midst of his heart"? Let us bear in mind that the class here under consideration by the psalmist was once enlightened to some extent by the truth and the spirit of the Lord. According to the psalmist that wicked class is here considered as an individual who is now wicked because he has drifted away from the truth and now follows his own will as enthroned in his heart. Otherwise stated, he has become a willful creature. The heart is that faculty of the creature that prompts or dictates the course of action taken by the creature. "For as he thinketh in his heart, so is he." (Prov. 23: 7) "An evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." (Luke 6: 45) It is the will or determination of the wicked creature to carry out his own selfish purposes, and this in utter disregard of God's expressed law; and hence he is properly called a willful or lawless person. He is moved to act by reason of his own selfish desires, and, such desires being lawless, it is properly said an oracle or moving power of lawlessness or transgression is in his heart and this moves him to action. He recognizes only his own authority, and he does his utmost to accomplish his own purposes. Such seems to be the basis for Paul's statement concerning the "man of sin" when he wrote: "He . . . sitteth in the temple of God, shewing himself that he is God." Jehovah speaks authoritatively, and likewise the self-willed wicked one declares himself with assumed authority. Concerning the Logos it is written: 'The Logos was a *theos'*; and so also the wicked one appears 'as a *theos*', a god speaking with authority. His speech being prompted by his own willful selfishness, an oracle of transgression is in the midst of his heart, and this prompts or directs his course of action. This scripture seems to say that the wicked one here mentioned knows that the name Jehovah means "I will be what I will be", and therefore he deliberately sets himself in opposition to Jehovah by refusing to give heed to the commandments of Jehovah and hence in effect says of himself: "I will be what I will be." The oracle of transgression in his own heart thus prompts him and moves him to action. He has no fear or dread of Jehovah. Being impressed with his own importance he follows the dictates of his own selfish heart. A prompting power in his own selfish heart, which is lawless or contrary to God's law, directs his course of action.

[12] The application of the words of the psalmist above could not be properly limited to the natural degraded human creature that had fallen into degradation by reason of original sin. Its stronger application is to those who have been once enlightened. The wicked are those who have been enlightened in the truth, at least to a degree, and have then disregarded or spurned the truth. For this reason Satan himself is designated that "wicked one". Knowing God and his commandments, Satan permitted his own selfishness to harden his heart in the face of God's loving-kindness. It is even so with those who since have received the enlightenment of truth from Jehovah God and who have then permitted self to rule them. It is not the loving-kindness of God that hardens the heart of the wicked, but it is selfishness on the part of the creature exercised in the face or light of God's loving-kindness that hardens the heart of the creature. It is written that 'love is the principal thing'. Love is the perfect expression of unselfishness, and hence selfishness is the very opposite of love; and selfishness persisted in and followed in a lawless manner shows that the creature is devoid of love. He reaching that condition, "there is no fear of God before his eyes." In his message to the Romans concerning the degeneration of the creature, Paul quotes these words of the Psalm. The argument of the apostle appearing at Romans chapters one and three may be applied generally to the degenerate and degraded; but the exact and proper application thereof is to those once favored by Jehovah and who because of

selfishness have failed to appreciate that favor. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." (Rom. 1: 28) To truly believe the Word of God means to obey the commandments of God and not to be guided by one's own selfish desires. Jehovah directs the creature to acknowledge, trust and to obey him, and those who do so God favors. (Prov. 3: 5, 6) The words of the thirty-sixth Psalm above quoted, therefore, and also the words of the apostle mentioned, clearly have their application to the "man of sin".

[13] Jehovah's organization is one, not many. His organization is in complete unity, which means that every one who is of the organization and remains there stands shoulder to shoulder with every other one of the organization for the cause of righteousness and to the glory of the name of Jehovah God. These recognize that their greatest privilege is to have a part in the vindication of his name. It means that the instructions or directions coming from Jehovah's organization should be and will be gladly obeyed by every one of that organization. Those who refuse to observe instructions of God through his organization, and who follow their own selfish desires, are lawless; and this course persisted in will ultimately lead such into the "evil servant" or "wicked" class. Such are those who 'change the truth of God into a lie, and worship and serve the creature more than the Creator', whether that creature be self or some other creature. (Rom. 1: 25) All who receive the truth are subjected more or less to temptations of this nature, and the full and complete security of all such is in the name of Jehovah God. That means that the anointed of God who continue faithful will always keep the name of Jehovah above everything else and will give honor and credit to him for all truth and will always delight in singing forth the praise of Jehovah's name. To give honor and praise to a creature for the truth received is to dishonor Jehovah's name, and hence to follow a course of lawlessness. Those who continue in Jehovah's organization henceforth will proceed together in full harmony, always giving honor to the name of the Most High.

SELF-IMPORTANCE

[14] Verse two, according to the *Authorized Version,* is not clearly put. The rendering according to the *Revised Version* margin, and that according to *Rotherham,* afford a better understanding, and these taken together are properly rendered thus: "For it [his selfish oracle of transgression in his heart] flattereth him [in his own eyes] as to finding out his hateful iniquity." The "man of sin" or wicked class becomes the victim of his own deceptions. He believes his own lie. This rule the apostle states thus: "Evil men . . . deceiving, and being deceived." (2 Tim. 3: 13) So fully absorbed in his own purpose to do injury to those who are proclaiming the kingdom message, the "man of sin" gives himself over to that work of selfishness. Hence says the psalmist: "The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil." (Vss. 3, 4) This "evil servant" is directed in his course of action by the oracle of transgression in his own heart. He lies upon his bed and devises means of carrying into operation his purpose to do injury to the "faithful servant" of God. According to *Rotherham,* verse four: "To make trouble thoroughly he deviseth on his bed; he taketh his stand on a way not good, evil doth he not refuse." The wicked substitutes his own oracle of transgression for the plain statement of "Thus saith the Lord Jehovah". He does not hesitate to announce that God will destroy those who are faithfully giving the witness to the name of Jehovah. Hence the "man of sin" is dead set against Jehovah's organization.

PRAISING JEHOVAH

[15] The publication of the truth of and concerning the wicked is not done for the purpose of exposing any creature to ridicule or contempt. Manifestly Jehovah reveals these truths concerning the wicked to his anointed and causes such truths to be published in order that the faithful may contrast the wicked class with the goodness of God, and thus he does for the good of his servant. In harmony with this conclusion it is written: "The righteous also shall see, and fear." (Ps. 52: 6) The light of God makes known the wicked and the righteous, and the "light is sown for the righteous". (Ps. 97: 11) The truth makes known to the faithful that their only place of safety and complete security is in the name of Jehovah. "The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory." (Ps. 64: 10) "The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked." (Ps. 58: 10) To the anointed remnant Jehovah's name means his purpose concerning them in particular. Jehovah has bestowed his own great name upon these, and they delight themselves in the Lord God.

[16] The psalmist then pictures officially Jehovah God's anointed remnant now on the earth raising a song of praise to the name of the Most High. Turning his face away from the workers of lawlessness the "faithful servant" now on earth contemplates the righteousness of Jehovah. He sings of God's loving-kindness, describing it as endless as the spread-out heavens; of Jehovah's faithfulness that reaches above the clouds; of his righteousness like unto the great mountains which stand as unbreakable and everlasting monuments to the name of God; and of his justice as the great and unfathomable deep. Jehovah is the great covenant-maker and covenant-keeper. Both man and beast are included in his covenant. Satan the wicked one defiled both man and beast and turned them into

ways of lawlessness. At the flood both man and beast perished because of such lawlessness. A remnant, however, of both man and beast was saved and brought through the flood, and God says that in due time according to his covenant he will bring back obedient ones both of man and beast into harmony with him and make them dwell together in harmony and in peace and to the glory of the Creator. No manner of opposition and wickedness can defeat the purposes of Jehovah. His name shall endure forever, and those who keep his name shall live. Therefore the servant of God having these great truths in his heart exultantly sings: "Jehovah! in the heavens is thy kindness, thy faithfulness reacheth as far as the clouds: thy righteousness is like the mountains of God, and thine acts of justice are a great deep, man and beast thou savest, Jehovah!"—Vss. 5, 6, *Roth.*

REFUGE

17 The "faithful servant" class see and appreciate the refuge Jehovah has prepared for them and continue to exultantly sing: "How precious is thy kindness, O God! and the sons of men in the shadow of thy wings take refuge: they are satisfied with the rich provisions of thy house, and of the full stream of thine own delights thou causest them to drink." (Vss. 7, 8, *Roth.*) It has been suggested that the "great multitude" is the class mentioned within this last-quoted text. This suggestion is not supported by the Scriptures. There is little in evidence in the Scriptures for the consolation of the "great multitude", and whatsoever was written aforetime was written for the consolation of the faithful remnant. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15: 4) The remnant of God are now gathered at the mountain of the Most High. The Wicked has gathered his forces against them. The power of the wicked is now concentrated against the remnant, and every subtle and deceitful and wicked thing is employed to destroy the faithful. It is these faithful ones that find refuge in the name of Jehovah. The "great multitude" will find no such refuge. (Zech. 14: 2) The Scriptures abound with precious promises of Jehovah to preserve them that love him and serve him. Exercising his loving-kindness toward the faithful the Most High has brought the remnant into his secret place of complete security. (Ps. 91: 1, 2) To abide in that secure place the remnant must see the course of the wicked one and his end, and must be diligent to avoid the way of the wicked and will always be faithful and true to Jehovah God and have a proper appreciation of his loving-kindness. The Lord Jesus as the great executive and representative of Jehovah is at the temple and judging according to the Father's will. It is written: "His eyes behold, his eyelids try, the children of men. The Lord trieth the righteous." (Ps. 11: 4, 5) Judgment begins at the house of God, and it is the trial at the temple that separates the wicked from the true and faithful ones; and the Lord brings the faithful ones into the place of security.

18 The house of God mentioned by the psalmist is his royal house, and the rich provisions of that house are only for the anointed and faithful ones. Only the members of the royal priesthood feed upon the fatness of the Lord's table. "And I covenant for you, even as my Father has covenanted for me, a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22: 29, 30, *Diag.*) It is the faithful that are caused to drink at the fountain of endless life. (Isa. 12: 3) The anointed sons of God now on earth bear the name of Jehovah, and they have hastened into the strong tower provided for them which is the name of Jehovah. They have been brought into the place of safety and have been given refuge under his wings. The faithful remnant see and appreciate these precious things since the coming of the Lord to the temple of Jehovah. They continue to drink of this water of life and rejoice. (See *Light* Book 2, pages 254, 255.) Knowing that these precious things proceed from Jehovah and that in the exercise of his loving-kindness he has provided such for those who love him, the "faithful servant" sings: "For with thee is the fountain of life; when thou shinest light appeareth." —Vs. 9, *Roth.*

19 Jehovah's light shines on his temple, and this light illuminates those of the temple and delights their hearts. The faithful now bear testimony to this fact. Jehovah has unfolded to them an understanding of Revelation and Ezekiel, because his due time has come for such. Jehovah gives light, and the faithful profit thereby.

A PRAYER

20 Prayer is a blessed privilege enjoyed by the anointed sons of God. These know that no power can successfully resist Jehovah. The faithful remnant see that all that they have, all that they enjoy, and all that they hope to be, must and does proceed from Jehovah and is received by them by reason of his loving-kindness bestowed upon them. They fear God, they are anxious to please him and to continue for ever in his favor. The remnant therefore prays: "O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart." (Vs. 10) It is only those who know Jehovah and are upright in heart that present this petition in sincerity and with certainty of receiving a favorable answer. They properly claim for themselves the further expression of God's loving-kindness, to wit: "Jehovah preserveth all them that love him."—Ps. 145: 20, *A.R.V.*

DANGER

21 There is no absolute and final assurance that because one is brought into the temple of God he may unconditionally abide there for ever. Because the remnant are yet on earth, acting in human organisms, and

subjected to the improper influences about them, there is danger to them lurking in the way. The prayer uttered by them as set forth in verse eleven discloses danger, when the psalmist says: "Let not the foot of pride come against me, and let not the hand of the wicked drive me away." (Vs. 11, *R.V.*) The Lord declares: "Pride goeth before destruction, and an haughty spirit before a fall." (Prov. 16: 18) What could make one proud but selfishness? To think more highly of oneself than one ought to think is pride, and this causes one to deport oneself in a haughty manner. Pride is therefore the fruit of selfishness and is the very opposite of love. One who really loves Jehovah cannot be proud. It is selfishness resulting in pride that has led some into the "evil servant" class. The Lord God shows his faithful saints the wicked and what has led them in the wrong way, to the end that the faithful may avoid a like course of wrongdoing. Seeing this the faithful walk humbly before God and continue to pray: "Do not suffer to invade me the foot of pride." (*Roth.*) Sincerely this prayer of the faithful is accompanied by watchfulness, and they walk circumspectly, refusing to give honor to any creature and refusing to think of themselves in a lofty manner, but thinking of themselves as creatures of Jehovah's loving-kindness and giving to him all honor and glory.

[22] The "evil servant" class will continue, by using what appear to be "good words and fair speeches", to try to induce the faithful to enter their own assemblies and will then resort to subtle means to turn the faithful away from God's organization. The wicked one is a subtle foe, and the "man of sin" is of the wicked one; hence he is wicked. These contemptuously say to the faithful: "You are engaged in a book-selling scheme. Why not come with us and enjoy sweet fellowship?" To give heed to such speech would drive one away from God and his organization. Such danger lurks in the pathway of the remnant; hence the Lord by his prophet gives to the remnant this prayer: "Let not the hand of the wicked drive me away." At all times the remnant must keep before them the truth that Jehovah preserves only those who love him and who continue to show their love for him. That means an unselfish devotion to Jehovah and his kingdom. In order to maintain this happy condition the remnant must continuously feed upon the spiritual food which Jehovah has spread for them in the illumination of his Word. They must appreciate their privilege of being the sons of his organization and bearing his name, and hence they will be diligent to obey his instructions. The day of vindication of Jehovah's name is here, and all who continue faithful will continue to joyfully proclaim Jehovah's name and thus have a part in the vindication of his name. Seeing the need of the continuing and constant loving-kindness of Jehovah the remnant pray with assurance that God will prolong such kindness, at the same time keeping in mind the words of Jesus as pertaining to this day, to wit: 'For the Father loves you and will hear your prayer.'—John 16: 26, 27.

[23] To the faithful ones Jehovah now makes known what shall shortly come to pass: "Before they spring forth I tell you of them." (Isa. 42: 9) Among these things Jehovah shows the remnant what shall be the fate of the wicked. In harmony with this he causes the "faithful servant" class to sing: "There are the workers of iniquity fallen: they are thrust down, and shall not be able to rise." (Ps. 36: 12, *R.V.*) The word "there" is emphatic. The servant repeats the words emphatically from the authoritative Word of the Lord. He sees the lawless completely broken down and without ability or strength to ever again arise. This will be a further vindication of Jehovah's name. The loving-kindness of Jehovah is ever about those who truly love and serve him. The kingdom is here. The forces are gathered for the final determination of the great question long at issue. The enemy now appears to be strong and very formidable. Danger appears to the faithful remnant; yet with full confidence in Jehovah they now say: "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe." Let Jehovah be for ever praised!

QUESTIONS FOR BEREAN STUDY

¶ 1. What is meant by 'Jehovah's loving-kindness'? Upon whom does he bestow his loving-kindness? With what response on their part?

¶ 2. Jehovah's revealing the "man of sin" has served what important purpose?

¶ 3. What is the significance of the title of the eighteenth and of the thirty-sixth Psalm? Whom did David here foreshadow? Why is knowledge of this fact now of particular importance?

¶ 4. Describe the position of the remnant as indicating the application and their appreciation of Isaiah 42: 1, Psalm 18: 2, 3, and Proverbs 18: 10.

¶ 5. Account for the remnant's deep appreciation of the present unfolding of prophecy.

¶ 6. Describe the position of those who have had a knowledge of the truth but have opposed the present unfolding and revelation of prophecy..

¶ 7. Of what does Psalm 36 consist? Why has it not been understood and appreciated in the past? How may we know that it is prophetic and provided by Jehovah for the remnant?

¶ 8. What is the relationship between enlightenment and responsibility? Account for the existence of two classes of those who have been enlightened by the Lord.

¶ 9, 10. With illustrations from the Scriptures, explain the meaning of the term "oracle". Describe how Satan has attempted to counterfeit this feature of the divine arrangement.

¶ 11, 12. Explain the expression "An oracle of transgression hath the lawless one in the midst of his heart." Point out clearly the application of this scripture. How does Romans 1: 28 account for the existence of a class once enlightened but now lawless and constituting the "man of sin"?

¶ 13. Explain the course taken by which the "faithful servant" class have come into complete unity and continue therein.

¶ 14. Describe the operation of the "oracle of transgression" in the heart of the "man of sin", as stated in other scriptures and as manifest in the activities of that class.

¶ 15. Show how related scriptures indicate Jehovah's purpose in revealing to his anointed these truths concerning the wicked.

¶ 16. What change of subject matter appears at verse 5 of this Psalm, and whom does the psalmist here prophetically picture? Apply the expression "Thou preservest man and beast."

¶ 17, 18. Describe the situation which calls forth the words of verse 7. What are the "rich provisions of thy house" and the "full stream of thine own delights"? Who are brought into the security and privilege here described? How? On what condition is continuance of this favor assured? What is the result of failure to meet that condition?

¶ 19. Apply verse 9.

¶ 20. What is prayer? Who are granted this privilege? For what do they pray, as referred to in verse 10?

¶ 21. Explain whether one brought into the temple of God will continue to abide there. Account for the presentation of a prayer as in verse 11 by a class whom Jehovah has approved.

¶ 22. Describe the subtle procedure of the "evil servant" class which calls for the prayer "Let not the hand of the wicked remove me." What is the course of action consistent with such request presented to Jehovah by the remnant?

¶ 23. Who are the "workers of iniquity" mentioned in verse 12? Show the application of the statement here made concerning them. How does the year text here come into consideration?

ARROGANCE AGAINST GOD

THE manifest purpose of Satan at all times has been to reproach Jehovah God. God has permitted him to go so far and then no further. In his own good time the Lord God has rebuked the Devil, not for the benefit of that wicked one, but for the benefit of the people, that they might not all entirely forget that there exists the Almighty, the Creator of heaven and earth.

At stated times Satan has organized world powers, and the predominant features of these disclose his method of organization against God. Egypt, the first world power, excelled in wealth and military power. Her rulers were at times exceedingly presumptuous. God administered severe rebuke to her presumptuous ruler at the time he delivered the twelve tribes of Israel from their bondage in Egypt. Assyria, another great nation, worshiped the devil gods and reproached Jehovah, and was a mighty political power. Babylon the Great, as the Scriptures seem clearly to point out, particularly magnifies the ecclesiastical elements of the Devil's organization. It will be observed that in all these world powers the ruling factors consisted of three elements; to wit, commercial, political and ecclesiastical. In each of these world powers either the commercial, political or ecclesiastical element was made specially prominent, and each one opposed Jehovah. With Egypt the commercial power was the greatest; with Assyria the political power excelled; with Babylon the ecclesiastical element was to the fore.

God's prophet Daniel likens world powers to wild beasts, and by the same symbol the powers are known or designated in the book of The Revelation. There could be no more fitting symbol than "beast" for a world power, because the history of each shows that they have been beastly, cruel and oppressive; and each one has been used by the Devil to reproach Jehovah God. Of course all these world powers have had visible rulers, but their real ruler or god has been Satan the Devil. There has been but one nation on earth that could not properly be included in this category of beastly powers; to wit, the nation of Israel. It was organized by Jehovah for the benefit of the people to illustrate God's method of action for all the peoples of the earth. Israel failed because of unfaithfulness to God, and then Satan became the god of the entire world. All of these world powers or governments have been instruments in the hands of the wicked one and in some form have opposed the outworking of God's provision for salvation.

At times it might have seemed that the powers of wickedness had completely overwhelmed and defeated the God of righteousness. But not so. The Almighty has permitted Satan and his angels to pursue a course of wickedness without let or hindrance until such time as he sees it is good, and therefore necessary, to interfere and manifest his power, that the people might not entirely forget his name. In all these world powers the three elements mentioned, to wit, commercial, political and ecclesiastical, have appeared prominently. In these latter times the three elements, under the supervision of the Devil, have united in forming the most subtle and wicked world power of all time. They operate under the title of "Christendom", which is a fraudulent and blasphemous assumption that they constitute Christ's kingdom on earth.

Hypocrisy first made its appearance in the time of Enos, the grandson of Adam, when the people called themselves by the name of the Lord (Gen. 4:26); but it remained for the latter days, where we now are, to witness the greatest demonstration of hypocrisy that has ever been on earth. This parades under the title of "Christendom", and by it Satan has deceived millions of people to believe that this fraudulent organization is the political expression of God's kingdom on earth. Egypt, Assyria, and Babylon, each in turn, had their rebuke from Jehovah God. The Scriptures clearly indicate that "Christendom", the most powerful and subtle of the Devil's organization, is destined to receive the most complete rebuke that has ever been administered to any power; and with its complete fall Satan shall be bound that he may deceive the nations no more. At different times throughout the ages God has administered rebukes to Satan's institutions; but these have merely foreshadowed the great, tremendous and overwhelming rebuke that shall shortly end Satan's rule on earth.

At this time the purpose is to call attention to the presumption and arrogance of one of Satan's repre-

sentative and visible rulers, an ancient Assyrian king, and to the terrible rebuke which the Lord administered to him. This circumstance marks a progressive step in the unfolding of the divine purpose, and enables the student to have a better appreciation of what to expect to occur in the great and terrible day of God Almighty which is impending and immediately about to fall. That we may have some intimation of God's expressed indignation against arrogance and presumptuousness, attention is here called to the rebuke that he administered to Sennacherib, the Assyrian king. Hezekiah was then king of Israel, the chosen people of God.

Prior to Hezekiah's reign the king of Assyria had besieged and taken Samaria immediately to the north of Hezekiah's domain, and had laid hold on and carried away many Israelites as captives. God permitted this to happen to the Israelites because they had forgotten him and had gone awhoring after the Devil and his gods. In chapter eighteen of the second book of Kings it is written that Hezekiah "did that which was right in the sight of the Lord, according to all that David his [fore]father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan [brazen thing]. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following after him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. . . . Now, in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them".

The name Sennacherib means "Moon-god" and is a symbol of sin. This king first directed his efforts to the crushing of the enemies of Assyria, and then he turned his attention to Hezekiah king of Judah. Sennacherib attacked the fenced cities of Judah and took them. Then Hezekiah removed the silver and gold from the temple and from the king's house and gave it to Sennacherib, evidently for the purpose of appeasing his wrath and stopping his march on Jerusalem. Surely in this he showed lack of faith in God; but thereafter the Lord forgave him. Sennacherib determined to take Jerusalem; but before beginning the assault he sent messengers up to Jerusalem to deliver a message to King Hezekiah, for the evident purpose of destroying Hezekiah's confidence in God. He believed that he could break down Hezekiah's faith and confidence in Jehovah and that he would cease his rebellion and give his allegiance to the king of Assyria, and then Assyria would control all of Palestine.

The messengers of Sennacherib appeared before the walls of Jerusalem and boasted of the great power of their king, and reproached the Almighty God. When Hezekiah heard the insolent message from the Assyrian king he was greatly troubled. He rent his clothes and covered himself with sackcloth, and then he went into the house of the Lord. He called a messenger and sent him to Isaiah the prophet of God with a message that (to quote from his words) "this day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left."—2 Ki. 19: 3, 4.

The Prophet Isaiah had confidence in God. He trusted him implicitly, and the Lord directed him what to do. And then he sent King Hezekiah this message: "Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land."—2 Ki. 19: 6, 7.

King Hezekiah, being strengthened in faith because of the message received from God's prophet, sent away the messengers of Sennacherib. Then Sennacherib wrote an insolent letter to King Hezekiah and sent his messengers with it unto the king of Judah. In this letter he said: "Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed: as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar?"—2 Ki. 19: 10-12.

Hezekiah received the letter and read it, and then he went up into the house of the Lord and spread the letter before the Lord. In his extremity he laid the whole burden before the Lord and called upon him for needed help. No one has ever thus called upon the Lord without receiving some reward for his faith. The Scriptural account (2 Ki. 19: 15-19) tells us: "And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear; open, Lord, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have

destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only."

At the crucial moment Jehovah God answered this prayer of Hezekiah and magnified his glorious name which had been arrogantly reproached by Satan's representatives on earth.

MYSTERY OF THE TRINITY

THE "holy ghost": What is it? Is Jesus as great as the "holy ghost", or is he greater? Why did Jesus say "My Father is greater than I"? Has the mystery of the trinity ever been satisfactorily explained?

The clergy teach that the "holy ghost" is the third person of the "triune god". The generally accepted thought is that a ghost is a spirit creature. The word *ghost* in the Scriptures is mistranslated from the original. It is from the same root word that is properly translated *wind, breath* or *breeze*. The English word *spirit* is properly translated from the same root. Its true meaning is *invisible power*. The spirit of the Lord God is invisible to man and is powerful. It is properly called the holy spirit because all power of God is holy. The *holy spirit* (mistranslated *holy ghost*) is not a person or creature and no scripture authorizes such a conclusion. When God puts his spirit upon a creature that creature is clothed with power and authority to act as the representative or agent of Jehovah God. God put his spirit upon David, as his witness, and David said: "The spirit of the Lord spake by me, and his word was in my tongue." (2 Sam. 23:2) Likewise the Lord God put his spirit of wisdom upon men who were directed to build certain things in connection with the tabernacle. (Ex. 35:31-35) These men were clothed with authority and power to represent the Lord God.

The prophet, speaking for Christ, wrote: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." (Isa. 61:1, 2) Jesus quoted this prophecy and applied it to himself. (Luke 4:18-21) This scripture shows that the holy spirit is the authority and power God conferred upon his beloved Son. God had commissioned Jesus to represent him and to speak with authority in his name. Again, says the prophet speaking for Jehovah: "I have put my spirit upon him; he shall bring forth judgment to the Gentiles." (Isa. 42:1) This was represented in the anointing oil that was poured upon the head of the priest whereby he was clothed with authority. Now Jehovah had placed his spirit upon his beloved Son, thereby anointing him to represent Jehovah God.

Concerning the anointing of Jesus with the holy spirit it is written: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Heb. 1:9; Ps. 45:7) It is written: "Even Jesus of Nazareth, whom God anointed with the holy spirit and with power, who went about doing good and healing all that were oppressed of the devil, for God was with him."—Acts 10:38, *R.V.*

These scriptures conclusively prove that the holy spirit is not a person and is therefore not one of the gods of a trinity. It is proof that the holy spirit (mistranslated "holy ghost") is the holy power of Jehovah God conferred upon his beloved Son and upon others whom he authorized to represent him. These and other scriptures expose the falsity of Satan's doctrines of incarnation and the trinity and disclose that the clergy have misrepresented the Lord God and do misrepresent him.

Jesus was a perfect man and the only perfect man that ever lived upon earth, aside from Adam when he was in Eden. Upon the banks of the turbulent Jordan stood the perfect man Jesus declaring his devotion to his Father. There God put his holy spirit upon him and clothed Jesus with full power and authority to speak in his name. There he was beginning his mighty work. He was perfect, holy, harmless and separate from sinners. Of and concerning him God's prophet wrote: "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever." (Ps. 45:2) He was the very embodiment of truth, meekness and righteousness. With frankness and boldness he spoke the truth. "Never man spake like this man." (John 7:46) The reason was that he was a perfect man entirely devoted to the doing of Jehovah's will and he came to speak the message which his Father had given him to speak. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12:49, 50) God sent him into the world to speak the truth, and he did speak the truth. He said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) It follows then that those who

contradict or deny the words of Jesus do not speak the truth.

Hear then the words of Jesus and note that he brands the teachers of the dogma of the trinity and incarnation doctrines as the sons and agents of Satan, the greatest liar that ever existed. To the clergy of his day, who then refused to hear and abide by his words, Jesus in plain phrase said: "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:42-44) The clergy, who have taught and yet teach the trinity and incarnation dogmas, refuse to hear and obey the truth, and thereby put themselves in the same class to which the Pharisees were assigned by Jesus.

The trinitarians say: 'God, Jesus and the Holy Ghost are one, equal in power, in person, and eternity, and are three in one.' Jesus said: "My Father is greater than I." (John 14:28) The clergy say: 'Jesus was his own father.' They do not tell the truth. The true relationship between God and Jesus is that of Father and Son, and this relationship Jesus always acknowledged. He said: "For the Father loveth the Son, and sheweth him all things that himself doeth."—John 5:20.

The Scriptures testify that God only hath immortality. (1 Tim. 6:16) That means that when Jesus stood upon the banks of the Jordan he was not immortal, and therefore not equal to God. Jesus' own words are given as further proof that he was not his own Father, and was not equal in power and eternity with God. "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." (John 5:26, 27) Let the people determine whether or not Jesus here told the truth; and if so, then they must conclude that the clergy who teach the trinitarian doctrine are false witnesses.

To the multitude Jesus said: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." (John 6:27) Again, he said to the Jews: "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father."—John 8:26, 27.

Jesus repeatedly spoke of himself as the Son of God, which proves he was not his own father. (John 9:35) Because he said he was the Son of God the Jews charged him with blasphemy. The clergy of that time, as the clergy of now, would not receive the truth.

Lazarus the friend of Jesus became sick, and news of that fact was brought to the attention of Jesus and he said: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." (John 11:4) When he had talked with the sisters of the dead man and told them of the resurrection hope, then and there in the presence of witnesses he prayed unto his Father and said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." If the clergy are right in their dogmatic teachings, then Jesus was here practicing a subterfuge. But he was praying to God his Father and he was there teaching truths concerning the resurrection which God had put in his power.

When instructing the disciples concerning their privilege of prayer he did not say they should pray to him as his Father's equal, but he did say: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9) "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John 14:13.

Jehovah God is the great Life-giver to all that have breath. He gave life to Jesus, his beloved Son. He sent his Son to the earth to lay the basis for the reconciliation of man to himself and through the Son to give life to man. Man partakes of material food for the sustenance of his body. Jesus likens himself unto bread, in this, that faith in him and his shed blood, and faith in the work that the Father sent him to do, provides sustaining food to man; therefore concerning the giving of life he said: "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." (John 6:57) This is further proof that Jesus is not his own father.

Jesus was with his disciples, teaching them concerning the way that leads to life. In order for anyone to have life he must be reconciled unto God the Father. He said: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) Thus he proved that the Father's way of reconciliation is through his beloved Son Christ Jesus.

He taught his disciples that he must go away and that he would come again and receive unto himself those who continue faithful and that he would set up his kingdom. His disciples inquired when that would be and how they might know. Jesus answered: "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24:36) If when Jesus spoke those words he was, as the clergy claim, equal in power and eternity with God he would not have said that only his Father knew. His plain statement was that his Father knew something that he, Jesus, did not then know.

GOD'S TYPICAL ORGANIZATION

AT MOUNT SINAI in Arabia Jehovah God inaugurated a covenant or solemn contract with the Jews upon the basis of a code of laws which he there gave to them. Moses, the prophet, was the mediator of that law covenant. That Moses was a type or shadow of a greater One to come he himself testifies, in the book of Deuteronomy, chapter eighteen, verses fifteen and eighteen, when he states: "The Lord [Jehovah] thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. [And the Lord said unto me,] I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

This law covenant foreshadowed that God will make a new covenant and that the Lord Jesus Christ will be the Mediator of that covenant, and through him the blessings of the people shall come. The proof of this is found in the book of Hebrews, chapters eight and nine.

God's purpose in using the Jews or Israelites was that he might through them make types foreshadowing the outworking of his great arrangement for the redemption and deliverance of the human family. All other nations of the earth were under the control of Satan, worshiping the Devil or some of the Devil's workmanship. Without a shield or protection for the Israelites, and without a teacher to keep them in the right way, Satan would overreach the Israelites; and the whole world would again be turned to wickedness. Unless the Israelites had faith in God and worshiped him alone they would have no protection, and no teacher to guide them. Hence God gave to that people his law and commanded that they should have no other gods beside him. With them the Lord God established the true worship, and that for their own good. God had made his purpose and given his word that it should be performed. He must keep his word inviolate and carry out that purpose as made.—Isa. 55:11; 46:11.

God's dignity would preclude him from commanding any creature to worship him for his own good. He owed the human race nothing. Strictly adhering to justice God would have wiped the human race completely out of existence, but his love for man led him to make provision for man's deliverance; and having made it he will carry it out. Therefore the reason for the law covenant with Israel may be summed up as follows: First, it was made for the good of the people, and as a schoolmaster to lead them in the right way until the coming of the Redeemer Jesus; second, to prove to the people and to all mankind that no one can get the blessings of life by his own efforts; and, third, to prove the necessity of a great Redeemer, Mediator, and Deliverer.

For forty years God led the children of Israel through the wilderness before they were permitted to enter into the land of Canaan. During that period they had opportunities to learn many lessons. Their experience in the wilderness, under the leadership of Moses, was typical, which is to say, it foreshadowed the experiences of the Christians who follow in the footsteps of Christ Jesus during the wilderness period of the Christian era, during which time the Gentiles or non-Jewish nations have been in power, ruling under the supervision of "the god of this world", to wit, Satan the Devil. (2 Cor. 4:4) At the end of that period of forty years the Israelites entered into Canaan, now Palestine; and there the Lord continued to deal with them and to use them to make shadows of better things to come pertaining to his kingdom and his manner of bringing deliverance and blessings to the people.

In due course God permitted the Israelites to have a king. Saul was anointed as the first king of that people. After a brief reign he was commanded by the Lord to go and destroy the Amalekites, one of the representative tribes of the Devil's arrangement. The Amalekites had opposed God's chosen people when they were marching to Canaan. The Devil had induced them so to do and used them for that purpose. Their wickedness had now come to the full.

Saul failed and refused to carry out the instructions of the Lord, although he pretended to do so. Because of his disobedience he was rejected from being king. Samuel, the prophet, speaking as the mouthpiece of the Lord, said unto Saul: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."—1 Sam. 15:22, 23.

Being rejected of the Lord, Saul thereafter sought solace and comfort at the hands of the Devil, by communing with the Devil's colleagues, the evil spirits. The first book of Samuel, chapter twenty-eight, tells us how Saul sought information at a seance with the witch of Endor. Saul's experience represents and foreshadows that which has been the course of the nominal, or so-called "Christian", churches. As declared by the Prophet Jeremiah, God planted the church as "a noble vine", but today we see it degenerated into a strange vine of the earth. (Jer. 2:21-23) The so-called "Christian" churches, the systems, have forsaken the Lord and have joined hands with the Devil; and now they seek solace at his hand by communing with the wicked spirits. These systems are confusing to the people, and are a part of the Devil's organization which the Lord's Word calls by the name of "Babylon", and which name also applies to the church systems. They have mixed with all the nations and rulers of the earth and have made them confused with their false doctrines. Concerning them it is written, in Revelation, chapter seventeen, verses one and two:

"Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." These wicked systems, like their prototype, parade before the people in the name of the Lord to mislead the people. But God has rejected them even as he rejected Saul.

David succeeded Saul as king. The name "David" means "beloved", and foreshadows those who love the Lord and who are faithful to him. The Devil sought in every way possible to kill David, because he was faithful to God. David was not a perfect man, yet it is written that God called him "a man after mine own heart". (Acts 13:22) This was because of David's faithfulness to the Lord. Whenever he, because of weakness, had committed a wrong he was quick to confess it to God and to ask for forgiveness; and under all circumstances he faithfully represented the Lord. He foreshadowed the true Christians, fighting the good fight of faith and refusing to compromise in any manner with the Devil or any part of the Devil's organization. After David came the peaceable and glorious reign of Solomon, which foreshadowed the peaceable and glorious reign of the great Prince of Peace, the Christ in glory.

God's dealing with Israel over a long period of time was also to use that people as witnesses for him. Many times Israel was unfaithful to the Lord and turned away from him, and many times they cried unto him and he heard the cry and delivered them out of the hands of their enemies. These experiences foreshadow how the Lord, in the exercise of his loving-kindness, will in due time deliver all the human race that call upon his name and serve him.

Zion is the name of God's universal organization. Any part of that organization is properly called Zion. When Israel was in harmony with God, and when they were the people of God, that nation was a part of God's organization, and was therefore called Zion. When Israel was carried away captive to Babylon and her people were asked to sing a song of Zion, they wept when they remembered Zion and recalled how blessed were that people when they were a part of God's organization and obeyed him.—Ps. 137:1-3.

The people of Israel, organized into a nation and having entered into a covenant with God, were typical of the true Zion which God has chosen as his dwelling place and out of which he shines. So it is written in Psalm one hundred and thirty-two, verse thirteen: "For the Lord hath chosen Zion: he hath desired it for his habitation." And in Psalm fifty, verse two, it is written: "Out of Zion, the perfection of beauty, God hath shined." Of course the enemy Satan has always opposed Zion. He corrupted the chosen people of God from time to time by inducing them to worship devils and to turn away from the true God. Being in a covenant with God and departing therefrom to worship idols was an illicit relationship with the wicked ones. This the Lord denounced as harlotry with other gods, and for this he punished them. But when Israel repented and returned, and asked for forgiveness, the Lord restored that people to his favor. (Judg. 3:1-12) God knew that Satan induced them to turn away from him, and he showed his loving mercy toward them. Time and time again when the Israelites had been overreached by the Devil and were hard pressed by the enemy, they cried unto the Lord; and he heard and delivered them out of the hands of their enemies. See Judges, chapters six and seven.

While the greater number of the Israelites were unfaithful to the Lord, there was never a time from the day that Israel was delivered out of Egypt until the coming of Christ Jesus that the Lord God was without some faithful witness in the earth. Some of that typical people remained true to the Lord until the coming of the mighty One of whom Moses was a type or prophetic figure.

THE ARM OF JEHOVAH

ONLY the Bible furnishes for man information that is trustworthy concerning the Supreme Being, the Eternal God. The Scriptures contain some interesting evidence concerning the several names by which the Creator has revealed himself to men.

There is but one First Cause: He who is from everlasting to everlasting and "whose name alone is Jehovah". (Pss. 90:2; 83:18) He only originally possessed immortality, "whom no man hath seen, nor can see," because he is divine. (1 Tim. 6:16) In his Word he states: "I am the Lord, and there is none else, there is no God beside me." (Isa. 45:5) "I, even I, am the Lord; and beside me there is no saviour." (Isa. 43:11) "I am the Lord; that is my name: and my glory will I not give to another."—Isa. 42:8.

He reveals himself to his creatures by different names and each one of his names is deeply significant.

The name God appears in the Bible in connection with the beginning of creation, as mentioned in the first chapter of Genesis, verse one. That name especially refers to him as the Creator of heaven and earth and the Giver of breath to all creation. "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath

unto the people upon it, and spirit to them that walk therein." (Isa. 42:5) This name represents him as the Supreme One and relates to his responsibility in connection with all creation.

He then revealed himself under the name Almighty God, mentioned in Genesis, chapter seventeen, verse one. This name first appears when God spoke to Abraham in connection with his covenant with Abraham. At that time God in substance said to Abraham: 'I have made and do now make a covenant with you that you shall be the father of many nations, and this shall be signified to you by your name, which shall now be changed. I am the Almighty God.'

The name Almighty God was a complete guarantee to Abraham of the great Eternal One's unlimited ability to carry into operation his announced purpose. Abraham was then an aged man. His wife was past the years of bearing children. God had told him that he should have a son by his aged wife and he in substance said to Abraham: 'My name Almighty God is a guarantee that this shall come to pass.' It indicated the unlimited power of Jehovah. The name Almighty God signifies, to all who believe, that his power is unlimited and for him to will a thing means that it shall be done.

Then God revealed himself by the name Jehovah. The translators have rendered the name Jehovah merely as Self-existing One. It means much more than that. It signifies God's purpose toward his people. God chose Israel as his peculiar people, and Jehovah was the national name by which that people knew him. He directed Moses to go unto the Israelites and tell them that Jehovah had sent him, and then his words to Moses revealed the meaning of Jehovah by stating his purposes. He said: "Wherefore say unto the children of Israel, I am Jehovah, 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 an outstretched arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land which I sware to give to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Jehovah." (Ex. 6: 6-8, *A.R.V.*) The name Jehovah therefore signifies to God's chosen people his purposes concerning Christ Jesus and his church.

Then the great God revealed himself by the title Most High. This name or title signifies his relationship to all creation. It refers to him as the Supreme Ruler over all powers and principalities. Anything and everything that is held in possession by any creature is from, and subject to the will of, the Most High. He is above all. There is none like unto him, and no power can prevent him from carrying out his will. The name bespeaks supremacy, the One to whom all governments, powers and creatures must in due time be in subjection. He is the Author, the Maker, the Executor, and the Finisher of his purposes. He works through his chosen instruments to accomplish his will and purposes. "The Most High dwelleth not in temples made with hands."

It is a dishonor to his name and a reproach to his name to teach the people that there are three gods in one or one in three. The great Jehovah God is completely separate and distinct from all. He is the Creator. All others are creatures.

Jesus Christ is the Son of God. The name by which he is first known in the Scriptures is The Word, or Logos, which means the one who is the mouthpiece, or word, or speaker, as Jehovah God's instrument. He was the beginning of God's creation and from and after that time was the active agent by whom Jehovah God created all things that were created.—John 1: 1-3.

The Hebrew word *elohim* is translated "god". The great Jehovah is *the* God. The Son, the Logos, is *a* God. The name "god" is applied to mighty ones, even to angels and to magistrates. The name "god" is therefore properly applied to the Son, because he is a mighty one. The name "god" is appropriate to him because he is the agent used by the great Creator in the creation of all things. The names Jehovah, Almighty God, and Most High are never in the Scriptures applied to Jesus, the Son of God.

Jesus himself testifies that he was the beginning of God's creation, "the faithful and true witness, the beginning of the creation of God." (Rev. 3:14) Furthermore he said: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth."—Prov. 8:22-27.

When the time came for the creation of man, manifestly Jehovah God addressed his Son the Logos in these words: "Let us make man in our image, after our likeness." (Gen. 1:26) Later, when man had sinned and was to be expelled from Eden, manifestly Jehovah addressed his Son when he said: "Behold, the man is become as one of us, to know good and evil."—Gen. 3:22.

Man stretches forth his arm to accomplish some purpose he has in mind. The arm is a symbol of power used. It is also a symbol of power used by one through another. The Logos, the Son of God, is frequently spoken of in the Scriptures as the Arm of Jehovah. The following scriptures support this conclusion: "Behold, the Lord God will come with strong hand, and

his arm shall rule for him; behold, his reward is with him, and his work before him." (Isa. 40:10) "The Lord hath made bare his holy arm." (Isa. 52:10) "To whom is the arm of [Jehovah] revealed?" (Isa. 53:1) "I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me."—Jer. 27:5.

These scriptures show that Jehovah God, the great Creator, used another as his mighty instrument by which he has carried forward his purposes. That great One whom he has used as his instrument is his Son the Logos, Jesus, the Christ.

Paul with authority from God wrote concerning Jesus as follows: "Who is the image of the invisible God, *the firstborn of every creature:* for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. 1:15-17.

The foregoing scriptures clearly show the distinction between God, the great First Cause, and the Logos, the beginning of the creation of the great Creator. Adam, the perfect man, alienated himself from God by sin, and death resulted. God's purpose for the reconciliation of man was foreshadowed by the sacrifice of animals. These sacrifices foretold that there must be a sacrifice of a perfect human life. There was none in earth. God therefore transferred the life of his beloved Son from heaven to earth that he might be the One who should take away sin and furnish the basis for man's reconciliation.

SERVICE APPOINTMENTS

T. E. BANKS

Rocky Mount, N. C.	Feb.	3, 4	Chattanooga, Tenn.	Feb.	17, 18
Enfield, N. C.	"	5, 6	Knoxville, Tenn.	"	19, 20
Cope, S. C.	"	7, 8	Nashville, Tenn.	"	21, 22
Greshamville, Ga.	"	10, 11	Clarksville, Tenn.	"	24, 25
Athens, Ga.	"	12, 13	Jackson, Tenn.	"	26, 27
Atlanta, Ga.	"	14, 15	Memphis, Tenn.	Feb. 28,	Mar. 1

G. H. DRAPER

Greensboro, N. C.	Feb.	3, 4	Asheville, N. C.	Feb.	19, 20
High Point, N. C.	"	5, 6	Johnson City, Tenn.	"	21
Winston-Salem, N. C.	"	7, 8	Bristol, Tenn.	"	22
Salisbury, N. C.	"	10, 11	Kingsport, Tenn.	"	24
Kannapolis, N. C.	"	12, 13	New Tazewell, Tenn.	"	25, 26
Charlotte, N. C.	"	14, 15	La Follette, Tenn.	"	27
Shelby, N. C.	"	17	Luttrell, Tenn.	"	28
Hickory, N. C.	"	18	Knoxville, Tenn.	Mar.	1, 2

W. M. HERSEE

Oshawa, Ont.	Jan.	30, 31	Belleville, Ont.	Feb.	12, 13
Lindsay, Ont.	Feb.	1	Trenton, Ont.	"	15
Cameron, Ont.	"	2, 3	Kingston, Ont.	"	16, 17
Lindsay, Ont.	"	4	Gananoque, Ont.	"	18
Peterborough, Ont.	"	5, 6	Brockville, Ont.	"	19, 20
Indian River, Ont.	"	7	Prescott, Ont.	"	21
Havelock, Ont.	"	9	Ottawa, Ont.	"	23, 24
Stirling, Ont.	"	10, 11	Montreal, Que.	"	25, 26

A. H. MACMILLAN

San Antonio, Tex.	Feb.	3-5	Marianna, Fla.	Feb.	17, 18
Corpus Christi, Tex.	"	6	Orlando, Fla.	"	19, 20
Galveston, Tex.	"	7, 8	Tampa, Fla.	"	21, 22
Houston, Tex.	"	10, 11	Miami, Fla.	"	24, 25
Beaumont, Tex.	"	12, 13	Port Mayaca, Fla.	"	26, 27
New Orleans, La.	"	14, 15	Jacksonville, Fla.	Feb. 28,	Mar. 1

J. C. RAINBOW

Ravenna, Ohio	Feb.	6, 7	Lisbon, Ohio	Feb.	19, 20
Akron, Ohio	"	9-12	East Liverpool, Ohio	"	21, 22
Wadsworth, Ohio	"	13	Wheeling, W. Va.	"	24, 25
Massillon, Ohio	"	14, 15	Martins Ferry, Ohio	"	27
Canton, Ohio	"	17, 18	P. Washington, O.	Feb. 28,	Mar. 1

W. J. THORN

Okemah, Okla.	Feb.	1, 2	Muskogee, Okla.	Feb.	15, 16
Chandler, Okla.	"	4	Peggs, Okla.	"	18
Drumright, Okla.	"	5	McAlester, Okla.	"	19, 20
Pawnee, Okla.	"	6	Denison, Tex.	"	21, 22
Ponca City, Okla.	"	7	Bogata, Tex.	"	24
Enid, Okla.	"	8	Rhonesboro, Tex.	"	25
Tulsa, Okla.	"	10-12	Overton, Tex.	"	26
Claremore, Okla.	"	13	Jacksonville, Tex.	"	27
Nowata, Okla.	"	14	Lufkin, Tex.	"	28

J. C. WATT

Oshkosh, Wis.	Feb.	1	Monroe, Wis.	Feb.	15
Sheboygan, Wis.	"	2	Dubuque, Iowa	"	17, 18
Milwaukee, Wis.	"	3-5	Clinton, Iowa	"	19, 20
Waukesha, Wis.	"	6	Cedar Rapids, Iowa	"	21, 22
Racine, Wis.	"	7	Waterloo, Iowa	"	24, 25
Kenosha, Wis.	"	8, 9	New Hampton, Iowa	"	26
Lake Mills, Wis.	"	11, 12	Iowa Falls, Iowa	"	27
Madison, Wis.	"	13, 14	Fort Dodge, Iowa	"	28

INSTRUCTION FOR SERVICE

The Watchtower advises that an assembly of Jehovah's witnesses will be held at the points and on the dates named below for the purpose of more effectively organizing the field service and for instructing Jehovah's witnesses who engage in this service.

ANTON KOERBER

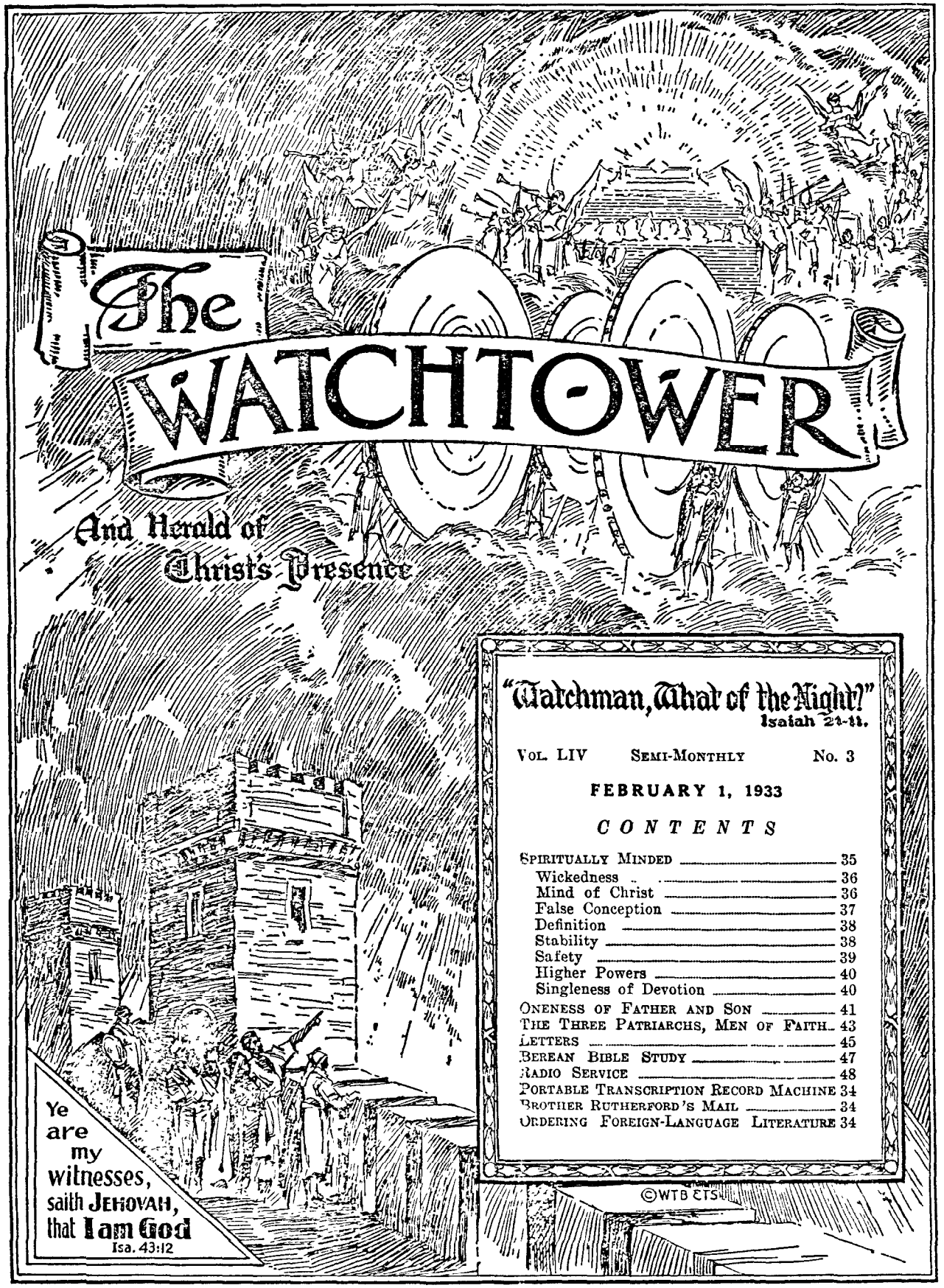
Memphis, Tenn.	Jan.	13-15	Savannah, Ga.	Feb.	17-19
Birmingham, Ala.	"	20-22	Atlanta, Ga.	"	24-26
Thomasville, Ga.	"	27-29	Charlotte, N. C.	Mar.	3-5
Orlando, Fla.	Feb.	3-5	Wilson, N. C.	"	10-12
Jacksonville, Fla.	"	10-12	Roanoke, Va.	"	17-19
			Richmond, Va.	"	24-26

G. Y. M'CORMICK ASSISTED BY DONALD HASLETT

Denver, Colo.	Jan.	13-15	Springfield, Mo.	Feb.	17-19
Oklahoma City, Okla.	"	20-22	St. Louis, Mo.	Mar.	3-5
Tulsa, Okla.	"	27-29	Decatur, Ill.	"	10-12
Shreveport, La.	Feb.	3-5	Jasonville, Ind.	"	17-19
New Orleans, La.	"	10-12	Indianapolis, Ind.	"	24-26
Little Rock, Ark.	"	24-26	Fort Wayne, Ind.	Mar. 31-	Apr. 2

S. H. TOUTJIAN

Nampa, Idaho	Jan.	13-16	Butte, Mont.	Jan.	20-22



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LIV SEMI-MONTHLY No. 3

FEBRUARY 1, 1933

CONTENTS

SPIRITUALLY MINDED 35
Wickedness 36
Mind of Christ 36
False Conception 37
Definition 38
Stability 38
Safety 39
Higher Powers 40
Singleness of Devotion 40
ONENESS OF FATHER AND SON 41
THE THREE PATRIARCHS, MEN OF FAITH 43
LETTERS 45
BEREAN BIBLE STUDY 47
RADIO SERVICE 48
PORTABLE TRANSCRIPTION RECORD MACHINE 34
BROTHER RUTHERFORD'S MAIL 34
ORDERING FOREIGN-LANGUAGE LITERATURE 34

Ye are my witnesses, saith JEHOVAH, that I am God Isa. 43:12

©WTB&TS

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . . 6 Lelie Street, Cape Town, South Africa

Please address the Society in every case.

(*Translations of this journal appear in several languages.*)

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

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

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

PORTABLE TRANSCRIPTION RECORD MACHINE

There is a demand for a portable transcription machine for use to reproduce for the public the radio lectures made by the president of the Society. There are many such machines on the market which are cheap and wholly unsatisfactory and could not be depended upon. The Society has arranged for the building of a special machine that promises complete satisfaction. The cost of manufacturing this machine is slightly above that of the cheaper grades, but its value is far greater. The machine approved by the Society's experts will be assembled at Cleveland, Ohio, by men fully equipped to make it, and will be shipped from there to any part of the United States.

One machine is electrically operated and can be used wherever there is 110-volt AC electrical current available. In most of the towns there is electric current. The cost of this machine delivered to companies of Jehovah's witnesses, pioneers or *Watchtower* subscribers will be $140. To meet a demand for reproducing these lectures in rural territory where there is no electrical current available a specially built machine operated by an extra strong spring is being made. This machine is guaranteed to give results and is dependable. The cost of this machine to pioneers and companies of Jehovah's witnesses, and *Watchtower* subscribers, is $120, delivered to any part of the United States. Prices to foreign countries will be increased

(Continued on page 47)

BROTHER RUTHERFORD'S MAIL

Readers of *The Watchtower* will please note that Brother Rutherford is at Beth-Sarim, San Diego, during the winter. Mail sent to him for the next three or four months should be addressed as follows: J. F. Rutherford, 4440 Braeburn Road, Kensington Heights, San Diego, Calif.

ORDERING FOREIGN-LANGUAGE LITERATURE

Some brethren in the United States and other countries sometimes believe it advisable to ship literature direct from themselves to parties in other countries. This is a very unwise practice, for the reason that it causes much trouble in getting the literature into the other countries and in many cases it is confiscated. We earnestly request that all the brethren refrain from this practice. If you desire some individual in another country to have the literature in a certain language, please send your order with remittance to the Brooklyn office, or to a branch office, so that it can be properly filled. Large supplies of literature in different languages are kept in all countries where there is a branch, and it is better for the branch office to fill orders for people residing in that country.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV FEBRUARY 1, 1933 No. 3

SPIRITUALLY MINDED

"Have this mind in you, which was also in Christ Jesus."—Phil. 2: 5, R.V.

JEHOVAH is the great Spirit, "the high and lofty One that inhabiteth eternity." (2 Cor. 3: 17; Isa. 57: 15) He is invisible and ever will be invisible to human eyes. (1 Tim. 6: 16) To have an understanding and appreciation of the meaning of the term "spiritually minded" we must have a knowledge of Jehovah God, that great Spirit, and what is his mind.

[2] Jehovah is supreme, and his power is irresistible. For him to think of a thing to be done, and will that it be done, means that such thing shall be done. Jehovah puts his spirit upon his obedient creatures. That means the power of Jehovah moving his creatures in the way of righteousness. Such power or spirit is invisible to human eyes; yet the result of its operation is often visible to human eyes. The creature may be entirely without power to accomplish anything; but when Jehovah puts his spirit on that creature and wills that he shall accomplish something, the creature can accomplish that which God wills for him to accomplish. "For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2: 13) "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." (Eph. 3: 20) Therefore those who are in Christ can with the apostle say: "I can do all things through Christ which strengtheneth me." (Phil. 4: 13) It is the spirit of God working through Christ that makes the faithful followers of Christ strong and able to say: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."—2 Cor. 12: 10.

[3] Christ Jesus is the express image of the Father Jehovah. At all times Christ Jesus has had his mind in harmony with Jehovah. All who are in Christ Jesus, and who continue to please Jehovah, must be in full accord with the mind of Jehovah. Hence it is of greatest importance to ascertain what is the mind of God and what is the mind of Christ Jesus. Understanding this the creature can begin to appreciate the meaning of the apostle's words when he says: "Have this mind in you, which was also in Christ Jesus."

[4] Jehovah is righteous, and with him all things are right; that is to say, he always does that which is right. "The law of the Lord is perfect, . . . the statutes of the Lord are right, . . . the judgments of the Lord are true and righteous [always]." (Ps. 19: 7-9) "For the word of the Lord is right; and all his works are done in truth. He loveth righteousness and judgment; the earth is full of the goodness of the Lord." (Ps. 33: 4, 5) The mind of Jehovah is disclosed by these words of the prophet: "For the righteous Lord loveth righteousness; his countenance doth behold the upright." (Ps. 11: 7) "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."—Ps. 34: 15, 16.

[5] Furthermore Jehovah's mind is reflected in this, that he provides light for those who have a mind attuned to righteousness. "Light is sown for the righteous, and gladness for the upright in heart." (Ps. 97: 11) "Righteous art thou, O Lord, and upright are thy judgments. Thy testimonies that thou hast commanded are righteous and very faithful. Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever."—Ps. 119: 137, 138, 160.

[6] It is from the Word of God that man learns what is the true mind of Jehovah. (John 17: 17) Men learn of God and of Christ Jesus through the Word, and this they must do in order to live. (John 17: 3) Those who love God, and who call upon him in truth and in sincerity, he hears because he loves righteousness and those who seek to know the way to do right. "The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous." (Ps. 146: 8) "He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly." (Prov. 2: 7) Jehovah makes known his purposes to those who have a mind like unto his. "His secret is with the righteous." (Prov. 3: 32) "The thoughts of the righteous are right." (Prov. 12: 5) Thoughts proceed from the mind.

[7] Jehovah is holy. "But thou art holy, O thou that inhabitest the praises of Israel." (Ps. 22: 3) To his brethren Peter by the will of God wrote: "But as he which hath called you is holy, so be ye holy in all

manner of conversation; because it is written, Be ye holy; for I am holy." (1 Pet. 1: 15, 16) Jehovah God is wholly and completely devoted to righteousness. "The Lord is righteous in all his ways, and holy in all his works." (Ps. 145: 17, 18) The creature that would be holy must devote himself entirely and completely to God and his righteous cause. In no other way could he become holy. All human creatures are imperfect; but when such creature, relying upon the blood of Christ Jesus as his redemptive price, is brought into the covenant with Jehovah and brought forth by the spirit of God, he is counted a new creature, even though in an imperfect organism. He can become holy then by entirely and completely devoting himself to Jehovah, and to do this he must have the mind of the Lord. Having such mind he exalts Jehovah and worships him in truth and in spirit. "Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy."—Ps. 99: 9.

WICKEDNESS

8 The very opposite of righteousness is wickedness. We must assume that Lucifer when he was anointed and placed in Jehovah's organization was righteous and holy, otherwise Jehovah would not have placed him in that position of trust. He was perfect at the beginning, but after he was installed in office he became wicked. Concerning him it is written: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezek. 28: 15) Lucifer set his mind against Jehovah and determined to do contrary to the will of Jehovah. He was enlightened and knew the way of right; but he chose to walk in the wrong way, and from that time he was and is wicked. He has led both men and angels in the way of unrighteousness; hence the mind of all such is to do that which is contrary to the will of God. Jehovah expresses his mind concerning those who love him, and also those who turn away from him and disobey him, when he says: "The Lord preserveth all them that love him: but all the wicked will he destroy." (Ps. 145: 20) The mind of one who is against God and the mind of the Lord is thus clearly distinguished.

MIND OF CHRIST

9 There has never been a moment when the mind of Christ Jesus was out of tune with the mind of Jehovah. He is "the beginning of the creation of God" and has always been the delight of Jehovah because always with him. (Rev. 3: 14) He is the one that leads the creation of God in the way of righteousness. Concerning himself he said: "I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit substance; and I will fill their treasures. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him."—Prov. 8: 20-30.

10 By the exercise of his mind the beloved Son of God ascertained the will of Jehovah, and then with delight proceeded to act accordingly. "I delight to do thy will, O my God: yea, thy law is within my heart." (Ps. 40: 8) The words of the prophet that immediately follow the above quotation show that the chief purpose of Christ Jesus at all times has been to make known to others the righteousness and glorious name of Jehovah: "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation." (Ps. 40: 9, 10) The name of Jehovah his Father, Christ Jesus has at all times exalted. Before he came to earth it is written of and concerning Jesus that he said: "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." (Ps. 22: 22) When he had finished his work on the earth, and just before going to Calvary, Jesus said: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word."—John 17: 6.

11 It was Satan who challenged the word of Jehovah God, defamed his great and holy name, and put at issue the question of the supremacy of the Most High. For centuries Jehovah has permitted Satan to pursue his course of wickedness, and to the limit. In all that time of wickedness among creation Jesus Christ has boldly upheld and exalted the name of Jehovah. At all times he has maintained his integrity toward Jehovah. That action on his part makes manifest the mind of Christ. The Scriptures disclose that the greatest thing before the mind of Christ Jesus has ever been the vindication of his Father's holy name.

12 Seeing that the Lord Jesus from the beginning was 'daily the delight of Jehovah', we must conclude that there has been at all times a confidential relationship between God and his beloved Son; hence Jehovah would disclose to his Son each successive step of the outworking of his great purpose. The Son would early learn that the redemption of man from death, in which Satan had plunged the race, the setting up

of the government of righteousness, and the bringing of man into harmony with God, in which men would then maintain their integrity toward God, would be a vindication of his Father's name. Knowing this he joyfully undertook to carry out his Father's will. He determined to do his Father's will at any cost. Being in the form of God and daily associated with the Most High the Son did not even think of being on an equality with God. Therefore he "emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death", even the most ignominious death. He died upon the tree, which, under God's announced law, branded him in the eyes of all creation as a sinner. (Phil. 2: 6-8, *R.V.*; Deut. 21: 23; Gal. 3: 13) The all-important thing with Christ Jesus was and is to do the will of his Father, the doing of which he knows will vindicate his Father's name.

13 When the man Jesus reached the age required to qualify a man for the priesthood he immediately began to do his Father's will concerning the priestly office. The most severe temptation to which man was ever subjected was placed before him by the enemy, but he drove that tempter from his presence and declared his purpose to worship Jehovah God and to serve him only. (Matt. 4: 10) Immediately thereafter Jehovah anointed Jesus as King of the world, and from that time forward he has never missed an opportunity to declare the name of Jehovah and his kingdom that shall entirely vindicate his Father's great name.

14 There has been a tendency on the part of all men to receive honor of other men. Almost all men when assigned to a position of trust delight to keep their own name before others, that they may receive honor of men. Such was not the mind of Christ Jesus. Mark his speech which proves beyond all doubt that he was never selfish. He told those about him that his Father had appointed him to judge the world, and had given him authority to execute judgment, and then added: "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) He magnified his Father's Word by saying to his hearers: "For I came down from heaven, not to do mine own will, but the will of him that sent me. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6: 38, 45) Thus he shows how his own mind was fixed and the only proper means by which a man can ascertain the will of God. Jesus had come to the earth to do honor to his Father's name, and not to receive the approval of men. "I receive not honour from men. I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" —John 5: 41, 43, 44.

15 Jehovah had sent his beloved Son to proceed to do a specific work, and his mind was set on doing that work according to the will of his Father. To his disciples he said: "My meat is to do the will of [my Father] that sent me, and to finish his work." (John 4: 34) He knew what Jehovah had done and was doing toward him and what he had sent Jesus to do. He had learned how his Father had exercised his own mind, and he was determined to do the same thing in the same manner. This is proved by the words recorded concerning him, to wit: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered." (Ps. 40: 5) "How precious also are thy thoughts unto me, O God! how great is the sum of them!" (Ps. 139: 17) Such is the mind of Christ.

FALSE CONCEPTION

16 As the Scriptures disclose, Satan is a wily and subtle foe. Many persons have entered into a covenant with God by and through faith in Christ Jesus and have then fallen under the blandishments of the Devil. Since the days of the apostles on earth the great majority of professed followers of Christ Jesus have thought that their chief work was and is to prepare themselves to be taken to heaven and there aid Jehovah in governing the universe. They have concluded that in order to do this they must shine amongst men. The vindication of Jehovah's Word and name has not been in all their thoughts. Such have reasoned in this manner: "Now I am a new creature and a follower of Christ and I must deport myself before men as becomes a Christian. I must appear to be very sedate, and my speech must be soft, and my words well chosen, that I may show that 'I have walked with Jesus and been with him'. I must be solemn in the presence of others and never give way to any hilarity or even enjoy a hearty laugh. On Sundays particularly I must be observed as having a Bible in my hand and must always let others understand how much I know about the contents of the Scriptures. This course I must take that those who see me will always say, That man is a real saint. If I pursue this course, then others will know and say, Surely he is spiritually minded."

17 If there be a man in the organization of the church to whom the duty has been assigned, for instance, to manufacture books containing an explanation of the Scriptures, and that man consistently goes about the work and constantly sticks to it, seldom discusses scriptures or Scriptural questions with others, and declines at times to appear before a company of the Lord's

people to give a discourse on the Scriptures, then it has not been unusual for the "more holy than thou" to say of that man: "Well, surely he is not spiritually minded, because he does not act like the rest of us who are real Christians." If, in addition to what is above related, this same man, who is used here as an illustration, sometimes would indulge in a harmless pastime amusement, such as listening to the announcement of the baseball score or occasionally attending a musical concert, and once in a while take a glass of wine, and would refuse to wear a long black garb, usually worn by clergymen, but instead wore bright colors, then the class known as "character developers" would say of that man: "Surely he is not spiritually minded." Satan has induced many men to adopt just the false standard here mentioned and to conclude that they must develop what others would call "a sweet character" in order to have a spiritual mind. They have persuaded themselves to believe that such they must do in order to attract others to the truth and thus use their influence toward the Lord's kingdom. Let it here be said that he who must be induced by imperfect man to serve Jehovah God will never serve the Most High in truth and in spirit and faithfully continue so to do.

DEFINITION

[18] What, then, is meant by the term "spiritually minded", as the Scriptures use that term? (Rom. 8: 6) The proper definition of the term is: The mind of the creature that is diligent in ascertaining the will of God, that is set upon doing and maintaining an unbending determination to do the will of the great Spirit, and then doing it regardless of what any creature might think or say. The mind of the creature is that faculty with which God has endowed him for searching out the truth and reaching a conclusion thereupon, and which conclusion leads him to act. The will is the fixed determination of the man to act and which is reached by the exercise of his thoughts. Having his mind set on ascertaining God's will, and having an unbending determination to do that will when ascertained, he never willingly deviates therefrom. Paul said to his brethren that the reasonable service of the follower of Christ Jesus is to devote himself wholly to God, and then adds: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12: 2) This proves that a man cannot be conformed to this world if he would have the mind of Christ Jesus perfected in him. He must get away from the world by the renewing of his mind, which is accomplished by feeding the mind upon the Word of God. Thus he ascertains the will of God and then must do God's will.

[19] Many have concluded that they must pursue a course of action among their fellows that would bring the approval of their fellow creatures and thus cause themselves to be honored by men. Having that mind they have sought the best positions in the church and have endeavored to exhibit their natural ability and their knowledge of the Scriptures, and this they have called 'spirituality'. Many such have gotten themselves elected to the office of elder but have failed to become elders in fact according to the Scriptures. Convincing themselves that they are better than their weaker brethren they have declined to participate in what appeared to them to be the more ordinary service, such as going from house to house preaching the gospel by means of exhibiting that message in printed form. It is manifest that such creatures, regardless of their position amongst men, have not had the mind of Christ. To be spiritually minded or have the mind of Christ is not to seek or to receive honor from men, nor to think more highly of oneself than one ought to think. A man must think sanely, and he can be sane only when he thinks in harmony with God's Word. —John 5: 41; Rom. 12: 3.

STABILITY

[20] It has been said that every one begotten of the spirit is "spiritually minded". But the Scriptures do not support that conclusion. Neither the "great multitude" class nor those who end in the "evil servant" class are spiritually minded. The Scriptures are specifically addressed to those brought into a covenant with God by faith in the blood of Christ Jesus. Writing to the spirit-begotten ones the apostle says: "A double minded man is unstable in all his ways." (Jas. 1: 8) What is a double-minded man, within the meaning of this text? Manifestly one who desires to please God and at the same time to please and receive the approval of man. No man can serve two masters, and no man can receive the approval of the world and at the same time have the approval of God. If he seeks the honor of men he is God's enemy. (Jas. 4: 3, 4) Christ Jesus had nothing to do with the world and did not receive honor of men. (John 18: 36; 5: 41) To be spiritually minded means to have the mind of Christ; and that would mean to walk in the footsteps of Christ Jesus. Those who are called to the kingdom are called to take exactly that course. (1 Pet. 2: 21) The apostle shows that an unstable mind leads one into the "evil servant" class, or "man of sin" class, because they think more highly of themselves than they ought to think and exalt themselves, which is an abomination in God's sight. They are not established in every good work as every one must be who has the mind of Christ.—2 Thess. 2: 1-17.

[21] Addressing the consecrated the apostle says: "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit." (Rom. 8: 5) The visible creatures of Satan's world are flesh, hence called "carnal". If one who is in a covenant with God to walk in the footsteps of Jesus has his mind divided between the things of Satan's organization and the things of Jehovah's or-

ganization, he is unstable; and unless he takes his stand wholly on the side of Jehovah, and sets his mind and affections on the things of God's kingdom, he cannot live, but must die. This the apostle makes clear when he says: "For to be carnally minded is death; but to be spiritually minded is life and peace." —Rom. 8: 6.

22 The refraining from the beastly practices in which fallen men indulge, and pursuing what the world calls a clean life, and using soft speech and talking about the Scriptures, are not sufficient to meet the requirements of the Scriptures concerning the spiritually minded. Many decent men do that much and yet are seeking wholly the approval of the world. One who is pleasing to God must do much more than merely lead what is called "a clean life". Christ Jesus devoted himself wholly and entirely to Jehovah, took his instructions from God, and still does only the will of Jehovah. He was perfect, pure and clean in his organism, and in every other way. It is not his perfection in organism, but his full and complete devotion to Jehovah, that received Jehovah's approval. He was not beset by temptations such as depraved men have. The great temptation before him was whether or not he would yield in the slightest to the will of Satan. Never for one instant did he hesitate, but he pushed Satan aside and declared his purpose to do God's will. Those who are now in Christ Jesus must do likewise, in order to be spiritually minded.

23 The mind of humankind is set upon doing the things of this world, which means to support the religious systems and to be a part of the political and commercial element that rule and control the world, all of which are under Satan and all of which are against God. Such worldly creatures laud and praise men and exalt men and tell of the great achievements of men, but they do not honor the name of Jehovah. If a man who has made a covenant to do God's will fails or refuses to obey the commandments of Jehovah in order that he may thus save himself from the criticism or persecution of the world, then he is a follower after the flesh and is carnally minded and against God and his kingdom. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. 8: 7.

24 If the new creature in Christ has his mind set upon God and his kingdom and his heart devotion is wholly to God, even though his organism is flesh and he is very imperfect yet in the sight of God he is not in the flesh. This the apostle makes clear when he says: "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his." (Rom. 8: 9) Such is the requirement of one who will be pleasing to God, and no others receive the anointing of Jehovah. He who has the spirit of Christ has the mind of Christ, and is therefore spiritually minded. He is devoted to God's kingdom and is not at all lifted up or disturbed by the things of men.

25 Discussing the warfare to which the followers of Christ are subjected the apostle says: "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." (Eph. 6: 12) This shows that Satan the invisible one and his wicked host are warring against the new creatures in Christ Jesus, the same as they did against Christ himself; and that the follower of Christ, in order to be spiritually minded, must be against Satan and his organization and wholly and completely for Jehovah God and his organization. There can be no compromise. There is nothing in common between the two. There is a deadly conflict between the two. To have the mind of Christ, then, means to be against the world, which is the Devil's organization. The words of James are easily understood in the light of this truth, that to be a friend of the world is to be God's enemy, and to seek the approval of men makes one the enemy of God.—Luke 16: 15.

SAFETY

26 One who has the mind of Christ, and who is therefore spiritually minded, can appreciate what is meant by the words of the text: "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." (Prov. 18: 10) With Jesus the great and important part of his work was and is the vindication of the name of Jehovah, which Satan has defamed. With those who have the mind of Christ the great and important work of theirs is to have some part in the vindication of Jehovah's name. Jehovah has made this matter clearly to appear in these latter days because the time has arrived to vindicate his name. Up until now he has permitted Satan to remain and to continue to pursue his course of wickedness, and the climax is now reached. Now he has enthroned his beloved Son as King and sent him forth to rule. Jehovah's judgment is that Satan and his organization must be destroyed, which work Christ Jesus will shortly do. All those who are in Christ and hence have the mind of Christ now rejoice that God has made it possible for them to have some part in the execution of his judgments. Their part, of course, is to announce the judgments of the Lord. The kingdom has been born and has begun, hence we are now in the morning and in the freshness of youth of that kingdom. Therefore it is written concerning those who have the mind of Christ: "Thy people offer themselves willingly in the day of thy power, in holy array." (Ps. 110: 3, *A.R.V.*) Such have but one thing in mind, and that is to do the will of Jehovah. Having their mind set upon ascertaining his will they have searched the Scriptures and have learned therefrom what is the will of God concerning them; and now they are determined to do his holy will, and they will not be

turned away from doing it by anything of the world or by anything else.

[27] The wicked men are those who have once known God and who have then refused to do his will by associating themselves with the world, and hence are carnally minded. Jehovah's judgment is that all the wicked shall be destroyed. (Ps. 145: 20) In harmony therewith the apostle says: "To be carnally minded is death." Those who have the mind of Christ are safe because they see that the name of Jehovah is now to be vindicated and that his name is above all and of supreme importance. They take their stand on the side of Jehovah and joyfully in obedience to his expressed will become his witnesses and delight to proclaim his name. Therefore to them the name of Jehovah is a strong tower or fortress, and because they are in Christ they are righteous and they take their place in this tower and are safe.

HIGHER POWERS

[28] The "higher powers" are those of Jehovah's organization to whom Jehovah has delegated authority to do work in his name. Jehovah and Christ Jesus are the "higher powers", while Jehovah himself is the supreme power. In the invisible part of Jehovah's organization are the faithful saints who have been raised to glory with Christ Jesus; while on the earth there is a visible part of his organization made up of those who are wholly devoted to God and to his kingdom. These latter ones are called "the remnant" and must have the mind of Christ if they will receive God's final approval. With such all instruction from God's organization must be carried out, not to please men, but to honor and please God. These faithful ones constitute the "faithful and wise servant" class now on the earth to whom the Lord has committed certain interests of his kingdom. The servant keeps his mind set upon knowing and doing the will of God; hence it is written concerning him: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." (Isa. 26: 3) All in Christ have now come to the unity of the spirit, and all such are of one mind. The church is at the time concerning which the apostle wrote: "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." (Phil. 2: 2, 3) Each one, therefore, who has the mind of Christ is seeking to do with his might what is committed to him to do. If his work be to produce "better and more books" that the name of Jehovah might be made known, and he diligently and faithfully pursues that work, then it is truly said of that man that he has the mind of Christ and is therefore spiritually minded. He is obedient to the "higher powers". That which is pleasing to God is faithfulness in the performance of assigned duty. It is to such that the words of the Lord Jesus are addressed: "Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10) The remnant are specifically commanded now to be obedient to the "higher powers", to wit, Jehovah and Christ Jesus, which includes the orders that are sent to them through Jehovah God's organization. They are to do this regardless of what the world may say; and doing it faithfully unto God is evidence of spiritual mindedness.

SINGLENESS OF DEVOTION

[29] The mind of Christ is expressed by the words of Jehovah's prophet who said: "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" (Isa. 42: 19) It is God's 'elect servant' that is here mentioned, and that servant is blind to everything of the world, has nothing whatsoever to do with it, but is against it; and that servant is wholly devoted to Jehovah and his kingdom, hence is of singleness of devotion. The same thought was expressed by the apostle when he said: "This one thing I do." Those who are of the remnant class now have their affections set upon Jehovah and his kingdom, and upon nothing else. Their devotion is entirely thereto. Being of the servant, of which Christ Jesus is the Head, these have the mind of Christ Jesus. These do not engage in service as "men pleasers, but in singleness of heart, fearing God". They delight to follow the admonition of the apostle, to wit: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." (Col. 3: 23, 24) Each one of the remnant will now have these scriptures in mind and will be diligent to do what the Lord has put in his hand to do. Some have been delegated to prepare the message in readable form, others to carry that message of the kingdom to the people that the name of Jehovah may be known. All are in unity because all doing one thing, and that thing the making known and exalting the name of Jehovah. All in Christ now must be at unity. Because of their imperfections in their organism they may not be able to please each other, but their hearts' devotion must be to the Lord and his kingdom and wholly bent upon pleasing him.

[30] The spiritually minded will not indulge in hypocrisy by pretending to be what they are not and could not be. Like the kingdom to which they are called, these must be four-square at all times, sincerely representing Jehovah and his kingdom. They will be wholly deaf to the flatteries of men and to the harsh criticisms of men. They will refuse to make common cause with anything of this world. They know that Jehovah is always right and his ways are holy and righteous. They know that Christ Jesus is the express

image of Jehovah and entirely and wholly devoted to righteousness. They know that in order for them to be holy they too must be entirely and completely devoted to Jehovah and his kingdom, which is righteous and true. Each one of the remnant now knows the will of God, because it is made clear. Each one will now have his mind set upon doing it, and with an unbending determination to do God's will he will proceed in the right way. With the mind and heart devotion like Christ Jesus' the remnant now press forward in the battle, looking to that happy day when they may be associated with their faithful brethren in the kingdom, who have been faithful in their devotion to God, and who have kept his commandments, and who are now for ever with Christ Jesus. Continuing in this way to the end, the faithful remnant in due time will be for ever in Jehovah's service, and together with Christ Jesus will for ever be exalting the name of the Most High.

QUESTIONS FOR BEREAN STUDY

¶ 1. Who is Jehovah? Visible or invisible to whom? Who will understand and appreciate the term "spiritually minded"?

¶ 2. Jehovah exercises his will with what result? Explain and apply (a) Philippians 2:13. (b) Ephesians 3:20. (c) Philippians 4:13. (d) 2 Corinthians 12:10.

¶ 3. Point out the importance of ascertaining what is the mind of God and what is the mind of Christ Jesus.

¶ 4, 5. What do the Scriptures declare of the righteousness of Jehovah, and of his mind toward the righteous and toward evildoers?

¶ 6. How can man learn what truly is the mind of Jehovah? What motive is necessary in seeking such knowledge? Show from the Scriptures that Jehovah is responsive thereto, and how.

¶ 7. Present scriptures declarative of the holiness of Jehovah and, moreover, of his righteousness. How may a creature be or become holy?

¶ 8. Compare the original condition and standing of Lucifer with that at present, and account for the difference.

¶ 9. Describe the prehuman position, privilege and course of action of Christ Jesus, as set forth in Proverbs 8:20-30.

¶ 10, 11. How does Psalm 40:8 express Christ Jesus' attitude toward Jehovah's will and law? Quote scriptures showing what has been the continual and impelling purpose in Christ Jesus' course of action. Contrast therewith the course pursued by Satan.

¶ 12. What is clearly the conclusion to be drawn from the statement that from the beginning the Lord Jesus was 'daily the delight of Jehovah', together with the statement recorded in Philippians 2:6-8?

¶ 13. Point out Jesus' prompt and unswerving devotion to Jehovah upon becoming of age for the priesthood, and thereafter.

¶ 14, 15. Show, with scriptures, how different was the mind of Christ Jesus from the general tendency on the part of men, as illustrating what is meant by 'the mind of Christ'.

¶ 16, 17. Explain how a false conception as to the meaning of the term "spiritually minded" has led to the adoption of a false standard of devotion.

¶ 18, 19. What, then, is meant by the term "spiritually minded", as used in the Scriptures? What has been the general but incorrect thought as to what is meant by being "conformed to this world"? To what entirely wrong conclusion and practice has it frequently led?

¶ 20, 21. Explain whether every one begotten of the spirit is "spiritually minded". What is "double-mindedness", and what is its manifestation? To what does it lead, and how?

¶ 22, 23. What is the general but incorrect idea of the meaning of the term "carnally minded"? Illustrate the truth of what is stated in Romans 8:7.

¶ 24. The apostle's words at Romans 8:9 carry what thought?

¶ 25. What highly important fact is shown in Ephesians 6:12? How does it aid in making clear the meaning of James 4:4?

¶ 26, 27. Here apply Psalm 110:3 in connection with the year text. Also the statement that "to be carnally minded is death".

¶ 28. Who are the "higher powers"? Who constitute Jehovah's organization? To whom does the term "the remnant" refer, and what is the course they pursue? Apply Philippians 2:2, 3. To whom, and in what connection, does Revelation 2:10 apply?

¶ 29. What is meant by "singleness of purpose"? Illustrate. Explain Isaiah 42:19. Point out the importance of the admonition in Colossians 3:23, 24.

¶ 30. What, then, is the course which the spiritually minded will follow, and to what happy end?

ONENESS OF FATHER AND SON

WHEN Jesus said, "I and my Father are one," did he refer to the "trinity" that is taught in the "Apostles' Creed"?

What did Jesus mean when he prayed, just before his crucifixion, that his disciples might be made perfect in one, even as the Father and he were one?

When Jesus neared the time of the end of his earthly ministry he said to his disciples: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:15-17) In these words he clearly set forth the distinction between himself, his Father, and the holy spirit. He plainly said that he would pray to his Father that his Father would send the comforter and that the comforter is the holy spirit, and that the holy spirit would dwell in his disciples because they were his and because God had chosen them to be his. He then pointed out to them that there were yet things that they could not fully understand but that they were yet to be baptized with the holy spirit and that then they would understand. He said: 'When the spirit of truth is come, he will guide you into all truth.' (John 16:13) The holy spirit was given to the disciples at Pentecost, as the Scriptures plainly set forth, and then the disciples spoke as the holy spirit gave them utterance. (Acts 2:4) That is the time that the disciples received the anointing of the Lord God through the Head, Christ Jesus, and were clothed with power and authority to speak, and thereafter they spoke the truth with boldness and without fear.—Acts 4:13.

The time came for Jesus to finish his work, which the Father had put into his hands. Jesus knew that he was shortly to be crucified. He knew that he should stand before men as the enemy of his Father; that is to say, that men would regard him as a sinner and that he would die as a sinner. This was a great trial of suffering to him. He prayed unto God his Father in heaven: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: I have glorified thee on the earth: I have finished the work which thou gavest me to do." He had manifested his Father's name unto men. He was not seeking exaltation, but his great desire was to be restored to the sweet fellowship and communion he had had with his Father. Therefore he prayed: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."—John 17: 1, 4, 5.

If Jesus was then God, as the clergy insist, why should he be praying to himself such a prayer? Either he did pray to himself or else he was practicing a fraud. Whichever horn of the dilemma the preachers take they find themselves without support in the Word of God. Had Jesus been equal to his Father in power and in eternity there would have been no occasion for him to pray on this or any other occasion.

Prior to that time Jesus had said to his disciples: "I and my Father are one. . . . Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." (John 10: 30; 14: 10, 11) These texts have been seized upon by the trinity preachers to prove that God and Jesus are one. Jesus himself makes clear what is meant by the oneness of himself and the Father. In his prayer uttered on the last night he was on earth before his crucifixion, among other things he said to his Father: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." (John 17: 20-22) Here Jesus was praying for those who would believe on him and who should be anointed as members of his body, which is the church. God gave him to be the head over the church, that he and the church might be one. This was what he taught the disciples, and this is what afterward the disciples taught.

Paul wrote: "As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." (1 Cor. 12: 12) Paul gave an illustration of this, using the husband and the wife for that purpose. "But I would have you know, that . . . the head of the woman is the man; and the head of Christ is God." (1 Cor. 11: 3) "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." (Eph. 5: 23) With this illumination of the matter by the apostle we can see clearly what Jesus meant. As the man is the head of his wife, even so Christ is the head of the church. As the man and wife are regarded as one, even so Christ and his church are regarded as one. As Christ is over the church, even so God is over Christ; therefore they are all one in organization. The wife recognizes her husband as head, the church recognizes Jesus as the head, and Jesus recognizes God as the head. This is the thought the apostle further expresses when he says: "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1: 21-23) Thus is proven the complete uniting of God, Christ, and the church. By one invisible power are they united and therefore are said to be one in spirit. There is complete harmony between God the Father and Christ Jesus the Son of God and the church, the members of his body. This is another absolute contradiction of the trinity and incarnation dogmas.

When Jesus was in Gethsemane, and knowing that he was facing an ignominious death, he offered prayers and supplications unto God his Father. He was not praying to himself at that time. If the trinitarians are correct he was praying to himself and committing a fraud. If they are wrong and the Scripture is right, he was praying to God in sincerity and in truth. It is much better to trust the Lord God than to trust men. God tells the truth, and his Word is true. (Ps. 118: 8, 9) Paul testifies that he prayed to his Father and that he was heard. "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered."—Heb. 5: 7, 8.

When the mob came to arrest Jesus one of his disciples, in attempting the defense of his Master, smote off the ear of the high priest's servant. "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26: 52, 53) If Jesus was then God himself incarnate, as the clergy have told the people, and if he was equal with God in power and eternity, why should he give utterance to these words? Why would he say that he could pray to his Father for help? Why not exercise that power himself? Jesus always told the truth, and if he had been God he would not have there stated that he could pray to his Father and get immediate aid.

Why have the clergy ignored all these statements of Jesus and the apostles? Why have they seized upon

a dogma or doctrine which they themselves cannot explain and which no one can understand, and why do they insist on teaching a doctrine that dishonors God and destroys the value of the great ransom sacrifice? There is but one answer: They are willingly or unwillingly the instruments in the hands of the god of this world, Satan the Devil, who has used them to blind the minds of the people, to prevent the people from understanding God's great purpose of salvation and reconciliation.—2 Cor. 4:4.

The great array of Scriptural testimony proves beyond a doubt that the Logos was the beginning of God's creation; that it was the will of God that man should be ransomed from death and the grave; that God's love prompted him to make this provision for man's reconciliation; that there could be no reconciliation except this be done in perfect accord with justice; that justice could be met only by the sacrifice of a perfect human life; that if Adam and his race were to be released another perfect man must take Adam's place as a substitute in death; that in the earth there was no perfect man; that God transferred the life of the Logos from the spirit to the human plane and made him a man and nothing more than a man; that Jesus was born of a woman but not begotten of a man, but was begotten by the power of God, the holy spirit; that he was therefore perfect, holy, harmless and separate from sinners, and that God made him thus in order that he might become the Ransomer and Redeemer of mankind, to the end that the people might have life.—Matt. 20:28; John 10:10.

THE THREE PATRIARCHS, MEN OF FAITH

THE beginning of God's typical organization on earth was Abraham, who at first was called Abram. He was the grandfather of Jacob, afterwards called Israel. He is known as the father of the faithful. (Gal. 3:9) He was counted a righteous man and "the Friend of God". (Jas. 2:23; Isa. 41:8) As a man he was imperfect, of course, being one of the descendants of Adam; but his heart was right and he believed on and served God, and therefore his faith was counted for righteousness. As it is written in Genesis, chapter fifteen, verse six: "And he believed in the Lord; and he [the Lord] counted it to him [Abraham] for righteousness."—Rom. 4:9, 24.

Abram resided with his father Terah in Ur of the Chaldees. Only two generations had passed since Adam's death, and by tradition from his fathers Abram would learn of Adam's wrongful course. He would learn about Abel, and also how God rewarded the faith of Enoch. He would learn, too, that it was the faith of Noah that caused God to save him from the flood and to use him to begin again to people the earth. The twelfth chapter of Genesis shows that the young man Abram chose the way of faith and trust in the Lord God. In obedience to God's command Abram left the land of his nativity and journeyed to the strange land then occupied by the Canaanites and hence known as the land of Canaan. (Gen. 12:7) Then Abram journeyed on to the south part of the country. There was a famine in that land, and Abram went on down into Egypt.

To Abram God had made the promise that he should have a seed or offspring, and that through him and his seed the blessings of all the families of the earth should come. The Devil hated that seed, in harmony with God's words to the serpent 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." (Gen. 3:15) Doubtless "that old Serpent, which is the Devil", knew of the promise made to Abram. Therefore he began to devise a scheme to have the wife of Abram debauched by Pharaoh, one of Satan's own servants, and thus compel God either to accept this unholy offspring as the seed or else to repudiate his own word. Satan so arranged it that the princes of Pharaoh would see the beautiful wife of Abram, and then go to Pharaoh and commend her to the king who, to gratify his lust, would be an easy tool to carry out the Devil's scheme. (Gen. 12:15-17) Accordingly Pharaoh had Sarah, the beautiful wife of Abram, brought into his palace, intending to gratify himself. But the Lord God protected Abram and Sarah by bringing great plagues upon the house of Pharaoh; and the king, becoming alarmed, sent Sarah away undefiled. Thus failed another wicked scheme of Satan.

Abram then returned to the land of Canaan, and God again made promise to him that he should have that land for himself and for his seed after him. (Gen. 13:15) When Abram was ninety-nine years old God appeared unto him and said: "I am the Almighty God: walk before me, and be thou perfect. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—Gen. 17:1, 5-8.

Ever on the alert to thwart the purposes of the Lord, again Satan made an attempt to have Sarah, the wife

of Abraham, debauched that the promised seed might be defiled. This time Satan's attempt was through King Abimelech, the ruler of the Philistines. Again God thwarted the wicked one's purpose.—Gen. 20: 1-7; 21:32.

When Sarah had passed the time according to women, and Abraham was one hundred years old, God overruled these seemingly unfavorable conditions and caused Sarah to conceive and bear a son; and he was named Isaac. The Lord made the promise then to Abraham: "In Isaac shall thy seed be called." (Gen. 21:1, 12) That Isaac foreshadowed 'the seed of promise' through whom the blessings must come to mankind is clearly stated by the divine record.—Gal. 3:8, 16; 4:22-28.

At this point God made a living picture which foreshadowed the unfolding of a part of his purpose. In this picture Abraham was used to represent God, while Isaac was used to represent the only begotten and beloved Son of God, who was afterwards called by the name Jesus. Abraham's offering of Isaac upon the altar foreshadowed that the Son of God would be offered as a great sacrifice to provide a sin-offering for the benefit of the world, to the end that in God's due time the peoples of the earth might be delivered from the enemy, from his wicked influence and from his wrongful acts which had brought death upon the human race. Abraham did not understand what the picture meant. With him it was purely a matter of faith. God commanded him what to do, and that he did. It was a test of Abraham's faith, but he bravely met the test and God rewarded his faith.

In making this picture the Lord God directed Abraham to take Isaac, his only son, whom he loved dearly and in whom he had all his hopes centered, and to go to Mount Moriah and there offer up his son as a burnt offering. Because God had told Abraham that "in Isaac shall thy seed be called" and that the blessings shall come through him, this was a crucial test to offer up as a sacrifice this only son. In obedience to the Lord's command Abraham provided wood for the altar, fire, and a knife; and with this provision he and his son journeyed to Mount Moriah. Abraham built the altar, laid the wood in order, bound his son Isaac and laid him upon the altar upon the wood, and then stretched forth his hand and took the knife to slay his son. In another instant the knife would fall and his son would be dead. God's purpose here was to test and prove Abraham's faith. Abraham having met the test, the Lord God arrested the hand that would have slain the son. The record in Genesis, chapter twenty-two, verses eleven to eighteen, reads:

"And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice." The prophetic shadow made by this picture was afterwards carried out in every particular. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:16, 17.

Afterward Rebecca became the wife of Isaac, and Rebecca was barren. Then Isaac entreated the Lord for his wife, and Rebecca conceived. Twin sons were born and were named Esau and Jacob. God made it clear that Jacob should succeed to the promise, and that through him should the seed for the blessing of mankind come. Satan, alert to acts of wickedness and following his usual course, devised a scheme to have Esau kill his brother Jacob. (Gen. 27:42, 43) Jacob fled into the land of Haran. On the way he slept on a hill, afterwards called Bethel. For a pillow he used a stone, for a mattress the bare ground, and for a covering the canopy of heaven above. While he slept the Lord appeared unto him in a dream and said to him: "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."—Gen. 28:13-15.

It was this same Jacob whose son Joseph was sold into Egypt and later became the ruler of that land, and gave a witness in the name of the Lord God. It was this same Jacob who was the father of the great multitude of Israelites whom God miraculously delivered from Egypt. From that day to this God caused a chain of events to picture and foreshadow the gradual unfolding of his great purpose, pointing to the Savior of the world who shall deliver from the enemy

and from his wicked influence every one of the human race who will show faithfulness unto God.

Jacob had twelve sons, and they became the heads of the twelve tribes or divisions of the nation of Israel. Jacob grew old, and the time came for him to die. He called before him his sons and, his mind being moved upon by the invisible power of God, he uttered this great prophecy: "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) "Sceptre" means the right to rule. "Lawgiver" means one who shall guide the people in the way that they shall go, who shall shield and protect them and teach them the way to life. "Shiloh" means the Messiah, or great Deliverer. "Unto him shall the gathering of the people be." Thus the Lord God caused a prophecy to be uttered by Jacob, foretelling the coming of him who would undo the wicked work of the Devil and who would do also that which the unfaithful Lucifer should have done when he was perfect, before iniquity was found in him and he became Satan the Devil.

LETTERS

GRATITUDE TO JEHOVAH

DEAR BROTHER RUTHERFORD:

For a long time we have felt constrained to write and tell you of our heartfelt gratitude to Jehovah for the wonderful way in which you are being used to dispense to the remnant at this time the marvelous unfolding of prophecy. Words fail to express our great delight and joy on reading *Vindication*, Books One, Two and Three, and even more so in having the privilege of passing same on to the people, who are in real need of this message, not knowing for what they crave.

In the words of the Apostle Paul, "We give thanks to God always for you . . . , making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

With much Christian love,

Your brother and sister in Jehovah's service,

FRANK and LOUIE HOLLEY, *Pioneers, England.*

COMFORT, STRENGTH, COURAGE

DEAR BROTHER RUTHERFORD:

The book *Preservation* came in yesterday while we were out in the service, and we wish to thank you for it, and not only for this book, but for others sent me. I have many, many times wished to write you, expressing my appreciation for the many good things that the Lord has permitted you to make clear to us. I know you are very busy, and no doubt often weary; so have refrained.

The remnant is now feasting on this further manifestation of His love and tender care.

When *Light* One and *Light* Two came out I was too happy for words. After reading a few chapters in Book One I put it down and commenced walking the floor. One of my sons said: "Mother, what is the matter with you?"

To which I replied: "I am so happy. Just think, the Lord let me have a little part in pouring out those seven vials, and I am just learning what it means."

When the articles on Mordecai and Esther came out I experienced a wonderful calm; said to others, "Oh, how I wish that would come to us in book form; it is a gem."

It gave me comfort, strength and courage to know if we continue faithful we will have protection, no matter what trials await us.

Two days this week I was not physically able to get out; so gathered all four articles on "Ruth" to read. Had a great time; no one around to interrupt; thoroughly enjoyed them.

When I came in yesterday and found *Preservation*, immediately I turned to the first paragraph on page 276 and finished the subject on "Ruth", and am now ready to begin at first of book, and anticipate great pleasure and profit in rereading.

I call attention, many times each day, to the goodness of Jehovah in giving us an understanding of Ezekiel at this time.

'Twas a surprise, and like an answer to a prayer, when "Esther" and "Ruth" came in under one cover.

May the dear Father continue to use you in making known to his children the steps before us.

With much love,

One of Jehovah's witnesses,

MARY LEE MCDANIEL, *Alabama.*

MORE DETERMINED TO PRESS ON

DEAR BROTHER RUTHERFORD:

Please accept my thanks for *Vindication*, Books One, Two and Three, and for the precious *Preservation* book. It is most wonderful. How it encourages us to faithfulness and makes us more determined to press on in this most wonderful work!

What a privilege to be one of Jehovah's witnesses at this time! There are many things we could tell you, but, knowing how valuable your time is, will not take any more of it than just enough to tell you how much we enjoy the blessed truths that are coming from Jehovah by your pen, and knowing Jehovah is able to keep all who are obedient to him makes us able to press the battle to the gates more each day.

Asking the heavenly Father to continue to keep you, I am

One of Jehovah's witnesses,

ANNA MORRISON, *Indiana.*

THANKFUL FOR PART IN KING'S WORK

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King.

I can no longer resist the temptation to write you a few words in a feeble attempt to express my sincere Christian love and admiration for you as a faithful witness and worker for our heavenly Father and his dear Son our King. How your dear heart must throb in its intense desire to see the word and name of our heavenly Father vindicated.

The consecrated and faithful spirit manifested by you in performing the work assigned you by our heavenly Father should be, and is, a great inspiration to the faithful remnant in these troublous times.

I am thankful beyond expression for the great privilege of having even a small part in the King's work, and of feasting at his table on food that he causes his faithful, tried and true servant to prepare so splendidly for the encouragement, maintenance and preservation of the earthly part of Zion.

Vindication One proved to be an appetizer to prepare the way for Two and Three, which settle for all the question of their standing in Jehovah's organization. Each of the remnant may now know exactly what his standing is, and where. It is as though a flood-light were turned into a room lighted by a candle.

Now comes *Preservation*, which should for ever dispel any doubts or fears or feelings of uncertainty that might in unguarded moments creep into the minds of Jehovah's witnesses, who by reason of human frailties may be subjected to perplexities by Satan and his "henchmen".

By the grace of the heavenly Father, I shall go militantly forward, constantly endeavoring to sing forth his praise with ever increasing volume in a manner pleasing to him, fearing nothing except that of displeasing Jehovah by a lack of zeal. I assure you, dear Brother Rutherford, I am with you to the limit of my ability; if I die, I die.

May the peace of Jehovah constantly enshroud you, giving you that sense of security which Satan and all his agents cannot pierce, is the humble supplication of your fellow servant and witness,

In the cause of our King,

D. S. TENNENT, *Pioneer.*

PREPARE WAR!

DEAR BROTHER RUTHERFORD:

I received *Preservation* a week or more ago, but every minute has been so fully occupied that I have not to date sent acknowledgment. I can use a Portable on the train and must send a word of gratitude for the blessing of the Lord through your faithful service.

This morning's *Year Book* lesson recalled page 150 of *Preservation* and its clear statement that

> "It may therefore be expected that every part of Satan's wicked organization will continue to march on to Armageddon with the full determination to completely destroy God's remnant and to stop all witness work to Jehovah's name upon the earth. There is no alternative left for the remnant. They must take the course which God has pointed out for them, knowing that their continuous unselfish devotion to the Most High will insure his preservation and deliverance of them."

This states the keynote of the present-hour work and the substance of the instruction that so stirred the friends at Houston and San Antonio and which leaves such a stimulus to activity and zeal for the service visits that I have been privileged to follow.

Coaching the workers now that the instruction that the assemblies so effectively prompted means a score of details that must have been measurably overlooked before. The attitude of mind that these assemblies leave with the friends is remarkably favorable for effective results, and these results are in evidence as never before.

Even in the conservative south a zest and stimulus is awakened that is sure to be in evidence in results, and it never was such a joy to have a share in the service work.

The months of September, October and November have overflowed with blessing as had no previous time in the service work, and I am grateful to the Lord for the privileges and opportunities he has accorded to me.

The friends catch the thought that they must *prepare for war* and grasp the import of Joel 3:9, 12, the meaning of which we quite overlooked before *Preservation* informed us:

> "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up."

It is a work of joy to see the "mighty men" respond and really *wake up*, and they are surely doing it here in southern Texas as they probably are doing everywhere under the stimulus of the call of Jehovah's Gideon.

Grateful to our great Chief Commander for the battle-call, and thankful that it is ours to hear the "shout", I am more than anxious to be in the battle until the victory is proclaimed.

Yours in love and joy in kingdom service,

M. L. HERR.

TRULY JEHOVAH'S POWER

DEAR BROTHER RUTHERFORD:

Jehovah's grace and peace, which passeth all understanding, be unto you.

In the name of Jehovah I greet you. I am very poor to express in any way my appreciation, and to tell you that I am thankful to the great Jehovah God, also to thank you and the Society, for the various and many gifts which Jehovah has served his people through his organization at this time.

Truly it is Jehovah's power that has enabled me to see the great blessings which he has for his people in the future. During the visit by Brother Koerber, from the 9th to the 11th of December, at Dayton, Ohio, Jehovah had proof for anyone who loves him as to the necessity of unity for the purpose of the vindication of Jehovah's word and name.

Truly this is the very time when we have the opportunity from Jehovah God to express our love to him by proclaiming to the people that the only hope for mankind is the kingdom of Jehovah God.

Dear brother, I ask you to remember me in your prayers, and I will remember all before the throne of grace.

The joy of the Lord be your portion to all eternity.

Your brother in the King's service,

ANDREW MASKOS, *Pioneer.*

BRINGS JOY AND STRENGTH

MY DEAR BROTHER RUTHERFORD:

Jehovah's name be praised, now and for ever.

These words of heartfelt appreciation unto the Most High are called forth as a result of feeding upon the gracious things found in the book *Preservation*. Surely it's the Lord's doing, and "it is marvelous in our eyes"; for I find it "food convenient" upon the table of the Lord our God in this day of battle, and it brings joy and strength and comfort in a time of need that we may go forth as Jehovah's witnesses to declare his name and purpose.

This book furnishes the evidence, not only that the battle of the great day is near, but also that the Lord has provided this very need to enable us to be bold and courageous in pressing the battle to the very gates of the enemy.

The Easton company, who now stand as a unit in the army of the Lord, feed upon many precious truths and promises found in *Preservation* as they prepare to go forth in the "besiege" of the cities. And it awakens in the heart this song: "The Lord is my strength and song, and is become my salvation."—Ps. 118:14.

And while I give thanks unto God, the *Giver* of all these blessings through Christ the Lord, still I desire, also, to extend my gratitude to you, Brother Rutherford, for your work and labor of love, and your example to the remnant in loyalty, obedience and loving devotion to our great Jehovah God, in thus bringing forth the fruit of the kingdom.

Again, Jehovah's name be praised.

Lovingly, your fellow soldier in the King's army,

HIRAM P. KLEINHANS, *Pennsylvania.*

THRILLED TO GREATER ACTIVITY AND ZEAL

DEAR BROTHER RUTHERFORD:

The Kentucky quartette of Jehovah's witnesses, with happy hearts, are singing, "Great is our God and greatly to be praised." Never was there such great cause to praise his holy name!

The *Vindications* thrilled the heart of the remnant to greater activity and zeal in obeying the commands of the Lord; and while we were still "chewing our cud" from these, the thirteen booklets and *Preservation* appeared. Truly the "windows of heaven" are opened, and the showers of blessing have become regular cloud-bursts this year.

Our hearts rejoice in thankfulness and praise in the new book *Preservation*, God's gift of encouragement to the church, in which Jehovah in his divine wisdom hid his precious promise to preserve his faithful remnant and now discloses his secret just preceding the crucial hour.

We rejoice, also, in the mobilizing of the troops for more concerted action against the Devil's crowd, and could shout for joy as the reports come to us of the boldness of the Lord's army in attacking the enemy in aggressive warfare.—Acts 4:29.

We wish to express our deep appreciation of your loyal devotion to Jehovah and your boldness in declaring the Truth that will exalt and glorify Jehovah's name before all his enemies, and which comforts and encourages his anointed.

We are with you heart and soul in this great work of bearing the Kingdom fruits to the people, and rejoice to be used in full-time service in the vindication of his glorious name.

We remember you continually before the throne of grace that the Lord's blessing may be yours and that he may continue to use you to his praise.

Yours in the joyful service of our King,

Bro. and Sr. ARTHUR F. BRADFORD,
Srs. MABEL BARTON and ELLA G. HOGAN,
Pioneers.

GREATEST PRIVILEGE

DEAR BROTHER RUTHERFORD:

Praise to Jehovah for using you in the giving of *Preservation*, such a precious gift, just at the right time. It surely thrilled me and filled me with increased faith in the God whom we serve. The kingdom witness work is indeed a privilege, the greatest privilege ever granted any creature.

My many thanks and Christian love to the Bethel family in sharing their mite with those who labor with them in love.

Praise to Jehovah for all his loving-kindness.

DORA WADAMS, *Pioneer.*

(Continued from page 34)

in proportion to the amount of the tariff duties in the respective countries.

Because of the large output of money for the manufacture of these machines in quantity, and which money must be advanced by the Society, we ask that the money accompany the order for each machine. The price barely covers the cost of production and delivery. There will be no financial profit to the Society or anyone handling the machine. In addition thereto the Society supplies the transcription records in the way of a loan and each one used will be passed on to someone else. These transcription records will be supplied to those purchasing machines for public proclamation of the kingdom message. The machines may be used in halls, schoolhouses or homes. It will be an accommodation if you send your order immediately, that we may know just how many machines to order manufactured. If you are unable to send the money now with your order please state how soon the purchase price will be remitted. By having this information in advance, if the number of orders received is sufficient the cost price may be slightly reduced, and whatever reduction there is the purchaser will receive the benefit therefrom. The only purpose of producing these machines is to give a wider witness to the kingdom message. Address all correspondence to Watch Tower Bible & Tract Society, 117 Adams St., Brooklyn, N. Y.

BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Everlasting Strength"
Issue of January 1, 1933

Week beginning March 5 . . . . . ¶ 1-15
Week beginning March 12 . . . . . ¶ 16-29

"His Loving-Kindness"
Issue of January 15, 1933

Week beginning March 19 . . . . . ¶ 1-12
Week beginning March 26 . . . . . ¶ 13-23

(Continued from page 48)

Syracuse	WSYR	Su	1:00pm
	Also	We	5:00pm
Tupper L.	WHDL	Su	10:45am
	Also	Th	10:00am

NORTH CAROLINA

Asheville	WWNC	Su	9:45am
	Also	Th	7:30pm
Charlotte	WBT	Su	5:15pm
Greensboro	WBIG	Su	9:45am
Raleigh	WPTF	Su	10:00am
	Also	Th	5:30pm
Wilm'ton	WRAM	Su	10:00am
	Also	We	7:00pm
W'n-Salem	WSJS	Su	2:15pm

NORTH DAKOTA

Bismarck	KFYR	Su	10:00am
Devils L.	KDLR	Su	12:30pm
	Also	We	5:15pm
	Also	Fr	5:15pm
Fargo	WDAY	Su	10:00am
G'd Forks	KFJM	Su	10:30am
	Also	Th	3:00pm
Mandan	KGCU	Su	11:30am
	Also	We	8:00pm
	Also	Fr	8:00pm

OHIO

Akron	WADC	Su	1:45pm
	Also	Fr	1:45pm
Cinc'nati	WKRC	Su	10:00am
Cleveland	WHK	Su	6:10pm
	Also	Th	6:50pm
Cleveland	WJAY	Su	9:45am
	Also	We	3:30pm
Columbus	WAIU	Su	10:00am
Columbus	WCAH	Su	7:45pm
	Also	We	9:30pm
Dayton	WSMK	Su	10:00am
	Also	We	5:30pm
New Phil'a	WAIR	Su	12:30pm
Toledo	WSPD	Su	9:30am
	Also	Sa	8:30am
Youngst'n	WKBN	Su	10:00am
	Also	Th	11:00am
Zanesville	WALR	Su	10:00am
	Also	We	4:15pm

OKLAHOMA

Elk City	KASA	Su	1:15pm
	Also	We	5:15pm
	Also	Fr	5:15pm
Enid	KCRC	We	2:45pm
	Also	We	5:00pm
	Also	Fr	5:00pm
Okl'a City	WKY	Su	1:00pm
Ponca City	WBBZ	Su	10:00am
	Also	We	9:00pm

OREGON

Eugene	KORE	Su	1:00pm
Klamath F.	KFJI	Su	1:00pm
Marshfield	KOOS	Mo	1:30pm
Medford	KMED	Su	10:00am
	Also	Th	4:00pm
Portland	KALE	Su	9:30am
	Also	Th	8:15am
Portland	KXL	Su	9:00pm
	Also	Th	8:00am

PENNSYLVANIA

Altoona	WFBG	Su	10:30am
	Also	Tu	8:15pm
Erie	WLBW	Su	10:30am
Glenside	WIBG	Su	12:15pm
	Also	We	12:15pm
	Also	Fr	12:15pm
Harrisburg	WHP	Su	11:00am
Johnstown	WJAC	Su	4:30pm
Lancaster	WGAL	Su	5:00pm
Phil'a	WCAU	Su	10:00am
Phil'a	WIP	Su	12:45pm
Pittsb'gh	KQV	Su	1:00pm
	Also	Mo	3:00pm
	Also	We	3:00pm
	Also	Fr	3:00pm
Pittsb'gh	WCAE	Su	10:30am
Pittsb'gh	WJAS	Su	6:00pm
	Also	Th	5:45pm
Reading	WEEU	Su	4:00pm
	Also	We	4:00pm
Scranton	WGBI	Sa	7:30pm
	Also	Tu	5:45pm
Wash'ton	WNBO	Su	9:45am
Wilkes-B.	WBAX	Su	3:15pm
	Also	Tu	7:45pm
W'msport	WRAK	Su	10:15am

PHILIPPINE ISLANDS

Manila	KZRM	Su	12:15pm

RHODE ISLAND

Providence	WEAN	Su	10:00am

SOUTH CAROLINA

Charleston	WCSC	Su	1:00pm
	Also	Th	7:00pm
Columbia	WIS	Su	11:00am
	Also	Th	8:00am
Spart'b'g	WSPA	Su	6:30pm
	Also	Th	6:00pm

SOUTH DAKOTA

Mitchell	KGDA	Su	1:45pm
	Also	We	8:00pm
Sioux F'ls	KSOO	Su	10:00am
	Also	Th	2:45pm
Watertown	KGCR	Su	9:15am
	Also	We	6:30pm
	Also	Fr	6:30pm

TENNESSEE

Bristol	WOPI	Su	10:45am
	Also	We	7:30pm
Cha'nooga	WDOD	Su	12:45pm
	Also	Th	7:45am
Jackson	WTJS	Su	1:30pm
Knoxville	WROL	Su	7:00pm
	Also	Th	8:00pm
Memphis	WHBQ	Th	12:15pm
Memphis	WMC	Su	3:15pm
Memphis	WREC	Su	10:00am
Spr'gfield	WSIX	Su	3:45pm
	Also	Tu	7:30pm

TEXAS

Amarillo	KGRS	Su	9:00am
Austin	KNOW	Su	10:00am
Beaumont	KFDM	Su	10:00am
	Also	Tu	7:45pm
Br'nsv'le	KWWG	Su	5:15pm
Corpus Chr.	KGFI	Su	9:00am
	Also	We	6:45pm
	Also	Fr	6:45pm
Dallas	WFAA	Su	9:15am
Dallas	WRR	Su	2:15pm
Dublin	KFPL	Th	8:00pm
	Also	Fr	10:00am
El Paso	KTSM	Sa	7:30pm
Galveston	KFLX	Su	10:00am
	Also	We	7:45pm
Galveston	KFUL	Su	5:30pm
Houston	KPRC	Su	10:00am
Houston	KXYZ	We	6:00pm
S. Angelo	KGKL	Su	8:45am
	Also	Th	8:45am
S. Antonio	KTSA	Su	10:45am
	Also	Su	9:30pm
Tyler	KGKB	Su	9:45am
Waco	WACO	Su	7:15pm
Wichita F.	KGKO	Su	12:30pm
	Also	Th	9:00pm

UTAH

Ogden	KLO	Su	10:45am
	Also	We	5:45pm
	Also	Fr	5:45pm
Salt L. City	KSL	Su	11:00am

VERMONT

Rutland	WSYB	Su	10:00am
	Also	Th	5:15pm

VIRGINIA

Danville	WBTM	Su	7:00pm
Lynchb'g	WLVA	Su	12:45pm
Newp't N's	WGH	Su	1:00pm
	Also	Th	1:00pm
Petersb'g	WPHR	Su	1:00pm
	Also	Fr	11:00am
Richmond	WRVA	Su	12:15pm
Roanoke	WDBJ	Su	10:30am
	Also	We	5:00pm

WASHINGTON

Aberdeen	KXRO	Su	1:15pm
Bell'ham	KVOS	Su	10:00am
	Also	Th	5:30pm
Everett	KFBL	Su	7:15pm
Seattle	KJR	Su	10:30am
Spokane	KFIO	We	7:45am
Spokane	KHQ	Su	10:00am
Tacoma	KVI	Su	1:45pm
Walla Walla	KUJ	Su	7:45am
	Also	Su	1:30pm
Wenatchee	KPQ	Su	10:00am
	Also	We	7:00am
Yakima	KIT	Su	10:00am
	Also	Th	7:00am

WEST VIRGINIA

Bluefield	WHIS	Su	9:00am
	Also	Fr	8:00am
Cha'ston	WOBU	Su	7:00pm
Fairmont	WMMN	Su	10:00am
Hunt'ton	WSAZ	Th	4:00pm
Wheeling	WWVA	Su	10:00am

WISCONSIN

Eau Claire	WTAQ	Su	9:15am
	Also	We	6:15pm
F'd du Lac	KFIZ	Mo	10:45am
	Also	We	5:45pm
	Also	Fr	5:45pm
La Crosse	WKBH	Su	1:00pm
Madison	WIBA	Su	10:00am
Ma'towoc	WOMT	Mo	7:00pm
Milwaukee	WISN	Su	9:15am
Superior	WEBC	Su	3:15pm

WYOMING

Casper	KDFN	Su	10:30am

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Local standard time is shown in each instance.]

ALABAMA

Anniston	WAMC	Su	6:30pm
	Also	We	6:30pm
	Also	Fr	6:30pm
Birm'ham	WAPI	Su	9:45am
Birm'ham	WBRC	Su	10:00am
	Also	We	5:00pm
Mobile	WODX	Su	1:15pm
	Also	Th	1:00pm
M'tgom'y	WSFA	Su	12:30pm
Troy	WHET	Su	10:30am
	Also	We	1:15pm
	Also	Fr	6:45am

ALASKA

Anchorage	KFQD	Su	5:45pm

ARIZONA

Jerome	KCRJ	Mo	5:00pm
	Also	We	5:00pm
	Also	Sa	5:00pm
Phoenix	KTAR	Su	10:30am
Prescott	KPJM	Su	5:45pm
Tucson	KGAR	Su	5:45pm
	Also	We	7:00pm
	Also	Fr	7:00pm
Tucson	KVOA	Su	8:45am
Also	Spanish	Th	7:15pm
Yuma	KUMA	Su	6:45pm
Also	Spanish	We	8:45pm

ARKANSAS

Fay'ville	KUOA	Su	12:45pm
	Also	We	11:45am
Little R'k	KARK	Su	9:15am
Little Rock	KGHI	Su	7:00pm
	Also	We	5:45pm
	Also	Fr	5:45pm
Little R'k	KLRA	Su	10:00am
Also	Th between		7:00pm and 9:00pm
Paragould	KBTM	Su	10:00am
	Also	We	11:30am

CALIFORNIA

Bakersf'ld	KERN	Su	4:15pm
Berkeley	KRE	Su	10:00am
	Also	We	1:30pm
El Centro	KXO	Su	10:00am
Fresno	KMJ	Su	3:45pm
Hollywood	KNX	Su	10:00am
Long B'ch	KGER	Su	10:45am
L. Angeles	KFAC	Su	9:45am
L. Angeles	KFVD	Su	10:15am
Los Angeles	KTM	Su	8:30am
Oakland	KROW	Su	10:15am
	Also	Tu	8:00pm
Also	Spanish	Su	7:15pm
Sa'mento	KFBK	Su	9:30am
S. F'cisco	KTAB	Su	9:45am
	Also	Sa	2:30pm
San Jose	KQW	Tu	5:00pm
Santa Ana	KREG	Su	12:15pm
Stockton	KGDM	Su	9:30am
	Also	We	7:15am

COLORADO

Col'oSp'gs	KVOR	Su	10:30am
Denver	KLZ	Su	9:30am
	Also	Tu	9:15am
G'd Junct'n	KFXJ	Su	1:15pm
Greeley	KFKA	Mo	7:15pm
Pueblo	KGHF	Mo	8:30pm
	Also	We	10:45am
Trinidad	KGIW	Su	5:00pm
	Also	Tu	1:45pm
Yuma	KGEK	Su	2:15pm
	Also	We	1:00pm
	Also	Fr	1:00pm

CONNECTICUT

Bridgeport	WICC	Su	10:00am

DELAWARE

Wilm'ton	WDEL	Su	7:15pm

DISTRICT OF COLUMBIA

Wash'ton	WMAL	Su	10:30am

FLORIDA

Miami	WIOD	Su	12:15pm
Orlando	WDBO	Su	12:45pm
Pensacola	WCOA	Su	1:00pm
	Also	We	7:30pm
Tampa	WDAE	Su	10:00am
	Also	Th	7:15pm

GEORGIA

Americus	WENC	Su	12:45pm
	Also	We	8:15am
Athens	WTFI	Su	9:00am
	Also	We	8:30am
Atlanta	WGST	Su	6:00pm
Augusta	WRDW	Su	3:00pm
	Also	Th	7:30pm
Columbus	WRBL	Su	10:00am
Macon	WMAZ	Su	12:45pm
Rome	WFDV	Su	12:30pm
Savannah	WTOC	Su	1:00pm
	Also	Th	6:30pm
Tho'sville	WQDX	We	9:15am
	Also	We	7:30pm

HAWAII

Honolulu	KGMB	Fr	7:15pm
	Also	We	12:45pm

IDAHO

Boise	KIDO	Su	9:30am
	Also	Mo	9:15pm
Idaho Falls	KID	Su	11:00am
	Also	We	5:15pm
	Also	Fr	5:15pm
Nampa	KFXD	Su	11:00am
Pocatello	KSEI	Su	2:00pm
	Also	Su	9:00pm
Twin Falls	KTFI	Su	10:45am

ILLINOIS

Chicago	KYW	Su	1:00pm
Chicago	WCFL	Tu	3:30pm
	Also	Fr	3:30pm
Chicago	WJJD	Su	4:30pm
Cicero	WHFC	Su	12:45pm
Decatur	WJBL	Su	8:45am
Harrisb'g	WEBQ	Su	6:00pm
La Salle	WJBC	Su	10:00am
Quincy	WTAD	Su	3:30pm
	Also	We	6:45pm
Rockford	KFLV	Su	10:30am
	Also	Su	7:00pm
	Also	We	8:15pm
Sp'gfield	WCBS	Su	12:30pm
	Also	Sa	11:15am
Tuscola	WDZ	Su	10:00am

INDIANA

Anderson	WHBU	Su	2:00pm
Con'sv'le	WKBV	Mo	7:15pm
	Also	We	7:15pm
	Also	Fr	7:15pm
Evansville	WGBF	Su	9:45am
Ft. Wayne	WOWO	Su	12:00nn
Gary	WJKS	Su	10:30am
Ind'apolis	WKBF	Su	10:00am
	Also	We	2:00pm
Muncie	WLBC	We	8:30am
	Also	Fr	7:30pm
T. Haute	WBOW	Su	12:45pm

IOWA

C'l Bluffs	KOIL	Su	10:15am
	Also	Th	1:15pm
Decorah	KGCA	Mo	8:30am
Davenport	WOC	Su	5:30pm
Des Moines	WHO	Su	5:30pm
Shenandoah	KMA	Su	11:15am
	Also	Su	9:15pm
Sioux City	KSCJ	Su	10:00am

KANSAS

Abilene	KFBI	Su	10:00am
Coffeyville	KGGF	Su	1:45pm
	Also	We	8:00pm
Dodge C'y	KGNO	We	10:45am
	Also	Fr	2:15pm
Topeka	WIBW	Su	1:00pm
Wichita	KFH	Su	9:45am

KENTUCKY

Hop'ville	WFIW	Su	10:30am
Louisville	WLAP	Su	9:45am
Paducah	WPAD	Su	1:00pm

LOUISIANA

N. Orleans	WJBO	Su	9:00am
	Also	Th	9:00am
Shreveport	KTBS	Su	10:00am
Shrevep't	KWKH	Mo	6:30am

MAINE

Bangor	WLBZ	Su	10:00am
Presque I.	WAGM	Su	12:00nn
	Also	We	8:00pm

MARYLAND

Baltimore	WFBR	Su	12:30pm
Baltimore	WCBM	Su	10:30am
	Also	Tu	5:30pm

MASSACHUSETTS

Boston	WHDH	Su	12:15pm
	Also	We	11:00am
Boston	WLOE	Su	4:15pm
Boston	WNAC	Su	10:00am
Fall River	WSAR	Mo	3:00pm
	Also	We	3:00pm
	Also	Fr	3:00pm
Worcester	WORC	Su	10:30am
	Also	Th	11:30am

MICHIGAN

Bay City	WBCM	Su	10:30am
Calumet	WHDF	Tu	6:45pm
Detroit (Windsor)	CKOK	Su	12:30pm
	Also	We	4:45pm
Flint	WFDF	Fr	9:45pm
Jackson	WIBM	Su	10:00am
Kalamazoo	WKZO	Su	2:30pm
Ludington	WKBZ	Fr	10:30am
	Also	Tu	7:00pm

MINNESOTA

F'gus Falls	KGDE	Su	10:00am
Min'polis	WRHM	Tu	6:45pm
Moorhead	KGFK	Su	7:30pm
	Also	We	5:15pm
	Also	Fr	5:15pm
St. Paul	WRHM	Su	12:30pm
	Also	Th	1:00pm

MISSISSIPPI

Greenville	WKEI	Su	10:30am
Gulfport	WGCM	Su	3:00pm
	Also	We	6:30pm
Hattiesb'g	WFPB	Su	9:30am
	Also	Th	6:45pm
Meridian	WCOC	Su	10:00am
	Also	We	6:45pm
Vicksburg	WQBC	Su	2:00pm
	Also	We	11:45am

MISSOURI

Columbia	KFRU	Su	4:30pm
	Also	We	7:15am
Grant City	KGIZ	Su	10:45am
	Also	We	9:30am
	Also	Fr	9:30am
Kans. C'y	KWKC	Tu	7:00am
	Also	Th	1:20pm
Kans. City	WHB	Su	10:00am
	Also	Th	6:45am
Springf'd	KGBX	Su	9:45am
St. Joseph	KFEQ	Su	3:45pm
	Also	We	8:30am
St. Louis	KMOX	Sa	5:00pm

MONTANA

Billings	KGHL	Su	10:00am
G't Falls	KFBB	Su	10:00am
Kalispell	KGEZ	Su	5:45pm
	Also	We	5:45pm
	Also	Fr	5:45pm
Missoula	KGVO	Su	10:00am
Wolf P't	KGCX	Su	1:00pm

NEBRASKA

Kearney	KGFW	Su	9:00am
	Also	We	6:45pm
	Also	Fr	6:45pm
Lincoln	KFAB	Su	9:30am
Lincoln	KFOR	Su	10:00am
Norfolk	WJAG	Su	10:30am
	Also	We	10:00am
Omaha	WAAW	Tu	11:00am
Scottsbl'f	KGKY	Su	10:15am
	Also	We	5:30pm
	Also	Fr	5:30pm
York	KGBZ	Su	10:00am

NEVADA

Reno	KOH	Su	10:00am

NEW HAMPSHIRE

Manch'ter	WFEA	Su	2:45pm
	Also	We	7:00pm

NEW JERSEY

Asbury P'k	WCAP	Su	9:30am
Atlantic C'y	WPG	Su	10:00am
Paterson	WODA	Su	10:00am
	Also	We	7:30pm
Red Bank	WJBI	Fr	7:15pm

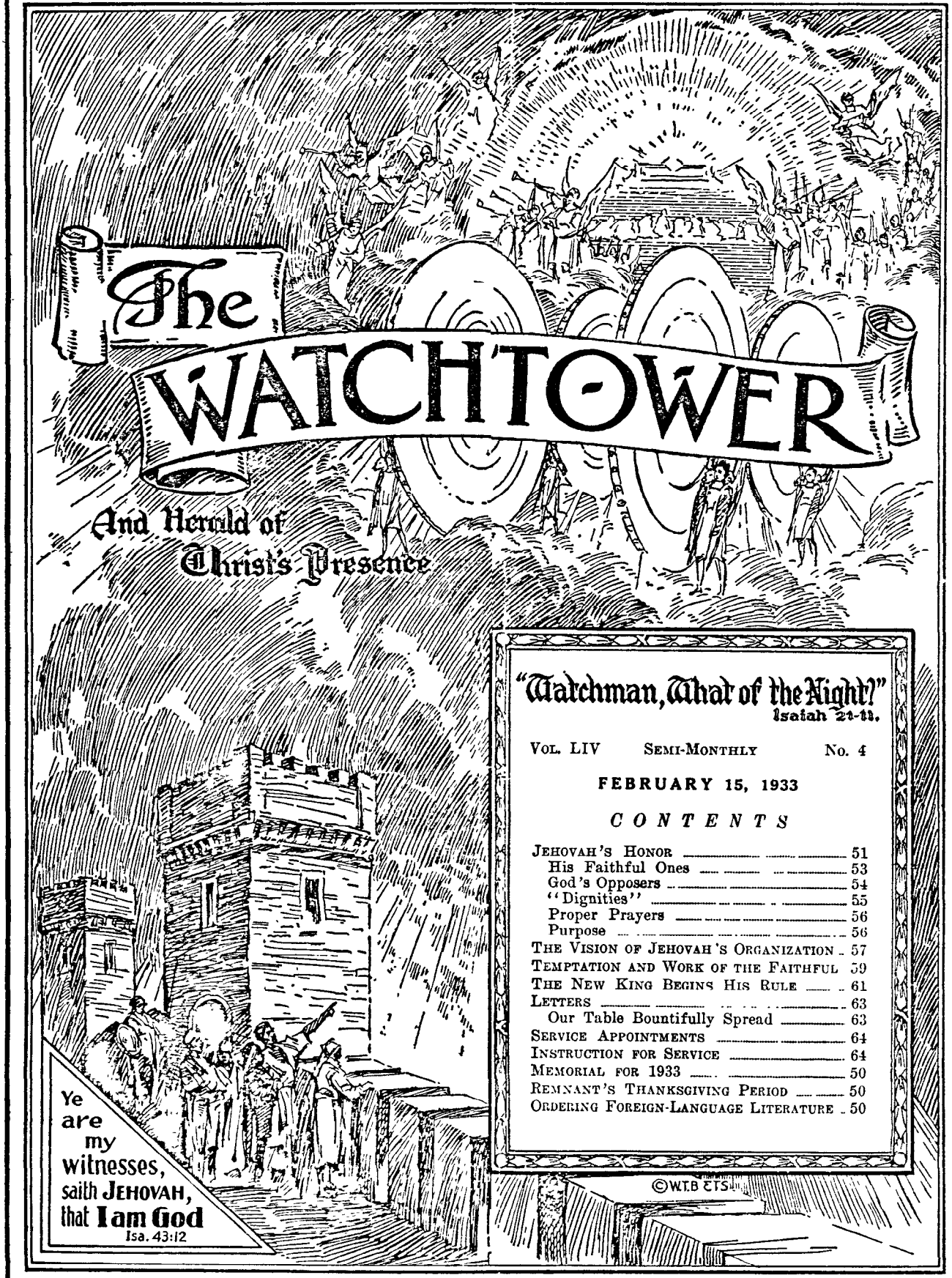
NEW MEXICO

Albuq'que	KGGM	Su	12:45pm
	Also	Th	8:15am
Clovis	KICA	Su	10:45am

NEW YORK

Albany	WOKO	Su	10:45am
Bing'mton	WNBF	Su	8:00pm
	Also	Th	8:00pm
Brooklyn	WBBR	Su	10:15am
Brooklyn	WMIL	Sa	5:00pm
Buffalo	WGR	Su	10:00am
Buffalo	WKBW	We	10:00am
Jamestown	WOCL	Su	7:00pm
New York	WINS	Su	9:45am
	Also	We	12:45pm
New York	WMCA	Su	10:45am
New York	WOV	Su	5:00pm
Rochester	WHEC	Su	10:00am
Saranac L.	WNBZ	Su	10:15am
	Also	Tu	4:15pm

(Continued on page 47)



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

VOL. LIV SEMI-MONTHLY No. 4

FEBRUARY 15, 1933

CONTENTS

JEHOVAH'S HONOR 51
His Faithful Ones 53
God's Opposers 54
"Dignities" 55
Proper Prayers 56
Purpose 56
THE VISION OF JEHOVAH'S ORGANIZATION 57
TEMPTATION AND WORK OF THE FAITHFUL 59
THE NEW KING BEGINS HIS RULE 61
LETTERS 63
Our Table Bountifully Spread 63
SERVICE APPOINTMENTS 64
INSTRUCTION FOR SERVICE 64
MEMORIAL FOR 1933 50
REMNANT'S THANKSGIVING PERIOD 50
ORDERING FOREIGN-LANGUAGE LITERATURE 50

©W.T.B.T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . . 6 Lelie Street, Cape Town, South Africa

Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

MEMORIAL

As far as Jehovah's Word indicates to his witnesses, the due time to celebrate the Memorial in 1933 of our Lord's death will be Sunday, April 9, after six p.m. Advance notice is here inserted that the members of Jehovah's 'elect servant' in all parts of the earth may make due preparation to keep the feast in unity. The Society will be pleased to know the number participating. Company secretaries will oblige by notifying the Brooklyn office promptly after Memorial. Pioneers in this country and isolated brethren should make reports to the Brooklyn office. Those in foreign lands will report to the branch office under whose supervision they work. Brethren residing in countries not under supervision of a branch should report direct to the Brooklyn office.

REMNANT'S THANKSGIVING PERIOD

April 8 to 16, inclusive, of this year has been set aside for Jehovah's witnesses in every province of the earth to make a united effort in a special expression of thanksgiving unto the great bountiful Jehovah. The Memorial of our Lord Jesus' death will be observed on the evening of the second day of this special period. This being a Sunday evening, it will allow for practically all the remnant to precede their partaking of the Memorial by witnessing in the field to the praise of His name all or the half-holiday part of Saturday and all of Sunday preceding the feast. If all the faithful members of Jehovah's remnant everywhere will strive to do this, the number of those taking an active part in giving the testimony afield as compared with those celebrating the Memorial will be greater this year than for the corresponding period last year.

During the week immediately following the Lord's supper, all the remnant, with the Memorial blessings abounding in their hearts, will be privileged to redeem as much time as possible for publicly expressing from house to house their gratitude to Jehovah and thus share with the poor of this world the good things on which Jehovah has made his remnant to feast.

ORDERING FOREIGN-LANGUAGE LITERATURE

Some brethren in the United States and other countries sometimes believe it advisable to ship literature direct from themselves to parties in other countries. This is a very unwise practice, for the reason that it causes much trouble in getting the literature into the other countries and in many cases it is confiscated. We earnestly request that all the brethren refrain from this practice. If you desire some individual in another country to have the literature in a certain language, please send your order with remittance to the Brooklyn office, or to a branch office, so that it can be properly filled. Large supplies of literature in different languages are kept in all countries where there is a branch, and it is better for the branch office to fill orders for people residing in that country.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV FEBRUARY 15, 1933 No. 4

JEHOVAH'S HONOR

"That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth." —*Ps. 83: 18.*

JEHOVAH'S honor is closely related to his faithful people. Jehovah has appointed his servant class to be his witnesses and to declare that he is God. The faithful remnant now on the earth constitute the visible witnesses of Jehovah. Into the mouth of these Jehovah has put his Word and commanded that they go and declare his Word to the people. When he says that he has put his hand over them it must mean that the remnant is threatened with destruction and that Jehovah protects them by his almighty power and so informs them at this time that they may be fully assured of safety. It is reasonable and Scriptural that those who hate Jehovah's witnesses hate Jehovah in fact and are therefore the enemies of God. Jehovah enlightens his remnant, and in so doing he discloses to them his enemies and at the same time shows the remnant how they are related to the honor of his name. The well-being and preservation of the remnant because of their faithfulness and obedience and devotion to God will have to do with the vindication of his name. It will prove that Jehovah can put creatures on the earth who will be faithful to him under stress and maintain their integrity toward him, and that he preserves those who truly love him.

2 The eighty-third Psalm is a prayer to Jehovah that he will destroy his enemies that his great and honorable name may be known amongst men and that they may know that he alone is Jehovah the Most High. There is but one class of people now on earth that sincerely and truly try to honor Jehovah's name, and that class is his "faithful servant" class, whom Jehovah has made his witnesses in the earth. The prayer of the eighty-third Psalm was therefore prophetically written as the prayer of the "servant" or remnant, and it is right and proper for them thus to pray, because God has made a record thereof in his Word with approval. When Jesus was on earth he said to his disciples: "Pray for them which despitefully use you, and persecute you." (Matt. 5:44) Is this statement of Jesus contradictory of the Psalm which put a prayer in the mouth of the remnant, or how may the two scriptures be harmonized? There are no scriptures in God's Word that are contradictory. All are in exact harmony. It should be kept in mind also that Jesus said, "Bring hither [mine enemies], and slay them before me." (Luke 19:27) Also, Jesus quoted with approval the words of the psalmist: "Sit thou on my right hand till I make thine enemies thy footstool." —Luke 20:42, 43.

3 The apostle admonishes us to rightly divide the Word of truth. The above texts are in exact harmony when applied at the proper time. They prove that the forbearance of God continued until a set time and that then he acts to destroy his enemies. During the period of time which Jesus was commanded to sit on Jehovah's right hand and wait his true followers must pray for those who despitefully use them. This they have done and have made no attempt to retaliate, having in mind always that Jehovah said: "Vengeance is mine; I will repay." During the period of waiting above mentioned, by praying for their enemies the followers of Christ have shown themselves in exact harmony with the will of God, to wit, to wait for his due time to execute them. The time of God's forbearance comes to an end and he sends forth his great Officer, Judge and Executioner to enforce his decree against the enemies, which decree was previously written. It being Jehovah's due time to take drastic action against his enemies, it is therefore the due time for his faithful witnesses to show that they are in full harmony with his will by praying that he will destroy his enemies and do it now. The faithful remnant do not pray that God will destroy others merely because they have done injury to the remnant, but because these enemies hate God and have lifted up themselves against him. The prayer of the remnant would not hasten the action of Jehovah, and is not made for that purpose, but manifestly for the purpose of showing the complete obedience of the remnant to Jehovah and that they are in harmony with his action as expressed in his Word.

4 Addressed to the followers of Christ Jesus are these words: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." (1 Cor. 4:5) This scripture further supports the conclusion that *time* has much to

do with the proper application of Scriptural texts. Until the coming of the Lord Jesus to the temple for judgment his followers are admonished to judge nothing. When he appeared at his temple for judgment together with all his holy angels to serve under his direction, it follows that all who are made members of the temple class must be completely in harmony with him and must have something to do with the judging. (Ps. 149:9) It is therefore the time to judge; and, in harmony with the apostle's statement to judge nothing before the time, the language of this latter text particularly shows that there must come a time when the remnant have something to do with judgment. The part performed by the remnant is to declare the judgments already written. Members of the remnant have nothing to do with judging individuals. It would not be proper for any of the remnant to single out another and render judgment against that one. The remnant makes announcement of Jehovah's judgments previously entered of record against those who are the enemies of God. They pray God to carry forward his announced purpose. Let the anointed of the Lord be careful to make no mistake by thinking they have the right to judge individuals.

5 In the Lord's due time he brought to his people an understanding of the words relating to "the man of sin, . . . the son of perdition", which is the opponent of God. The eighty-third Psalm appears to be a further support of the Scriptural proof disclosing that monstrous opponent of the Most High. Doubtless Paul was led by the spirit of God to write what appears at 2 Thessalonians two, as a further elucidation of the eighty-third Psalm. The disclosure of the "man of sin" doubtless has the same effect on the class composing that enemy as the words of Jesus had upon Judas, the type thereof, when Jesus said to Judas: "That thou doest, do quickly." From that time Judas was definitely identified as the instrument of Satan, and he let the Devil take complete possession of him. Since the publication of the truth of and concerning the "man of sin", clergymen have uttered the most vicious and wicked speech against Jehovah's witnesses and have used their power and influence to have these witnesses suffer bodily harm. In their wicked work they have been aided and abetted by those who were once enlightened concerning Jehovah's purposes and who were supposed to be and probably were of the truth, but who are now opposers of Jehovah and his organization. Some of those latter mentioned have recently spoken against Jehovah's witnesses in the most vicious manner, and this wicked speech has been indulged in because of the faithfulness of Jehovah's witnesses in proclaiming his great and holy name.

6 The eighty-third Psalm is a prophetic statement of an attempt to destroy God's covenant people. It had a miniature fulfilment upon the Israelites in the combined attack of Edom, Moab and Mount Seir. (2 Chron. 20) The greater fulfilment is the attack upon the true people of God made by the combined efforts of those who lay claim to being Christians. Clearly the Psalm must have its complete fulfilment in the day when the name of Jehovah is made known to all men, and this is shown definitely by the eighteenth verse of the Psalm. We are now at that time, and the remnant of Jehovah diligently go forward with the work of making known his holy name; and those who oppose such work are the religionists and their open allies, and who are more effectually aided and abetted by that class of persons who once walked side by side with the remnant, and who claim to be of the truth but who have now become opponents of the work that Jehovah is having done in the earth. This they manifest particularly by taking counsel against God's hidden ones, that is to say, his faithful people.

7 Jehovah's witnesses made up of the faithful remnant have issued a challenge to the organization of Satan. The clergy and those once in the truth, but who are now opponents, claim that they have the right to speak for Jehovah and that therefore the remnant are presumptuous in claiming to be Jehovah's witnesses. The opponents enter into a conspiracy to destroy Jehovah's witnesses. The thirty-eighth chapter of Ezekiel's prophecy, the explanation of which appears in *Vindication* Book Two, shows that Gog, the chief officer of Satan, forms a conspiracy against Jehovah's witnesses and draws others into that conspiracy. By faith in the Word of God, and by the extraneous evidence showing the fulfilment thereof, Jehovah's witnesses now see that this conspiracy has been formed and that overt acts are being committed in furtherance thereof. "An overt act" means an open or public act done in the furtherance of the wrongful agreement and intent to do injury to Jehovah's witnesses. Such acts are now in progress in practically every part of the earth which goes to make up the seventh world power. Where a conspiracy is formed by many creatures, and one or more of those creatures act to do injury to Jehovah's witnesses, such is the act of all the conspirators and makes all guilty before God. While this conspiracy proceeds to execution, apparently God is keeping silent, and the remnant therefore pray: "Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head." (Ps. 83:1, 2) As a coiled serpent raises the head to strike, so now God's enemies do likewise.

8 The fulfilment of this Psalm is no ordinary occasion when wicked men have attempted to do injury to the followers of Christ. The prophecy relates to the time when there is a challenge of the wicked against God, and this is manifest by the open attack of the wicked against those who openly and vigorously declare the name of Jehovah. It is not merely an attempt to silence Jehovah's witnesses, but it is a vigor-

ous effort to destroy them. As the psalmist states, the wicked class has "lifted up the head" and arrogantly announces that Jehovah's witnesses shall be exterminated.

[9] As Esther and Mordecai saw the danger threatening them, so now the remnant see the wicked threatening them also. The remnant see their privilege of prayer to God, and the prophet of God puts the proper words in their mouth; and the physical facts and the prophecy exactly agree that this is the day for the fulfilment of it, and hence they pray accordingly for the destruction of the enemies of God. Although God is apparently keeping silent, he is not silent. In another place in his Word he makes known to his people why he is permitting the wicked enemy to pursue the persecution of his faithful witnesses. Jehu was a picture of Christ Jesus. Jehu caused the enemies of God to put on garments or vestments to definitely and clearly identify them as God's enemies, and when this was done he caused them to be slain. Likewise the Lord Jesus as the great Executive Officer of Jehovah now causes the representatives of Gog and the Devil on earth, and who claim to be worshipers of God and whose claim is false, to fully identify themselves as being against God. This they do by taking action against God's anointed ones. Expressing their willingness to destroy God's anointed ones they definitely identify themselves as Jehovah's enemies; therefore the psalmist says: "They have taken crafty counsel against thy people, and consulted against thy hidden ones."—Ps. 83:3.

[10] The phrase here used by the prophet, "They have . . . consulted against thy hidden ones," indicates that some who are in the conspiracy have a very intimate knowledge of Jehovah's witnesses and the work in which they are engaged. This description fits exactly those who once were of the truth, and then walking with those who now go to make up the remnant. Those who were gathered out when the Lord came to his temple, and who make up the "evil servant" class, have become the open opponents of the remnant who are diligent in serving Jehovah. As Judas was intimate with Christ Jesus before he became the "son of perdition", so also those composing the class foreshadowed by him were once intimate with the "faithful servant" class. The "evil servant" class now stands at the head of those designated the "man of sin". What this "wicked servant" class does in secret against the remnant of God will be made known to the remnant by the Lord, because that fact is important to the remnant. The manifest purpose of the publication of the scriptures and facts concerning the "man of sin" is that the remnant may be forewarned and be watchful and always have in mind the place of safety or security.

HIS FAITHFUL ONES

[11] The eighty-third Psalm could not have its complete fulfilment until the coming of the Lord Jesus to the temple of Jehovah. Prior to that time the consecrated were merely units, known only to Jehovah and the Lord Jesus Christ. With the coming of the Lord to the temple, and the gathering together of the saints, the faithful are made one unit. This was done in obedience to Jehovah's order. (2 Thess. 2:1; Ps. 50:5) The reason for this gathering appears to be this: (1) That Jehovah would bring his own into unity so that they could be dealt with as one; (2) that he would have a people for his name who must be his witnesses; and (3) that he would make manifest his faithful servant class to the rulers on earth and by so doing demonstrate his power to produce a people on earth that would be faithful to him under severe tests and thus maintain their integrity toward him. This people known as the remnant must be his champions in the day of battle and hence the true David class on earth that is openly opposed to the monster "man of sin". The judgment and separating work of Christ Jesus took place when he came to the temple, and the "evil servant" class was then formed. Christ Jesus forms his "faithful and wise servant" class into a unit and commits to that servant his work on earth. There is a definite opposition on both sides. The two seeds are the battle lines. Jehovah will now have creatures on the earth who will boldly stand forth before the rulers and the people and declare the name and the honor of the Most High. This fact angers those who have been unfaithful, and they take counsel together with others to bring about the downfall of these witnesses of Jehovah; and hence they are the open enemies against God.

[12] The Psalm makes known who compose this crowd of conspirators. Of those mentioned are Edom, Ishmaelites, Moab, and the Hagarenes, and Ammon, all of whom were kinsmen of the Israelites. According to the best authorities the Gebalites were also relatives of Israel. The others mentioned, except Assur (Assyria), were in the land of Palestine before the Israelites went there. Assur (or Assyria) was an outsider called into the unlawful combination. The near relatives mentioned well picture those who were once of the truth. The others mentioned in the Psalm well picture the elements that make up the so-called "organized Christianity" which opposes those who boldly proclaim the name of Jehovah. The avowed purpose of the combine is to cut them (the remnant who claim to be and are now a nation) off from being a nation. (Ps. 83:4) The conspirators say: "Let us take to ourselves the houses of God in possession." (Ps. 83:12) In effect the conspirators say: "We will set up the kingdom for ourselves, and we will rule the world." At the head of these conspirators is Gog, and back of him is the subtle and wicked Satan who says: 'The world is mine; I have made it for myself.' The conspiracy and all the conspirators are anti-Jehovah and against his kingdom. They are therefore against Jehovah's witnesses. Jehovah says to the enemy: "I am

against you." Therefore the issue is squarely drawn, and the day of battle is near.

[13] Jehovah's faithful ones see the line of battle, and they are eager for the fray and for the victory which they know is certain to be given to Jehovah's great Executive Officer. The remnant know that they are in great danger; but they do not limit their prayers and supplications for their own safety, but they pray for the war to begin and to be carried to the limit of complete victory in the destruction of the enemy for the honor of Jehovah's name. They know that the destruction of the enemy must take place. The remnant are moved by the spirit of righteous indignation against all who oppose Jehovah God, and hence pray for the annihilation of the enemy that all may know that Jehovah alone is supreme. A failure or refusal to thus pray would prove that they were not loyal to God. The remnant, therefore, do not hesitate to utter the prayer set out for them by the words of Jehovah's prophet. They pray for the complete destruction of the wicked that all who desire righteousness and life may see that Jehovah is the righteous one and the Giver of life. While they thus pray they work in harmony therewith by diligently hurrying from place to place to tell others that Jehovah is God and that the kingdom is here and that the kingdom is the hope of mankind.

GOD'S OPPOSERS

[14] What constitutes a willful opposer of God? One who has learned of God and his kingdom under Christ and who then willfully refuses to obey God's orders or commandments. It was first thought that the only way to commit the sin unto death was and is by repudiating the ransom sacrifice. Without a question of doubt one who first believes in the blood of Christ Jesus as the ransom sacrifice, and who enters into a covenant with Jehovah, and who then renounces the blood of Christ as the purchase price of man, thereby for ever deprives himself of life. The greatest part of the sin, however, is the willful transgression against the will of God, and hence that is the sin unto death. It is an insult to God and a repudiation of God's provision. There are other ways of committing the sin unto death than by denying the ransom. There are at least three separate and distinct ways of committing the sin unto death marked out in this scripture: "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." (Jude 11) It is those who have claimed to be in Christ and who have associated with his faithful followers of whom mention is made here as "spots in your feasts". Concerning such the scripture reads: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."—Jude 12, 13.

[15] The sin of Cain was presumptuous before God. His offering was the fruits of the ground that caused him no sacrifice. No blood was with his sacrifice acknowledging that the sentence of death upon man was just and that there could be atonement only by the sacrifice of another life. Cain's offering had no acknowledgment from God, and Cain was therefore offended and turned away from God and to wickedness. He well pictures those who outwardly acknowledge Jehovah God and who are willing to give God of their material substance but who will not acknowledge that Jehovah God's judgment against man is just and that the death of Christ Jesus was and is the only means of salvation. Rather than show their belief in this great truth they turn away from God and ally themselves with the Devil's organization.

[16] Balaam does not picture those who take issue on the great doctrine of the ransom sacrifice. With Balaam the man it was, How much can I gain for myself? He had knowledge of God and professed to be a true worshiper of God, but, of course, was not. He prayed to God, but he did not want to do the will of God; and his prayers were not answered. He was willing to use the name of Jehovah for his own personal gain. Balaam, therefore, well pictures that class of men who have made the so-called "Christian ministry" a mere profession by the means of which they could earn a livelihood and gain fame and reputation amongst men. These have knowledge of the texts of the Scriptures, but refuse to truly believe or to obey them. They also willingly use the name of God and of Christ for personal gain. This class is not entirely confined to the clergy, by any means, but includes those who have been favored with a knowledge of God's truth since the manifestation of Christ Jesus' second presence, and who have used that knowledge for personal gain. The gain sought has not been money or pecuniary profit, but the honor and plaudits of other creatures, that they might shine above their fellows and that they might even be regarded by the world as superior creatures. These commit the sin unto death because they are disobedient to God's orders or Word by turning to the world and seeking the approval of men after having been taught better.

[17] The Old Testament record is that Co're (or Korah) led a rebellion against God's order or commandment. (Num. 16:1-35) Jehovah organized Israel according to his own will and directed Moses and Aaron what to do, and they did his commandments. Korah challenged that arrangement, claiming that he had a right to perform certain things; and he therefore put himself against God. Korah and his allies professed to be the safeguards of the liberties of Israel by insisting that God's work be done in a different manner from what the Lord God had pointed out. By taking issue with Moses and Aaron, Korah

and his allies put themselves openly against God, who had made the order. Jehovah destroyed these rebels.

18 These three names mentioned by Jude, to wit, Cain, Balaam and Co're (Korah), who were great sinners before God, prove that the sin unto death is committed by those who willingly disobey the commandments of God, and by putting themselves in opposition to God they make themselves his enemies. They join Satan and must suffer the same fate that Satan will suffer. God's prophet defines rebellion when he says: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (1 Sam. 15:23) Those who willingly, that is to say, knowingly, go contrary to God's orders, are guilty of rebellion.

"DIGNITIES"

19 The scripture written by Jude further shows that it is willful disobedience to Jehovah's orders or commandments that leads to destruction, when he says: "These . . . despise dominion, and speak evil of dignities." Concerning the same class Peter says, "They are not afraid to speak evil of dignities." (2 Pet. 2:10) No man properly takes honor or dignity to himself. (Heb. 5:4) Jehovah has declared his purpose to give his specific honor or dignity to his "servant". (Isa. 42:8) Nor does it appear from the Scriptures that Jehovah gives honor to individuals aside from his beloved Son. While Jude and Peter used the word 'dignities' in connection with creatures, yet it is manifest that the reference is to the office filled by creatures, and not to the creatures themselves as such. The "faithful and wise servant" class on the earth is counted a part of the 'elect servant' of Jehovah. It is that "servant" to whom Jehovah gives honor and glory and which therefore as such "servant" is a dignity. Evil speech against Jehovah's "servant" is therefore speaking against God, because against God's honored one. The "evil servant" class has no hesitancy in speaking against God's "faithful servant" class on earth that is proclaiming his name. Jehovah anoints his "servant"; which means that he places the "servant" in an important office and puts his spirit upon his "servant" in a double measure. The "servant" is thus equipped for service of Jehovah, and hence occupies an honorable place in Jehovah's great organization because he is under Christ and a part of The Christ. Those who are the enemies of Jehovah's "servant" are therefore God's enemies.

20 The sin committed by Korah is in a class all by itself, because rebellion is there magnified. It is not connected with doctrine. It is an open rebellion against God's orders. It is like the sin committed by Lucifer when he challenged God's order concerning His work and His purposes. It is a presumptuous sin, and hence a sin unto death. That sin is conceived in selfishness, and "when it is finished, [it] bringeth forth death". (Jas. 1:15) If it is true that Jehovah has a visible part of his organization on earth which he has commissioned to carry on his work, then opposition to that "servant" means opposition to God, because the servant is God's instrument. The question is not whether the person or persons in that organization are pleasing and acceptable to other creatures. The sole and determining matter is this: Is that arrangement of the Lord? The creatures may be entirely ignored, but no one can willingly ignore God's orders with impunity.

21 The Apostle John, addressing the church, says that one should pray for his brother who is at fault, provided the sin committed by that brother is not the sin unto death, and then adds: "There is a sin unto death; I do not say that [you should] pray for it." (1 John 5:16) Ezekiel's wife was taken away by sudden death, and God said to Ezekiel: "Neither shall thy tears run down." (Ezek. 24:16-18) The wife of Ezekiel appears clearly to have been used to illustrate the result to those who are unfaithful to their covenant with God through Christ Jesus, who is the Head of the church. The lesson there to be gained is that when one becomes unfaithful to God and turns against God's organization those who remain faithful and true to the Lord God are not to weep or mourn nor to regret the loss of the companionship of the wrongdoers. The judgments of Jehovah are just and right, and all who have his spirit are in full accord with the justice thereof. For this reason it would be wrong for the faithful to pray for the recovery of those who have become unfaithful and have openly rebelled against God's order or commandment. It is concerning this class that the apostle says: "I do not say that [you] shall pray for it." What, then, is the proper course of those who are diligently striving to serve God toward those who have become unfaithful and made themselves the enemies of God and his organization? The Scriptural answer in substance is: Do not take them into consideration at all. Do not pray for them or even think of them. "Avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches [deceitful speech] deceive the hearts of the simple." —Rom. 16:17, 18.

22 Nor is it necessary that one be brought forth as a spiritual son of God in order to commit the sin unto death. He who receives some enlightenment concerning Jehovah and his beloved Son the Redeemer of man knows what is right and what is wrong. If, possessing such knowledge, that creature then willfully, that is to say, knowingly and intentionally, persecutes or opposes the brethren of the Lord Jesus Christ, because they are proclaiming the truth of Jehovah's kingdom, the deeds of that creature are wrong and done against the Lord. Jesus laid down this rule, which rule he declared would be enforced when he appeared at the temple for judgment, when he said that the doing of wrong to the least of his brethren was doing it unto him. Concerning the punishment of such wrongdoers he further stated: "And

these shall go away into everlasting punishment." —Matt. 25:42-46.

PROPER PRAYERS

[23] The prayers of the servant of God should always be in exact harmony with the expressed will of God. The will of God is ascertained by gaining an understanding of his Word. His expressed will toward his creatures is that from the beginning of the church until the coming of the Lord Jesus to his temple the followers of Christ Jesus should pray for those who ill-treated them, but leave their punishment entirely to the Lord. When the Lord appeared at his temple for judgment he there began the gathering unto himself of the faithful, and those gathered into the temple are first judged; and then the approved are given a part in making the announcement of Jehovah's judgments previously written. The time having come for judgment, these faithful ones judge against God's enemies who are in rebellion against Jehovah, and this they do by praying to God and by announcing his judgments to others. If some who have been near and dear to one of the faithful become unfaithful, the faithful one is not to pray for such, but to avoid them. Concerning those who form the "evil servant" class, "the man of sin," "the son of perdition," such are the open enemies of God; and the prophet puts the proper prayer into the mouth of God's anointed, as set forth in the eighty-third Psalm. Those who oppose the witness work being done by Jehovah's witnesses are therefore opponents of God. These have openly rebelled against God, his orders and commandments; and his judgment concerning such is already written, and the faithful pray in harmony with that judgment.

PURPOSE

[24] The prayer of the faithful is not that the enemies be destroyed to satisfy some personal feeling of the creature against them. The whole matter reverts to the great issue before all creation, to wit, Who is the Most High? Long ago Satan raised that issue, and now it must be settled because it is God's due time. Knowing this fact the faithful witnesses of Jehovah pray for the execution of his judgment, and the purpose is stated by the psalmist, to wit: "That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth."—Ps. 83:18.

[25] Jehovah will not destroy his enemies to gratify a grudge, as many men have taught. The Devil has instilled that wrongful conclusion into the minds of men. All of Jehovah's judgments are just and right, and in him there is no unrighteousness at all. (Ps. 19:9) He will destroy all his enemies for the best interests of righteousness, because the universe could not be clean until they are gone. The wicked would never go voluntarily; therefore God must destroy them. Long ago he set the time to do this work, and now his time has come and he has sent forth Christ Jesus to take action. The Lord Jesus Christ is the "right hand" of Jehovah, meaning that he is the Chief One whom Jehovah uses to carry out his purpose. Therefore says the psalmist: "Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men. For they intended evil against thee; they imagined a mischievous device, which they are not able to perform. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them." (Ps. 21:8-12) The remnant, by faith now seeing that this great work of execution by the Lord will shortly be accomplished, in harmony therewith sing, at Psalm 21:13: "Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power."

[26] It is the name of Jehovah that must now be exalted and placed where it belongs, that all may know who is supreme. Therefore the safety of the remnant could be nowhere else than in the name of Jehovah. For the remnant to now fail or refuse to proclaim the great name of Jehovah would mean that they would lose all protection and quickly fall at the hands of the enemy. Jehovah God is the true Friend of his "servant" class, and the "servant" class must remain true and steadfast to Jehovah if the "servant" would live. The Lord graciously points the "servant" to the right way and says for his benefit: 'The name of Jehovah is a strong tower; it is your place of protection.' The enemies of Jehovah hate his witnesses and conspire to destroy the witnesses, and the witnesses know that they are in danger. But, knowing that Jehovah is for them, they have no fear of the enemy. They confidently rely on Jehovah and in harmony with his will pray that he will proceed to the execution of his enemies in the vindication OF HIS NAME. The "servant" class champion the cause of Jehovah in this day of his judgment and boldly sing forth his praises. Men cannot manifest their open defiance of God, because he is invisible; but they can and do show their malicious hatred against those who are proclaiming Jehovah's message of truth, and hence by so doing they are manifesting themselves as enemies of God and against his kingdom. All who do not honor the name of Jehovah will suffer at Armageddon. The "servant" class must now take the lead amongst men and point the people to the name of Jehovah, that they may see the way to life.—Isa. 62:10.

[27] There are a number of the Psalms that tell of God's wrath being visited upon the enemy and hence are called "cursing psalms", and these have received much harsh criticism from critics of the Bible. Manifestly the time of the application and fulfilment of such prophetic utterances of the Lord is in the day of

his judgment, when he will destroy all who ally themselves with Satan and his organization. Rightly dividing the Word of truth and applying it at God's proper time enables the student to see that every part of God's Word is harmonious with every other part, and that it is all truth and righteousness, and gives honor to his great name.

[28] All shall know that Jehovah is the Most High over all things, and "blessed are all they that put their trust in him". (Ps. 2:12) "And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee." (Ps. 9:10) "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever." (Ps. 125:1) "Trust ye in the Lord for ever; for in the Lord JEHOVAH is everlasting strength."—Isa. 26:4.

QUESTIONS FOR BEREAN STUDY

¶ 1. Describe Jehovah's dealing with his faithful people as indicating that they are closely related to the honor of his name and that their maintaining their integrity has to do with the vindication of his name.

¶ 2, 3. Of what does the eighty-third Psalm consist? How does this indicate its application? Prove that it is in harmony with Matthew 5:44.

¶ 4. Show that the element of time is important in the consideration and proper application of Scriptural texts. The remnant have what to do with the judgment here prophetically declared? What important distinction must here be observed?

¶ 5. What is evidently the connection between Psalm 83 and Second Thessalonians two? What are the facts which indicate that John 13:27 is now being fulfilled?

¶ 6, 7. Show that Psalm 83 is a prophetic statement. Point out its miniature fulfilment. What is the evidence that its greater fulfilment is now taking place?

¶ 8, 9. What is the occasion referred to in verse 2 which calls for the entreaty of verse 1? How may it be known that this prayer is now due? What are the purposes served in Jehovah's permitting the present persecution of his faithful witnesses?

¶ 10. Apply the prophetic statement, "They have . . . consulted against thy hidden ones." What is manifestly God's purpose in now revealing the "man of sin"?

¶ 11. Why could this Psalm not have its complete fulfilment prior to the Lord's coming to the temple? What appears to be the reason for the Lord's then gathering his saints together unto him? What was the result of the judgment or separating work which there took place? What definite position is taken by each class there formed?

¶ 12. What present situation was pictured in the fact that there were those who were relatives of Israel but who conspired to "cut them off from being a nation" and to 'take to themselves the houses of God in possession'?

¶ 13. How do the remnant regard the impending conflict? For what do they pray? Why? Show that their course of action is in harmony with their prayer.

¶ 14. What constitutes a willful opposer of God? What is meant by repudiating the ransom? In what does the greater part of such sin consist? What is the result of such sin? Point out at least three other ways of committing the sin unto death than by denying the ransom. Of whom is Jude 11 written? What is said of them in Jude 12, 13?

¶ 15-18. Explain how, of an unfaithful class now manifested, (a) some "have gone in the way of Cain". (b) Some 'have run after the error of Balaam for reward'. (c) Some 'will have perished in the gainsaying of Core'.

¶ 19, 20. What is the meaning and the application of the apostle's statement, "These . . . despise dominion, and speak evil of dignities"? Why is the sin committed by Korah a sin unto death?

¶ 21. What lesson for the faithful is contained in 1 John 5:16 and Ezekiel 24:16-18? What course, then, should the faithful take toward those who have become unfaithful and made themselves enemies of God and his organization?

¶ 22. Explain whether only the spirit-begotten can commit the sin unto death.

¶ 23. Show that the prayer set forth in Psalm 83 is in harmony with Jesus' instruction to his followers to pray for those who have ill-treated them.

¶ 24. Point out, with scripture, the reason which makes right the prayer of the faithful that the enemies be destroyed.

¶ 25. Why will Jehovah destroy his enemies? Account for his not having done this work in the past.

¶ 26. Why is the name of Jehovah now "a strong tower" and the only place of protection for the remnant? Why does the enemy's defiance of God find expression in a manifest hatred against those who are proclaiming Jehovah's message of truth?

¶ 27. How only will the student of God's Word be enabled to see the complete harmony thereof as a whole? In what respect is this particularly true in regard to the Psalms?

¶ 28. What do the Scriptures say of those who know the name of Jehovah and who put their trust in him?

THE VISION OF JEHOVAH'S ORGANIZATION

JEHOVAH God has always had an organization, and from time immemorial his only begotten Son, the Logos or Word of God, was the chief officer of Jehovah's organization. Because of the rebellion of Lucifer (now Satan) and the resulting fall of man, God in his due time made the Logos a man upon our earth. At the time of his baptism at the Jordan river, there began what the Scriptures call the "new creation" of God, which "new creation" he will use, especially in dealing with mankind in reconciling the world to himself. The Logos, or Jesus Christ, was put to the test and proved faithful and true, and was exalted from the earth to the highest place in heaven and was again made the Head of God's organization for ever. And this was in fulfilment of prophecy, such as that of Psalm one hundred and ten, verse four, which reads: "The Lord [Jehovah] hath sworn [to Jesus] and will not repent, Thou art a priest for ever after the order of Melchizedek." Also, Hebrews, chapter seven, verse seventeen, reads to the same effect.

"Typical" means being or having significance as a prophetic picture, foreshadowing something real and larger to come in the future. God organized typical Zion in the land of Palestine, and it was prophetic of the coming of the real Zion. Later, with Christ Jesus as the Head thereof, God organized the real Zion, which is therefore God's organization real. The faithful followers of Christ Jesus, built up in Zion and made a part thereof, form that part of God's organization which will carry out Jehovah's purposes concerning man. The Lord Jesus, as God's executive officer, prepares a place for his faithful followers in

the organization, even as he told his disciples shortly before his death, saying: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 2, 3.

God's prophet Ezekiel was given a vision, the description of which the prophet records in the first chapter of his book. Ezekiel was a young man, wholly devoted to God, and was used by Jehovah as prophet to write prophecy for the benefit of those "upon whom the ends of the world are come". So the Apostle Paul states. (1 Cor. 10: 11) In that vision there appeared four living creatures, every one of which had four faces and four wings. The prophecy describes them, saying: "Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning."—Ezek. 1: 11-14.

In the vision Ezekiel saw also four wheels of one likeness, the four of them being placed with respect to one another like the four wheels of a chariot-wagon. The prophet goes on to say: "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four [wheels] had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides; and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings [or, rims or circumferences] were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them; for the spirit of the living creature was in the wheels. And the likeness of the firmament [or, expanse] upon [or, above] the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one [of the living creatures] had two [wings], which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings."—Ezek. 1: 15-25.

Then the prophet beheld in the vision a firmament, and above the firmament and above everything animate and inanimate there appeared the likeness of a throne upon which a glorious person sat enshrined in perfect light. Ezekiel (1: 26-28) says: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the [rain]bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake." That one was Jehovah God.

"Four" is a divine number representing completeness. The vision, in picturing that which is marked by the number four twice, speaks prophetically therefore of something complete. It is a vision or prophecy to have fulfilment in due time. The living creatures and the inanimate objects, or instruments (the wheels), appearing in the vision, together give the appearance of an enormous living chariot-like organization, extending high into the heavens, and over all of which Jehovah God presides. In that organization, and appearing next to Jehovah, is his great High Priest and Executive Officer, Christ Jesus. With him in heaven, and forming a part of the great living organization, are those faithful followers of Jesus, including the apostles, who died and for whom the Lord prepared a place in God's organization, and who had their resurrection and were put in their places when the Lord Jesus came to his temple in nineteen hundred and eighteen.

There appear in the organization living creatures, or cherubim, who are executive officers of Jehovah and therefore members of the organization. Then appear legions of pure and mighty angels who have their places in the organization and perform their respective duties. Down on the earth is what the Scriptures speak of as God's "remnant". This remnant constitutes what the Prophet Isaiah describes as "the feet of him", which means the last members on earth of the body of Christ, for whom the Lord has prepared

a place to stand and to walk about in God's organization; and these on earth do what the Lord has for them to do, and they are a part of his organization.

As represented by the symbols in Ezekiel's vision, particularly by the rims of the wheels' being full of eyes round about, the entire organization of God revolves within a circlet of divine wisdom and is directed by the perfect wisdom that is from heaven above. The vision, therefore, speaks prophetically of God's perfect and mighty organization. The prophet says that in the vision "out of the fire went forth lightning". That must mean that Jehovah sends forth his truth through his organization, and that the lightning represents the illumination of that truth which comes from Jehovah. The vision is a prophecy; and it is now in course of fulfilment, because the organization is functioning since the Lord came to his temple.

Those creatures on the earth who are members of God's organization are small in number and are surrounded on every side by the enemy and his agencies. They are God's remnant. They need have no fear, however, and they do not fear. They love Jehovah with a perfect love, and perfect love casteth out fear. (1 John 4: 18) For their encouragement the Lord caused his prophet to write, saying: "Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me."—Ps. 25: 1, 2.

Because of their complete devotion to the Lord they will never again, as the prophecy (Isa. 30: 20) assures, 'see their teachers [who are Jehovah God and Jesus Christ] removed into a corner'; but their eyes shall see these rightful Teachers of God's true church given their proper place of authority in their midst. They are fearless, because Jehovah declares in his Word (Isa. 51: 16) that he has put his hand over them, which is their protection. Jehovah God has brought them into his royal house, and, they being in "the secret place of the Most High", he says to them: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day."—Ps. 91: 5.

The prophetic vision of Ezekiel, and the fulfilment thereof, shows the faithful saints, such as the Apostle Paul, now resurrected and assigned to their places in God's organization in heaven. Those who compose the faithful remnant on earth must have their resurrection change before they can enter a like glorious place in the invisible part of God's organization. That change comes about through death, because these, the remnant, are in the covenant with God by sacrifice. (Ps. 50: 5) As long as they are faithful these have no fear of death, because Jesus uttered a prophecy that has its fulfilment from and after the time that the Lord builds up Zion, saying, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours, and their works do follow them."—Rev. 14: 13.

Such faithful ones are in the Lord and in the earthly part of God's organization now; and, there continuing until the time of their resurrection, their change will come "in a moment, in the twinkling of an eye". (1 Cor. 15: 51, 52) To such the Lord Jesus now says: "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10) Blessed, therefore, is the man who today has the testimony of Jesus Christ that he is of God's organization, and who appreciates the great privilege of performing the part assigned to him in that organization.

TEMPTATION AND PUBLIC WORK OF THE FAITHFUL

"FAITHFUL and True!" That title has been conferred by the Most High God Jehovah upon the most beloved and worthy of his heavenly sons, Christ Jesus. Faithful and true to God during all the ages of his existence up in heaven before ever he became a man, Jesus specially manifested the faithful and true qualities while down here on our earth as a man; and it is since this his earthly demonstration of devotion to God his heavenly Father that Jesus has been honored with the grand and honorable title of "Faithful and True". Immediately after his baptism in the Jordan river, Jesus withdrew into the solitude of the wilderness, there to study over the Word of God and to determine upon the will of God as the holy spirit now began to make it clear to his inquiring mind.—Mark 1: 12, 13.

Satan was egotistical enough to believe that he could induce Jesus to be unfaithful to Jehovah and thereby bring about Jesus' self-destruction. Jesus had now been forty days and nights in the barren mountain without food and, of course, would be hungry at the end of that long fast. Satan seized the opportunity to present to him a temptation, appealing to his fleshly wants and needs, which temptation on the face of it seemed innocent; and yet, if yielded to, Satan knew it would lead to the death of Jesus. He said to Jesus: "If thou be the Son of God, command that these stones be made bread." (Matt. 4: 3) He thought of course that Jesus would say: I will make myself some bread and satisfy my hunger.

Doubtless Jesus possessed the power to change the stones into bread and by that means to satisfy his hunger. The argument might be presented: What harm will result to anyone from making bread of these stones? The answer is, God had not commanded him to do so. It was the will of God that Jesus should be governed by God's expressed will, and should await the Father's due time to direct him in what course he should take. Being faithful to the Father, Jesus refused to yield to this temptation, and responded to

Satan: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4: 4) Otherwise stated, bread may be needed for the natural requirements of the body, but such will not sustain life except temporarily. Life is a gift from God, and he who possesses life must abide by the word that proceeds from the mouth of God.

Then the Devil tried another method. He knew that Jesus was born to be king of the Jews. Addressing the Son of God, the Devil said: "If thou be the Son of God, cast thyself down [from the pinnacle of the temple in Jerusalem]: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." (Matt. 4: 6) To paraphrase Satan's words, he said to Jesus something like this:

'You have come for the purpose of setting up a kingdom, to be king of the Jews. You are going about it in a poor way. Your conduct is that of a meek and lowly one of heart. By pursuing this course you will have great difficulty in convincing the people that you are king. There is a lot of rich men in this country, and there are associated with them scheming politicians; and of course the priests are with them, likewise the scribes and Pharisees. They are men of great influence, to whom the people look for advice. Before you can accomplish anything you will have to do something to overshadow their greatness and thereby convince the people that you are sent from heaven. Why not demonstrate to them that you are sent of God? No man has ever gone upon that temple spire and jumped off. You go up now to the top of the temple and jump down into the valley below. You being the Son of God, your Father will see to it that you are not injured; and then the people will say, Surely you are sent from God and are not a man; and they will make you king immediately. In proof of what I say, that God will not let you be injured, it is written that he shall give his angels charge concerning you and in their hands they shall bear you up lest at any time you dash your foot against a stone.' —Ps. 91: 11.

This was a subtle and wily temptation, but it did not induce the Lord Jesus to be disloyal to God. For the Lord Jesus to yield to this would be to tempt his Father. Even though he might know that his Father would not permit him to be injured under such circumstances, yet it would be wrong for him to put the Father to this test. Therefore Jesus replied to Satan: "It is written again, Thou shalt not tempt the Lord thy God." (Matt. 4: 7) Again the Devil had failed.

And now Satan must try one more scheme to see if he could not accomplish his purposes. God had made Lucifer the overlord of the world at the time of the creation of the first man, Adam; and when Lucifer rebelled against God and thereby became Satan, this commission as overlord had not been taken away from him. At the time of the temptation of Jesus Satan was the god of the whole world. The Apostle Paul so states in his second letter to the Corinthians (4: 4). Jesus always recognized Satan as "the prince of this world", and did not deny his title. (John 12: 31) And now Satan laid before Jesus a subtle temptation. To paraphrase his language, Satan said: 'All the kingdoms of this world are mine and all the glory of them. You recognize that I am the prince and ruler of this world. You have come for the purpose of being king. In order for you to be king of the world you will have to oust me. But I will surrender to you now. I will give you all the kingdoms of this world; and I will ask but one thing of you, and that is: If you will fall down and worship me.'— Matt. 4: 8, 9.

At that time Satan again manifested his insatiable desire to be worshiped. He knew, also, that if the Lord Jesus should worship him for one minute, then Jehovah God would take away from Jesus all his rights and privileges. Yet Satan was egotistical enough and presumptuous enough to believe that he could induce Jesus to take that course. He was maliciously bent on Jesus' destruction. The reply of Jesus showed his utter contempt of the tempter and the temptation. He said: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4: 10) Here was positive testimony that every creature in the universe at some time must choose between the worship of God and the worship of wickedness, and that in God's due time sufficient knowledge will be brought to every man that he will have an opportunity thus to choose. Satan had failed in this temptation. The Lord Jesus had won the victory; and it is written: "Then the devil leaveth him."

Jesus began his ministry by preaching "The kingdom of heaven is at hand". (Matt. 4: 17) Seeing that nearly nineteen hundred years have passed since he uttered these words and that there is wickedness yet on the earth, what could Jesus have meant by those words? The term "kingdom" primarily means the governing factors authorized to rule. When, in the year six hundred and six before Christ, God overthrew Zedekiah, the last king of Israel, he said: "I will overturn it, . . . until he come whose right it is; and I will give it him." (Ezek. 21: 27) Now with the anointing of Jesus at the time of his proving faithful under the severe temptations in the wilderness he received the right to rule. Therefore *he* had come whose right it is. There was delegated to him the authority to be King; hence he could say with authority: "The kingdom of heaven is at hand." The royal One, the King, who shall in due time exercise his regal authority, was present. It was not necessary for him to begin his reign at that time in order to make the afore-quoted statement true. It was the will of God that he should possess this right for a long period of time before he

should actually begin to exercise his authority as king. This right, as the Scriptures show, he began to exercise nearly nineteen hundred years later, namely, in the year nineteen fourteen.

At his first coming Jesus began to instruct the people in the way of righteousness and to teach them to worship Jehovah as the true and living God; to heal the sick and open the eyes of the blind, and to cast out demons. Gracious words fell from his lips, and "the common people heard him gladly". (Mark 12: 37) The many miracles that Jesus performed drew the attention of the people to him, and great multitudes came to hear him. He fed them upon bread and fish for their bodies, and also provided food for their minds. The common people were anxious to know about Jehovah God and his ways, and how he would bring about their relief and blessing. At that time the clergy had long had the rule over the people. These were made up of Pharisees, scribes and priests. It was their duty to teach the people the Word of God, but this they failed to do. Like their clergy counterparts of the present time, they fed themselves and let the flock of the Lord seek pastures anywhere they could, or else starve. Being austere and assuming great piety, these had repelled the people and had caused them to stand in awe of them.

It was so different with Jesus. He came and walked amongst the common people and talked with them. He took the mothers' babes from their arms, caressed their cheeks and spoke words of kindness to them. His words cheered everyone with whom he came in contact. The multitudes were so moved by his words of kindness and loving ministration, and by the miracles he did, that they would have taken him by force and made him king. (John 6: 15) But it was not God's due time for him to begin his reign. The purpose of God must be carried out as it had been made, and Jesus was more than willing to perform his part.

THE NEW KING BEGINS HIS RULE

GOD'S prophet Micah not only foretold Bethlehem as the place of the birth of Jesus as the rightful Ruler over earth, but fixed the time when his rule would begin and when he would build up Zion (which is God's organization) and give a place in that organization to those who are God's true remnant-people on earth today. The prophecy (Mic. 5: 3) 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 time here referred to is approximately when God's organization Zion travails and brings forth the nation of righteousness, the kingdom of God, and when it, the nation, begins to function; and it is then that the remnant are brought into God's organization.

"And," the prophecy (Mic. 5: 4) goes on to say, "he [the new Ruler] shall stand and feed in the strength of the Lord [Jehovah], 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." Jesus Christ, the King and Head of Zion, stands and feeds his people, as stated in the prophecy; and that he does in the name and majesty of Jehovah God. This is in full accord with the prophecy of Jesus when, speaking of his second coming, 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.

As the Ruler of the world, as God's great Prophet, Priest and King, Christ Jesus stands forth and feeds his household upon the "food convenient" for them by unfolding to their understanding the prophecies of the Bible, and he gives them an appreciation thereof. He spreads a spiritual feast for them in the presence of the enemy, and the remnant partake of the food that is graciously provided for them and rejoice. Even as it is written in the fifth verse of the twenty-third Psalm: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." This food they receive in the name of Jehovah, and they give him the glory and honor therefor. This has been particularly fulfilled to the Lord's people since 1918.

When Zion, God's kingdom organization, is built up, then those of Zion show forth the glory of Jehovah God, and not the glory and honor of men. Regarding this God caused his prophet to write: "When the Lord [Jehovah] shall build up Zion, he shall appear in his glory." (Ps. 102: 16) Many Christians have committed the grievous error of showing forth the praises of men rather than the praises of Jehovah. The Scriptures are explicit in teaching that the Lord God has called out a people for his name, that such people might show forth his praises. (Acts 15: 14; 1 Pet. 2: 9, 10) Any Christians who will now show forth the praises of men testify thereby that they are not of the organization of God, and that if they ever were of his organization they have been put out. Job, chapter thirty-two, verses twenty-one and twenty-two, states: "Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away." Psalm twenty-nine, verse nine, declares: "In his temple doth every one speak of his [Jehovah's] glory." It follows, therefore, that they who fail or refuse to speak of

the glory of Jehovah, and who magnify men as teachers, are not of the temple class.

Many a professed Christian has, to use the Scriptural expression, removed his teachers "into a corner". The clergy have done this repeatedly and have caused many others to do likewise. The teachers of the people of God are Jehovah God and his beloved Son Christ Jesus. The Son always gives honor and glory to the Father. The remnant on earth, now brought into the temple condition and showing forth the praises of Jehovah, have the promise that even though they may have tribulation and adversity, no more shall their teachers be removed into a corner. The prophecy of Isaiah (30: 20) states: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers." Those who are of the temple, then, speak of the glory of God.

In corroboration of this conclusion God's prophet wrote, in Psalm fifty, verse two: "Out of Zion, the perfection of beauty, God hath shined." With Zion built up, and the glorious "Branch", Christ Jesus, the Head thereof, reflecting the light and glory of his Father, Jehovah, and all the members of Zion showing forth the praises of Jehovah, therefore Jehovah shines out of Zion, which is his organization. These members of Zion show forth the praises of God, and reflect his light, which comes from his organization, that even the people of the world can see much of it.

By his prophet Jehovah foretold his people, as members of his organization, "in that day" standing in the temple of the Lord and singing the praises of Jehovah. Then the prophet adds: "He [Jehovah] causeth the vapours to ascend from the ends of the earth: he maketh lightnings for the rain: he bringeth the wind out of his treasuries." (Ps. 135: 1-7) Jeremiah the prophet of God used these same words, in the tenth and fifty-first chapters of his prophecy; and the context around these words shows that they apply "in that day" when the Lord builds up Zion.—Jer. 10: 13; 51: 16.

Lightning is the discharge of atmospheric electricity and is usually accompanied by a vivid flash of light. Lightning is therefore symbolically used as representing God's truth illuminated.

All lightnings proceed from Jehovah; as it is written in the prophecy of Zechariah, chapter ten, verse one: "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."—*A.R.V.*

Lightning is usually accompanied by thunder and a downpour of rain. Lightning illuminates and reveals that which was previously obscured by the darkness. Symbolically, God's lightning illuminates his written Word for those who waited upon him, and reveals and exposes that which is opposed to God and to his organization. The prophecy, therefore, shows that its fulfilment would be at a time when God manifests his presence to his people, refreshing them with the truth represented by the rain, and giving them greater light upon his Word, and revealing his purposes toward them, and at the same time exposing the enemy.

Thunder symbolizes the voice of Jehovah. This is indicated by the following scriptures: "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." (Ps. 77: 18) "The God of glory thundereth." (Ps. 29: 3) Rain is a symbol of refreshing truth that refreshes and makes glad the heart of the people of God. As to this the Scriptures say: "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." (Ps. 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."—Ps. 147: 7, 8.

These texts show that the truth, and the illumination thereof, comes from Jehovah God. God's Word is truth. (John 17: 17) In prophetic phrase it is therefore shown that God in his own due time and way brings the lightning, thunder and rain, revealing his truth to his people and refreshing them. The time when he begins to reveal a clearer vision of his prophecies by this means is shown to be after the Lord comes to his temple and builds up Zion. Revelation, chapter eleven, verse nineteen, shows this, saying: "And the temple of God was opened in heaven, . . . and there were lightnings, and voices, and thunderings."

If one sits in the dark during an approaching storm, the flashes of lightning disclose objects that are otherwise obscured by the darkness. One flash will probably reveal the object very dimly, but as other flashes come more rapidly and stronger the object is more clearly disclosed. It is even so with the truth of God's Word. After the temple was opened and the flashes of light from God came, and therewith downpours of rain representing the truth, then the people of God who are devoted to him had some vision at first, but that vision or understanding continued to increase as the lightning increased with intensity. That is why the truth can be better understood today than in days gone by. It is God's due time for the truth to be understood, especially by the members of his organization. It is the privilege of those of his organization to call the attention of others to the many truths and the prophecies unfolding, that they too may see, take courage and have hope. It is the flashes of lightning from Jehovah that have revealed the great "sign of the Son of man in heaven", to wit, God's great organization.

LETTERS

OUR TABLE BOUNTIFULLY SPREAD

DEAR BROTHER RUTHERFORD:

Greetings. Many times have I thought of writing you that I might gladden your heart by telling you how richly the Lord has been blessing your efforts out here in Iowa, but have refrained from so doing, thinking your time too precious to stop and read a line from my pen. But the richness of these blessings has been accumulating as we have been pondering the pages of *Vindication*, Books One, Two and Three, and have taken note of the wonderful solutions that have thrilled our very being and changed a seeming mysterious record to a beautiful living reality. And now we have reached a climax in the much appreciated gift *Preservation*, containing full divine instruction as to how the remnant may expect to have Jehovah's protection now and during the world's greatest turmoil so near at hand. Besides, it pictures the cruel enemy moving into action with full confidence of bringing in the overthrow and destruction of the remnant. It also reveals an exact view of the enemy's position, together with a full list of the enemy's secrets.

And now your letter is before us with your promise that we may expect the *Year Book* to arrive soon. Truly Jehovah is making his word good. Our table is being bountifully spread and, we know, in the presence of our enemies. And here comes the last *Bulletin*, telling of the new work, a move to reach the Jehonadab class. It seems this includes the very class that "organized Christianity" has no use for. At least it includes the class that so frequently remark to us: "We do not go to church any more because we cannot pay our share and dress as do other people."

Oh, I would like to mention all the interesting remarks we hear, when day after day we make mention of your radio lectures! But we must be content with giving one, as a sample in answer to the following suggestion: "I presume you may hear Judge Rutherford occasionally over your radio." "Yes," came the answer, "I hear him all the time, and am reading his books. I was reared a Catholic, but for many years have been much dissatisfied; and after reading almost everything else, I found nothing any more satisfactory. But one day as I was leisurely moving the dial I heard someone say, 'If the preachers refuse to tell the people the truth, they should not make pretense to teach the Bible.'" He said that hit just the right spot. So he listened a while and found the speaker's name to be Judge Rutherford, and that he would be back the next week at the same hour. So, he said, he was back the next week at the same time, also, and has been back ever since. And now he is longing for that righteous government so soon to be established.

With you, as Jehovah's witness. Sister Lorimor joins in much Christian love and best wishes.

M. C. LORIMOR, *Pioneer.*

FRESH COURAGE AND ZEAL

DEAR BROTHER RUTHERFORD:

We have wanted to express our appreciation for the new books as they have come to us from time to time, but have refrained until now.

We can no longer keep still, but want to tell you we think the new *Vindication* books are the best yet. Have carefully read them to the Temple, in Book Three, and they thrill and make glad our hearts. They give us fresh courage and zeal, and make us more determined to "press the battle to the gate".

May the Lord continue to bless you in your labor of love and keep you faithful in leading his people.

We are so glad to be

Your colaborers in the King's service,

MR. AND MRS. J. P. EDWARDS, *Pioneers.*

WANT LIFE

DEAR BROTHER RUTHERFORD:

I've been reading my *Preservation* book, and it is one of the sweetest feasts yet. I read it all through to some friends of mine in this town who are studying Brother Rutherford's books because the knowledge therein contained is important and necessary to life, and they want life. They listened attentively and seemed to enjoy it much.

Personally, to me it was a wonderful thought that so many of the ancestors of our Lord were old and so many had to be taken from among the heathen. What a fight Satan has made to prevent the Seed from ever being developed, and how gloriously Jehovah has thwarted him and preserved His own every time! This thought is grand and encouraging.

I am sending my thanks for this wonderful book.

Your sister by his grace,

LUCINDA WILLEY, *Pioneer.*

JEHOVAH IS WONDERFULLY PROVIDING

BELOVED BROTHER RUTHERFORD:

It is with grateful hearts that we each acknowledge the receipt of the book *Preservation*, a beautiful gift indeed!

The great Jehovah is wonderfully providing for us, in this tangible way, our spiritual food, "meat in due season," and also our spiritual drink, including the "new wine" symbolizing our kingdom joys! Then, too, our clothing, the "robe of righteousness", under which we have collectively been gathered, and the "garments of salvation", identifying us as his witnesses. Well might we exclaim, "What shall I render unto Jehovah for all his benefits toward me?" "I will greatly rejoice in the Lord, my soul shall be joyful in my God." Then, too, our temporal needs are also being supplied according to his gracious promise.

We do indeed desire to prove our appreciation of these many favors by a more faithful, loyal and fearless service.

With warmest Christian love, and ever remembering you and all the dear colaborers at our Father's throne of heavenly grace, and craving also an interest in your prayers, we are, with many thanks,

Your fellow servants in loving witness work,

Srs. M. A. FINLEY and T. P. BLACK, *Pioneers.*

FEAST, FIGHT, TRIUMPH

DEAR BROTHER RUTHERFORD:

Greetings in happy Zion. We do thank you so much for your kind thought of us in sending us *Preservation*. What a dainty book it is! But, my! the reading matter inside is so cheering and encouraging to us. What a wonderful revelation it all is! We do indeed thank our heavenly Father for it all.

Vindication, Books Two and Three. What a feast! The knowledge is indeed a strength to us. We are indeed realizing Psalm 147:14. How true it all is! The joy of the Lord is indeed our strength. We always say the *Watchtowers* are like a love letter coming from our dear heavenly Father twice a month. And we do appreciate them.

Light, Books One and Two. What a feast we are getting! A real marriage feast. And then to know we are in a fight and on the winning side! Our dear Lord will get the victory. Won't it just be grand when the Devil's organization is thrown over and destroyed?

So we mean to press on in the strength of the Lord. We thank our dear Father for all his loving care over us for so many years, and we can trust him to the end. We thank him for the privilege of service in the Elijah, and now in the Elisha, work. At one time we looked forward to 1914, and now we can look back and see it all fulfilled. Instead of going home to the kingdom (as we used to say), it has come down to us, and we have the great privilege of making it known, and we are grateful.

God bless you, dear brother, and all the dear ones with you. Warm Christian love to you all.

From your sisters in happy service,

RHODA CARESWELL and GERTIE LLOYD, *Pioneers, England.*

WITNESS BY "WIRELESS" REACHING ENGLAND

DEAR BROTHER RUTHERFORD:

It is with a full heart that we write asking you to accept our thanks for the lovely book *Preservation*. We have enjoyed reading the *Watchtower* articles and shall be glad when the book is ready for the public, as there are many who will enjoy the books Esther and Ruth explained as they have Job.

We are glad the people here in England are able to hear you on the radio, as we have had many interesting experiences, of which the following is one: Called on a lady, who refused to have the books, saying, "They are Russellism," and walked indoors. Her daughter heard her and said, "Are these books anything to do with the lectures given by Judge Rutherford on the wireless? We were told someone would be calling at

our door with books to give a fuller explanation of the Scriptures."

After explaining, she called her mother back and said, "You know, mother, how much we enjoyed the lecture by Judge Rutherford." With that they obtained some books.

We are glad to have the radio folders to leave at *every house.*

Praying the Lord's continued blessing with you until the end,

Yours in kingdom service,

Srs. D. JONES and E. MOWLL, *Pioneers.*

UNITED ACTION NOW

DEAR BROTHER RUTHERFORD:

We realize that time is an important matter in your work. Therefore in times past we have acknowledged the receipt of any gift to the pioneers to the department under which we are listed.

This time we wish to thank you personally for 1933 *Year Book* received. We thank our dear Lord for having had a share in the wonderful work which report therein is so encouraging. All through it one can see that the church has reached that state of united action spoken of in our latest lessons. Due to his promise the Lord has prospered his work, and there is no doubt that he will do so again in the coming year.

May the Lord bless you for your kind consideration toward the pioneers, your brethren and ours. We live in full confidence that just as long as we 'seek the kingdom of heaven first' all necessary provision will be granted.

We have one desire, namely, that we may dwell in the 'royal house of Jehovah' for ever and, if the Lord sees best, that we may see Satan's organization go down in a heap.

We rejoice in having a part in the latest militant campaigns; one having an actual part in them can realize they are carried on under the supervision of "the angel of the Lord". It would rejoice your heart to see these united companies going forth, not in their own strength, but in the might which "Jehovah the true and living God" provides. May his blessing abide with you.

With best wishes we remain,

LILLIAN J. C. WHITE and ROSE GREINACHER, *Pioneers.*

SERVICE APPOINTMENTS

T. E. BANKS

Wabbaseka, Ark.	Mar	3, 4	Bessemer, Ala.	Mar.	19, 20
Moscow, Ark.	"	5, 6	Birmingham, Ala.	"	21, 22
Parkdale, Ark.	"	7, 8	Decatur, Ala.	"	24, 25
Monroe, La.	"	10, 11	Camp Hill, Ala.	"	26, 27
Newton, Miss.	"	12, 13	Stroud, Ala.	"	28, 29
Laurel, Miss.	"	14, 15	Montezuma, Ga.	Mar. 31,	Apr. 1
Columbus, Miss.	"	17, 18	Macon, Ga.	Apr.	2, 3

G. H. DRAPER

Chattanooga, Tenn.	Mar.	4, 5	Dyersburg, Tenn.	Mar.	20
Dunlap, Tenn.	"	6	Paragould, Ark.	"	21
Milton, Tenn.	"	7	Leachville, Ark.	"	22
Nashville, Tenn.	"	9-12	Jonesboro, Ark.	"	23
Springfield, Tenn.	"	13	Memphis, Tenn.	"	25-27
Palmyra, Tenn.	"	14	Marianna, Ark.	"	28
Paris, Tenn.	"	15	Monroe, Ark.	"	29
Lexington, Tenn.	"	17	Big Fork, Ark.	"	31
Jackson, Tenn.	"	18, 19	Little Rock, Ark.	Apr.	1, 2

M. L. HERR

Paris, Ark.	Feb.	26-28	West Fork, Ark.	Mar.	13-15
Lamar, Ark.	Mar.	1-3	Springdale, Ark.	"	16-18
Dale, Ark.	"	4-6	Rogers, Ark.	"	19-21
Mountainburg, Ark.	"	7-9	Siloam Springs, Ark.	"	23-26
Red Star, Ark.	"	10-12	Gravett, Ark.	"	28-30

W. M. HERSEE

Bury, Que.	Feb.	28	Evandale, N. B.	Mar.	15
Moore's Mills, N. B.	Mar.	1	Moncton, N. B.	"	18, 19
Milltown, N. B.	"	2	Newcastle, N. B.	"	20, 21
Woodstock, N. B.	"	4, 5	Charlottetown, P.E.I.	"	22, 26
Millville, N. B.	"	7	Alberton, P.E.I.	"	23
Fredericton, N. B.	"	8	O'Leary, P.E.I.	"	24
Wirral, N. B.	"	9	Springhill Mines, N. S.	"	27, 28
St. John, N. B.	"	10-12	Glace Bay, N. S.	"	30, 31
Hampstead, N. B.	"	14	Sidney, N. S.	Apr.	1, 2

A. H. MACMILLAN

Jacksonville, Fla.	Feb 28,	Mar. 1	Charlotte, N. C.	Mar.	7, 8
Savannah, Ga.	Mar.	3, 4	Greensboro, N. C.	"	10, 11
Columbia, S. C.	"	5, 6	Danville, Va.	"	12, 13

J. C. RAINBOW

Cambridge, Ohio	Mar.	3, 4	Gallipolis, Ohio	Mar.	20
Zanesville, Ohio	"	5, 6	Marietta, Ohio	"	21, 22
Newark, Ohio	"	7, 8	N. Martinsville, W. Va.	"	24
Columbus, Ohio	"	10-12	Wallace, W. Va.	"	25
Crooksville, Ohio	"	14, 15	Clarksburg, W. Va.	"	28, 29
Shawnee, Ohio	"	17, 18	Fairmont, W. Va.	"	31
Athens, Ohio	"	19	Morgantown, W. Va.	Apr.	1, 2

W. J. THORN

Shreveport, La.	Mar.	2, 3	Abilene, Tex.	Mar.	16
Dallas, Tex.	"	4, 5	Coleman, Tex.	"	18
McKinney, Tex.	"	6	Brownwood, Tex.	"	19
Greenville, Tex.	"	7	Kempner, Tex.	"	20
Fort Worth, Tex.	"	8, 9	Temple, Tex.	"	21
Cleburne, Tex.	"	10	Waco, Tex.	"	22
Mineral Wells, Tex.	"	11	Mexia, Tex.	"	23
Alvord, Tex.	"	12	Taylor, Tex.	"	25
Wichita Falls, Tex.	"	13, 14	Austin, Tex.	"	26, 27
Breckenridge, Tex.	"	15	San Marcos, Tex.	"	28

S. H. TOUTJIAN

Pocatello, Idaho	Mar.	10, 11	Rocklin, Calif.	Mar.	25
Ogden, Utah	"	12, 13	Lincoln, Calif.	"	26
Salt Lake City, Utah	"	14, 15	Live Oak, Calif.	"	27
Lovelock, Nev.	"	17, 18	Chico, Calif.	"	28
Reno, Nev.	"	19, 20	Paynes Creek, Calif.	"	29
Loyalton, Calif.	"	21	Igo, Calif.	"	31
Sacramento, Calif.	"	23, 24	Eureka, Calif.	"	1, 2

J. C. WATT

Boone, Iowa	Mar.	1	Omaha, Nebr.	Mar.	17-19
Ames, Iowa	"	3	Nebraska City, Nebr.	"	20
Des Moines, Iowa	"	4-6	Humboldt, Nebr.	"	21
Ottumwa, Iowa	"	7	Beatrice, Nebr.	"	22
Burlington, Iowa	"	8	Lincoln, Nebr.	"	24
Keosauqua, Iowa	"	10	David City, Nebr.	"	25
Charlton, Iowa	"	11	Columbus, Nebr.	"	26
Red Oak, Iowa	"	12	Norfolk, Nebr.	"	27
Atlantic, Iowa	"	13	Clearwater, Nebr.	"	28
Audubon, Iowa	"	14	Sargent, Nebr.	"	29
Neola, Iowa	"	15	Litchfield, Nebr.	"	31

INSTRUCTION FOR SERVICE

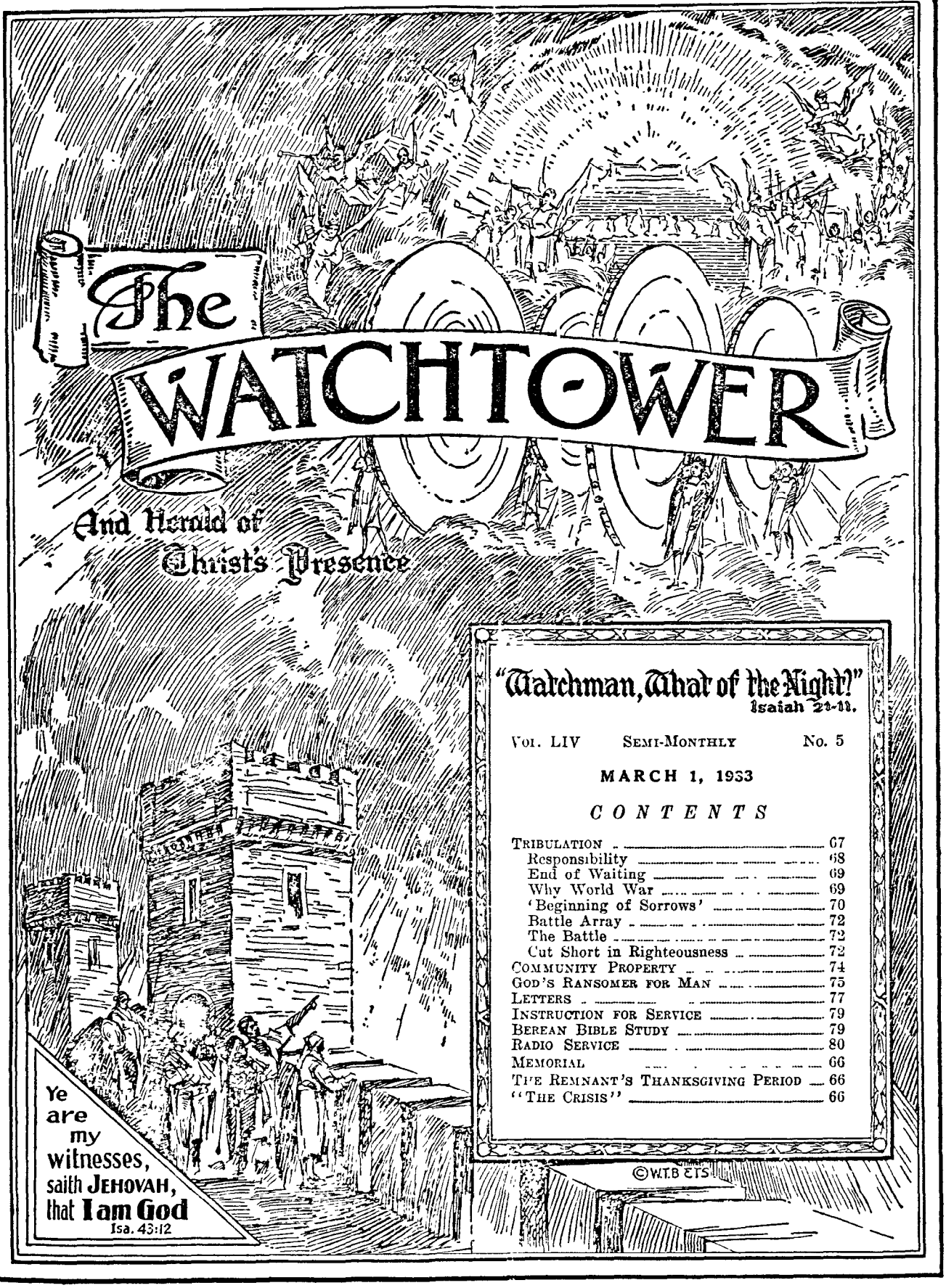
The Watchtower advises that an assembly of Jehovah's witnesses will be held at the points and on the dates named below for the purpose of more effectively organizing the field service and for instructing Jehovah's witnesses who engage in this service.

ANTON KOERBER

Savannah, Ga.	Feb.	17-19	Wilson, N. C.	Mar.	10-12
Atlanta, Ga.	"	24-26	Roanoke, Va.	"	17-19
Charlotte, N. C.	Mar.	3-5	Richmond, Va.	"	24-26

G. Y. M'CORMICK ASSISTED BY DONALD HASLETT

Little Rock, Ark.	Feb.	17-19	Decatur, Ill.	Mar.	10-12
Springfield, Mo.	"	24-26	Jasonville, Ind.	"	17-19
St. Louis, Mo.	Mar.	3-5	Indianapolis, Ind.	"	24-26
			Fort Wayne, Ind.	Mar. 31-	Apr. 2



The WATCHTOWER

And Herald of Christ's Presence

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

Vol. LIV SEMI-MONTHLY No. 5

MARCH 1, 1933

CONTENTS

TRIBULATION 67
Responsibility 68
End of Waiting 69
Why World War 69
'Beginning of Sorrows' 70
Battle Array 72
The Battle 72
Cut Short in Righteousness 72
COMMUNITY PROPERTY 74
GOD'S RANSOMER FOR MAN 75
LETTERS 77
INSTRUCTION FOR SERVICE 79
BEREAN BIBLE STUDY 79
RADIO SERVICE 80
MEMORIAL 66
THE REMNANT'S THANKSGIVING PERIOD 66
"THE CRISIS" 66

©W.T.B.T.S.

Ye are my witnesses, saith JEHOVAH, that I am God
Isa. 43:12

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . . 6 Lelie Street, Cape Town, South Africa

Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

MEMORIAL

As far as Jehovah's Word indicates to his witnesses, the due time to celebrate the Memorial in 1933 of our Lord's death will be Sunday, April 9, after six p.m. Advance notice is here inserted that the members of Jehovah's 'elect servant' in all parts of the earth may make due preparation to keep the feast in unity. The Society will be pleased to know the number participating. Company secretaries will oblige by notifying the Brooklyn office promptly after Memorial. Pioneers in this country and isolated brethren should make reports to the Brooklyn office. Those in foreign lands will report to the branch office under whose supervision they work. Brethren residing in countries not under supervision of a branch should report direct to the Brooklyn office.

THE REMNANT'S THANKSGIVING PERIOD

April 8 to 16, inclusive, of this year has been set aside for Jehovah's witnesses in every province of the earth to make a united effort in a special expression of thanksgiving unto the great bountiful Jehovah. The Memorial of our Lord Jesus' death will be observed on the evening of the second day of this special period. This being a Sunday evening, it will allow for practically all the remnant to precede their partaking of the Memorial by witnessing in the field to the praise of His name all or the half-holiday part of Saturday and all of Sunday preceding the feast. If all the faithful members of Jehovah's remnant everywhere will strive to do this, the number of those taking an active part in giving the testimony afield as compared with those celebrating the Memorial will be greater this year than for the corresponding period last year.

During the week immediately following the Lord's supper, all the remnant, with the Memorial blessings abounding in their hearts, will be privileged to redeem as much time as possible for publicly expressing from house to house their gratitude to Jehovah and thus share with the poor of this world the good things on which Jehovah has made his remnant to feast.

"THE CRISIS"

The Watchtower takes pleasure in announcing a new booklet written by Brother Rutherford, entitled *The Crisis.* This booklet includes the much demanded lecture "Can the American Government Endure?" Jehovah's witnesses everywhere will take great delight in distributing *The Crisis.* A world-wide distribution of this booklet will begin April 8 to 16, during The Remnant's Thanksgiving Period. All will want to engage in the distribution of this important message to rulers and people.

LITERATURE FOR THE BLIND

The booklet *Who Is God?* is now ready, in Braille, for the blind. This booklet is procurable at a cost of $1.00 a copy, but may be had on loan by all blind readers. Apply to the Society's branch for the blind, 1210 Spear St., Logansport, Ind. Jehovah's witnesses may well bring this to the attention of blind persons whom they encounter in their house-to-house work.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV MARCH 1, 1933 No. 5

TRIBULATION

"For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened."—Matt. 24: 21, 22, A.R.V.

JEHOVAH has repeatedly been charged with the responsibility for the tribulation that has come upon the world since 1914 and from which the people now suffer. The charge is false and defamatory to the name of Jehovah. It appears that there is confusion in the minds of some of those who are consecrated as to the tribulation or great time of trouble, and confusion as to time of the battle of the great day of God Almighty. A consideration of the scriptures relating to tribulation, past, present and future, may be had with profit, to the end that the position of the anointed may be properly appreciated.

2 Jehovah's name is above everything, and the vindication of his name is of paramount importance. All scripture texts are in exact harmony and all support the conclusion that Jehovah's name shall be vindicated. It is necessary for the anointed to have an understanding of these truths at this particular time. "Happy is the man that findeth wisdom, and the man that getteth understanding." (Prov. 3:13) "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee." (Prov. 2:10, 11) "Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding." (Prov. 4:7) In giving consideration to the scripture texts with a view that understanding and wisdom may result it is necessary to keep in mind the paramount question at issue. Jehovah's name must and shall be vindicated completely, and all other truths will be found to be exactly in harmony therewith.

3 Jehovah's kingdom will vindicate his name, and therefore the kingdom is the greatest of doctrines. In teaching his disciples Jesus stressed this doctrine of the kingdom. He began his preaching of and concerning the kingdom. He continued for the period of his earthly ministry to emphasize the truths relating to the kingdom. The Scriptures show that the kingdom is born in tribulation and that after its birth greater tribulation comes upon the world. The symbolic temple was built and great tribulation came upon the people afterwards. The real temple of Jehovah is erected and greater tribulation comes upon the world thereafter.

4 Wickedness prevailed in the world when Jesus was on the earth, and such wickedness has prevailed since. That wicked one Satan offered the world to Jesus as a gift conditionally, and such is proof that Satan was then the god or invisible ruler of the world. Other scriptures corroborate this conclusion. Later Jesus stated to his disciples in plain terms that Satan the wicked one was and is the ruler of the wicked world. (John 16:11) He so taught his disciples and they so understood him. Later the Apostle John wrote that "the whole world lies under the evil one". (1 John 5:19, *Diag.*) This means that the world is controlled and dominated by the wicked one Satan. Paul corroborates that statement by saying that the wicked one Satan is the god of this world, putting forth at all times his efforts to blind the people to the truth.—2 Cor. 4:4.

5 Did Jehovah appoint Satan the Devil to the high position of Lord or god of the world? He did not. Jehovah did appoint Lucifer to the exalted position of overlord of the world. Thereafter iniquity was made manifest in Lucifer. He rebelled against Jehovah and disputed the supremacy of Jehovah's authority, caused a host of angels to follow him in wickedness, and led man into sin and death. Such wrongful act has caused men to suffer the consequences naturally flowing from the transgression of God's law. After the rebellion of Lucifer Jehovah then gave him the names Dragon, Serpent, Satan and Devil. Jehovah did not take away from him the rulership of the world, and there was good reason therefor. Satan boasted of his ability to turn all mankind against Jehovah God. He arrogantly assumed to be equal to the Most High. (Isa. 14:13, 14) He challenged Jehovah to put men on earth who would firmly stand against the wily and wicked influence of Satan and who would maintain their integrity toward Jehovah. Thereby was raised the issue of supremacy. It pleased Jehovah God to prove to all creation that Satan is a liar, and that he (Jehovah) is just, true and righteous, and that he is

supreme and besides him there is none other, and that his Word is always true and right. (Job 2:1-7) It was necessary to give Satan an opportunity to prove his boast and challenge in order that the issue might be clearly tried out and settled, and therefore Jehovah accepted the challenge and permitted Satan to do his worst. He appointed a period of time over which Satan was permitted to exercise his free hand without interference. The time must come when the question at issue must be settled, and, when it is settled, Satan's world must end and Jehovah's name must be vindicated and exalted in the mind of every creature that lives. Such vindication proves Jehovah to always be right and that everything good, including life and the blessings attending thereupon, proceeds from Jehovah God and that none can have life eternal except from Jehovah.

6 Why did Jesus emphasize the importance of Jehovah's kingdom? Because the coming of that kingdom would mark the end of Satan's rule and would result in the complete vindication of Jehovah's name. Undoubtedly Jesus uttered to his disciples many words that are not recorded in the Scriptures. Without doubt he had taught them that Satan's world would end at the time of the coming of Christ and his kingdom, which is the kingdom of Jehovah God. This is proved by the fact that the disciples propounded to Jesus this question: "Tell us, when shall these things be? and what shall be the sign [indication] of thy coming, and of the end of the world?" The disciples manifestly had been taught that the coming of the kingdom would be followed by the judgment of Jehovah, executed by and through Christ Jesus; and Paul afterwards so wrote. (2 Tim. 4:1) At the time the disciples propounded the question above quoted to Jesus he answered that question, and the answer is prophetic, which prophecy must have a fulfilment and which began to have its fulfilment in 1914. In the prophecy recorded in the twenty-fourth chapter of Matthew the word "end" occurs in two places: first, in the third verse, and which there means *consummation*; that is to say, the completion of the period of time in which Satan rules by sufferance and without interference. It therefore marks the beginning or birth of the kingdom of God under Christ, which interferes with Satan's rule. A different word in the Greek is used to translate the English word "end" at verse fourteen. There the word "end" means *the utmost limit* or *final termination*, and means the complete passing away of Satan's world. The distinction is this: The first "end" mentioned is when the time limit granted to Satan would end; and when that time arrived certain things must come to pass before Satan's world would completely pass away. The "end" mentioned in verse three would mark the beginning of tribulation; but the greater tribulation such as before was never known would necessarily terminate Satan's organization. The whole period of time from 1914 until the complete passing away of Satan's organization may be properly called a period of tribulation.

RESPONSIBILITY

7 Since 1914 there has been great sorrow, suffering, perplexity, and distress upon the peoples of the world. In those countries claiming to form "Christendom" the people have especially suffered. Who is responsible for this tribulation upon the world? The clergy of "Christendom" answer and inform their parishioners that it is the God of heaven that has brought this trouble upon them and that such is an expression of his anger because the people have been negligent of their duties to the church organization of "Christendom". Since the vindication of Jehovah's name is the important matter, we may be certain that Satan does everything within his power to defame that holy name and to turn the people away from Jehovah God; and, since "Christendom" forms a part of Satan's organization, we could not expect the true and correct answer to proceed from the clergy of "Christendom". The answer given by the clergy is wrong and serves Satan's purpose to turn the people against Jehovah God. Many people hearing the false answer say: "If that is the kind of God we have I don't care to serve him."

8 Many among those who are consecrated to Jehovah have answered the question concerning the time of trouble in this manner, to wit: That 1914 marked the end of the world, and since that date the battle of Armageddon is in progress; and that all the trouble upon the world is but an expression of Jehovah's wrath against the world. Such reasoning and conclusion are wrong because out of harmony with the Scriptures. It is not correct to say that Armageddon has begun and that the worst part is yet future. There is a wide distinction between the trouble that is upon the world and the battle of Armageddon, which is the battle of the great day of God Almighty. Jehovah has had no part in the trouble that is now upon the world. When he does take action in that connection, it will be so emphatic that there will be no reason to doubt that it proceeds from him and who is responsible. All will then know that Jehovah is God and that he is taking action and that Jehovah is supreme. For this reason he caused his prophet Ezekiel to time and again repeat the statement: "And they shall know that I am Jehovah."

9 "God is love," meaning that he is unselfish in all of his acts. His law denounces wickedness and commands the doing of what is right. Those who love Jehovah keep his commandments. The transgression of Jehovah's law is sin. Lucifer was the first transgressor. Man joined in that transgression and brought death upon all humankind as a result. (Rom. 5:12) All the suffering that has been upon the world is due to transgression, and particularly to the wickedness of Satan, and the suffering of the people has resulted

as a natural sequence to wrongdoing. Jehovah has no pleasure in the wicked. He is angry with the wicked at all times; but he awaits his own good time to act against the wicked, and when he does act it is for the vindication of his own Word and name. (Ps. 5:4; 7:9; Zeph. 3:8) The wicked plot against and oppress those who are diligent in their efforts to obey and serve Jehovah. It is therefore wholly inconsistent to say that the sorrow and distress, suffering and oppression, that are now upon the human race, proceed from Jehovah in the exercise of his wrath.

10 Because of the importance of the great question at issue, Who is supreme? it must be settled after full opportunity for Satan to prove his contention. Jehovah has permitted Satan to go on in his wicked course until due time for Jehovah to take action against him. The one responsible, therefore, for the sorrow and suffering and distress upon the world to the present time is Satan. In addition to causing the people in general to suffer, Satan has caused his agents to defame the name of Jehovah by having them tell the people that Jehovah is bringing this trouble upon mankind.

END OF WAITING

11 Jesus had told his disciples that his Father Jehovah had covenanted with him (Jesus) for the kingdom and that he was going away to receive the kingdom, and that he would return and receive his faithful followers unto himself. The exact day and hour of his return no man knew; no, not even the angels in heaven knew, nor the Lord himself. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24:36) When Jesus reached heaven Jehovah said to him: "Sit thou at my right hand, until I make thine enemies thy footstool." Jehovah alone knew the time limit. Concerning the same matter it is written: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." (Heb. 10:12, 13) That period of waiting ended in 1914. Jehovah then installed his King in office and sent him forth to rule. (Ps. 2:6-8; 110:2) Had Satan at that time voluntarily vacated his place as the god or overlord of the world, and disbanded his organization and surrendered to Christ Jesus' righteous reign, there would have been no trouble so far as the change of administration is concerned. To have done so, however, would have been an admission on the part of Satan that he had been wrong at all times. This he would not admit. Satan resisted the authority of Christ Jesus, and the result was there was a "war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. 12:7-9) Just how long that war lasted is not revealed, but it is certain that it resulted in the ousting of Satan from heaven, and never again can he there appear.

12 Concerning the beginning of Jehovah's kingdom under Christ it is written: "Thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come." (Rev. 11:17, 18) The "wrath of Jehovah" here mentioned is against the wicked Satan, who refused to vacate and to give way to Christ and who is therefore ousted for ever from heaven. Jehovah did not make the nations angry and cause them to go to war and kill each other; and this is further proved by the fact that their killing of each other is a violation of Jehovah's everlasting covenant. (Gen. 9:3-5) All of the suffering and death resulting from the World War is properly chargeable to Satan. The World War was not an expression of Jehovah's wrath against the nations and peoples of the earth. The war in heaven between Christ Jesus and Satan was an expression of Jehovah's wrath, and the casting of Satan out of heaven as the result of that expressed wrath was the occasion for great rejoicing of all the heavenly host; as it is written: "And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. Therefore rejoice, ye heavens, and ye that dwell in them." (Rev. 12:10, 12) War between the nations could in no way whatsoever vindicate Jehovah's name.

WHY WORLD WAR

13 Satan knew that Jehovah had installed Christ Jesus as King and that the period of waiting was at an end and that now the great question at issue must be fully determined. Satan knew that he had failed to cause all men to curse Jehovah as he had boasted his ability to do. He knew that there were many people on earth who claimed to be followers of Christ and some who sincerely followed Him and maintained their integrity toward God. Now his purpose was to destroy the nations of the world, and particularly those called "Christendom", rather than to see Jesus rule over them. For this reason Satan plunged the nations into the World War, and for four years the slaughtering of millions continued and other millions died from disease and pestilences attending the war. Satan incited his commercial element on earth to bring on the war for selfish reasons, that they might accomplish some gain. He overreached the political element and caused them to declare the war; and he used his sanctimonious, hypocritical clergymen of "Christendom" to give a sanctity to the war. This explains why the clergymen of warring nations, all claiming to be Christian, advocated that their people should engage in the destruction of others who called themselves Christians. Every part of the World War was devilish in the extreme.

[14] In further proof that Satan is responsible for the tribulation upon the world beginning in 1914, and which has followed since, it is written: "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." "The inhabiters of the earth" means the rulers, while the "sea" represents the masses of the people whom Satan had already alienated from God, and particularly includes those who hold on to the organization called "organized Christianity" and which is a part of Satan's organization. Moved by envy and unrestrained wickedness Satan would destroy all of these rather than to see them have a chance to know that Jehovah is God and give their allegiance to him.

"BEGINNING OF SORROWS"

[15] Judgment of the nations, when executed by Christ Jesus the great Judge, will bring sorrow upon the nations of the earth. This judgment, however, could not take place until after Christ Jesus is at the temple for judgment. (Ps. 11:4-6) The Scriptural proof is that Christ Jesus came to the temple of Jehovah for judgment in 1918 and that his judgment must begin at "the house of God", meaning the consecrated ones. The World War, which began in 1914, was the beginning of sorrows which Jesus prophesied would come at the end of the world. "All these are the beginning of sorrows." (Matt. 24:8) This is further proof that the sorrows upon the world beginning in 1914 did not proceed from Jehovah through Christ, but that Satan has brought these sorrows upon mankind in his effort to drive them away from Jehovah and to accomplish the destruction of all of those whom he cannot alienate from Jehovah. The year nineteen hundred fourteen marked the beginning of sorrows, but not the end of them, by any means. Other sorrows followed quickly.

[16] In the fulfilment of the prophecy of Jesus all those who faithfully held to the name of Christ Jesus and Jehovah God were hated and persecuted during the World War, and many of them were killed. Many who had professed to be followers of Christ Jesus turned to the Devil and set snares for and betrayed to the enemy those who continued to serve Jehovah. They manifested their hatred for the faithful followers of Christ Jesus. Their love for God became cold and many of them became false teachers. Jesus prophesied that these things would come following the World War; and they did come. All of these sorrows Satan brought upon God's people because of their faithfulness and because of his endeavor to destroy them.—Matt. 24:9-12.

END OF WAR

[17] Suddenly the World War ended, in 1918, but neither Satan nor any of his worldly organization had anything to do with causing it to cease. The wholesale slaughter of human creatures stopped with the end of the World War, but the sorrows upon the world that began in 1914 continued. Since then the Devil by and through his organization has continued to harass the people in his endeavor to turn them against Jehovah. Jehovah God exercised his power and authority to stop the World War. The prophecy by Jesus showed that Satan would plunge the nations into the war, and also shows that Jehovah would stop the war; and he did bring it to a sudden end in 1918. Why should Jehovah stop the World War? The answer is found in the words of the prophecy uttered by Jesus, to wit: "And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened." The plain statement is that it was for the sake of Jehovah's elect that he stopped the war, and that served to 'shorten the days of great tribulation'. A thing can be shortened by cutting a part out of the middle as well as by cropping off one of the ends. Satan never would have stopped the World War, because his purpose was to destroy the human race; but that destruction would have brought no honor to Jehovah nor a vindication of his name. A work having to do with the vindication of Jehovah's name must be done before the end of the great tribulation which would result in the complete destruction of Satan's organization. Therefore, said Jesus: "For the elect's sake those days shall be shortened." It at once appears that Jehovah purposed to do something with the elect before the end of tribulation.

ELECT

[18] Who constitute the elect, and what is the purpose of the elect? The elect company is made up of Christ Jesus and the members of his body, all of whom maintain their integrity towards Jehovah, and all of whom Satan has sought to destroy. That men have been taken out of the world and made a part of the elect and have maintained their integrity towards Jehovah disproves Satan's contention and is to that extent a vindication of Jehovah's name. The purpose of selecting this company of elect is that the name of Jehovah might be made known before the final battle. 'Jehovah at first did visit the nations to take out of them a people for his name.' (Acts 15:14) The elect must be used for Jehovah's purposes at the time he 'plants the heavens and lays the foundation of the earth', at which time Jehovah makes it known that Zion is his organization. (Isa. 51:16) The scripture last cited shows that Jehovah puts his hand over the members of the elect in earth, thus showing their protection from the assaults of Satan. Concerning his elect Jehovah says: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the [nations]. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images." (Isa. 42:1, 6, 8) This scripture shows

that Jehovah will use the members of the elect on earth for a specific purpose during the time of tribulation and that he gives this honor to none other.

[19] The 'shortened days of tribulation' must take place while some of the elect are yet on the earth, for the reason that the witness work which they do by the Lord's grace must be done on earth before the final end. Therefore, in answering the question propounded to him Jesus also said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." (Matt. 24:14) The good news to all lovers of righteousness is that Satan's rule has come to an end; that the kingdom of Jehovah, which will completely vindicate his name, is here; that Christ has been placed upon the throne as the great Ruler, and that all must know that Jehovah alone is the Almighty God over the whole earth.—Ps. 83:18.

[20] It is well known that during the World War the witness work made no progress. Furthermore, not even the faithful followers of Christ Jesus then knew the real purpose of the kingdom. They did not even know the meaning of the name Jehovah, and they did not understand that the greatest thing is the vindication of Jehovah's name. It was in the year 1918 that Christ Jesus came to the temple of Jehovah. It was after that time that he judged those in the covenant with Jehovah, and the approved ones he brought into the temple, and these were anointed by Jehovah. Then followed the enlightenment that enabled these faithful and anointed ones to see that the real purpose of the kingdom is the vindication of Jehovah's name. Why Jehovah had permitted wickedness in the earth was never understood by men on earth until after the coming of Christ Jesus to the temple. Then the great issue or question for determination was made known to the temple class, and they understood that Jehovah's name means his purposes toward his creatures, and his purpose is to prove that he can put creatures on earth that will maintain their integrity toward him and that he is the Supreme One from whom all blessings flow. Jehovah anointed the temple class and gave to them a new name and made them his witnesses in the earth. (Isa. 62:1, 2) In order to maintain their integrity towards Jehovah these witnesses, otherwise called "the remnant", must now go forth and bear testimony to the rulers of the earth and to the people that Jehovah is God, and that his kingdom is at hand, and that the kingdom is the remedy for suffering humankind. This is therefore the most important message that was ever delivered on earth, because its declaration relates to the vindication of Jehovah's name.

THE FACTS

[21] It was in the year 1922 that the organization of Jehovah on earth began to appreciate what privileges are enjoyed by the members thereof. The witness work, which is otherwise known as the Elisha work of the church, progressed from that time forward. The faithful remnant, by the grace of Jehovah and under the immediate leadership of Christ Jesus, have boldly gone forward with the testimony in this day of judgment, and they have been moved so to do by their unselfish devotion to Jehovah. (1 John 4:17, 18) The witness work accomplished in the ten years from 1922 forward exceeds all that has ever been done before. The reason is, Because it is Jehovah's due time. No credit therefor is due to any man. This witness work affords the anointed the opportunity to announce to the rulers and to the people the judgments of Jehovah, which judgments have heretofore been written by him; and in this manner they have the honor of participating in the judgment. (Ps. 149:9) The anointed are process servers, and while faithfully carrying out their commission they have the absolute protection of Jehovah. The year 1914 marks the beginning of sorrows, which sorrows include the World War, and which are a part of the great tribulation but not the greatest part. Jehovah shortened that great tribulation for the elect's sake, and the clear inference is that when the elect have finished the work assigned to them by Jehovah there will be much tribulation.

ARMAGEDDON

[22] Has the battle of Armageddon begun? Scripturally the answer is, No. When we understand the meaning of Armageddon we can easily see that the battle has not begun. The highest part of a mountain the Scriptures designate as a hill. A mountain symbolically represents Jehovah's organization. The word *Mageddon* means a place for the assembly of troops, while the prefix *Ar* or *Har*, used to form the word Armageddon, means mountain or hill; hence the word Armageddon means the high mountain or hill where the troops of Jehovah are assembled or gathered together. These troops assembled at Armageddon are Jehovah's troops, including the remnant on earth. In Revelation 14:1 the Lord shows his troops to be made up of the 144,000 with Christ Jesus, and assembled on Mount Zion, that is to say, gathered together in Jehovah's organization. Satan, knowing that soon the final battle must be fought, and the issue determined, proceeds to gather together his forces to bring them against Jehovah's organization. Therefore it is written: "For they [the wicked members of Satan's organization] are spirits of demons, working signs; which go forth unto the kings [rulers] of the whole world, to gather them together unto the war of the great day of God, the Almighty. And they gathered them together into the place which is called in Hebrew Har-Magedon."—Rev. 16:14, 16, *A.R.V.*

[23] The battle is often called by the name of the place where it is fought, and hence the battle is said to be that of Armageddon. But let it be noted that this scripture says, "the battle of that great day of God Almighty"; which clearly means that at that time is when Jehovah God, the Almighty, takes a hand in the

great tribulation that comes upon the whole world, and that he does so in the execution of his judgment.

BATTLE ARRAY

[24] Christ Jesus is the head and commander over Jehovah's organization, and he leads the fight against the enemy. Over against him is Gog, the chief field marshal of Satan the Devil, and who leads in the conspiracy against Jehovah's anointed, and who also leads the enemy forces at the great battle of Armageddon. The vision given in Revelation 14:1-3 discloses Jehovah's organization under the leadership of Christ the Lamb of God. All the members of that glorious organization are seen rejoicing. They are singing together and now sing to the praise of Jehovah, because the time has come to settle the great issue of supremacy and they know that it will be determined in favor of Jehovah and to the honor and complete vindication of his name. Only those of Jehovah's organization can know and appreciate and sing that song. For that reason the remnant on earth, as members of the organization of Jehovah, are at complete ease by reason of their faith and full confidence in Jehovah, and they are rejoicing to have some part in declaring his purposes. Over against the army of the Lord are to be seen the wicked forces of Satan under the leadership of Gog. The wicked, both the invisible and the visible to human eyes, join in a conspiracy to destroy Jehovah's people that they may not 'be a nation' and serve to the praise of Jehovah's name. (Ps. 83:2-5; 1 Pet. 2:9, 10) Satan sends forth his forces under Gog against the assembled troops of Jehovah at Armageddon. Up to this point Jehovah God by his Field Marshal Christ Jesus has taken no militant hand in the tribulation of the world. The great battle that is about to be fought is called 'the battle of God Almighty' because then is when he will take a hand. In the nineteenth chapter of Revelation (11-16) a vision is given of Christ Jesus ready for the battle of the great day of God Almighty, supported by his hosts of holy angels. He is shown as riding a white horse, thus symbolically saying that his cause is a righteous one and 'in righteousness he goes forth to make war'. He is "The Faithful and True", the Executive Officer of Jehovah, the "King of kings, and Lord of lords". Only the members of Jehovah's organization will follow the great leader in that war, and the part to be performed by the remnant on earth is to sing the praises of Jehovah and his kingdom. (2 Chron. 20:20-23) The great battle of the day of God Almighty has not yet begun, but it is near at hand, as all the evidence shows.

THE BATTLE

[25] To charge Jehovah with responsibility for the ills that now afflict the world is a gross defamation of his holy name. Jehovah is right and righteous at all times, and all of his works are done in righteousness. The great battle of the day of God Almighty will be the worst tribulation that has ever afflicted the world and it will be the result of the execution of Jehovah's righteous judgment. A brief description by his prophet Jeremiah discloses that there will not be many persons left alive on the earth. That the great battle is yet future is clearly shown, both by the Scriptures and by the facts. Although tribulation has been on the world since 1914, yet even to this day, 1933, the clergy of "Christendom", who call themselves the "shepherds of the flock", are arrogant and austere and continue to feed themselves while the members of their flock are fleeced; and they continue to work hand in glove with the other oppressors of the Devil's organization. Jehovah declares that their pastures shall be completely spoiled, and Jehovah will do that spoiling work through Christ; as it is written: "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. 25:33-36.

CUT SHORT IN RIGHTEOUSNESS

[26] While the Scriptures disclose that the battle of the great day of God Almighty will affect the entire earth, they also show that the greatest slaughter will be in the land known as "Christendom". Satan has wickedly named a part of his organization "Christ" or "Christian", and for the hypocrisy practiced by all involved therein there will be adequate recompense paid by the Lord. The World War furnished an opportunity to develop a crop of cruel oppressors amongst men. These oppressors became money-mad and have stopped at nothing in the way of fraud, deception, high taxes, hypocritical prohibition, and other means to satisfy their selfish greed and to work oppression upon the people. The worst of all countries under the sun, and where there is the greatest suffering, is within the realms of the seventh world power. The great depression, suffering and tribulation resulting from wrongdoing can be charged only to the Devil and his agencies. Jehovah executes all his judgments in righteousness. "The Lord executeth righteousness and judgment for all that are oppressed." (Ps. 103:6) Jehovah is the God of battle, and the cries of suffering humanity who cry because of their oppression have reached his ear and he will act. "His work is honorable and glorious; and his righteousness endureth for ever." (Ps. 111:3) "According to thy name, O God, so is thy praise unto the ends of the earth; thy right hand is full of righteousness. Let

mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments." (Ps. 48:10, 11) In the performance of his righteous judgment Jehovah will destroy the enemy.—Ps. 145:20.

[27] Satan's organization has not only oppressed the poor people of earth, but made murderous assaults upon Jehovah's witnesses in an attempt to destroy them. Every one of the anointed would have been destroyed ere now except for the protection furnished by Jehovah. The Scriptures show that Satan's chief objective is to destroy the kingdom class because these maintain their integrity toward Jehovah and prove Satan to be a liar. In due time Jehovah will fight for his own, and that will be a righteous warfare. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (Zech. 14:3) Satan's organization, and particularly the clergy and the principal ones of their flock, have mocked and continue to mock at Jehovah and to maltreat his witnesses. Jehovah by his prophet says: "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." (Isa. 28:21, 22) The apostle, referring to and quoting from the above prophecy, wrote: "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." (Rom. 9:28) Satan began the tribulation in 1914, and Jehovah stopped the wholesale slaughter in 1918 and thus shortened the days of tribulation for his own purposes. The tribulation was begun by Satan and carried on in unrighteousness; but soon Jehovah will take an active part therein, by the hand of Christ Jesus, and will "cut it short in righteousness". That part begun by Jehovah will be the battle of the great day of God Almighty and which is sometimes called "the battle of Armageddon".

[28] Only the restraining hand of Jehovah has held back the forces of Satan and thus prevented the destruction of the remnant. Jehovah declares that he will remove his restraint and let the forces of Satan under Gog and Jehovah's forces under Christ join battle, and the result will be the complete destruction of Satan's forces. That will be the worst tribulation that ever afflicted the world, and it will be the last, for the reason that the Wicked One and his organization will be done for and shall arise no more for ever.—Nah. 1:9.

[29] The witness work must proceed, because Jehovah has declared that this gospel of the kingdom shall be preached to the nations of the world as a witness before the battle of the great day shall be fought. Be assured that Satan would immediately stop this witness work if Jehovah did not prevent him from so doing. If and when the witness work is stopped, then we may be sure that the hour has struck and that the great battle will follow quickly. Let the remnant be of good courage and never yield to the influence of the Wicked One. There is no occasion for the faithful witnesses to fear either man or devil while faithfully engaged in giving the testimony of the truth of and concerning Jehovah's purposes which he has now revealed.

[30] To his faithful anointed remnant the Most High has given a new name, to wit, "Jehovah's witnesses." To the faithful remnant his name is a strong tower of protection and complete safety, which safety, however, depends upon the faithfulness of the remnant in the performance of their part of the covenant with Jehovah. They must be his faithful witnesses and declare his truths in this day of his judgment. By so doing they run into that strong tower: "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe."—Prov. 18:10, *A.R.V.*

[31] There is a class of creatures on earth who today are hearing with gladness this gospel of the kingdom. That class was foreshadowed by Jonadab. Those who go to make up that class must be teachable, and they will strive to do that which is right. They take their stand on the side of Jehovah and his kingdom, and it is a part of the commission of the remnant to teach them and to help them to understand. These persons of good will are not desired by any part of Satan's organization because they are not at all in sympathy with the same. It is the privilege and duty of the remnant to call the attention of the Jonadab class to such words of Jehovah as appear by his prophet, to wit: "Gather yourselves together, yea, gather together, O nation not desired: before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."—Zeph. 2:1-3.

[32] While telling the Jonadab class the truth encourage them also to pass the message on to others. Even though they are not anointed of the Lord, yet it is certainly the will of God that everyone who hears the truth and loves it may have the privilege of telling it to others. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely." (Rev. 22:17) Every creature now hearing the truth must take his stand either on the side of Satan or on the side of Jehovah, and therefore the people of good will should be encouraged to tell their neighbors about the kingdom. The issue of supremacy long ago raised by the rebellious and wicked one must be shortly settled. Jehovah's King will destroy Satan's organization, and that glorious kingdom will be for ever a vindication of Jehovah's name.

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. For what reasons will a consideration now of scriptures relating to tribulation be profitable to the consecrated? What do the Scriptures say in regard to the importance of understanding and wisdom?

¶ 3. What is the greatest doctrine taught in the Scriptures? Why? How is tribulation related both to the symbolic and to the real temple of Jehovah?

¶ 4, 5. Prove that Satan has been the ruler of the world. How did he come into that position? Account for his being so long permitted to continue his rulership. For what purpose will Satan's world be destroyed?

¶ 6. What fact is proved by the disciples' question recorded at Matthew 24: 3? Why did Jesus emphasize the importance of Jehovah's kingdom? Distinguish between the word "end" used in verse 3 and that used in verse 14.

¶ 7. Account for the tribulation upon the world since 1914. Why have so many of the people been turned against Jehovah God?

¶ 8. Distinguish between the trouble now upon the world and that of the battle of Armageddon.

¶ 9, 10. Prove who is responsible for the sorrow, suffering and distress upon the world to the present time. Have other creatures contributed thereto?

¶ 11. With scriptures show whether Jesus had been given an understanding of the time features of Jehovah's purposes. Of what advantage would it have been if in 1914 Satan had voluntarily vacated his place as overlord of the world? Instead, what did he do, and with what result?

¶ 12. Prove that Jehovah was in no sense responsible for the World War. In the same respect, what about the war in heaven?

¶ 13, 14. Account for the World War's taking place when it did. What was the purpose therein?

¶ 15, 16. Explain the significance of the year 1914 in the outworking of Jehovah's purposes. Also of 1918. Apply Jesus' statement, "All these are the beginning of sorrows."

¶ 17. By whom, and why, was the war stopped? Just how could this be "for the elect's sake"?

¶ 18. Who constitute the elect? What is the purpose of the elect? Present scriptures in support thereof.

¶ 19. What is the good news that must be preached? By whom is this witness to be given? To whom? This witness work serves what purposes?

¶ 20, 21. Point out the nature and the purpose of the witness work that has been done since 1918. How has the year 1922 become prominent in connection with the witness work? Why could not this work be done prior to that time? Point out also the privilege and responsibility attending this enlightenment from Jehovah.

¶ 22, 23. Explain whether the opposing armies are assembled at Armageddon and whether that battle has begun. Just what is meant by the expression "the battle of Armageddon"?

¶ 24. Describe the line-up of the two opposing armies, and the activities of each.

¶ 25. Show that the battle of Armageddon will be the act of Jehovah and a work of righteousness. What does Jehovah, by his prophet Jeremiah (25: 33-36), say of the desolation which shall then be wrought?

¶ 26. As to the nations involved, what are the facts upon which a Scriptural conclusion can be drawn concerning the extent and severity of the judgments to be executed upon them? What do the Scriptures show as to the purpose of that execution work?

¶ 27, 28. Whom has Satan's organization oppressed? Why? To whom does Jehovah say, "Be ye not mockers"? Why? What is the "work" which Jehovah will "finish"? How will he "cut it short in righteousness"? How will Jehovah open the way for the great battle to proceed? With what result?

¶ 29. Account for the confidence and zeal of the remnant. How may it be known when the great battle is due to take place?

¶ 30. Apply the year text as it here comes up prominently before the remnant.

¶ 31. What is the evidence that Zephaniah 2: 1-3 is now being fulfilled?

¶ 32. In addition to the direct witness work, what further opportunity now comes to Jehovah's witnesses, and why? What will be the glorious outcome of the execution of Jehovah's judgments and the establishment of his kingdom?

COMMUNITY PROPERTY

RECENTLY many of the brethren have inquired concerning the building of homes and establishing farms as community property for the use and benefit of those anointed of the Lord. Many of these communications proceed upon the theory that the WATCH TOWER BIBLE & TRACT SOCIETY is engaged in the work of acquiring such property and forming such a community interest. That conclusion is entirely wrong. The Society has not at any time authorized anyone to speak for it in this matter, nor has the Society any legal or Scriptural authority itself to establish community properties; and it will not attempt to do so. Some of the brethren in the service have been enthusiastically advocating such a course, but such has been done on their own personal responsibility.

Our commission is to preach this gospel of the kingdom, and not to look after the physical welfare of others. It is entirely Scriptural that the consecrated should make reasonable provision for themselves and their dependent ones, but this cannot be construed to mean that time, energy and money should be employed by some of the anointed to build up property for community use of others, especially where such would hinder them in their opportunities of service of bringing the message of the kingdom to the people.

Some have also very erroneously stated "that the anointed of the Lord are to acquire and come into possession of the land", meaning the actual possession of the material things of the earth. There is no Scriptural authority to warrant any such a statement or conclusion. The inheritance of the anointed of God is the kingdom and its interests, and not houses and lands on the earth. There appears to be a great danger here of having the mind and heart set upon the acquisition of things for the comfort of the creature, and this would lead to the neglect of the performance of the commission and duties given by the Lord to his anointed.

Let this be an answer to all letters of inquiry upon this subject: The Society will not take over houses and farms to be used in behalf of the consecrated and to be held and operated as a community property. If a company of brethren desire so to do, as some have, that is their affair and responsibility; but the Society will continue, by the grace of God, to carry out its commissioned purposes.

It seems that a course similar to the following would be entirely proper, to wit: Suppose one of the Lord's people is the owner of a house or lands all of which is not required for himself or his family, but that provision could easily be made for a part of the house or property to be used and occupied by others actively engaged in the Lord's work. If an arrangement could be made for use of a part of the property, and such arrangement is made on equitable terms and to the advantage of all concerned, and especially advantageous to the Lord's work, that might be properly done; but such is a matter for the parties interested to determine.

Also if a company of God's people, the members of which are actively engaged in the Lord's service, see that they could jointly own and use a house or a piece of land on which to reside and to raise certain foodstuffs, and that such could be done without hindering their service and to the advantage of those who serve, and they first agree upon the terms of holding and use of such property, that might be well and good. But be sure that such will not in any manner interfere with the performance of your commission and covenant.

It now seems next to impossible, because of depressed conditions, for anyone to sell or dispose of property to advantage, but that some property that can be used by Jehovah's witnesses to material advantage of all concerned might be so used. If this can be done, let those interested undertake it; but no officer of the Society is wise enough to advise exactly what should be done. If a company incorporates under the laws of the land and places the property in the name of the corporation to be held and used for the benefit of the Lord's people, such would have to be done only after careful consideration and action taken to safeguard against difficulties. It is almost certain that such a company could be managed successfully only by having one head, which one would act always unselfishly and for the best interest of the entire company. If the corporation is to be managed by a board of directors, much time will be wasted in needless discussion of what is to be done and there is always danger of controversies and of dissatisfaction arising because some of the interested parties consider that they are not being equally treated. The suggestion is made that where several take over property to be used for the benefit of the entire company, rules governing the same be first fully written out and every interested one agree to comply and fully comply with such rules that peace may be maintained and the Lord's work not be interrupted.

The advice is further given that it seems more profitable, where it is possible, for two or more parties to acquire a house car in which they can live and travel. By this means rents and taxes are avoided and the witnesses can move around to different parts of their territory at the least possible expense.

The property of the Society cannot be exempt from taxes unless that property is used exclusively to carry out the purposes for which the corporation is organized. It could be of no advantage, therefore, for the Society to undertake to organize such a community from this standpoint. A man and his family would get on better to keep to themselves rather than to mix up with others; and this can be done by the use of a house car. Where several brethren could agree upon traveling and working together, this has been done successfully and has received the Lord's blessing. Let each little group decide for themselves what they want to do. Be assured of this, that no one in the service of the WATCH TOWER BIBLE & TRACT SOCIETY is authorized to speak for it and to organize such a community; and do not rely upon any rumors or statements by others unless you see it in *The Watchtower* or some other publication issued by the Society.

GOD'S RANSOMER FOR MAN

FOR a long time the name of Jesus has been held before the people and emphasized. This has resulted in obscuring, partially at least, the Almighty One who is the Father of Jesus, and concerning whom Jesus said, "My Father is greater than I." For what purpose did Jesus come to earth? Did he come of his own accord, or was he sent by another?

God has a well-defined purpose in everything he does. What then was the purpose of Jesus' being made a man, and of his dying as a man, and being raised from death as a divine creature, and ascending into heaven with the value of his perfect human life and presenting it as a sin-offering? The purpose was that the way might be made and opened for man to be reconciled unto God. By his arrangement God included or embraced all mankind in the sin of Adam, in order that when the basis for reconciliation was made by the blood of Jesus all who would believe and be obedient might have the benefit thereof. (Gal. 3: 22) Jehovah did not become a man and die, as the clergy would have you understand, but his Son became a man and died and was raised out of death that Adam and his offspring might be reconciled unto God. Adam and his children were and are flesh and blood. They have partaken of the human nature. Jesus must do the same thing in order to redeem mankind. Concerning this it is written: "As the children [of men] are partakers of flesh and blood, he [Jesus] also himself likewise took part of the same; . . . in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God [his Father], to make reconciliation for the sins of the people."—Heb. 2: 14, 17.

All children of men have been sinners and were

born such and therefore enemies of God, and the shed blood of Jesus opens the way for all men to be reconciled and made the friends of God. When fully reconciled by God, then the children of men shall live. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. 5: 10.

Beginning at Pentecost God through Christ opened the way for the exercise of faith in the shed blood of Jesus, and those who have since made a full consecration to do God's will, based upon the faith in Jesus' blood, God has reconciled to himself. Paul and others of his time, and men of like faith since, have availed themselves of the blessed privilege. Therefore Paul wrote: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5: 18-21) The gracious provision that God has thus made has not been for a selfish purpose. He made this provision unselfishly for the benefit of man.

Satan has used some of his agents, the clergy, to exalt the name of Jesus above that of Jehovah. He has used others of the same agents to make Jesus and Jehovah equal, and still others to deny the blood of Jesus altogether. Satan's policy is and has been anything to turn the minds and hearts of men away from God, to becloud the truth, and to bring reproach upon Jehovah's name. It is not a new trick of his. The Devil pursued the same tactics before the coming of Jesus to earth. He has been teaching the doctrine of a trinity for a long while. In the minds of men he exalted the wicked Nimrod and the wicked woman Semiramis his mother and placed them on an equality with God, thereby introducing a trinity. Then when Christianity began to grow and men were turning to Christ, Satan by his wily methods introduced a trinity into the ranks of the Christians and fastened that ungodly doctrine upon the church by the council of Nicæa. To do so it was necessary to deny and set aside the plain statements of the Scriptures, to wit: "For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (1 Cor. 8: 5, 6) In the face of this plain statement of the Lord's Word, and many other scriptures corroborating the same, the clergy have gone on and still go on teaching the people the satanic doctrines of the trinity and the incarnation.

Jehovah God is the Savior of man because he is the Author of his arrangement of salvation and all things are from him. Jesus Christ is the savior of man because he is the active agent of God used by the Father to save men and all things are done by him in the Father's name and by the Father's authority. Jesus and God are not one and the same in personality, but Jehovah is the Father and Christ Jesus is the Son. All things are from the Father; all things are by the Son.—Eph. 4: 6, 7; 2 Cor. 1: 3; Col. 1: 3.

It is written: "Salvation belongeth unto the Lord: thy blessing is upon thy people." (Ps. 3: 8) The Scriptures frequently speak of Jesus Christ as the Savior because he is the arm or instrument used to bring salvation to the people. (Isa. 12: 2; 59: 16; 63: 5) The Apostle Paul makes plain and clear the relationship of God the Father with Jesus Christ his Son, and proves that salvation is from God and that reconciliation of man to God is by and through the blood of his Son. To this end he wrote: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled."—Col. 1: 12-21.

A gift is a benefit bestowed by the giver upon another who is the receiver, bestowed without expectation of return or compensation. Jehovah God is the Giver of every good and perfect gift. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—Jas. 1: 17.

It is the poor that need gifts. It is the poor in spirit and meek in heart and lowly of mind that gladly receive and appreciate gifts. The greater the poverty, the greater the need. Because of sin the human race was plunged into the greatest depths of poverty with no right or hope of ever enjoying the riches of life. "The destruction of the poor is their poverty." (Prov. 10: 15) The poverty of the human race leads to certain destruction. Divine love made provision to prevent such destruction.

Jesus the beloved Son of God enjoyed all the riches of life in glory with his Father in heaven. He looked

down upon the poverty of humankind, well knowing that the wicked rebellion of Lucifer had brought such poverty on man. He knew of God's loving heart and of his purpose to reconcile man to himself. Jesus was willing to become poor that mankind might be made rich in life and happiness and brought into full reconciliation with God. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. 8: 9.

Adam had been made a little lower than the angels of heaven. His sin had reduced him and all his offspring to abject poverty. Jesus left his heavenly glory and was made a man that he according to the will of his Father might become the Redeemer of poverty-stricken and sinful men. He was made perfect as a man and clothed with honor and glory as God's Servant. The earth and all its dominion might have been enjoyed by him. He willingly gave up everything for the benefit of man. "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor: that he by the grace of God should taste death for every man."—Heb. 2: 9.

The death of Jesus upon the tree was for the benefit of all men; and God in his due time will bring all men to an accurate knowledge of the truth, that they may have the opportunity to benefit by his death. It was the will of God that his beloved Son should become a man that he might become the Redeemer of mankind. Jesus was willing to take this step. His Father did not compel him or even require him thus to do. And now the apostle sets forth in clearness of phrase the distinction between God the Father and Jesus the Son and what the relationship to each other is in providing the ransom sacrifice. He says: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. 2: 3-6.

The love of God for his beloved Son Jesus could not be excelled. Jesus testifies to the sweet relationship between himself and his Father. When Jesus came to earth and presented himself at the Jordan, Jehovah announced that others might know: "This is my beloved Son, in whom I am well pleased." The Father and the Son loved each other. (John 3: 35; 5: 20) The Son was the dearest treasure of his Father's heart. But without the exercise of love for mankind man could never be reconciled to God and live. The great God of the universe, the Creator of heaven and earth, freely gave his beloved Son that man might live. The apostle, after having tasted of that love divine and the heavenly gift, with no way of compensating therefor and with no way of adequately expressing appreciation thereof, exclaimed: "Thanks be unto God for his unspeakable gift." (2 Cor. 9: 15) Thus the apostle shows that there are no words adequate to express the greatness of God's gift in behalf of man.

Then again Paul wrote that as it was by the offense of Adam all men were born in sin and therefore brought unto condemnation, even so by the righteousness of Christ Jesus the free gift comes unto all men, giving all an opportunity for justification unto life. (Rom. 5: 18) This great gift proceeds from God the Father, the Giver of every good and perfect gift. "The gift of God is eternal life, through Jesus Christ our Lord." (Rom. 6: 23) Love made this provision. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16) That is a complete expression of unselfishness. It is love divine. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John 4: 10) Such is the divine provision for the remission of sin and for the reconciliation of man to God. "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." —1 John 4: 16.

LETTERS

TO HONOR THE NAME OF JEHOVAH

DEAR BROTHER RUTHERFORD:

The Lord daily gives many indications that nothing can stand in the way of the forward march of the King and the progressive interests of the kingdom.

The assembly at Knoxville, Tenn., brought us into a little different phase of the kingdom work showing the different conditions that will be met with and how the Lord will always provide a way to carry on.

Several witnesses were arrested at Rutledge, in Grainger county, about 25 miles from Knoxville, just prior to the assembly. They were pioneers who had accepted canned goods in contribution. The people hereabouts have been supplied from time to time with provisions from the Red Cross and other so-called "charitable organizations". These so-called "welfare workers" induced the county officials to arrest Jehovah's witnesses for taking out of the county supplies for the poor which they had provided.

The pioneers were arrested, the foodstuffs returned to the parties giving them. Brother Wingo's car was seized and the witnesses were threatened by the magistrate and county officials that if they were found in that part of the country again with this propaganda a posse would attend to them. So we went to Rutledge and surrounding sections last Sunday, three days after.

Served notice and list of names with two county judges, the sheriff and county solicitor as we went to work. Learned that the officials had communicated with the state's attorney and had been advised to hold us under the old song and dance of peddling without license and interfering with state charity acts, by defrauding the people out of goods supplied by them. I noted each one I talked to had a different version, and soon learned they were worried about the message and their so-

called "law" was a lot of bunk. So took up the matter with the county judge who would try the case. Showed him that Jehovah's witnesses were performing their God-given mission of preaching the gospel; that there was no commercial objective, no pecuniary profit derived by anyone associated with the work; that under the conditions it was a greater act of charity than any other entering the county, because it was for the benefit of their present as well as their future lives, and, above all, commanded of Jehovah for the vindication of his name and word.

Further, the fact that the people were willing and anxious to obtain the message in this manner was proof that they recognized its necessity as the most important to their welfare and to interfere would be against the welfare in fact of the people there. In reply to the charge that the canned goods were sold and therefore taxable as merchandise, this was discredited because there was no evidence that any were sold in the county, but rather that they would be used in furtherance of the same charitable work of necessity. They released the car. Later the solicitor threatened to organize a posse to enforce the law as he said. But the sheriff would not arrest us; and the officials split on the matter: one judge and the solicitor against us, and the other judge and sheriff refusing to interfere. So nothing was done and the work progressed with results as follows:

Cars, 15; witnesses, 55; books and booklets, 378; hours, 251; obtainers, 201; testimonies, 937.

This work was done in a hostile country, among clannish, ignorant people with a threatening attitude towards the witnesses. The roads were muddy and the houses widely scattered. This number was placed in a territory just worked, and among a people supported by so-called "charity", which shows that some are looking toward the kingdom as the only hope.

Arrangements were made while here to handle all canned goods through a divisional committee, the proceeds to be turned over to the pioneers according to the amount handed in.

Find that it is necessary to dig these fellows up in the south to assemble them, but after getting into the fight in this manner they are eager for the next one and seem to appreciate the issue more. I don't see how anyone can read the *Towers* and books now and keep still anyhow.

Some of these divisions in the south have more colored than white. Inasmuch as the whites have such strict laws concerning the liberties of the colored in some sections, the latter are really in desperate circumstances. Practically all the colored laborers have been replaced by white men until it is a rare thing for a colored man to find a job of any kind. This is resulting in the colored's going back to the soil; and while they will be some time getting started, they will eventually be the only ones to have the necessities of life because they are the principal ones accepting the kingdom message. They will as a rule give their last cent to get a book or booklet.

The Lord's people now showing themselves as Judeans are working more in unity of purpose to honor the name of Jehovah by obedience to his commands than ever before. Young and old, large bands or small units, they go wherever they are called to. It is a real joy to serve with the Lord's people in the King's army. Am glad to convey their love and greetings to you from the witnesses in this last campaign, and join them in praying that Jehovah will bless and keep you for his name's sake.

With much love, as ever,

Your fellow servant to the King Eternal,

ANTON KOERBER.

JEHOVAH'S NAME SHALL BE VINDICATED

MY DEAR BROTHER RUTHERFORD:

I am in receipt of the new *Year Book*, which you so kindly sent to me, and I hasten to thank you for the same.

It contains a most marvelous report, which certainly does "buck" us up, when we realize what Jehovah has accomplished during the past year; and with prospects of the ensuing year's being even greater.

I was indeed thrilled as I perused the pages of this extraordinary report, and I was overwhelmed with a feeling of deep gratitude toward the Lord for the humble share which it was my sweet privilege to enjoy in the kingdom service.

It is easy to perceive that Jehovah's work is going ahead with ever increasing momentum; and I am reminded of Ezekiel's prophetic vision of the stream issuing from the temple and constantly increasing until it became a mighty river. I truly look forward with keen anticipation to the day when Jehovah's name shall be vindicated and his truth covers the earth as a mighty river.

I feel sure that this report of the year's work will be a tremendous boost to Jehovah's witnesses and prove a source of inspiration.

Again thanking you for your favor and expressing my warm love and wishing you the very rich blessing of Jehovah, I am,

United with you as his witness,

L. O. HILLYARD, *Iowa.*

"OUT OF COMMERCIAL PURSUITS"

OUR DEAR BROTHER RUTHERFORD:

We feel constrained to take the occasion of the receipt of *Preservation* you so kindly sent, to express to Jehovah through you as the leader of his earthly organization, how our hearts have gone out in praise and gratitude, not only for this bountiful gift, but for *Light* and *Vindication*, particularly for the latter.

On reading that 'the Lord is now calling his people out of commercial pursuits' we decided to forthwith make an unconditional offer of our services to the Society, as Jehovah's duly appointed representative on earth, in the spirit of Brother Gabler's letter in *The Watchtower* for April 15, 1932, with the very gratifying result that we have already enjoyed two months in the pioneer service, and pray that we may ever continue to be fully employed in that government of the increase of which there shall be no end.

May the Lord continue to richly bless you as you so loyally and faithfully seek to serve him and his people.

Your brethren in Jehovah's service,

ARTHUR and MABEL BUTTIFANT, *England.*

'JEHOVAH IS ROUND ABOUT HIS PEOPLE'

DEAR BROTHER RUTHERFORD:

At the close of another year of unnumbered blessings in the service of our King I am constrained to once again express to you my deep appreciation for the part you have so signally played in dispensing the 'food convenient' which all the faithful remnant have been permitted to enjoy in the columns of *The Watchtower* and allied publications of Jehovah's witnesses. Truly the table of the Lord fairly groans under the weight of the precious burden it now holds for those who delight in him.

The unfolding of Ezekiel's prophecy in *Vindication* 1, 2, and 3 has been a constant source of inspiration and joy. I wish at this time to express my heartfelt thanks to you personally for the gift of these books as well as the 1933 *Year Book* just received. To read therein of the hardships endured by faithful pioneers in foreign lands in carrying forward the kingdom work makes one feel that in spite of some troubles with Satan's crowd here in America we can truly say that "the lines have fallen unto us in pleasant places". We need not expect, however, to escape the wrath of the enemy. Just as sure as that the sparks fly upward we may expect Gog to marshal all his forces for a final attack upon the headquarters of the visible organization of Jehovah here in America. Nevertheless it is written, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." (Ps. 125: 1, 2) "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."—Zech. 2: 5.

I am also very grateful for the gift of the book called *Preservation.* This unspeakable gift is to me the sweet assurance from the great Jehovah that I am one of his witnesses accepted by him in the beloved One.

With ever increasing delight I am looking forward to 1933 as being that much nearer to the time when Jehovah will vindicate his great name, establish everlasting righteousness amongst men, and cause his gracious will to be done upon earth as in heaven.

Praying Jehovah's richest blessing upon you as you lovingly labor in the interests of Zion, and with much Christian love, I am,

Yours in the service of Jehovah,

W. B. FOWLER, *Pioneer.*

INSTRUCTION FOR SERVICE

The Watchtower advises that an assembly of Jehovah's witnesses will be held at the points and on the dates named below for the purpose of more effectively organizing the field service and for instructing Jehovah's witnesses who engage in this service.

ANTON KOERBER

Charlotte, N. C.	Mar. 3-5	Roanoke, Va.	Mar. 17-19
Wilson, N. C.	" 10-12	Richmond, Va.	" 24-26

G. Y. M'CORMICK ASSISTED BY DONALD HASLETT

St. Louis, Mo.	Mar. 3-5	Jasonville, Ind.	Mar. 17-19
		Indianapolis, Ind.	" 24-26
Decatur, Ill.	" 10-12	Fort Wayne, Ind.	Mar. 31-Apr. 2

BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Spiritually Minded"
Issue of February 1, 1933

Week beginning April 2	¶ 1-9
Week beginning April 9	¶ 10-19
Week beginning April 16	¶ 20-30

"Jehovah's Honor"
Issue of February 15, 1933

Week beginning April 23	¶ 1-13
Week beginning April 30	¶ 14-28

(*Continued from page 80*)

Saranac L. WNBZ Su 10:15am
Also Tu 4:15pm
Syracuse WSYR Su 1:00pm
Also We 5:00pm
Tupper L. WHDL Su 10:45am
Also Th 10:00am

NORTH CAROLINA

Charlotte WBT Su 5:15pm
Greensboro WBIG Su 9:45am
Raleigh WPTF Su 10:00am
Also Th 5:30pm
Wilm'ton WRAM Su 10:00am
Also We 7:00pm
W'n-Salem WSJS Su 2:15pm

NORTH DAKOTA

Bismarck KFYR Su 10:00am
Devils L. KDLR Su 12:30pm
We 5:15pm Fr 5:15pm
Fargo WDAY Su 10:00am
G'd Forks KFJM Su 10:30am
Also Th 3:05pm
Mandan KGCU Su 11:30am
We 8:15pm Fr 8:15pm

OHIO

Akron WADC Su 1:45pm
Also Fr 1:15pm
Cinc'nati WKRC Su 10:00am
Cleveland WHK Su 6:00pm
Tu 3:15pm Th 6:45pm
Cleveland WJAY Su 9:45am
Also We 3:30pm
Columbus WAIU Su 10:00am
Columbus WCAH Su 10:15am
Su 7:45pm We 9:30pm
Dayton WSMK Su 10:00am
Also We 5:30pm
Mt. Orab WHBD Su 5:00pm
We 5:00pm Fr 5:00pm
Toledo WSPD Su 9:30am
Also Sa 8:30am
Youngst'n WKBN Su 10:00am
Also Th 11:00am
Zanesville WALR Su 10:00am
Also We 4:15pm

OKLAHOMA

Elk City KASA Su 1:15pm
We 5:15pm Fr 5:15pm
Enid KCRC Su 2:45pm
We 5:00pm Fr 5:00pm
Okl'a City WKY Su 1:00pm
Ponca City WBBZ Su 10:00am
Also We 9:00pm

OREGON

Eugene KORE Su 1:00pm
Klamath F. KFJI Su 1:00pm
Marshfield KOOS Mo 1:30pm
Medford KMED Su 10:00am
Also Th 4:00pm
Portland KALE Su 9:30am
Also Th 8:15am
Portland KXL Su 9:00pm
Tu 8:00am Th 8:00am

PENNSYLVANIA

Altoona WFBG Su 10:00am
Also Tu 8:15pm
Erie WERE Su 8:15pm
We 1:45pm Fr 1:45pm
Erie WLBW Su 10:30am
Glenside WIBG Su 12:15pm
We 12:15pm Fr 12:15pm
Harrisburg WHP Su 11:00am
Johnstown WJAC Su 4:30pm
Lancaster WGAL Su 5:00pm
Phil'a WCAU Su 10:00am
Phil'a WIP Su 12:45pm
Pittsb'gh KQV Su 1:00pm
Mo 3:00pm We 3:00pm
Also Fr 3:00pm
Pittsb'gh WCAE Su 10:30am
Pittsb'gh WJAS Su 6:00pm
Also Sa 6:30pm
Reading WEEU Su 4:00pm
Also We 4:00pm
Scranton WGBI Sa 7:30pm
Wash'ton WNBO Su 9:45am
Wilkes-B. WBAX Su 3:15pm
Also Tu 7:45pm
W'msport WRAK Su 10:15am

PHILIPPINE ISLANDS

Manila KZRM Su 12:15pm

RHODE ISLAND

Providence WEAN Su 10:00am

SOUTH CAROLINA

Charleston WCSH Su 1:00pm
Also Th 7:00pm
Columbia WIS Su 11:00am
Also Th 8:00am
Spart'b'g WSPA Su 6:30pm

SOUTH DAKOTA

Mitchell KGDA Su 1:45pm
Also We 8:00pm
Pierre KGFX Su 1:00pm
Tu 4:00pm Th 1:00pm
Sioux F'ls KSOO Su 10:00am
Also Th 2:45pm
Watertown KGCR Su 9:15am
We 8:45pm Fr 8:45pm

TENNESSEE

Bristol WOPI Su 10:45am
Also We 7:30pm
Cha'nooga WDOD Su 12:45pm
Also Th 7:45am
Jackson WTJS Su 1:30pm
Knoxville WRCL Su 7:00pm
Also Th 8:00pm
Memphis WMC Su 3:15pm
Memphis WREC Su 10:00am
Spr'gfield WSIX Su 3:45pm
Also We 6:15pm

TEXAS

Amarillo KGRS Su 9:00am
Amarillo WDAG Su 7:30pm
We 7:30pm Fr 7:30pm
Austin KNOW Su 10:00am
Beaumont KFDM Su 10:00am
Also Tu 7:45pm
Br'nsv'le KWWG Su 5:15pm
Corpus Chr. KGFI Su 9:00am
We 6:45pm Fr 6:45pm
Dallas WFAA Su 9:15am
Dallas WRR Su 2:15pm
Dublin KFPL Th 8:00pm
Also Fr 10:00am
El Paso KTSM Sa 7:30pm
Ft. Worth KTAT Mo 5:00pm
We 5:00pm Fr 5:00pm
Galveston KFLX Su 10:00am
Also We 7:45pm
Galveston KFUL Su 5:30pm
Houston KPRC Su 10:00am
Houston KXYZ We 6:00pm
S. Angelo KGKL Su 8:45am
Also Th 8:45am
S. Antonio KMAC Su 8:45am
We 1:15pm Fr 1:15pm
S. Antonio KTSA Su 10:45am
Also Su 9:30pm
Tyler KGKB Su 9:45am
Waco WACO Su 7:15pm
Wichita F. KGKO Su 12:30pm
Also Th 9:00pm

UTAH

Ogden KLO Su 10:45am
We 8:45pm Fr 8:45pm
Salt L. City KSL Su 11:00am

VERMONT

Rutland WSYB Su 10:00am
Also Th 5:15pm
Springf'd WNBX Mo 4:30pm
We 4:30pm Fr 4:30pm

VIRGINIA

Danville WBTM Su 7:00pm
Lynchb'g WLVA Su 12:45pm
Newp't N's WGH Su 1:00pm
Also Th 1:00pm
Petersb'g WPHR Su 1:00pm
Also Fr 11:00am
Richmond WRVA Su 12:15pm
Roanoke WDBJ Su 10:30am
Also We 5:00pm

WASHINGTON

Aberdeen KXRO Su 1:15pm
Bell'ham KVOS Su 10:00am
Also Th 5:30pm
Everett KFBL Su 7:15pm
Seattle KJR Su 10:30am
Seattle KPCB Su 4:45pm
Tu 7:30am Th 11:30am
Spokane KFIO Su 9:00am
We 7:45am Fr 7:45am
Spokane KHQ Su 10:00am
Tacoma KMO Su 2:15pm
We 5:00pm Fr 5:00pm
Tacoma KVI Su 2:00pm
Walla Walla KUJ Su 7:45am
Also Su 1:30pm
Wenatchee KPQ Su 10:00am
Also We 7:00am
Yakima KIT Su 10:00am
Also Th 7:00am

WEST VIRGINIA

Bluefield WHIS Su 9:00am
Also Fr 8:00am
Cha'ston WOBU Su 4:00pm
Fairmont WMMN Su 10:00am
Hunt'ton WSAZ Th 4:00pm
Wheeling WWVA Su 10:00am

WISCONSIN

Eau Claire WTAQ Su 9:15am
Also We 6:15pm
F'd du Lac KFIZ Mo 10:45am
We 5:45pm Fr 5:45pm
La Crosse WKBH Su 1:00pm
Madison WIBA Su 10:00am
Ma'towoc WOMT Mo 7:00pm
Also Th 1:00pm
Milwaukee WISN Su 9:15am
Superior WEBC Su 3:15pm

WYOMING

Casper KDFN Su 10:30am

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Local standard time is shown in each instance.]

ALABAMA

Anniston WAMC Su 6:30pm
We 6:30pm Fr 6:30pm
Birm'ham WAPI Su 9:45am
Birm'ham WBRC Su 10:00am
Also We 5:00pm
Mobile WODX Su 1:15pm
Also Th 1:00pm
M'tgom'y WSFA Su 12:30pm
Troy WHET Su 10:30am
We 1:15pm Fr 6:45am

ALASKA

Anchorage KFQD We 9:30pm

ARIZONA

Jerome KCRJ Mo 5:15pm
We 5:15pm Sa 5:15pm
Phoenix KTAR Su 10:00am
Prescott KPJM Su 5:45pm
Tucson KGAR Su 5:45pm
We 7:00pm Fr 7:00pm
Tucson KVOA Su 8:45am
Also Spanish Th 7:15pm
Yuma KUMA Su 6:45pm
Also Spanish We 8:45pm

ARKANSAS

Fay'ville KUOA Su 12:45pm
Also We 11:45am
Little R'k KARK Su 9:15am
Little Rock KGHI Su 7:00pm
We 5:45pm Fr 5:45pm
Little R'k KLRA Su 10:00am
Paragould KBTM Su 10:00am
Also We 11:30am

CALIFORNIA

Bakersf'ld KERN Su 4:15pm
Berkeley KRE Su 10:15am
Also We 1:30pm
El Centro KXO Su 10:00am
Fresno KMJ Su 3:45pm
Glendale KIEV Su 4:00pm
We 4:00pm Fr 4:00pm
Hollywood KNX Su 10:00am
Long B'ch KGER Su 10:45am
L. Angeles KFAC Su 9:45am
L. Angeles KFVD Su 10:15am
Los Angeles KTM Su 8:30am
Oakland KLS Su 2:45pm
We 2:45pm Fr 2:45pm
Oakland KROW Su 10:15am
Su 1:00pm Su 6:15pm
Tu 8:00pm We 2:30pm
Also Th 8:00pm
Also Spanish Su 8:45am
Sa'mento KFBK Su 9:30am
S. F'cisco KTAB Su 9:30am
Also Sa 2:30pm
San Jose KQW Tu 5:00pm
Santa Ana KREG Su 12:15pm
Stockton KGDM Su 9:30am
Also We 7:15am

COLORADO

Denver KLZ Su 9:15am
G'd Junct'n KFXJ Su 1:15pm
Greeley KFKA Mo 7:15pm
Pueblo KGHF Mo 8:30pm
Also We 10:45am
Trinidad KGIW Su 5:00pm
Also Tu 1:45pm
Yuma KGEK Su 2:15pm
We 1:00pm Fr 1:00pm

CONNECTICUT

Bridgeport WICC Su 10:00am

DELAWARE

Wilm'ton WDEL Su 7:15pm

DISTRICT OF COLUMBIA

Wash'ton WMAL Su 10:30am

FLORIDA

Miami WIOD Su 12:15pm
Orlando WDBO Su 12:45pm
Pensacola WCOA Su 1:00pm
Also We 7:30pm

GEORGIA

Americus WENC Su 12:45pm
We 8:15am Fr 8:15pm
Athens WTFI Su 9:00am
Atlanta WGST Su 6:00pm
Augusta WRDW Su 3:00pm
Also Th 7:45pm
Columbus WRBL Su 9:30am
Macon WMAZ Su 12:45pm
Rome WFDV Su 12:30pm
Savannah WTOC Su 1:00pm
Tho'sville WQDX We 9:15am
Also We 7:30pm

HAWAII

Honolulu KGMB Fr 7:15pm
Also We 12:45pm

IDAHO

Boise KIDO Su 9:30am
Also Mo 9:15pm
Idaho Falls KID Su 11:00am
We 5:15pm Fr 5:15pm
Nampa KFXD Su 11:00am
Pocatello KSEI Su 2:00pm
Also Su 9:00pm
Twin Falls KTFI Su 10:45am

ILLINOIS

Chicago KYW Su 1:00pm
Chicago WCFL Tu 3:30pm
Also Fr 3:30pm
Chicago WJJD Su 4:30pm
Cicero WHFC Su 5:00pm
We 5:00pm Fr 5:00pm
Decatur WJBL Su 8:45am
Harrisb'g WEBQ Su 6:00pm
Joliet WKBB Su 4:45pm
We 4:45pm Fr 4:45pm
La Salle WJBC Su 10:00am
Quincy WTAD Su 3:30pm
Also We 7:00pm
Rockford KFLV Su 10:30am
Su 7:00pm We 8:15pm
Sp'gfield WCBS Su 12:30pm
Also Sa 11:15am
Tuscola WDZ Su 10:00am

INDIANA

Anderson WHBU Su 2:00pm
Con'sv'le WKBV Mo 7:15pm
We 7:15pm Fr 7:15pm
Evansville WGBF Su 9:45am
Ft. Wayne WOWO Su 12:00nn
Gary WJKS Su 10:30am
Ind'apolis WKBF Su 10:00am
Also We 2:00pm
Muncie WLBC We 8:30am
Also Fr 7:30pm
T. Haute WBOW Su 12:45pm

IOWA

C'l Bluffs KOIL Su 10:15am
Also Th 1:15pm
Davenport WOC Su 5:30pm
Decorah KGCA Mo 9:00am
We 9:00am Sa 9:00am
Des Moines WHO Su 5:30pm
Shenandoah KMA Su 11:15am
Also Su 9:15pm
Sioux City KSCJ Su 10:00am

KANSAS

Abilene KFBI Su 10:00am
Coffeyville KGGF Su 1:45pm
Also We 8:00pm
Dodge C'y KGNO We 10:45am
Also Fr 2:15pm
Kans. C'y WLBF Su 5:45pm
We 5:45pm Fr 5:45pm
Topeka WIBW Su 1:00pm
Wichita KFH Su 9:45am

KENTUCKY

Hop'ville WFIW Su 10:30am
Louisville WLAP Su 9:45am
Paducah WPAD Su 1:00pm

LOUISIANA

N. Orleans WJBO Su 9:00am
Also Th 9:00am
Shreveport KTBS Su 10:00am
Shrevep't KVKH Mo 6:30am

MAINE

Bangor WLBZ Su 2:45pm
Presque I. WAGM Su 12:00nn
Also We 8:00pm

MARYLAND

Baltimore WFBR Su 12:30pm
Baltimore WCBM Su 10:30am
Also Tu 5:30pm

MASSACHUSETTS

Babson P. WBSO Su 8:45am
We 9:45am Fr 9:45am
Boston WHDH Su 12:15pm
Also We 11:00am
Boston WLOE Su 4:15pm
Boston WNAC Su 10:00am
Fall River WSAR Mo 3:00pm
We 3:00pm Fr 3:00pm
Lexington WLEY Su 1:45pm
We 1:45pm Fr 1:45pm
N.Bedford WNBH Su 6:45pm
Also We 9:45pm
Worcester WORC Su 10:30am

MICHIGAN

Bay City WBCM Su 10:30am
Detroit (Windsor)
CKOK Su 12:30pm
Also We 4:45pm
Detroit WJBK Su 6:45pm
We 5:15pm Fr 5:15pm
Ironwood WJMS Su 5:00pm
Also We 7:00pm
Also Fr 7:15pm
Jackson WIBM Su 10:00am
Kalamazoo WKZO Su 2:30pm
Ludington WKBZ Fr 10:30am
Also Tu 7:00pm

MINNESOTA

F'gus Falls KGDE Su 10:00am
Min'polis WRHM Tu 6:45pm
Moorhead KGFK Su 7:30pm
We 5:15pm Fr 5:15pm
St. Paul WRHM Su 12:30pm
Also Th 1:00pm

MISSISSIPPI

Greenville WKFI Su 10:30am
Gulfport WGCM Su 3:00pm
Also We 6:30pm
Hattiesb'g WPFB Su 9:30am
Also Th 6:45pm
Meridian WCOC Su 10:00am
Also We 6:45pm
Vicksburg WQBC Su 2:00pm
Also We 11:45am

MISSOURI

Columbia KFRU Su 4:30pm
Also We 7:15am
Grant City KGIZ Su 12:00nn
We 6:00pm Fr 6:00pm
Kans. C'y KWKC Tu 7:00am
Also Th 1:20pm
Kans. City WHB Su 10:00am
Also Th 6:45am
St. Joseph KFEQ Su 3:45pm
Also We 8:30am
St. Louis KMOX Sa 5:00pm
Springf'd KGBX Su 9:45am

MONTANA

Billings KGHL Su 10:00am
G't Falls KFBB Su 10:00am
Kalispell KGEZ Su 5:45pm
We 5:45pm Fr 5:45pm
Missoula KGVO Su 10:00am
Wolf P't KGCX Su 1:00pm

NEBRASKA

Kearney KGFW Su 9:00am
We 6:45pm Fr 6:45pm
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:00am
Omaha WAAW Tu 11:00am
Scottsbl'f KGKY Su 10:15am
We 5:30pm Fr 5:30pm
York KGBZ Su 10:00am

NEVADA

Reno KOH Su 10:00am

NEW HAMPSHIRE

Manch'ter WFEA Su 2:45pm
Also We 7:00pm

NEW JERSEY

Atlantic C'y WPG Su 10:00am
Paterson WODA Su 10:00am
Also We 7:30pm

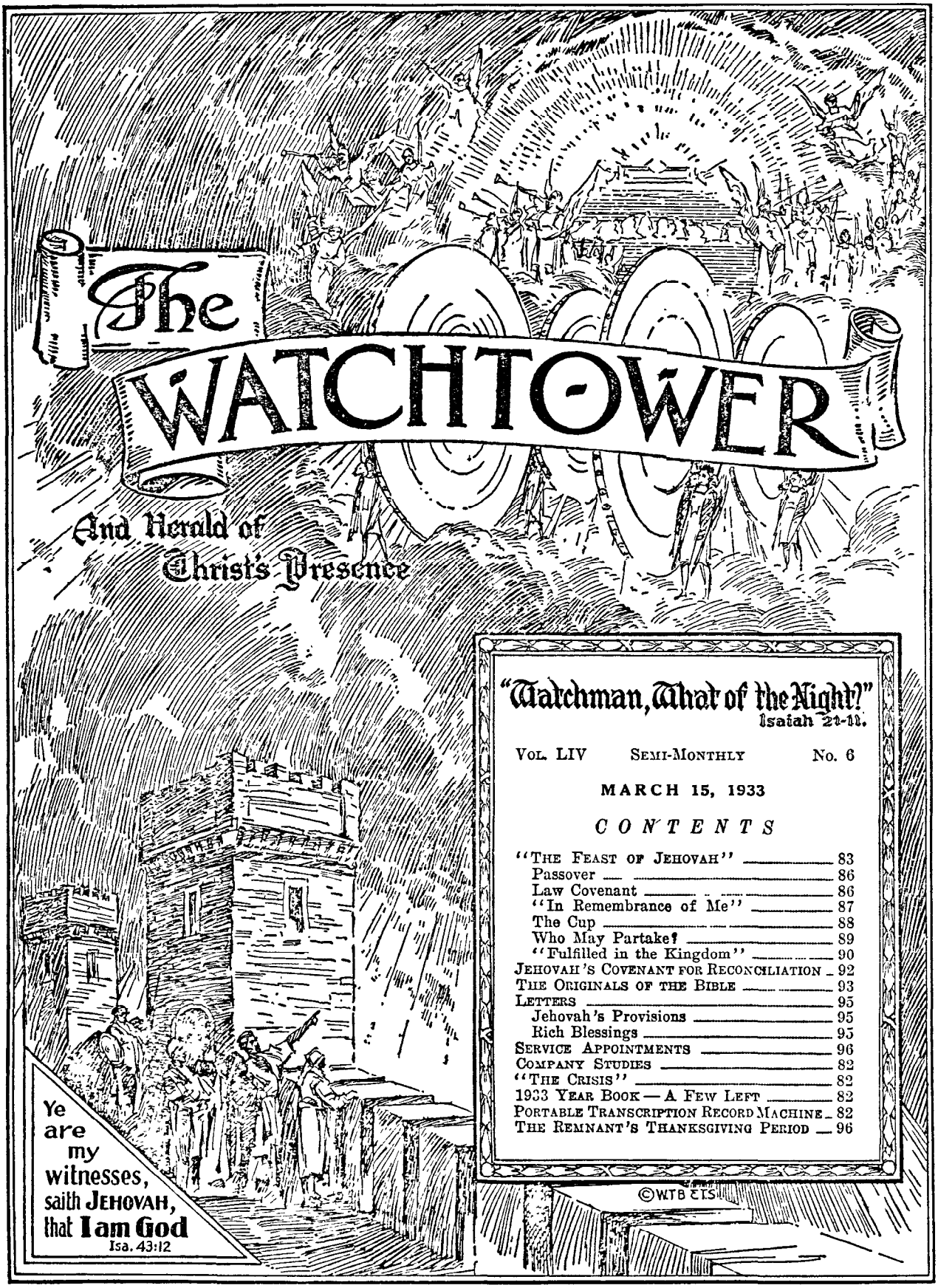
NEW MEXICO

Albuq'que KGGM Su 12:45pm
Also Th 8:15am
Clovis KICA Su 10:45am

NEW YORK

Albany WOKO Su 10:45am
Bing'mton WNBF Su 8:00pm
Also Th 8:00pm
Brooklyn WBBR Su 10:15am
Su 6:30pm Mo 10:30am
Tu 10:30am Tu 6:30pm
We 10:30am We 6:30pm
Th 10:30am Th 6:30pm
Fr 10:30am Fr 6:30pm
Brooklyn WMIL Sa 5:00pm
Also Mo 9:45pm
Buffalo WGR Su 10:00am
Buffalo WKBW We 10:00am
Freeport WGBB Su 9:00am
Tu 7:00pm Th 7:00pm
Jamestown WOCL Su 7:00pm
New York WINS Su 9:45am
Also We 12:45pm
New York WMCA Su 10:45am
Rochester WHEC Su 10:00am

(Continued on page 79)



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

VOL. LIV SEMI-MONTHLY No. 6

MARCH 15, 1933

CONTENTS

"THE FEAST OF JEHOVAH" ____ 83
Passover ____ 86
Law Covenant ____ 86
"In Remembrance of Me" ____ 87
The Cup ____ 88
Who May Partake? ____ 89
"Fulfilled in the Kingdom" ____ 90
JEHOVAH'S COVENANT FOR RECONCILIATION ____ 92
THE ORIGINALS OF THE BIBLE ____ 93
LETTERS ____ 95
Jehovah's Provisions ____ 95
Rich Blessings ____ 95
SERVICE APPOINTMENTS ____ 96
COMPANY STUDIES ____ 82
"THE CRISIS" ____ 82
1933 YEAR BOOK — A FEW LEFT ____ 82
PORTABLE TRANSCRIPTION RECORD MACHINE ____ 82
THE REMNANT'S THANKSGIVING PERIOD ____ 96

©W.T.B.T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . . Boston House, Cape Town, South Africa

Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

COMPANY STUDIES

Each company should select the issue of *The Watchtower* the majority desire to study. We suggest the current issue, that all may keep up to date. The better method of study is to have some one in the company who can read well to read a paragraph or two and then have questions propounded and briefly discussed in order that the substance of the paragraph may be clearly ascertained. Questions should always be confined to the subject matter under consideration in the paragraph read.

"THE CRISIS"

The Watchtower takes pleasure in announcing a new booklet written by Brother Rutherford, entitled *The Crisis.* This booklet includes the much demanded lecture "Can the American Government Endure?" Jehovah's witnesses everywhere will take great delight in distributing *The Crisis.* A world-wide distribution of this booklet will begin April 8 to 16, during The Remnant's Thanksgiving Period. All will want to engage in the distribution of this important message to rulers and people.

1933 YEAR BOOK — A FEW LEFT

The Society still has a few of the *Year Book* on hand. Some of the brethren may have found it a little inconvenient to obtain their copy of the *Year Book* this year, due to the depression. The Society will be glad to supply the remaining quantity on hand at 25c a copy as long as this year's edition lasts.

PORTABLE TRANSCRIPTION RECORD MACHINE

There is a demand for a portable transcription machine for use to reproduce for the public the radio lectures made by the president of the Society. There are many such machines on the market which are cheap and wholly unsatisfactory and could not be depended upon. The Society has arranged for the building of a special machine that promises complete satisfaction. The cost of manufacturing this machine is slightly above that of the cheaper grades, but its value is far greater. The machine approved by the Society's experts will be assembled at Cleveland, Ohio, by men fully equipped to make it, and will be shipped from there to any part of the United States.

One machine is electrically operated and can be used wherever there is 110-volt AC electrical current available. In most of the towns there is electric current. The cost of this machine delivered to companies of Jehovah's witnesses, pioneers or *Watchtower* subscribers will be $140. To meet a demand for reproducing these lectures in rural territory where there is no electrical current available a specially built machine operated by

(Continued on page 96)

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV MARCH 15, 1933 No. 6

"THE FEAST OF JEHOVAH"

"And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah."—Ex. 12: 14, A.R.V.

JEHOVAH'S name continues to be enlarged in the mind and heart of his anointed remnant on the earth as he continues to reveal to them the paramount importance of his name. Once we believed that the chief purpose of the passover instituted in Egypt, the keeping of that passover by Christ Jesus, and the institution and celebration of the memorial of the death of Christ Jesus, was to magnify the importance of the ransom sacrifice, the deliverance of the body members of Christ, and the ultimate deliverance of all the obedient ones of mankind from the bondage of sin and death. These truths are thereby taught, but the paramount truth that is taught thereby is the vindication of Jehovah's name. The chief purpose of sending Moses to Egypt was to vindicate the name of Jehovah. (2 Sam. 7:23) All the precious doctrines of the Scriptures pertaining to the ransom sacrifice, the selection and deliverance of the church, and the deliverance and blessing of the world of mankind, are incidental to the vindication of the name of the Most High. Jehovah has caused his prophet to write in his Word the emphatic declaration that all creation shall know that he is the Almighty God. The downfall of the ruler of Egypt was an illustration of the downfall of Satan's organization; and this Jehovah brings about that all "may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth". —Ps. 83:18.

2 Another year has come when it is the proper duty and great privilege of Jehovah's anointed to celebrate the memorial feast. It is of great interest to note that exactly nineteen hundred years ago Jesus celebrated the last passover memorial and now in this year of 1933 it is the privilege of the remnant to keep this feast. We will have a keener appreciation of the privilege this year, because we can see more clearly than ever before that the complete vindication of Jehovah's name is now at hand. The Lord Jehovah is the strength and song of the remnant. This is the day which Jehovah has made for the vindication of his name, and when he will prosper his cause; and his remnant will keep the feast with solemnity and with great joy.—Isa. 12:4.

3 Jehovah's name is the greatest memorial ever given unto men on earth. "This is my name for ever, and this is my memorial unto all generations." (Ex. 3:15) Jehovah expressly sent an angel from heaven to declare the name unto men. That name was uttered out of the midst of a miraculous fire that enveloped a desert bush and yet the bush was not reduced to ashes. (Ex. 3:2-5) And very fitting, this circumstance; for the name was that of him who is "a consuming fire, even a jealous God". (Deut. 4:24) Before that holy and memorial name even earth's most haughty and powerful ruler, Pharaoh, the representative of Satan, must bow in abject humiliation and acknowledge that Jehovah is the name of the One who is ALMIGHTY and whose word is of supreme authority and cannot be challenged and opposed successfully. The first declaration of that name brought conditions that required an early vindication of it. The complete vindication of that memorial name, soon now, will cause it to be cherished forever in the memory of those who live. "Thy name, O Jehovah, endureth for ever; thy memorial name, O Jehovah, throughout all generations."—Ps. 135:13, *A.R.V.*

4 Jehovah not only gave his name for a memorial, but also gave to his people a particular day for a memorial. It was the day on which his name was exalted and proof was given beyond further denial that his name means just what it imports. In marking off and establishing that day the Lord God said to Moses: "And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance for ever." (Ex. 12:14, *A.R.V.*) Centuries after Moses that same day marked a further vindication of Jehovah by his only begotten and beloved One, Christ Jesus; hence the Son of God decreed that the day should be observed by his devoted followers as a memorial day. On that day the powers of darkness and wickedness seemed to triumph; but not actually so, for The Man whom Jehovah had purposely put on the earth as an answer to Satan's defiance proved his integrity to his God and Father, even though God apparently slew him and he was constrained to cry: "My God, my God, why hast thou forsaken me?" Thus

contrary to appearances Jehovah's word was vindicated. It was no cause for surprise, therefore, that Jehovah's challenger, the braggart Satan, should inspire his earthly servants to have Jesus' sepulcher sealed tight with the governor's seal and a military guard stationed there to prevent, if possible, the reviving of God's blameless One from the dead as a reward for his faithfulness and love. The raising of Jesus out of death was a further vindication of Jehovah's name.

5 The loyal Son of God loved his Father's matchless name. Hence while he was on the earth as a man, born under the law which his Father had established with the Jews in Egypt at the time of the first passover, Jesus lovingly kept the memorial of that passover and thereby honored his Father Jehovah's name. The evening which began the fourteenth day of the month Nisan (Abib) had now fallen, "at the going down of the sun," and Jesus and his disciples were assembled in the city which the Lord God had chosen to place his name there. (Deut. 16:6) They had come in obedience to the divine law in order to keep the "feast unto Jehovah". "And they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." (Luke 22:13-18) Thus, the passover meal having been eaten as a memorial to the name of Jehovah, Jesus instituted the memorial of his own death in faithfulness to the name of his Father, and looked forward to the kingdom which will completely vindicate Jehovah's name. The very fact that there was wine available for his use at this time shows that the passover feast just eaten had not been an occasion of sorrow, but of godly joy and gladness of heart; for wine is that which "maketh glad the heart".—Ps. 104:15.

6 On giving the emblems of the new memorial Jesus said: "This do in remembrance of me." (Luke 22:19) In so commanding Jesus was not taking away nor even seeking to detract from the glory and praise and worship that were due to Jehovah; he was not instructing his disciples to make himself the center of attention and interest at the new memorial. He was merely referring here to emblems and their significance. In the passover just finished the paschal lamb and the unleavened bread had directed their minds and thoughts back fifteen hundred years to Moses and the passover lamb which had been killed in Moses' stead that the Hebrews might be redeemed and be delivered out of the house of bondage in Egypt and there Jehovah might make for himself a name. That was a time when God's cause in the earth seemed almost crushed to earth, as his chosen people were then slaving under hard, cruel, enforced labor, and the true worship of the God of their fathers had almost perished. Jehovah referred to that condition when he said to Ezekiel (20:5-7): "Thus saith the Lord God, In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God; in the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands; then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am [Jehovah] your God." At the same time faith in God Almighty was very low, and so it was that the great faith of Moses made him an outstanding figure amongst all his brethren "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."—Heb. 11:28.

7 Under such conditions as these God Almighty representatively went to Egypt to make a name for himself and that the people might know the truth and might learn who is the Ruler of the universe and who is the great Giver and Preserver and Restorer of life. Moses had already shown toward God such faith as is counted to a man for righteousness. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of [*margin:* reproach for] Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." (Heb. 11:24-27) Therefore, Moses being justified by faith, Jehovah was pleased to use him as a type of Christ, the great Vindicator of God's name and Deliverer of mankind. The Lord God now purposed to use the rugged Mount Horeb as a type of the kingdom of God; so he sent an angel as spokesman and manifested himself to Moses at the base of Horeb, "the mountain of God." Unto Moses he said: "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM [*margin:* I AM, BECAUSE I AM, or, I AM WHO AM, or, I WILL BE THAT I WILL BE]: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. . . . Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham,

the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations."—Ex. 3:12-15, *A.R.V.*

8 In these words the Lord God revealed his name to Moses, that it might be Moses' defense, and that Moses, now righteous through his faith in God, might run into that name and take refuge in it as a strong tower and might also lead his brethren then in Egypt into that tower of strength where they also might be safe. (Prov. 18:10) God had revealed himself to Abraham, Isaac, and Jacob as "El Shaddai", that is, as God Almighty. (Ex. 6:2, 3, *A.R.V., margin*) Apparently "El Shaddai" had failed the Hebrews sojourning in Egypt. His all-might had not been demonstrated in their behalf since Joseph's death. But God Almighty had foretold this very condition of bitter servitude of his people. Over four hundred years previously he said to Abraham: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. . . . In the fourth generation they shall come hither again." (Gen. 15:13-16) This was a declaration of Jehovah's purpose to make for himself a name.

9 Crushed with bondage almost into blank insensibility the slaving Hebrews may have thought little or not at all of this expressed purpose of Almighty God to deliver them. Hence God instructed Moses to tell them, not that God Almighty had sent him, but that I AM, the Purposer, had sent him unto them. Should they ask him, Moses was instructed to inform them that the God of their fathers, who they knew was God Almighty, had met with him and had commissioned him; but in telling them what God Almighty's name now was by choice, Moses would be giving them some indication as to what God would now mean to them and their interests. His name would give them some hint of what to expect of God, whether it were good or evil, and what his attitude toward them was. Knowing this, God had Moses tell them his name is I AM, or Jehovah. If the Hebrews understood at all that that unusual name referred to God's purposes toward his creatures, then they might be comforted with the assurance that now God Almighty had chosen to manifest himself as Jehovah, the God of purpose, and that now they might expect him to use his almighty power to fulfil his good purpose expressed aforetime to their fathers.

10 However, it was not primarily for their sakes that God Almighty then called attention to his name Jehovah and pointed to its importance. "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) In harmony with this, only in recent years, since Jehovah has sent the great antitypical Moses to set forth his name in glory, that name has become understandingly known and famous unto God's faithful remnant and they have been brought to appreciate its unique meaning.

11 From then on, the time of revealing his name to his prophet Moses, God Almighty began to use toward men the expression "Thus saith the Lord", or, "Thus saith Jehovah." God used this expression for the first time when Moses was preparing to go down to Egypt as his representative, saying: "And thou shalt say unto Pharaoh, Thus saith Jehovah, Israel is my son, my first-born: and I have said unto thee [Pharaoh], Let my son go, that he may serve me." (Ex. 4:22, 23, *A.R.V.*) It was necessary for God's servant to introduce his message unto Pharaoh with such a phrase, in order that Pharaoh might know that it was not man's message, but God's, and that Pharaoh might have notice of Jehovah's supremacy, and might consider it seriously and respectfully. In like manner Jehovah's witnesses today serve notice upon Satan and his subordinates.

12 "And afterward Moses and Aaron [as spokesman for Moses] came, and said unto Pharaoh, Thus saith Jehovah, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." (Ex. 5:1, 2, *A.R.V.*) Thus this Egyptian Pharaoh, like the Devil whom he represented and whom he worshiped and served, was the first man on earth to challenge and deliberately cast reproach upon God's name. Pharaoh called in question and spoke slightingly of "Jehovah", as though it were the name of some god newly risen up, inferior to Egypt's gods; and he flatly declared that he refused to know Jehovah. In the face of such a brazen insult the Lord God Almighty then began the utterance of his purpose to have all men "know that I am Jehovah". Immediately before visiting his ten sore plagues upon "the land of Ham" the Lord said to Moses (and this for the first time that he used such an expression): "And I will take you to me for a people, and I will be to you a God; and ye shall *know that I am Jehovah* your God, who bringeth you out from under the burdens of the Egyptians." (Ex. 6:7, *A.R.V.*) "And the Egyptians shall *know that I am Jehovah,* when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them."—Ex. 7:5, *A.R.V.*

13 Repeatedly, nine times in spite of as many plagues upon him and his people, Pharaoh stubbornly hardened his heart against knowing, or acknowledging from proofs already given him, that Jehovah is God. But why all this divine long-suffering toward a creature who is but as grass? Because, as Jehovah declared to Pharaoh, "for this cause have I allowed thee to remain, in order to show thee my power; and in order that they [my witnesses] may proclaim my name

throughout all the earth." (Ex. 9:16, *Leeser*) All these times Pharaoh had refused to let Israel, Jehovah's "firstborn", go; behold, now Jehovah would slay Pharaoh's son, even his firstborn, in the tenth plague upon Egypt. That he might have justification for passing over the houses of the Israelites and sparing alive their firstborn Jehovah instructed Moses as to what the Israelites must do. With a knowledge now of the holy name of Jehovah, and with a fuller understanding and deepened appreciation of the name, the Israelites received God's instructions through Moses, and sought to carry them out to the jot and tittle. To Jehovah's remnant has been given an understanding of his name, and they must carry out his instructions to the letter and in spirit.

PASSOVER

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

LAW COVENANT

15 This was the first law that Jehovah laid upon Israel as a nation. Therefore it marked the beginning of God's law covenant with them. God, now publicly proclaimed as Jehovah, was the author of this covenant, and he began it while his chosen people were still in Egypt, which is symbolical of Satan's world. This was 430 years after Almighty God confirmed his covenant with Abraham respecting the seed in which Jehovah will bless all the families of the earth. According to God's purpose that seed would yet be many centuries before coming to birth. Till then the Jews would be prone to and exposed to temptation by the transgressions committed by the rest of the nations under the control of Satan. For the safety and good of the Jews, as well as for teaching lessons of fundamental importance, Jehovah God, using Moses as a go-between, set up the law covenant. "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." (Gal. 3:17, 19, 24) There was now no alternative for the Hebrews in Egypt. If they would have their firstborn passed over and if they would themselves be redeemed from Egypt and become God's people, they must enter that law covenant. Their compliance with the passover regulations would be the sign that they took upon themselves the obligations of that law covenant.

16 The night of the fourteenth day of the first month of their new calendar was doubtless a solemn occasion for the Hebrews, because the lives of their beloved firstborn were imperiled. Yet this serious feature would not take away from the joy at finding security and salvation for their firstborn under the lamb's blood and knowing that their enforced servitude to Egypt would be ended the coming morning and they would march forth as Jehovah's freemen. No doubt the Hebrews discerned some connection between the fact that their firstborn would be spared from death and the fact that the lamb's death would be accepted instead. They must have understood that the lamb was not exactly equal to and hence did not balance equally with a human creature, therefore that the lamb was in fact symbolic and stood for or in the place and stead of their mediator Moses. The death of the lamb pictured or was used instead of the death of Moses. It is true that Moses was not a firstborn; Aaron and his sister Miriam were both older than Moses. (Ex. 2:4; 7:7) Yet, as a great-grandson of Levi, Moses was a Levite. God commanded Moses: "And thou shalt take the Levites for me (I am the Lord) instead of all the firstborn among the children of Israel." (Num. 3:41) Moses as a Levite was included in this exchange, and hence was used as a substitute for a firstborn. The lamb pictured such a substitute, and Moses pictured Jesus.

17 Moses' justification by faith made him just as unblemished in God's sight as the paschal lamb. He himself under inspiration declared that he was a type of the greater prophet to come, Christ Jesus, the Lamb of God. (Deut. 18:15) Though the law, beginning with this passover, was established as a schoolmaster to bring the Jews unto Christ, yet they could not then appreciate that the passover lamb was a type of the Greater Moses, who is Jesus Christ. Under the name "Jehovah" God had begun the law covenant. Hence the obedient Jews, in killing and eating the lamb indoors, behind its blood, were in fact running into that name Jehovah, their High Tower, for safety rather than exalting the slain lamb. The Jews must, of course, recognize God's appointment of the lamb and his use of it. Furthermore, the paschal supper was a "feast to Jehovah". It was a testimony of his purpose to vindicate his name.

18 Israel's firstborn were specially indebted to the Lord, because they in particular were the ones for whom the death of the passover lamb was accepted according to the will of God. In all justice, then, these firstborn should be God's particular and ransomed people, upon whom his name should be called, a people for his name. This is expressly shown in God's claiming henceforth every firstborn. In exchange for the firstborn ones spared in Egypt he took the tribe of Levi to be his inheritance, this tribe reciprocally to find their inheritance in Jehovah. (Num. 3:12, 13; 18:20) In this respect these firstborn picture the faithful members of the body of Christ, which is the church, the "church of the firstborn, which are written in heaven". (Heb. 12:23) The firstborn of the Israelites were indebted to their fathers for obediently carrying out the passover regulations in behalf of their firstborn. This does not mean that the antitypical firstborn are dependent upon the faith and obedience of their parents or others for preservation and salvation. It does show that the interests of all Israel were inseparably bound up with the firstborn, and that the firstborn represented the whole nation. If the fathers did not kill the lamb in behalf of their firstborn, they would be breaking the covenant right at the start, their firstborn would die, and none of the Israelites would be delivered but would slave on and die in Egypt. The firstborn and all others of the nation having now a common interest, the whole nation became as a firstborn; as Jehovah had said to Pharaoh: "Israel is my son, even my firstborn." (Ex. 4:22) The one who actually provides and slays the true lamb in behalf of the church of the firstborn is Jehovah God the heavenly Father, who has given "the Lamb of God, which taketh away the sin of the world". —John 1:29.

19 What was done with the lamb in Egypt prefigured what would be done with the "Lamb of God", Jesus, while on earth amidst the antitypical Egypt, the world in which Satan the tyrannical Pharaoh oppresses the people of God and defies Jehovah and challenges his name and power; "Egypt, where also our Lord was crucified." (Rev. 11:8) Like the paschal lamb, Jesus was, as it were, roasted in the broiling heat of fiery trials to the limit, but maintained his wholeness, his integrity to the last. As the paschal lamb was roasted without the breaking of a bone, so also 'not a bone of him [Jesus] was broken' when crucified on the tree. (Ex. 12:46; Ps. 34:20; John 19:31-36) Those in the world now receiving the benefits of his death must publicly profess faith in God's arrangement respecting his blood. Thus, so to speak, they sprinkle it on the sideposts and the lintel of the door into their houses. They must nourish themselves by feeding on him, and thus strengthen themselves for the march-out of the Devil's organization. No leaven of sin may be indulged in while they feed on him. The herb-like bitter things experienced by them in Satan's world must not discourage them, but sharpen their appreciation of the faithfulness, integrity, sinlessness and merit of the "Lamb of God", and cause them to feed on him the more and strengthen their determination to maintain their integrity toward Jehovah. Only thus can they hold fast the beginning of their covenant of sacrifice with God and keep it faithfully. (Ps. 50:5) They must be circumcised, their circumcision being "that of the heart, in the spirit, and not in the letter". (Rom. 2:29) Continuing faithful unto the end, such are spared from the death that befalls the "firstborn" of Satan's organization, the second death. The death which the faithful experience is, by God's grace through his Lamb, a sacrificial death under the covenant, and after they are awakened in "the first resurrection", then "on such the second death hath no power".—Rev. 20:6.

20 The passover was a day when God vindicated his name by sparing the firstborn under the blood, but smiting Egypt's firstborn and so humbling the pride and power of Egypt and judging its gods, that the chosen nation might be delivered from Satan's firstborn world power, Egypt. Hence God ordained that that day should be "for a memorial" to be kept as "a feast to Jehovah". (Ex. 12:14, *A.R.V.*) It was to be a day to memorialize the vindicative acts and fame of the God whose name is Jehovah.

"IN REMEMBRANCE OF ME"

21 In loving obedience to the ordinance of his heavenly Father Jesus celebrated the passover memorial with his disciples. Immediately thereafter he established the memorial of the death of himself as the Lamb of God in vindication of Jehovah's name. Knowing the significance of the day Jesus could not have meant to detract from the glory, praise and thanks due to Jehovah his Father by saying to his faithful apostles: "This do in remembrance of me." He was simply pointing their minds in the right direction, not backward to the first passover lamb slain in Egypt

and to the man Moses whom it symbolized, but forward to the true ransoming Lamb, himself. In lowliness of mind he was pointing them to the vital and indispensable part which he was fulfilling by the will of God in the vindication of Jehovah's name. He was thus helping them to grasp how marvelous was Jehovah's love, how perfect the expression of his unselfishness, in providing such a precious Lamb, even his only begotten Son. Perceiving this peerless expression of love causes one to praise Jehovah, saying: "Thanks be unto God for his unspeakable gift." (2 Cor. 9:15) Jesus was a faithful and true witness with respect to Jehovah's agents and arrangements, and hence could not truthfully put himself out of the picture. If one loves and worships and praises the great Jehovah supremely, one cannot ignore and set aside Jehovah's appointments and arrangements, namely, that Jesus is his great executive officer, "the way, and the truth, and the life." One must not cling one-sidedly to the past, but think, and believe and act according to God's arrangements for the present and future. One must accept and feed upon him whom Jehovah provides upon the great passover table. Jesus is Jehovah's chosen instrument for the vindication of his name; hence it is Jehovah's will that all creation shall honor and worship him.—Heb. 1:6.

[22] Luke's comment on the first memorial supper reads: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me." (Luke 22:19) It being passover time, only unleavened bread was at hand, according to the ordinance of God, for Jesus to use. The absence of leaven shadowed forth the sinlessness of Jesus' humanity, his integrity maintained perfectly in the flesh, even though his body was broken in a cursed fashion for the sins of others. Jesus said: "Take, eat; this [in symbol] is my body, which is broken for you." The literal unleavened bread was eaten with the mouth of the disciples, but this eating was merely symbolical of the more important eating, namely, a feeding on the precious, life-giving merit of the perfect humanity of Jesus broken in sacrifice that condemned humankind might receive life. No other way for man to obtain life is possible. (Acts 4:12) His words spoken previously to this throw light on the meaning of his speech: "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) Since all of Jesus' followers are by nature a part of "the world", they, the same as all others of the world, must feed upon and be sustained by the life merit of the Savior's humanity. This the Christians do, not alone on memorial night, but throughout the whole of each year of their sojourn here in the flesh. In due time all mankind receiving life will eat of the "Bread of life".

THE CUP

[23] The passover lamb which the Hebrews ate in Egypt was drained of its blood. The everlasting covenant of God with Noah demanded that. "Flesh with the life thereof, which is the blood thereof, shall ye not eat." (Gen. 9:4) But at the memorial supper Jesus could use the blood of the grape, and he did so to illustrate an important truth. "Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke 22:20) "This do ye, as oft as ye drink it, in remembrance of me." (1 Cor. 11:25) He offered the cup to them all: "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, which is shed for many for the remission of sins." (Matt. 26:27, 28) Jesus so said, knowing that Jehovah's law declared: "The life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."—Lev. 17:11.

[24] As a cleanser from sin Jesus' blood is that in which he washes us from our sins. (Rev. 1:5) But here at the memorial Jesus pictured his blood as something to drink, and his faithful followers, to whom it is his Father's good pleasure to give the kingdom, must drink it. At the memorial the wine pictures in a simple way the blood of Jesus on the basis of which the new testament or covenant is made and by which remission of sins is granted to Christians and to all who come under the new testament. But to *drink* that wine symbolizes something more than remission of sins. It symbolizes death out of which there is a resurrection to a fuller life.

[25] This conclusion is reached by taking together the words of Jehovah and of his Logos: "I will even set my face against that soul that eateth blood, and will cut him off from among his people." (Lev. 17:10) This command, against drinking blood, fixed a penalty of death. But Jesus in full harmony with Jehovah's will commanded his disciples to drink his blood, under symbol of wine, and also figuratively. Concerning the figurative drinking he said: "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. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John 6:53-56) Jesus thus shows that those who drink his blood are those in unity with him, and hence in unity with his Father, for he and his Father are one. Note, too, that Jesus declared he would raise up such at the last day, thereby showing that "life in you" would be gained first after death out of which there would have to be a raising up again. His expression "life in you" shows it to be immortality, "the crown of life," a life con-

dition that "shall not be hurt of the second death". (John 5:26; 1 Cor. 15:53, 54; Rev. 2:10, 11) Immortal life is given only to those who thus feed upon Jesus and drink of his blood.

26 The shedding of Jesus' blood entailed great suffering upon him. Paul says: "The cup of blessing [symbolized by the memorial cup of wine] which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16) Hence to drink Christ's blood and absorb it to be a part of ourselves, means to have partnership with Jesus in that which his shed blood infers, namely, suffering even unto the death. The cup being a container of a limited amount of wine, it well pictures the draught which Jehovah has willed and appointed only for Jesus and the members of his body, to drink. "For it is better, if *the will of God be so,* that ye suffer for well doing than for evil doing. For Christ also hath once suffered for sins, the just for the unjust." (1 Pet. 3:17, 18) "It is a faithful saying [hence one which cannot be set aside]: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." (2 Tim. 2:11, 12) Jesus' suffering and the manner of his death came because of his persistent activity as "the faithful and true witness" of his Father Jehovah. Therefore his faithful footstep followers cannot truly "drink his blood" unless they "know . . . the fellowship of his sufferings, being made conformable unto his death"; and that means activity as a faithful witness and servant of Jehovah down to the end, and that in the midst of a world alienated from God. (Phil. 3:10) Their faithfulness in serving as Jehovah's witnesses draws the fire of the enemy against them. Jehovah's witnesses must expect and receive persecution and suffering as long as Satan's organization exists.

WHO MAY PARTAKE?

27 Only the eleven faithful apostles celebrated the first memorial. Jesus did not mean that only his apostles should thereafter observe the memorial on the day of his death, the same day as the ancient passover. True, according to the record, he spoke nothing to them about others' observing the memorial in the following years. But Paul, writing to the church of God at Corinth, hence to others than the twelve apostles of the Lamb, states: "For I have received of the Lord that which also I *delivered unto you*"; and then he refers to the observance of the memorial. (1 Cor. 11:23-26) Who, then, besides the apostles may hold and partake of the memorial? This is important, because the memorial is commanded upon those to whom it applies.

28 Pertinent to this Paul says in the same epistle (1 Cor. 10:16, 17): "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." The apostle does not here call the memorial supper "communion", nor is he here referring directly to the memorial and its emblems; he is referring to the larger and actual things which are symbolized by both the memorial emblems and the partaking of them. This argument of the apostle shows that these who properly *eat* and *drink* at the memorial are these who *are in unity in Christ,* in "one body", as though being one loaf of bread; hence they are having partnership in certain things common to them but not common to those outside Christ's body. That which they have in common with Christ is a joint participation in the work and sufferings of the Christ, together with Jesus and with one another. One who drinks Jesus' blood in symbol at memorial ought consistently to be keeping the picture faithfully by drinking Jesus' blood figuratively, namely, by suffering with him even unto the death, keeping unity and integrity.

29 The introduction of Paul's epistle also shows that his words were addressed to "them that are sanctified in Christ Jesus, called to be saints". Hence they are "called" ones, called to the kingdom and, as saints, in line for it. This agrees with the fact that at the memorial Jesus said to the celebrants: "Ye are they which have *continued with me in my temptations.* And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22:28-30) Those therefore who fittingly celebrate are those who are called to the covenant for the kingdom and who have responded to that call and are in line for the kingdom. The apostles were called and had responded, though at that time were not anointed; but according to Jesus' assurance they were in line for the kingdom. Those who partook of the passover in Egypt were not all firstborn, only one being such in each household; however, this could not be interpreted to mean that all who claim to be in a covenant with God may partake of the memorial even though not in the body of Christ and in line for the kingdom. The passover memorial was not a type of the memorial supper instituted by Jesus: there was no blood-drinking at the passover, either literally or under the symbol of wine.

30 Immediately before referring to the "cup of blessing" and the "bread which we break" Paul refers to fleshly Israel's history and draws therefrom typical cases of "lust after evil things", "idolaters," "fornication," 'tempting Christ,' and 'murmuring', and then adds, "Wherefore, *my dearly beloved,* flee from idolatry. I speak as to wise men; judge ye what I say." Later he adds: "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (1 Cor. 10:6-15, 21) Paul here refers to a cup and table larger than the literal cup and table at memorial. If one is not undividedly drinking the *true cup* and eat-

ing at the *true table*, he could not worthily drink and eat the emblems at memorial. The elect body of Christ cannot, with Jehovah's approval, divide affection and service between God's kingdom and Satan's organization; it must be in unity with Christ, like a whole loaf of unleavened bread. "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 Cor. 5:7, 8) Eating leavened bread at passover brought the judgment of death. (Ex. 12:19) The faithful, discerning the Lord's body, and examining themselves and purging out uncleanness and any uncircumcision of heart, will thereby avoid eating and drinking undeservingly, eating and drinking judgment to themselves.—1 Cor. 11:28, 29, *margin*.

[31] Doubtless there are those on earth who have taken their stand on the side of Jehovah, believing in the shed blood of Christ Jesus, and who have declared their purpose to do God's will, but who have not responded to his call for the kingdom and who are not in line for the kingdom. It follows that such are not "drinking his blood" and do not "know . . . the fellowship of his sufferings, being made conformable unto his death". Since such are not in unity with Christ, they could not properly celebrate the memorial by drinking of the wine symbolic of the shed blood of Christ Jesus. However, since all mankind must in due time feed upon the merit of Christ Jesus, represented by the bread, would it not be fitting and proper for those who believe in Christ, but who are not in line for the kingdom, to partake of the bread at the memorial but not to partake of the wine? The Scriptures are silent upon this question, and hence no man would have authority to say that such a course above mentioned would be proper. On the contrary, the Scriptural proof is that the symbolic bread and wine were used at one and the same time. There is no Scriptural authority for separating the one from the other, so far as the memorial is concerned. The bread was broken and eaten and the wine drunk only by the faithful eleven who had been invited into and who were in line for the kingdom. Thereafter those who have properly kept the memorial according to the apostle's words are those who are in line for the kingdom. Such constitute the bride class. It is the bride that welcomes the Bridegroom and rejoices at his coming, and it is the bride class that Christ Jesus drinks the wine of joy with after coming to the temple. The faithful remnant yet on earth continue to 'show forth his death' even though the Bridegroom has come, because they know that they must die with him and get life immortal by partaking of his resurrection. There are no others in this same position. Many others may rejoice because of their faith in the broken body and shed blood of Christ Jesus as their means of salvation, and rejoice in the further fact that the kingdom has come and that the deliverance of the people will shortly follow, and that Jehovah's name will be fully vindicated; but if they are not in line for the kingdom they are not "drinking his blood" and could not show forth his death and participate in his joy, which is common only to those who are in unity with Christ and Jehovah. These, however, while rejoicing in the fact of the kingdom, and the blessings it will bring may actively participate in proclaiming the truth of the kingdom, because the words of Christ Jesus are: "And the spirit and the bride say, Come. . . . And let him that is athirst come: and whosoever will, let him take the water of life freely." (Rev. 22:17) It is the time for the proclamation of Jehovah's name and his kingdom, and it is the privilege of all who hear the truth to take up this glad message and herald it on to others. These have been designated as the Jonadab class, and it is proper to encourage such to participate in proclaiming the message of the kingdom. That, however, is not the question involved concerning the celebration of the memorial.

"FULFILLED IN THE KINGDOM"

[32] In the year 1933 the fourteenth of Nisan begins "at even, at the going down of the sun", on Sunday, April 9; hence the memorial should be kept that evening sometime after six o'clock. This year as never before it should be an occasion of loving appreciation to Jehovah for his "unspeakable gift" of the Lamb, and of thanksgiving and praise; a real "feast to Jehovah". The faithful remnant are now in the temple seen prophetically in the vision of Ezekiel, in which temple the memorial of the great antitypical passover must be kept. (Ezek. 45:21-24) Jehovah has declared his great and holy name and not only given the remnant a still deeper appreciation of that name this past year, but also revealed to them that his memorial name is upon them inasmuch as he has given them the new name, "Jehovah's witnesses." The Lamb, once slain on earth in antitypical Egypt, is now on Mount Zion, the new-born kingdom. He goes forth "conquering and to conquer", in vindication of his Father's name and Jehovah's witnesses are numbered as being of those "which follow the Lamb whithersoever he goeth", and which have his Father's name written in their foreheads. (Rev. 14:1-4) Like the Israelites at the passover in Egypt, so these now celebrate the memorial with the clarified name of Jehovah in mind and heart, and thus may hold memorial as a 'feast to Jehovah". They have run into that name as a strong tower.

[33] While it is a time for serious contemplation because, even if not a part of it, yet we are still in Egypt or Satan's world, and his "taskmaster", prince Gog, is committing the overt acts of a destructive conspiracy against the remnant (Ezek. 38:1-16), and hence we must still eat of Christ as our passover and must "shew his death"; furthermore, it is also, in larger measure, now an occasion of unbounded joy. The

kingdom of God has come. Also the Vindicator-King has come to the temple and is at the feast, even as he was with the eleven faithful apostles the night of his betrayal in A.D. 33. Now the eating of the bread may be fulfilled in the kingdom of God. Hence now is the time for him, according to his promise, to eat and drink, and to invite his body members, including the "feet of him", to the royal banquet: "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."—Luke 22:16, 18.

84 What an abundance of bread there is now provided on the Lord's table! How it strengthens the heart, enlarging it with increasing love and devotion to Jehovah and his King! The best "fruit of the vine" has been reserved to the last of the earthly course of the church, and how it "maketh glad the heart" of Jehovah's witnesses! (Ps. 104:15) Hence, both the kingdom and the King having come, together with the time of his joy, the memorial cup now symbolizes not merely a potion of suffering unto death, but also the potion of joy, gladness and cheer into which the King who once shed his blood has now entered and into which he invites his good and faithful servants on earth to enter. (Matt. 25:21, 23) Likewise the bread loaf symbolizes not only Jesus' body once broken, but also the oneness now existing between all who are "partakers [members] of that one bread [loaf]" and the oneness of all the body members of Christ with their Head now present at the temple. What strength of heart this unity imparts to all who eat worthily at the memorial! It is indeed now the day of deliverance, the deliverance which comes together with the everlasting vindication of the memorial name, JEHOVAH. "Rejoice in the Lord, ye righteous; and give thanks to the memorial of his holiness." "Sing unto the Lord, O ye saints of his, and give thanks to the memorial of his holiness."—Ps. 97:12, *margin;* 30:4, *margin.*

QUESTIONS FOR BEREAN STUDY

¶ 1. Point out (a) the paramount truth taught by the passover. (b) The truths incidentally taught thereby. Of what was the downfall of Egypt an illustration?

¶ 2. What of special interest attaches to our celebration of the memorial feast this year?

¶ 3. Relate how Jehovah brought his name before men.

¶ 4. Show that in regard to day and purpose the memorial was a special arrangement, both as established through Moses and as decreed and observed by Christ Jesus; and that in each instance it resulted in a vindication of Jehovah's name.

¶ 5. Describe the occasion on which Jesus instituted the memorial of his death.

¶ 6, 7. Just what did Jesus mean when he said, "This do in remembrance of me"? To what does Jehovah refer in his statement recorded at Ezekiel 20:5-7? Explain the position and privilege enjoyed by Moses, and account for Jehovah's thus using him.

¶ 8, 9. Point out, with scriptures, how Jehovah declared his purpose to make for himself a name. How was Moses to meet an expected demand of the Israelites for assurance that God would exercise his almighty power for their deliverance?

¶ 10. Just what was the purpose of God Almighty in calling the attention of Israel to his name *Jehovah?* How has that purpose become particularly manifest in recent years?

¶ 11. How was Moses to introduce his message to Pharaoh, and why? Compare that with the manner of serving notice upon Satan and his subordinates today.

¶ 12. Describe the occasion upon which the Lord God Almighty began the utterance of his purpose to have all men "know that I am Jehovah". Quote illustrative scriptures.

¶ 13. Account for Jehovah's long-suffering toward Pharaoh. How did the Israelites regard the instructions received through Moses, and what is the lesson therein for the remnant?

¶ 14. What were the instructions given to Moses and Aaron for the Israelites as to procedure in regard to the passover?

¶ 15. When, where, and how did the law covenant have its beginning? How and why did Jehovah set up the law covenant with Israel? What was the condition confronting them to impel them to enter into that covenant? What would be the evidence that they had undertaken the obligations of the covenant?

¶ 16, 17. To what extent must the Hebrews have understood and appreciated what they were doing with respect to the paschal lamb? What position were the obedient Jews in fact there taking? What was the testimony there accomplished?

¶ 18. Of the Israelites, who were specially indebted for the passover arrangement? To whom, and why? What was the great importance of the preservation of the firstborn? Does that principle apply to the antitypical firstborn? Who provides the true Lamb in their behalf?

¶ 19. Point out (a) how what was done with the lamb in Egypt prefigured what would be done with the "Lamb of God" in antitypical Egypt. (b) The result of their obedience at that time, and of that of those in the world now receiving the benefits of Jesus' death.

¶ 20. Just what took place on the passover day, that it should be "for a memorial" to be kept as "a feast to Jehovah"?

¶ 21. Explain and apply Jesus' statement, "This do in remembrance of me."

¶ 22. Explain the symbolism of the unleavened bread, broken by Jesus, and eaten by his disciples.

¶ 23. In regard to the use of the "blood", compare the procedure in connection with the typical paschal lamb with that of Jesus in instituting the memorial supper. Account for the difference.

¶ 24-26. Make clear the distinction between the application of Jesus' blood as referred to in Revelation 1:5 and that as stated by Jesus as recorded at John 6:53-56.

¶ 27-29. With scriptures, explain who may properly partake of the memorial. In this connection point out the harmony of Paul's words with those of Jesus. In this regard, also compare the passover in Egypt with the memorial supper instituted by Jesus.

¶ 30. What is the lesson contained in Paul's words recorded at 1 Corinthians 10:6-15?

¶ 31. Explain further whether all who claim consecration to do the will of God can properly partake of the bread and the wine at the memorial.

¶ 32-34. Why should the memorial this year be particularly appreciated by the faithful remnant?

I TELL YOU

that I will not henceforth drink of this product of the vine till that day when I drink it new with you in my Father's kingdom.

—The King.

JEHOVAH'S COVENANT FOR RECONCILIATION

THE terms upon which God is pleased to invite any of his creatures to join with him in a contract or covenant are plainly stated in his Word, the Bible. Knowledge of these terms and obedience to the requirements result in much joy to men. Now such knowledge may be had in greatest abundance, since God's time has come to make his purposes known.

Jehovah's Word is his will expressed. He has caused a record thereof to be made for the instruction and learning of those who will follow in the footsteps of his beloved Son. (Rom. 15: 4) By a study of his Word God's will is ascertained. By giving heed to his Word and obeying the instructions thereof one walks in the right way. "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119: 105) The Word of the Lord is always a safe guide. "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." (Ps. 12: 6) The word of man, unsupported by the Word of God, is a delusion and a snare. Such is worldly wisdom and is foolishness in the sight of God. (1 Cor. 1: 18, 25) The man who has an honest desire to know and to do the will of God finds himself praying to God: "Order my steps in thy word: and let not any iniquity have dominion over me." —Ps. 119: 133.

Jehovah has not at all times kept his name before the people. At stated intervals it has pleased him to put his name before his creatures for the benefit of the creatures lest they should entirely forget their Benefactor. His Word he has always magnified. David, who foreshadowed Christ, wrote: "I will bow down towards thy holy temple and thank thy name for thy lovingkindness and for thy faithfulness, for thou hast magnified above all thy name thy word!" (Ps. 138: 2, *Roth.*) Repeatedly and through many of his witnesses Jehovah God has expressed his purpose of bringing man into harmony with himself, that man might have the opportunity for life everlasting. He has magnified his Word that mankind might have full assurance of God's loving-kindness. The time has now come when the name of Jehovah shall be exalted in the minds of men, and to this end God is making plain the meaning of his Word. The name of Jehovah stands for everything that is righteous. To know him means to know the way to full reconciliation and to life.—John 17: 3.

Jehovah's covenants are prominently set forth in the Bible. They contain the plain statements of his purposes to do certain things for the benefit of man. Manifestly his covenants are for the purpose of effecting reconciliation of fallen man to himself. The clergy will not learn these precious truths set forth in the covenants, and there is a good reason why. Through strong drink those men have been turned out of the way of truth. The word *drink* is here used symbolically and represents doctrine or teaching. They claim to furnish spiritual food for the Christian and to place such food upon the table for the benefit of Christians. On the contrary, their tables are all full of nauseating doctrines that turn honest seekers of truth away from God.

God foreknew this and caused his prophet to write concerning these very times the words: "But they also have erred through wine [false doctrines], and through strong drink [intoxicating doctrines] are out of the way: the priest and the prophet [preachers and clergymen] have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink [devilish doctrines of the world]; they err in vision [do not understand God's truth], they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." (Isa. 28: 7, 8) No longer does the seeker of truth find the Word of God in the church denominations, but the sermons of the clergy are concerning worldly matters such as politics, prohibition, League of Nations, and many foolish things foreign to the Word of God. But God has made ample provision for the instruction of those who now turn away from "organized Christianity" so called and who earnestly seek to obtain the truth of the divine purposes.

The same prophet in this connection further says: "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." (Isa. 28: 9, 10) This is in harmony with the words of Jesus when he said: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5: 39) The words of the Lord are now fulfilled, for the truth is hid from the clergy and the vision thereof is sealed. (Isa. 29: 9-12) The reason therefor, the prophet states, is that the clergy and those of their flocks who hold and teach false doctrines draw near unto God with their mouths but do not love the Lord at all. The Lord has given them opportunity to teach the truth and they have failed. Now the Lord proceeds to do a marvelous work by using men who do not claim to be clergymen to call attention to God's wonderful truths. —Isa. 29: 13, 14.

The clergymen are so impressed with their own importance that they think they can hide even from the Lord. They proceed in the dark and they think that no one has sufficient understanding to see them. They boldly make statements that they must know are not true, but they expect that because of their high standing their statements will be taken as true. They have turned everything upside down and they say to the people: 'God did not make you. You are the creature of evolution and you need no reconciliation to God. You can lift up yourself.' Mark how well the Lord foretold and caused his prophet to write concerning

this: "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"—Isa. 29: 15, 16.

But let every one who really desires the truth earnestly seek it in the Word of the Lord and he will find it. God's promise is that he will reveal his covenant to those who fear him.—Ps. 25: 14.

Among the covenants that appear prominently in the Scriptures are the covenants known as the covenant with Abraham, the law covenant, the covenant by sacrifice, the covenant for the kingdom, and the new covenant. When the student comes to realize that these covenants God made for the purpose of effecting reconciliation of fallen man to himself the devout mind is all astonished at the condescension of the Almighty God. He marvels at the display of God's unselfishness. Instinctively he exclaims: 'Truly, God is love!'

Jehovah in his Word many times speaks of "my covenant". Instances of this are found in Genesis 9: 9; 17: 2; Exodus 6: 4; Leviticus 26: 42. The reason is that 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." (Rom. 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 escape a certain punishment or to gain a certain place of eternal life would do well to keep in mind the principle just mentioned.

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. (Heb. 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 first be justified, either actually so or counted so. To be justified means that one is counted righteous or right. God has graciously provided that under certain conditions a man's faith 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.

THE ORIGINALS OF THE BIBLE

THAT part of the Bible which we call the Old Testament was originally written in the Hebrew language. That part which we term the New Testament was written originally in the Greek language. Copies of the original writings of both parts were afterwards made, and these copies are called "manuscripts".

The ancient chosen people of God, the Jews, were made the custodian of the sacred writings of Moses and the other prophets. The people of Israel used the greatest possible care in safeguarding these writings and in informing their people concerning the contents thereof. Of the twelve tribes of Israel the tribe of Levi was set aside to attend to things pertaining to the education of the people in matters relating to God and his Word. From this tribe the priests of God were chosen. These priests were representatives of Jehovah, and were to minister unto the Lord, in the name of the Lord, and for the benefit of the people. The priest was selected to minister unto Jehovah God in the priest's office.—Ex. 28: 1-4.

God laid the obligation upon the priests to read before the people his law which he had caused Moses to write. They were required to inform the people concerning God's Word spoken through the prophets. In the instruction given to Aaron, the first high priest amongst the Jews, the Lord God said: "That ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." (Lev. 10: 10, 11) Through the Prophet Malachi (2: 7) the Lord said: "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts."

The people were instructed to seek knowledge at the hands of these priests. In the book of Deuteronomy, chapter seventeen, verse nine, God's law says: "And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment." One of the purposes of Jehovah is here manifest, to wit, to keep the people informed concerning his Word, to the end that at all times there might be some people on the earth who would have faith in the Bible as his true and sacred Word.

Centuries after the giving of God's law from Mount Sinai in Arabia the Apostle Paul, a Jew and an inspired witness of God, wrote that "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith", and 'the law was a shadow of good things to come'. (Gal. 3:24; Heb. 10:1) The purpose of a schoolmaster or pedagogue is to instruct and impart knowledge. Here then is set forth the expressed purpose of the law of God, to impart to the people a knowledge concerning himself and his relationship to man.

This confirms the thought that God arranged for the handing down, by tradition, from generation to generation, of the truths that he desired men to know, and that this passing on of divine truth from fathers to children took place from the first man Adam to the Prophet Moses in particular. From the time of Moses and thereafter God has caused his Word to be written down by true and faithful men, whom God directed by the power of his holy spirit; and this written Word constitutes our Bible. All the original writings have been lost and do not now exist. This, however, does not at all interfere with the authenticity of the Bible. The original manuscripts were kept in the temple or house of the Lord, and at stated times they were brought forth and read to the people. (2 Chron. 34: 14-16) Because of rebellion against the Lord the Israelites went into captivity to the Babylonian empire. When the Israelites returned from this Babylonian captivity, and rebuilt the walls of Jerusalem about the year four hundred and fifty-four before Christ, the written Word, given by Jehovah God to Moses, was brought forth and read to the people. A priest by the name of Ezra, who was also a scribe or writer, especially came into prominence at this time. Concerning the occasion of Ezra's coming from Persia to Jerusalem the sacred record says:

"And all the people gathered themselves together as one man into the street that was before the water gate: and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand, and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

"And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up. And Ezra blessed the Lord, the great God: and all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground. So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading. And Nehemiah, which is the Tirshatha [or governor], and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law." —Neh. 8: 1-6, 8, 9.

The indisputable and historical evidence aside from the Bible is to the effect that from the time of Ezra forward there was a rewriting or copying of the original manuscripts of the sacred Scriptures, and that such rewriting or copying by faithful and devout men continued until about the year nine hundred (A.D.). Many of the Hebrew manuscript copies were destroyed by fanatical "Christians" (so called) during the persecution of the Jews in the Middle Ages, particularly in the time of the Crusaders. Others were destroyed by Jews themselves, evidently for the purpose of preventing them from falling into the hands of their enemies. The evidence, therefore, shows an unbroken chain of transpiring truth from Eden down to this period of nine hundred (A.D.), and shows that this was done under the direction of Jehovah God.

There are now in existence three ancient manuscripts. These are copies of the original tongue or language in which the sacred scriptures were first written. These manuscripts are, to wit, The Alexandrine, the Sinaitic and the Vatican. These manuscripts show the Bible as it existed shortly after the time of the apostles of Jesus Christ.

The Alexandrine manuscript was presented by Cyril Lucar, the Patriarch of Constantinople (now Istanbul), to Charles the First, king of Great Britain, in the year sixteen hundred and twenty-eight, and is preserved in the British Museum to this day. It bears on one page the inscription that it was written by the hand of Thekla the Martyr.

The Sinaitic manuscript was discovered by Tischendorf, the German scholar, in a convent situated at the foot of Mount Sinai. This manuscript is kept in the library at Leningrad, formerly St. Petersburg, Russia.

The Vatican manuscript is the most ancient manuscript in existence. It is kept in the Vatican Library at Rome.

In recent years these manuscripts have been accessible to scholars. None of these ancient manuscripts is entirely complete, but each one is nearly so.

The Scriptural text, copied in the same language in which it was originally written, is called a manuscript. A translation from the original language into another language is called a version. The ancient versions of the Scriptures consist of the translations of

the Scriptural text from the original language into another language, in the early period of the Christian era. Many of these translations were written by men not more than one generation removed from the time of the apostles of Jesus Christ.

Among these versions is the Syriac, representing very nearly the language employed by the people with whom the Lord Jesus communicated and amongst whom he lived and moved. The Syriac is a very reliable version.

Near the close of the fourth century (A.D.) Eusebius Hieronymus, otherwise known as Saint Jerome, who for many years lived at Bethlehem, revised the old Latin version of the Bible. This revised version is called the Vulgate. It is a translation into the Latin, and compared with the Greek and Hebrew manuscripts. This is one of the most valuable versions of the Bible. It is often referred to in other versions or translations.

The Bible was first given to the people in the English language by the efforts of John Wycliffe, about the year thirteen hundred and sixty-seven. This version was copied literally from the Latin. Although translated that early, it was not printed for nearly four hundred years thereafter. Both Jerome and Wycliffe suffered much persecution because of their faithfulness in translating the Scriptures. Their persecution came chiefly from the clergy. Satan has always opposed those who have been witnesses to the name of Jehovah God. So violently did Satan stir up opposition to the Wycliffe Version of the Bible that many of the leaders who had to do with it were burned to death with copies around their necks.

The next version of the Bible of importance was that brought forth by William Tyndale, something more than one hundred years after Wycliffe's day. Tyndale published many editions of the New Testament. He translated the major portion of the Old Testament. In the making of his version Tyndale used such original Greek and Hebrew manuscripts as were then available to him. Tyndale's Version of the Bible is really the Bible that all the English-speaking people of earth use now. It has been revised several times.

LETTERS

BEST WAY TO SHOW GRATITUDE

DEAR BROTHER RUTHERFORD:

I feel that the best way to show my gratitude to Jehovah and those whom he uses to bring his rich blessings of increasing light on his Word to us is to strive to prove by my actions that I am trying to act in strict accordance with instructions given; but there has been such an accumulation of good things handed to us in recent months that I feel I must express my thanks to you in words or feel guilty of gross ingratitude.

The *Vindication* books, *Preservation*, the *Year Book* (1933), and *The Watchtower*, right on time every issue, have all been received by me with keen appreciation.

Words fail me to express my thanks for all these good things, and for the wonderful privilege of having some little share in the witness work at the present time: I thank Jehovah continually; I want you to know that I am grateful to you, too, and that I appreciate the kindly consideration of those of the service department, who do what is possible to make my little part in the work easier.

It is pleasant indeed to see Jehovah's witnesses 'pressing the battle to the gate', and 'taking the cities' where some of their brethren have been hindered in the work or ordered to stop it. Under many difficulties incidental to these days they take great joy in these special privileges and take a very keen interest in each one doing his part as per instructions given; and it is a great favor to me to have the privilege of being counted in with them.

With kindest Christian love and best wishes I am, by Jehovah's favor,

Your brother and fellow witness,

J. C. RAINBOW.

JEHOVAH'S PROVISIONS

DEAR BROTHER RUTHERFORD:

Just a note of love and gratitude from one who for nearly six years has followed with much interest the increasing great provisions which Jehovah through you and others of Zion has made for us "pine ears" that we might devote all our time and energy to the house-to-house work.

I am sure that all pioneers have at some time faced the question as to how it would be possible to remain in the service longer. They have remembered the Lord's admonition, "Wait on the Lord; be of good courage, and he shall strengthen thine heart." They have placed the matter before Jehovah, asking that they might not be taken out of his service, but that they might dwell in his house for ever, to behold his beauty and to inquire in his temple.

At such times there has often come the refreshing announcement of some provision Jehovah has made for our financial aid, or, in case of ill health, a territory has been assigned where the physical strain was relieved.

The recent announcement of credit for pioneers, based on time spent in the service, is good news to all who love the Lord, whether they may ever take advantage of its provisions or not; and it is sweet to know of those at Bethel giving their "mite" that others might receive more of the Lord's blessing.

It is a glorious privilege to be of the children of Zion, taught of Jehovah and enjoying the peace and unity of that royal house.

May the Lord ever continue to bless you as our leader and elder brother.

Your sister,

NAOMI E. ELLIS, *Pioneer.*

RICH BLESSINGS

OUR DEAR BROTHER:

Just now while we are at the very portals of eternal glory, so near the realization of our hope of seeing Jehovah's blessed name fully vindicated as the result of the impending engagement of the two great forces, which approaching occasion seems even now to cause vibrations throughout the universe, we wish to express our deep gratitude to our great God Jehovah, to our Lord the King, and to you, our faithful brother, for the many rich blessings and kindnesses which we have received, for the joy and comfort those three last books and the *Watchtowers* and lectures have brought to us.

May Jehovah continue to bless and keep you, and direct you that you may, by his grace, continue to lead his remnant through the trying, testing time now at hand, into glorious victory, is our daily prayer.

Faithfully your brethren in the King's army,

ROLLIN and LAURA JONES, *Pioneers.*

(Continued from page 82)

an extra strong spring is being made. This machine is guaranteed to give results and is dependable. The cost of this machine to pioneers and companies of Jehovah's witnesses, and *Watchtower* subscribers, is $120, delivered to any part of the United States. Prices to foreign countries will be increased in proportion to the amount of the tariff duties in the respective countries.

Because of the large output of money for the manufacture of these machines in quantity, and which money must be advanced by the Society, we ask that the money accompany the order for each machine. The price barely covers the cost of production and delivery. There will be no financial profit to the Society or anyone handling the machine. In addition thereto the Society supplies the transcription records in the way of a loan and each one used will be passed on to someone else. These transcription records will be supplied to those purchasing machines for public proclamation of the kingdom message. The machines may be used in halls, schoolhouses or homes. It will be an accommodation if you send your order immediately, that we may know just how many machines to order manufactured. If you are unable to send the money now with your order please state how soon the purchase price will be remitted. By having this information in advance, if the number of orders received is sufficient the cost price may be slightly reduced, and whatever reduction there is the purchaser will receive the benefit therefrom. The only purpose of producing these machines is to give a wider witness to the kingdom message. Address all correspondence to Watch Tower Bible & Tract Society, 117 Adams St., Brooklyn, N. Y.

THE REMNANT'S THANKSGIVING PERIOD

April 8 to 16, inclusive, of this year has been set aside for Jehovah's witnesses in every province of the earth to make a united effort in a special expression of thanksgiving unto the great bountiful Jehovah. The Memorial of our Lord Jesus' death will be observed on the evening of the second day of this special period. This being a Sunday evening, it will allow for practically all the remnant to precede their partaking of the Memorial by witnessing in the field to the praise of His name all or the half-holiday part of Saturday and all of Sunday preceding the feast. If all the faithful members of Jehovah's remnant everywhere will strive to do this, the number of those taking an active part in giving the testimony afield as compared with those celebrating the Memorial will be greater this year than for the corresponding period last year.

During the week immediately following the Lord's supper, all the remnant, with the Memorial blessings abounding in their hearts, will be privileged to redeem as much time as possible for publicly expressing from house to house their gratitude to Jehovah and thus share with the poor of this world the good things on which Jehovah has made his remnant to feast.

SERVICE APPOINTMENTS

T. E. BANKS

Montezuma, Ga.	Apr.	4, 5	New Orleans, La.	Apr.	18, 19
Taylors Creek, Ga.	"	7, 8	Amite, La.	"	21, 22
Jacksonville, Fla.	"	9, 10	Baton Rouge, La.	"	23, 24
Thomasville, Ga.	"	11, 12	Beaumont, Tex.	"	25, 26
De Funiak Sp'gs, Fla.	"	14, 15	Port Arthur, Tex.	"	28, 29
Pensacola, Fla.	"	16, 17	Houston, Tex.	Apr. 30,	May 1

G. H. DRAPER

Fort Smith, Ark.	Apr.	4, 5	Tucker, Ark.	Apr.	17
Boles, Ark.	"	6	Redfield, Ark.	"	18
Big Fork, Ark.	"	7	Sardis, Ark.	"	20
Amity, Ark.	"	8	Houlka, Miss.	"	21
Hot Springs, Ark.	"	9	Greenwood, Miss.	"	22, 23
De Roche, Ark.	"	10	Shelby, Miss.	"	25
Camden, Ark.	"	11	Shaw, Miss.	"	26
Thornton, Ark.	"	12	Eden, Miss.	"	27
Hamburg, Ark.	"	14	Vicksburg, Miss.	"	28
Moscow, Ark.	"	15	Church Hill, Miss.	"	29
Wabbaseka, Ark.	"	16	McComb, Miss.	"	30

M. L. HERR

Southwest C'y, Mo.	Mar 31,	Apr. 1	Spokane, Mo.	Apr	18, 19
Webb City, Mo.	Apr.	2, 3	Piotem, Mo.	"	20
Larussell, Mo.	"	4, 5	Benton, Mo.	"	21, 22
Irwin, Mo.	"	7, 8	Ava, Mo.	"	23, 24
Pierce City, Mo.	"	9, 10	Crider, Mo	"	25, 26
Marionville, Mo.	"	11, 12	South Fork, Mo.	"	28, 29
Monett, Mo.	"	14, 15	Caulfield, Mo.	Apr. 30,	May 1
Billings, Mo.	"	16, 17	Mountain Home, Ark.	May	2, 3

W. M. HERSEE

Sidney, N. S.	Apr.	1, 2	St. John, N. B.	Apr.	16
Truro, N. S.	"	4, 5	Bury, Que.	"	18
Halifax, N. S.	"	6, 7	Montreal, Que.	"	19, 20
Kentville, N. S.	"	8, 9	Ottawa, Ont.	"	22, 23
Middleton, N. S.	"	10	Charteris, Que.	"	25
Margaretsville, N. S.	"	11	Pembroke, Ont.	"	27
Deep Brook, N. S.	"	13	Flower Station, Ont.	"	28
Centreville, N. S.	"	14	Kingston, Ont.	"	29, 30

A. KOERBER

Easton, Pa.	Apr.	2, 3	Jamestown, N. Y.	Apr.	18
Wilkes-Barre, Pa.	"	4, 5	Westfield, N. Y.	"	19
Binghamton, N. Y.	"	7, 8	Fredonia, N. Y.	"	20
Elmira, N. Y.	"	9, 10	Centerville, N. Y.	"	22
Ithaca, N. Y.	"	11	Perry, N. Y.	"	23, 24
Bolivar, N. Y.	"	12	Batavia, N. Y.	"	25
Olean, N. Y.	"	14	Medina, N. Y.	"	26
Bradford, Pa.	"	15, 16	Lockport, N. Y.	"	27
Onoville, N. Y.	"	17	Niagara Falls, N. Y.	"	29, 30

A. H. MACMILLAN

Cumberland, Md.	Apr.	2, 3	N. Philadelphia, Ohio	Apr.	18, 19
Pittsburgh, Pa.	"	5, 6	Cambridge, Ohio	"	21, 22
Youngstown, Ohio	"	7, 8	Zanesville, Ohio	"	23, 24
Warren, Ohio	"	9, 10	Newark, Ohio	"	25, 26
Akron, Ohio	"	11, 12	Columbus, Ohio	"	28-30
Canton, Ohio	"	14-16	Marion, Ohio	May	1, 2

G. Y. M'CORMICK

Elkhart, Ind.	Apr.	7, 8	Romney, Ind.	Apr.	22
South Bend, Ind.	"	9, 10	Wingate, Ind.	"	23
Logansport, Ind.	"	11	Attica, Ind.	"	24
Peru, Ind.	"	12	Veedersburg, Ind.	"	25
Wabash, Ind.	"	13	Danville, Ill.	"	26
Marion, Ind.	"	15, 16	Terre Haute, Ind.	"	28
Kokomo, Ind.	"	17, 18	Brazil, Ind.	"	29
Sedalia, Ind.	"	19	Indianapolis, Ind.	Apr. 30-	May 3
Lafayette, Ind.	"	21	Anderson, Ind.	May	4, 5

J. C. RAINBOW

Grafton, W. Va.	Apr.	3	Charleston, W. Va.	Apr.	14-16
Parsons, W. Va.	"	4	Pliny, W. Va.	"	17
Springdale, W. Va.	"	6	Huntington, W. Va.	"	18
Mt. Lookout, W. Va.	"	7	Ashland, Ky.	"	20, 21
Mt. Hope, W. Va.	"	8, 9	Portsmouth, Ohio	"	22-24
Beckley, W. Va.	"	10	Chillicothe, Ohio	"	25
Ottawa, W. Va.	"	11	Mowrystown, Ohio	"	26
Allen, W. Va.	"	12	Cincinnati, Ohio	Apr. 28,	May 1

W. J. THORN

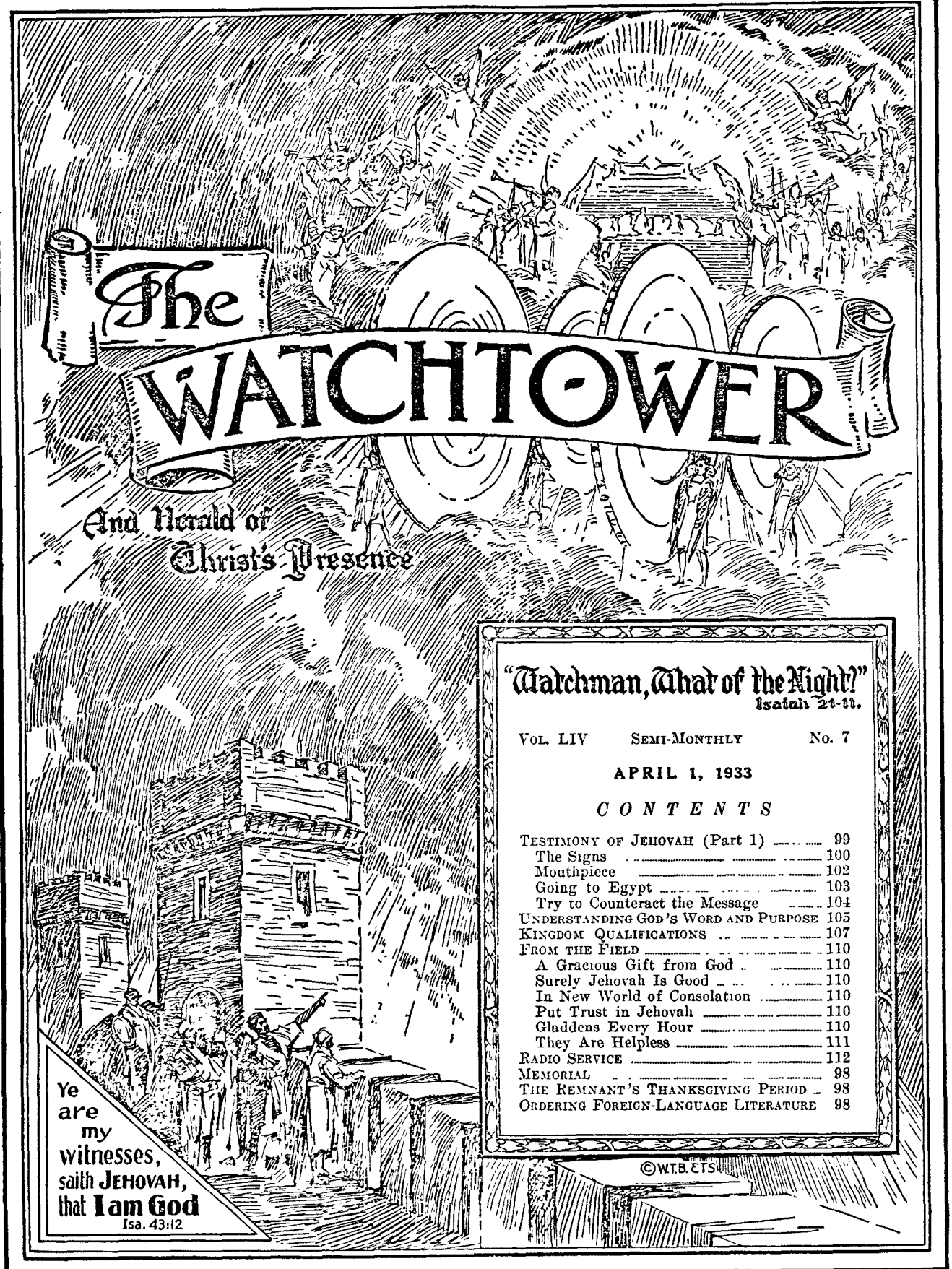
San Antonio, Tex.	Mar. 30-	Apr. 2	Waller, Tex.	Apr.	18
Kerrville, Tex.	"	4	Huntsville, Tex.	"	19
Cuero, Tex.	"	5	Shepherd, Tex.	"	20
Corpus Christi, Tex.	"	7, 8	Dayton, Tex.	"	22
Brownsville, Tex.	"	9, 10	Devers, Tex.	"	23
Alamo, Tex.	"	11, 13	Dickinson, Tex.	"	24
Corpus Christi, Tex.	"	14	Galveston, Tex.	"	25, 26
Houston, Tex.	"	16, 17	Beaumont, Tex.	"	28-30

S. H. TOUTJIAN

Upper Lake, Calif.	Apr.	3	Turlock, Calif.	Apr.	19
Lakeport, Calif.	"	4	Fresno, Calif.	"	21, 22
Clear Lake, Calif.	"	5	Tulare, Calif.	"	23, 24
Santa Rosa, Calif.	"	6	Porterville, Calif.	"	25
San Francisco, Calif.	"	8-10	Wasco, Calif.	"	26
Oakland, Calif.	"	11, 12	Bakersfield, Calif.	"	28
Stockton, Calif.	"	14, 15	Arvin, Calif.	"	29
Modesto, Calif.	"	16, 17	Taft, Calif.	"	30
Oakdale, Calif.	"	18	Glendale, Calif.	May	1, 2

J. C. WATT

Grand Island, Nebr.	Apr.	1, 2	Lead, S. Dak.	Apr.	12
York, Nebr.	"	3	Newell, S. Dak.	"	14
Wood River, Nebr.	"	4	Cheyenne, Wyo.	"	16, 17
North Platte, Nebr.	"	5	Laramie, Wyo.	"	18, 19
McCook, Nebr.	"	7	Slater, Wyo.	"	21, 22
Scottsbluff, Nebr.	"	8	Casper, Wyo.	"	23, 24
Alliance, Nebr	"	9	Lander, Wyo.	"	25, 26
Hot Springs, S. Dak.	"	10	Sheridan, Wyo.	"	28, 29
Rapid City, S. Dak.	"	11	Billings, Mont.	Apr. 30,	May 1



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

VOL. LIV SEMI-MONTHLY No. 7

APRIL 1, 1933

CONTENTS

TESTIMONY OF JEHOVAH (Part 1) 99
The Signs 100
Mouthpiece 102
Going to Egypt 103
Try to Counteract the Message 104
UNDERSTANDING GOD'S WORD AND PURPOSE 105
KINGDOM QUALIFICATIONS 107
FROM THE FIELD 110
A Gracious Gift from God 110
Surely Jehovah Is Good 110
In New World of Consolation 110
Put Trust in Jehovah 110
Gladdens Every Hour 110
They Are Helpless 111
RADIO SERVICE 112
MEMORIAL 98
THE REMNANT'S THANKSGIVING PERIOD 98
ORDERING FOREIGN-LANGUAGE LITERATURE 98

©W.T.B.T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa

Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

MEMORIAL

As far as Jehovah's Word indicates to his witnesses, the due time to celebrate the Memorial in 1933 of our Lord's death will be Sunday, April 9, after six p.m. Advance notice is here inserted that the members of Jehovah's 'elect servant' in all parts of the earth may make due preparation to keep the feast in unity. The Society will be pleased to know the number participating. Company secretaries will oblige by notifying the Brooklyn office promptly after Memorial. Pioneers in this country and isolated brethren should make reports to the Brooklyn office. Those in foreign lands will report to the branch office under whose supervision they work. Brethren residing in countries not under supervision of a branch should report direct to the Brooklyn office.

THE REMNANT'S THANKSGIVING PERIOD

April 8 to 16, inclusive, of this year has been set aside for Jehovah's witnesses in every province of the earth to make a united effort in a special expression of thanksgiving unto the great bountiful Jehovah. The Memorial of our Lord Jesus' death will be observed on the evening of the second day of this special period. This being a Sunday evening, it will allow for practically all the remnant to precede their partaking of the Memorial by witnessing in the field to the praise of His name all or the half-holiday part of Saturday and all of Sunday preceding the feast. If all the faithful members of Jehovah's remnant everywhere will strive to do this, the number of those taking an active part in giving the testimony afield as compared with those celebrating the Memorial will be greater this year than for the corresponding period last year.

During the week immediately following the Lord's supper, all the remnant, with the Memorial blessings abounding in their hearts, will be privileged to redeem as much time as possible for publicly expressing from house to house their gratitude to Jehovah and thus share with the poor of this world the good things on which Jehovah has made his remnant to feast.

ORDERING FOREIGN-LANGUAGE LITERATURE

Some brethren in the United States and other countries sometimes believe it advisable to ship literature direct from themselves to parties in other countries. This is a very unwise practice, for the reason that it causes much trouble in getting the literature into the other countries and in many cases it is confiscated. We earnestly request that all the brethren refrain from this practice. If you desire some individual in another country to have the literature in a certain language, please send your order with remittance to the Brooklyn office, or to a branch office, so that it can be properly filled. Large supplies of literature in different languages are kept in all countries where there is a branch, and it is better for the branch office to fill orders for people residing in that country.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV APRIL 1, 1933 No. 7

TESTIMONY OF JEHOVAH

PART 1

"The testimony of Jehovah is sure."—Psalm 19:7, A.R.V.

JEHOVAH uses his various agencies to give his testimony. He gives testimony to disclose his purposes, which testimony enlightens those who are teachable. The creature that hears his testimony and becomes obedient thereto is wise. The creature may be very simple, and yet if he inclines his ear to the testimony of Jehovah and deports himself in harmony therewith he becomes enlightened and wise. Therefore it is written in the Psalms: "The testimony of Jehovah is sure, making wise the simple." (*A.R.V.*) There is no reason to be in doubt about the testimony of Jehovah. It is unchangeable, sure, solid, steadfast and immovable. Those who maintain their integrity toward Jehovah trust him implicitly and learn that he is their everlasting strength. They know that they have a sure foundation for their faith.

[2] Jehovah employs signs or miracles to bear testimony; hence it is written that 'the sign has a voice'. The term "voice", as used in the Word of God, means a proclamation or address. It is a message bearing testimony of and concerning Jehovah's purpose. The Scriptures disclose that Jehovah at times has given his creatures the power to perform miracles or signs, which signs bear testimony of Jehovah's purpose and from which testimony the wise derive profit.

[3] When Moses was a young man he fled from Egypt. Later he became the keeper of the flock of his father-in-law Jethro. While herding the flock at the base of Mount Horeb he saw a miracle performed. A flame of fire enveloped a bush, and yet the bush was not burned. It was then that the Most High revealed his name Jehovah to Moses. There Jehovah began to disclose his purpose to vindicate his holy name. He ordered Moses to return to Egypt, there to serve notice on Pharaoh and then to lead the Israelites out of Egypt and bring them to Mount Horeb to worship him. The Scriptures do not disclose that the Israelites in Egypt were crying unto Jehovah, but that they were crying against their oppressors and Jehovah heard them. He said to Moses: "Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt."—Ex. 3:9, 10.

[4] Moses feared that the people of Israel would not believe that he was sent by Jehovah God: "And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." (Ex. 4:1) Thereupon Jehovah gave Moses the power to perform three signs or miracles, "that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee." (Ex. 4:5) The three signs or miracles were these: (1) The turning of Moses' rod into a serpent; (2) the leprous hand; and (3) the turning of water into blood. Each one of these signs carried a message or proclamation that was 'a voice, or testimony, from Jehovah' making known his purpose to vindicate his name. Probably Moses did not understand that purpose; but he had great faith and obeyed Jehovah, and by so doing received Jehovah God's approval.

[5] There at the base of Mount Horeb Jehovah began the production of a great moving picture, God causing a record thereof to be written, and later assured the faithful followers of Christ Jesus that the same was written for the aid and comfort of the remnant of God and to be understood by that remnant following the coming of Christ Jesus to the temple of Jehovah. Faithful followers of Christ Jesus have at different times tried to get an understanding of the 'voice of the signs' given to Moses. In September 15, 1907, issue of *The Watchtower* the matter was considered, and some very interesting thoughts expressed. It was not then, however, God's due time for this matter to be understood. Man has no power to interpret prophecy. The Lord makes it clear in his own due time, and he usually reveals the same to his people by having them perform something in fulfilment of the prophecy and then discloses to his faithful the meaning thereof. This is always a strengthener to their faith. All honor and credit for such understanding and explanation is due to and is gladly given to Jehovah God. This revelation he brings to his people through his beloved Son, Christ Jesus, the Head of his organization.

6 In sending Moses to Egypt and using him in connection with the Israelites Jehovah used certain things and creatures which symbolically represent greater things to come. Moses represented Christ Jesus at times. God caused Moses to write: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. 18:15) Confirming this Jesus said: "Moses . . . wrote of me." (John 5:46) Jesus so taught his disciples, and Peter testified accordingly that Moses was a type of Christ Jesus. (Acts 3:22) In some parts of the picture made by Jehovah Moses represented, not Christ Jesus the Head, but the followers of Christ in the covenant with Jehovah, and particularly those on earth at the second coming of Christ.

7 Pharaoh and his organized world power pictured or represented Satan and his cruel organization. It was in Egypt, the symbol of Satan's world, that the Israelites, God's chosen people, were domiciled, having been sent there by Jehovah that his purpose might be carried out. The Israelites primarily represented Jehovah's chosen people in Christ, and secondly all of those who take their stand on the side of Jehovah God and who maintain their integrity toward him. It has been in these latter days, at the present time, that the Almighty God has revealed his name Jehovah and caused his people to understand the significance thereof. This he has done at the time of sending Christ Jesus to his temple to judge and deliver his own people and to judge and destroy Satan's organization. The fulfilment of the prophecy which Jehovah has revealed to his people is good reason for them to expect to find that the three signs performed by Moses have been wrought by Christ Jesus, the Greater-than-Moses, and that the understanding thereof may now by the grace of the Lord be had by the temple class. If so, such is a further proof that Jehovah has sent Christ Jesus to his temple for judgment and that judgment is now in progress.

THE SIGNS

8 The three signs Moses performed before the Israelites, and in this Aaron was associated with him. Two of those signs were performed before Pharaoh. Jehovah would first supply the evidence and convince the Israelites that he had sent Moses to them, and then he would also give proof to Pharaoh as a warning to him and his organization. Both the Israelites and Pharaoh must know that Jehovah is the Almighty God. Both the people of Jehovah and those of Satan's organization must now be informed that Jehovah is God. The first sign was the rod of Moses which was thrown to the ground and became a serpent. As a herder of sheep Moses carried a shepherd's rod. This was used in connection with the first sign. (Ex. 3:1) "And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee."—Ex. 4:2-5.

9 The time had come for Jehovah to send his deliverer to Egypt to make for himself a name. He had selected Moses for this purpose to deliver his testimony to the Israelites, and Moses had raised the question as to whether or not the Israelites would hear him and believe that the Lord had appeared unto him. The fulfilment of this prophetic picture began in 1914. The time had then come for Jehovah to send forth his beloved Son, whom Moses pictured, to make for himself, Jehovah, a name. It was then that he placed Christ Jesus his King upon his holy hill in Zion. (Ps. 2:6) It was then that he sent him forth to rule amongst the enemy. "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." (Ps. 110:2) That was the appropriate time for Jehovah to propound the question to the Christ: "What is that in thine hand?" Moses held a shepherd's rod in his hand. The shepherd's rod of Moses could be used as a weapon against beastly and human enemies. It was a rod that could be used as a scepter. (Ezek. 19:14) Concerning his second coming as Judge and King, Christ Jesus said: 'When the Lord shall come in his glory, and all his holy angels with him, then will he sit upon his throne of glory,' and that would be the time that he would as a shepherd divide the sheep from the goats. (Matt. 25:31-46) He began his reign in 1914, but it was in 1918 when he came to the temple for judgment and for the separation of the sheep and goats. He is sent to shepherd the nations, and his rod appears then to be "a rod of iron". (Ps. 2:9) Concerning the birth of the nation, or beginning of the kingdom, it is written: "And she brought forth a son, a manchild, who was about to shepherd all the nations with a sceptre of iron." (Rev. 12:5, *Roth.*) These scriptures prove that the rod or scepter is a symbol of authority and power which Jehovah has delegated to Christ Jesus and to be used to carry out Jehovah's purpose.

10 Referring now to the picture: At the command of Jehovah Moses cast his rod on the ground. This could not mean the casting away or letting go of all power and authority by Jehovah or by Christ Jesus that wickedness might run riot. Long before Moses performed this sign Satan, who possessed the power to rule, had rebelled against Jehovah and had challenged Jehovah to put on earth men who would maintain their integrity toward God. The wicked one thereafter continued to operate in heaven as well as on earth. (Job 1:6, 7) Satan in this picture made at Egypt is represented by Pharaoh who was then opposing God's power. Moses represented Christ Jesus; and, at the end of the time of Satan's rule without inter-

ference, Christ is sent forth to begin his reign. It would be inconsistent for Christ Jesus then to let go his power and authority to rule and at the same time fulfill Jehovah's commandment, to wit, "Rule thou in the midst of thine enemies." On the contrary, the casting of the rod to the ground or earth by Moses pictured the projecting or extending of the active power of Christ Jesus to things pertaining to the earth. Thus he did when the war in heaven took place and the casting of Satan and his angels down to the earth. Thereby Christ Jesus made all of his enemies his footstool, that is to say, confined them to the earth and its vicinity. No longer are there any enemies in heaven; and now there is but one center of disturbance, to wit, the earth, where Christ Jesus keeps a watchful eye upon the enemy and by his power holds the enemy in restraint until God's due time for the enemy and his organization to be destroyed. Casting the rod to the earth or ground had nothing to do with the permission of evil or wickedness which began long before the picture was made in Egypt. The voice of the sign speaks a message relating to the coming of the Greater-than-Moses to deliver God's creatures, and this is done centuries after wickedness has been in the world.

[11] Immediately after Moses cast his rod to the ground "it became a serpent". It was the rod that became the serpent when it reached the ground or earth. The serpent is a symbol of evil, but not always a symbol of wickedness. The power and authority of Jehovah delegated to his beloved Son now takes on the form of evil to the things pertaining to the earth, that is to say, to Satan's organization, which is now confined to the earth. Evil is that which is hurtful and brings distress, adversity, affliction and sorrow upon the one against whom it is used. Jehovah God exercises his power to inflict punishment or to enforce his judgment, and such results in evil or that which hurts the wrongdoer; but that evil is righteously used. Jehovah says: "I form the light [for the righteous], and create darkness [for the wicked, my enemies]; I make peace [*Rotherham:* prosperity] [for the remnant], and create evil [for Satan and his organization]. I the Lord do all these things." (Isa. 45:7; see also Ps. 97:11; 82:5-7; 107:10; Jude 13; also *The Watchtower,* 1930, pages 131-147) All wrongdoing or wickedness results in evil to someone, but not all evil is wrong. When Jesus punishes his enemies, that is evil administered in righteousness. The Scriptures therefore support the conclusion that the casting of the rod to the ground and its becoming a serpent foreshadowed the extension of Jesus' power and authority and activities to the earth, which becomes serpent-like or hurtful to Satan's organization.

[12] This conclusion is fully supported by Revelation 9:11: "And they [the locusts, the remnant, Jehovah's witnesses] had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon [that is, Destroyer], but in the Greek tongue hath his name Apollyon." Christ Jesus is that king, and as such he commands his organization and he inflicts punishment, which is evil, upon Satan's organization. (See *Light* Book One, page 145.) Even "the horses" in the army of the Lord inflict evil like serpents, as it is written: "For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt." (Rev. 9:19) Concerning those who become the enemies of Jehovah he says: "For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord." (Jer. 8:17) "And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." (Amos 9:3) The Scriptural evidence is therefore conclusive that the 'rod cast to the ground, and which became a serpent', pictures power and authority from Jehovah which he had delegated to Christ Jesus and which is being used against the enemies of Jehovah now confined to the earth.

[13] When the rod of Moses was suddenly turned into a serpent, "Moses fled from before it." It is certain that Moses did not here represent Christ Jesus himself, because He does not flee. In this part of the picture Moses represented the footstep followers of Christ Jesus on the earth at the time when Christ cast the enemy out of heaven by the exercise of power and authority conferred upon him by Jehovah. Christ Jesus, clothed with all power in heaven and in earth, did not flee. Those in Christ and on earth and who are, because of their devotion to God, counted as members of the Christ, did flee, as it is written: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." (Rev. 12:6, 14; see *Light* Book One, pages 246, 247) The rod of Moses did not at any time picture Satan the Dragon. It was the power of Jesus Christ exercised against Satan and his angels that cast him out of heaven and thus stirred the hatred of Satan against the members of Jehovah's organization then on earth, and these fled to the wilderness where Jehovah had provided shelter and protection for them after the strife of the World War. The fleeing of Moses before the serpent corresponds to this; and the one corroborates the other and thus shows the fulfilment of the prophecy.

[14] About 1918 fear laid hold upon God's people on the earth. The faithful must overcome fear in every way as it relates to Jehovah's use of power to bring about evil or punishment upon the enemy. Jehovah then sent forth his witnesses, the remnant, to declare his message of evil or his vengeance against the enemy; and now his witnesses, the remnant, must take in their

hand the prophetic message of God's vengeance and use it against the enemy as an evil thing, as a serpent, serving notice upon the enemy organization and sounding the warning to all. In making the picture, therefore, Jehovah said to Moses, here representing the faithful remnant: "Put forth thine hand, and take it [the serpent] by the tail." The world-wide distribution of the message of truth which declares God's purpose to vindicate his name and to destroy the enemy and his organization is the exercise of evil against the enemy. This message has been and is being distributed by the remnant throughout the earth, and symbolically that work represents the taking of the serpent by the tail.—See *Light* Book One, page 167.

15 Moses put forth his hand "and caught it [the serpent], and it became a rod in his hand". In this he pictured Christ Jesus. This part here pictured shows that Jehovah determines the time when the final battle of the day of God Almighty, the battle of Armageddon, is to be fought and when it shall end. Christ Jesus uses the rod as a serpent against the enemy organization and fully and completely metes out judgment against Jehovah's enemies. This being accomplished there is no further need for the rod to be used as a serpent, but thereafter it is used as a means of shepherding and healing; as it is written: "I will also smite mine hands together, and I will cause my fury to rest: I the Lord have said it." (Ezek. 21:17) Jehovah's power and authority delegated to and used by Christ Jesus, the Greater-than-Moses, ceases to operate as a serpent at the conclusion of the battle of the great day of God Almighty. Christ Jesus then reports to Jehovah with his rod or power, and thereafter the rod is used, not to smite, but to heal: "And the Lord shall smite Egypt; he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them." (Isa. 19:22) This Jehovah does in vindication of his holy name, that all may know that he is God and has sent Christ Jesus as the Deliverer. "That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee."—Ex. 4:5.

16 It is necessary for Jehovah's anointed remnant to know these great truths, that their faith may be strong and that they may be encouraged to press on in the battle. It was in the year 1914 that Christ Jesus began to exercise his power to cast the enemy to the earth. It is from and after 1918 that he executes judgment, and which will terminate in the great battle of God Almighty. It is since the beginning of his exercising of judgment that the faithful remnant have learned that Christ Jesus is at the temple, and that the name of the Almighty God is Jehovah, and have been advised as to the meaning of that name. Such has greatly strengthened God's remnant people. It is since the year 1918 that the remnant have learned the meaning of evil and why Jehovah 'creates evil' like a serpent. *The Watchtower* in May, 1930, published for the first time the Scriptural proof of this, under the title "Peace and Evil", and this is a confirmation to the remnant that Jehovah has sent his Vindicator, the Greater-than-Moses, and who was foreshadowed by Moses. The remnant therefore see why these things written aforetime are for their comfort.

MOUTHPIECE

17 Two more signs were given to Moses, and still he doubted his qualifications to appear before Pharaoh and act as Jehovah's witness in delivering the testimony. He pleaded lack of eloquence. A similar excuse has been made by others of Jehovah's witnesses. The young prophet Jeremiah made a similar plea before Jehovah when directed to go and testify to the house of Israel. (Jer. 1:5-9) Many amongst the consecrated have thought that they must rely upon their own natural qualifications when sent on an important mission in the name of the Lord. The real difficulty has been, on their part, a lack of faith and a lack of unselfish devotion to Jehovah. Even to this day some of the anointed when called upon to perform a certain duty in the name of the Lord likewise plead a lack of qualification. At this point in the picture Moses foreshadowed such. Jehovah's witnesses must learn that, not in their own strength can they accomplish God's purpose, but that they can by the grace of God, and in his spirit, do whatsoever he commands them to do. To Moses' plea of lack of qualification Jehovah responded: "And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." (Ex. 4:11, 12) And still Moses hesitated. "And the anger of the Lord was kindled against Moses; and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs."—Ex. 4:14-17.

18 Here Moses played a double part. When hesitating and making excuses he pictured those on earth whom Jehovah sends forth as his witnesses and who are timid and hesitate to go. When telling Aaron what to say he pictured Christ Jesus in command of his organization. Jehovah sent Aaron with Moses to be his mouthpiece or spokesman. Christ Jesus sends forth the faithful members of his body on earth to be his earthly mouthpiece to declare the message of the kingdom.

[19] The primary purpose for making this picture enables the remnant now to definitely locate the time of the fulfilment thereof. Moses is sent into Egypt to bear the testimony of Jehovah, which is to inform the Israelites and to serve notice upon Pharaoh, and to act as deliverer of the Israelites and, above all, to vindicate Jehovah's name. The Greater-than-Moses, Christ Jesus, takes his power to reign in A.D. 1914, comes to the temple in 1918, and then begins the serving of notice in fulfilment of the picture. "And the Lord said to Aaron [picturing the brethren of Christ, to wit, Jehovah's witnesses, and who are the earthly mouthpiece of Christ], Go into the wilderness to meet Moses. And he [Aaron] went [beginning in the latter part of 1919], and met him [Moses, in 1922] in the mount of God [the kingdom], and kissed him [thus showing the unselfish devotion of Jehovah's witnesses to the Lord and their willingness to obey in this day (Ps. 110:3)]." Moses then told Aaron all the words of the Lord who had sent him and concerning the signs about which he had commanded him; and then Moses and Aaron gathered together the Israelites and did the signs in the sight of the people, and the people believed.

[20] Mark now the facts fitting the prophetic picture and hence fixing the time of its fulfilment. Shortly after the coming of the Lord Jesus Christ to the temple of Jehovah, in 1918, the World War ended and Jehovah's people began to be active again. It was in the autumn of 1919 that the consecrated saw that Elisha foreshadowed a work that must be done, and they started on their journey in the wilderness to learn of the Lord what was to be done and with the purpose of then doing it. Those on the earth who had devoted themselves to Jehovah, and who were foreshadowed by Aaron, met the Lord in the kingdom in 1922, at which time the purpose of the kingdom was seen for the first time, and at the time when there was a second effusion of the holy spirit. Manifestly this marks the time of their anointing; and then it was that they raised the slogan: "Advertise the King and the Kingdom." It was from that time forward that many volunteered to go into the service, and, like Aaron, these have gone forward declaring the voice of the signs, giving the testimony of Jehovah to the people who are out of sympathy with Satan's organization, and who are to be delivered from Satan's organization. Jehovah's anointed people must first receive this knowledge themselves concerning the kingdom and its importance, and that the deliverance from Satan's organization would follow the giving of Jehovah's testimony. Gradually the Lord gave this light to his people. Prior to 1924 many of the Lord's anointed understood that Satan was bound, and not until the autumn of that year was the proof clearly brought forth showing that Satan is not bound. (See *The Watchtower,* 1924, page 307.) The birth of the nation, or beginning of the kingdom, was not discerned until early in 1925, and even then many of the consecrated could not discern it. (See *The Watchtower,* 1925, page 67.) In the year 1926 the Lord gave to his people the message set forth in the book *Deliverance.* (*The Watchtower,* 1926, page 186) That was the beginning of the understanding by the anointed that Satan has builded a powerful organization, which will be destroyed in the battle of the great day of God Almighty. Then Jehovah gave to his people the significance of his own great name and sent them forth to declare it. This information being first given to Jehovah's witnesses, they must go forth and do the work which the Lord God has given them to do. Jehovah put his words in their mouth and put his protecting hand over them and commanded them, and still commands them, to declare his truth while he lays the foundation of the new organization on earth. (Isa. 51:16) When Moses and Aaron met with the Israelites and performed these three signs before the Israelites, then they were fully equipped to go on with the work of serving notice upon Pharaoh and of leading the Israelites out of Egypt.

GOING TO EGYPT

[21] In obedience to Jehovah's commandment Moses and Aaron went to Egypt, appeared before Pharaoh, and delivered the testimony. Upon hearing this testimony Pharaoh challenged the name of Jehovah and deliberately cast reproach upon his holy name. He was the first man on earth to do these two things, and in that he represented the Devil and his organization now on earth. The defiance of Pharaoh was a glaring and brazen insult to Jehovah. This is fulfilled by the Lord Jesus and his body members' serving notice upon the Devil and his organization and the insults to Jehovah that follow from such enemies.

[22] Jehovah commanded Moses and Aaron to appear before Pharaoh: "When Pharaoh shall speak unto you, saying, Shew a miracle for you; then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent." (Ex. 7:9) The appearing of Moses and Aaron before Pharaoh shows how God's remnant people on earth, under the command and immediate leadership of Christ Jesus, must show themselves before the rulers, both visible and invisible, representing Satan, and to testify before them and before Gog and Satan that they are on Jehovah's side and are his witnesses and representatives taken out from the world and sent forth to testify to the name of the Most High. They must serve notice upon that anti-Jehovah crowd and emphatically and seriously announce Jehovah's purpose to execute his vengeance against all his enemies. Particularly since the coming of the Lord to the temple of Jehovah, Satan's representatives on earth have emphatically denied that Jehovah's witnesses do represent the Most High God and his kingdom, even as Pharaoh demanded that Moses and Aaron should show a miracle. The Lord has used his people to perform a miracle.

[23] The order of Jehovah given that Aaron cast the

rod of Moses before Pharaoh pictures how the Lord Jesus bids his faithful body members, the remnant who are Jehovah's witnesses, to put on the garments of vengeance and zeal as for a cloak and declare the vengeance of the Most High against Satan's organization. (Isa. 59:17) Thus these identify themselves as in harmony with Jehovah God and in his army, having the zeal of the Lord Jesus for the vindication of Jehovah's name. As the antitypical Jehu Christ Jesus goes forth to execute judgment against the enemies of Jehovah, the body members, the remnant, must have a part in this judgment in this, to wit, that they declare the vengeance of Jehovah God and sing forth Jehovah's praises. As the witnesses of Jehovah they make known to the rulers and to the people that at Armageddon the rod or power of Christ, turned into that which is like a serpent, and used to inflict evil or just punishment upon Satan's organization, will demonstrate to all that Jehovah is the Almighty God over the whole earth.

[24] Moses and Aaron obeyed Jehovah's commandment to appear before the enemy. "And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent." (Ex. 7:10) This going in and declaring the testimony of Jehovah before the antitypical Pharaoh crowd is being done by Jehovah's witnesses, the faithful remnant, now on earth. This work seemed to have reached a high peak in 1931 when the message, "The Kingdom, The Hope of the World," was heralded throughout the land and the booklet containing that message was delivered to the ruling class throughout "Christendom" as well as to the people therein. Jehovah's witnesses, whom Aaron foreshadowed, continue to declare with all their delegated authority (pictured by the rod) that Jehovah will bring upon Satan's organization "the worst of the heathen", meaning the nation of Jehovah, which is the worst that has ever gone against Satan's organization. (Ezek. 7:24; *Vindication* Book One, page 76) Jehovah's witnesses, under the leadership of Christ Jesus, go forth amidst 'wild beasts' and do their work fearlessly, the 'wild beasts' being the visible part of Satan's organization. In doing this work they act as "wise as serpents and harmless as doves". They do no executing work themselves, but their work is that of declaring God's purpose to destroy Satan's organization by his great right arm, Christ Jesus. They continue to serve notice upon the Devil's wicked organization. Then another great high peak in the work is reached in the message "Can the American Government Endure?" and which is a further notice to Satan and his representatives that every vestige of that wicked organization shall be destroyed by the Most High. Now the earthly ruling organization of Satan, under the immediate direction of Gog, their invisible leader, denounces Jehovah's witnesses as evildoers, like unto serpents, and they counsel and conspire together to destroy them. (Ps. 83:4) Hence the miracle performed before Pharaoh by the casting of the rod to the ground, and its becoming a serpent, pictures the serpent-like stinging work against Satan's organization that is now carried on in the earth.

TRY TO COUNTERACT THE MESSAGE

[25] Satan's chief representative on earth then summoned his counselors of war. "Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments." (Ex. 7:11) As Pharaoh then called together his counselors, so now all of the officials of the Devil's organization enter into a counsel and conspire against the Lord and against his anointed. When the magicians of Pharaoh cast their rods before Pharaoh they became serpents. That foreshadowed the activity of Satan exerting his power of wickedness, which brings suffering and oppression upon the people after he was cast to the earth. Hence the Lord caused to be written: "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) The "inhabiters" here picture the ruling class, which resorts to oppressive deeds of wickedness, and which brings great woe and suffering upon the people. The "sea" represents the people that are already alienated from God and that suffer. The Devil's earthly "wise men", sorcerers and magicians, that is to say, fraudulent sleight-of-hand performers, the political, financial and religious elements of Satan's organization on earth, exercise their Devil-given powers in their desperate endeavor to offset or counteract the work of Jehovah, the purpose on their part being to turn the people away from Almighty God and to hold them in subjection. They try to show to the people that they have power equal to that of Jehovah God and can accomplish what he does. These Devil representatives claim for themselves the title "the higher powers" and demand that the people give heed to what they have to say. The powers that they have received from Satan they use fraudulently and wickedly to defame the name of Jehovah and to bring great affliction, sorrow and suffering upon the people, and this brings such suffering that the world is now in the throes of the worst depression and trouble it has ever heretofore known. Still there is more, and a worst time of trouble, to follow. The 'rod-like serpent' of these tricksters is against the truth and hence anti-God and anti-kingdom, because they support and serve Satan's wicked organization.

[26] Aaron's rod, serpent-like and declaring evil against the enemy, is used for the good of the people and for the vindication of Jehovah's name. "For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods." (Ex. 7:12) Antitypically, the two "rods" are now proclaiming against each other; and when Jehovah

takes an active part in the execution of his judgment at Armageddon, his power or rod of evil wielded by his "right hand", Christ Jesus, the great executor, will completely swallow up all evil and wickedness that Satan and his serpent agents are putting upon the people. In this way Jehovah will demonstrate that his power is supreme and that before it all of Satan's combined power must fall. Jehovah will cut that wicked work short in his righteous way. (Rom. 9:28) Satan will first see all of his organization destroyed before he is cast into the abyss, and thereby Jehovah will show him that he is the Almighty God over all the earth.

[27] Satan will never change from his wicked ways. "And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said." (Ex. 7:13) Pharaoh here well foreshadows this. The message of the vengeance of God now being declared before Satan and his representatives will never result in their submission to Jehovah. During the millennial reign of Christ these wicked ones will be dead. When at the end of that time they are brought out of the abyss, both Satan and those who follow him will defy Jehovah God and will suffer destruction for ever. —Rev. 20:7-9.

[28] Jehovah is now causing his testimony to be given before the rulers of the world, both visible and invisible, that they may never have an excuse to say that advantage was taken of them. He is also causing this information to be given to the people who have a desire for righteousness, that they may declare themselves and take their stand on the side of the Most High and live. For the aid and comfort and encouragement of his witnesses, his faithful remnant, Jehovah long ago made these pictures and now reveals the meaning thereof. Happy are they who now see and appreciate what the great God has done and is doing for them; and they will show forth their appreciation thereof by continuing to declare the works and the name of the Most High.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. To whom does Jehovah give his testimony? How? For what purpose? With what result? Why is Jehovah's testimony declared to be "sure"?

¶ 2. What means has Jehovah employed to bear testimony? What is meant by the statement that 'the sign has a voice'?

¶ 3. Where and how did the Most High reveal his name Jehovah to Moses? Account for Moses' being by Mount Horeb at that time. What instructions did Jehovah there give to Moses? This procedure marked the beginning of what?

¶ 4. Account for Moses' words recorded at Exodus 4:1. What provision was made for proof that the testimony which Moses would give was from Jehovah?

¶ 5. Explain the purpose of what took place at the foot of Mount Horeb, and of the record thereof. What success has attended the effort to get an understanding of the 'voice of the signs' by those for whom the record was provided? Account for their now understanding both the prophecy and the purpose therein.

¶ 6, 7. Apply Deuteronomy 18:15, giving scriptures to prove that such application is correct. In the prophetic picture, whom did Moses represent? Pharaoh? The Israelites? What was prophetically represented by Egypt? What does the fulfilment of this prophecy serve to show?

¶ 8, 9. Before whom were the three signs performed, and why? Describe the first of these signs, and explain the symbolism of Moses' rod.

¶ 10. Explain what was pictured in Moses' 'casting the rod on the ground'.

¶ 11, 12. Explain the symbolism of the rod's becoming a serpent when cast to the ground. Show that this conclusion is supported by other scriptures.

¶ 13. What was pictured in Moses' 'fleeing from before it' when the rod became a serpent?

¶ 14, 15. What constitutes the fulfilment of the prophetic command, 'Take the serpent by the tail'? Of "It became a rod in his hand"?

¶ 16. Point out the evidence of the presence and activity of the antitypical Moses.

¶ 17. What was pictured in Moses' plea of lack of qualification? What is the lesson to be learned in this connection?

¶ 18. Point out the double part here (Ex. 4:14-17) played by Moses.

¶ 19. What important purpose is served by this prophetic picture? Apply Exodus 4:27.

¶ 20. Relate the facts which fit this pictorial prophecy and which fix the time of its fulfilment.

¶ 21, 22. How does the appearing of Moses and Aaron before Pharaoh, with the manner in which their testimony was received, find fulfilment?

¶ 23. Describe how the prophetic picture presented in Aaron's casting the rod of Moses before Pharaoh finds fulfilment.

¶ 24. Explain what is pictured in the miracle performed before Pharaoh in casting the rod to the ground and its becoming a serpent.

¶ 25. Point out the fulfilment of Exodus 7:11, and the harmony therewith of Revelation 12:12.

¶ 26. Show that the fulfilment of Exodus 7:12 is in vindication of Jehovah's name and for the good of the people.

¶ 27. Apply Exodus 7:13.

¶ 28. What are the purposes served in Jehovah's now causing his testimony to be given before the rulers and to the people? How will Jehovah's witnesses prove their appreciation of his favor bestowed upon them?

UNDERSTANDING GOD'S WORD AND PURPOSE

AMONG the holy men of old who wrote prophecy was Daniel, a man much beloved of Jehovah God. God moved Daniel's mind and hand to write of the marvelous things that should come to pass. Daniel did not understand what he wrote, and so stated. God gave him some evidence by which those living at the time of the fulfilment of his prophecy might understand. He locates the fulfilment as being the time of the second coming of the Lord, "the great prince which standeth for the children of thy people." Then to Daniel he said: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased."—Dan. 12:1-4.

The peoples of earth are now seeing the fulfilment of this prophecy. The prophet's words, namely, "run to and fro," indicate an earnest and careful study or perusal of the Word of God at "the time of the end" by those who are devoted to the Lord God, because the time has come for the opening of the words of the

prophet to God's servant class. Since the Word of God was written for his covenant people (Rom. 15:4), and not for unbelievers, and since the prophet says that at "the time of the end" many shall "run to and fro, and knowledge shall be increased", we should expect that the increase of knowledge mentioned would be had by those who are God's anointed people, rather than that it would be an increase of knowledge by worldly persons.

After Daniel had written down the history of the world powers, and what should happen long after his day, he said: "And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?" (Daniel 12:8) In answer to his request Jehovah replied: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." (Dan. 12:9, 10) Without doubt the time has come when the Bible is to be understood; and those who trust in God and in his Word, and in the great sacrifice of his beloved Son, shall be purified, made clean and white, that their faithfulness to God might be established.

The "wicked" are those who have once had some knowledge of God and who have used this knowledge for their own selfish ends. They shall not understand. This explains why the modern clergymen do not understand. The "wise", within the meaning of Daniel's prophecy, are those who have had some knowledge of God and his Word and who apply that knowledge according to God's holy will. These are they who humbly and joyfully obey the truth as they see it. These great and deep truths, long kept a secret from man, are now due to be understood; and to those who honestly seek to understand the Lord says: "The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. 25:14.

To state it briefly then: God created man as the highest element of earth's creation. He created the earth for man's home. He willed that man should have a record of the vital parts of his own experiences; he so arranged that the knowledge of man's relation to God should be transmitted from one generation to another, from Adam to the Prophet Moses. With Moses he began to make written record of the Holy Scriptures. God guided Moses, and the other faithful men who wrote thereafter, in preparing the texts of the Bible. He has preserved the Bible against every attempt of Satan and his agencies to destroy it. God has permitted many copies of the Scriptures to be made, and these to be made by honest, sincere men. We may therefore confidently rely upon the Word of God as absolutely true. David, one of the prophets, wrote: "For the word of the Lord is right; and all his works are done in truth."—Ps. 33:4.

The devout student may come with confidence to the Scriptures, knowing that these set forth the will of God concerning man and are given to man for his instruction in righteousness. Upon the Scriptures he can confidently rely. The Scriptures constitute the basis of his faith in God, and a knowledge thereof enables him to understand something of the great love of God toward the human family. As God sheds further light upon his Word, and this shines into the minds of devout men who have consecrated themselves to do God's will, the true heart sentiments of such find expression in the words of the psalmist:

"I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth."—Ps. 138:2-4.

The honest and earnest searcher after truth is not left to conjecture. He does not have to rest his conclusions upon the opinions of men; and, having the Bible and knowing that it is the Word of God, that it is right and absolutely true, by it he can prove every doctrine that is offered. "To the law and to the testimony," says the Prophet Isaiah (8:20), "if they speak not according to this word, it is because there is no light in them." As progress is made in the study of the divine purpose let each point be proved by the Scriptures. If that which is advanced is not in harmony with the Scriptures it should be rejected. If supported by the Scriptures it should be accepted.

How gracious our Lord is to man, his creature! Even though man is imperfect and sinful, God says to him: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18) Using his reasoning faculties with which the Lord has endowed him, and harmonizing scripture with scripture, man is enabled to build a foundation and structure of faith that cannot be shaken by the sophistries of men nor by the influence of the wicked one. As man's knowledge of God and his purpose grows, his love for and devotion to God, the great 'Giver of every good and perfect gift', expands. Thus continuing to walk in the light, his pathway will grow brighter and brighter until it leads unto the perfect day.—Prov. 4:18.

Jehovah God does not employ coercion to induce men to obey him. God is love, and his purpose is to teach his creatures that love is the only proper motive for action. Love is unselfishness expressed. The way to everlasting life God has pointed out. There is no other way. He who loves God will obey him. The man who is prompted by love to walk and who obediently goes in the way that God has pointed out, will ultimately receive the prize of everlasting life. This is the lesson that God would have man learn.

Satan, by fraud, deceit and coercion, induces men to obey him. Thereby Satan turns the minds of men away from God and leads them into the way of death.

Man must have an opportunity to choose the way of righteousness or the way of unrighteousness. Such opportunity was given to Adam, and he chose the wicked way. To this time most men have gone in the same sinful course. Only those who have trusted in the Lord and faithfully endeavored to serve him have escaped the fruits of unrighteousness.

It grieved Jehovah that the mass of mankind had turned to wickedness. By the great flood in the time of Noah God would teach his intelligent creatures that his power is unlimited, and that the workers of iniquity must ultimately suffer complete defeat. Hence he destroyed the wicked ones in the flood. The great flood was not an expression of vindictive malice on the part of Jehovah, because God does not possess malice and therefore could not express it. Malice is that condition of heart which induces one to act recklessly and in utter disregard of the rights or welfare of others, and is willfully bent on doing irreparable injury. The flood was for the vindication of God's holy name and for the ultimate good of his intelligent creation, particularly man. This will be clearly seen when the divine purpose is understood by men. The great flood was a necessity, and it was an act of Jehovah's prompted by love on the part of Jehovah.

Can it be said then that the creation of man was a failure? So far as man is concerned, Yes; so far as God is concerned, No. Had man been obedient to God, in due time the earth would have been filled with a race of perfect creatures. Being drawn away by the influence of the wicked one, and yielding thereto, man became a failure. Those few men who have done their best to obey and serve God because of love for him were not and are not failures. God's provision to meet the emergency shows that from his viewpoint the creation of man was not a failure. In his own due time God will demonstrate the wisdom of the course faithful men have taken. His purpose understood will demonstrate to all men that everything Jehovah has done is just and right.

God's purpose concerning man was in no respect a failure. He made his arrangement, knowing that he is equal to any emergency that arises. Although he saw that it was wise to destroy the old world by the flood because of the wickedness of the creatures thereof, the power of God is not limited; and in his own due time he will bring good out of that disaster. The Scriptures say: "Known unto God are all his works, from the beginning of the world." (Acts 15:18) But these words do not indicate that Jehovah had or has a plan, because a plan would indicate a limitation to God's power and wisdom. There is no need for him to make a plan, because there is no limitation to God's power. His wisdom is perfect. The almighty God determines to do certain things and his infinite wisdom knows these things and knows when they will begin and when they will end. He is wholly and completely self-contained. (*The Watchtower*, 1930, page 101.)

It is manifest that God would have found more pleasure in the full obedience of man to his law; but the fact that his creatures have disobeyed his law in no wise argues against the wisdom of his creation or of his purpose relating to creation.

After the flood God commanded righteous Noah and his sons to multiply and replenish the earth. (Gen. 9:1) They proceeded to do so. But was Noah righteous? He was an imperfect man, because he was an offspring of Adam; but his heart was right and he had faith in God and manifested that faith, and because of his faith he was counted righteous. Being the descendants of Adam, it was impossible for Noah and his sons to produce a perfect race.

If the human race is ever to enjoy life everlasting, some power greater than human must be employed. A man cannot by his own boot-straps lift himself over a great mountain top. Neither can man by his own efforts make himself perfect. The evolutionists display the same amount of "wisdom" that the man does who tries to lift himself over the mountain by his own boot-straps. Many men belong to this foolish class who think they can perfect themselves. Men have to be taught the truth, and God has made ample provision for this.

KINGDOM QUALIFICATIONS

WHEN men choose one of their number to rule over them they consider carefully the various qualifications of that one. Even the best choice, however, proves in time to be lacking in many of the qualities required and desirable in a true governor. In Jehovah's everlasting government of peace, the King of kings will be the desire of all nations.

Who will be associated with the King, Christ Jesus, in the righteous government or kingdom of God? What are the qualifications for official position in that government?

Meekness is one of the qualifications of those who make progress toward the kingdom. When Jesus came and offered himself to Israel as king he came in meekness. (Matt. 21:5) To his disciples he said: "Learn of me; for I am meek and lowly in heart." (Matt. 11:29) He was not puffed up nor impressed with his great importance. He appreciated the fact that he was God's representative. Why is meekness a necessary requirement or qualification? God through his prophet answers: "The meek will he guide in judgment, and the meek will he teach his way." (Ps. 25:9) Pride is the very opposite of meekness. One who has been favored of the Lord and then becomes proud and haughty is wicked in the sight of the Lord. Concerning such God says: "The Lord lifteth up the meek:

he casteth the wicked down to the ground."—Ps. 147:6.

To be meek means that one does not think more highly of himself than he ought to think. (Rom. 12:3) He always keeps in mind that whatsoever he has is not by reason of his own greatness but everything worth while is a gracious gift to him from God. Jehovah is the Giver of every good and perfect gift.

The poor in spirit are those who do not feel exalted in their own minds but who walk in meekness and in love before the Lord. Jesus said: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5:3) One of the qualifications, therefore, is to be meek. Again he said: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." (Matt. 19:4) A little child is meek and teachable, and if being properly trained it is obedient. These are the qualifications that must be manifested by those who will be of the kingdom.

These divinely stated rules would exclude those who are proud, haughty, and self-centered, and who seek the honor and plaudits of men. The clergy of modern times claim to be righteous, and at the same time they seek the honor of men. They unite with profiteers and politicians to form and participate in the present evil world, over which Satan is the god. They are the exact counterparts of the Pharisees, who constituted the clergy when Jesus was on earth and who claimed to be the representatives of God. To the disciples Jesus said: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. 5:20.

The "holy hill" of God is a poetical name given to the official part of God's organization, called Zion, or the kingdom of God. The tabernacle for God's holy ark was a picture of the kingdom. David, who foreshadowed Christ, propounded a question: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" (Ps. 15:1) Under inspiration he gave the answer which shows the qualifications required to enter the kingdom: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart [meaning he whose course of action is right, and who speaks the truth, and refrains from lies; and whose motive in so doing is to glorify God]. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour [meaning he that does not indulge in slander of his brother or try to do injury to one who represents the Lord]. In whose eyes a vile person is contemned [avoided]; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not [making a consecration, and knowing it means his reproach, suffering and death, he carries it out]. He that putteth not out his money to usury, nor taketh reward against the innocent [that does not indulge in oppression, but deals honorably and justly]. He that doeth these things shall never be moved."—Ps. 15:1-5.

Again God through his prophet asks: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" (Ps. 24:3) Again the prophet answers the question: "He that hath clean hands [meaning that he uses his power for clean things and refrains from things that are contrary to God's kingdom], and a pure heart [the heart, the seat of motive; meaning that his motive is pure and right and in harmony with God's law]; who hath not lifted up his soul unto vanity [the worship of idols, church systems and the like], nor sworn deceitfully [agreed to do God's will and then takes a contrary course]. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."—Ps. 24:4, 5.

Jesus had repeatedly told his disciples about the kingdom. He taught them in parables concerning the kingdom. Among other things he said: "The kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13:45, 46) The privilege of being in and a part of God's kingdom is greater than any other that man could possibly have, because it means to be for ever associated with the Lord Jesus in his great work. It is more than the pearl of priceless value. If the merchant would sell all he had to buy such a pearl, with stronger reasoning should the man be willing to give everything he possesses that he might have a part in the kingdom of the Lord. Having taken the step then toward the kingdom, his zeal for the Lord is such, and his joy in having a part in the blessed kingdom is so enhanced in his mind, that the man permits nothing to stand in the way of his absolute and complete devotion to the Lord. Such was the meaning of the parable.

Another requirement is to love those who are striving to serve God and who are therefore brethren in Christ. To his disciples Jesus said: "Ye are my friends if ye do whatsoever I command you. . . . This is my commandment, That ye love one another, as I have loved you." (John 15:14, 12) To love one another means to look out for the interests of one's fellow Christian and to avoid selfishness in so doing. There is a proper love between the members of each well-regulated family. Those who have become members of the family of God by consecration and anointing should manifest an unselfish interest in each other, to help each other grow in a knowledge and in the likeness of the Lord.

There arose a dispute among the disciples of Jesus as to who would be the greatest in the Lord's government. Jesus seized upon this occasion to instruct them as to the qualifications of one who would be honored with a place in his kingdom. He stated to them that the rulers of the nations of the earth exercised lordship over the people, and, thus lording it over the people, received homage of the people while claiming to be the people's benefactors. Then he added: "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 22:27, *Diag.*

Jehovah disclosed to David the same rule. The spirit of the Lord came upon David and he prophesied concerning the qualifications of those who rule in righteousness. He 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; 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." —2 Sam. 23:3, 4.

Very few men on earth have ruled among their fellow creatures in harmony with God's stated law. The men of this world, given authority, think they must be bosses or tyrants in ruling over their fellow creatures. But the law of God shows that the requirements of those who shall be with Christ Jesus are that they must deal justly and righteously toward mankind. Jesus was teaching his disciples this righteous rule. He knew that their heart condition was proper but they had not yet learned their lessons. The lesson he taught them is for the benefit of all who have been called to a place in the kingdom of God.

Then Jesus informed his disciples that they should be taken into his covenant for the kingdom, "even the sure mercies of David." But mark the reason why these would be accepted in his covenant. It was not because they were mighty and wise and great. It was because of their loyalty and faithfulness. The eleven had been faithful to him in all his trials. Jesus showed by his words that faithfulness is absolutely an essential qualification to be shown by all who will be taken into the covenant and the kingdom. He said: "And you are they who have continued with me in my trials. And I covenant for you, even as my Father has covenanted for me, a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."—Luke 22:28-30, *Diag.*

One of his disciples had become unfaithful. The same thing was true with reference to Israel. All of the ten tribes of Israel were unfaithful to their covenant with God. The tribe of Judah, through which tribe the kingship must come, had proven faithful. God through his prophet said: "Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints."—Hos. 11:12.

Likewise great numbers have professed to be followers of Jesus and to represent God, but they have compassed the Lord about with lies by slandering and misrepresenting God and Jesus and persecuting the brethren of Jesus. Jesus spoke a parable in regard to those to whom God has given an opportunity to be of the kingdom, and in connection therewith said: "For many are called, but few are chosen." (Matt. 22:14) The manifest reason is that many of those called become unfaithful. If a man mixes with the Devil's organization he cannot remain faithful to the Lord. If one will compromise with the Devil's organization to avoid persecution because he is a Christian, he is not faithful to the Lord. If one fails to be a true witness as opportunity affords he cannot be faithful to the Lord. Surely those who deny God's Word deny the blood of Jesus Christ, which is the great ransom price, and could not be of the kingdom.—Jude 4-9; Heb. 10:28-30.

It is not the prerogative of anyone to judge another individual, but the Lord gives a rule by which a Christian may be identified. "By their fruits ye shall know them." (Matt. 7:30) Fruit is the effect of a consistent course of action taken by one. By such course of action a person my be identified as being for or against. In America there are two major political parties. Members of these respective parties can be identified by their fruits. By that is meant, If a man belongs to one or the other, and shows by his words and his course of action that he is giving allegiance to one particular party, he is identified as a member thereof and a supporter. If he pursues a wabbly course for the purpose of obtaining favors from both opposing parties no one who knows him has confidence in him. The same rule applies to a Christian. If a man professes to be a Christian, yet is self-seeking and desires the approval of men, mixes with the politics of the world, manifests an apologetic air when the Lord's name is mentioned, and shows no enthusiasm for the Lord and his righteous government, that man can be identified by his fruits, and his fruits are not such as are required for the kingdom. On the other hand, if you see another man who without hesitation says, "I am one of Jehovah's witnesses," and is indifferent to the approval of men, manifests a zeal and enthusiasm for God and his righteous government, refuses to compromise with any part of the Devil's organization and holds himself aloof therefrom, seeks always to glorify God and his beloved Son Christ Jesus, and is enthusiastic in availing himself of opportunities to be a witness for God's kingdom, that person is manifesting the fruits of the kingdom. Anyone can see that the clergy of the present day do not manifest the fruits of the kingdom, but the fruits of this world.

To the Pharisees, who were counterparts of the clergy of this day, Jesus said: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) Those who today show a zeal for the Lord and for his kingdom will generally be found to be the poor and those without reputation among men. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (Jas. 2:5) Those bringing forth the fruits of the kingdom are anxious to devote their all to the glory of the Lord, and to magnify his name and his cause of righteousness; and this they do meekly without seeking honor or approval of men or notoriety among them.

FROM THE FIELD

A GRACIOUS GIFT OF GOD

MY DEAR BROTHER RUTHERFORD,

I am late in writing to tell you of the pleasure I had when my copy of *Preservation* came and to express in this way something of my gratitude to God especially for the explanation and exposition of the book of Ruth. I know that you do not look for thanks, but I am sure the Lord would have us remember those he uses as his instrument, and to give him thanks for them.

My copy came just about the time that you were leaving New York; and I thought I would wait awhile, and my memory played me a trick. I enjoyed the reading very much and since have more fully entered into it through the studies. The book of Ruth, like Ruth herself, has always been attractive, because of its story and its fine examples of men and women devoted to Jehovah. The three main persons, Naomi, Ruth and Boaz, are ever a means of encouragement to the servants of God, and the records concerning them are always a source of inspiration. But there was always a sense of deeper things, and when the book of Esther had yielded its secret treasures one wondered about this particular part of the Word of God with its evident association with harvesting. Now the Lord has opened it for us and given this grand confirmation of the Truth. It is clear now that the book had its own special place and that the narratives so interesting as to attract notice were particular instruction for his people of these last days. We can see now how closely the spirit of God delineated the acts of those servants of old that they might give particular lessons and instructions for us in these last days. The explanation of this book is a gracious gift of God to his remnant in this day when he is their teacher, and *Preservation*, with its two distinct phases of God's preserving acts, is surely a permanent blessing to us. What proofs we get of the fact that God laid up treasures for these days! I pray the Lord bless you continually, and confidently expect more treasures out of the storehouse.

With much love, I am
Your brother and servant,

J. HEMERY.

SURELY JEHOVAH IS GOOD

DEAR BRETHREN:

Jehovah's richest blessings be with you always.

Received the copies of *Preservation* and *Year Book* 1933 some weeks ago. Please accept my sincerest thanks for them. I am very grateful for the favors you have very kindly bestowed, including the extra copies of *The Golden Age*, the *Bulletins* and miscellaneous letters of advice and encouragement, and the kind treatment and hospitality shown during a visit to the factory and Bethel last week. Surely Jehovah is good to His people.

The favor we have to appreciate the choice truths which appear in the recent *Watchtower* articles and the *Preservation* book is truly unspeakable. It would certainly seem to be too good to be true had we not the *fact* of the understanding. To know Jehovah now is the greatest privilege that ever was given any creature. How glad am I that I can be one of His traveling minstrels proclaiming His glories!

Yours in kingdom joy,

FREDERICK CASCIATO, *Pa.*

IN NEW WORLD OF CONSOLATION

DEAR SIR:

Since I have learned of your radio broadcasts, in rendering those immaculate gospels of Jehovah, I must say that I have found myself in a new world of spiritual consolation.

It is of priceless pleasure, indeed, to hear your brilliant essays relating to the kingdom of Jehovah, and so truthfully modernized. I am certain that if mankind would grasp its axioms humanity would purge itself of those degenerate habits which make life unbearable for decent human creatures. Your work is a rare divine service, and may it live and prosper and save the world of its pitfalls.

Cordially yours,

ISRAEL I. PEARLSTEIN, *New York.*

PUT TRUST IN JEHOVAH

DEAR BROTHER RUTHERFORD:

Knowing how very busy you must be, I almost hesitate to write you. But I do wish to thank you for the two *Vindication* books, *Preservation*, and now the *Year Book*.

Brother Rutherford, how good Jehovah is to his people! To let us have so much rich food at his bountiful table he has wonderfully blessed you, and through you his people.

I must say, after almost twenty years of service, the last year has been most wonderful of all. I entered the pioneer work in June, 1932. All I can say is, What a blessed privilege to be so used! When I entered the work I did not have money enough to make change. But I put my trust in Jehovah. So far I have kept going only by his grace. Pray I may continue to be so used.

I wish to relate a little experience while witnessing. It was at Easton, Pa., on one of our "city" campaigns: An old man came to the door. I said: "I am one of Jehovah's witnesses, calling to bring you a message from Jehovah." That is every word I said. He said: "I have Judge Rutherford on the radio now. I also have his books. I cannot talk to you now." He shut the door. What impressed me was how quickly he connected the name of Jehovah with one who is seeking to honor Jehovah's name.

May you continue; and may I continue to follow you as you follow Christ in this one great work, the vindication of Jehovah's great name, until his name is proclaimed throughout all the earth.

ELLA M. BARBER, *Pioneer.*

FEASTS

DEAR BROTHER RUTHERFORD:

Many times it has been our hearts' wish to write you, giving expression of our love and appreciation of your loyalty, devotion and leadership of this the greatest of all work, until now it seems that our blessings are multiplied a hundredfold. When we note the way Jehovah is directing us it is with awe and wonderment that we hurry along 'bearing the fruits of the kingdom'.

At the closing of the year, in looking back over the past eleven months we have so much to be thankful for: the first two great feasts, *Light* and *Vindication*, together with the wonderful messages brought to us through *The Watchtower*. Last and best of all are the two divinely directed dramas of *Preservation*.

We can now see our position or place in the Lord's blessed arrangement for his anointed, being guided and protected while carrying his message to the people. Truly we have every evidence that we are being fed with "food convenient" and have the Lord's blessing and guidance upon the work of his witnesses; and he 'prepares a table for us in the presence of our enemies'. Praise our King!

And with thanksgiving and prayers in your behalf and all those associated with you in this the kingdom work, we would like you to know that we are not unmindful of your labor of love and manifold favors and instructions as to how to make ourselves clearly known by the name which he has named.

By the Lord's grace, your brethren, in the joy of the King's service,

P. L. and H. T. LOPP, *Pioneers.*

GLADDENS EVERY HOUR

DEAR BROTHER RUTHERFORD:

Permit us to thank you for the new books *Preservation* and the *Year Book*. We have been going over them carefully and rejoicing at every page.

Our hearts are filled with gratitude to the dear Lord, and to you, his servant, for this marvelous truth which gladdens every hour of our lives.

We want you to know of our love for you; and in the impending trouble, the battle of the great day of JEHOVAH, we shall be with you in spirit, and by your side in every work suggested in *The Watchtower*.

God bless you.

GLENN G. SMITH, MIRIAM S. SMITH, *Jehovah's witnesses.*

THEY ARE HELPLESS

DEAR BROTHER RUTHERFORD:

I have never had the privilege of meeting you; but I want to tell you that we (myself and only son) eagerly listen for your voice every Sunday. Canada may try to cut it off from the people, but they are helpless in the purposes of our all-powerful and wise Jehovah God. Every Sunday morning we hear you from Bay City WBCM. Your voice comes to us as clear and distinct as if you were in the room. We get Cleveland WHK in the evening; also good. And we get Davenport WOC; all very good. Davenport is 6:30 Canadian time.

We have not troubled for a long time to try for the Canadian stations, as we could not get them so well as the U.S.A. stations. We live close to Lake Huron, and it may be the water gives us the best reception from the U.S.A. I wish the people here could know they can get it just the same by tuning in on U.S.A. stations. It is such a blessing to us; and such a joy none but the isolated, as we are, can realize. Ours is only a battery set. We have no electricity in our home.

I have every one of your books, also *Watchtower* and *Golden Age* regular visits. I am sixty-four years of age.

May Jehovah's richest blessings be with you as you so faithfully and fearlessly give His beautiful truth to His people.

I remain your sister by God's grace,

MRS. FANNY BUCK, *Ontario.*

(Continued from page 112)

Brooklyn	WMIL	Sa	5:00pm
		Mo	9:45pm
Buffalo	WGR	Su	10:00am
Buffalo	WKBW	We	10:00am
Elmira	WESG	Tu	3:15pm
		Th	3:15pm
Freeport	WGBB	Su	9:00am
Tu 7:00pm		Th	7:00pm
Jamestown	WOCL	Su	7:00pm
New York	WINS	Su	9:45am
		We	12:45pm
Rochester	WHEC	Su	10:00am
Saranac L.	WNBZ	Su	10:15am
Tu 4:15pm		Th	4:15pm
Syracuse	WSYR	Su	10:30am
		We	5:00pm
Tupper L.	WHDL	Su	10:45am
		Th	10:00am
Wh. Pl'ns	WFAS	Su	6:00pm
Mo 1:30pm		Sa	9:30am

NORTH CAROLINA

Charlotte	WBT	Su	5:15pm
Greensboro	WBIG	Su	9:45am
Raleigh	WPTF	Su	10:00am
Wilm'ton	WRAM	Su	10:00am
		We	7:00pm
W'n-Salem	WSJS	Su	2:15pm

NORTH DAKOTA

Bismarck	KFYR	Su	10:00am
Devils L.	KDLR	Su	12:30pm
We 5:15pm		*Fr*	*5:15pm*
Fargo	WDAY	Su	10:00am
G'd Forks	KFJM	Su	10:30am
		Th	3:05pm
Mandan	KGCU	Su	11:30am
We 8:45pm		Fr	8:45pm

OHIO

Akron	WADC	Su	1:45pm
		Fr	1:15pm
Cinc'nati	WKRC	Su	10:00am
Cleveland	WHK	Su	6:00pm
Tu 3:15pm		Th	6:45pm
Cleveland	WJAY	Su	9:45am
Columbus	WAIU	Su	10:00am
Columbus	WCAH	Su	10:15am
Su 7:45pm		We	9:30pm
Dayton	WSMK	Su	10:00am
		We	5:30pm
Mt. Orab	WHBD	Su	5:00pm
We 5:00pm		Fr	5:00pm
Toledo	WSPD	Su	9:30am
		Sa	8:30am
Youngst'n	WKBN	Su	10:00am
		Th	11:00am
Zanesville	WALR	Su	10:00am
		We	4:15pm

OKLAHOMA

Elk City	KASA	Su	1:15pm
We 5:15pm		Fr	5:15pm
Enid	KCRC	Su	2:45pm
We 5:00pm		Fr	5:00pm
Okl'a City	KOMA	Su	1:45pm
Ponca City	WBBZ	Su	10:00am
		We	9:00pm
Shawnee	KGFF	Mo	8:45pm
We 8:45pm		Fr	8:45pm

OREGON

Eugene	KORE	Su	1:00pm
Klamath F.	KFJI	Su	1:00pm
Marshfield	KOOS	Mo	1:30pm
Medford	KMED	Su	10:00am
		Th	4:00pm
Portland	KXL	Su	9:00pm
Tu 8:00am		Th	8:00am

PENNSYLVANIA

Altoona	WFBG	Su	10:00am
		Tu	8:15pm
Erie	WERE	Su	8:15pm
We 1:45pm		Fr	1:45pm
Erie	WLBW	Su	10:30am
Glenside	WIBG	Su	12:15pm
We 12:15pm		Fr	12:15pm
Harrisburg	WHP	Su	11:00am
Johnstown	WJAC	Su	4:30pm
Lancaster	WGAL	Su	5:00pm
Phil'a	WCAU	Su	10:00am
Phil'a	WIP	Su	12:45pm
Pittsb'gh	KQV	Su	1:00pm
We 1:45pm		Fr	1:45pm
Pittsb'gh	WCAE	Su	10:30am
Pittsb'gh	WJAS	Su	5:45pm
		Sa	6:30pm
Reading	WEEU	Su	4:00pm
		We	4:00pm
Scranton	WGBI	Su	*7:30pm*
Wash'ton	WNBO	Su	9:45am
Wilkes-B.	WBAX	Su	3:15pm
		Tu	7:45pm
W'msport	WRAK	Su	10:15am

PHILIPPINE ISLANDS

Manila	KZRM	Su	12:15pm

RHODE ISLAND

Providence	WEAN	Su	10:00am

SOUTH CAROLINA

Charleston	WCSH	Su	1:00pm
		Th	7:00pm
Columbia	WIS	Su	11:00am
		Fr	7:00pm
Spart'b'g	WSPA	Su	6:30pm

SOUTH DAKOTA

Huron	KGDY	Su	9:00pm
We 9:00pm		Fr	9:00pm
Mitchell	KGDA	Su	1:45pm
		We	8:00pm
Pierre	KGFX	Su	1:00pm
Tu 4:00pm		Th	1:00pm
Sioux F'ls	KSOO	Su	10:00am
		Th	2:45pm
Watertown	KGCR	Su	9:15am
We 8:45pm		Fr	8:45pm

TENNESSEE

Bristol	WOPI	Su	10:45am
		We	7:30pm
Cha'nooga	WDOD	Su	12:45pm
		Th	7:45am
Jackson	WTJS	Su	1:30pm
Knoxville	WNOX	Su	1:45pm
		We	5:45pm
Memphis	WMC	Su	3:15pm
Memphis	WREC	Su	10:00am
Spr'gfield	WSIX	Su	3:45pm
		We	6:15pm

TEXAS

Amarillo	KGRS	Su	9:00am
Amarillo	WDAG	Su	7:30pm
We 7:30pm		Fr	7:30pm
Austin	KNOW	Su	10:00am
Beaumont	KFDM	Su	10:00am
		Tu	7:45pm
Br'nsv'le	KWWG	Su	5:15pm
Corpus Chr.	KGFI	Su	9:00am
We 6:45pm		Fr	6:45pm
Dallas	WFAA	Su	9:15am
Dallas	WRR	Su	2:15pm
Dublin	KFPL	Th	8:00pm
		Fr	10:00am
El Paso	KTSM	Sa	7:30pm
Ft. Worth	KTAT	Mo	6:00pm
We 6:00pm		Fr	6:00pm
Galveston	KFLX	Su	10:00am
		We	7:45pm
Galveston	KFUL	Su	5:30pm
Houston	KPRC	Su	10:00am
Houston	KXYZ	We	7:00am
S. Angelo	KGKL	Su	8:45am
		Th	8:45am
S Antonio	KMAC	Su	8:45am
We 1:45pm		Fr	1:15pm
S. Antonio	KTSA	Su	10:45am
Tyler	KGKB	Su	9:45am
Waco	WACO	Su	7:15pm
Wichita F.	KGKO	Su	12:30pm
		Th	9:00pm

UTAH

Ogden	KLO	Su	10:45am
We 8:45pm		Fr	8:45pm
Salt L. City	KSL	Su	11:00am

VERMONT

Rutland	WSYB	Su	10:00am
		Th	5:15pm
Sp'gfield	WNBX	Mo	4:45pm
We 4:45pm		Fr	4:45pm
Waterb'y	WDEV	Mo	10:00am
We 10:00am		Fr	10:00am

VIRGINIA

Danville	WBTM	Su	7:00pm
Lynchb'g	WLVA	Su	12:45pm
Newp't N's	WGH	Su	1:00pm
		Th	1:00pm
Petersb'g	WPHR	Su	1:00pm
		We	10:00am
Richmond	WRVA	Su	12:15pm
Roanoke	WDBJ	Su	10:30am
		We	5:00pm

WASHINGTON

Aberdeen	KXRO	Su	1:15pm
Bell'ham	KVOS	Su	10:00am
		Th	5:30pm
Everett	KFBL	Su	7:15pm
Seattle	KJR	Su	10:30am
Seattle	KPCB	Su	4:45pm
Tu 7:30am		Th	11:30am
Seattle	KVL	Su	6:45pm
We 7:00pm		Fr	7:00pm
Spokane	KFIO	Su	9:00am
We 7:45am		Fr	7:45am
Spokane	KHQ	Su	10:00am
Tacoma	KMO	Su	2:15pm
We 5:00pm		Fr	5:00pm
Tacoma	KVI	Su	2:00pm
Walla Walla	KUJ	Su	7:45am
		Su	1:30pm
Wenatchee	KPQ	Su	10:00am
		We	7:15am
Yakima	KIT	Su	10:00am
		Th	7:00am

WEST VIRGINIA

Bluefield	WHIS	Su	9:00am
		Fr	8:00am
Cha'ston	WOBU	Su	4:00pm
Fairmont	WMMN	Su	10:00am
Hunt'ton	WSAZ	Th	4:00pm
Wheeling	WWVA	Su	10:00am

WISCONSIN

Eau Claire	WTAQ	Su	9:15am
		We	6:15pm
F'd du Lac	KFIZ	Mo	10:45am
We 5:45pm		Fr	5:45pm
La Crosse	WKBH	Su	1:00pm
Madison	WIBA	Su	10:00am
Ma'towoc	WOMT	Mo	7:00pm
		Th	1:00pm
Milwaukee	WISN	Su	9:15am
Superior	WEBC	Su	3:15pm

WYOMING

Casper	KDFN	Su	10:30am

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Local standard time is shown in each instance.]

ALABAMA

Anniston WAMC Su 6:30pm
We 6:30pm Fr 6:30pm
Birm'ham WAPI Su 9:45am
Birm'ham WBRC Su 10:00am
Gadsden WJBY Su 6:00pm
We 10:00am Fr 10:00am
Mobile WODX Su 1:45pm
Th 1:00pm
M'tgom'y WSFA Su 12:30pm
Troy WHET Su 10:30am
We 1:15pm Fr 1:15pm

ALASKA

Anchorage KFQD We 9:30pm

ARIZONA

Jerome KCRJ Mo 5:15pm
We 5:15pm Sa 5:15pm
Phoenix KTAR Su 9:00am
Prescott KPJM Su 5:45pm
Tucson KGAR Su 5:45pm
We 7:00pm Fr 7:00pm
Tucson KVOA Su 8:45am
Th 8:00pm
Spanish Th 7:15pm
Yuma KUMA Su 6:45pm
Spanish We 8:45pm

ARKANSAS

Fay'ville KUOA Su 12:45pm
We 11:45am
Little R'k KARK Su 9:15am
Little Rock KGHI Su 7:00pm
We 5:45pm Fr 5:45pm
Little R'k KLRA Su 10:00am
Paragould KBTM Su 10:00am
We 11:30am

CALIFORNIA

Bakersf'ld KERN Su 4:15pm
Berkeley KRE Su 10:15am
We 1:30pm
El Centro KXO Su 10:00am
Fresno KMJ Su 3:45pm
Hollywood KNX Su 10:00am
Long B'ch KGER Su 10:45am
L. Angeles KFAC Su 9:45am
L. Angeles KFBD Su 10:15am
Los Angeles KTM Su 8:30am
Oakland KLS Su 2:45pm
We 2:45pm Fr 2:45pm
Oakland KROW Su 10:15am
Su 1:00pm Su 6:15pm
Tu 8:00pm We 2:30pm
Th 8:00pm
Sa'mento KFBK Su 9:30am
S. F'cisco KTAB Su 9:30am
Sa 2:30pm
San Jese KQW Tu 5:00pm
Santa Ana KREG Su 12:15pm
Stockton KGDM Su 9:30am
We 7:15am

COLORADO

Denver KLZ Su 9:15am
Grand J'n KFXJ Su 1:15pm
Greeley KFKA Mo 7:15pm
Pueblo KGHF Mo 8:30pm
We 10:45am
Trinidad KGIW Su 5:00pm
Tu 1:45pm
Yuma KGEK Su 2:15pm
We 1:00pm Fr 1:00pm

CONNECTICUT

Bridgeport WICC Su 10:00am

DELAWARE

Wilm'ton WDEL Su 7:15pm

DISTRICT OF COLUMBIA

Wash'ton WMAL Su 10:30am

FLORIDA

Miami WIOD Su 12:00nn
Miami WQAM Su 5:15pm
Orlando WDBO Su 12:45pm
Pensacola WCOA Su 1:00pm
We 7:30pm

GEORGIA

Americus WENC Su 12:45pm
We 8:15am Fr 8:15pm
Athens WTFI Su 9:00am
Atlanta WGST Su 6:00pm
Augusta WRDW Su 3:00pm
Th 7:45pm
Columbus WRBL Su 9:30am
Macon WMAZ Su 12:45pm
Rome WFDV Su 12:30pm
Savannah WTOC Su 1:00pm
Tho'sville WQDX We 9:15am
We 7:30pm

HAWAII

Honolulu KGMB Fr 7:15pm
We 12:45pm

IDAHO

Boise KIDO Su 10:30am
Mo 9:00pm
Idaho Falls KID Su 11:00am
We 5:15pm Fr 5:15pm
Nampa KFXD Su 11:00am
Pocatello KSEI Su 2:00pm
Su 9:00pm
Twin Falls KTFI Su 10:45am

ILLINOIS

Chicago KYW Su 1:00pm
Chicago WCFL Tu 3:30pm
Fr 3:30pm
Chicago WJJD Su 4:30pm
Cicero WHFC Su 5:00pm
We 5:00pm Fr 5:00pm
Decatur WJBL Su 8:45am
Harrisb'g WEBQ Su 6:00pm
Joliet WKBB Su 4:45pm
We 4:45pm Fr 4:45pm
La Salle WJBC Su 10:00am
Quincy WTAD Su 3:30pm
We 7:00pm
Rockford KFLV Su 10:30am
Su 7:00pm We 8:15pm
Sp'gfield WCBS Su 12:30pm
Sa 11:15am
Tuscola WDZ Su 10:00am

INDIANA

Anderson WHBU Su 2:00pm
Con'sv'le WKBV Mo 7:15pm
We 7:15pm Sa 7:15pm
Evansville WGBF Su 9:45am
Ft. Wayne WOWO Su 12:00nn
Gary WJKS Su 10:45am
Ind'apolis WKBF Su 10:00am
We 2:00pm
Muncie WLBC We 8:30am
Fr 7:30pm
S. Bend WSBT Su 12:45pm
T. Haute WBOW Su 12:45pm

IOWA

C'l Bluffs KOIL Su 10:15am
Th 1:15pm
Davenport WOC Su 5:30pm
Decorah KGCA Mo 9:00am
We 9:00am Sa 9:00am
Des Moines WHO Su 5:30pm
Shenandoah KMA Su 11:15am
Su 9:15pm
Sioux City KSCJ Su 10:00am
Waterloo WMT Su 6:45pm

KANSAS

Abilene KFBI Su 10:00am
Coffeyville KGGF Su 1:45pm
We 8:00pm
Dodge C'y KGNO We 10:45am
Fr 2:15pm
Kans. C'y WLBF Su 5:15pm
We 5:15pm Fr 5:15pm
Topeka WIBW Su 1:00pm
Wichita KFH Su 9:45am
We 8:15am

KENTUCKY

Hop'ville WFIW Su 10:30am
Louisville WLAP Su 9:45am
Paducah WPAD Su 1:00pm

LOUISIANA

N. Orleans WJBO Su 9:00am
Th 9:00am
Shreveport KTBS Su 10:00am
Shrevep't KWKH Tu 6:30am

MAINE

Bangor WLBZ Su 2:45pm
Presque I. WAGM Su 12:00nn
We 8:00pm

MARYLAND

Baltimore WFBR Su 12:30pm
Baltimore WCBM Su 10:30am
Tu 5:30pm
Cumb'l'd WTBO Su 2:00pm
We 2:00pm Fr 2:00pm

MASSACHUSETTS

Babson P. WBSO Su 8:45am
We 9:45am Fr 9:45am
Boston WHDH Su 12:15pm
We 11:00am
Boston WLOE Su 4:15pm
Boston WNAC Su 10:00am
Fall River WSAR Mo 3:00pm
We 3:00pm Fr 3:00pm
Lexington WLEY Su 1:45pm
We 1:45pm Fr 1:45pm
N.Bedford WNBH Su 6:45pm
We 9:45pm
Sp'gfield WMAS Su 9:45am
Worcester WORC Su 10:30am

MICHIGAN

Bay City WBCM Su 10:30am
Detroit WJBK Su 6:45pm
We 5:15pm Fr 5:15pm
Ironwood WJMS Su 5:00pm
We 7:00pm Fr 7:15pm
Jackson WIBM Su 10:00am
Kalamazoo WKZO Su 2:00pm
We 10:30am
Ludington WKBZ Fr 10:30am
Tu 7:00pm
Marquette WBOE Su 12:30pm

MINNESOTA

F'gus Falls KGDE Su 10:00am
Min'polis WRHM Tu 6:45pm
Moorhead KGFK Su 7:30pm
We 5:15pm Fr 5:15pm
St. Paul WRHM Su 12:30pm
Th 1:00pm

MISSISSIPPI

Greenville WKFI Su 10:30am
Gulfport WGCM Su 3:00pm
We 6:30pm
Hattiesb'g WPFB Su 9:30am
Th 6:45pm
Laurel WAML Su 6:30pm
Tu 2:30pm Fr 2:30pm
Meridian WCOC Su 10:00am
We 6:45pm
Vicksburg WQBC Su 2:00pm
We 11:45am

MISSOURI

Columbia KFRU Su 4:30pm
We 7:15am
Grant City KGIZ Su 12:00nn
We 6:00pm Fr 6:00pm
Kans. C'y KWKC Tu 7:00am
Th 1:20pm
Kans. City WHB Su 10:00am
Th 6:45am
St. Joseph KFEQ Su 3:45pm
We 8:30am
St. Louis KMOX Sa 5:00pm
Springf'd KGBX Su 9:45am

MONTANA

Billings KGHL Su 12:00nn
G't Falls KFBB Su 10:00am
Kalispell KGEZ Su 5:45pm
We 5:45pm Fr 5:45pm
Missoula KGVO Su 10:00am
Wolf P't KGCX Su 1:00pm

NEBRASKA

Kearney KGFW Su 9:00am
We 6:45pm Fr 6:45pm
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:00am
Omaha WAAW Tu 11:00am
Scottsbl'f KGKY Su 10:15am
We 5:30pm Fr 5:30pm
York KGBZ Su 10:00am

NEVADA

Reno KOH Su 10:00am

NEW HAMPSHIRE

Manch'ter WFEA Su 2:45pm
We 7:00pm

NEW JERSEY

Atlantic C'y WPG Su 10:00am
Paterson WODA Su 10:00am
We 7:30pm

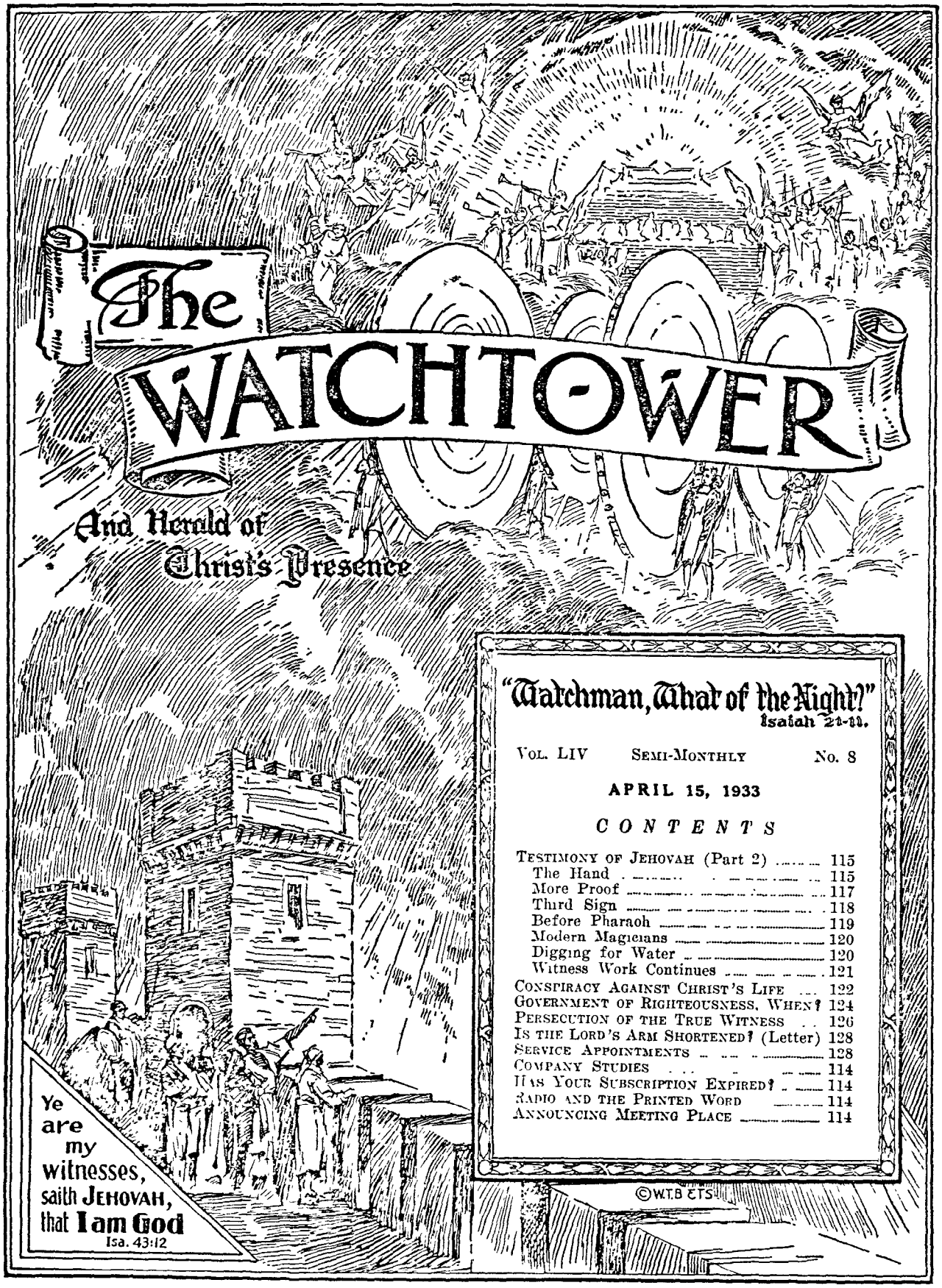
NEW MEXICO

Albuq'que KGGM Su 12:45pm
Th 8:15am
Clovis KICA Su 10:45am
Roswell KGFL Su 10:45am
We 7:45pm Fr 7:45pm

NEW YORK

Albany WOKO Su 10:45am
Bing'mton WNBF Su 8:00pm
Th 8:00pm
Brooklyn WBBR Su 10:15am
Su 6:30pm Mo 10:30am
Tu 10:30am Tu 6:30pm
We 10:30am We 6:30pm
Th 10:30am Th 6:30pm
Fr 10:30am Fr 6:30pm

(Continued on page 111)



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

VOL. LIV SEMI-MONTHLY No. 8

APRIL 15, 1933

CONTENTS

TESTIMONY OF JEHOVAH (Part 2) 115
The Hand 115
More Proof 117
Third Sign 118
Before Pharaoh 119
Modern Magicians 120
Digging for Water 120
Witness Work Continues 121
CONSPIRACY AGAINST CHRIST'S LIFE 122
GOVERNMENT OF RIGHTEOUSNESS, WHEN? 124
PERSECUTION OF THE TRUE WITNESS 126
IS THE LORD'S ARM SHORTENED? (Letter) 128
SERVICE APPOINTMENTS 128
COMPANY STUDIES 114
HAS YOUR SUBSCRIPTION EXPIRED? 114
RADIO AND THE PRINTED WORD 114
ANNOUNCING MEETING PLACE 114

©W.T.B.&T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa

Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

COMPANY STUDIES

Each company should select the issue of *The Watchtower* the majority desire to study. We suggest the current issue, that all may keep up to date. The better method of study is to have some one in the company who can read well to read a paragraph or two and then have questions propounded and briefly discussed in order that the substance of the paragraph may be clearly ascertained. Questions should always be confined to the subject matter under consideration in the paragraph read.

HAS YOUR SUBSCRIPTION EXPIRED?

For the benefit of subscribers it is here repeated, by way of explanation, that discontinuance of an expired subscription is accomplished mechanically in every case. Machinery used to print address on label or wrapper is so constructed that the plate bearing address is automatically "dropped" from the list at expiration. A renewal blank (carrying also notice of expiration) is sent with the journal one month before the subscription is due to expire. On foreign subscriptions the expiration notice is sent with the journal two months in advance.

RADIO AND THE PRINTED WORD

All witnessing parties and all individuals who engage in the witness work should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving *continual* public notice of this program while engaging in the house-to-house witnessing.

ANNOUNCING MEETING PLACE

Where the radio is used to broadcast the Truth, it would be well to announce the local meeting place of the company for Bible study. Consent to so announce should be obtained from the manager of the station, and, since the time is paid for, it is presumed that this may be done. This will enable the interested to find a place for study and further consideration of the Lord's Word.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV APRIL 15, 1933 No. 8

TESTIMONY OF JEHOVAH

PART 2

"Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me."—Ps. 81:8.

JEHOVAH selects human creatures and clothes them with authority and provides the ways and means for them to be his witnesses, that they may testify to the honor of his name. He chose the Israelites and put his name upon them that they might be his witnesses. As a nation they were unfaithful to their commission. "Christendom" or "organized Christianity" first had a like privilege of bearing testimony to the honor of Jehovah and likewise fell because of unfaithfulness. From Abel to John the Baptist there were a few men who maintained their integrity towards Jehovah. He caused them to be mentioned with his approval, and he designates them in his Word as 'a great cloud of witnesses'. (Heb. 12:1) He sent Jesus to earth and provided him with the means to bear witness to the truth; and Jesus faithfully fulfilled his commission and received from his Father the title "The Faithful and True Witness". (John 18:37; Rev. 3:14; 19:11) Beginning with the apostles of Jesus and down to the end of Satan's world Jehovah has taken out from amongst men a people for his name, which people he has provided with the ways and means of bearing testimony to the name of Jehovah. To his chosen ones he first gives his testimony in order that the witnesses may know what they are to bear before others; therefore Jehovah says to those whom he has chosen: "Hear, O my people, and I will testify unto thee." The selected ones who are unfaithful in the use of the ways and means God provides for them to be his witnesses receive a just recompense for such unfaithfulness and which is given according to the degree of unfaithfulness. Those who are faithful and energetic in the use of divinely provided means receive Jehovah's approval.

THE HAND

[2] When Jehovah's time arrived to make for himself a name in Egypt, he selected Moses to be his witness and clothed him with the means to bear such testimony. In order that Moses might be sure that Jehovah was with him and upholding him, God gave him three signs. In order that the Israelites might know Jehovah and might know that the God of their fathers had appeared unto Moses, and had sent him to the Israelites, these three signs Moses and Aaron performed before the Israelites. The second sign was concerning the hand. "And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow." (Ex. 4:6) Manifestly the hand in such an instance was used as a symbol to teach Moses and others of God's chosen people a specific lesson. There seems to be no good reason why the sign of the leprous hand should be performed before Pharaoh, and there is no record that it was performed before him. This seems plainly to teach that the sign pertaining to the hand is one of the means employed by Jehovah to testify to his selected people, and to them alone, and is to inform them, that they may be equipped for his service.

[3] What is the symbolic meaning of the hand of Moses as here used in this picture? It has been said that the hand is a symbol of divine power always, but the Scriptures do not at all times support that conclusion. When Jehovah puts his hand upon a creature, the Scriptures show that such means that Jehovah has selected that creature and clothed him with authority to perform certain duties in the execution of God's purpose. Jehovah has selected Christ Jesus as his special elect servant whom he uses to execute his judgments, and therefore he is symbolically the hand of Jehovah. "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." (Deut. 32:41) All just powers reside in Jehovah; and the fact that he has committed to his beloved Son all power in heaven and in earth is further proof that Christ Jesus is the elect instrument of Jehovah to execute his purposes and hence symbolically represented by Jehovah's hand laid upon him.

[4] Ezekiel had a vision concerning which he said: "An hand was sent unto me; and, lo, a roll of a book was therein." (Ezek. 2:9, 10) The roll or book is a symbol of a message or testimony of Jehovah, and its being in a hand symbolically says: 'This testimony is provided by the power or spirit of Jehovah, and this is his means of making it known.' When the

time came for Ezekiel the priest to begin his service he says concerning the same: 'And the hand of the Lord was upon me.' (Ezek. 1:3) "And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee." (Ezek. 3:22) When the time came for Ezekiel to proclaim the prophecy concerning the royal house, it is written, "the hand of the Lord was upon me." (Ezek. 40:1) In these texts "the hand of the Lord" clearly means that Jehovah has bestowed upon his creature divine favor and authority to represent him in bearing his testimony, and this he has done by and through Christ Jesus, who is his chief means of carrying out his purposes, or his right hand.

5 When the hand of a creature is employed or used the symbol clearly teaches a different thing. Let it be kept in mind that it was Moses' hand that he put into his bosom and which there became leprous. For two reasons that hand could not represent divine power: (1) because it was the hand of a creature; and (2) because divine power cannot become leprous. Nor could the hand that became leprous represent anything in the heavenly or invisible part of Jehovah's organization, because that part of his organization never becomes sinful or displeasing to Jehovah God. The conclusion, therefore, must be that the hand of Moses represents something pertaining to the followers of Christ Jesus while they are on earth and while in an imperfect condition.

6 For the foregoing reasons the following definition is given of the symbolic meaning of the hand: The hand of a creature on the earth, which creature is in a covenant with Jehovah, symbolically represents the divinely provided ways and means or equipment of that creature to actively engage in the service of Jehovah. In support of this definition the following is submitted: Moses was being sent to Egypt, not to deliver his own message, but to deliver Jehovah's testimony. Jehovah had provided the ways and means and had equipped Moses to do that service. For Moses to become negligent or slothful in the performance of that service after having undertaken it would have been sin, and sin is symbolized by leprosy. Such negligence or indifference would be illustrated by putting the hand in his bosom, even as Moses did. "A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again." (Prov. 19:24) (See also Proverbs 26:15.) He who would thus do would become poor and an unfruitful servant. "He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich." (Prov. 10:4) These Scriptures definitely prove that the hand is a symbol of activity and service and that when it becomes inactive disintegration always follows.

7 This miracle or sign God gave, and it was being performed chiefly for the benefit of God's covenant people on earth at the end of the world, hence intended to teach them a special lesson. (Rom. 15:4) These covenant people, particularly the remnant, God has taken out for his name's sake, and has provided them with the ways and means and equipped them to bear his testimony to the world. To be negligent or slothful in the performance of that service would be sinful. Jesus tells of the "wicked and slothful servant" who was disapproved. (Matt. 25:26) Jehovah's witnesses are admonished to be "not slothful in [the King's] business; [but] fervent in spirit; serving the Lord". (Rom. 12:11) "That ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. 6:12) "The desire of the slothful killeth him; for his hands refuse to labour." (Prov. 21:25) These scriptures show that unfaithfulness and inactivity on the part of the servant result in sin and death, whereas zeal and faithfulness in service bring the promised reward.

8 Moses was making a picture under Jehovah's direction. The putting of his hand into his bosom symbolically teaches negligence or slothfulness in the use of the ways and means with which Jehovah provides and equips his servant class. As the Israelites were in a covenant with Jehovah God, even so that organization that is called "Christendom" or "organized Christianity" was in an implied covenant to do the will of God by reason of having taken the name of Christ and assumed to teach God's Word. Jehovah provided them with the ways and means for bearing testimony, or his message of his kingdom, to others, and in this "Christendom" became negligent, slothful, sinful, and was led into death. That organization put its hand in the bosom and became very slothful and hence sinful; and when the World War came on, it became even more sinful by completely repudiating the kingdom of God and adopting in its place and stead the Devil's makeshift, which is the League of Nations. Thus "Christendom" presumptuously assumed to set up a kingdom of its own contrary to God's will and to perform a priestly service unwarranted, like unto that attempted by Uzziah, who was smitten with the incurable disease of leprosy. (2 Chron. 26:16-23) Attention was called to the incurable condition of "Christendom" in the pouring out of the first vial of God's wrath upon "Christendom". "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." (Rev. 16:2) "Organized Christianity" will never be restored to the favor of Jehovah, because of the incurable disease resulting from unfaithfulness.

9 The picture made by Moses, however, more particularly concerns those of God's covenant people who will ultimately prove their faithfulness. That does not mean that a time would not come when they would be in an unclean condition. There was a period of slothfulness in the Lord's service on the part of the consecrated and to which the Lord Jesus referred in the parable of the virgins and said: 'When all the virgins slumbered and slept.' (Matt. 25:5) During

the World War and for some time thereafter the consecrated were fearful, and there was very little testimony delivered. That slothfulness and negligence or lack of vigorous activity in using divinely provided ways and means to serve Jehovah God brought the consecrated into a leprous or unclean condition. "A leprous man . . . is unclean. . . . And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean." (Lev. 13:44, 45) It was in the year 1922 that the Lord revealed to his covenant people their uncleanness resulting from inactivity in service. A picture thereof was set forth in the prophecy of Isaiah wherein that prophet represented God's covenant people, and which prophet represented God's covenant people as saying: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King: the Lord of hosts." (Isa. 6:5) That uncleanness clearly was due to lack of activity or to slothfulness in the use of the divinely provided ways and means to deliver the testimony of Jehovah, and this is shown by the fact that the prophet was cleansed by fire being put upon his lips: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged."—Isa. 6:6, 7.

[10] The hand of Moses in his bosom particularly represented the period of time from 1918 to 1919 inclusive when there was little or nothing done in the way of giving the testimony of Jehovah. God told Moses to take his hand out of his bosom, and when he took it out then he discovered that it was as leprous as snow; and God told him to again put his hand into his bosom. "And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom; and, behold, it was turned again as his other flesh." (Ex. 4:7) The command of Jehovah here given teaches that Jehovah would not completely cast away his people, but that, when informed of their unclean condition, if they then manifested repentance and became zealous for the Lord he would again bring them into his favor. Note that the record is that the first time he "took" his hand out of his bosom, but the second time Moses "plucked it out of his bosom", which latter action indicates that he did so quickly and with energy and with a zeal peculiar to the Lord's house. When in 1922 Jehovah's covenant people discovered their uncleanness because of their inactivity in God's service, as was prophesied to by Isaiah, they immediately became active and the service work went forward from that time with energy and zeal.

[11] The conclusion is further supported by the following: Jehovah has selected his people to bear his testimony to his name. (Acts 15:14) He has given them certain work to do, which is pictured by the hand, and to be pleasing to the Lord it must be done with energy, as it is written: "Whatsoever thy hand findeth to do, do it with thy might." (Eccl. 9:10) This admonition was written for the benefit of the remnant as was every other admonition in the Scriptures written. (Rom. 15:4) Furthermore for the benefit of the remnant it is written: "In that day [the time following the second coming of Christ, and particularly after he comes to the temple for judgment] it shall be said to Jerusalem [Jehovah's covenant people], Fear thou not; and to Zion [the anointed of God's organization], Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." (Zeph. 3:16, 17) God rejoices over his servants when they are zealous and faithful, and is pleased when they thus faithfully bear his testimony. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15:8) The lesson, therefore, is that the remnant keep themselves by faithfulness and zeal in the performance of the terms of their covenant, which covenant requires them to bear Jehovah's testimony as his witnesses. That means that they must be entirely devoted to Jehovah and his kingdom in order to be clean; as it is written: "Be ye clean, that bear the vessels of the Lord." (Isa. 52:11) "Give diligence to make your calling and election sure." (2 Pet. 1:10) "And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints." (Rev. 19:8, *R.V.*) Such "righteous acts" consist of full obedience to God in keeping his commandments and in giving the testimony of Jesus Christ committed to them. (See *Light* Book Two, page 156.) The faithful remnant, without slacking of the hand, must continue to deliver the testimony of Jehovah until Satan's organization is destroyed.—Isa. 6:11.

[12] No cure for the disease of leprosy has ever been found by man. The only cure is by the power of Jehovah, and he cures only those who obey him. "Christendom," like King Uzziah, was willfully disobedient to Jehovah and will never be cured of the deadly malady symbolized by leprosy. The hand of Moses was healed only after full obedience to the commandment of Jehovah. The covenant people of Jehovah can be healed and kept clean only by the willing obedience and unselfish devotion to Jehovah.

MORE PROOF

[13] Jehovah graciously furnishes cumulative evidence to strengthen the faith of his covenant people, and this is proved by the fact that he gave Moses more than one sign. "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign." (Ex. 4:8) It was in 1919 that the Lord re-

vealed to his people that Elisha foreshadowed another work that must be done by his witnesses, and yet even then many were slow to grasp the importance of that truth. (*The Watchtower*, August 1 and 15, 1919) In 1922 the Lord brought further evidence to the attention of his people that Christ Jesus had come to his temple, that the remnant had been cleansed and that "Christendom" had been smitten fatally; and then the anointed began to appreciate the truth that Jehovah had sent Jesus Christ to the temple and the purpose for which he was sent. They began to see the great importance of the kingdom. It was doubtless then that Jehovah gave to his people their new name, and later revealed that fact to them. Thus he has given cumulative testimony to his people during the past ten years.

THIRD SIGN

[14] Jehovah is long-suffering with his creatures and continues to show forth his loving-kindness to all who seek to know him and to serve him. This is illustrated by his giving Moses the three signs. "And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land." (Ex. 4:9) It was out of the river Nile that Moses took the sample of water. Egypt depended upon that river for her wealth, business and commerce, and hence it pictured particularly the commercial part of Satan's organization. The Devil claimed that he made that river and that it belonged to him. (Ezek. 29:1-3) It was chiefly the commercial support of Satan's organization. It was chiefly the commercial element that Satan used to bring about and carry on the World War. The commercial part of his organization has afflicted the world with its doctrines or propaganda, and it is Satan's commercial element that is chiefly responsible for the economic difficulties and depression now upon the people, causing them much distress and suffering. For some time Jehovah's anointed people, in declaring his testimony, confined their work to the ecclesiastical or religious element, but in more recent days the commercial part of Satan's organization has come in for its part. In the picture Moses took up the water out of the Nile and poured it on the dry ground; and now the Greater Moses, Christ Jesus and those of his organization, take a sample of Satan's commercial organization, represented by the water, and give attention thereto. As the people of Egypt thought the Nile waters were good for drinking purposes, so the people of the world, including many of the consecrated, have thought that the commerce of the world is vitally essential and is refreshing and is life-sustaining; and hence some of the Lord's people have engaged in the commerce of the world and later have come to sorrow.

[15] The water which Moses took out of the Nile he poured upon the dry land. At that time many people resided in Egypt but who were no part of the official organization. Today there are many people in the world who form no part of the official organization of Satan and are completely out of heart sympathy with that organization. These include the class of consecrated who will form the "tribulation" class, and also the class foreshadowed by Jonadab and which are often mentioned as people of good will. The Scriptures mention the dry land in contrast with the sea; therefore the "dry land" well represents the consecrated people and those order-loving people on earth who have a sincere desire to see righteousness established amongst men. (Hag. 2:6, 7; see *The Watchtower* 1931, page 53) Bear in mind that the performance of these three signs was primarily for the purpose of establishing the faith of the Israelites, foreshadowing God's covenant people on earth, and that performing the two of them in the presence of Pharaoh was secondarily for the purpose of serving notice upon Satan's representatives. Jehovah first showed his anointed people that commerce is the mainstay of Satan's visible organization, and this he did in order that the people might be strong in faith and active in proclaiming the truth against that part of the enemy organization. This proves that the witnesses of Jehovah must pour the truth upon the "dry land", that is, the consecrated and order-loving people, and must do so in the presence and hearing of Satan's representatives in order that all may have an opportunity to know that Jehovah is God. Jehovah's anointed people now know that the commerce of the world is not life-sustaining, and also the Jonadab class are learning the same thing.

[16] To Moses Jehovah said: "The water which thou takest out of the river shall become blood upon the dry land." Thus today Jehovah shows his people, and those of good will, that commerce originated with the Devil, that it is the most powerful part of Satan's organization visible, and that Satan has employed it to carry on his bloody and death-dealing work for centuries past upon the nations of the world. This being true, that water is not fit to drink, and those who are in a covenant with God and who then drink it shall die and not live. Not only the consecrated, but the Jonadab class, see that if they would live they must flee from Satan's oppressive organization and take their stand on the side of Jehovah. For the benefit of his covenant people Jehovah caused to be written: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—1 Tim. 6:9, 10; see *Light* Book One, page 35; *Light* Book Two, page 221; *Vindication* Book Two, pages 76, 77.

[17] The fact that commerce or big business is a part of Satan's organization and is oppressive and death-

dealing Jehovah began to make known to his people first in 1927. (See *Freedom for the Peoples*, pages 23-28.) The books *Prophecy, Light* and *Vindication* more fully brought these truths to the fore. Thus Jehovah has instructed his own people and has shown them that it is his testimony that they must give against Satan's organization and they must be zealous and active in declaring it against every part of Satan's organization.

BEFORE PHARAOH

18 Jehovah's covenant people have believed and rejoiced in these great truths that have come to them by his grace, and now the Lord emphasizes the necessity for them to use these ways and means which he has given them and to bear substantially these truths before the rulers of the world. Moses and Aaron appeared before Pharaoh and performed the first sign, which only angered Pharaoh and hardened his heart. Then Moses performed the third sign before Pharaoh, which was the first one of the ten plagues which came upon Egypt. Jehovah told Moses that Pharaoh would defy the first sign and refuse to let the Israelites depart out of Egypt. Then to Moses Jehovah said: "Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand." (Ex. 7:15) The rod which Moses had used before Pharaoh to perform the first sign he was now told by Jehovah to take in his hand and to stand by the river's brink. That rod represented the Vindicator, Christ Jesus, carrying into operation the purpose of Jehovah by virtue of the power and authority which Jehovah had delegated to him, the explanation of which has appeared in a previous *Watchtower*.

19 The appearing of Aaron before Pharaoh, and acting under the instruction of Moses, pictured Jehovah's witnesses on earth proceeding under the direction of Christ Jesus, the Head of Jehovah's organization, to appear before the Devil and his organization and to serve notice of God's purpose to take action against that wicked organization: "And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt."—Ex. 7:16-21.

20 By his "hand", Christ Jesus, Jehovah now sends forth his witnesses, the remnant, to bear his testimony before the peoples of the world and to serve notice upon the rulers that the time has come for the people of God to go to the mount of God, that is to say, to the kingdom, and to give their allegiance to Jehovah; and to tell them that God's kingdom is the only hope for the world, and that Satan and his organization must cease to hold the people in subjection and bondage. In the performance of the third sign before Pharaoh Jehovah foretold that the loathsomeness of commercialism would be made to appear before the people and the rulers. The pouring of the water upon the dry ground shows to those who have the hearing ear that commercialism is death-dealing and is dead, and cannot lift the people out of the great depression which Satan has brought upon them. It is of significance that the land of Goshen, where the Israelites were then domiciled, was not spared from the plague of blood on the ground; and this would seem to clearly teach that the people of God on earth are not spared from the effects of the great commercial depression that is now upon the world. Such is exactly in accord with the facts as they exist. Beginning with the fourth plague upon Egypt the land of Goshen was severed or separated from the effect of the plagues.—Ex. 8:22.

21 The fulfilment of the prophetic picture made by Moses and Aaron before Pharaoh has at least begun, and there is much evidence to show that the same has been fulfilled. When Jehovah turned the waters of the Nile into blood, that was notice to Pharaoh, and hence notice to Satan and his organization, that commerce is done for, and is as good as dead. This was the third sign, and corresponded with the third trumpet of God, who through Christ gave commandment to the angel to pour out the third vial upon the rivers; as it is written: "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." (Rev. 16:4-7) "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the

third part of the waters became wormwood; and many men died of the waters, because they were made bitter." (Rev. 8:10, 11) These prophecies began to have fulfilment at the Columbus convention in 1924. That was five years before the financial crash came upon the world, in 1929; and that warning to Satan and his organization was given in the form of an "Indictment" and the declaration that "civilization is doomed".—See *Light* Book One, page 121.

[22] Satan's organization never contained life-giving waters, although the people had been induced to believe that commerce is essential to the sustaining of life and the welfare of the nation. The blood poured upon the dry ground in Egypt, and the result thereof, pictured how the policies and methods of commercialism have deluged the nations of the earth with blood shed in violation of Jehovah's everlasting covenant, and hence the death-dealing influence upon the peoples. (Gen. 9:1-6) For this reason commercialism as a part of Satan's organization is doomed to complete destruction. What Jehovah has been doing thus far is to have his testimony declared to the rulers and to the people, to show them that commerce, as well as other parts of Satan's organization, is without power to give life and blessings to the people. His witnesses are now doing their part in declaring this testimony of Jehovah, and later Jehovah, by his executive officer Christ Jesus, will destroy the entire organization of the enemy.—See *Light* Book Two, pages 26-28.

[23] Note that the expressed purpose of fulfilment of the first and third signs is that the rulers and the people may receive notice; "Thus saith the Lord, In this thou shalt know that I am [Jehovah]." This is further proof that Jehovah's witnesses must continue to declare the testimony of Jehovah until every part of Satan's organization shall go down. They have already shown their understanding and appreciation of this fact in a large degree. In these days seldom, if ever, does anyone of the anointed now say: "How much longer must the witness work continue?" The anointed of Jehovah that remain faithful are in the service of Jehovah for ever, and the present work is the bearing of testimony; and when that is completed they will engage in other work.

MODERN MAGICIANS

[24] As Pharaoh the Devil's representative was supported by his magicians, even so now the Devil and his representatives on the earth, who attempt to counteract the effect of the testimony of Jehovah. "And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said. And Pharaoh turned and went into his house, neither did he set his heart to this also." (Ex. 7:22, 23) The clergy magicians of Satan's organization make the waters of truth to appear bloody by teaching the rulers their allies, and the people that will listen to them, that the business depression and suffering upon the people is a punishment from God sent upon them because of their unfaithfulness in supporting religious systems. To this effect the pope recently made a public statement, and millions of people are induced to believe such false statement. The result is what Satan desires, namely, the turning of the people away from God. The clergy and the other allies in wrongdoing now display their hardness of heart by crying out that Jehovah's witnesses are engaged in a commercial enterprise of selling books for pecuniary profit, and that by going from house to house to give the testimony and doing this without obtaining a license from worldly authority these witnesses are violating the commercial laws of the land. In this manner the modern magicians attempt to turn the waters of Jehovah's testimony, now being delivered by his witnesses, into that which is death-dealing. Jehovah's witnesses serve the rulers with notice which is Jehovah's testimony that their commerce, as well as all other parts of the worldly organization, will shortly be destroyed by the Lord. The political magicians cooperating with their allies threaten the destruction of Jehovah's witnesses and their work, and declare that it is a menace and hence death-dealing to the people. Big Business magicians are now desperately trying to work magic before the Devil. They claim that there are regular periods of depression and prosperity, and that business moves in cycles, and that within a short time now the depression will move on and that great prosperity will come again; hence they have sent forth the expression commonly heard: "Prosperity is just around the corner, and will soon be present." The claim of big business is that these financial depressions are necessary evils (symbolized by blood) and will ultimately result in good. Every part of Satan's organization discredits Jehovah and his kingdom, while Jehovah's witnesses continue to tell the people that the kingdom of God is the only hope of mankind. The commercial, political and religious elements of Satan's visible organization attempt to prove to the people that they have power to rule and to remedy the present evil conditions, and they thus continue to cast reproach upon Jehovah's name.

DIGGING FOR WATER

[25] All of the rulers of the earth, big business, politicians and clergy, and those that support them are now desperately digging for ways and means to sustain their organization and to pull them out of the hole. This was particularly foreshadowed by what the Egyptians did, as it is written: "And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river." (Ex. 7:24) The world is full of unemployment, and men in every commercial enterprise are desperately seeking if they can find the means to sustain life. Since the beginning of the financial depression in 1929, many makeshifts have been brought forward by the wise or magicians of the world in their efforts to dispel the depression, which has resulted from the bloody

waters of commerce. These schemes or plans consist of moratoriums, reconstruction, finance corporations ostensibly organized to help the people, but in fact to keep the head of Big Business above the waves, that it may survive and not die; conferences are held by the representatives of nations, coalition governments organized, and divers and numerous suggestions made as to how water that is now blood or death-dealing may be made pure and life-sustaining. Among the latest things that have been brought forward is that satanic scheme of "technocracy", which offers a new system to replace the world's worn-out economic machinery. The new system suggests that nobody work more than two hours a day and everybody would be happy and comfortable. Of course, this is a pure delusion, as Jehovah's witnesses well know. Other schemes or plans advanced are such as campaign of buying, tax-sales law, repeal of prohibition, the manufacture and sale of beer, and the hypocritical scheme known as "The National Economy League". All these things, of course, ignore Jehovah God and give no heed to the repeated proclamations of truth that the present depression is the result of the end of Satan's world, and that he has forced this condition upon the world for the purpose of turning the people away from Jehovah, and that the only sure and adequate remedy for mankind is the kingdom of Jehovah under Christ Jesus.

WITNESS WORK CONTINUES

[26] Jehovah is in no manner responsible for the trouble that the world is now experiencing. The turning of the waters of the Nile into blood was not Jehovah's curse upon the waters, nor did it illustrate or picture his curse upon the nations now. Jehovah sent Moses and Aaron to Egypt for the expressed purpose of bearing his testimony before the rulers and the people to show them that he is the Almighty God, the Most High over all the earth. The signs performed before Pharaoh were for that very purpose, that Pharaoh and his organization might know that Jehovah is God, and might let the people go to God's mountain. The testimony of Jehovah now being delivered by his witnesses is not God's curse or expression of his wrath, but rather notice for the information and warning of the rulers and the people that Jehovah is God, that Satan's time is at an end, and that Satan's schemes are death-dealing, and that if Satan does not relinquish his power to rule Jehovah will shortly destroy his organization. As Pharaoh's heart was hardened, and God permitted him to remain in power for a time, even so now Jehovah permits Satan's wicked organization to continue for a short period that he may in due time show to all that he is the Almighty God, and that his witnesses may proclaim this great truth to the world. "And in very deed for this cause have I [caused thee to remain], for to shew in thee my power; and that my name may be declared throughout all the earth." (Ex. 9:16; *Leeser*) The testimony given to the rulers of the world shows that Jehovah is against Satan and his organization and hence all the schemes of Satan spell death to mankind. "And seven days were fulfilled, after that the Lord had smitten the river." (Ex. 7:25) Smiting the waters of Egypt was the first of the ten plagues that came upon that land. The "seven days" seem to picture that the deliverance of Jehovah's testimony by his witnesses will continue steadily from that time forward until such work is completed, and that, when it is completed, then Jehovah will take a hand by sending his army under Christ into the battle of the great day of God Almighty, and that such will result in the complete destruction of Satan's world.

[27] Jehovah's witnesses have understood and believe the signs, and have wholly separated themselves from Satan's organization and now refuse to "go down to Egypt for help". They now see that Jehovah has sent Christ Jesus, the Greater Moses, to the temple for judgment and to make a name for Jehovah. Corresponding to this, Jehovah gave Isaiah a vision at his temple. Then he cleansed Isaiah and sent him forth to bear his testimony. The prophet there pictured Jehovah's witnesses serving notice upon the people of Satan's world, and to whom Jehovah has said: "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." (Isa. 6:10) When Isaiah (Jehovah's witnesses) asked the Lord how long they shall continue to bear this testimony the answer of Jehovah was: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."

[28] The witness work now in progress, which is the delivering of the testimony of Jehovah, must continue and progress. It is for the purpose of vindicating Jehovah's name. Satan's forces continue to put hindrances in the way of Jehovah's witnesses. The anointed are now in unity with Christ under their victorious Leader, and they go into action with complete confidence as to the result. They expect opposition from the enemy, and the Lord has shown them how to meet that opposition. Organized and in full unity and moving *en masse* upon a town, they give the testimony to the great discomfort of Satan's representatives. This method of giving the witness has been greatly blessed by the Lord, thus showing his approval. His witnesses, both by word of mouth and by consistent course of conduct, bear testimony before men and angels that they are on the side of Jehovah, and are maintaining their integrity toward him, and that by his grace they will have a part in the vindication of his name.

[29] A revelation of these truths is of great comfort to the remnant at this time. They now see and appreciate that the name of Jehovah and the vindication thereof is the greatest of all things. Joyfully they have received and appreciate the name that Jehovah has bestowed upon them, and, although hard pressed

by the enemy, they run into the strong tower of Jehovah and are safe. (Prov. 18:10) The remnant are wholly devoted to the kingdom of Jehovah which will vindicate his name; therefore they continue to exalt his name and sing forth his praises. Their faith is strong, their courage is high, and their battle cry is: "The sword of Jehovah and his kingdom!"

QUESTIONS FOR BEREAN STUDY

¶ 1. How has Jehovah provided for bearing testimony to the honor of his name? Show by illustration whether those given the privilege of being his witnesses have been faithful to such privilege and responsibility. How has Jehovah dealt with them in respect to their use of the provision he has made for their serving as his witnesses?

¶ 2-4. When and how did Jehovah proceed to make for himself a name in Egypt? What provision was made for Moses' assurance of Jehovah's presence and support and for identification of Moses as his witness? Explain, with illustrations, the symbolic meaning of the hand of Moses as referred to in Exodus 4:6. Was this second sign performed before Pharaoh, and what seems to be taught thereby? What is indicated by Jehovah's 'putting his hand' upon a creature? Give illustrations from the record by Ezekiel.

¶ 5, 6. Show whether in connection with prophecy the hand of a creature and "the hand of the Lord" have the same or similar significance. What, then, is the symbolic meaning of the hand?

¶ 7, 8. Who gave this sign? For what purpose? Explain the lesson taught therein.

¶ 9, 10. Point out the fulfilment of that which was pictured in Moses' putting his hand into his bosom and his taking his hand out and finding it leprous. When and how, in the fulfilment of this prophetic picture, did Moses again put his hand into his bosom and, upon 'plucking' it out, find it to be "turned again as his other flesh"? What is here taught in Jehovah's directing Moses in performing this sign?

¶ 11, 12. Show how facts and further scriptures support the foregoing conclusion.

¶ 13. Illustrate how Jehovah has furnished cumulative evidence for the benefit of his covenant people.

¶ 14, 15. Of what, on the part of Jehovah, are these signs given to Moses an illustration? Describe the third sign given. Of what river was Moses to take water in performing this sign? Explain the significance thereof. What was done with the water taken from the river, and what was thus pictured? What were the purposes served by the performance of these signs, (a) as to the Israelites? (b) Concerning those for whom the record thereof was provided?

¶ 16, 17. The water taken out of the river became blood upon the dry land. Explain what was here foreshown. How and when did Jehovah specially instruct his people in this matter? For what purpose?

¶ 18. Describe how Moses and Aaron appeared before Pharaoh and performed the third sign. Whom did the rod here represent, and how?

¶ 19-21. Apply the prophetic picture of Aaron, under the instruction of Moses, appearing before Pharaoh. Describe the sign here performed, and the result thereof. What is the lesson therein to Jehovah's witnesses now? What is the significance in Goshen's not being spared from the plague of blood on the ground? Point out the correspondency of this plague with that referred to in Revelation 16:4-7 and that in Revelation 8:10, 11.

¶ 22, 23. What is signified by the fact that as the result of this sign all the waters of Egypt became blood? What was the purpose of the first and the third of these signs?

¶ 24. Show that Exodus 7:22, 23 is in course of fulfilment.

¶ 25. Why were all the Egyptians digging round about the river? Why did they not continue to drink the water of the river? How is this having fulfilment at the present time?

¶ 26. Explain whether Jehovah was responsible for the Egyptians' experience as the result of performance of this sign. What seems to be pictured by the "seven days" during which this plague was upon Egypt?

¶ 27. What is the evidence that Jehovah's witnesses understand and believe the signs? How does this compare with Isaiah's prophecy relating to the same matter?

¶ 28, 29. What is the assurance, based upon the purpose of the message, that the testimony now being given by Jehovah's witnesses will continue to progress? For how long? What about opposition in this connection? Show that the Lord has taught his witnesses how to meet that opposition, and is giving them a part in the vindication of his name. What is the evidence that the remnant appreciate the name which Jehovah has given them? What is their battle cry? Account for their faith, courage and joy.

CONSPIRACY AGAINST CHRIST'S LIFE

FROM the very beginning of Christ's public ministry on earth the Jewish clergy were against him. Their opposition finally turned to the condition of murderous hatred, and on numerous occasions they sought to lay hands on him; but Jesus' time to be delivered over into their hands had not come. Finally toward the close of three and a half years of intense public witnessing for Jehovah God and of doing good to the common people Jesus' time did come. His miraculous act of restoring his friend Lazarus to life, instead of convincing the Jewish clergy, exasperated them beyond measure, and they fully determined that they must get rid of Jesus.

They now determined to go to the ruling factors of the country and show them that their country was in danger (?) because of this man Jesus, and that unless something be done they would lose their property and their right to hold office. Where selfishness is the moving cause others of like selfish interests are easily drawn into a compact. Satan was the god of the world. The financial, political and ecclesiastical factors were his. Now he needed but to hold before their eyes the danger of losing the things that they cherished, in order to induce them to act.

"Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death."—John 11:47-53.

The passover season drew nigh and everybody expected Jesus to come up and observe the passover, because he kept the law in spirit and in letter. Knowing this the clergy, under the supervision of Satan, began to prepare to take Jesus: "Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him."—John 11:57.

But some may here ask: Why recount all these terrible things that the clergy of that time did, and liken them unto the clergy of the present time? What good can be accomplished by that? The answer is that the purpose in so doing is not to injure any man. It is not the purpose to hold men up to ridicule. No real good can come from resorting to such a course. The real purpose is to prove to the reasonable mind that the enemy of God and of Christ, and of the people who desire righteousness and truth, is Satan the Devil; that he is the one who has arranged the wicked schemes and conspired to hold the people in subjection to him through selfish and wicked men; that he is the one who has planted selfishness in the hearts of human creatures; and that to accomplish his purposes he has united the commercial, political and ecclesiastical elements in a compact of self-interest that he may carry on a government of the people contrary to God's way. All the remedies offered by men have failed because they have all been interfered with by Satan, either directly or indirectly.

Furthermore, it is the purpose here to show that the remedy that will bring about relief to the people is the remedy of God, and none other; and that in due time God's remedy applied for the benefit of the people will bring complete deliverance and the blessings which the people so much need and desire. When the people see that the clergy are the tools of the Devil, even as the Pharisees were when Jesus was on earth, the power of the clergy to deceive the people will be broken, and having the eyes of their understanding opened the people will be able to see God's remedy and to put themselves in a proper attitude of mind and heart to receive the blessings when they are ministered unto them.

The purpose, therefore, in stating these things, and in showing the operation of God's purpose and the opposition by the Devil, is for the benefit of mankind; that the people may see who is their real enemy and who is their real friend. A real friend is one who loves you all the time. (Prov. 17:17) And it will be found by studying the operation of Jehovah's purpose that in everything God has manifested his love for the people and upon every occasion. The time has come for God to establish his name in the minds of the people, not for his benefit, but for their benefit.

But why should God permit the Devil to persecute his beloved Son and use the religious teachers of that time to aid him in that wicked persecution? The answer to that is: God knew that Satan would kill Jesus at the very first opportunity unless he should prevent it. He knew that the hypocritical religious leaders of that day, who had already proved unfaithful to him and unfaithful to their trust, would be the willing tools of the Devil to accomplish his wicked ends. Jesus had plainly told them that the Devil was their father. He was not trying to keep them in the dark. He was trying to help them. They claimed to be the representatives of God. Jesus was telling them: 'If you were of God my Father, then you would do his works; but since you do the works of the wicked one, you prove that you are from him.' God was permitting the religious leaders to have a great test, and under this test they failed. In other words, they failed and refused to follow and obey Jehovah God, but followed and obeyed the Devil.

God could have prevented the persecution of his beloved Son, but his wisdom dictated otherwise. It was necessary for Jesus to learn obedience by the things that he suffered under adverse conditions. He also must have a test, and when the test was laid upon him he met it in every way.—Heb. 5:8, 9; Phil. 2:5-11.

God arranged to put a test upon Adam as a perfect man before he could grant him everlasting life. Adam failed under that test. God had permitted a test to come to the religious leaders of Jesus' time, and they failed. Jesus was now a man, and before him was set the greatest prize in the universe. It was the purpose of God that his Son should also be tested before being granted this great prize. Jesus met the test and won.

Now it is due time for the people to see and to understand the truth; and particularly to see that all the warfare amongst themselves, the conflicts between religious systems, and the crimes and wickedness that stalk about in the earth, all these unrighteous things originated with Satan, who has used these agencies to turn the minds of the people away from God. The time is here for the people to see that God is their Friend and Benefactor. Let each one put out of his mind for all time that there is here any attempt or desire to array one class against another. But the truth must be set forth in contrast with the wicked one and his wicked course, in order that the people may know that Jehovah is God, that his beloved Son is the Christ, and that the Lord has outlined a way to life and there is none other.

The time came when Jesus must offer himself formally to the Jews as their king. This must be done on the tenth day of Nisan, just preceding the passover feast, because it was the purpose of God that it should be done. In fulfilment of the prophecy of Zechariah (9.9, 12) Jesus, seated upon an ass, rode into the city of Jerusalem. It was the custom of kings to ride on an ass when coming to be crowned as king. The fame of Jesus had now spread throughout Palestine. Many people believed on him. Great multitudes gathered by the way and laid down their garments in the road, cut down boughs from the trees and put them in the way for Jesus to pass over, thus representing their

acceptance of him; and the people cried out unto him: "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord: Hosanna in the highest!"—Matt. 21:1-9; John 12:13.

This great outburst of spontaneous applause from the common people made the blood of the Pharisees boil, and the Devil saw to it that fuel was added to the flame of anger. Now the Pharisees quickly called a council of blood. "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him."—John 12:19.

A few days later was the passover. As one who kept the law perfectly, Jesus celebrated this passover. While eating it with his disciples great sorrow came upon him, and he said to them: "One of you shall betray me." In an undertone Jesus, speaking to the beloved disciple John, said to him in substance: 'Watch the one to whom I hand the sop when I dip it in the dish; he is the one that will betray me.' Then Jesus handed the bread to Judas: "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."—John 13:27.

What could be meant here by the expression: "After the sop Satan entered into him"? Surely it meant that from that moment Satan had full possession of the mind of Judas, and now Judas was bent on carrying out his wicked purpose. This is positive proof that the Devil was really the one seeking the death of Jesus, because he knew Jesus was the Son of God and he desired to get rid of him in order that he might keep control of the world.

Then Judas hurried away to meet his coconspirators, into whose hands he had agreed to betray Christ Jesus for the paltry sum of thirty pieces of silver. (Matt. 26:15, 16) Of course Judas also knew that Jesus was the Son of God; but he had permitted bitterness to spring up in his heart, and now he was anxious to carry the conspiracy out and anxious to have some selfish profit. He got the money and then joined the mob and led them to Jesus. With that hypocrisy which had its conception and birth with the Devil, and its manifestation on a former occasion in the days of Enos the grandson of Adam, Judas now approached the Lord Jesus and kissed him and by this sign indicated to the mob that he was the one to be taken. Jesus did not resist the mob, but, yielding to them, was led away.

The mock trial of the Lord and his cruel death on a criminal's tree followed in short order.

GOVERNMENT OF RIGHTEOUSNESS, WHEN?

THE year nineteen-fourteen marked a great turning point in the world's history, as is now well recognized by every observing person. More than twenty-five centuries ago God, in his Word, caused record to be made of prophecies pointing out the very things which have taken place during our lifetime and that now stand as unmistakable markers of the great change.

Jehovah fixed the "times of the Gentiles" and thereby indicated the time of the end of Satan's rule. For many centuries Satan has been the invisible ruler of the world; not by right, but by permission or sufferance of Jehovah. It follows that when God's time should arrive to set his Anointed One upon his throne such time would mark the end of Satan's rule by permission. Knowing that the Devil is the opponent of God, which is indicated by his name Satan, it is certain that Satan would not abdicate willingly, but would be ousted by the Lord. Of course Jehovah could oust Satan and destroy all of his power instantly, but that does not seem to be God's way of doing his work. The facts show that while the ouster proceedings are in progress God is doing some special work with his anointed and gives notice to the nations of the earth concerning his purposes. With Jehovah everything proceeds orderly and in order. It will be found from the evidence that the ouster proceedings against Satan began in 1914 and that the work is still progressing. That work must progress until God's government of righteousness for man is fully and completely established in the earth.

All peoples or nations aside from Jews are designated in the Scriptures as Gentile or heathen. The reason for this is that the Jews, or Israelites, were God's people and over them he was the Ruler. When God permitted the Gentiles to overthrow Zedekiah, Israel's last king, there the Gentiles or non-Jews began universal reign, and from that time the "Gentile times" began to count. The date of the overthrow of Zedekiah is positively fixed by the Scriptures and also by profane history as 606 B.C. It was in that year that Satan became the god of the entire world, that is to say, the invisible ruler over all the nations of the earth. It follows then that the end of the "Gentile times" would also mark the beginning of the time when Satan would no longer be permitted to rule without interference. It becomes important to fix definitely by competent proof the period of the Gentiles, which Jesus called "the times of the Gentiles". (Luke 21:24) There are two lines of direct evidence corroborative of each other, and there is one line of circumstantial evidence which also corroborates the direct evidence, as to "the times of the Gentiles". All three show that "the times of the Gentiles", or period of the Gentiles, ended with A.D. 1914. That date therefore fixes the time of the end of Satan's rule, and from that time forward interference with his rule is to be expected.

One line of this testimony relates to the punishment of Israel, which began 606 B.C. and must continue for a period of "seven times". Repeatedly the Israelites broke God's covenant with him and were punished therefor. (Judg. 3: 14; 4: 2, 3; 10: 7, 8; 13: 1) Jehovah warned the Israelites that if they persisted in breaking their covenant he would punish them "seven times more", or seven times additional to what he had already punished them. "And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste."—Lev. 26: 17, 18, 31, 33.

Through his prophet Ezekiel God also recounted the many experiences of Israel and his determination to punish Israel for its disobedience. (Ezek. 20: 1-39) God's final decree against Israel was stated through his prophet in these words: "Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand. And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21: 24-27.

Zedekiah was then the king of Israel. Zedekiah was twenty-one years old when he began his reign, and he reigned eleven years in Jerusalem. (2 Chron. 36: 9-11) "And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon." (Jer. 39: 2, 6, 7) Zedekiah began his reign in the year 617 B.C.; and eleven years thereafter, to wit, in the year 606 B.C., he was taken prisoner and carried away to Babylon and the nation of Israel fell. That was the exact time of the enforcement of God's decree against Israel. That date, to wit, 606 B.C., fixes beyond doubt the beginning of the universal Gentile rule which is called the "Gentile times".

A "time", as used in the Scriptures, has reference to a year, whether it be used literally or symbolically. A symbolic time is reckoned according to the lunar year of 360 days. Therefore a symbolic year or time would mean a period of 360 literal years. (Ezek. 4: 6) "Seven times," as used in the Scriptures, would therefore, if literal, mean seven literal years; and if symbolic it would be seven times 360 years, or a total of 2,520 literal years.

The Scriptures show clearly that the "seven times" of punishment upon Israel must be considered as symbolic, and not literal. Israel had previously suffered punishment for a longer period than seven literal years. (Judg. 3: 8, 14) The Jews were actually in Babylon seventy years; and after they returned from Babylon they continued to suffer punishment at the hands of other nations and people. It must be concluded that the period of time referred to is symbolic time. That period of punishment which began 606 B.C., and continued seven symbolic times or 2,520 years, would end in 1914 (A.D.). The physical facts show that the beginning of the war in A.D. 1914 greatly enthused the Jews to get back into their own land. But that year 1914 is more significantly marked than this. In that your "Jerusalem, which is above," and which is God's organization, gave birth to the symbolic man child, the kingdom of God under Christ. —Rev. 12: 1-5; Gal. 4: 26.

Another line of direct testimony relates to the experiences of Nebuchadnezzar, the king of Babylon. Nebuchadnezzar had a dream, and God's prophet Daniel gave the interpretation of that dream. (Dan. 4: 1-28) The fact that the inspired prophet of God gave the interpretation, and that the record thereof is so carefully made in God's Word, shows that it was the purpose of God to record it for the benefit of those true Christians who would be on the earth at the time of the end and who would then have the privilege of understanding the meaning thereof, and that such understanding would be for the encouragement and comfort of Christians. (Rom. 15: 4; 1 Cor. 10: 11) In giving the interpretation the Prophet Daniel said to Nebuchadnezzar: "They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."—Dan. 4: 25.

Satan was the god or invisible ruler of all the world, and Nebuchadnezzar was the first emperor of that world power. God caused Daniel to refer then to all the world powers, to wit, Babylon and those that followed after, under the symbol of "wild beasts". (Dan. 7: 17, *Roth.*) The governments symbolized by "wild beasts" were to continue without interruption until the coming of God's Anointed One. (Dan. 7: 13, 14) That which the Prophet Daniel foretold in the interpretation of the dream was fulfilled concern-

ing Nebuchadnezzar: "All this came upon the king Nebuchadnezzar." He was driven into the field and lived like a beast for seven years. Those seven years of time were symbolic of the entire period of time that Satan's world powers should continue without interruption. The experiences of Nebuchadnezzar symbolically represented that the nations of the earth, under their invisible ruler Satan, would be beastly until the time when the people would recognize the government of the Most High. This is indicated by the words of the prophet: "And seven times shall pass over thee till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Otherwise stated, the vision or dream was this: The Gentile dominion will be beastly and it will be under the supervision of Satan for a period of seven times and until the time of the beginning of the kingdom of the Most High.

The "Gentile times", as above stated, began with Nebuchadnezzar, in the year 606 B.C. "Seven times" or 2,520 literal years would cause the "Gentile times" to end in the year 1914 (A.D.). That, then, would mark the time when he whose right it is should take the power granted to him as the great Executive Officer of the Most High and when he would begin to exercise his power and authority for the overthrow of Satan's rule.

There are two lines of testimony that agree as to the length of the "Gentile times". "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." (Deut. 19: 15) Jehovah thus stated the manner of the proof of any important matter. In addition to the direct testimony God further provides circumstantial evidence, which evidence is stronger, if possible, than the direct testimony above mentioned.—Matt. 24: 1-33.

PERSECUTION OF THE FAITHFUL AND TRUE WITNESS

THE nation of Israel was a typical nation, that is, a nation whose experiences and God's dealings with whom were prophetic foreshadowings of things to come in a later age. To them God had given the law through the Prophet Moses, which law performed the function of a schoolmaster to lead that people unto Christ. The Apostle Paul sets forth this view in his letter to the Galatians, the third chapter and twenty-fourth verse. The word here rendered "schoolmaster" is from the same Greek word as that from which our English word "pedagogue" comes, and originally meant one who would lead the children to school and care for them. The law performed this function toward Israel. In the year twenty-nine (A.D.) Christ had now come. The Jews had been shielded by the Lord God as a nation until the time of the last independent Jewish king, Zedekiah, and even since then all those Jews who returned to Jerusalem from captivity in Babylon and who showed faith in God had likewise been shielded. Had the nation accepted the Lord Jesus as their king they would have been transferred from their covenant toward God with Moses as mediator, over to Christ the Greater-than-Moses; and all the royal family of the new kingdom of God would have been selected from amongst the Jews. The Jews were therefore looking for the time to set up a kingdom, and those who really believed in Jesus were anxious to take him and make him king.

Satan the enemy was ever on the alert to find some means whereby he might put Jesus to death. He soon found some ready tools to be used for his wicked purpose. The religious leaders of Israel, made up of the scribes, Pharisees and priests, doctors of the rabbinic law, et cetera, were these ready instruments. They were anxious to hold the common people subject to them. They were extremely selfish, even as their counterparts today are extremely selfish. Satan knew that it would be an easy matter to array these religious leaders against Jesus. With malicious hatred deeply rooted in their hearts he knew that he would find a way for them to bring Jesus before the financial and political factors of the government, charge him with disloyalty or treason, and thereby succeed in having him put to death, and that in an apparently legal manner. He set about to carry this scheme into operation. He injected into the minds of the Pharisees wicked thoughts against Jesus.

Early in the ministry of Jesus the Pharisees and other members of the clergy began to take issue with him. They diligently sought to find some way to accuse him and his disciples of a breach of the law. These Pharisees were sticklers for the letter of the law, but the spirit of it they ignored. Even so it is today among the clergymen. For instance, they insist upon having a prohibition law upon the statute books, yet they avail themselves of the opportunity to take a drink when the occasion affords; and some of them find a way to stock their cellars with the forbidden stuff. The purpose of calling attention to this here is to show that Satan has ever made inconsistent all those whom he can control. Deception is one of the Devil's chief methods of operation. He makes one thing appear to be accomplished, while he is really doing the very opposite.

When the Pharisees saw the disciples of Jesus plucking corn (or wheat) on the sabbath day that they might eat, the pious souls who stood for the letter of the law vigorously protested that the acts of the disciples were in violation of the law. Jesus tried at the time to teach them the spirit of the law; that the sabbath was made for man, and not man for

the sabbath. But they were not willing to hear. When Jesus healed a sick man on the sabbath day the pious Pharisees were greatly angered. They immediately took counsel together as to how they might put Jesus to death. (Matt. 12: 14) Malicious murder had been planted in their hearts by the Devil, and now they were willing to carry it into operation.

On another occasion Jesus spoke a parable in the presence of the scribes and Pharisees to this effect: "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But, last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet."—Matt. 21: 33-39, 45, 46.

Satan was really the one who desired to kill Jesus. He knew that Jesus was the heir of the promise that God had made to Abraham. He was using his invisible power to cause the Pharisees to bring about Jesus' death. He was now making some progress. But it was not yet God's due time to permit this to happen. Jesus knew what was in their minds, and that is why he spoke the parable to them.

On another occasion Jesus referred to himself as the Son of God. Satan's emissaries the clergy, on the pretext that this was blasphemy, again sought Jesus' life for this offense. We read: "For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."—John 3: 34-36; 5: 17, 18.

There was really no excuse for the Pharisees to permit the Devil to overreach them. They knew that God had by precept and by pictures foreshadowed the coming of the Messiah. They knew that the time was due for him to come. In fact, they knew that Jesus was the One. But because of selfishness in their own hearts, and with a desire to hold power over the people, they were ready tools of the Devil; and he took advantage of them. Of course, Jesus knew that Satan was back of it all, and knew that these men were seeking his life. They did not deceive him for a moment.

On another occasion he said to them: "I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father.

"Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceedeth forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."—John 8: 37-47.

On this occasion Jesus plainly told these men that the Devil was their father, that he was back of them, that they were carrying out Satan's purposes, and that they were seeking the life of the Son of God because they were from the Devil.

That Satan the Devil was the real one who was arranging to bring about the death of Jesus there cannot be any doubt. Jesus knew that; he knew that the Devil was using the clergy and that through them he was preparing Judas to carry out his purpose. Speaking in the synagogue, in the presence of his disciples and others, Jesus said: "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."—John 6: 57, 58.

Many who had followed Jesus up to that time turned aside and followed him no more. "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it

was that should betray him, being one of the twelve." —John 6: 67-71.

Jesus was not at all being deceived. He knew that he was carrying out his Father's purposes, and he knew what would be the result. Straight forward and onward he went with his work. He continued to minister unto the needs of the poor, healing the sick, opening the eyes of the blind, making the lame walk and raising the dead. The exercise of Jesus' great power in the raising of Lazarus from the dead furnished the Devil with an opportunity to stir up the clergy again. They were now to the point of frenzy and were anxious to act. Now was the opportune time for the clergy to draw into the conspiracy their allies, the financial and political factors of the government. This they proceeded to do, under the supervision of their overlord Satan.

The outcome of their action is known to all the world, both to angels and to men. And thus God's "faithful and true witness" endured the most bitter persecution on earth and at the hands of enemies visible and invisible, and through it all he maintained fealty and integrity to his God and King, to the eternal praise of Jehovah the Most High.

IS THE LORD'S ARM SHORTENED?

DEAR BROTHER RUTHERFORD:

For some time the three of us who are engaged in the pioneer work have talked of writing to you and expressing our appreciation of your personal interest in the pioneers. We wish to thank you for the *Year Book* and *Preservation* that you sent to us. We lifted our hearts to Jehovah in thanksgiving for the wonderful results of the witness work as given to us in the *Year Book*. It is our desire to continue in this work until Armageddon, which must be very near.

Your letter to the pioneers under the date of November 4 showed us your personal interest in the pioneers. You said: "Some of the pioneers state that they are finding it difficult to meet their expenses, *and this gives us much concern.*" This last part of the sentence showed us that our difficulties are also yours. We want to thank you for the arrangement that has been made to keep the pioneers in the field and for the credit slips sent to us, but we have not had to use these slips yet, and will not until it is absolutely necessary. Others who are in need may thus have help.

You also said: "Others think they should return to some worldly avocation." As all pioneers should do, we go to all places of business and homes. There are very few who are making expenses in any line of endeavor; so why should any pioneer expect to leave the most important work in the world and be able to make expenses at something else. Is the Lord's arm shortened? By no means; and although it seems dark at times, yet he has supplied us with the necessities thus far, and, above all, the peace that can come only through doing his work.

We daily remember you in prayer and wish to extend to you our love, which is very deep because of your fearlessness in proclaiming the kingdom message.

Your brethren in the witness work,

MR. and MRS. E. H. COMSTOCK, A. J. LUHRING, *Illinois.*

SERVICE APPOINTMENTS

T. E. BANKS

Houston, Tex.	Apr.	30, May 1	Claremore, Okla.	May	16, 17
Galveston, Tex.	May	2, 3	Coffeyville, Kans.	"	19, 20
San Antonio, Tex.	"	5, 6	Wichita, Kans.	"	21, 22
Austin, Tex.	"	7, 8	Topeka, Kans.	"	23, 24
Mexia, Tex.	"	9, 10	Ottawa, Kans.	"	26, 27
Oklahoma City, Okla.	"	12, 13	Kansas City, Kans.	"	28, 29
Tulsa, Okla.	"	14, 15	St. Louis, Mo.	"	30, 31

G. H. DRAPER

Summit, Miss.	May	1	Laurel, Miss.	May	17
Osyka, Miss.	"	2	Heidelberg, Miss.	"	19
Amite, La.	"	3	Enterprise, Miss.	"	20
Folsom, La.	"	5	Collinsville, Miss.	"	21
Hammond, La.	"	6	Newton, Miss.	"	22
Baton Rouge, La.	"	7, 8	Mendenhall, Miss.	"	23
Harelson, La.	"	9	Braxton, Miss.	"	24
Gretna, La.	"	10	Columbus, Miss.	"	26
New Orleans, La.	"	12, 13	Aliceville, Ala.	"	27
Lyman, Miss.	"	14	Tuscaloosa, Ala.	"	28
Ocean Springs, Miss.	"	15	Brookwood, Ala.	"	29
Hattiesburg, Miss.	"	16	Birmingham, Ala.	"	30, 31

M. L. HERR

Cabool, Mo.	May	5, 6	Harviell, Mo.	May	19, 20
Thayer, Mo.	"	7, 8	Advance, Mo.	"	21, 22
Bennett, Mo.	"	9, 10	Dexter, Mo.	"	23, 24
Elsinore, Mo.	"	12, 13	Bloomfield, Mo.	"	26, 27
Chaonia, Mo.	"	14, 15	Kennett, Mo.	"	28, 29
Silva, Mo.	"	16, 17	Leachville, Ark.	"	30, 31

A. KOERBER

N. Tonawanda, N. Y.	May	1, 2	Oneida, N. Y.	May	20
Buffalo, N. Y.	"	4-8	Utica, N. Y.	"	21, 22
Rochester, N. Y.	"	9, 10	Mohawk, N. Y.	"	23
Sodus, N. Y.	"	11	Oneonta, N. Y.	"	24
Auburn, N. Y.	"	12, 13	North Blenheim, N. Y.	"	26
Syracuse, N. Y.	"	14, 15	Johnstown, N. Y.	"	27, 28
Watertown, N. Y.	"	16, 17	Gloversville, N. Y.	"	29
Camden, N. Y.	"	18	Schenectady, N. Y.	"	30, 31
Rome, N. Y.	"	19	Albany, N. Y.	June	1, 2

G. Y. M'CORMICK

Fort Wayne, Ind.	May	5-8	Sunman, Ind.	May	20
Elwood, Ind.	"	9, 10	Madison, Ind.	"	21, 22
Muncie, Ind	"	12, 13	Salem, Ind.	"	23
Farmland, Ind.	"	14	Palmyra, Ind.	"	24
Union City, Ind.	"	15	Louisville, Ky.	"	26, 28
Richmond, Ind.	"	16	Elizabeth, Ky.	"	29
New Castle, Ind.	"	17	Cannelton, Ind.	"	30
London, Ind.	"	19	Owensboro, Ky.	"	31

J. C. RAINBOW

Hamilton, Ohio	May	2, 3	Lima, Ohio	May	21, 22
Middletown, Ohio	"	5, 6	Van Wert, Ohio	"	23
Dayton, Ohio	"	7, 8	Findlay, Ohio	"	24
Springfield, Ohio	"	9, 10	Cecil, Ohio	"	26
Tippecanoe City, Ohio	"	12, 13	Edgerton, Ohio	"	27
Piqua, Ohio	"	14, 15	Kunkle, Ohio	"	28
Sidney, Ohio	"	16	Coldwater, Mich.	"	29
Rossburg, Ohio	"	17	Sturgis, Mich.	"	30
Wapakoneta, Ohio	"	19, 20	Three Rivers, Mich.	"	31

W. J. THORN

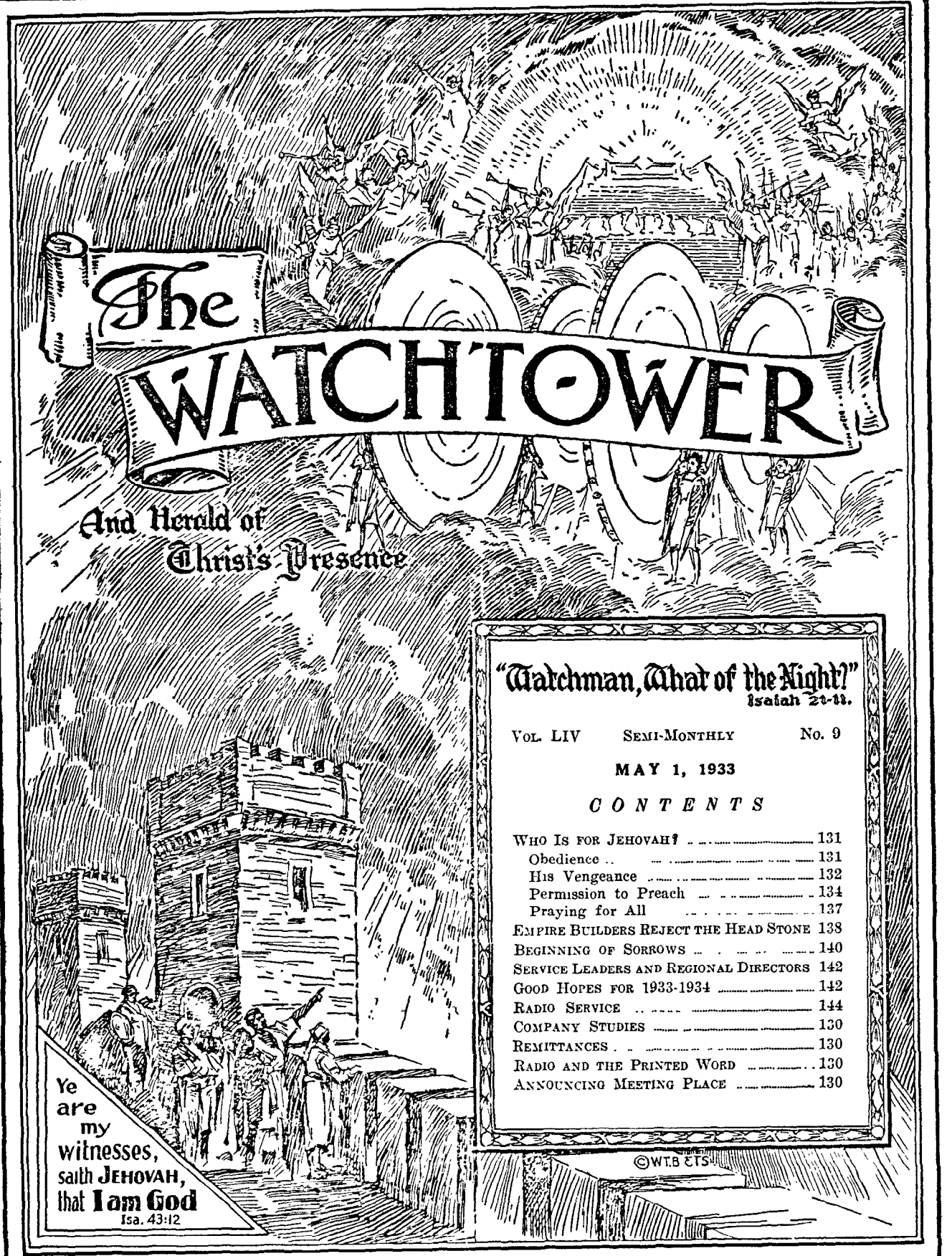
Port Arthur, Tex.	May	1	Plainview, Tex.	May	16
Austin, Tex.	"	2, 3	Littlefield, Tex.	"	17
Temple, Tex.	"	5	Farwell, Tex.	"	19
San Angelo, Tex.	"	6, 7	Amarillo, Tex.	"	20
Sweetwater, Tex.	"	8, 9	Pampa, Tex.	"	21
Colorado, Tex.	"	10	Borger, Tex.	"	22
Lubbock, Tex.	"	12	Albuquerque, N. Mex.	"	24, 25
Abernathy, Tex.	"	13, 14	Fair Acres, N. Mex.	"	26, 27
Quitaque, Tex.	"	15	El Paso, Tex.	"	28, 29

S. H. TOUTJIAN

Los Angeles, Calif.	May	4-8	Santa Ana, Calif.	May	21, 22
Pasadena, Calif.	"	9, 10	Riverside, Calif.	"	23, 24
Rosemead, Calif.	"	12, 13	San Bernardino, Calif.	"	26, 27
Monrovia, Calif.	"	14, 15	Redlands, Calif.	"	28, 29
Fullerton, Calif.	"	16, 17	San Diego, Calif.	"	30, 31
Long Beach, Calif.	"	19, 20	El Centro, Calif.	June	1

J. C. WATT

Miles City, Mont.	May	3, 4	Sherwood, N. Dak.	May	21, 22
Reserve, Mont.	"	5, 6	Valley City, N. Dak.	"	23, 24
Outlook, Mont.	"	7, 8	Enderlin, N. Dak.	"	26, 27
Scobey, Mont.	"	9, 10	Kathryn, N. Dak.	"	28
Glasgow, Mont.	"	12, 13	Wyndemere, N. Dak.	"	29
Williston, N. Dak.	"	14, 15	De Lamere, N. Dak.	"	30
Bonetrail, N Dak.	"	16, 17	La Moure, N. Dak.	"	31
Minot, N. Dak.	"	19, 20	Berlin, N. Dak.	June	1



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

VOL. LIV SEMI-MONTHLY No. 9

MAY 1, 1933

CONTENTS

WHO IS FOR JEHOVAH? 131
Obedience 131
His Vengeance 132
Permission to Preach 134
Praying for All 137
EMPIRE BUILDERS REJECT THE HEAD STONE 138
BEGINNING OF SORROWS 140
SERVICE LEADERS AND REGIONAL DIRECTORS 142
GOOD HOPES FOR 1933-1934 142
RADIO SERVICE 144
COMPANY STUDIES 130
REMITTANCES 130
RADIO AND THE PRINTED WORD 130
ANNOUNCING MEETING PLACE 130

©W.T.B.&T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa
Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

COMPANY STUDIES

Each company should select the issue of *The Watchtower* the majority desire to study. We suggest the current issue, that all may keep up to date. The better method of study is to have some one in the company who can read well to read a paragraph or two and then have questions propounded and briefly discussed in order that the substance of the paragraph may be clearly ascertained. Questions should always be confined to the subject matter under consideration in the paragraph read.

REMITTANCES

Enclosing coin or currency with an order for books or other publications often results in disappointment when the sender is notified that neither order nor remittance has been received by us. In this day of disturbed financial conditions even the use of checks involves a needless risk. We suggest that every one use the money order (either postal or express). Keep each money order receipt for reference. For all remittances the money order should be made payable to the Watch Tower Bible & Tract Society, with a memorandum attached as to how much is desired for *The Watchtower*, for *The Golden Age*, or for anything else. Make no remittances to International Bible Students Association, as that only causes more work and confusion.

RADIO AND THE PRINTED WORD

All witnessing parties and all individuals who engage in the witness work should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving *continual* public notice of this program while engaging in the house-to-house witnessing.

ANNOUNCING MEETING PLACE

Where the radio is used to broadcast the Truth, it would be well to announce the local meeting place of the company for Bible study. Consent to so announce should be obtained from the manager of the station, and, since the time is paid for, it is presumed that this may be done. This will enable the interested to find a place for study and further consideration of the Lord's Word.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV | MAY 1, 1933 | No. 9

WHO IS FOR JEHOVAH?

"So Moses took his stand in the gate of the camp, and said, Who is for Jehovah? To me! Then gathered unto him all the sons of Levi."—Exodus 32:26, Roth.

JEHOVAH caused many prophetic pictures to be made and a record thereof kept and preserved for the special benefit of his people who are on the earth at the end of the world. Now it pleases Jehovah to permit his children to understand these pictures for their aid and comfort. Jehovah sent Moses as his messenger, prophet and deliverer to lead the Israelites out of Egypt that they might know and worship God in a proper manner. While Moses was in the mountain receiving the tables of the law at the hand of Jehovah, the Israelites, yielding to the influence of their tribal leaders, employed an idol in their worship. Jehovah sent Moses back to the Israelites, who were encamped at the base of the mountain; and when Moses learned what had taken place in his absence he, with righteous indignation and positive declaration, took his stand at the gate of the camp and called upon all to show where they stood, using the words in the text above.

[2] In this prophetic picture Moses represented Christ Jesus, the great Prophet. The Levites represented those who have entered into a covenant to do the will of God, and from which company the priestly class is taken; while the other Israelites in this picture represented all who hear the Word of God and who take their stand either for or against Jehovah. In this picture the Levites were the only ones shown to have taken their stand with Moses. This prophetic picture is at least a striking illustration of what takes place at the end of the world.

[3] Jehovah used Joshua, after Moses had concluded his service, to lead the Israelites into Canaan. The time came when Joshua put the question squarely before the Israelites that they might determine whom they would serve. To them he said: "Now therefore fear [Jehovah], and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord." (Josh. 24:14, 15) This is another striking illustration that applies particularly at the present day. Joshua pictured Christ Jesus, while his house pictured those who are of the house of the Lord God, that is to say, the remnant who must be wholly and completely devoted to Jehovah and serve him in sincerity and in truth.

OBEDIENCE

[4] Jehovah requires obedience of his sons, and a failure or refusal to obey is rebellion and the sin of witchcraft. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (1 Sam. 15:23) That which the divine record discloses concerning Moses and Joshua, as stated in the above text, announces a fixed principle or rule of action of Jehovah, to wit, that those who are pleasing to God, and who receive his favor and maintain their integrity toward him, must take their stand on the side of the Lord God and serve him unequivocally and without compromise and in sincerity and in truth. Such rule or fixed principle never changes, and what was true in the day of Moses and Joshua is equally true now. The only difference so far as the people are concerned is that now they have a greater amount of knowledge concerning Jehovah and his purposes and therefore the greater is their responsibility. Since 1918 the Lord Jesus Christ, the Greater Moses, the Prophet, Priest and Judge, is at the temple, and he affords the opportunity to the people to take their stand against or on the side of Jehovah. "But the Lord is in his holy temple: let all the earth keep silence before him." (Hab. 2:20) "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." (Ps. 11:4) The "sons of Levi" stand before the Lord at the temple for trial and purging, and those who come through the fire and are approved are made a part of the house of the Lord that they may offer unto Jehovah an offering of sacrifice and praise in righteousness. (Mal. 3:1-4) It is certain that no one would be permitted to remain in the house or temple of the Lord who wavers or compromises in any manner with the enemy and about whose devotion and service to Jehovah there is any question. All of the temple company are now un-

der the immediate command of the Greater Moses, Christ Jesus, and every soul that does not obey him must suffer the fixed penalty. (Acts 3:22, 23) To be for Jehovah means nothing less than complete devotion to him and to render unconditional service to him.

5 Since coming to the temple the Greater Moses, as Jehovah's official representative, gives commandment to God's covenant people, to wit: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) "This gospel of the kingdom" means that the time limit for Satan to rule the world without hindrance has come to an end; that Christ the rightful Ruler of the world is present and has begun his reign; and that Jehovah is the only true God, and that the time has come for the expression of his vengeance against the enemy, and for the vindication of his holy name, and that hence the opportunity must be given to the people to know that Jehovah is God. The temple class, thus commanded to preach, constitute the people whom Jehovah has taken out of the world for his name and therefore must make known his name to others. (Acts 15:14) These are the ones into whose mouth God has put his Word that they might use it as he has commanded. (Isa. 51:16) These are the ones whom Jehovah has made his witnesses to tell the people that he is God. (Isa. 43:9-12) They must be on Jehovah's side and remain there steadfastly and thus maintain their integrity, if they would live and abide for ever in his house. There is no alternative. They must obey implicitly the commandments of the Lord and do so joyfully.

HIS VENGEANCE

6 The commission which God has given to his anointed people contains these words: "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek: . . . to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." (Isa. 61:1, 2) The vengeance of Jehovah is against every part of Satan's organization because that organization has defamed God's name and has deceived the people and turned them away from God. The offenders must have notice served upon them; and those who have been deceived, and who may desire to know the truth, must have an opportunity to hear the truth, that they may take their stand on the side of Jehovah.

7 There are those who claim to be followers of Christ Jesus and who not only fail to obey the commandments of the Lord to preach the truth concerning the day of vengeance of our God, and his kingdom, but who severely criticize those who are diligent in their endeavors to obey the divinely-given commission. In Canada the clergy and their allies have prevented the kingdom message from being broadcast by radio, assigning as a reason therefor that the spoken message criticized the clergy and public officials of the worldly organization. One who signs himself as "Bible Student" caused to be published in the Toronto *Star* recently a letter which in substance says: "While the organization [Bible Students] was founded by Pastor Russell in the 70's, yet the real followers of the teachings of Pastor Russell left the Society some years ago. . . . Real International Bible Students resent being coupled with what is being put forth nowadays by the Society as the teachings of the Bible Students. Pastor Russell clearly outlined his position as regards the attitude to be adopted towards the churches and *worldly institutions.* He condemned harshness of language and intolerant bearing. If Doctor Hague has the last book published by Pastor Russell, *The New Creation,* let him turn to page 607 and the contrast between Judge Rutherford and Pastor Russell's instructions will be emphatically shown."

8 Here is further evidence of the complete blindness of those who once claimed to follow the Lord but who rejected the truth of the coming of the Lord to his temple, and which shows that they are not of the temple class, and that they are in the dark. Volume Six of *Studies in the Scriptures,* page 607 above mentioned, reads:

9 "Some, we believe, have gone to an extreme in denouncing present institutions in a manner that the Lord and the apostles neither commanded nor sanctioned, nor illustrated in their words and conduct. We should remember that the world as a whole is living up to as high a standard as it appreciates, and that simply to find fault with matters which others are as powerless to correct as ourselves is worse than useless, because it merely produces unhappiness, vexation, etc., without accomplishing desired results."

10 The writer of that letter did not ask the reader to look further. The very next page, to wit, page 608, same book, shows that the writer of that book saw that the time would come when the Lord would cause his vengeance to be declared. (Take note that Brother Russell wrote the quoted words in 1904.) He there said:

11 "In such matters we may well follow the example of Michael the archangel, who did not even bring a railing accusation against Satan, but said, 'The Lord rebuke thee!'—in his own time and manner. (Jude 9) So with us. Realizing that the Lord will rebuke present institutions in his own time and manner, we can say to ourselves, with the Apostle, 'Be patient, brethren; the coming of the Lord draweth nigh'—the establishment of his Kingdom, near at hand, will rectify all these difficulties. The agitation of these matters IN ADVANCE WILL be not only unavailing, but worse—disadvantageous, injurious."

12 Since the writing of the above-mentioned book the Lord has come to his temple, his kingdom is begun, he is at the temple for judgment, and since then he calls upon those who hear, saying as did Moses: "Who is on the side of Jehovah?" and who will be faithful in proclaiming the truth? No man could be faithful

to Jehovah now and fail or refuse to declare God's vengeance against every part of Satan's organization. The foregoing letter of the so-called "Bible Student" shows that all such persons went completely blind when they rejected the coming of the Lord to his temple. They did not love his appearing. (2 Tim. 4:7, 8) This ought to be an encouragement to those who are wavering and to show them that they must quickly take their stand on the side of Jehovah and stay there, if they would live.

[13] Those who fear man or who desire to please men, or who, to avoid the criticism of men, fail or refuse to obey the Lord in declaring his vengeance against Satan and his wicked organization, cut themselves off from Jehovah's organization and, as shown by the Scriptures, are gathered out and set aside. Until God sent forth his beloved Son to reign, even Christ Jesus was commanded to say nothing and do nothing against Satan; but when the due time came Jesus began his vigorous action against Satan the enemy, and the Lord declares that 'in that day all the faithful must willingly do the same thing'. (Ps. 110:1-3) The so-called "Bible Student" above mentioned shows he has taken his stand on the side of Satan's organization and made himself an ally with the clergy who are of Satan's organization and who bitterly oppose the kingdom. Let every one do as he desires, but as for the remnant, they are on the Lord's side and will obey his commandment, by his grace, without fear and without compromise.

[14] Jerusalem was a type of "Christendom", and Jehovah sent his witnesses to that wicked city to give warning and testimony against them and to tell of his purpose to destroy the city because of the unfaithfulness on the part of the Jews. Suppose these witnesses whom Jehovah sent to the Israelites had said in substance, like the "Bible Student": "We cannot afford to say anything in criticism of Ahab and Jezebel, and the priests of Baal, and the false prophets, and clergy, because that might offend someone and thus disclose the fact that we are not kind and considerate with all persons. Therefore we will go easy and see to it that with our soft speech and honeyed words we do not offend and that we have developed a beautiful character." Such a course would have been taking sides with the wicked crowd of the Devil, and hence taking their stand against Jehovah, and Jehovah would have at once rejected such and no longer used them as his witnesses.

[15] Suppose, when Ezekiel was commanded to carry Jehovah's message of denunciation to Jerusalem, he had said: "Those clergymen at Jerusalem are very honorable men, and the principal ones of the synagogues are wealthy merchants, and doctors and politicians, and I cannot afford to offend them." Such a course on the part of Ezekiel would have been disloyalty to God and would have brought about Ezekiel's death. The day was approaching when God would destroy Jerusalem because of unfaithfulness of that people. Correspondingly the day is now rapidly approaching when Jehovah will destroy "Christendom" and all of Satan's organization because of rebellion and unfaithfulness. Jehovah sent his servant Ezekiel to bear his message of truth to the people, and now Jehovah sends his witnesses to bear a like message to "Christendom". When Ezekiel went to Jerusalem the Jews blustered and bluffed and tried to frighten him, just as the clergy and their allies of "Christendom" now attempt to do with Jehovah's faithful witnesses. God foreknew this, of course, and his commandment to Ezekiel, and which commandment applies with stronger force to Jehovah's witnesses now, was couched in these words: "But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, harder than flint, have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. Moreover, he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezek. 3:7-10, 17, 18) Let everyone who claims to be in the covenant with Jehovah now take the responsibility of refusing to obey God or choose to take his stand on Jehovah's side.

[16] It is wholly untrue that Pastor Russell founded the organization of Jehovah's people and taught them what to say and do. No man has any authority to establish an organization for Jehovah God and then tell them what to say. Those who are the anointed witnesses of Jehovah do not heed the message from any man, but as long as they are faithful they will be on Jehovah's side, be taught by him, and obey his Word in sincerity and in truth. Those who follow the teachings of any man and disregard the plain teachings of the Lord God show conclusively that they are not of God's organization. What Pastor Russell said on page 607, above quoted, was correct when applied in the right period of the church; but he saw at that time that sometime in the near future there must be a more strenuous witness given, and the presumption is that if he were on the earth today he would be faithful to the Lord and therefore would be giving forth the strong message from the Lord. To declare the day of the vengeance of our God is as vitally a part of the divine commission as any other part thereof, and in due time that vengeance must be declared; and the due time has now come. This declaration of vengeance must be made between the time of the com-

ing of the Lord to his temple and Armageddon. There would be no occasion to so declare his vengeance after Armageddon is fought. Only those who are the sons of Jehovah, born of his woman or organization, are now taught of God and understand and appreciate the fact that they cannot side-step any part of the commission given by Jehovah to his anointed ones. They do not desire to side-step it, but in joy and in peace they declare it. (Isa. 54:13) Jehovah God is not pleased with those who worship and serve him through the teachings of some man, any more than he was with the Israelites worshiping him by and through the image of a golden calf. Such was shown to be the sin of Samaria, and the so-called "Bible Students" above mentioned are exactly in that class. (Amos 8:14) The question now is: "Who is for Jehovah?" Who is worshiping and serving him in sincerity and in truth? Those who please him will now obey his commandments.

PERMISSION TO PREACH

17 No man or man-made government can grant to one of Jehovah's witnesses the privilege to preach the gospel; and for the same reason no man or man-made government can censor or abridge or forbid the message of the gospel that is to be preached. Recently the Radio Commission of Canada, at the request of certain clergymen of the Anglo-American empire system, ordered and forbade any of the Watchtower programs to be broadcast until first a copy thereof was submitted to and approved by such commission. Immediately after such order was issued someone supposed to be of God's organization, acting in an ill-advised manner and without proper authority, delivered to the Radio Commission a number of the transcription records in accordance with the order of such Commission. Such action in submitting the transcription records was equivalent to saying to the Radio Commission: "You are privileged to examine these records as you request and pass upon them and determine our right to use them. We want to show you that we are obedient to the laws of the land." Such action in thus delivering these transcription records to the Radio Commission was an insult to the Lord and therefore a gross sin. The message contained in those transcription records is not the message of any man, but it is the message or gospel of the kingdom, which the Lord has commanded must be preached as a witness; and no man or commission composed of men can rightfully exercise censorship over that message or prevent the people from hearing. The objection raised by the Commission and hireling clergy to the message is that the speech criticizes the clergy and men in public office. It is true that God's Word expresses his disapproval and his indignation against the false prophets or clergymen who have defamed his name and misled the people, and against the commercial power that has oppressed and is yet oppressing the people, and against the unfaithful men in public office who have ruled and have used their office to fraudulently deceive the people and to oppress them, and against all who have oppressed and still oppress and oppose Jehovah's witnesses. The combined power of these nations has broken the everlasting covenant time and again. God has given commandment that these ruling powers shall be informed of his purpose to destroy completely Satan's organization, of which they are a part, and that the people must be advised of his purpose, that they may know that he is the Most High, and that they may be given an opportunity to take their stand on Satan's side and go down, or on Jehovah God's side and live. This is Jehovah God's message, not that of any man. No human organization has any right or authority to censor or stop the proclamation of that message, and those who do so will do so at their own peril.

18 Some of God's people have shown timidity or fear in carrying out the commandments of Jehovah God and have hesitated to deliver the message. Some say, "I fear not man or devil," while complying with man's request. Fear is not confined to a morbid dread of suffering personal injury. Fear also means willingness to appear as being fair to men or organizations; for instance, to say to the Radio Commission: "We wish to show you that we are eminently fair, and that our message is all right, and we submit it for your examination." The inducement for such speech and action is clearly a desire to please men, and that is an element of fear of man, and the fear of man leads into the snare of the Devil. (Prov. 29:25) The Devil set the snare through his agents, and the one delivering the transcription records walked into the snare. To his anointed Jehovah says: "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary," for you.—Isa. 8:13, 14.

19 Jehovah sent Jeremiah the prophet as his witness to Jerusalem, and thus he foreshadowed the anointed remnant being now sent forth as witnesses in the name of Jehovah to "Christendom". Jeremiah at first was timid, and God spoke to him: "But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth." (Jer. 1:7-9) Likewise Jehovah now says to his remnant: "I have put my words in thy mouth." (Isa. 51:16) This is the day of God's vengeance and the vindication of his name; and as he said to Jeremiah, so now he says to the people taken out for his name, the remnant: "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." (Jer. 1:10) At the command of Jehovah Jeremiah went to Jerusalem and said to the Israelites:

"For my [covenant] people have committed two evils; they [the clergymen and the principal of the flock] have forsaken me, the fountain of living waters, and hewed them out cisterns [their own cisterns, man-made doctrines], broken cisterns, that can hold no water [truth]." (Jer. 2:13) In fulfilment of this prophecy "Christendom" has substituted the League of Nations for God's kingdom, and its clergy have substituted higher criticism and other man-made doctrines for the Word of God; and God commands his witnesses to tell them so.

[20] Suppose that after Jeremiah had prepared his speech and had appeared in Jerusalem to deliver it the officers or rulers or commissioners had said to him: "You cannot deliver that speech until you first submit it to us for our approval; and if we see anything in it about the priests or clergymen, we will not permit you to speak." Had Jeremiah handed over his speech to them and said, "All right, look at it and let me know what you think of it," he would have thus been insulting Jehovah and committing a gross sin. But Jeremiah did nothing of the kind. On the contrary, he kept in mind that God had said to him: "A prophet to the nations I appointed thee. . . . And whatsoever I command thee shalt thou speak; be not afraid of their faces." (Jer. 1:5-8, *Roth.*) Did Jeremiah "put on the soft pedal" or hesitate to state the truth of and concerning the clergy and their allies? He did not! The major portion of his prophecy is a message from the Lord excoriating the false prophets, the pastors, clergymen and principal of their flocks.

[21] Not only have "Christendom", her clergy and the principal of the flock departed from their obligation to God, but they have broken the everlasting covenant and treated as a common thing the blood of Christ Jesus, the only means of salvation for man. Jeremiah therefore represented Jehovah's witnesses now on the earth, and his message is a sample of the message Jehovah's witnesses must tell to "Christendom". At God's commandment Jeremiah, among other things, said to the clergy, and said it publicly and in the hearing of the people: "For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God. How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done; thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these." (Jer. 2:22-24, 34) What would the Canadian Radio Commission say about that message? If Jeremiah were there they would not let him speak it.

[22] The clergy of the present time, exactly as the clergy of the Jews, associated themselves with the giants of commerce and the professional politicians, whom they make the principal ones of their flock; and God commands that this message shall be delivered to them, even as he commanded Jeremiah: "For among my people are found wicked men; they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper: and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets [clergy] prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jer. 5:26-31) "Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets [clergymen], and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the Lord; I will not pity, nor spare, nor have mercy, but destroy them." (Jer. 13:13, 14) At the command of the Lord Jeremiah continued to warn the people of the approaching disaster coming upon Jerusalem, even as Jehovah's witnesses are now commanded to warn "Christendom". The clergy tell the people that no trouble is coming but that "everything will be all right soon", and that "we are just entering a period of great prosperity, and that 'organized Christendom' will make the world a fit place in which to live". As Jeremiah said, so now the Lord says concerning them: "Then the Lord said unto me, The prophets [clergymen] prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets [clergymen] that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets [clergymen] be consumed."—Jer. 14:14, 15.

[23] The clergy have scattered God's people, and now Jehovah has selected out humble men and women to carry the truth to the people who desire to hear, and the clergy and their allies try to prevent the people from hearing the truth as spoken by Jehovah's witnesses, even as they did in Jeremiah's day. God directed Jeremiah, and likewise now his witnesses, to say: "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord." (Jer. 23:1) The clergy have turned millions away from the Lord by their false prophesies or preachings, and concerning them Jehovah says: "I have not sent these prophets [clergymen], yet they ran: I have not spoken to

them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. Behold, I am against the prophets [clergy], saith the Lord, that use their tongues and say, He saith. And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten." (Jer. 23:21, 22, 31, 40) These pastors or clergymen are false shepherds, and the commercial giants and professional politicians are the chief ones in their congregations, and to them Jehovah says: "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. 25:34-36.

[24] Had Jeremiah submitted his message to the Radio Commission of Canada he would not have made any progress in delivering it to the people as he was commanded by Jehovah to do, and he would certainly then have been in a nice mess. Even so are Jehovah's witnesses in a bad mess when they submit God's message to the censors for them to pass upon. Jesus must have had this very thing in mind when he said: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matt. 7:6) The Lord repeatedly likens the clergy to dogs, even dumb dogs, and the principal of their flock as unclean, which is symbolized by the swine, and when such are known to be opponents of the truth the submitting to them of the message for censorship merely gives them an opportunity to 'turn and rend you', as Jesus said they would do. Does any faithful witness of Jehovah suppose for one moment that the men of the Radio Commission would look over the message of truth and approve it and say, Speak on? They would not; but, on the contrary, they would turn on Jehovah's witnesses and denounce them. Why then insult the Lord by disobeying his commandments? Shall God ask the Devil or any one of his representatives if his message shall be delivered to the people? Jehovah's witnesses represent the Lord, and they stand in his strength and by his grace.

[25] Jehovah has taken out from amongst the world a people for his name, and these he has constituted his witnesses and commanded them what message they must deliver. The message is not man's message, but God's. No witness of Jehovah could properly use harsh words against individuals, but his business is to deliver God's message of vengeance against every part of Satan's organization; and he cannot maintain his integrity unless he faithfully does so in obedience to God's commandment. God's Word of truth does the cutting, and it should be spoken plainly, firmly and yet without harshness. For this reason Jehovah's witnesses cannot go to the police officers and ask permission to preach the gospel of the kingdom. Jehovah's witnesses are law-abiding and obey every law that is not in conflict with God's law; but when there is a conflict, then the faithful will be obedient to God and not to man. The apostles went about preaching Christ and him crucified. The clergy, the police officers, "strong-arm squad" and magistrates called these faithful men before them and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John said unto them: "We ought to obey God rather than man." (Acts 4:18, 19; 5:29) Jehovah's witnesses follow the same course.

[26] Jehovah sent Jesus to deliver his testimony; and how far would he have progressed with it if the priests, the clergymen and their allies had been permitted to censor that message? It was not then the time to declare the day of the vengeance of our God, but it was time for Jesus to tell the hypocritical clergymen the truth; and he told them plainly that they were the children of the Devil. (John 8:44) Did Jesus put on the soft pedal and hand in his speech to the Pharisees or the Radio Commission and say: "Gentlemen, here is what I expect to say on the sabbath day, and I should be glad to have you look it over and tell me whether it is satisfactory"? On the contrary, Jesus stood before the multitude and told all his hearers about the hypocritical clergy, and never were there more scathing or cutting words uttered than the words of Jesus appearing in Matthew 23:13-34.

[27] Now we are in the day when Christ has been enthroned as King and has sent forth his faithful remnant to deliver his testimony, a part of which is to declare the day of the vengeance of our God. It is the testimony which Jehovah has commanded shall be given that all may receive warning and notice that his purpose is to destroy Satan's organization. To submit God's message of truth to any part of Satan's organization for censoring or examination that permission might be given to deliver it, or to ask permission to preach the message, is a gross sin before God, rendering the offender unclean because he is thus touching a dead body, that is, Satan's organization. The only way to be cleansed from such sin, even if committed inadvertently, is by deep humiliation, supplication and prayer before Jehovah, acknowledging the sin, and by the washing of the Word, and then following faithfully the instruction of God's Word. This was pictured by sprinkling the offender with the ashes of the red heifer mixed with living waters. (Num. 19:1-20; Dan. 9:3; Heb. 10:22; Eph. 5:26) Those of the temple are specifically commanded to "touch not the unclean" nor to have any 'agreement with' Satan's organization. (2 Cor. 6:15-18) To be sure, the faithful will be misunderstood by many persons; but what does that amount to? Every faithful man that has maintained his integrity toward God

has been misrepresented by the Devil and misunderstood by his blind dupes. The Lord is at his temple, his sanctuary is cleansed, and those who abide therein must be clean. God's people must hold themselves entirely aloof from Satan's organization and see to it that they diligently obey the commandments of the Lord.

28 To be faithful to the Lord does not mean that his witnesses need to be unkind or harsh; nor should they single out men and provoke them to anger. Jehovah's witnesses occupy the most honorable position that could be given to man, and these should deport themselves accordingly. Jehovah God has given this honor to them, and he will give it to none other; and only those who prove themselves faithful and maintain their integrity will continue to have this honor. (Isa. 42:8) They must decline to have anything in common with Satan's organization or his representatives, being kind, yet firm, in their speech; and they must take a firm stand on the side of Jehovah God and maintain that position without deviation or compromise. They must speak the truth as commanded, regardless of what any creature may say or do.

PRAYING FOR ALL

29 One propounds a question to this effect: "Should the remnant pray for all, including those in authority, that we may lead a quiet and peaceable life?" citing 1 Timothy 2:1, 2 in support of an affirmative answer to the question. It is surprising that anyone who really thinks he is taught of God would now ask such a question or have any doubt about the matter. (Isa. 54:13) The Lord having come to his temple, he makes clear to his people what is the will of Jehovah. Even if Paul referred to earthly rulers when he wrote the above text, that was long before the day of the vengeance of our God. Since the coming of the Lord to the temple God's judgment of wrath must be declared, and God teaches his people the things for which they must pray from that time forward. (Ps. 83:1-18) Even Jesus was not permitted to take action against Satan until due time. (Ps. 110:1, 2) Now the judgment of Jehovah must be declared because the time has come when he will search out all of his enemies, and the prayer of the faithful shall always be in harmony with Jehovah's purposes. (Ps. 149:9; Luke 19:27; Ps. 21:8-12) God's kingdom is here, and particularly the rulers of "Christendom" have been so informed; and they have all set themselves up against Jehovah and his kingdom. To pray for such rulers would be in violation of God's expressed will. Surely no faithful one who has taken his stand on the side of Jehovah could pray for the enemy or any part of the enemy organization when God sends them forth to declare that the enemy organization shall shortly fall. The fact that a man in public office speaks publicly and mentions the name of God and quotes from his Word is no evidence that he is on the side of Jehovah. His actions speak louder than his words. The clergy and the "man of sin", "the son of perdition," quote scriptures and even claim to be on the side of God, and could it be said that it is the will of God that we should pray for them? (1 John 5:16; Ps. 83:16-18; See *The Watchtower,* January 15, 1933) When Paul wrote to Timothy, the rulers were wickedly persecuting the followers of Christ and defaming the name of Jehovah; and surely he was not telling him to pray for such men. The words of Paul at 1 Timothy 2:1, 2 must be harmonized with Romans 13:1-3. (See *The Watchtower,* June 1 and June 15, 1929.)

30 The question is, Who is on the side of Jehovah? Are all men at this time on his side? Most assuredly not! Satan is gathering all the nations to Armageddon to make a final war against God and against his anointed. Can anyone who is in office as a visible ruler in Satan's organization be on the side of Jehovah at this time? Most assuredly not! Jehovah God is now in his holy temple, and he bids all to be still and hear his message. (Hab. 2:20) If earthly rulers in this day were seeking to obey Jehovah God they would not attempt to prevent Jehovah's witnesses from delivering the message of truth. None of the temple class, who are of the elect, will be deceived by the platitudes of public men or by anyone else or anything else. The elect cannot be deceived now. The faithful remnant will say: "We are of the house of Jehovah God, and Jehovah we will serve."

31 This is the day when God sends forth his witnesses to mark in their foreheads the teachable ones who seek to know God and to do right, and also to gather coals of fire and scatter them over "Christendom". (Ezek. 9:4; Zeph. 2:2, 3; Ezek. 10:2-7) No one can faithfully and diligently obey the commandments of God at this time and at the same time "lead a quiet and peaceable life". It is a fight from henceforth. The remnant cannot be faithful in delivering the testimony in such places as Bergenfield, New Jersey, and at the same time lead a peaceable and quiet life. The temple class is being prepared for war, and their peace and quietness comes not from earthly rulers, but from Jehovah God. They are at rest, but their rest is in the Lord, while they are fighting for that which is right. (Isa. 26:2-4) Those who are in the temple, and hence on the side of Jehovah, willingly and joyfully sing his praises as they march forth to the war. (2 Chron. 20:1-27) They are good and faithful soldiers following the lead of Christ Jesus, the great Field Marshal, and they are not looking for peace and quietness at the hands of those who rule Satan's organization. The faithful are proclaiming the message of God's kingdom to those people of good will pictured by Jehonadab and who desire to be comforted with the message and to leave the Devil's organization and take their stand on the side of Jehovah. To maintain their integrity Jehovah's witnesses must stand firmly on his side and continue to joyfully sing the praises of the Most High.

QUESTIONS FOR BEREAN STUDY

¶ 1. Where did the event recorded in Exodus 32: 26 take place? Account for the Israelites' being there. Relate what had occurred as calling for Moses' action here recorded. What was the purpose of this prophetic picture and the record thereof?

¶ 2. Whom did Moses, the Levites, and the other Israelites here represent? How?

¶ 3, 4. What was the question which Joshua put before the Israelites? Its purpose? Point out its prophetic application. Compare the responsibility of the Israelites in this respect with that of God's people at the present time.

¶ 5. What constitutes "this gospel of the kingdom"? "Shall be preached" by whom? Quote scriptures stating their authority, necessary qualification, and their obligation in this matter.

¶ 6. Quote Isaiah 61: 1, 2. To whom has this commission been given? Proclaim whose vengeance? To whom? Against whom or what? What is the purpose of the proclamation?

¶ 7-11. Point out a striking illustration of the blindness of those who once claimed to follow the Lord but rejected the truth of the coming of the Lord to his temple.

¶ 12, 13. Show that the present proclamation of God's vengeance is in perfect harmony with the truth due and proclaimed prior to 1918 as well as with all other truth due since then. In this connection, account for the failure or refusal of some to discern the obligation now resting upon God's faithful people.

¶ 14, 15. Compare the situation when Jehovah sent his witnesses to Jerusalem with that at the present time, to show how important it is for Jehovah's witnesses at this time to properly appreciate their privilege and duty.

¶ 16. Point out the evidence that the anointed witnesses of Jehovah have been taught by him and not by men, and that the church was duly informed of the approaching time for the declaration of the day of his vengeance. Why have some failed to discern the arrival of the due time for such declaration? Who understand and appreciate the present situation? Why? What is their responsibility?

¶ 17. Explain whether the privilege to preach the gospel is a matter subject to censorship or approval by man or man-made governments. Show that the message arraigning the elements composing Satan's organization is now due and proper.

¶ 18. Mention some of the ways in which fear of man is made manifest. How may the anointed avoid this snare of the Devil?

¶ 19-21. By comparison of commission and instruction, and of nature of the message delivered, show that Jeremiah represented the remnant of the present time. What would have been the result had Jeremiah sought permission or approval by the human "authorities"? Point out the highly important lesson therein for Jehovah's witnesses now.

¶ 22, 23. In the light of Jehovah's message through Jeremiah, and of present facts, compare the clergy of the present time with those of the Jews.

¶ 24. Did Jeremiah submit his message for approval by the "authorities"? Why? Again, what is the lesson therein for the remnant?

¶ 25. Just what is the position of the remnant in their relation to Jehovah and to the message to be delivered? How, then, should these proceed as to manner of presenting the message, their attitude toward others, and their regard for law?

¶ 26. Point out the lesson contained in the record concerning Jesus' manner toward the clergy of his day.

¶ 27, 28. What is the present situation that so urgently calls for boldness and zeal and entire devotion to Jehovah on the part of the remnant? What is the effect of submitting God's message for man's approval? How can such uncleanness be removed? May it be expected that any of Jehovah's true witnesses can escape being misunderstood or misrepresented? Why? What, then, is the stand which Jehovah's witnesses must take in their relation to the message and in their conduct toward men and man-made organizations?

¶ 29. With corroborative scriptures, show the harmony of 1 Timothy 2: 1, 2, Romans 13: 1-3, and Psalm 83.

¶ 30. Explain how those who are now on the side of Jehovah may be identified.

¶ 31. What is the purpose and effect of the message now declared by Jehovah's faithful witnesses? Does it mean peace and quietness for the temple class? How only can they maintain their integrity?

EMPIRE BUILDERS REJECT THE HEAD STONE

MORE than seven centuries before the Christian era there was a prophet who foretold the strange events of our day with reference to that which is styled "Christendom". This prophet, Isaiah by name, and who is one of the major prophets of the Bible, wrote: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa. 28: 16, 17) A prophet still earlier than Isaiah wrote concerning the same symbolic "stone" and said: "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: 22, 23) Centuries after these inspired prophecies there arose the greatest prophet ever on earth, Jesus Christ himself, and he declared that these prophecies were fulfilled in himself, and that he, as the one whom God has anointed to be King over earth, is the stone in question.—Matt. 21: 42-44.

In the year nineteen hundred and fourteen (A.D.), as all the facts and prophecies involved do clearly show, God placed his anointed King upon his throne and directed him to begin his rule amongst the enemy, the ruling powers of this world, both invisible and visible. (Ps. 2: 6; 110: 2) Three and one-half years thereafter, to wit, in nineteen hundred and eighteen, the Lord came to his temple, God's spiritual temple. At that time the Lord Jesus presented himself to his professed people in "Christendom" as their King and earth's rightful Governor. This he did by the message from the Word of God that he caused to be sent forth to "Christendom" and also the fulfilments of prophecy which showed that the end of the world had been reached and that the time for his kingdom had come. At that time, that is, nineteen hundred and eighteen, Jesus Christ was also a "tried" and "precious" Stone, according to the words of the prophecies. During the momentous years of the World War, there was not only war on our earth, but also, as the Scriptures show, a tremendous war in heaven. In the great battle fought in heaven between Christ Jesus and the enemy Satan, Christ Jesus was victorious, and was therefore

tried, true and faithful, and the Conqueror. (Rev. 12:7-10) When, in the complete fulfilment of the prophecies, he presented himself to earth's ruling powers as earth's rightful King, those of his professed people who believed and accepted him rejoiced greatly, and to them he is and ever will be "precious".

At that time the prophecy was fulfilled in completion so far as the laying of the corner stone is concerned. Then followed the revealing and proclaiming of the divine truth, which truth the Lord God has used and is using to sweep away the refuge of lies with which Satan has blinded the minds of the people. In quoting from the prophecy the Apostle Peter says: "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." —1 Pet. 2:6.

God's anointed King, Christ Jesus, is both the foundation and the chief corner stone. The foundation stone of the building is that which bears up the weight of the building. There comes a time, as the building progresses, that the proper angle or line of the building must be fixed. The chief stone is placed in the building, and to that the plumb line is dropped and every stone must be made to conform to that chief corner stone. As the material of the house (or temple) of the Lord which King Solomon built in Jerusalem was prepared in advance and the house was erected without noise of hammer or iron, even so the material for the glorious house of the Lord is prepared and brought together without noise or confusion. The chief corner stone is laid and the other stones of the building are made to conform thereto, because they must be in the image and likeness of the chief corner stone, Christ Jesus.—Rom. 8:29.

Jehovah's prophet, speaking of the same precious Stone, said: "He shall be . . . for a stone of stumbling, and for a rock of offence, to both the houses of Israel." (Isa. 8:14) There were two parts of the house of Israel in ancient times; first, the ruling class in the south part of Palestine, who claimed to know the law of God, and who heard Jesus and had every reason to believe that he was the Messiah, the Christ; and, second, the common people, more particularly those who resided in the north part of the country. The leaders of Israel drew near to the Lord with their mouths, yet their hearts were far removed from him. It was their duty to teach the people God's Word of truth; but they did not do so. The common people had been told to expect a king; and when they heard Jesus they would have made him king by force, had he not prevented them. (John 6:15) When he offered himself as King at the time he rode on the ass into the city of Jerusalem, the ruling class rejected him. "Both the houses [or parts] of Israel" stumbled over Christ as the Messiah and King. Only a remnant of Israel believed on the Lord Jesus as the Christ and remained faithful. This was a miniature or first fulfilment of the prophecy.—Rom. 9:32, 33; 11:5.

From the day of Pentecost, when the holy spirit was poured out upon the first members of the church of Christ, to the second coming of the Lord the gospel was preached, and many heard and believed. These divided into two houses or companies. The clergy organized a system of religion called the "Christian religion", and in that system the politicians, military leaders, and the rich have always been "the principal of the flock". A great many joined themselves to the church, but, because they were poor and unlearned, they were kept in the background.

Then, in eighteen hundred and seventy-eight, when the Lord began the work of restoring the fundamental truths of the Bible to his people, many came away from the denominational church systems and came together for the study of the Word of the Lord and to build each other up in the most holy faith. These formed the other spiritual house of Israel. In this house two parts were made manifest: first, the leaders in the church who concluded that by reason of their learning and position in the church they were entitled to more favor and to places of honor; the others, those who loved the truth, looked forward to the time when they would be ready to go to heaven and be taken to the Lord. In both branches there have been some who really loved God and who have therefore stood the test.

God's anointed King, The Stone, was laid in the complete sense in nineteen hundred and eighteen when he came to his temple and offered himself as King. Thereafter the stumbling took place. "Organized Christianity" is called the nominal Christian systems. In nineteen hundred and eighteen those systems rejected Christ as King and substituted the League of Nations arrangement for it. They therefore stumbled over the Stone and fell. To those who had come out of the denominational systems, and who had seen and accepted the evidences of the Lord's presence, there came a great test or fiery trial.

Many of these rejected the proof of the Lord's invisible presence, that he had begun his reign and that he had come to his temple, and they fell away. Those who withstood the test and came through the fiery trial and were refined, are those who make up "the remnant". These became a part of the organization of the Lord. The others are turned aside. Therefore the physical facts show the stumbling of both houses of Israel and a remnant remaining. The test of nineteen hundred and eighteen is another proof that the Lord came to his temple and was laid as the chief corner stone in completion at that time.

In prophecy the expression "in that day" is often used, and has particular reference to the period of time when the Lord is building up Zion, his organization, particularly the earthly members of that organization. "That day" is the Lord's day, because it is the time or period beginning when the Lord God placed his King upon his throne and sent him forth to build up Zion. In proof of this, note the words of God's

prophet in Psalm one hundred and eighteen, verses nineteen and twenty, reading: "Open to me the gates of righteousness: I will go into them, and I will praise the Lord; this gate of the Lord, into which the righteous shall enter."

When the Lord Jesus was placed upon his throne in nineteen hundred and fourteen (Ps. 2:6), the kingdom there began to function, and therefore the way of ingress was opened, as represented by "the gates", and through these gates into God's organization the righteous would enter. In this connection the prophet says: "I will praise thee; for thou hast heard me, and art become my salvation." (Ps. 118:21) This part of the prophecy particularly applies when the Lord brought his approved ones on earth under the robe of righteousness, and gave them the garments of salvation by which they are identified as a part of God's organization. Then the prophet proceeds (Ps. 118:22), saying:

"The stone which the builders refused is become the head stone of the corner." God's anointed King, Jesus, is presented to the professed people of God, and is rejected by many, but is gladly accepted by the remnant. The latter see and appreciate the great truth that the Lord is now in his holy temple, and therefore they say: "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. 118:23, 24) By this prophecy, which Jesus quoted and applied to himself, "that day" is definitely and certainly fixed. It is "the day" in which the Lord God begins to work through Christ Jesus to vindicate his name, and therefore it is the Lord's day.—Ps. 110:2-5.

In the examination of prophecy, when the words "in that day" appear in the prophecy, the student may fix the time of the beginning of the fulfilment thereof. Having once fixed the time meant by the expression "in that day", he may know that the prophecy could not be fulfilled until after the beginning of "that day" in nineteen hundred and fourteen, so far as the King is concerned, and that it could not be fulfilled until after nineteen hundred and eighteen so far as the faithful associates of the Lord Jesus are concerned. The temple class then begin to realize that there is a fight between the 'seed of the woman' and the 'seed of the serpent'; and, having a great desire to be faithful to the Lord and be victorious, with zeal and joy they pray in the words of the prophecy (Ps. 118:25, 26): "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."

Thus merely a remnant out of all the multitudes of professed Christians in "Christendom" accept and advertise God's precious Stone as King now invisibly present to rule; whereas the self-appointed 'empire builders' in "Christendom" reject that true Head Stone of the corner and proceed with their own vain and selfish schemes of world government.

BEGINNING OF SORROWS

EVENTS without parallel in human history have passed before the eyes of the present generation. Even more unusual things are taking place from day to day. All of these things, as the Scriptures show, are moving toward a majestic climax, foretold centuries ago in prophecies which Jehovah caused to be written and which he has preserved to this day for the instruction and encouragement of those who now live upon earth.

When prophecy is written or uttered, seldom if ever is the time of the fulfilment of that prophecy definitely stated or indicated. Prophecy means the foretelling of what will come to pass at some future time. There is a way to definitely determine when that prophecy is fulfilled, and God has provided that way. If events come to pass or facts are made known which fit exactly the terms of the prophecy, then we may know that the time that these events come to pass is the time for the fulfilment of that prophecy. These events thus coming to pass, and fitting the terms of the prophecy, are called the physical facts. Anyone who reads prophecy, and then observes the physical facts which fit exactly with that which is prophesied, may properly interpret the prophecy as being fulfilled at that time.

There was a great prophecy spoken by Jesus only a few days before his crucifixion. That prophecy must have a fulfilment at some future time. Now the physical facts that have come to pass, and which exactly fit the terms of the prophecy, show that the prophecy spoken by him has been fulfilled. Anyone reading that prophecy, and then knowing the physical facts and applying the same to the prophecy, can see the fulfilment of that prophecy. It will be found that the fulfilment of the prophecy spoken by the Lord Jesus exactly corroborates the two lines of testimony concerning the "Gentile times", and shows that his prophecy began to have its fulfilment in 1914. It also marks that 1914 is the date when he "whose right it is" to reign should take his power and authority and begin his reign and begin his operations to oust Satan from the rule over the world. The beginning of that time is designated by the Lord Jesus as "the beginning of sorrows" upon the world.

All the prophets had foretold the fact of the establishment of God's kingdom of righteousness. The dis-

ciples of Jesus were familiar with those prophecies. In addition thereto Jesus had taught them of the coming government or kingdom of righteousness. He had told them that it would not come until the end of the world over which Satan reigned as prince. He had told them that he would come again and receive them unto himself and that they should share with him his kingdom or government of righteousness. With these things in the minds of his disciples, it is easily to be seen why they were keenly interested concerning his coming and the end of the world. They came to Jesus privately and propounded to him this question: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3) The answer of Jesus indicated that there would be a long period of time that would elapse before that day of his coming and the end of the world. Necessarily the end of the world would mark the time when he would take his power and begin his reign. Then he told his disciples what should be observed by his followers on earth at the beginning of that period of time. He did not tell them to look into the skies for some manifestation of visible power. He told them the events that would be coming to pass upon the earth that could be readily seen by all persons. He said: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the *beginning* of sorrows."

The year nineteen fourteen (A.D.) saw the opening or beginning of the very events Jesus there mentioned. Many wars had come and gone before that time; but with the war of 1914 nation rose against nation, and kingdom against kingdom, the like of which had never before come to pass. It is important also to notice that the principal ones involved in that war were those nations which claimed to be "Christendom" or "organized Christianity". The nations that had established a religion, and given it the misnomer "Christian religion", in 1914 became involved in the most deadly conflict of time. What did it mean? It marked the end of the time when Satan would be permitted to rule the nations of the earth without interference. Of course Jesus knew that the beginning of that time would be marked by a war, because Satan would then become angry and he would cause the nations over which he ruled to become angry. Subsequently Christ Jesus gave to one of his disciples, John, a revelation of what should come to pass at that time. He said: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come."

True to the prophecy of Jesus, 1914 did mark "the beginning of sorrows". It was the beginning of a sorrowful time for Satan and his rule and the beginning of great sorrows upon the peoples over which he had long been the invisible ruler. The World War brought the greatest sorrow that has ever befallen the nations of earth. It was accompanied, as Jesus foretold, with a great pestilence that really took away in death more people than were killed in the war. Shortly thereafter in the wake of the war came a devastating famine during which millions of people died of starvation. There have been more earthquakes experienced since 1914 than ever before in the history of man.

The fact that Jesus declared that the things above mentioned would constitute "the beginning of sorrows" shows that other sorrows would follow. It has been even so. The advocates of the World War insisted that the war would so clear the governmental atmosphere that everlasting peace and quiet would follow among the people and that contentment and prosperity would be their lot. That which has actually come to pass has been exactly contrary to those predictions. Jesus said it would be as it is. Instead of the World War's bringing prosperity and being followed by desirable conditions, Jesus said that then there would be "upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth".—Luke 21:25, 26.

Some time after the World War the president of the United States, discussing conditions of distress in the world, said:

"These are days of great perplexity, when a great cloud hangs over the world. It seems as if great blind material forces had been released which had for long been held in leash and restraint."

Since the war ended distress continues; and now a decade and more after the war every nation of earth is in perplexity, and the people in distress, and fear has taken hold upon them all. They are in trepidation as to what the future holds.

In further fulfilment of the prophecy stated by Jesus concerning the end of the world true Christians during the World War were persecuted because they would not violate their conscience and God's command by engaging in the killing of their fellow man. The hatred of all nations involved in the war was directed against such. (Matt. 24:9) Many who have claimed to be Christians manifested, and continue to manifest, hatred toward each other and to betray their brethren, as the Lord foretold. (Matt. 24:10) These are additional sorrows. Many false prophets have arisen to deceive the people; and particularly among these are the clergy who since 1914 have openly denied God and denied that he would ever establish a righteous government on the earth. (Matt. 24:11) Another part of that prophecy was: "And because iniquity shall abound, the love of many shall wax cold." (Matt. 24:12) Iniquity means lawlessness. There never has been a time of such lawlessness against God and his righteousness as now, and that in countries claiming to be Christian.

If there were no other evidence available save that

(Continued on page 143)

SERVICE LEADERS AND REGIONAL SERVICE DIRECTORS

IN MAY of each year the companies of Jehovah's witnesses in the United States have been asked to renew their requests for service leaders for the ensuing year.

The Society sends out representatives who, as regional service directors, serve all companies and sharpshooters that are organized for service, at least once a year. In addition to this, an effort is being made to extend the kingdom testimony by means of portable transcription machines in sections of the country where radio reception is poor because of the inability of the people to own or maintain radios. A few brethren are sent into those sections to conduct public meetings of this nature and to assist those interested in the truth to more effectively study the purposes of Jehovah and have some part in his service.

All being members of one body, anointed to serve the Lord in unity, it is the desire of the Society to keep in touch with every company. To this end we request that the secretary bring this matter to the attention of the company immediately, and furnish us with the following information, answering all questions, if possible, and send the answers to the service Department at Brooklyn. Isolated brethren and sharpshooters are requested to do likewise.

Mark each answer to correspond with the letter shown before each question below. Write plainly, and give street address where possible, as telegrams cannot be delivered to a post office box.

(a) State the number in your company who are in harmony with the Society and the work it is doing.
(b) Are those interested in the kingdom work organized for field service?
(c) Average number of field workers reporting monthly.
(d) If not organized for service, would you like to have the assistance of a regional service director to help you organize?
(e) Are weekly meetings held?
(f) At what hours are Sunday meetings held?
(g) Are conditions such that your company can entertain a service leader or regional service director?
(h) Is your territory covered by radio stations carrying Brother Rutherford's lectures?
(i) Does your company own a portable transcription machine?
(j) If not, is there a portable transcription machine in your division that you can use? Give details.
(k) Do you require the assistance of a brother with a portable transcription machine? State how many meetings you wish put on, and give other information regarding this work.
(l) Give full name and street address of the company secretary.
(m) Give name and address of another to whom we could send notice.
(n) Give the name of your railway station.
(o) If in the country, state distance from station and if the brother will be met.

GOOD HOPES FOR 1933-1934

THE work of the Watch Tower Bible & Tract Society is the preaching of the gospel of Jehovah's kingdom. Every consecrated child of God is privileged to participate in this work. Since the organization of the Society the work during the year has always been outlined in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privileges of using time, energy, and money in telling the message to others. Some who are doing as much house-to-house witness work as their conditions allow are also blessed with some money which they desire to use in the Lord's service, to the end that hungry souls which they cannot personally reach might be fed upon the precious kingdom-gospel.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the Society that you hope to give so much, enables us to outline the work, based upon what is expected.

Upon receipt of this issue of *The Watchtower* kindly write two cards, exactly alike. One of these put aside for your own record of what you have promised; the other send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing be written except the following:

By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of $..... I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me. (Signed) .....

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.

(Continued from page 141)

given by the great prophecy of Jesus above quoted, the physical facts coming to pass since 1914 would prove beyond a doubt that that year marked the great turning point in the affairs of men. The indisputable testimony establishes beyond a doubt that 1914 marks the beginning of the time mentioned by God's prophet when he would give the rulership to him "whose right it is". There is no other explanation of the conditions now existing on earth. God's purpose is that the people who seek for the truth shall learn from these events that the day of their deliverance is at hand and that soon his righteous government shall be available for their benefit and blessings.—Luke 21:28.

(Continued from page 144)

Brooklyn WMIL Sa 5:00pm
Mo 9:45pm
Buffalo WGR Su 10:00am
Buffalo WKBW We 10:00am
Elmira WESG Tu 3:15pm
Th 3:15pm
Freeport WGBB Su 9:00am
Tu 7:00pm Th 7:00pm
Jamestown WOCL Su 7:00pm
New York WINS Su 9:45am
We 12:45pm
Rochester WHEC Su 10:00am
Saranac L. WNBZ Su 10:15am
Tu 4:15pm Th 4:15pm
Syracuse WSYR Su 10:30am
We 5:00pm
Tupper L. WHDL Su 10:45am
Th 10:00am
Wh. Pl'ns WFAS Su 6:00pm
Mo 1:30pm Sa 9:30am

NORTH CAROLINA

Charlotte WBT Su 5:15pm
Greensboro WBIG Su 9:45am
Raleigh WPTF Su 10:00am
Wilm'ton WRAM Su 10:00am
We 7:00pm
W'n-Salem WSJS Su 2:15pm

NORTH DAKOTA

Bismarck KFYR Su 10:00am
Devils L. KDLR Su 12:30pm
We 5:15pm Fr 5:15pm
Fargo WDAY Su 10:00am
G'd Forks KFJM Su 10:30am
Th 3:05pm
Mandan KGCU Su 11:30am
We 8:45pm Fr 8:45pm

OHIO

Akron WADC Su 1:45pm
Fr 1:15pm
Cinc'nati WKRC Su 10:00am
Cleveland WHK Su 6:00pm
Tu 3:15pm Th 6:45pm
Cleveland WJAY Su 9:45am
Columbus WAIU Su 10:00am
Fr 7:15pm
Columbus WCAH Su 7:45pm
Mo 1:00pm Tu 1:00pm
We 1:00pm Th 1:00pm
Fr 1:00pm Sa 1:00pm
Dayton WSMK Su 10:00am
We 5:30pm
Mt. Orab WHBD Su 5:00pm
We 5:00pm Fr 5:00pm
Toledo WSPD Su 9:30am
Sa 8:30am
Youngst'n WKBN Su 10:00am
Th 11:00am
Zanesville WALR Su 10:00am
We 4:15pm

OKLAHOMA

Elk City KASA Su 1:15pm
We 5:00pm Fr 5:00pm
Enid KCRC Su 2:45pm
We 5:00pm Fr 5:00pm
Okl'a City KOMA Su 1:45pm
Ponca City WBBZ Su 10:00am
We 9:00pm
Shawnee KGFF Mo 8:45pm
We 8:45pm Fr 8:45pm

OREGON

Eugene KORE Su 1:00pm
Klamath F. KFJI Tu 6:45pm
Marshfield KOOS Mo 1:30pm
Medford KMED Su 10:00am
Th 4:00pm
Portland KXL Su 9:00pm
Tu 8:00am Th 8:00am

PENNSYLVANIA

Altoona WFBG Su 10:00am
Tu 8:15pm
Erie WLBW Su 10:30am
Glenside WIBG Su 12:15pm
We 12:15pm Fr 12:15pm
Harrisburg WHP Su 11:00am
Johnstown WJAC Su 4:30pm
Phil'a WCAU Su 10:00am
Phil'a WIP Su 12:45pm
Pittsb'gh KQV Su 1:00pm
We 1:45pm Fr 1:45pm
Pittsb'gh WCAE Su 10:30am
Pittsb'gh WJAS Su 5:45pm
Sa 6:30pm
Reading WEEU Su 4:00pm
We 4:00pm
Scranton WGBI Su 7:30pm
Wash'ton WNBO Su 9:45am
Wilkes-B. WBAX Su 3:15pm
Tu 7:45pm
W'msport WRAK Su 10:15am

PHILIPPINE ISLANDS

Manila KZRM Su 12:15pm

RHODE ISLAND

Providence WEAN Su 10:00am

SOUTH CAROLINA

Charleston WCSH Su 1:00pm
Th 7:00pm
Columbia WIS Su 11:00am
Fr 7:00pm
Spart'b'g WSPA Su 6:30pm

SOUTH DAKOTA

Huron KGDY Su 9:00pm
We 9:00pm Fr 9:00pm
Mitchell KGDA Su 1:45pm
We 8:00pm
Pierre KGFX Su 1:00pm
Tu 4:00pm Th 4:00pm
Sioux F'ls KSOO Su 10:00am
Th 2:45pm
Watertown KGCR Su 9:15am
We 8:45pm Fr 8:45pm

TENNESSEE

Bristol WOPI Su 10:45am
We 7:30pm
Cha'nooga WDOD Su 12:45pm
Th 7:45am
Jackson WTJS Su 1:30pm
Knoxville WNOX Su 1:45pm
We 5:30pm
Memphis WMC Su 3:15pm
Memphis WREC Su 10:00am
Nashville WLAC Su 4:30pm
Spr'gfield WSIX Su 3:45pm
We 6:15pm

TEXAS

Amarillo KGRS Su 9:00am
Amarillo WDAG Su 7:30pm
We 7:30pm Fr 7:30pm
Austin KNOW Su 10:00am
Beaumont KFDM Su 10:00am
Tu 7:45pm
Br'nsv'le KWWG Su 5:15pm
Corpus Chr. KGFI Su 9:00am
We 6:45pm Fr 6:45pm
Dallas KRLD Su 5:00pm
Dallas WFAA Su 9:15am
Dublin KFPL Th 8:00pm
Fr 10:00am
El Paso KTSM Sa 7:30pm
Ft. Worth KTAT Mo 6:00pm
We 6:00pm Fr 6:00pm
Galveston KFLX Su 10:00am
We 7:45pm
Galveston KFUL Su 5:30pm
Houston KPRC Su 10:00am
Houston KXYZ We 7:00am
S. Angelo KGKL Su 8:45am
Th 8:45am
S. Antonio KMAC Su 8:45am
We 1:45pm Fr 1:15pm
S. Antonio KTSA Su 10:45am
Tyler KGKB Su 9:45am
Waco WACO Su 7:15pm
Wichita F. KGKO Su 12:30pm
Th 9:00pm

UTAH

Ogden KLO Su 10:45am
We 8:45pm Fr 8:45pm
Salt L. City KSL Su 11:00am

VERMONT

Rutland WSYB Su 10:00am
Th 5:15pm
Sp'gfield WNBX Mo 4:45pm
We 4:45pm Fr 4:45pm
Waterb'y WDEV Mo 10:00am
We 10:00am Fr 10:00am

VIRGINIA

Danville WBTM Su 7:30pm
Lynchb'g WLVA Su 12:45pm
Newp't N's WGH Su 1:00pm
Th 1:00pm
Petersb'g WPHR Su 6:45pm
We 10:00am
Richmond WRVA Su 12:15pm
Roanoke WDBJ Su 10:30am
We 5:00pm

WASHINGTON

Aberdeen KXRO Su 1:15pm
Bell'ham KVOS Su 10:00am
Th 5:30pm
Everett KFBL Su 7:15pm
Seattle KJR Su 10:30am
Seattle KPCB Su 4:45pm
Tu 7:30am Th 11:30am
Seattle KVL Su 6:45pm
We 7:00pm Fr 7:00pm
Spokane KFIO Su 9:00am
We 7:45am Fr 7:45am
Spokane KHQ Su 10:00am
Tacoma KMO Su 2:15pm
We 5:00pm Fr 5:00pm
Tacoma KVI Su 2:00pm
Walla Walla KUJ Su 7:45am
Su 1:30pm
Wenatchee KPQ Su 10:00am
We 7:15am
Yakima KIT Su 10:00am
Th 7:00am

WEST VIRGINIA

Bluefield WHIS Su 9:00am
Fr 8:00am
Cha'ston WOBU Su 4:00pm
Fairmont WMMN Su 10:00am
Hunt'ton WSAZ Th 4:00pm
Wheeling WWVA Su 10:00am

WISCONSIN

Eau Claire WTAQ Su 9:15am
We 6:15pm
F'd du Lac KFIZ Mo 10:45am
We 5:45pm Fr 5:45pm
La Crosse WKBH Su 1:00pm
Madison WIBA Su 10:00am
Ma'towoc WOMT Mo 7:00pm
Th 1:00pm
Milwaukee WISN Su 9:15am
Superior WEBC Su 3:15pm

WYOMING

Casper KDFN Su 10:30am

CANADA

ALBERTA

Calgary CFCN Su 7:00pm

BRITISH COLUMBIA

Chilliwack CHWK Tu 7:45pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm
We 7:30pm

ONTARIO

Cobalt CKMC Su 3:00pm
Su 1:30pm Su 8:15pm
Prescott CFLC Mo 6:30pm
Th 12:30pm

SASKATCHEWAN

Fleming CJRW Su 5:30pm
Tu 5:35pm Th 5:35pm
Saskatoon CFQC Su 5:00pm
Tu 6:45pm

CHINA

Shanghai XGCD Su 2:30pm

CUBA

Havana CMK Su 11:30am
also Spanish Su 9:00pm
Santa Cl'a CMHI Su 12:00pm

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Local standard time is shown in each instance.]

ALABAMA

Anniston WAMC Su 6:30pm
We 6:30pm Fr 6:30pm
Birm'ham WAPI Su 9:45am
Birm'ham WBRC Su 10:00am
Gadsden WJBY Su 6:00pm
We 10:00am Fr 10:00am
Mobile WODX Su 1:45pm
Th 1:00pm
M'tgom'y WSFA Su 12:30pm
Troy WHET Su 10:30am
We 1:15pm Fr 1:15pm

ALASKA

Anchorage KFQD We 9:30pm

ARIZONA

Jerome KCRJ Mo 5:15pm
We 5:15pm Sa 5:15pm
Phoenix KTAR Su 9:00am
Prescott KPJM Su 5:45pm
Tucson KGAR Su 5:45pm
We 7:00pm Fr 7:00pm
Tucson KVOA Su 8:45am
Th 8:00pm
Spanish Th 7:15pm
Yuma KUMA Su 6:45pm
Spanish We 8:45pm

ARKANSAS

Fay'ville KUOA Su 12:45pm
We 11:45am
Little R'k KARK Su 9:15am
Little Rock KGHI Su 7:00pm
We 5:45pm Fr 5:45pm
Little R'k KLRA Su 10:00am
Paragould KBTM Su 10:00am
We 11:30am

CALIFORNIA

Bakersf'ld KERN Su 4:15pm
Berkeley KRE Su 10:15am
We 1:30pm
El Centro KXO Su 10:00am
Fresno KMJ Su 3:45pm
Hollywood KNX Su 10:00am
Long B'ch KGER Su 10:45am
L. Angeles KFAC Su 9:45am
L. Angeles KFBD Su 10:15am
Los Angeles KTM Su 8:30am
Su 8:00pm Th 8:00pm
Oakland KLS Su 2:45pm
We 2:45pm Fr 2:45pm
Oakland KROW Su 10:15am
Su 1:00pm Su 6:15pm
Tu 8:00pm We 2:30pm
Th 8:00pm
Sa'mento KFBK Su 9:30am
S. F'cisco KTAB Su 9:30am
Sa 2:30pm
San Jose KQW Tu 5:00pm
Stockton KGDM Su 9:30am
We 7:15am

COLORADO

Denver KLZ Su 9:15am
Grand J'n KFXJ Su 1:15pm
Greeley KFKA Mo 7:15pm
Pueblo KGHF Mo 8:30pm
We 10:45am
Trinidad KGIW Su 5:00pm
Tu 1:45pm
Yuma KGEK Su 2:15pm
We 1:00pm Fr 1:00pm

CONNECTICUT

Bridgeport WICC Su 10:00am

DELAWARE

Wilm'ton WDEL Su 1:30pm
We 7:15pm
Wilm'ton WILM Mo 8:45am

DISTRICT OF COLUMBIA

Wash'ton WMAL Su 10:30am
Wash'ton WOL Su 2:15pm

FLORIDA

Miami WIOD Su 12:00nn
Miami WQAM Su 5:15pm
Orlando WDBO Su 12:45pm
Pensacola WCOA Su 1:00pm
We 7:30pm

GEORGIA

Americus WENC Su 12:45pm
We 8:45pm Fr 8:45pm
Athens WTFI Su 9:00am
Atlanta WGST Su 6:00pm
Augusta WRDW Su 3:00pm
Th 7:45pm
Columbus WRBL Su 9:30am
Macon WMAZ Su 12:45pm
Rome WFDV Su 12:30pm
Savannah WTOC Su 1:00pm
Tho'sville WQDX We 9:15am
We 7:30pm

HAWAII

Honolulu KGMB Fr 7:15pm
We 12:30pm

IDAHO

Boise KIDO Su 10:30am
Mo 9:00pm
Idaho Falls KID Sa 5:15pm
We 5:15pm Fr 5:15pm
Nampa KFXD Su 11:00am
Pocatello KSEI Su 2:00pm
Su 9:00pm
Twin Falls KTFI Su 10:45am

ILLINOIS

Chicago KYW Su 1:00pm
Chicago WCFL Tu 3:30pm
Fr 3:30pm
Chicago WJJD Su 4:30pm
Cicero WHFC Su 5:00pm
We 5:00pm Fr 5:00pm
Decatur WJBL Su 8:45am
Harrisb'g WEBQ Su 6:00pm
Joliet WKBB Su 4:45pm
We 4:45pm Fr 4:45pm
La Salle WJBC Su 10:00am
Quincy WTAD Su 3:30pm
We 7:00pm
Rockford KFLV Su 10:30am
Su 7:00pm We 8:15pm
Sp'gfield WCBS Su 12:30pm
Sa 11:15am
Tuscola WDZ Su 10:00am

INDIANA

Anderson WHBU Su 2:00pm
Connersv. WKBV Mo 7:15pm
We 7:15pm Sa 7:15pm
Evansville WGBF Su 9:45am
Ft. Wayne WOWO Su 12:00nn
Gary WJKS Su 10:45am
Ind'apolis WKBF Su 10:00am
We 2:00pm
Muncie WLBC We 8:30am
Fr 7:30pm
S. Bend WSBT Su 12:45pm
T. Haute WBOW Su 12:45pm

IOWA

C'l Bluffs KOIL Su 10:15am
Th 1:15pm
Davenport WOC Su 5:30pm
Decorah KGCA Mo 9:00am
We 9:00am Sa 9:00am
Des Moines WHO Su 5:30pm
Marshallt'n KFJB Su 8:45am
We 6:15pm Fr 6:15pm
Shenandoah KMA Su 11:15am
Su 9:15pm
Sioux City KSCJ Su 10:00am
Waterloo WMT Su 6:45pm

KANSAS

Abilene KFBI Su 10:00am
Coffeyville KGGF Su 1:45pm
Tu 7:00pm
Dodge C'y KGNO We 10:45am
Fr 2:15pm
Kans. C'y WLBF Su 5:15pm
We 5:15pm Fr 5:15pm
Topeka WIBW Su 1:00pm
Wichita KFH Su 9:45am
We 8:15am

KENTUCKY

Hop'ville WFIW Su 10:30am
Louisville WLAP Su 9:45am
Paducah WPAD Su 1:00pm

LOUISIANA

Shreveport KTBS Su 10:00am
Shrevep't KWKH Tu 6:30am

MAINE

Bangor WLBZ Su 10:00am
Preskue I. WAGM Su 12:00 nn
Mo 12:00nn Tu 12:00 nn
We 12:00nn We 6:15pm
Th 12:00nn Fr 12:00 nn
Sa 12:00 nn

MARYLAND

Baltimore WFBR Su 12:30pm
Baltimore WCBM Su 10:30am
Tu 5:30pm
Cumberl'd WTBO Su 2:00pm
We 2:00pm Fr 2:00pm

MASSACHUSETTS

Babson P. WBSO Su 8:45am
We 10:45am Fr 10:45am
Boston WHDH Su 12:15pm
We 11:00am
Boston WLOE Su 4:15pm
Boston WNAC Su 10:00am
Fall River WSAR Mo 3:00pm
We 3:00pm Fr 3:00pm
Lexington WLEY Su 1:45pm
We 1:45pm Fr 1:45pm
N.Bedford WNBH Su 6:45pm
We 9:45pm
Sp'gfield WMAS Su 9:45am
Worcester WORC Su 10:30am

MICHIGAN

Bay City WBCM Su 10:30am
Detroit WJBK Su 6:30pm
We 5:00pm Fr 5:00pm
Ironwood WJMS Su 5:00pm
We 7:00pm Fr 7:15pm
Jackson WIBM Su 10:00am
Kalamazoo WKZO Su 2:00pm
We 10:30am
Ludington WKBZ Fr 10:30am
Tu 7:00pm
Marquette WBOE Su 12:30pm

MINNESOTA

F'gus Falls KGDE Su 10:00am
Min'polis WRHM Tu 6:45pm
Moorhead KGFK Su 7:30pm
We 5:15pm Fr 5:15pm
St. Paul WRHM Su 12:30pm
Th 1:00pm

MISSISSIPPI

Gulfport WGCM Su 3:00pm
We 7:00pm
Hattiesb'g WPFB Su 9:30am
Th 6:45pm
Laurel WAML Su 6:30pm
Tu 1:45pm Fr 1:45pm
Meridian WCOC Su 10:00am
We 6:45pm
Vicksburg WQBC Su 2:00pm
We 11:45am

MISSOURI

Columbia KFRU Su 4:30pm
We 7:15am
Grant City KGIZ Su 12:00nn
We 6:00pm Fr 6:00pm
Kans. C'y KWKC Tu 7:00am
Th 1:20pm
Kans. City WHB Su 10:00am
Th 6:45am
St. Joseph KFEQ Su 4:45pm
We 8:30am
St. Louis KMOX Sa 5:00pm
Springf'd KGBX Su 9:45am
Tu 4:30pm Th 4:30pm

MONTANA

Billings KGHL Su 12:00nn
G't Falls KFBB Su 10:00am
Kalispell KGEZ Su 5:45pm
We 5:45pm Fr 5:45pm
Missoula KGVO Su 10:00am
Wolf P't KGCX Su 1:00pm

NEBRASKA

Kearney KGFW Su 9:00am
We 6:45pm Fr 6:45pm
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:00am
Omaha WAAW Tu 3:30pm
Th 3:30pm Sa 3:30pm
Scottsbl'f KGKY Su 10:15am
We 5:30pm Fr 5:30pm
York KGBZ Su 10:00am

NEVADA

Reno KOH Su 10:30am

NEW HAMPSHIRE

Manch'ter WFEA Su 2:45pm
We 7:00pm

NEW JERSEY

Atlantic C'y WPG Su 10:00am
Paterson WODA Su 10:00am
We 7:30pm

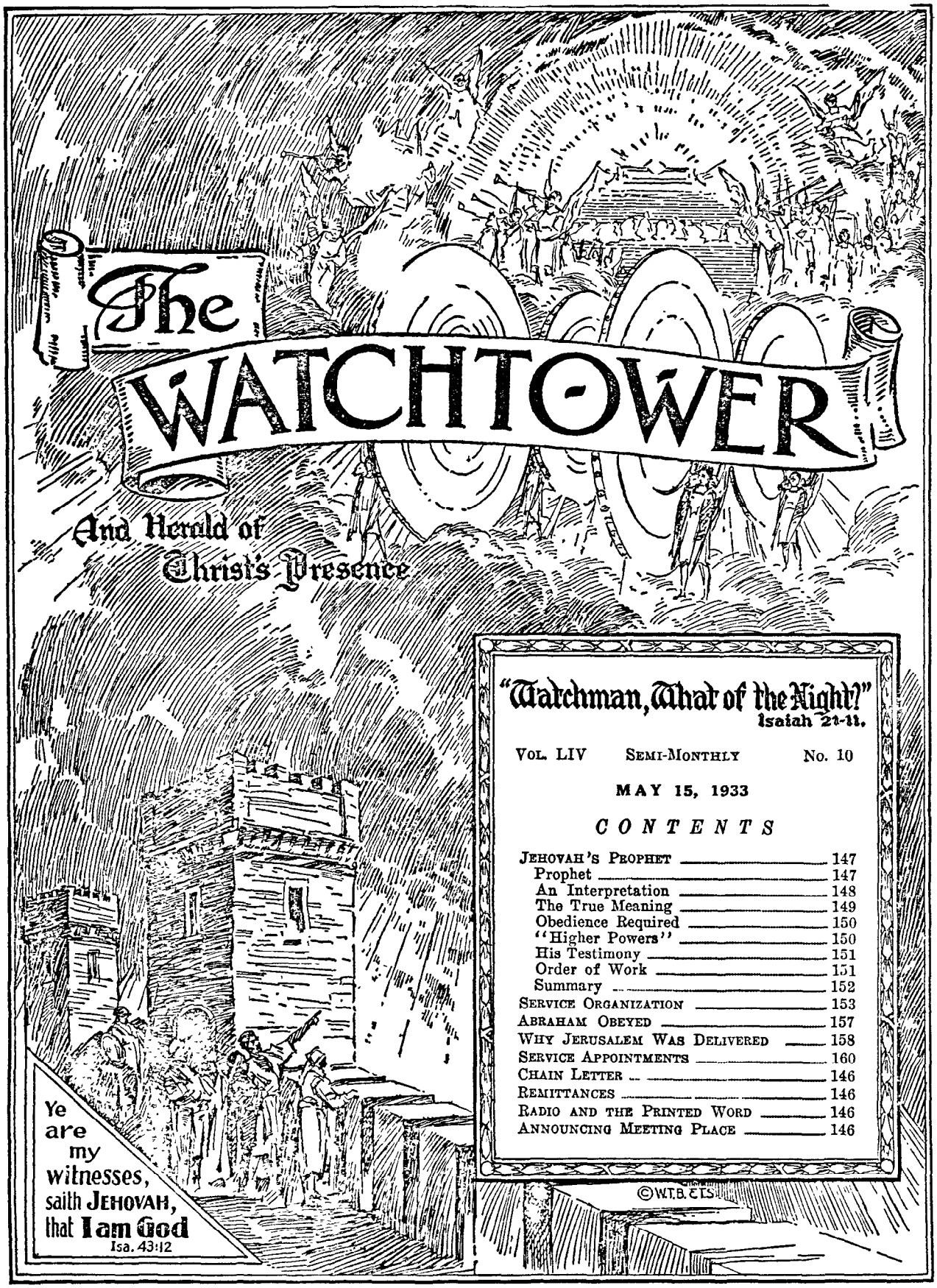
NEW MEXICO

Albuq'que KGGM Su 12:45pm
Th 8:15am
Roswell KGFL Su 10:45am
We 7:45pm Fr 7:45pm

NEW YORK

Albany WOKO Su 10:45am
Auburn WMBO Su 6:30pm
Sa 2:00pm
Bing'mton WNBF Su 8:00pm
Th 8:00pm
Brooklyn WBBR Su 10:15am
Su 6:30pm Mo 10:30am
Tu 10:30am Tu 6:30pm
We 10:30am We 6:30pm
Th 10:30am Th 6:30pm
Fr 10:30am Fr 6:30pm

(Continued on page 143)



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LIV SEMI-MONTHLY No. 10

MAY 15, 1933

CONTENTS

JEHOVAH'S PROPHET 147
Prophet 147
An Interpretation 148
The True Meaning 149
Obedience Required 150
"Higher Powers" 150
His Testimony 151
Order of Work 151
Summary 152
SERVICE ORGANIZATION 153
ABRAHAM OBEYED 157
WHY JERUSALEM WAS DELIVERED 158
SERVICE APPOINTMENTS 160
CHAIN LETTER 146
REMITTANCES 146
RADIO AND THE PRINTED WORD 146
ANNOUNCING MEETING PLACE 146

©W.T.B.&T.S.

Ye are my witnesses, saith JEHOVAH, that I am God
Isa. 43:12

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa

Please address the Society in every case.

(*Translations of this journal appear in several languages.*)

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

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

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

CHAIN LETTER

The attention of *The Watchtower* has been called to a "chain letter" that is being sent throughout the country under the heading "SOME THOUGHTS FROM THE LOUISVILLE (KENTUCKY) ASSEMBLY". It is regrettable indeed that such a letter should be sent out. It contains many far-fetched, unreasonable and uncalled-for statements and some statements that are positively untrue. It is hoped that anyone receiving this chain letter now will disregard it and stop all such foolishness.

REMITTANCES

Enclosing coin or currency with an order for books or other publications often results in disappointment when the sender is notified that neither order nor remittance has been received by us. In this day of disturbed financial conditions even the use of checks involves a needless risk. We suggest that every one use the money order (either postal or express). Keep each money order receipt for reference. For all remittances the money order should be made payable to the Watch Tower Bible & Tract Society, with a memorandum attached as to how much is desired for *The Watchtower*, for *The Golden Age*, or for anything else. Make no remittances to International Bible Students Association, as that only causes more work and confusion.

RADIO AND THE PRINTED WORD

All witnessing parties and all individuals who engage in the witness work should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving *continual* public notice of this program while engaging in the house-to-house witnessing.

ANNOUNCING MEETING PLACE

Where the radio is used to broadcast the Truth, it would be well to announce the local meeting place of the company for Bible study. Consent to so announce should be obtained from the manager of the station, and, since the time is paid for, it is presumed that this may be done. This will enable the interested to find a place for study and further consideration of the Lord's Word.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV MAY 15, 1933 No. 10

JEHOVAH'S PROPHET

"Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you."—Acts 3:22, A.R.V.

JEHOVAH caused Moses to write the words of the above text, which is a prophecy. After Pentecost Jehovah, by and through his holy spirit, caused Peter to repeat the prophecy to the Israelites. Who was the great prophet foretold by Moses? What is the proper application of the prophecy? and when is it completely fulfilled? These are important questions. The Scriptural interpreters of "organized Christianity" have interpreted this prophecy to mean that it had its fulfilment completely by Jesus when he was on the earth. The interpretation placed upon the prophecy by those in the truth during the period of preparing the way before Jehovah, and before the coming of Christ Jesus to the temple, is that the Prophet is Christ, head and body, and that the fulfilment of the prophecy takes place particularly at the end of the millennial reign of Christ. (See *Studies in the Scriptures,* Volume One, page 243; Volume Four, page 629; Volume Five, page 419.) It now clearly appears that both of these interpretations come far short of the most important part of the prophecy.

PROPHET

2 The definition of the term "prophet" which is generally accepted is, "one who foretells events." Many have thus limited the meaning of the term. A true prophet is an inspired creature who speaks the Word of God as it is given to him, which word may apply at the present time or to the future. The prophets Samuel, Elijah and Elisha were used chiefly to convey God's message to the people of their day. Isaiah, Jeremiah and Ezekiel are among those prophets who foretold coming events, and which come to pass in the far distant future. John the Baptist was a prophet, and what he spoke was with reference to what would shortly come to pass. Moses was a prophet, and he foretold the coming of a prophet greater than himself and of whom he, Moses, was a type. To determine who is that Greater-than-Moses and when the prophecy concerning him has its fulfilment we must take into consideration just what Moses was required by Jehovah to do.

3 Long before Moses uttered the prophecy of the text he had been sent by Jehovah to Egypt to perform a specific work. He had led the Israelites out of the land of Egypt, and their forty years' journeying in the wilderness was about at an end. (Deut. 1:3) The Israelites were then in Moab, in the vicinity of the Dead sea, and there Moses delivered his speech to them; and that speech must have been at very great length, as it embraces practically the entire book of Deuteronomy. He recounted the events that had come to pass and Jehovah's dealings with the Israelites from the time of Sinai up to the time of his speech. He repeated to them the fundamental law of Jehovah and declared unto them the divine statutes. He warned the Israelites to continue to observe the passover and their annual feast. During this address to the Israelites he said: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. 18:15) Jehovah had given Moses this knowledge nearly forty years previously, and in all of that time Moses had kept it to himself. At Sinai the Israelites were greatly frightened at the manifestation of Jehovah's power, and they had there requested that God would not speak to them directly lest they die. Jehovah gave respect to their request, which approval is disclosed by these words of Moses, to wit: "And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:17-19) This proves that it was at Sinai where Jehovah told Moses of his purpose to raise up the Great Prophet. In that same address Moses told the Israelites that Jehovah had said to him at Sinai: "But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it." (Deut. 5:31) The words of Moses concerning the coming of the Great Prophet were spoken to the Israelites shortly before their entrance into the land of Canaan.

4 Many years followed thereafter, and in that period of time Jehovah sent many prophets to the Israelites who spoke to them for Jehovah; and yet none of these were "like unto Moses". The book of Deuteronomy closes the writings of Moses; and the last three verses thereof might just as well have been written at the end of the Old Testament so far as the coming of the Great Prophet is concerned: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel."—Deut. 34:10-12.

5 When John the Baptist came, the Israelites were still looking for the coming of the Prophet greater than Moses, and hence they propounded to John the question, "Art thou that prophet?" and he answered, "No." (John 1:21) After Pentecost Peter declared unto the Israelites that Jesus is that Great Prophet whom Moses had foretold. But did Peter mean that Jesus during the three and one-half years of his ministry, which was now completed, had fulfilled the prophetic words of Moses? He could not have meant that, because what Moses had done under the direction of Jehovah the Greater Prophet of Jehovah must do on a far greater scale when the time for fulfilment should come. The work of Jesus during the three and one-half years of his ministry was great, to be sure, but could not have been more than a miniature fulfilment of the prophecy of Moses concerning the Greater Prophet.

6 The Israelites were domiciled in Egypt, and because they were there suffering cruel oppression they were crying out in pain; and God heard their cries, and he selected Moses to go and bear testimony of Jehovah before the ruler and the Israelites and later, as the deliverer, to lead the Israelites out of Egypt. The world power Egypt with its ruler Pharaoh pictured the world under Satan. When Jesus was on the earth as a man he confined his testimony to the Jews alone, except when he was brought before the rulers and required to testify. He magnified the law of God and spoke the words which his Father had sent him to speak; but he made no attempt to deliver the people from Satan's organization, which would correspond with Moses' delivering the people from Egypt. Jesus made no claim to have come to the Israelites as a law-giver and to inaugurate a covenant and place all of that people under it. He did not even act as a judge amongst the people. "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" (Luke 12:13, 14) The work of Jesus as a man was of great importance, but it was a fulfilment only in part of Jehovah's purpose. The work that Christ the divine executive officer of Jehovah does is far greater than what he did as a man. The most, therefore, that can be said of the ministry of the man Jesus is that it was a miniature fulfilment of the prophecy uttered by Moses at the dictation of Jehovah, and that the greater fulfilment by him must come later.

AN INTERPRETATION

7 For more than forty years those who during that time were fully consecrated to Jehovah and walking in the light as God had given it held "that the entire gospel age is the period of raising up the Greater Prophet whom Moses foreshadowed, and that at the end of the Millennial reign the prophecy will be fulfilled". In determining whether or not this is the correct view consideration must especially be given to the work performed by Moses under the direction of Jehovah, because that was a type foreshadowing what would come in the future. When Jehovah selected Moses and commissioned him and sent him to Egypt, his first work was to make known to the Israelites that Jehovah had sent him and that Moses must deliver that message to them. After he had delivered the message to the Israelites, then it was that he served notice upon Egypt and her ruler. It is therefore clear that the prophetic work of Moses was to make known the will of God by delivering Jehovah's testimony, and which foreshadowed and foretold greater events to come in the far distant future.

8 The work of Christ during the Millennial reign will not be to bear testimony to Jehovah's people and to then serve notice upon Satan's world. Before the restitution of the human race even begins all of Jehovah's covenant people will be with Christ Jesus, and Satan's organization, pictured by Pharaoh and his government, will then be out of existence. There is no Scriptural reason to conclude that during the millennial reign of Christ the words of all the prophets from Samuel to John the Baptist will be expounded to the people. There will be no occasion for so doing. The new covenant will then be in full force and operation, and the people will be informed as to what they must do and what will be required of them if they would continue to live. It is true that at the end of the millennial reign of Christ all the wicked will be destroyed, but that will be after restitution is complete and the kingdom is turned over to Jehovah. Nothing to be done at that time was foreshadowed by what Moses did. It clearly appears that there would be no need at the end of the Millennial reign to deliver to the people the testimony of Jehovah or to deliver to any of Satan's organization such testimony. All this must be done before the restoration of the human race begins. At the end of the Millennial reign all creation will then know what is the will of God; therefore the conclusion is irresistible that the complete fulfilment of the prophecy uttered by Moses and repeated by Peter after Pentecost does not have its ap-

plication at the end of the Millennial reign, but does have its application previous thereto.

THE TRUE MEANING

[9] Man cannot interpret prophecy, and no man can understand prophecy until God's due time. Jehovah brings to pass the events in fulfilment of prophecy, and then those devoted to him may understand it. The prophecy under consideration was not written for the benefit of those who shall be under the direction of Christ during the Millennial reign, but was written especially for the benefit of God's remnant. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4) "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10:11) Without a question of doubt this means that it is Jehovah's witnesses on the earth at the end of the world that are to be comforted by receiving an understanding of the prophecies from Jehovah's Word. The paramount reason for sending Moses to Egypt furnishes the key to the understanding of the prophecy under consideration. That purpose was the vindication of Jehovah's name. (2 Sam. 7:23) Until Jehovah's people saw and appreciated this fact of the vindication of Jehovah's name they could not see and appreciate the prophecy concerning the Greater Moses. The descendants of Abraham in Egypt knew of God and his promise to Abraham, and doubtless looked forward to the day when they would be a great nation because in God's favor. During the Elijah period of the church the consecrated looked for their own salvation at the second coming and the kingdom. They knew nothing about Jehovah's name's being vindicated nor even the true meaning of his great name.

[10] When Jehovah sent Moses to Egypt he carried his rod in his hand, which symbolically corresponded to the time of the fulfilment of the words of Jehovah, to wit: "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." (Ps. 110:2) This, in the light of the fulfilment of other prophecies, fixes the time of the coming of the Great Prophet foreshadowed by Moses and of the fulfilment of the prophecy on the grander scale, and which time began with the year 1914. Only those who have maintained their integrity towards Jehovah up till now will understand and appreciate this prophecy.

[11] When Moses reached Egypt his first duty was to instruct the Israelites. This he did by performing 'the three signs' before them to fully convince them that Jehovah had sent him and that the words he gave them were not his words but the message of instruction from God. Forty years later, when Moses uttered the prophecy under consideration, he told the Israelites Jehovah had said to him concerning the great prophet to come: "I . . . will put my words in his mouth, and he shall speak unto them all that I shall command him." (Deut. 18:18) The fulfilment of this prophetic utterance corresponds exactly with the coming of the Lord Jesus to the temple and the gathering together unto himself God's covenant people, which dates from A.D. 1918. From that time forward Christ Jesus the Great Prophet has instructed and enlightened the temple class and thus has especially shown to them the meaning of the name *Jehovah*, and that the primary issue is the name of Jehovah, and that the work of greatest importance is the vindication of Jehovah's name. Jehovah put his words in the mouth of Christ Jesus the Great Prophet, and that Great Prophet has instructed and enlightened those who are of the anointed class. All the facts show beyond a doubt that the greater fulfilment of the prophecy begins with the coming of Christ Jesus to the temple of Jehovah, and not at the end of the Millennial reign.

[12] When quoting the words of Moses, after Pentecost, Peter plainly indicated that the greater fulfilment of the prophecy would take place at the second coming of Christ. Jesus had come and had delivered the testimony of Jehovah to the Jews, had suffered and had been put to death as a sinner, and that part of his work was finished. That he was there as the special messenger of Jehovah his own words prove: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John 12:49) The testimony of Jesus when he was on earth as a man was confined to the Jews. He fulfilled his commission due to be performed at that time, and then said to his Father just before his death: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I have glorified thee on the earth: I have finished the work which thou gavest me to do." —John 17:14, 4.

[13] The prophets of Israel had foretold of the sufferings of Christ, and these he finished when he was crucified upon the tree. Concerning this Peter said to the Jews: "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." (Acts 3:18) Peter was there addressing the natural descendants of Abraham to whom the promise had been made and to whom God had first sent Jesus. (Acts 3:25, 26) While it is manifest that Peter understood there was yet to be a work done by the Great Prophet, he warned the Jews of their responsibility; and hence he called upon them to repent and thus "save yourselves from this untoward generation". (Acts 2:40) Then he informed his hearers that Jehovah would send Jesus Christ, who was then in heaven, and whom the heaven must retain until the time of restoration of all things. (Acts 3:19-21) The restoration must begin with the restoring of the truth to Jehovah's covenant people, and the one great truth that they must learn after

the coming of Christ Jesus to the temple is the meaning of the name of Jehovah, the Most High, and that his paramount purpose is the vindication of his name. Also they must learn that Christ Jesus as the chief instrument of Jehovah comes primarily to vindicate his Father's name. If the prophecy uttered by Moses had its fulfilment by Jesus when he was upon the earth, there would be no occasion for Peter to deliver this speech to the Jews as he did. If the fulfilment were to take place at the end of the Millennial reign, there would be no reason to give warning to God's covenant people; because long before the end of the Millennial reign all of such would have had their trial and be for ever with Christ Jesus in the kingdom. Mark that the words of Moses, as quoted by Peter, are, 'The Lord thy God shall raise up a Prophet unto thee,' clearly meaning, unto God's covenant people that should be associated with Christ Jesus in his kingdom. This shows that the prophecy has its primary fulfilment in connection with those who have consecrated themselves to do the will of God; and if it is applicable at all during the Millennial reign, such application is merely secondary. It is true that during the millennial reign of Christ all the people must get life by obeying the law of the kingdom; but this prophecy has a far different meaning to the consecrated. It was written for the special benefit of such as are on earth at the end of the world. (1 Cor. 10:11) Its application is specifically from 1918 until all the kingdom class are for ever associated with the Lord Jesus Christ.

OBEDIENCE REQUIRED

14 As heretofore stated in *The Watchtower*, Moses in some parts of the prophetic picture made by him represented Christ Jesus, and at other times he pictured Christ Jesus and the members of his body. But as a prophet foreshadowing Jehovah's Great Prophet he represented Christ Jesus alone. This is proved by the statement of Jehovah, to wit: "Unto him ye shall hearken. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:15, 19) The words of Peter repeating this part of the prophecy are: "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) These latter words show that the Great Prophet, Christ Jesus, acts as judge and executioner, and that all who will not render full obedience unto him shall be destroyed. Necessarily that means that all the anointed members of the body of Christ must be fully obedient unto him if they are finally approved and given immortality. The coming of Christ Jesus to the temple is for judgment, which judgment he conducts as the duly appointed and anointed one of Jehovah. "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) The judgment at the temple begins with the house of God, that is to say, with God's covenant people. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17) Clearly the words of Peter here imply that there would be some of the consecrated who would refuse to obey the gospel. Some of such have expressed the conclusion that, once in the temple and anointed, one is immune from further judgment. Such conclusion necessarily is wrong. It is written in Psalm 11:5: "The Lord trieth the righteous." (Ps. 11:4, 5) The leprosy that afflicted the hand of Moses is of itself a prophecy, and in symbol says that disobedience is sin and leads to death, and that the only way to be cured of such deadly malady is by full and complete obedience. (See *The Watchtower*, April 15, 1933.) Then, after being brought into the temple and anointed, one would be subject to destruction of the second death for the offense of willful disobedience to the great Judge and Prophet, Christ Jesus. This is further proof that the Great Prophet foreshadowed by Moses is Christ Jesus alone and does not include the members of the body. Aaron was associated with Moses in his work of delivering the testimony of Jehovah, and thereby particularly foreshadows the members of the body of Christ and shows that these are a part of the Servant, but not part of the Great Prophet. They have no power to execute judgment upon the fellow members of the body of Christ.

"HIGHER POWERS"

15 In addressing the church Paul said: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13:1-4) The time was when even the consecrated believed that the "higher powers" are the earthly rulers. The enlightened ones now know that that is not true, but that the "higher powers" are Jehovah and his great officer Christ Jesus, to whom is committed all judgment, and that all of the consecrated must be found obedient unto Christ before being fully approved and taken into the kingdom. In this connection note the words of the prophecy, "And it shall come to pass." When shall it come to pass? Clearly at the time when Christ Jesus the great Prophet and Judge is at the temple for judgment. What shall come to pass? "That every soul that shall

not hearken to that prophet shall be utterly destroyed from among the people." (Acts 3:23, *A.R.V.*) Certainly this means that every member of the body of Christ, after being anointed, must be entirely obedient to the head Christ Jesus, or else die. This is clearly illustrated in the destruction of Co're who rebelled against the truth of Moses which Jehovah had given to him. (Num. 16:1-33) This instance of Co're and his rebellion is cited by Jude to show that there is a class of the consecrated people of God who go into destruction after having been enlightened. (Jude 11) Because of their greater enlightenment and greater privileges the responsibility resting upon the anointed must be far greater than that which will rest upon the people during the Millennial reign; hence the most important part of the fulfilment of this prophecy relates to the time when Christ Jesus is at the temple for judgment and during the progress of that judgment upon the house of God.

16 Other scriptures, together with the facts now well known, make it clear that while the Lord Jesus is at the temple for judgment there are those among the consecrated who refuse to hearken unto him, and these he designates as the "evil servant" class whom the Lord shall 'cut asunder' (Matt. 24:48-51); also those who become lawless by taking a course contrary to Jehovah's appointed way and who set snares to entrap others of the consecrated. Those who thus are lawless and set snares were once enlightened and in line for the kingdom. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." (Matt. 13:41, 42) It is while the Lord Jesus, the great Prophet and Judge, is at the temple that "the man of sin", "the son of perdition," is made manifest because of refusing to hearken unto the Great Prophet, and which class 'perish because they have not received the love of the truth'.—2 Thess. 2:1-10.

HIS TESTIMONY

17 Moses was sent to Egypt to deliver the testimony of Jehovah. The Greater Moses, Christ Jesus, is sent to the world to deliver the testimony of Jehovah. Aaron accompanied Moses and took part in the work of delivering the testimony, and in this he pictured or foreshadowed the remnant who are made the witnesses of Jehovah at the present time. Jehovah committed his testimony to Christ Jesus and clothed him with all power and authority; hence it is written that it is "The testimony of Jesus Christ". He did not receive that testimony from man, but from his Father. (John 5:34; Rev. 1:1, 9) Christ Jesus is the elect servant of Jehovah; and the faithful remnant on earth, being members of his body, are "the feet of him" to whom the testimony of Jesus Christ is committed. (Isa. 42:1-6; 52:7; Rev. 12:17) As members of the body of Christ the remnant are under the direct command of Christ Jesus, the Head, and must render to him complete obedience.

18 Addressing his word specifically to those in the body of Christ, and therefore to those to whom the testimony of Jesus Christ is committed, the apostle wrote: "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." (2 Cor. 5:10, *A.R.V.*) This does not mean the imperfections that appear in the organism of flesh; but this text clearly means the things done by the creature as a member of the body of Christ and therefore "done in the body", and proves that the remnant must be diligent in giving heed to the words or commandments of the Lord Jesus Christ. Under the law of God given at the hand of Moses adultery was punishable by death. (Ex. 20:14) Members of the body of Christ constitute the woman of Christ. Adultery, in the higher meaning of that term, is illicit relationship between a member of the body of Christ and Satan's organization. (Jas. 4:4) For any member of the body of Christ to compromise with Satan's organization, and which wrongful act is done while in the body of Christ, is a disobedience of the law of Christ subject to be punished by death. Let no one of the remnant think that because he is in the body he can lead a loose or indifferent course. The will of Jehovah plainly expressed through Christ Jesus is now discernible, and every one in the body must hearken and be diligent to obey. The full degree of faithfulness to Jehovah and Christ Jesus is required, and only such of the remnant have the promise and certainty of life. The commandment of the Great Prophet to the remnant, and which is one of first importance, now is: "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2:10, *A.R.V.*) A failure or refusal to deliver the testimony of Jesus Christ would be unfaithfulness on the part of any member of the remnant.

ORDER OF WORK

19 When Moses reached Egypt he first instructed the Israelites, and then served notice upon Pharaoh and his official family, which foreshadow Satan and his agents both visible and invisible. When Christ Jesus came to the temple for judgment he first gathered together unto himself those who had proved faithful up to that time and enlightened them concerning Jehovah. Until Moses got to Egypt the Israelites did not know the Most High by the name Jehovah. Until the Greater Moses came to the temple the consecrated followers of Christ Jesus did not know the meaning and significance of the name Jehovah; but now they do know. In times past the followers of Christ Jesus understood their chief duty to be that of teaching the doctrines of the ransom, that men might be saved from death. Now they understand that the greatest doctrine of the Scriptures is that concerning the King-

dom, because the kingdom vindicates Jehovah's name, and that the great question for determination is the vindication of Jehovah's name. "This is the day which the Lord [Jehovah] hath made" in which to vindicate his name. In this day Jehovah places his King upon his throne, which marks the end of Satan's rule without interruption, and therefore it is the end of the world. This good news thrills the heart of every one who loves righteousness; therefore the Greater Moses, Christ Jesus, gives this specific and ringing commandment to them: "AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN THE WHOLE WORLD FOR A TESTIMONY UNTO ALL THE NATIONS; AND THEN SHALL THE END COME."—Matt. 24:14, *A.R.V.*

[20] This does not mean the gospel merely of 'Christ Jesus and him crucified'; but it says "THIS GOSPEL", meaning the good news that the kingdom is here and that now Jehovah will make a name for himself. This is the very purpose of the Greater Moses' setting up the kingdom. No one who remains in the body of Christ and receives the crown of life will side-step that great commandment. All the faithful will delight to take up the glad news and herald it to the world as a testimony, declaring it to the peoples of good will and serving notice upon Satan's organization. It is the commandment of the Lord, and notice must be served upon Satan's organization before its final destruction, just as Moses and Aaron served notice upon Pharaoh and his official family.

[21] The facts which have come to pass in recent years exactly fit the prophecy as herein set out. From the year 1919 to 1922 the Lord Jesus gathered his people unto the temple and gave them light according to the will of his Father. It was sometime later that those of the temple class clearly saw two organizations and knew that the kingdom had been born. As the light came to those of the temple class and disclosed to them their duty the faithful rejoiced to engage in the work of showing forth the praises of Jehovah and honoring his name. "In his temple doth every one speak of his glory." (Ps. 29:9) This is the day for the declaring the name and the works of Jehovah, and every faithful one must do that very thing. (Isa. 12:4-6) The disobedient ones have fallen away. For that reason there has been a great division amongst those professing consecration, which division has been from and after the time of the coming of the Greater Moses to the temple. All of those who had received the call for the kingdom had sacrificed their right to live as human creatures; but when the Greater Moses appears at the temple, from that time forward 'obedience is better than sacrifice'. When the Lord commanded his people to proclaim the testimony of his kingdom and to serve notice upon Satan's organization there were those amongst the consecrated who rebelled and refused to obey. "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry," which is punishable by death. (1 Sam. 15:22, 23; Gal. 5:20; Eph. 5:5) There must be a joyful forward movement by the anointed in obedience to the command of the Greater Moses. Nothing short of full obedience will meet the requirements.

[22] Moses organized the Israelites into a military host and marched them out of Egypt. Christ Jesus, the Greater Moses, has assembled the host of Jehovah at Mount Zion. There he appears upon his righteous war mount, symbolizing that his cause is righteous. His faithful organization is also following in this righteous cause. The acts of these must be righteous and clean and must so continue if they would remain in the organization of the Lord. Indifference, slothfulness or slackness of duty will mark such as disobedient, and disobedience means destruction. In the army of the Lord no one of the faithful has a thought of compromise with the enemy. The fight to the finish is about to take place. It is a fight that will vindicate Jehovah's name. The Greater Moses now commands the division of his army on the earth to sing aloud the praises of Jehovah while serving notice upon Satan's organization, that the fight is near and that in that fight Satan's organization will be destroyed and Jehovah's name vindicated. The giving of such testimony and notice must continue until the enemy goes down. Every one of the faithful remnant will be obedient to the commandment of Christ the Greater Moses. Regardless of the depression now being suffered by the peoples of the world the testimony of Jehovah must go on in whatsoever manner he provides. The faithful remnant may find it necessary to dwell in tents or house cars, and move from place to place as members of the army, while proclaiming the name and praises of the Most High and his kingdom. It is this happy army that is now proclaiming the day of deliverance by the kingdom of the Most High.

SUMMARY

[23] It clearly appears that Moses, as a prophet, was a type of Christ Jesus alone, who is Jehovah's Great Prophet. When on earth as a man Jesus fulfilled the prophecy only in miniature. This Greater Prophet has associated with him his brethren who are Jehovah's anointed; and hence the admonition of the prophecy is specifically to them, because God has raised up from amongst his brethren a Prophet foreshadowed by Moses. During the millennial reign of Christ the people of the world will not be the brethren of Christ, but the obedient ones shall become his children. *The Watchtower* and the books and like publications will not be employed during the millennial reign of Christ to teach the people. Such are for present use. All those who get life during the millennial reign of Christ must be obedient to his law. But that does not at all argue that the prophecy here considered applies during his millennial reign. It is after Christ Jesus has turned the kingdom over to his Father that the hordes of Gog are destroyed, together with the

Devil. (Rev. 20:7-10) The prophecy is now addressed specifically to the covenant people of God on the earth. The faithful remnant will now see and appreciate the fact that all these things were written aforetime for their benefit and, seeing this, will be comforted and have their hope strengthened and will continue to press the battle joyfully to the end. They greatly rejoice now to be associated with the Mightier-than-Moses who will vindicate Jehovah's great name.

QUESTIONS FOR BEREAN STUDY

¶ 1. Who is the author of the text here under consideration, and of all true prophecy? What may be said of former applications of this text?

¶ 2. Define the term "prophet". Give illustrations.

¶ 3. When, where, and by whom were the words of this text spoken? Briefly account for the Israelites' being here instead of still domiciled in Egypt. Of what did Moses' speech here consist? When and where had Moses been told of the Prophet whom Jehovah would in due time raise up?

¶ 4, 5. Account for the question, asked of John the Baptist, "Art thou that prophet?" Explain whether Peter, in his speech after Pentecost, indicated that this prophecy had been fulfilled by Jesus during the time of his earthly ministry.

¶ 6. What was the condition of the Israelites in Egypt, and Jehovah's provision through Moses in their behalf? Explain whether Jesus as a man fulfilled this prophecy in the capacity of deliverer, law-giver, and judge.

¶ 7. How may we know the time at which Jehovah would raise up the Greater Prophet whom Moses foreshadowed, and why thus? What was Moses' procedure when he arrived in Egypt? What was foreshown thereby?

¶ 8. Explain whether the work of Christ during his millennial reign would fit in with the raising up of the Prophet greater than Moses.

¶ 9. When and how is prophecy interpreted, and understood? What has been the purpose of prophecy? How does Jehovah's purpose in sending Moses to Egypt serve as a key to the correct understanding of the prophecy concerning the Greater Moses?

¶ 10. Who would know of the fact and time of fulfilment of the prophecy concerning the Greater Prophet? How?

¶ 11. Point out the fulfilment of the statement, "I . . . will put my words in his mouth, and he shall speak unto them all that I shall command him."

¶ 12. What did Peter, after Pentecost, say of Jesus and what Jesus had fulfilled of Jehovah's purpose, and as to the greater fulfilment of this prophecy?

¶ 13. Apply Acts 2:40. Also Acts 3:19-21. When does the latter of these texts have its application? Explain why it could have its fulfilment only at such time.

¶ 14. How do Deuteronomy 18:15, 19 and Acts 3:23 show that Moses as a prophet foreshadowed Christ Jesus alone? What is the lesson here for the anointed members of his body? Here point out the significance of Moses' leprous hand, and what is the only cure therefor.

¶ 15, 16. Make clear the importance of a correct understanding of the term "the higher powers". Apply Acts 3:23. Show the harmony therewith of Jude 11. What is the purpose of Jude's statement in this verse (11) of his epistle? How is the relationship between enlightenment and responsibility here again emphasized? Account for the presence of an "evil servant" class at and since the Lord Jesus' coming to the temple.

¶ 17. Explain the position of the remnant which brings them peculiarly under the direction of Christ Jesus.

¶ 18. Apply 2 Corinthians 5:10. Show also the symbolic application of the law of God given through Moses concerning adultery and the penalty therefor. How does it apply in relation to delivering the testimony of Jesus Christ at the present time?

¶ 19-21. Compare Moses' procedure upon his reaching Egypt with that of the Greater Moses upon his coming to the temple. What further understanding in respect to doctrine enables the consecrated to see their privilege and responsibility at this time?

¶ 22. Apply the prophetic picture of Moses organizing the Israelites and marching them out of Egypt. How only can those on earth who have a place in the army of the Lord now truly use their privilege and meet their responsibility?

¶ 23. When and in what manner, then, does Acts 3:22 have its fulfilment?

SERVICE ORGANIZATION

CHICAGO being one of the most important centers in the United States, the Society sent Brother Orrell there to organize a pioneer camp and to direct the field service. The following correspondence seems to be of sufficient interest to warrant publication.

DEAR BROTHER RUTHERFORD:

There is a condition existing in the Chicago English company that is detrimental to the functioning of Jehovah's organization here and the well-being of those associated therewith. Some of those who compose the service committee and others who have been elected by the company as speakers are not really in line with the kingdom campaign as set forth in the *Watchtowers* and as presented in the *Bulletins* from the service department. While they are not actively opposed to the kingdom work, yet there is a lack of whole-hearted cooperation on their part which may be classified as passive resistance. The speakers are evasive and are constantly dodging the real issue as presented in the *Tower* articles. They are not positive, but rather are passive in nature, when it comes to anything pertaining to service.

One speaker has constantly spoken on subjects that have been along the lines of character development as presented in the Sixth Volume. For instance, his subject was "The Suffering of the Cross"; and on three occasions he used this subject and, as a background, he used some supposed injury to some sister and stated that he wished his chances for glory were as good as hers. There is wholly a lack of understanding of the issue on the part of this brother. He does not actively engage in the service, only from time to time, and therefore cannot possibly be vital towards the kingdom work at this time. This brother is also entrusted with the responsibility of teaching the young people. Should a brother who constantly presents ideas that are absolutely out of harmony with present truth be retained either as a speaker or put in a position of trust?

The service committee in reality is not a service committee. It functions wholly along the lines of the old

"executive committee" and does not dwell primarily on service matters. It busies itself strictly with the matters of halls, aid committee work, toilets, comfort and coffee. Apparently the vital function of the kingdom organization to serve notice on the Devil's crowd and to point the peoples to Jehovah's remedy is with it a secondary matter. This statement pertains to the committee as a whole and as it functions as a body. There are certain members of the committee who are altogether in harmony with the kingdom campaign, but as long as the committee has certain other members who are not actively engaged in the campaign it is extremely difficult for the committee to function properly.

I am attaching a list of questions. Will you please answer them specifically.

The camp is progressing fine. There are twenty-one pioneers here, and they are threshing the downtown business district every day. They certainly are having some fine experiences in those large office buildings with the executives of the large corporations. Practically all of them listen to the testimony. All of them have heard the message over the radio, and most of them have set themselves against the kingdom; but among them are many who receive them and give them the right to go through the office to witness. It would make your heart glad to see this outfit, for they certainly are a bunch of fighters.

Jehovah's rich blessing be with you.

With love as ever,

(Signed) GENE ORRELL.

MY DEAR BROTHER ORRELL:

Your letter written at the instance of the active workers of the Chicago company to hand, requesting my advice on certain matters therein mentioned. This I here attempt to give.

The Lord is no respecter of persons, and his children must be no respecter of persons. The fact that one has been for years connected with the Lord's people is no reason why he should be given more consideration than one who has recently come to a knowledge of the truth. Obedience to God's commandments are required regardless of what creatures may think, say or do.

During the Elijah period of the church all of us understood that the ransom sacrifice is the chief doctrine of the Bible and that our chief obligation was and is to prepare ourselves to share with Christ Jesus in his kingdom and help him administer the benefits of the kingdom to the world later, and that our chief work in making such preparation is to talk about character development and to develop self. The Elijah work ended in 1918. Any attempt to carry on the Elijah work thereafter would be an attempt to revive a dead thing, and hence out of harmony with the Lord.

In 1914 the kingdom was born. Three and one-half years later Christ Jesus came to the temple of Jehovah and began the gathering unto himself of those who had responded to the call for the kingdom, and these he judged in order that the approved ones might offer unto Jehovah an offering in righteousness. (Mal. 3:1-4) The approved ones were brought into the temple organization, anointed and commissioned, and their enlightenment began to increase thereafter because taught of God through Christ Jesus, the Head of the temple. It was not until 1922 that God's people learned that Christ Jesus is at the temple, although he had been teaching them at the temple prior thereto. It was even later that they came to the knowledge of the truth concerning the name of Jehovah.

The Lord then gave to his people a knowledge of his own organization and of the organization of the enemy, Satan. We saw then that the only great issue before all creation is the vindication of Jehovah's name and that the principal work of God's faithful people on earth is to bear witness to the kingdom. We have learned that the principal and greatest doctrine of the Bible is the kingdom, because it is the kingdom that will vindicate Jehovah's name.

The building up of Zion began in 1914, when Jehovah sent forth Christ Jesus as King, and the children of Zion were thereafter born, and now we see that all of God's sons born of his woman Zion are in the temple and taught of God through Christ Jesus. (Isa. 54:13) The Lord has made it clear to his people that those of the temple class are 'a people taken out for his name' and that their work is the proclamation of the truth making known Jehovah's name and his kingdom and declaring his vengeance against the enemy organization. The temple company constitute Jehovah's witnesses on earth and to these has been committed the testimony of Jesus Christ, and they are sent forth to make known the message of the kingdom before Armageddon. (Rev. 12:17) No one can maintain his integrity toward God unless he performs his part of the covenant by being joyfully obedient to the commandments of the Lord, and especially the commandment to preach this gospel of the kingdom. (Matt. 24:14) Jehovah has given his people the new name, that is, Jehovah's witnesses, and sent them forth to be his witnesses, and no one could be pleasing to the Lord by being lukewarm or indifferent concerning the kingdom work. If anyone now continues to preach character development, and to ignore the present truth, and to fail or refuse to enthusiastically do temple service, that is proof that such one is not born of God, is not a temple worker, and that the temple is not for him, and certainly such a one should not be put forward to deliver discourses or to lead class studies or to direct the service of the company.

Surely Jehovah has an organization on earth, because everything with him is done orderly. For many years he has used the Watch Tower Bible & Tract Society. There is but one class of people that are doing his work on earth today, and these we call "the

Society", acting under the direction of the Watch Tower Bible & Tract Society and putting forth the Watch Tower publications, and the expression of God's will concerning the peoples of earth. These are the only publications that are making known the kingdom. The time has come when the church is at unity, mentioned by the apostle Paul in Ephesians 4: 11-14, and therefore every company of God's people on earth will work in exact harmony and have in mind that the chief object is not self-development or character development to fit one for a place in heaven, because such a thing is an impossible thing and not commanded by the Lord. On the contrary, the chief and paramount thing is the vindication of Jehovah's name and to obey his commandments by making proclamation of that which he has commanded.

Therefore no person should be put forward as a member of a service committee or in any other position of service in a local organization or company who is not in full sympathy and complete harmony with and actively engaged in the house-to-house service of preaching the gospel as opportunity is afforded. No one should be appointed by the company to deliver a discourse or to lead a study unless that person is fully in harmony with, actively engaged in, and zealously supporting such service work as is now carried on in the name of Jehovah. If any speaker insists on discoursing concerning character development, as was done during the Elijah period of the church, and at the same time ignores or treats lightly the present-day truths as set forth in the Watch Tower publications, and is lukewarm or indifferent or opposes such service work, or does not engage actively in the service and encourage others to do so, that person gives evidence that he is not taught of God. He certainly should not be put forward as a speaker to discourse before the company or to lead a study. For any company of God's people today to submit to and stay under the teaching of one who thus ignores present truth is to do so in violation of their covenant with the Lord because giving heed to men rather than obedience to God.

If the service committee is not fully in harmony with and pushing the active field service, then it should be immediately reorganized and brethren put on the service committee who are zealous and active and encouraging the service of proclaiming the day of the vengeance of our God and concerning his kingdom. All servants of the company should be as a unit harmoniously and zealously active in the service.

I have drafted a declaration which I think in brief expresses the Scriptural conclusion. This I am enclosing, and I suggest that the company adopt it, and all who are born of God and taught of him will certainly support it. Then the company should be reorganized by selecting a service committee in full harmony and who will go forward with the work. Chicago is a center of a large population, and there is a great responsibility resting upon Jehovah's witnesses there. Let none of your hands be slack now nor permit the work to be hindered for fear of setting aside someone who has long been prominent amongst God's people. This does not mean a division of the Lord's people, by any means. On the contrary, it means a closer union of all of those who are of the temple. The time has come for the lukewarm, the indifferent and the opposers, to take their own course in order that those who are really devoted to the Lord may go on unhindered in their enthusiastic work for the kingdom.

The list of questions I have answered specifically and enclose herewith. This letter you may read to the company and express to them my sincere love and best wishes in the Lord.

With much love and best wishes, I remain

Your brother and servant by His grace,

(Signed) J. F. RUTHERFORD.

DECLARATION

THIS COMPANY OF JEHOVAH'S WITNESSES at Chicago, in regular meeting assembled, deem it proper and timely to make the following statement and declaration, that there may be no occasion for a misunderstanding and that we may go on harmoniously doing the work the Lord has commissioned us to do.

THAT we keenly realize the grave responsibility that rests upon all who have sincerely and truthfully taken the new name which Jehovah has given to his anointed and that we must be entirely obedient to Jehovah's commandments and perform our covenant as his witnesses. Our obligation is to Jehovah, and not to any man. We will not indulge in controversies with those who differ with us, nor will we have anything in common with those who are lukewarm or indifferent or opposed to the kingdom work which the Lord is now causing to be done in the earth. Others may take whatsoever course they desire, but as for us we are determined, by his grace, to faithfully serve Jehovah and his kingdom.

THAT to us God's Word means what it says, to wit, that Jehovah is supreme; that Christ Jesus is King, and has begun his reign; and that since A.D. 1918 he has been at the temple of Jehovah conducting judgment, which judgment began with the house of God; that those approved at the temple judgment have been brought into the temple, anointed and commissioned to go forth as witnesses for Jehovah, and that these are now specifically commanded to proclaim the truth that the kingdom of God under Christ is here and that this is the day of the vengeance of our God, and that the present-day work of God's anointed is the proclamation of the truth as commissioned, and that the primary issue is the vindication of Jehovah's name.

THAT the visible part of Jehovah's organization is the Watch Tower Bible & Tract Society made up of those who are anointed by Jehovah and whom he is using, and that Jehovah is using the Watch Tower

publications as a means of conveying his present-day truths to his people; that the church of God, of Christ, is at unity, and hence all the members thereof are taught of God and must work together in peace and in harmony and with zeal serve God in spirit and in truth; that no one can maintain his integrity towards Jehovah and receive the divine approval unless he is wholly devoted to God and his kingdom.

WE THEREFORE DECLARE that we will no longer stultify ourselves before the Lord and violate our divinely given commission by putting forward men to discourse before this company, or to lead study classes, or to serve as members of the service committee, or to fill any other office of service in this company, unless such person or persons first acknowledge that they are fully in harmony with this Declaration and with the Watch Tower publications, and that they are zealously supporting and actively engaged in the house-to-house service work of preaching the gospel and encouraging others to do so. We will therefore proceed to reorganize the service committee of this company and, before selecting anyone as a member thereof or putting forward anyone to deliver a discourse before this company or electing anyone to any other office of service in this company, we will first propound to each one the question as to whether he is in harmony with what is stated in this Declaration, or questions to that effect, and anyone who is not in full harmony with this Declaration does not possess the Scriptural qualifications to serve in this company in any capacity.

As God's children, born of his organization and taught of him, we will not waste time by listening to the opinions of men. We shall dwell together in peace and greatly rejoice to be taught of God and to have the opportunity of faithfully serving him and his kingdom interests, and this we will do that we may prove our integrity toward him and have a part in the vindication of his name. We earnestly urge all who are in harmony with this Declaration to unite heartily with us in the service to the honor of Jehovah and his kingdom.

[The declaration was adopted by a large majority.]

QUESTIONS

1. Should a company of Jehovah's witnesses retain any brother in a position as speaker who fails to talk on *Tower* articles, and who fails to present clearly and forcefully the vital issues as set forth therein?

   ANSWER: No.

2. Should any brother be retained as a speaker who selects *Tower* articles as a subject but thereafter completely ignores the vital issues as set forth therein, and particularly if he soft-pedals the main purpose of the article?

   ANSWER: No; this is no time for lukewarmness.

3. Should any brother be retained as a speaker who selects the articles contained in the 13 new booklets but thereafter completely ignores the vital issues as set forth therein and reverts to the old manner of giving public talks?

   ANSWER: No.

4. Is it proper for the service committee to instruct speakers to give public talks when the assembly is more than ninety-eight percent Jehovah's witnesses?

   ANSWER: No.

5. As stated above, are such brethren who are guilty of such discrepancies elders within the meaning of the Scriptures?

   ANSWER: *No,* they are not.

6. Should a brother be retained on the service committee who either fails as a speaker to present to Jehovah's witnesses the strenuous work of Jehovah's anointed at this time, or fails to diligently present and vigorously cooperate with the company in carrying out the instructions in the *Bulletins* of the service department?

   ANSWER: No.

7. Should a brother be on the service committee who does not attend the service meetings?

   ANSWER: No.

8. Should a brother be on the service committee who does not lead the workers or work with them in the field?

   ANSWER: No.

9. Should any creature exercise the power to vote within the organization of Jehovah unless he is in full harmony with the Society's work?

   ANSWER: No.

10. If one does not accept the two articles in *The Watchtower* on "Jehovah's Organization", dealing with the elders, and speaks from the platform against them, should he be assigned to lead a study on Revelation?

    ANSWER: No.

. . . I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am
JEHOVAH.

ABRAHAM OBEYED

WHEN Abram, "the friend of God," 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."—Gen. 17:1, 2, 7.

How shall we understand the expression, "I will make my covenant between me and 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 there 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." (Gen. 17:10) 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 Abraham'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."—Rom. 4:9-13.

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 by 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: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."—Gen. 26:5.

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 in 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".

It is marvelous to note how the great God of the universe deals with his imperfect creatures. In this is made manifest the loving-kindness of the Lord. A kind parent often finds it necessary to put a severe test upon his child in order to teach the child the necessary lessons. He does so, not for self-gratification, but for the good of the child. The great God would now put a test upon Abraham, not for the gratification of God, but to prove Abraham's faith and faithfulness and at the same time to teach Abraham and those following after him that the basis for reconciliation of man is the sacrifice of life.

Isaac was Abraham's only son. To be sure, Abraham loved him dearly. He was his only son by his then legitimate wife Sarah. God told Abraham to take Isaac and journey from his home at Mamre to Mount Moriah and there build an altar and offer up Isaac upon that altar as a burnt offering. It does not seem that there could have been a greater test upon Abraham than to slay his own son and burn him upon an altar. Abraham had confidence that God had power to raise his son up out of death. At any rate he knew that the command of God was right. He obeyed God's command. He went to Mount Moriah and built an altar there and proceeded in the sacrifice of his son. Through his angel God stayed the hand of Abraham just before the knife was about to strike dead his beloved son, but in time to prove Abraham's faith and for the purpose of making the great picture God purposed to make. On that occasion Abraham pictured Jehovah God, while Isaac pictured Jesus, the only begotten and dearly beloved Son of God. The picture foreshadowed that in due time God would offer his own Son as a sacrifice, to the end that the basis for man's reconciliation might be laid.

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."—Gen. 22:16-18.

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. (Heb. 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.

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." Surely it could not indicate two seeds, one of a heavenly and the other of an earthly kind! 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." (Gal. 3:16) This could not have meant the Jews nor Jehovah's approved witnesses who lived on earth before Jesus. It could not have referred to seeds on different planes of life. The stars and the sand therefore must have been used only with reference to the number. This conclusion is borne out by the Scriptures.

God said to Abraham: "Tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." (Gen. 15:5) Again: "The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude." (Deut. 1:10) "Now the Lord thy God hath made thee as the stars of heaven for multitude." (Deut. 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." (Heb. 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. The Christ complete is Jesus the Head and the body members, which are his church.—Gal. 3:16, 27-29; Col. 1:18.

Seeing that Abraham's "seed" shall be innumerable, as the stars, and as the sand, how then can it be said that the "seed" is one? The answer is, Because "ye are called in one hope". (Eph. 4:4) All are originally begotten to be members of The Christ. There will be many called who will not be entirely faithful. From those so called and begotten comes "a great multitude, which no man could number" (Rev. 7:9), but whom God can number. (Ps. 147:4) God said: "For in Isaac shall thy seed be called" (Gen. 21:12), thus proving that Isaac was a type, or foreshadowed the "seed". Isaac therefore represented the spirit-begotten ones, particularly those responding to the call to be members of the body of Christ. "Church" means "called-out class".

WHY JERUSALEM WAS DELIVERED

ASSYRIA was the second great world power to arise on this earth. Its most threatening assault upon the holy city of Jerusalem was in the days of the Assyrian monarch Sennacherib. The good ruler Hezekiah was then king in Jerusalem. To intimidate Hezekiah and to try to cause him to lose faith in his God, Jehovah, the pagan Sennacherib sent ambassadors with a message demanding peaceful submission of the Jews. This failing, he then sent a letter to King Hezekiah which defied the God of Hezekiah and reproached the name of Jehovah God. Hezekiah was greatly distressed, especially because Jehovah's name was being put in a contemptible light. He took the letter, went up into the temple of the Lord, spread out the letter before the Lord and prayed to Jehovah God for rescue and for the vindication of his holy name.

Only the Devil could prompt such a contemptuous and insolent letter as that sent by the Assyrian king to Hezekiah. Up to that time there had never been such expressed insolence against Jehovah God. The Devil is the author of all such presumptuousness, arrogance and insolence. The time had come for the Lord Jehovah to rebuke this arrogance, in order that the people might know and keep in mind that he is the great Jehovah. The Lord there directed the prophet Isaiah to prophesy against Sennacherib thus:

"Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. . . . [Then Jehovah God retorts:] But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back

by the way by which thou camest. . . . Therefore thus saith the Lord [Jehovah] concerning the king of Assyria, He shall not come into this city [Jerusalem], nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it, for mine own sake, and for my servant David's sake."—2 Ki. 19:22-34.

Now, because of the faith of Hezekiah in Jehovah God, and because of his refusal to render obedience to the Devil and his representatives, the Lord God gave him assurance that this cruel and presumptuous invader should not prevail; and Hezekiah relied upon the Lord God.

There must have been much suppressed excitement in the holy city that night. Before its walls was now encamped a mighty army of warriors under the leadership of a general who had never before known defeat. Inside of the walls the old men of Israel would be looking as best they could to the protection of their wives and little ones; while the younger and more vigorous ones would keep watch on the walls, armed and ready for an attack. With trembling and fear the inhabitants of the city would wait for what might come before the dawn of another day. It was a night of great suspense. Some of them would have faith in Hezekiah and God's prophet Isaiah, and would believe that the Lord would hear their prayers and would speak to the people through the prophets, and would protect them; while many others would be without faith.

The Lord God pulled the curtains of night about the walls of the holy city, and it lay wrapped in darkness. No one would dare go outside of the walls of the city that night. In the morning, with the first gray streaks of light coming over the eastern horizon, the watchmen on the walls and in the towers would be straining their eyes, expecting with the coming of another day to see the enemy in battle array moving against the city. But to their great amazement and surprise, as they looked they saw no one stirring. There seemed to be no life in the camp of the enemy. With the light of day fully come, the sentinels discovered what had taken place. While the Israelites had waited breathlessly for the assault of the enemy the Lord had stretched out his right hand against the enemy, and now there lay prone in the dust the lifeless bodies of one hundred and eighty-five thousand of Sennacherib's bravest warriors.

The brief record of the Lord concerning what happened that night is stated in the Scriptures thus: "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they [the Israelites in Jerusalem] arose early in the morning, behold, they [the Assyrian soldiers] were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh, [the capital city of Assyria]. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esar-haddon his son reigned in his stead."—2 Ki. 19:35-37.

Thus the Lord had expressed his indignation against this great presumption and arrogance, and had given the people another reason to believe that Jehovah is God and that there is none beside him.

For many centuries the Almighty God tenderly led the children of Israel. All the way Satan the enemy tried to interrupt them and turn them away from God. At times Israel would fall away to the Devil and bow to the devil religion and his representatives. The Lord would withdraw his favor from them and permit them to be punished by their enemies. But when they were sorely distressed, and when they repented and cried unto the Lord God for help, he manifested his mercy and loving-kindness toward them and brought them back unto himself. Many times the Lord sent his holy prophets to warn the Israelites of the disaster that would follow their going away after the Devil and his representatives. To offset these warnings, and to deceive the people and oppose God, the Devil would send false prophets who would hypocritically appear before the people in the name of the Lord, claiming to represent Jehovah God and prophesying lies to the people. (Jer. 27:14) Thus is disclosed the policy of Satan, which we can easily trace down to the present time, namely, to have his representatives assume to be the representatives of Jehovah and repeatedly refuse to obey the Lord God.

Because of the gross wickedness of the rulers of that people, God determined to remove his protection from that nation. Before doing so, however, he sent Jeremiah to be his prophet to warn them against the impending disaster, that they might repent and turn again to him. Satan the enemy at the same time sent amongst the people false prophets, who prophesied contrary to Jeremiah. Of these false prophets Hananiah is given special mention. Then again, that God's power might be demonstrated to the end that the people might remember and continue to know that he is the only true and living God, the Lord thus expressed his disapproval of this wicked prophet. The record of chapter twenty-eight of Jeremiah, verses fifteen to seventeen, reads: "Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year, in the seventh month."

But Satan continued to send his false prophets in the name of the Lord to mislead the people. Even so it is at this very day. Many preachers who claim to be preaching in the name of the Lord try to keep the

people in ignorance of the true God and the unfolding of his great arrangement for man's salvation.

Zedekiah was the last king of Israel. He did much wickedness in the sight of the Lord. Satan the Devil used him to reproach Jehovah God. He became disobedient and arrogant and presumptuous before the Lord. Then, for the good of the people and that they might remember him as their true friend and benefactor, the Lord God uttered this decree against King Zedekiah: "Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand. And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:24-27.

It was in the year six hundred and six B.C. that this decree was enforced and that the people of Israel fell to their enemies and were carried away as captives to Babylon, where they were required to serve that nation for seventy years. Even though afterward a remnant of Israel was brought back into their own land, never again did that people have a king of the house of David. In the above-quoted prophecy God again made promise of the coming of him whose right it is to be the ruler of the peoples of earth and who of necessity must, in God's due time, be the Deliverer and the instrument in the hands of Jehovah for the blessing of the peoples of the earth.

Satan knew that with many of the Jews their manner of worship was the chief thing. He knew therefore that in order to deceive them he must send men amongst them who claimed to represent God. When it is so clearly shown by the Scriptures that Satan fraudulently did this thing in the age of God's favor to the Jews, may we not with stronger reasoning expect just such a fraudulent scheme to be practiced upon the peoples of the earth during the Christian era, namely, Satan's sending amongst them men who claim to represent the Lord and to preach in his name but who, in truth and in fact, are the representatives of the Devil? This is exactly what subsequent facts in sacred history prove. As the Lord promised the Jews at the time of their overthrow that a deliverer should come, this promise likewise applies to Christians and to all who shall ultimately turn to the Lord.

SERVICE APPOINTMENTS

T. E. BANKS

Des Moines, Iowa	June	2, 3	Dayton, Ohio	June	18, 19
Waterloo, Iowa	"	4, 5	Columbus, Ohio	"	20, 21
Chicago, Ill.	"	7, 8	Pittsburgh, Pa.	"	23-25
Danville, Ill.	"	9, 10	Steubenville, Ohio	"	26
Indianapolis, Ind.	"	11, 12	Akron, Ohio	"	27, 28
Louisville, Ky.	"	13, 14	Cleveland, Ohio	June 30, July	1
Cincinnati, Ohio	"	16, 17	Detroit, Mich.	July	2-5

G. H. DRAPER

Parrish, Ala.	June	2	Union Springs, Ala.	June	15
Hillsboro, Ala.	"	3	Chapman, Ala.	"	17
Decatur, Ala.	"	4	Brewton, Ala.	"	18
Boaz, Ala.	"	5	Bay Minette, Ala.	"	19
Alabama City, Ala.	"	6	Fairhope, Ala.	"	20
Anniston, Ala.	"	7	Mobile, Ala.	"	21, 22
Camp Hill, Ala.	"	9	Pensacola, Fla.	"	24
Opelika, Ala.	"	10	Ponce de Leon, Fla.	"	25
Notasulga, Ala.	"	11	De Funiak Spr., Fla.	"	26
Marbury, Ala.	"	12	Marianna, Fla.	"	27
Shelby, Ala.	"	13	Bascom, Fla.	"	28
Montgomery, Ala.	"	14	Florala, Ala.	"	29

M. L. HERR

Chaffee, Mo.	June	2, 3	Halfway, Mo.	June	18, 19
Cape Girardeau, Mo.	"	4, 5	Fort Scott, Kans.	"	20, 21
Miniam, Mo.	"	6, 7	Bronson, Kans.	"	23, 24
Salem, Mo.	"	9, 10	Girard, Kans.	"	25, 26
Lebanon, Mo.	"	11, 12	Pittsburg, Kans.	"	27, 28
Buffalo, Mo.	"	13, 14	Galena, Kans.	June 30, July	1
Bolivar, Mo.	"	16, 17	Baxter Spr., Kans.	July	2, 3

G. Y. M'CORMICK

Evansville, Ind.	June	2-5	Swanwick, Ill.	June	18
Providence, Ky.	"	6	Coulterville, Ill.	"	19
Paducah, Ky.	"	7	Dix, Ill.	"	20
Mayfield, Ky.	"	8	Patoka, Ill.	"	21
Mound City, Ill.	"	10	Flora, Ill.	"	23
Anna, Ill.	"	11	Rinard, Ill.	"	24
Carbondale, Ill.	"	12	Bellmont, Ill.	"	25
De Soto, Ill.	"	13	Flat Rock, Ill.	"	26
Whiteash, Ill.	"	14	Willow Hill, Ill.	"	27
W. Frankfort, Ill.	"	16	Mattoon, Ill.	"	28
Christopher, Ill.	"	17	Arcola, Ill.	"	30

J. C. RAINBOW

Marcellus, Mich.	June	2	Grand Rapids, Mich.	June	18, 19
Cassopolis, Mich.	"	3	Hastings, Mich.	"	20
Dowagiac, Mich.	"	4	Muskegon, Mich.	"	21, 22
Benton Harbor, Mich.	"	5, 6	Hart, Mich.	"	23
South Haven, Mich.	"	7	Manistee, Mich.	"	24
Kalamazoo, Mich.	"	9, 10	Traverse City, Mich.	"	25
Battle Creek, Mich.	"	11, 12	Hawks, Mich.	"	27
Jackson, Mich.	"	13, 14	Sterling, Mich.	"	29
Lansing, Mich.	"	16, 17	Gladwin, Mich.	"	30

W. J. THORN

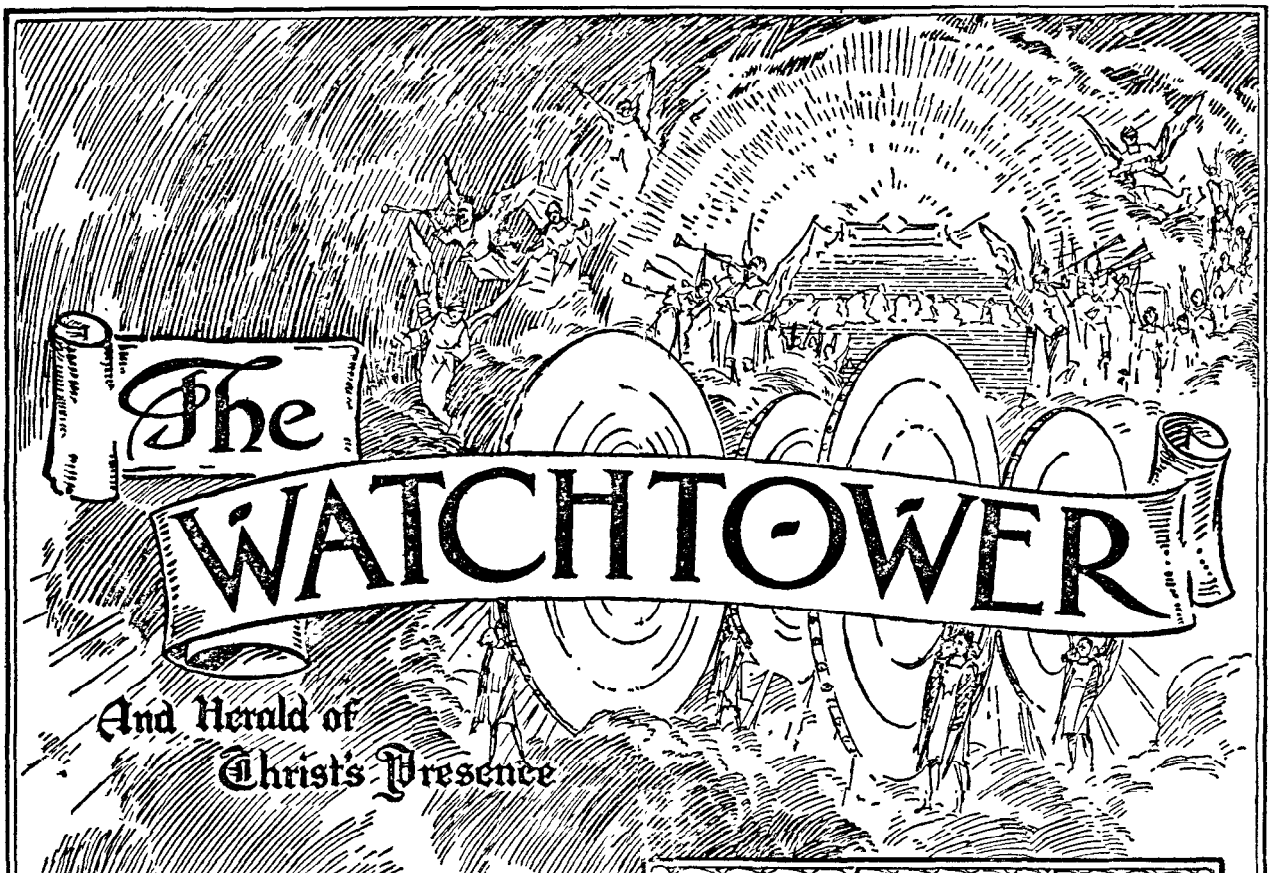
Deming, N. Mex.	May	30, 31	Canon City, Colo.	June	18, 19
Albuquerque, N. Mex.	June	1, 2	Pueblo, Colo.	"	20, 21
Springer, N. Mex.	"	3, 4	Colorado Springs, Colo.	"	23, 24
Trinidad, Colo.	"	5-7	Denver, Colo.	"	25, 26
Durango, Colo.	"	9, 10	Loveland, Colo.	"	27
Paonia, Colo.	"	11, 12	Ft. Collins, Colo.	"	28
Grand Junction, Colo.	"	13, 14	Greeley, Colo.	"	29
Salida, Colo.	"	16, 17	Ft. Morgan, Colo.	"	30

S. H. TOUTJIAN

Yuma, Ariz.	June	2	Ventura, Calif.	June	18, 19
Tucson, Ariz.	"	4, 5	Santa Barbara, Calif.	"	20, 21
Globe, Ariz.	"	6, 7	Paso Robles, Calif.	"	23, 24
Phoenix, Ariz.	"	9-11	Pacific Grove, Calif.	"	25
San Bernardino, Calif.	"	13, 14	Santa Cruz, Calif.	"	26
Los Angeles, Calif.	"	16, 17	San Jose, Calif.	"	27, 28

J. C. WATT

Conde, S. Dak.	June	2, 3	Brookings, S. Dak.	June	18, 19
Mitchell, S. Dak.	"	4, 5	Pipestone, Minn.	"	20
Presho, S. Dak.	"	6, 7	Jasper, Minn.	"	21
Ethan, S. Dak.	"	9, 10	Ortonville, Minn.	"	23, 24
Scotland, S. Dak.	"	11	Glenwood, Minn.	"	25, 26
Utica, S. Dak.	"	12	Evansville, Minn.	"	27
Davis, S. Dak.	"	13, 14	Fergus Falls, Minn.	"	28
Sioux Falls, S. Dak.	"	16, 17	Fargo, N. Dak.	June 30-July	2



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LIV SEMI-MONTHLY No. 11

JUNE 1, 1933

CONTENTS

HIS COVENANT PEOPLE 163
At Moab 163
Meaning of the Covenant 164
Jeshurun 165
"King in Jeshurun" 166
Blessings 167
His Loving-kindness 169
THE HARP OF GOD 170
ATTEMPTS TO DESTROY THE BIBLE 172
LETTERS 174
Jehovah Is Prospering Zion 174
RADIO SERVICE 176
AMBASSADOR'S DEVOTIONAL PERIOD 162
ANOTHER BOOKLET FOR THE BLIND 162
RADIO AND THE PRINTED WORD 162
PRESIDENT'S MAIL 162

©W.T.B.&T.S.

Ye are my witnesses, saith JEHOVAH, that I am God
Isa. 43:12

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa
Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

AMBASSADORS' DEVOTIONAL PERIOD

Jehovah has again, through his organization, arranged that a special effort be put forth by his witnesses to spread the kingdom message. July 1-9 inclusive is designated as Ambassadors' Devotional Period, and during this time books and booklets that pertain to Jehovah's purposes will be offered to the people. The *Crisis* booklet especially should be stressed, and an effort made to leave one of these booklets in every home.

The Society is pleased to note that during the last Testimony Period, in April, the workers in the field far exceeded any number previously engaged in the witness work. Evidently those people of good will, the Jonadab class, are saying, "Come and drink of the water of life freely." We should welcome all of good will to participate in the proclamation of the kingdom during this special season, July 1-9. Be sure you are well supplied with literature.

ANOTHER BOOKLET FOR THE BLIND

What Is Truth, another of the series of new booklets, is now ready, in Braille, for blind readers. It will be furnished at cost, $1, or may be had as a loan. Please address the Society's branch for the blind, 1210 Spear St., Logansport, Ind. Jehovah's witnesses may well mention this to blind persons whom they meet in house-to-house witnessing.

RADIO AND THE PRINTED WORD

All witnessing parties and all individuals who engage in the witness work should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving *continual* public notice of this program while engaging in the house-to-house witnessing.

PRESIDENT'S MAIL

Please take note that, until the middle of July, Brother Rutherford will be in Europe and mail should be sent to his address, 124 Columbia Heights, Brooklyn, only when absolutely necessary. No mail will be attended to in Europe except special matters. If your letter is not answered promptly, you will understand the reason why.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV JUNE 1, 1933 No. 11

HIS COVENANT PEOPLE

"For the Lord's portion is his people; Jacob is the lot of his inheritance."—Deut. 32: 9, 10.

JEHOVAH sent Moses to Egypt as a vindicator of his name. Moses delivered the testimony of Jehovah as commanded and then led the Israelites safely out of Egypt and across the Red sea. There that one picture ended. On the other side of the Red sea and in the wilderness Jehovah used Moses to make other prophetic pictures which in due time would be fulfilled by the Greater Moses, Christ. The picture made by Moses going into Egypt began to have its fulfilment in the year 1914, as stated in a previous issue of *The Watchtower*. Other pictures made by Moses after leaving Egypt were fulfilled, some at a much earlier date, and some of them at a later date. Each one of these pictures is complete in itself, because each one was dictated by Jehovah and made according to his will.

2 Jehovah had commanded Moses to bring the Israelites to Mount Sinai, which he did. There God confirmed with Israel his covenant which had its beginning in Egypt and the basis for which was the slain lamb. As a go-between Moses laid the words of Jehovah before the people, and they accepted the terms thereof. "And Moses came, and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." (Ex. 19: 7, 8) In this connection the Israelites expressly agreed to do the will of God. No man can come unto God except by faith in the shed blood of Christ Jesus. When a man exercises faith in the blood of Jesus as God's provision for salvation he thereby enters into a covenant to do the will of God. The basis of that covenant is the blood of the Lamb which takes away the sin of the world. The covenant confirmed at Mount Sinai foreshadows this latter covenant. The covenant which Jehovah made with the Israelites in Egypt by the hand of Moses, and which was confirmed at Sinai, was not the only covenant he made with that chosen people before reaching the land of Canaan.

AT MOAB

3 Moses led the Israelites from Sinai through the wilderness for nearly forty years, and now they were in the land of Moab and almost to the banks of the Jordan, where they would soon cross into the promised land. There Moses spoke to the Israelites according to the commandment of Jehovah. The time is definitely fixed: "And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them." (Deut. 1: 3) This fixed time was only two months before the beginning of the new year of Israel. There Moses gathered the people together and recounted to them what Jehovah had done for them since the confirmation of the covenant at Sinai. On that occasion Moses repeated the fundamental law to the assembled Israelites, and from that repetition the book of Deuteronomy takes its name. (Deut. 5: 6-21) Doubtless one of the purposes in repeating the law was to remind the Israelites that as a people they were obligated to do the will of God. Of the multitude that left Egypt not many remained alive, most of them having died on the way. Almost all of those to whom Moses there spoke were the children of the ones who had come out of Egypt, with the exception of Caleb, Joshua, and some of the tribe of Levi. Moses was very definte in his statement that the covenant God made at Sinai was not made with Abraham and Isaac, but with those present at Sinai, some of whom were now in Moab.

4 That covenant made at Moab was not merely a repetition of the one confirmed at Sinai, but was a separate and distinct covenant; and this is shown by these words: "These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb." (Deut. 29: 1) Moses then and there recounted to the Israelites the many wonderful things Jehovah had done for them since leaving Egypt and that he had led them forty years in the wilderness, and then he said: "Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel. Your little ones, your wives, and thy stranger that is in thy camp, from the

hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: that he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob." (Deut. 29:9-13) These words of the covenant disclose Jehovah's purpose to have a people for himself and that they must prove their fidelity to him if they would prosper, and that the covenant there made was made with and embraced all of the faithful, whether present or not. "Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day." (Deut. 29:14, 15) The terms of the covenant at Sinai and the one made at Moab show that the latter is far more comprehensive. (Deut. 10:16-20; 30:11-14) "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." (Deut. 10:16) These words concerning the circumcision of the heart were not an amendment of the covenant confirmed at Sinai, but they did constitute a specific commandment in the covenant made at Moab. The law covenant at Sinai fixed the death penalty for transgression, but the "curse" was not mentioned until the end of the wilderness journey when the covenant was made at Moab. It was at the time of the making of that covenant at Moab that Moses first announced that which Peter quoted after Pentecost, to wit: "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) This prophecy applies specifically after the second coming of Christ, at which time the real issue of life and death is placed before and determined upon those whom the Lord has anointed and upon whom he has laid the obligation to be obedient to the commandments of Christ Jesus, the Greater Moses.

MEANING OF THE COVENANT

[5] A careful reading of the book of Deuteronomy at this point will be profitable. It is suggested that the name Jehovah appears therein more than in any other place in the Bible. Having the positive Scriptural proof that Moses there pictured or foreshadowed Christ Jesus, such prophecy has its greater fulfilment at the second coming of Christ; and also knowing that all of these things were written for the admonition of those upon whom the end of the world has come, and written for the specific encouragement and comfort of the remnant, we should expect to find a present-day application of the covenant made at Moab. —Deut. 18:15, 18; 1 Cor. 10:11; Rom. 15:4.

[6] The forty years' journey of the Israelites under the leadership of Moses was about at an end, and the assembly of that people on the plains of Moab near the borders of the land of promise, which God had declared they should inherit, fitly pictures the people in the covenant with Jehovah to do his will and assembled and gathered together at the beginning of the judgment of Christ Jesus, the Greater Moses, and at the time this great Judge appeared at the temple of Jehovah. (Matt. 25:31-46; 2 Thess. 2:1, 2) It was in 1878 that the Lord Jesus gave his special attention to his professed followers on earth, and from then until 1918. In that period the work of preparing the way before the Lord Jehovah was done; and about the end of that period, to wit, 1918, the Great Prophet, the Messenger of Jehovah, 'suddenly came to the temple' for judgment and then and there began the purging of the "sons of Levi". (Mal. 3:1-3) Within the period of time from 1878 to 1919 the covenant people of Jehovah were in the wilderness, passing through some very trying experiences. Shortly after the making of the covenant at Moab Jehovah would send the Israelites into their inheritance in the land of promise; and likewise within a short period of time after the coming of Christ Jesus to the temple the faithful, by the grace of Jehovah, shall enter into their inheritance. Thus we are enabled to see that the covenant made at Moab relates specifically to the covenant for the kingdom. In the covenant confirmed by Jehovah with Israel at Sinai the people were asked if they would perform their part thereof, and they expressed their willingness to do so. In the covenant made on the plains of Moab there was no such request for the people to agree to do God's will, because they had already agreed to do God's will, when they left Egypt. Likewise those who are in the covenant to do the will of Jehovah at the coming of the Lord Jesus to the temple must be willing to accept the terms of any additional covenant, which is in fact a covenant of faithfulness, and they must prove faithful before entering into their inheritance. This is in harmony with the Scriptures, which provide that, after one is called to the kingdom, he must be chosen or taken into the covenant and then he must prove faithful.—Rev. 17:14.

[7] After reminding the Israelites that he had led them for forty years in the wilderness Moses said: 'Yet the Lord hath not given you the heart to perceive, and the eyes to see, and the ears to hear, until this day.' (Deut. 29:4) Likewise when the covenant people of Jehovah were gathered together for judgment at the coming of the Lord Jesus to the temple, they had not up to that time had the heart to perceive or eyes to see and to understand the meaning of the name and the purpose of Jehovah. The deeper things came to them thereafter. Since then only the approved ones who have joyfully and willingly obeyed have been taught of Jehovah God. (Ps. 110:3; Isa. 54:13) The covenant entered into on the plains of Moab therefore clearly foreshadowed the covenant for the kingdom, which includes continued faithfulness and obedience unto God and his kingdom. Thereafter all entering the covenant for the kingdom must con-

tinue to faithfully perform their part as a condition precedent to entering into the fullness of their inheritance. Such are the ones mentioned by Moses as the "inheritance" of Jehovah. "For the Lord's portion is his people; Jacob is the lot of his inheritance." (Deut. 32:9) Such constitute the holy nation whom the Lord has taken out from amongst men to be witnesses for him and who must show forth his praises. (1 Pet. 2:9, 10) "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance." (Ps. 33:12, *A.R.V.*) Clearly these are the people who become Jehovah's witnesses and who must continually and faithfully perform their part of the covenant before entering fully into the inheritance. These are they whom Jehovah makes members of his 'elect servant' class and whom he gives as a covenant for the nations to bear testimony of him and his kingdom before the people, and this honor he gives to none other.—Isa. 42:1-8.

[8] It is the anointed ones to whom Jehovah says: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." (Eph. 1:18) Jehovah fixes the place for his covenant people, and no one can remain in that place unless he joyfully accepts and does the will of God in the day of judgment. (1 John 5:3; 4:17, 18) The curses of Jehovah are upon those who become unfaithful to their covenant, and his blessings everlasting are given to those who continue faithful; therefore the words of Moses quoted by the apostle Peter apply at the present time: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:19-23) To the same class brought into the temple Jesus now says: "Be thou faithful unto death, and I will give thee the crown of life."—Rev. 2:10, *R.V.*

[9] At Moab Jehovah told the Israelites that if they would be diligent to hearken unto his commandments to love and to serve Jehovah with all their heart and soul he would give them "the first rain and the latter rain". (Deut. 11:13, 14) This is in accord with the prophecies uttered by Joel and Hosea. (Joel 2:23; Hos. 6:3) It is also in harmony with the prophecy of Ezekiel 34:26: "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing." These texts further confirm the conclusion that the covenant made at Moab has its fulfilment on God's people who are gathered together at the temple and who, after having been brought into the temple, receive the showers of "the latter rain". Such has been the time of refreshing and blessing in which God's anointed people have been greatly blessed by receiving from Jehovah's hands an understanding of his prophetic utterances. Only those who have been taken into this covenant for the kingdom, and who have been diligent to perform their part of it, have been privileged to receive and enjoy these blessings foreshadowed by the latter rain. "In the light of the king's countenance is life; and his favour is as a cloud of the latter rain."—Prov. 16:15.

JESHURUN

[10] Jehovah designates his covenant people by the name "Jeshurun". This name appears only four times in the Scriptures: three times in the book of Deuteronomy, and once in Isaiah's prophecy. (Deut. 32:15; 33:5, 26; Isa. 44:2) It was first used in the address delivered by Moses on the plains of Moab when the covenant was made. Nothing stated by Jehovah in his Word is unnecessary or redundant. Therefore we must conclude that both the time and the place of using the word are significant. The name signifies "a righteous people" and would therefore apply to all who are assembled at the temple for judgment and who stand in the righteousness of Christ Jesus. All such have been brought forth as the sons of God and been called to and have accepted the call and are in line for the kingdom, hence made righteous by and through the shed blood of Christ Jesus. The "evil servant" class must at one time have been counted as righteous, otherwise such could not have been gathered out of the kingdom. The name "Jeshurun" would more particularly apply to those who are approved at the judgment and taken into the temple and anointed. Therefore Jehovah says to them: "Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob my servant; and thou Jesurun, whom I have chosen."—Isa. 44:2.

[11] In the prophetic song of Moses, written and delivered by him to the Israelites at the time of the covenant at Moab, there appeared these words: "But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook God which made him, and lightly esteemed the Rock of his salvation." (Deut. 32:15) This prophecy fulfilled on the greater scale at the temple judgment shows that there would then be a class to whom the name of "Jeshurun" once applied and who would afterwards become unfaithful and forsake Jehovah. The name "Jeshurun" signifies a close relationship between Jehovah and his people, and it seems quite clear that Jehovah promised his people such close relationship at the time the covenant was made at Sinai when he said to them: "Now therefore,

if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." (Ex. 19:5) This would show that such a close relationship is promised to those who enter into the covenant to do God's will, and which they receive upon condition of faithfulness. Those who had responded to the call for the kingdom, and who stood before Christ at the temple for judgment, therefore were all at that time included in that name of "Jeshurun", but the name would continue only with those who were chosen and who continued faithful.

12 The facts which are well known support this conclusion. From and after the coming of the Lord Jesus to the temple there were those in line for the kingdom who became wise in their own conceits, self-centered, rebellious and lawless. As the prophet Moses put it, "Thou art grown thick, thou art covered with fatness: then he forsook God which made him, and lightly esteemed the Rock of his salvation." "Thick" or "fatness", as here used, means "to shine and become gross". There are those who have a great desire and ambition to shine before men and such have become unfaithful to the terms of their covenant. These are the ones who become lawless or workers of iniquity and who refuse to give heed to God's way of carrying forward his work and who instead follow their own selfish ways in order that they may shine before men. Such are the ones who offend or set snares for others and draw followers after them and whom the Lord Jesus declared that he would gather out of his kingdom. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." (Matt. 13:41) It follows, therefore, that first they must have been in line for the kingdom. It is this class that makes up the "evil servant", the "man of sin", "the son of perdition." (Matt. 24:48-50; 2 Thess. 2:3-9) The great Rock is Jehovah, and the "evil servant" class, "the son of perdition," disregards the instructions given by Jehovah, and of such the prophecy by Moses says: "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste."—Deut. 32:18-20, 28, 29, 35.

13 The judgment here recorded is against those and will be executed against those who are unfaithful to the terms of their covenant for the kingdom, and this is fully supported by the words of the prophet Moses uttered on the same occasion and quoted by Peter after Pentecost. (Acts 3:23) This is further proof that it is the covenant people of Jehovah who are in the covenant for the kingdom that must hear and obey the commandments of the Lord Jesus Christ as Jehovah's Chief Officer and Great Prophet. Certain facts and circumstances have come to pass in recent months which are clearly a fulfilment of this prophecy. In some companies where men have held the office of 'elective elder', and which men have heretofore attempted to shine, these have set themselves in opposition to the work of the kingdom carried on by God's anointed people on earth, and announce their opposition because *The Watchtower* has published what clearly appears to be the Scriptural truth concerning elders. Such things are to be expected. This confirmation or fulfilment of prophecy is an encouragement to the faithful because it informs them that they are in the right way.

"KING IN JESHURUN"

14 The words of Jesus make it clear that at the temple judgment he would make manifest the faithful class to whom he would commit all the kingdom interests on earth, and that he would make such the "faithful and wise servant". (Matt. 24:45-47) The prophecy uttered by Moses in Moab locates the time when the faithful servant class is made manifest, and such time corresponds to the time of judgment at the temple. It is written: "And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together." (Deut. 33:5) The "king in Jeshurun" mentioned in this text plainly means Jehovah God, and this is shown by the context and by other scriptures. Christ is the head of the church (God's anointed ones), "and the head of Christ is God." (1 Cor. 11:3) Therefore the "heads" of Jehovah's covenant people are Jehovah himself and the Lord Jesus Christ. At what time, then, were these "heads of the people" gathered together? Manifestly at the time that Jehovah builds up Zion, his capital organization. "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) Jehovah's organization Zion is symbolized by his woman who remains barren until God's due time to assemble his organization.—Isa. 54:1-7.

15 In due time Jehovah sent forth the Head of his capital organization, the Greater Moses, to the temple and there he gathers together unto himself those who are devoted to Jehovah God. "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50:5) Furthermore, the covenant made with Israel in Moab and announced by Moses typically included all of the people of Jehovah that shall inherit the land of promise. Note that the Lord God said: "Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the Lord our God,

and also with him that is not here with us this day." (Deut. 29:14, 15) When Jesus Christ appeared at the temple not all who shall inherit the kingdom were there for judgment, but some were afterwards brought into the temple. These latter are illustrated in the prophetic dramas of Esther and Ruth. The assembly of Zion would also mean the ones who had died faithful and who had partaken of the first resurrection. Since the Scriptures were written especially for the benefit of those on earth at the end of the world, therefore the covenant here in Moab specifically refers to the remnant. The building up of Zion took place in 1918, and since then children have been born in Zion. When Zion is built up Jehovah becomes King over his covenant and anointed people which is Jeshurun.

[16] Since the name "Jeshurun" means "righteous people" or "beloved people", that name would cease to attach to those who became unfaithful, but it would remain with those who continued faithful. In Deuteronomy 33:3 it is written: "Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words." This scripture shows a close relationship between God and his people. Jehovah bestows his special love upon Zion, and this shows that "Jeshurun" means the beloved people of God. "For the Lord hath chosen Zion: he hath desired it for his habitation." (Ps. 132:13) According to one standard translator the name "Jeshurun" means "blessedness and prosperity". (*Fausset*) Jehovah grants his blessings and prosperity only to his righteous people who continue faithful. In harmony with this it is written: "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. 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. God is the Lord, which hath shewed us light; bind the sacrifice with cords, even unto the horns of the altar." (Ps. 118:22-27) The facts show that these prophecies began to have fulfilment in the year 1918, and which was more particularly marked from and after 1922.

[17] The mere fact that Jehovah causes to be recorded a prayer for his people, to wit, 'Send prosperity,' proves that he will send prosperity to those who are faithfully obedient to him as members of his organization. These words apply to the faithful Jeshurun class, which is Zion. The words of the psalmist, "God is the Lord, which hath shewed us light," prove that Jehovah instructs and gives light to his covenant people who are gathered together under their head Christ Jesus and who are faithful. These are the children of Jehovah by his "woman" Zion and are made members of his organization and are taught of God and are at peace; as it is written: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. 54:13) Those of the temple class are taught of God and are at peace and continue to rejoice in the light which God gives them.

[18] It is not so with those who were once of Jeshurun but who have forsaken their covenant and have taken a course contrary to God's commandment. These are not taught of Jehovah, and hence they continue to speak evil against Jehovah's organization and the work which his organization is now doing on the earth. Among some of the later truths which Jehovah has revealed to his faithful people is that concerning elders and the 'elective office' thereof. He has shown his people that elders are not made by the votes of creatures, but that true elders are made by growth in the likeness of the Lord Jesus Christ. Those who were once of Jeshurun and who have become "fat" refuse to agree to and accept these truths. Furthermore, they reject and oppose the paramount duty laid upon God's covenant people to proclaim the name of Jehovah and to declare the day of his vengeance against Satan's organization. These disobedient ones are not taught of God, and for this reason they make false charges against those who do faithfully serve Jehovah. The point that must be stressed here is this, that the covenant made at Moab shows that those whom the Lord approves and anoints upon coming to the temple must thereafter continue to faithfully obey all commandments of the Lord if they would enter into their glorious inheritance. This can be accomplished only by full and unselfish devotion to Jehovah and his kingdom. Jehovah will now have his name made known in the earth, and those who love him will work together in unity in doing the will of the Most High.

BLESSINGS

[19] The Israelites on the plains of Moab were soon to enter their inheritance, and they were informed that they would have to fight before their inheritance would be gained. The covenant people of Jehovah now brought into the temple are informed that soon they will enter into their inheritance if they are faithful to the end, but before doing so they must fight. Their fight is not with carnal weapons, but consists in faithfully resisting the enemy, and faithfulness in bearing the testimony of Jehovah and declaring that his vengeance shall be executed upon Satan's organization. These must declare that Jehovah is God over the whole earth and that his name shall now be vindicated. The faithfulness of Jehovah's witnesses in performing their covenant of obedience brings upon them the assaults of the enemies. The enemy under the leadership of Gog, the marshal of Satan, conspire to destroy, and they act to destroy the faithful ones of Jeshurun, and these enemies particularly include the "evil servant" class. In order that the faithful ones may be fully encouraged, comforted and made hopeful Jehovah now enlightens them by giving them an understanding of the things he caused to be written

long years ago. Thus he continues to place upon his table for their benefit the food that is convenient for their well-being.

[20] After Moses had spoken at length to the Israelites concerning the covenant and had written the song and delivered it to them in obedience to the commandment of Jehovah, then he told the faithful of the blessings they might expect to receive: "And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death." (Deut. 33:1) Undoubtedly these words of blessing spoken by Moses were written for the special benefit and comfort of the righteous remnant now gathered together unto Christ in these last days. Within a short time he will take these faithful ones into their everlasting inheritance, and these are informed that before receiving that inheritance they must fight faithfully and truly under the name and banner of the eternal King. The assembling of the tribes before Moses seems to have a correspondency in the sealing of the tribes of Israel, as stated in Revelation 7. The covenant people of Jehovah are now before him to hear all that he might say unto them by Christ Jesus, and then to render full and loving obedience to his commandment. Moses spoke all the words of the Song or Psalm in the hearing of the people there gathered before him, concluding with these words: "Set your hearts unto all the words which I testify among you this day, . . . For it is not a vain thing for you; because it is your life; and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it." (Deut. 32:46, 47) After hearing the words of this Song doubtless the people sang it together.

[21] Now we see the Greater Moses, Christ Jesus, has assembled the covenant people of Jehovah God and brought the approved ones into the organization pictured by Mount Zion. Of the great multitude that left the world to follow after Christ Jesus only a few are now in God's organization. Many turned away from Jehovah and the Commander of his host. Some of these grew "fat" and forsook the Lord and drew others after them. Only the anointed stand with Christ Jesus upon Mount Zion at the present time. Only these can learn to sing the "new song". (Rev. 14:1-3) The faithful remnant have learned the name of Jehovah and its meaning, and as his servants they are privileged to know and to sing the song of praise as no others can. They see that Jehovah will vindicate his name at the greatest battle that will ever have been fought, that he will cover himself with the laurels of victory and everlasting glory. Now the remnant see that "Jehovah's portion is his people; Jacob [his anointed] is the lot [cord] of his inheritance". (Deut. 32:9) They know that Jehovah is their Father and King Eternal and that because they are righteous through Christ Jesus and wholly devoted to the kingdom they are the people of Jeshurun. Furthermore they know that Jehovah has given to them the new name, which is "Jehovah's witnesses", and has sent them forth to sing his praises in the earth as a testimony to his name. They have a vision of the mighty organization like unto a great war chariot, with Jehovah riding above all. With a song expressing great joy they now say: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky." —Deut. 33:26.

[22] Without doubt Jehovah caused Moses to write these words for the special encouragement of the faithful remnant people now on earth. Scattered throughout the national divisions of the earth, yet being no part of the world, these faithful witnesses of Jehovah see that the day of entering into their everlasting inheritance is now at hand. They know that there must first come, however, the battle of the great day of God Almighty and that they must bear the testimony of Jehovah until the great battle is fought. The enemy has come up and encamped against them, expecting to block their advance movement and to cut them off from being a nation. These faithful witnesses of Jehovah are small in number and have no strength within themselves, but their faith and confidence in their leader Christ Jesus and their King Eternal Jehovah is absolute, and in that strength they can accomplish God's purposes. They see that the name of Jehovah which they are now privileged to bear is their high tower of refuge, and into it they run and are safe. Jehovah gives them further aid and comfort because he is the Father of mercy and God of all comfort, and to them, the faithful remnant, he now says: "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them."—Deut. 33:27.

[23] With this emphatic declaration from the mouth of the Almighty God ringing in their ears, who among the remnant should fear any part of Satan's organization? Those who do fear men or devils will fall into a snare, but those who confidently trust in God shall not be moved. The precious promise of Jehovah to bear up his people with his everlasting arms has never applied until the gathering of his approved ones into the temple. These are made a part of Jehovah's host under Christ Jesus that goes into battle with the enemy and before which mighty host the enemy is certain to fall. Jehovah now gives full assurance to those who are his that he will thrust out the enemy and destroy him, and he commands his covenant people to sing out this great truth that others may hear. The approved ones of Jehovah, the Jeshurun or faithful witness class, stand at the entrance of their inheritance singing Jehovah's praises, and to the guardian angels that keep the way they say: 'Open to me the gates of righteousness that the righteous nation which keeps God's law may enter in.' Because of the faithfulness and complete devotion of the anointed this benediction is pronounced for them: "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) This is in exact keeping with the encouraging words of Christ Jesus, the Greater Moses, now spoken to the faithful: "Be not afraid, the dear little flock! for your Father delighteth to give you the kingdom."—Luke 12:32, *Roth.*

HIS LOVING-KINDNESS

24 The loving-kindness of Jehovah extended to his beloved people through Christ Jesus is beyond the comprehension of man. None on the earth can have an appreciation thereof now except those who are entirely devoted to God. For the benefit of the last members of Christ on the earth Jehovah made many pictures. He confirmed a covenant with Israel at Mount Sinai, and forty years later he made another covenant with them on the plains of Moab. This latter covenant corresponds to the time when Jesus gathers together those who are called to the kingdom and who are approved and are brought into the covenant for the kingdom. Thus being chosen they must remain for ever faithful. The covenant people of God, gathered at the temple, are all designated at first under the name "Jeshurun", but only the approved ones retain that name. This is not their official name, but rather the name showing a close relationship of the faithful to Jehovah God. To those whom the Lord approves, and whom he anoints, he gives a new name which the mouth of Jehovah names. (Isa. 62:2) These are sent forth as his witnesses, and they are no longer in the dark as to the will of God. "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." (Deut. 30:11, 14) The faithful remnant is made a part of the host of Jehovah under the Greater Moses, and these must hearken unto his every word and joyfully obey. (Deut. 18:18; Acts 3:23) As Moses said to the Israelites in Moab, so now the Greater Moses says to the covenant people in the temple: "See, I have set before thee this day life and good, and death and evil." (Deut. 30:15) If the remnant would live they must now continue uncompromisingly against the enemy organization and wholly and completely devote themselves to Jehovah and his organization. Into their mouths Jehovah has put his word, and as members of his organization they must finish the testimony of Jesus Christ committed to them.

25 Writing to the covenant people of God in Christ, Paul quotes the words of Moses, showing that they apply to the anointed particularly at this day. (Rom. 10:5-11) Jehovah has equipped his people to bear his testimony, and in order to be faithful to their covenant they must do that very thing. At the Columbus convention in 1931 Jehovah made known to his people that he had given them a new name and had constituted them his witnesses and made them a part of his elect servant, to whom alone he gives this honor. This manifestation of his loving-kindness is too great for us to fully comprehend. Those who have seen and appreciate this favor from Jehovah have joyfully entered into his service to bear testimony to his name. Regardless of all the hardship and vicissitudes that now beset them these faithful ones go on in the strength of the Lord, knowing that soon victory will be complete. It is only the faithful anointed that appreciate that they are the children of Jehovah by his woman Zion and that they all are taught of God. Jehovah now feeds his people abundantly with the precious things from his table, and therefore they continue to sing his praises in the words written for them, to wit: "Praise ye Jehovah. I will give thanks unto Jehovah with my whole heart, in the council of the upright, and in the congregation. He hath made his wonderful works to be remembered: Jehovah is gracious and merciful. He hath given food unto them that fear him: he will ever be mindful of his covenant. He hath showed his people the power of his works, in giving them the heritage of the nations. The works of his hands are truth and justice; all his precepts are sure. He hath sent redemption unto his people; he hath commanded his covenant for ever: holy and reverend is his name. The fear of Jehovah is the beginning of wisdom; a good understanding have all they that do his commandments: his praise endureth for ever."—Ps. 111:1, 4-7, 9, 10, *A.R.V.*

QUESTIONS FOR BEREAN STUDY

¶ 1, 2. For what purpose did Jehovah send Moses to Egypt? How was that purpose accomplished? How and when did Jehovah use Moses to make other prophetic pictures? When were these prophetic pictures fulfilled? What took place at Mount Sinai, and what did it foreshadow?

¶ 3. By whom were the words of Jehovah delivered which are recorded as the book of Deuteronomy? When? Where? To whom, in relation to those to whom Moses spoke at Mount Sinai? Of what does the book of Deuteronomy consist? With whom was the covenant made which was confirmed at Sinai?

¶ 4. Was the covenant made at Moab the same as that confirmed at Sinai or related thereto? Quote scripture in proof thereof. What prominent feature of the divine purpose is disclosed in the words of Deuteronomy 29:9-13? Show that the covenant made at Moab is far more comprehensive than that confirmed at Sinai.

¶ 5. Give reasons for expecting to find a present-day application of the covenant made at Moab.

¶ 6. Show that the journey of the Israelites through the wilderness suggests the period during which the work of 'preparing the way before Jehovah' was done. Explain what was pictured in the situation on the plains of Moab and the covenant which Jehovah there made with the Israelites.

¶ 7, 8. Apply Deuteronomy 29:4. What, therefore, did the covenant made at Moab foreshadow? Who are included therein, and what is the condition precedent to their entering into the fullness of their inheritance?

¶ 9. Point out the provisions regarding the "latter rain" and the "showers of blessing" to be given to God's covenant and faithful people, and how those prophecies have been in course of fulfilment.

¶ 10-13. Explain and apply the name "Jeshurun". Account, then, for the unfavorable prophecy regarding "Jeshurun" recorded at Deuteronomy 32:15. Point out the facts which show present fulfilment of this prophecy together

with the judgments recorded against those who are unfaithful to the terms of their covenant for the kingdom.

¶ 14, 15. Identify the "king in Jeshurun", "the heads of the people," and "the tribes of Israel", mentioned in Deuteronomy 33: 5. When and how were these "gathered together"? Apply Deuteronomy 29: 14, 15.

¶ 16, 17. Harmonize the significance of the name "Jeshurun" with the statement made in Deuteronomy 32: 15. Point out (a) scriptures which show that in his due time the "king in Jeshurun" would hear the prayer of his faithful people. (b) Facts which prove that he has sent them light, prosperity and peace.

¶ 18. Describe the course taken by some contrary to their covenant and God's commandment. Account for their taking such course. The covenant made at Moab holds forth what important lesson for all those of the anointed class who would enter into their glorious inheritance.

¶ 19. In regard to the requirements for entering into their inheritance, compare the position of the Israelites on the plains of Moab with that of Jehovah's covenant people at the present time. In each instance, how would they prevail against the enemy?

¶ 20-23. Upon whom were the blessings pronounced by Moses as recorded in Deuteronomy 33? For whose special benefit and comfort was the record provided, and how does it serve that purpose? Quote the concluding words of the song which Moses there gave to the Israelites. How does that prophetic occasion picture the present position of Jehovah's covenant people? Apply Deuteronomy 33: 27.

¶ 24. Show that in the fulfilment of the prophetic pictures made with the Israelites from Egypt to Moab Jehovah has manifested his loving-kindness to his faithful covenant people. What responsibility attends this great favor bestowed upon them?

¶ 25. By pointing out the provision which Jehovah has made for his people, show that his words at Psalm 111: 1, 4-7, 9, 10 have been in course of fulfilment.

THE HARP OF GOD

A MUSICAL instrument invented many centuries ago is the harp. When properly strung and played upon it yields sweet music, making glad the heart. The first mention of the harp made in the Bible is in the fourth chapter of the book Genesis, verse twenty-one. The inventor's name was Jubal. He was therefore called "the father of all such as handle the harp and organ".

It was eighteen hundred and twelve years before the coming of Jesus in the flesh that God organized the twelve tribes of Israel, the descendants of Jacob, into a nation, which nation thereafter was known as the nation of Israel. It was the only nation with which God made a covenant or solemn contract, and he did not recognize any other nation in the same way. (Amos 3: 2) The nation of Israel was used to make living pictures or types, foreshadowing better things to come; and those who study the Scriptural account of Israel's experiences are able to approximate closely future events which will be good for mankind.—1 Cor. 10: 1-13; Heb. 10: 1.

With the nation of Israel the harp was an instrument consecrated to joy and exultation. David, who for forty years was king of Israel, was an expert player on the harp, and it will be noted that in the Psalms, many of which he wrote, the harp is used to symbolize or teach some great truth. The Jews used this instrument on occasions of joy, such as jubilees and festivals.

Josephus, a writer of Jewish history, is authority for the statement that the harp usually had ten strings, but that at times it was smaller and had only eight strings. The number *ten* is used in the Scriptures to symbolize that which is complete or perfect as pertaining to man. We would understand, then, that the harp with ten strings pictures the great fundamental truths concerning the divine purpose. When two of these strings were absent, there being only eight, the indication is apparently given that there would be a time when two important features of the divine purpose would not be seen by men. God promised that greater light should come upon his Word at the end of the age, or end of the world. Since we have reached that time, we confidently look for more light, and thus we find it.

The book of Revelation, which is the last book in the Bible, is written largely in symbols. In Revelation, chapter fourteen (2, 3) and chapter fifteen (2, 3), we find a brief description of a class of glorious creatures who are playing upon their harps, and these are described as the "harps of God". The harp here is used as a sign or symbol of some great truth, or feature of the divine arrangement; in fact, a great deal of the Bible is written in symbolic phrase. The Lord uses objects which we know to illustrate great unseen things which we do not know; and the harp is so used.

Before we can know God and understand his great purpose it is first necessary for us to believe that he exists and that he rewards all who diligently seek him. (Heb. 11: 6) But how can we believe? We must first have some knowledge. But how can we know that there is a great God? Let us look at some of the simpler things about us and reason upon the matter.

Look at the flowers in your garden. Out from the same soil grow the many varieties of different hues and colors. Likewise from the same soil spring the divers kinds of trees, bringing forth different fruits at different seasons of the year. Some wisdom superior to man's must have arranged these things. Observe the broad fields, the lofty mountains, the mighty rivers, and then behold the ocean, exhibiting unlimited power, upon the waves of which majestically ride the great ships. Are we not compelled to conclude that there is a wise One, greater than anything we see, who created these things?

Now gaze into the silent heavens above you, and there number, if you can, the stars and planets which are noiselessly moving through space. Many of these are far greater than the earth, and yet each one hangs

in its place and moves noiselessly about in its orbit. Surely they could not have come there by chance, but the reasonable mind must say that a Creator greater than the planets put them there. When King David looked at these wonders of creation he was so impressed with the greatness of their Creator that he wrote: "The heavens declare the glory of God: and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." —Ps. 19:1-4.

Consider man. What a wonderful piece of mechanism is his body! The framework is there; the muscles that hold each part in place; the nerves, like a great electrical system, by which messages are conveyed from the brain to all parts of the body. He has power to reason and to plan and to carry out these plans. Truly no machine can be compared to man for intricacy of construction and harmony of action. Who, then, is the Creator of this wonderful thing? We must conclude that there is a great First Cause who made and put into action all things visible in the universe, as well as things to us invisible. And who is he? Jehovah is his name; the great God of the universe.—Ps. 83:18; Gen. 17:1; Ex. 6:3; 20:2-5.

The name *Jehovah* means more than self-existing one; it signifies his purposes toward his creatures. Jehovah is without beginning and without end, and of him the prophet Moses wrote: "From everlasting to everlasting, thou art God." (Ps. 90:2; Isa. 26:4) He is the great Almighty Jehovah God and there is none besides him, and his honor and dignity none other possesses. (Isa. 48:11) He is the great all-wise Creator of all things that are made. (Isa. 40:28; Gen. 1:1) The four great and eternal attributes of Jehovah are justice, power, love and wisdom. These attributes work together in exact harmony at all times; and in various times and ways he makes manifest these attributes. At certain times he has specially manifested such attributes.

His justice was made manifest by inflicting punishment for the violation of his law. Power was particularly manifested in the great flood of Noah's day that destroyed all things on the earth. His love was especially exhibited in the sacrifice of the dearest treasure of his heart, his beloved Son, that mankind might have an opportunity for life. His wisdom is particularly manifested in his great arrangement, which he gradually unfolds and permits man to see. His attributes have no limitations. He is so wise that he knew the end from the beginning and foretold his great purpose to the very minutest detail.–Acts 15:18.

It is conceded by all that man is the very highest type of all living creatures on the earth. His intelligence is far superior to that of any other earthly creature. Truly man is fearfully and wonderfully made. Is it not reasonable for him to expect that the Almighty God would reveal to man something of the divine greatness and purposes? Yes, and such revelation is found in that wonderful book, the holy Bible.

Who wrote the Bible? What is known as the Old Testament was written by holy men of old who were moved upon by the invisible power of Jehovah to write it. (2 Pet. 1:21; 2 Sam. 23:2; Luke 1:70) The New Testament consists of the spoken words of Jesus, the Son of God, who 'spake as never man spake', and whose words were recorded by those who heard him and witnessed his acts; and in addition thereto, the written testimony of his disciples, who wrote under inspiration from God.

The holy spirit means the invisible power of Jehovah, holy because he is holy. This power of Jehovah operated upon the minds of honest men who loved and were devoted to righteousness, directing them in the writing of the Bible. The spirit of God, that is, his invisible power, previously moved upon the waters covering the face of the earth, and thereby he created. (Gen. 1:2) In like manner his invisible power operated upon the minds of men and directed them what to write. Thus did Moses write the first five books of the Bible. The invisible power of God, which is the holy spirit, operating upon Moses' mind, enabled him to make a record of the chief events that had occurred and to write the law of God, as given to his people through Moses. In no other way could the true history of creation have been written. These facts and truths were, therefore, written by inspiration of God. (2 Tim. 3:16; Job 32:8) The prophets of the Bible foretold the great events that were to take place in the earth. Their accounts were written at different times and under widely different conditions, yet their testimonies agree. Their testimony foreshadowed future events.

History, when written, is a recorded statement of facts and events, arranged in a chronological order.

Prophecy, which is true, is a statement of facts and events foretold to take place at some future time. Otherwise stated, prophecy is history written before it occurs.

No human mind could actually foretell facts or events to happen in the future. Only the divine mind could do that. If, then, we find that the Bible foretold certain facts and events to happen and the record of the same was made centuries before these facts and events did happen, and these events and facts are now definitely established as having taken place, such would be the strongest proof that the persons recording such facts and events were directed in so doing by the divine mind; hence that such writing was under divine inspiration.

As an illustration of this point: All lightnings proceed from Jehovah and are a manifestation of his power. This is proved 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*) Wireless telegraphy and the radio are modern inventions. This text of Job has been applied to the radio

stations and their operators, but the text cannot mean that. The radio is in the nature of lightning and it belongs to Jehovah, and except by his permission man cannot 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.

Through his holy prophets God foretold that at a time future there would come into the world a mighty man; that he would be born a Jew (Deut. 18:15), God specifying the place where he would be born (Micah 5:2); that he would come to his own people and they would not receive him; that he would be despised and rejected of men, a man of sorrows and acquainted with grief (Isa. 53:1-3); that he would ride into Jerusalem upon the colt of an ass, and offer himself as king to the Jews (Zech. 9:9); that he would be rejected by the Jews (Isa. 53:3); that he would be betrayed for thirty pieces of silver (Zech. 11:12); that he would die, but not for himself (Dan. 9:26); that there would be no just cause for his death (Isa. 53:8, 9, 11); that nevertheless he would be numbered among the transgressors (Isa. 53:12); that he would die a violent death, yet not a bone of his body should be broken (Ps. 34:20); that his flesh would not corrupt and that he would be raised from the dead (Ps. 16:10); all of which and many more similar prophecies were completely fulfilled by Jesus of Nazareth, the great Teacher who lived about and died at Jerusalem.

All of the foregoing facts show that the Bible was written, as it is claimed, by holy men of old, who were directed in writing it by the power of Jehovah, and that it is a record which God caused to be kept and has given to man for his guidance in righteousness, and which foretells the course and final destiny of man and, chiefest of all, the kingdom of Jehovah and the vindication of his name thereby. It is by the divine record of the Bible that we ascertain the significance of the symbolic "harp of God" and the significance of its ten melodious strings.

ATTEMPTS TO DESTROY THE BIBLE

THE sacred Scriptures, known as the Bible, were originally written partly in the Hebrew language and partly in the Greek. A translation of the Bible in other languages than the originals is called a *version*. The first to give us the Bible in the English language was John Wycliffe. The next English version of the Bible of noteworthy importance is that of William Tyndale, which has furnished the basis of practically all the English versions of the Bible that are in vogue at the present time.

Satan the enemy used the clergy of England to persecute Tyndale because of his faithfulness in translating the Bible. This is one of the proofs that Tyndale was a faithful servant of the Lord. After translating a portion of the Scriptures he was forced into exile in Germany, where he finished the translation and there published many copies of the New Testament. He was determined to get this translation into the hands of the English people. He smuggled it into England by sending his printed copies in barrels, in bales of cloth, in sacks of flour, and in many other secret ways.

The bishops of the Church of England (which was then Roman Catholic) and others of the clergy used every means within their power to stop the publication of Tyndale's version of the Bible. Thousands of copies were seized by them and publicly burned at the old cross of St. Paul's in London. Tyndale was kept in exile and refused many attempts to induce him to return to England, knowing that if he went back to England the bishops and other clergymen would cause his death. He was betrayed by a clergyman in Germany and was forcibly seized and imprisoned in a dungeon, and thereafter suffered much from cold and want of food; and he was taken from prison and burned at the stake. This was done at the instance of the clergy.

But Satan and his agencies could not prevent the people from having the Bible, because God's time had come for them to have it. Shortly after Tyndale's death there appeared what is known as "Matthew's Bible". It was really Tyndale's Bible published under a different name. Then followed the publication of what is known as the "Great Bible", which was published in fifteen hundred and thirty-nine; and later what is known as the "Geneva Bible", published in fifteen hundred and sixty. All of these were but revised editions of Tyndale's translation.

In the year sixteen hundred and eleven (A.D.) what is commonly known as the Authorized Version was produced. It is otherwise known as the King James Version, because King James of England was the prime mover in having it prepared. The revisers who did the work were divided into six companies, and a portion of the work was assigned to each company; and every aid or help that was accessible was used by these revisers in their work. These men carefully studied the Hebrew and the Greek and the translations in the Spanish, Italian, French and German, and compared them one with the other.

Doubtless there has never been a more masterful and nearly perfect English publication than the Au-

thorized Version of the Bible. It is more generally used than any other Bible or version of the Bible in existence. Its translation is not perfect, however, as it contains a number of mistakes, as was later shown by comparison with the ancient manuscripts. Those who prepared our Authorized Version of the Bible did not have access to the three oldest ancient manuscripts now in existence, namely, the Vatican, the Sinaitic, and the Alexandrine.

In the year eighteen hundred and seventy (A.D.) a company of distinguished English scholars assembled and began the work of a revision of the Authorized Version of the Bible, and within a short time thereafter an American committee of distinguished scholars joined in a like work. When the Authorized Version was made, the ancient manuscripts aforementioned were not accessible. The commission of revisers who prepared the Revised Version from eighteen hundred and seventy forward had access to these manuscripts, however. The ancient manuscripts were studied, together with the various versions; and the greatest possible care and means were employed to bring forth a Bible expressing, as nearly as possible, the thought expressed by the original manuscripts.

In eighteen hundred and eighty-one the first edition of the English Revision was published, and in eighteen hundred and eighty-five the American Revision was published. Tyndale's translation was largely used by both of these committees, and blazed the way for the labors of the revisers. These Revised Versions are doubtless the best of all translations, because they express the thought in plain English. In addition thereto, there has been a decided change of meaning in many of the English words during the past three hundred years. It was the effort of those who prepared the English and American Revised Versions to express the proper thought in plain English.

For instance, the old English word "hell" meant a hidden and dark place, such as a hole in the earth, in which one covers his vegetables for preservation. In modern times the clergy have defined hell as meaning a place of conscious torment after death, which, of course, was not the thought in the original text. Another instance: The English word "damnation" originally meant *judgment;* and sometimes judgment adversely or condemnation. The modern ecclesiastics have made the word "damnation" mean the consigning of one to a place of eternal torment.

The translators of the American Revised Version have left the word *hades* untranslated, it being the Greek word which the clergy use for hell fire and torment. The Greek word for "damnation" they have translated "judgment" because the word "damnation" in the original English, and "judgment" in the modern English, mean the same; and this proves that the clergy have placed an entirely wrong meaning upon the word. (Acts 2:27; John 5:29, *R.V.*) In both instances, those who prepared the Authorized Version and those who prepared the Revised Versions used the proper word as the word was used at the time written. It has been the clergy, however, who have seized upon the occasion to misrepresent God's Word by improperly using it. In view of all the opposition to the Scriptures, it is remarkable how pure the text has been preserved after divers and numerous copyings from the original.

The *Emphatic Diaglott* is one of the purest translations of the New Testament. It is translated from the original Greek. The Vatican Manuscript was chiefly used in its preparation, reference being had also to the Sinaitic and other manuscripts. It expresses the thought in modern language and greatly aids the Greek and English student in studying the New Testament.

Without doubt the invisible power of Jehovah God guided the minds and hands of faithful men of old in preparing the original manuscript of the Bible. It is God's Word, and he had it prepared exactly right. Because it is the Word of God, Satan the wicked one has used every means within his power to destroy the Bible and to destroy those who faithfully translated it. God has permitted him to go just so far in his wicked attempts, and then has stopped the enemy. At different periods in the history of mankind honest men, wholly devoted to the Lord, have made copies of the Bible. Shall anyone deny that the Lord God guided these men in their work? We may be sure that since they were faithfully and honestly trying to represent Jehovah, he would safeguard his Word from serious error.

Satan, through his agencies, killed many of the men who faithfully performed their work, but not until after their work was done. Thousands of copies of the Bible were destroyed by these same wicked agencies, but Satan with all his efforts could not stop the progress of God's unfolding purpose and the revelation of himself to the people through his Word. Being unable to stop the publication of the Bible the Devil has sought, through his representatives, to corrupt the meaning of it, and to put into the minds of the people an improper understanding of its text. He has used every power within his means to turn the minds of the people away from Jehovah and from his pure Word of truth. For centuries many of these wonderful truths were obscured and taken away from the people by the Devil and his agencies. In God's due time these pure doctrines have been restored to the honest seeker after truth.

The creature who is magnified in the Scriptures above all others is the beloved Son of God. The Jews have, for four thousand years, centered their hopes upon the Messiah, and have looked for his appearing. For nearly two thousand years Christians have centered their hopes upon the Christ and have looked for his second coming. The beloved Son of God, the Logos, Jesus, is the Messiah, the anointed One of God, the Christ. The time for his second appearing has come, and now he is here. With his coming there has come

to the honest seeker of truth greater light upon God's Word, even as the Lord promised that it should be. (Prov. 4:18; 1 Cor. 10:11) The second and invisible presence of Christ dates from about eighteen hundred and seventy-four. From that time forward many of the truths long obscured by the enemy began to be restored to the honest Christian.

As William Tyndale was used to bring the Bible to the attention of the people, so the Lord used Charles T. Russell to bring to the attention of the people within the past half century an understanding of the Bible, particularly of those truths that had been taken away by the machinations of the Devil and his agencies. Because it was the Lord's due time to restore these truths he used Charles T. Russell to write and publish books known as *Studies in the Scriptures* by which the great fundamental truths of the divine purposes are clarified. Satan has done his best to destroy these books because they explain the Scriptures. Even as Tyndale's version of the Bible was destroyed by the clergy, so the clergy in various parts of the earth have gathered together thousands of volumes of *Studies in the Scriptures* and burned them publicly. But such wickedness has only served to advertise the truth of the divine purpose.

It is God's time when the truth shall be known, and nothing Satan can do or will be able to do can prevent the truth from being known. The time has come for the standard of Jehovah to be lifted up that the people may know which way to go. Around this divine standard the righteous and truly honest-hearted will rally. The tide of truth is rising higher and higher, and will continue to rise until it fills the whole earth as the waters fill the deep. All this shall be to the glory of Jehovah God. The time has come for Jehovah to make known his name in the earth, and he will make this known through his Word and through the manifestation of his power at the battle of Armageddon. And be it noted that the truth does not belong to any man. It is God's truth. God has used men or human instruments at different times for his own purpose and to his own glory, but the truth always has been and always will be Jehovah's. The Bible is his Word of truth, given to guide those who seek righteousness.

LETTERS

JEHOVAH IS PROSPERING ZION

DEAR BROTHER RUTHERFORD:

It is with great satisfaction that I report the result of today's broadcast over the Yankee network. I listened to the entire program over station WAAB here in Boston, and to my delight every feature came over the air more distinctly than I ever heard anything come over that station before. There was absolutely no static, and your stirring lecture on the Devil's "holy year" was presented with a dignity and force that should go a long way toward shattering prejudice in the minds of the supporters of Satan's wicked systems. The trumpet gave forth a certain sound that was most encouraging to all of God's faithful people.

Praise to Jehovah, it begins to look now as though the persistent proclamation of the kingdom message by the faithful remnant, during the past ten years particularly, is commencing to have its effect. This is especially noticeable here in Boston by the steady increase in the numbers attending our public meetings on Sunday afternoons. Since the first of January the numbers have increased so rapidly that we have completely outgrown our present quarters, and have already engaged another and larger meeting place.

This afternoon we tried out the new transcription machine in our present hall, and with most satisfactory results. The friends were delighted with it, and everyone paid rapt attention. It is the purpose of the service committee to use it just as extensively from now on as possible. Surely Jehovah is prospering Zion as never before, and it is becoming more and more evident that the time is now here for the full and complete vindication of his name.

Rejoicing with you, dear brother, in the unspeakable privilege we now have of singing forth the great honor of Jehovah's glorious name, and praying his continued blessing upon your efforts in this direction, I remain, as ever,

Your brother and fellow servant in Zion,

W. B. FOWLER, *Massachusetts.*

RADIO PIERCING PRISON WALLS

DEAR BROTHER RUTHERFORD:

How well we realize every moment of your time is taken up, but cannot refrain from writing and thanking you for *Preservation* and for all of the wonderful parcels of food that are coming from Jehovah's table he has prepared in the presence of the enemy.

It not only gives strength to the remnant, but gives hope and courage to the whole world of suffering and dying humanity. The heavy artillery (radio lectures) is doing a wonderful work, piercing right through the prison walls.

The Jehonadabs are also wanting to climb up into the chariot.

May the Lord continue to bless you and keep you in the shadow of his hand until his word and name be vindicated.

Your brother and sister by his grace,

MR. and MRS. W. H. PEMBERTON, *Pioneers.*

HOPE THAT BUT A FORETASTE

OUR DEAR BROTHER RUTHERFORD:

We, a small company of pioneers gathered together in London during the *Crisis* campaign to offer thanksgiving to Jehovah for his great loving-kindness to us, wish to express our deep appreciation of your leadership.

We thank you for your kindly thought for us in the provision of the booklets and for the testimony provided us. We have found it strenuous work in this mighty stronghold of Satan, but the joy of the Lord has been our strength, and by the Lord's grace we have been encouraged to go forward.

Our joy has increased day by day and now it is bubbling over, and we all earnestly hope that this wonderful week of united effort in kingdom service is but a foretaste of still greater united effort in the future.

We all gratefully thank Jehovah for giving us the privilege of being a part of the Faithful and True Witness, and pray that Jehovah's richest blessing will continue upon you.

This message is sent with our warm love.

Your fellow laborers in Him,

PIONEERS IN LONDON, *England.*

THE REPORT THRILLS

DEAR BROTHER RUTHERFORD:

I feel I must express my thoughts to you in words for the joy and comfort those last three books and *The Watchtower* have brought me. The *Preservation* book is the sweetest and most comforting book I ever read; and many, many thanks, dear brother, for sending these precious books to me. God bless you!

The report of the work accomplished during 1932 by Jehovah's witnesses is marvelous, and thrills my whole being. Am sorry to say that I am still hindered by ill health. I believe, however, that I am going to be able to put in more time when the weather gets warmer. Am not strong enough to cope with the extreme cold weather.

I have been taking advantage of the mild days and appreciate the little share I am privileged to have in the kingdom work, made possible by your kindness. We are near the realization of seeing Jehovah's enemies scattered and the Devil's organization destroyed.

May Jehovah continue to bless you. With kindest Christian love, in which Brother Hettenbaugh joins me, I am

One of Jehovah's witnesses,

ELIZABETH HETTENBAUGH, *Ohio.*

(Continued from page 176)

Syracuse WSYR Su 10:30am
We 5:00pm
Tupper L. WHDL Su 10:45am
Th 10:00am
Wh. Pl'ns WFAS Su 6:00pm
Mo 1:30pm Sa 9:30am

NORTH CAROLINA

Charlotte WBT Su 5:45pm
Greensboro WBIG Su 9:45am
Raleigh WPTF Su 10:00am
Wilm'ton WRAM Su 10:00am
We 7:00pm
W'n-Salem WSJS Su 2:15pm

NORTH DAKOTA

Bismarck KFYR Su 10:15am
Devils L. KDLR Su 12:30pm
We 5:15pm Fr 5:15pm
Fargo WDAY Su 10:00am
G'd Forks KFJM Su 8:45pm
Th 3:05pm
Mandan KGCU Su 11:30am
We 8:45pm Fr 8:45pm

OHIO

Akron WADC Su 1:45pm
Fr 1:00pm
Cinc'nati WKRC Su 10:00am
Cleveland WHK Su 6:00pm
Tu 3:15pm Th 6:45pm
Cleveland WJAY Su 9:45am
Columbus WAIU Su 10:00am
Fr 7:15pm
Columbus WCAH Su 7:45pm
Mo 1:00pm Tu 1:00pm
We 1:00pm Th 1:00pm
Fr 1:00pm Sa 1:00pm
We 9:30pm
Dayton WSMK Su 10:00am
We 5:30pm
Mt. Orab WHBD Su 5:00pm
We 5:00pm Fr 5:00pm
Toledo WSPD Su 9:30am
Sa 8:15am
Youngst'n WKBN Su 10:00am
Th 11:00am
Zanesville WALR Su 10:00am
We 4:15pm

OKLAHOMA

Elk City KASA Su 1:15pm
We 5:00pm Fr 5:00pm
Enid KCRC Su 2:45pm
We 5:00pm Fr 5:00pm
Okl'a City KOMA Su 1:00pm
Ponca City WBBZ Su 10:00am
We 9:00pm
Shawnee KGFF Mo 8:45pm
We 8:45pm Fr 8:45pm

OREGON

Eugene KORE Su 1:00pm
Klamath F. KFJI Mo 8:15pm
Marshfield KOOS Mo 1:30pm
Medford KMED Su 10:00am
Th 4:00pm
Portland KGW Su 10:00am
Portland KXL Su 9:00pm
Tu 8:00am Th 8:00am

PENNSYLVANIA

Altoona WFBG Su 10:30am
Tu 8:15pm
Erie WLBW Su 10:30am
Glenside WIBG Su 12:15pm
We 12:15pm Fr 12:15pm
Harrisburg WHP Su 11:00am
Johnstown WJAC Su 4:30pm
Phil'a WCAU Su 10:00am
Phil'a WIP Su 12:45pm
Pittsb'gh KQV Su 1:00pm
We 1:45pm Fr 1:45pm
Pittsb'gh WCAE Su 10:30am
Pittsb'gh WJAS Su 5:45pm
Sa 6:30pm
Reading WEEU Su 4:00pm
We 4:00pm
Scranton WGBI Su 7:30pm
Wash'ton WNBO Su 9:45am
Wilkes-B. WBAX Su 3:15pm
Tu 7:45pm
W'msport WRAK Su 10:15am

PHILIPPINE ISLANDS

Manila KZRM Su 12:15pm

RHODE ISLAND

Providence WEAN Su 10:00am

SOUTH CAROLINA

Charleston WCSC Su 1:00pm
Th 7:00pm
Columbia WIS Su 11:00am
Fr 7:00pm
Spart'b'g WSPA Su 6:30pm

SOUTH DAKOTA

Mitchell KGDA Su 1:45pm
We 8:00pm
Pierre KGFX Su 1:00pm
Tu 4:00pm Th 4:00pm
Sioux F'ls KSOO Su 10:00am
Th 2:45pm
Watertown KGCR Su 9:15am
We 8:45pm Fr 8:45pm

TENNESSEE

Bristol WOPI Su 10:45am
We 7:30pm
Cha'nooga WDOD Su 12:45pm
Th 7:45am
Jackson WTJS Su 1:30pm
Knoxville WNOX Su 1:45pm
We 5:30pm
Memphis WMC Su 3:15pm
Memphis WREC Su 9:15am
Nashville WLAC Su 4:30pm
Spr'gfield WSIX Su 3:45pm
We 6:15pm

TEXAS

Amarillo KGRS Su 9:00am
Amarillo WDAG Su 7:30pm
We 7:30pm Fr 7:30pm
Austin KNOW Su 10:00am
Beaumont KFDM Su 10:00am
Tu 7:45pm
Br'nsv'le KWWG Su 5:15pm
Corpus Chr. KGFI Su 9:00am
We 6:45pm Fr 6:45pm
Dallas KRLD Su 3:00pm
Dallas WFAA Su 9:00am
Dublin KFPL Th 8:00pm
Fr 10:00am
El Paso KTSM Sa 7:30pm
Ft. Worth KTAT Mo 6:00pm
We 6:00pm Fr 6:00pm
Galveston KFLX Su 10:00am
We 7:45pm
Houston KPRC Su 10:00am
Houston KXYZ We 7:00am
S. Angelo KGKL Su 8:45am
Th 8:45am
S. Antonio KMAC Su 8:45am
We 1:45pm Fr 1:15pm
S. Antonio KTSA Su 10:45am
Tyler KGKB Su 9:45am
Waco WACO Su 7:15pm
Wichita F. KGKO Su 12:30pm
Th 9:00pm

UTAH

Ogden KLO Su 3:00pm
We 8:45pm Fr 8:45pm
Salt L. City KSL Su 11:15am

VERMONT

Rutland WSYB Su 10:00am
Th 5:15pm
Sp'gfield WNBX Mo 4:45pm
We 4:45pm Fr 4:45pm
Waterb'y WDEV Mo 9:45am
Th 9:45am Sa 9:45am

VIRGINIA

Danville WBTM Su 7:00pm
Lynchb'g WLVA Su 12:45pm
Newp't N's WGH Su 1:00pm
Th 1:00pm
Petersb'g WPHR Su 6:45pm
We 10:00am Fr 10:00am
Richmond WRVA Su 12:15pm
Roanoke WDBJ Su 10:30am
We 5:00pm

WASHINGTON

Aberdeen KXRO Su 1:15pm
Bell'ham KVOS Su 10:00am
Th 5:30pm
Everett KFBL Su 7:15pm
Seattle KJR Su 10:30am
Seattle KPCB Su 4:45pm
Tu 9:00am Th 11:30am
Seattle KVL Su 6:45pm
We 7:00pm Fr 7:00pm
Seattle KXA Su 9:00am
Tu 2:45pm Th 2:45pm
Spokane KFIO Su 9:00am
We 7:45am Fr 7:45am
Spokane KHQ Su 10:00am
Tacoma KMO Su 2:15pm
We 5:00pm Fr 5:00pm
Tacoma KVI Su 2:30pm
Walla Walla KUJ Su 7:45am
Su 1:30pm
Wenatchee KPQ Su 10:00am
We 7:15am
Yakima KIT Su 10:00am
Th 7:00am

WEST VIRGINIA

Bluefield WHIS Su 9:00am
Fr 8:00am
Cha'ston WOBU Su 4:00pm
Fairmont WMMN Su 10:00am
Hunt'ton WSAZ Th 4:00pm
Wheeling WWVA Su 10:00am

WISCONSIN

Eau Claire WTAQ Su 9:15am
We 6:15pm
F'd du Lac KFIZ Mo 5:45pm
We 5:45pm Fr 5:45pm
La Crosse WKBH Su 1:00pm
Madison WIBA Su 10:00am
Ma'towoc WOMT Mo 7:00pm
Th 1:00pm
Milwaukee WISN Su 9:15am
Superior WEBC Su 3:15pm

WYOMING

Casper KDFN Su 10:30am

CANADA

ALBERTA

Calgary CFCN Su 7:00pm

BRITISH COLUMBIA

Chilliwack CHWK Tu 7:45pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm
We 7:30pm

ONTARIO

Hamilton CKOC Su 10:30am
1:30pm 8:15pm

CHINA

Shanghai XGCD Su 2:30pm

CUBA

Havana CMK Su 11:30am
also Spanish Su 9:00pm
Santa Cl'a CMHI Su 12:00pm

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

ALABAMA

Birm'ham WAPI Su 9:45am
Birm'ham WBRC Su 10:00am
Mobile WODX Su 1:45pm
M'tgom'y WSFA Su 12:30pm
Troy WHET Su 10:30am
We 1:15pm Fr 1:15pm

ALASKA

Anchorage KFQD We 9:30pm

ARIZONA

Jerome KCRJ Mo 5:15pm
We 5:15pm Sa 5:15pm
Phoenix KTAR Su 9:00am
Prescott KPJM Su 5:45pm
Tucson KGAR Su 5:45pm
We 7:00pm Fr 7:00pm
Tucson KVOA Su 8:45am
Th 8:00pm
Yuma KUMA Su 6:45pm

ARKANSAS

Fay'ville KUOA Su 12:45pm
We 11:45am
Little R'k KARK Su 9:15am
Little Rock KGHI Su 7:00pm
We 5:45pm Fr 5:45pm
Little R'k KLRA Su 10:00am
Paragould KBTM Su 10:00am
We 11:30am

CALIFORNIA

Bakersf'ld KERN Su 4:15pm
El Centro KXO Su 10:00am
Fresno KMJ Su 3:45pm
Hollywood KNX Su 9:15pm
Long B'ch KGER Su 10:45am
L. Angeles KFAC Su 9:45am
L. Angeles KFBD Su 10:15am
Los Angeles KTM Su 8:30am
Su 8:00pm Th 8:00pm
Oakland KLS Su 2:45pm
We 2:45pm Fr 2:45pm
Oakland KROW Su 10:15am
Su 1:00pm Su 6:15pm
Tu 8:00pm We 2:30pm
Th 8:00pm
Sa'mento KFBK Su 9:30am
S. F'cisco KTAB Su 9:30am
Sa 2:30pm
San Jose KQW Tu 5:00pm
Stockton KGDM Su 9:30am
We 7:15am

COLORADO

Denver KLZ Su 9:15am
Grand J'n KFXJ Su 1:15pm
Greeley KFKA Mo 7:15pm
Pueblo KGHF Mo 8:30pm
We 10:45am
Trinidad KGIW Su 5:00pm
Tu 1:45pm
Yuma KGEK Su 2:15pm
We 1:00pm Fr 1:00pm

CONNECTICUT

Bridgeport WICC Su 10:00am

DELAWARE

Wilm'ton WDEL Su 1:30pm
We 8:15pm
Wilm'ton WILM Mo 8:45pm

DISTRICT OF COLUMBIA

Wash'ton WMAL Su 10:30am
Wasinghton WOL Su 2:15pm

FLORIDA

Miami WIOD Su 12:00nn
Miami WQAM Su 5:15pm
Orlando WDBO Su 12:45pm
We 10:00am
Pensacola WCOA Su 1:00pm
We 7:30pm

GEORGIA

Americus WENC Su 12:45pm
We 8:45 Fr 8:45pm
Athens WTFI Su 9:00am
Atlanta WGST Su 6:00pm
Augusta WRDW Su 3:00pm
Th 7:45pm
Columbus WRBL Su 9:30am
Macon WMAZ Su 12:45pm
Rome WFDV Su 12:30pm
Savannah WTOC Su 1:00pm
Tho'sville WQDX We 9:15am
We 7:30pm

HAWAII

Honolulu KGMB Fr 7:15pm
We 12:30pm

IDAHO

Boise KIDO Su 10:30am
Mo 9:00pm
Idaho Falls KID Sa 5:15pm
We 5:15pm Fr 5:15pm
Nampa KFXD Su 11:00am
Pocatello KSEI Su 2:00pm
Su 9:00pm
Twin Falls KTFI Su 10:45am

ILLINOIS

Chicago KYW Su 1:00pm
Chicago WCFL Su 9:00pm
Chicago WJJD Su 4:30pm
Cicero WHFC Su 5:00pm
We 5:00pm Fr 5:00pm
Decatur WJBL Su 8:45am
Harrisb'g WEBQ Su 6:00pm
Joliet WKBB Su 4:45pm
We 4:45pm Fr 4:45pm
La Salle WJBC Su 10:00am
Quincy WTAD Su 3:30pm
We 7:00pm
Rockford KFLV Su 10:30am
Su 7:00pm We 8:15pm
Sp'gfield WCBS Su 12:30pm
Sa 11:15am
Tuscola WDZ Su 10:00am

INDIANA

Anderson WHBU Su 2:00pm
Connersv. WKBV Mo 7:15pm
We 7:15pm Sa 7:15pm
Evansville WGBF Su 9:45am
Ft. Wayne WOWO Su 12:00nn
Gary WJKS Su 10:45am
Ind'apolis WKBF Su 10:00am
We 2:00pm
Muncie WLBC Su 1:30pm
Fr 7:30pm
S. Bend WSBT Su 12:45pm
T. Haute WBOW Su 12:45pm

IOWA

C'l Bluffs KOIL Su 12:15 nn
Th 2:15pm
Davenport WOC Su 5:00pm
Decorah KGCA Mo 9:00am
We 9:00am Sa 9:00am
Des Moines WHO Su 5:00pm
Marshallt'n KFJB Su 8:45am
We 6:15pm Fr 6:15pm
Shenandoah KMA Su 11:15am
Su 9:15pm
Sioux City KSCJ Su 10:00am
Waterloo WMT Su 6:45pm

KANSAS

Abilene KFBI Su 10:00am
Coffeyville KGGF Su 1:45pm
Th 8:00pm
Dodge C'y KGNO We 10:45am
Fr 2:15pm
Kans. C'y WLBF Su 5:15pm
We 5:15pm Fr 5:15pm
Topeka WIBW Su 1:00pm
Wichita KFH Su 9:45am
We 8:00am

KENTUCKY

Hop'ville WFIW Su 10:30am
Louisville WLAP Su 9:45am
Paducah WPAD Su 1:00pm

LOUISIANA

Shreveport KTBS Su 10:00am
Shrevep't KWKH Tu 6:30am

MAINE

Bangor WLBZ Su 10:00am
Presque I. WAGM Su 12:00 nn
Mo 12:00 nn Tu 12:00 nn
We 12:00nn We 6:15pm
Th 12:00 nn Fr 12:00 nn
Sa 12:00nn

MARYLAND

Baltimore WCBM Su 10:30am
Tu 5:30pm
Baltimore WFBR Su 12:30pm
Cumberl'd WTBO Su 2:00pm
We 2:00pm Fr 2:00pm

MASSACHUSETTS

Babson P. WBSO Su 8:45am
We 9:45am Fr 9:45am
Boston WHDH Su 12:15pm
We 11:00am
Boston WLOE Su 4:15pm
Boston WNAC Su 10:00am
Fall River WSAR Mo 3:00pm
We 3:00pm Fr 3:00pm
Lexington WLEY Su 1:45pm
We 1:45pm Fr 1:45pm
N.Bedford WNBH Su 6:45pm
We 9:45pm
Sp'gfield WMAS Su 9:45am
Worcester WORC Su 10:30am

MICHIGAN

Battle Cr. WELL Su 5:30pm
Bay City WBCM Su 10:30am
Detroit WJBK Su 6:30pm
We 5:00pm Fr 5:00pm
Ironwood WJMS Su 5:00pm
We 7:00pm Fr 7:15pm
Jackson WIBM Su 10:00am
Kalamazoo WKZO Su 2:30pm
We 10:30am
Ludington WKBZ Fr 10:30am
Tu 7:00pm
Marquette WBEO Su 12:30pm

MINNESOTA

F'gus Falls KGDE Su 10:00am
Min'polis WRHM Tu 6:45pm
Moorhead KGFK Su 7:30pm
We 5:15pm Fr 5:15pm
St. Paul WRHM Su 12:30pm
Th 1:00pm

MISSISSIPPI

Gulfport WGCM Su 3:00pm
We 7:00pm
Laurel WAML Su 6:30pm
Tu 1:45pm Fr 1:45pm
Meridian WCOC Su 10:00am
We 6:45pm
Vicksburg WQBC Su 2:00pm
We 11:45am

MISSOURI

Columbia KFRU Su 4:30pm
We 7:15am
Grant City KGIZ Su 12:00nn
We 6:00pm Fr 6:00pm
Kans. C'y KWKC Tu 7:00am
Th 1:20pm
Kans. City WHB Su 10:00am
Th 6:45am
St. Joseph KFEQ Su 4:45pm
We 2:20pm
St. Louis KMOX Sa 5:15pm
Springf'd KGBX Su 9:45am
Tu 4:45pm Th 4:45pm

MONTANA

Billings KGHL Su 12:00nn
G't Falls KFBB Su 10:00am
Kalispell KGEZ Su 5:45pm
We 5:45pm Fr 5:45pm
Missoula KGVO Su 10:00am
Wolf P't KGCX Su 1:00pm

NEBRASKA

Kearney KGFW Su 9:00am
We 6:45pm Fr 6:45pm
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:00am
Omaha WAAW Tu 3:30pm
Th 3:30pm Sa 3:30pm
Scottsbl'f KGKY Su 10:15am
We 5:45pm Fr 5:45pm
York KGBZ Su 5:45pm

NEVADA

Reno KOH Su 10:30am

NEW HAMPSHIRE

Manch'ter WFEA Su 2:45pm
We 7:00pm

NEW JERSEY

Atlantic C'y WPG Su 10:00am
Paterson WODA Su 10:00am
We 7:30pm

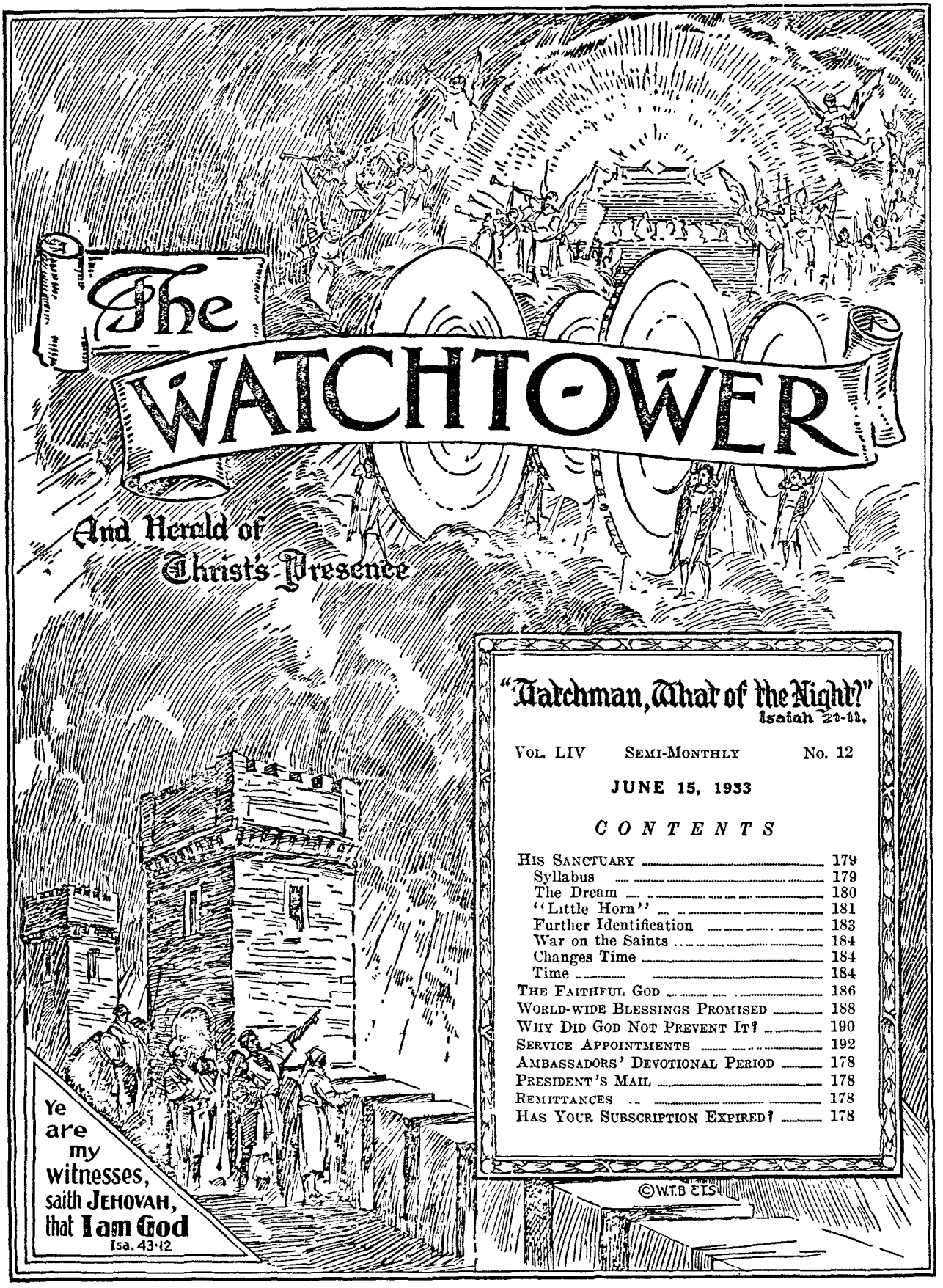
NEW MEXICO

Albuq'que KGGM Su 12:45pm
Th 8:15am
Roswell KGFL Su 5:15pm
We 7:45pm Fr 7:45pm

NEW YORK

Albany WOKO Su 10:45am
Auburn WMBO Su 6:30pm
Sa 2:00pm
Bing'mton WNBF Su 8:00pm
Th 8:00pm
Brooklyn WBBR Su 10:15am
Su 6:30pm Mo 10:30am
Tu 10:30am Tu 6:30pm
We 10:30am We 6:30pm
Th 10:30am Th 6:30pm
Fr 10:30am Fr 6:30pm
Brooklyn WMIL Sa 5:00pm
Mo 9:45pm
Buffalo WGR Su 10:00am
Buffalo WKBW We 10:00am
Elmira WESG Tu 3:15pm
Th 3:15pm
Freeport WGBB Su 9:00am
Tu 7:00pm Th 7:00pm
Hudson F. WGLC Su 7:45pm
Jamestown WOCL Su 7:00pm
New York WINS Su 9:45am
We 12:45pm
New York WMCA Su 10:45am
Rochester WHEC Su 10:00am
Saranac L. WNBZ Su 10:15am
Tu 4:15pm Th 4:15pm

(Continued on page 175)



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LIV SEMI-MONTHLY No. 12

JUNE 15, 1933

CONTENTS

HIS SANCTUARY 179
Syllabus 179
The Dream 180
"Little Horn" 181
Further Identification 183
War on the Saints 184
Changes Time 184
Time 184
THE FAITHFUL GOD 186
WORLD-WIDE BLESSINGS PROMISED 188
WHY DID GOD NOT PREVENT IT? 190
SERVICE APPOINTMENTS 192
AMBASSADORS' DEVOTIONAL PERIOD 178
PRESIDENT'S MAIL 178
REMITTANCES 178
HAS YOUR SUBSCRIPTION EXPIRED? 178

Ye are my witnesses, saith JEHOVAH, that I am God Isa. 43-12

©W.T.B.&T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa

Please address the Society in every case.

(*Translations of this journal appear in several languages.*)

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

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

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

AMBASSADORS' DEVOTIONAL PERIOD

Jehovah has again, through his organization, arranged that a special effort be put forth by his witnesses to spread the kingdom message. July 1-9 inclusive is designated as Ambassadors' Devotional Period, and during this time books and booklets that pertain to Jehovah's purposes will be offered to the people. The *Crisis* booklet especially should be stressed, and an effort made to leave one of these booklets in every home.

The Society is pleased to note that during the last Testimony Period, in April, the workers in the field far exceeded any number previously engaged in the witness work. Evidently those people of good will, the Jonadab class, are saying, "Come and drink of the water of life freely." We should welcome all of good will to participate in the proclamation of the kingdom during this special season, July 1-9. Be sure you are well supplied with literature.

PRESIDENT'S MAIL

Please take note that, until the middle of July, Brother Rutherford will be in Europe and mail should be sent to his address, 124 Columbia Heights, Brooklyn, only when absolutely necessary. No mail will be attended to in Europe except special matters. If your letter is not answered promptly, you will understand the reason why.

REMITTANCES

Enclosing coin or currency with an order for books or other publications often results in disappointment when the sender is notified that neither order nor remittance has been received by us. In this day of disturbed financial conditions even the use of checks involves a needless risk. We suggest that every one use the money order (either postal or express). Keep each money order receipt for reference. For all remittances the money order should be made payable to the Watch Tower Bible & Tract Society, with a memorandum attached as to how much is desired for *The Watchtower*, for *The Golden Age*, or for anything else. Make no remittances to International Bible Students Association, as that only causes more work and confusion.

HAS YOUR SUBSCRIPTION EXPIRED?

For the benefit of subscribers it is here repeated, by way of explanation, that discontinuance of an expired subscription is accomplished mechanically in every case. Machinery used to print address on label or wrapper is so constructed that the plate bearing address is automatically "dropped" from the list at expiration. A renewal blank (carrying also notice of expiration) is sent with the journal one month before the subscription is due to expire. On foreign subscriptions the expiration notice is sent with the journal two months in advance.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV JUNE 15, 1933 No. 12

HIS SANCTUARY

"Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."—Dan. 8: 11, 12.

JEHOVAH'S announced purpose is to have for himself a dwelling place, or palace, upon which he places his name and which shall magnify his name for ever. Such place or palace of dwelling is designated in the Scriptures as his "sanctuary". Other scriptures show that the sanctuary of Jehovah is his capital organization, or chief part, of Zion. "For the Lord hath chosen Zion: he hath desired it for his habitation." (Ps. 132: 13) The coming of the Lord Jesus Christ to the temple of Jehovah in 1918 marks the time of Jehovah's taking his place in his sanctuary. Then it was that he builded up Zion. "They have seen thy goings, O God, even the goings of my God, my King, into the sanctuary. The singers went before, the minstrels followed after, in the midst of the damsels playing with timbrels. Bless ye God in the congregations, even the Lord, ye that are of the fountain of Israel." (Ps. 68: 24-26, *R.V.*) It was in 1922 that the remnant began to see the going of Jehovah and his "Messenger" into his sanctuary. The sanctuary is that which is wholly and completely devoted to Jehovah God. It is his holy temple. "But chose the tribe of Judah, the mount Zion, which he loved. And he built his sanctuary like high palaces, like the earth which he hath established for ever." —Ps. 78: 68, 69.

[2] Jehovah gave his faithful servant Daniel a vision of Satan and his agents doing violence to God's people and defiling those who were in line for a place in Jehovah's dwelling or temple. Daniel wrote down his prophetic vision, which vision manifestly God would permit his anointed people to understand in due time, because whatsoever things were written aforetime were written for their learning and comfort and hence must be understood by the remnant while on the earth. The attempt of men to interpret prophecy has always failed for the reason that Jehovah permits his prophecies to be understood only in his due time and he is the one that makes them understandable. Sincere and devoted men in the service of God have earnestly endeavored to understand the prophecy of Daniel above mentioned and to interpret the same, but the facts now appearing show that it was impossible for the consecrated followers of Christ Jesus on earth to understand the prophecy until after 1918. All that was ever published concerning the fulfilment of the above prophecy was written and published long before 1918. What now appears is not to be considered in any manner a criticism of our brethren who have tried to understand and interpret the prophecy, nor is any credit to be given to any man for what is now made known and published.

[3] It was in the first year of the reign of Belshazzar the king of Babylon that Daniel had a vision and wrote it down. That vision disclosed Satan's earthly organization appearing in the form of wild beasts. A consideration of the seventh chapter of Daniel's prophecy seems to be necessary first, in order to more fully appreciate that which is said by him in the eighth chapter concerning the sanctuary of God. To aid the student in following the points made in the progressive examination of the prophecy an epitome thereof is stated, as follows:

SYLLABUS

[4] The earthly part of the organization of Satan has appeared in the following world powers in the order named, to wit: Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and Great Britain. The fulfilment of the prophecy has to do chiefly with and occurs during the existence of the seventh world power, and hence that world power is made prominently to appear, in fact more prominently than any other world power. The seventh world power appears in the prophecy under more than one title. It is the seventh world power of Satan's organization; it is the 'two-horned beast'; it is the "little horn"; it is the "false prophet"; and is also "Christendom"; and it is also a part of the great beast of Revelation that came up out of the sea. (Revelation 13) As "Christendom" it embraces all the territory of the earth wherein there has fraudulently been used the name of Christ, and wherein the true followers of Christ Jesus have been persecuted and

maltreated and where the name of Jehovah has been grossly defamed. It is that same people or empire that has defiled and cast down God's sanctuary class: "They have cast fire into thy sanctuary; they have defiled by casting down the dwellingplace of thy name to the ground." (Ps. 74:7) That world power will be destroyed by the hand of Jehovah and in vindication of his name, and the sanctuary class on earth shall see the triumph of God's organization.

THE DREAM

5 The seventh chapter of Daniel's prophecy opens with the statement: "In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea." (Vss. 1, 2) The invisible part of Satan's organization is pictured as the four winds of heaven. (Eph. 2:2; 6:12) That invisible power was exercised over the human race, which was already alienated from God, and as a result "four great beasts came up from the sea". (Vs. 3) These four beasts are four world powers, beginning with Babylon, then in existence, and which is the first and is followed by Medo-Persia, Greece, and Rome, all different from each other, but all being borne up and supported by the people alienated from God and hence under the control of Satan. In verse seventeen of the seventh chapter it is stated that these four "beasts", which are four kings, "arise out of the earth"; and therefore proves that they constitute the visible part of Satan's organization which rules in the earth. His organization had originally come up out of the "sea", but Babylon was preceded by the world powers of Egypt and Assyria.

6 Jehovah by his prophet now gives a brief history of the world powers, that is to say, Satan's visible organization, from and including Babylon and also down to and including the British Empire, and this for the manifest purpose of identifying that part of Satan's organization which defiles his sanctuary and which Jehovah reveals to his faithful ones at the time of the end. At the time of the vision Daniel was in Babylon, where he had been carried away captive many years before. Jehovah, by removing his restraining hand, had permitted the Israelites to be overthrown, and Satan had become 'the god of the whole world'. Babylon was a world power, and in the vision of Daniel is pictured as a beast like a lion with eagle's wings: "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man; and a man's heart was given to it." (Dan. 7:4, *R.V.*) This is proof that the beast represents the Devil's organization, because such are the characteristics of the Devil. 'Satan, like a roaring lion.' (1 Pet. 5:8; Ps. 104:21; Jer. 2:15; Amos 3:4-8) This first beast had strong teeth and devoured like a lion. (Joel 1:6; Hos. 13:8) It was bold of face and greedy. (1 Chron. 12:8; Ps. 17:12) Thus is pictured a ruling power of the world that rules in wickedness. "As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people." (Prov. 28:15) Its "eagle's wings" symbolically say that Babylon flew high and swiftly. (Job 39:27-30; Jer. 4:13) It was more lofty than the preceding world power, because now even the covenant people of God had come under its control. This beast was lifted up by the Devil and stood on its hind feet as a man stands, and it became wicked and had the heart of a wicked man. This shows that Babylon was to become the name and symbol of hypocrisy and wickedness practiced in the name of the Lord God and by which the people are deceived.

7 Babylon was overthrown, and the Devil was on the spot at the time to have another world power for his use. "And, behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." (Dan. 7:5) Thus Medo-Persia succeeded Babylon and is pictured as a wild beast several times as large as the lion; and the detailed description in the Lord's Word is given as of a wild beast tearing with its claws (2 Ki. 2:24); a beast lying in wait to entrap its prey (Lam. 3:10); and a ranging beast. (Prov. 28:15) The beast raised up on its side (*margin*, one dominion). That was fulfilled at the death of Darius the Mede and with the coming of Cyrus to the front; and which is shown by the prophet himself. (Dan. 8:3, 4, 20) This bear beast had three ribs between its teeth, which is circumstantial evidence that it was a ravenous beast; and these ribs doubtless represented the leavings or relics of the three preceding world powers, to wit, Egypt, Assyria and Babylon. Some one of Satan's officers was especially authorized and directed to give attention to the world power of Persia, and Daniel speaks of such as "the prince of Persia". (Dan. 10:13, 20) The wicked invisible prince and his chief, the Devil himself, said to the wicked power: "Arise, devour much flesh." That world power did grab much territory and destroy many human creatures. In due time it fell and was succeeded by another beast government of Satan.

8 Next came the world power of Greece: "After this I beheld, and, lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." (Dan. 7:6) The historical facts well known prove that the prophecy here describes the world power of Greece, which world power reached its greatness under the rule of Alexander the Great. "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity [Alexander the Great died

without children], nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those." (Dan. 11:4) It is true to history that the world power Greece was plucked up and was succeeded by others.

9 In the vision of Daniel there appeared a fourth beast: "After this I saw in the night visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." (Dan. 7:7) The thirteenth chapter of Revelation describes a wild beast that came up out of the sea. That is not the fourth beast described by Daniel, but this fourth beast of Daniel's prophecy is one of the "heads" of the 'sea beast' of Revelation. Of course, each succeeding world power would take over all that was left of its predecessor. This world power, fourth from Babylon, is the Roman Empire. Rome became the sixth world power, and therefore that world power is described by the vision of Daniel. In the seventh chapter, verse seven and also verse nineteen, the prophecy states that the beast had teeth of iron and nails of brass, which shows that its clawing power was far greater than that of a bear and that with these it "brake in pieces, and stamped the residue with [its] feet". Rome took over all the wicked methods of destruction that had been learned and practiced by its predecessors. Rome was different from the other beasts or world powers that were before it in this particular, that it adopted first a pagan religion and later took on the Devil religion by claiming the name thereof and labeled it "Christianity". All of its predecessors were pagan, but Rome afterwards changed to "Christianity" because that suited Satan's purpose better. "Organized Christianity" had its beginning with Rome, and for this reason it has been dubbed "The Holy Roman Empire". It is further described by the prophet as having ten horns: "And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first [former, *R.V.*], and he shall subdue three kings." (Dan. 7:24) The ten horns are described by the prophet himself as ten kings and evidently refer to the nations growing out of the Roman Empire. The most important part of the prophecy, so far as God's people are concerned, relates to what followed the Roman Empire; and hence more attention is given to it herein.

"LITTLE HORN"

10 There is a close relationship between the "ten horns" of the Roman Empire and the "little horn" described in the eighth verse of the prophecy. The "little horn" took over the Devil religion and other means of evil exercised by the fourth beast. Concerning the beast that is described in Daniel 7:7 it is said: "It devoured and brake in pieces, and stamped the residue with the feet of it." Undoubtedly this stamping with the feet means the stamping of Jehovah's remnant people, or the people who ultimately form the remnant of God's people at the end of the world. The Hebrew word for "residue", appearing in the seventh verse, is "sh'ahr" and is the same word that is translated "remnant" in other scriptures referring to the last members of the body of Christ on earth. (See Isaiah 7:3, *margin;* 10:22; 28:5.) This seems really to be the key to the understanding of the prophecy concerning the 'taking away of the daily sacrifice, and the defiling of the sanctuary'. For this reason greater attention is given to this part of the prophecy here.

11 Daniel the prophet considers the ten nations that grew up out of the Roman Empire and then says: "I considered the horns, and, behold, there came up among them another little horn [*R.V.*, another horn, a little one], before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." (Dan. 7:8) The prophecy of Revelation 13:1, 2, fully supported by the facts now well known, shows that there have been seven separate and distinct world powers which have appeared in their respective order and held supremacy in the earth, and that the British Empire is the seventh. (See *Light,* Book One, page 264.) That "wild beast" that came up out of the sea, and which is described in Revelation thirteen, had seven heads and ten horns, but there was no "little horn", or eleventh horn, that grew up out of its head. This is strong corroborative proof that the "little horn" of Daniel's prophecy is one of the seven world powers and that it is, to wit, the British Empire. This same "beast" is otherwise described, in Revelation 13:11, as "another beast coming up out of the earth [out of Satan's visible organization already in existence]; and he had two horns like a lamb, and he spake as a dragon". That "little horn", or two-horned beast, had its beginning in little England and now is known as the Anglo-American imperialism, and which is "Christendom". (See *Light,* Book One, pages 283-287.)

12 The historical facts are that in the year 286 (A.D.) the Roman General Carausius made himself the emperor of Britain and was so acknowledged by Rome. "He [Carausius] made Britain an independent state and incidentally became the 'father of the British Navy'." (*The Americana,* Vol. 13, page 322) That, in fact, marks the sprouting or the beginning of the "little horn". It was shortly thereafter, to wit, in the year 313 (A.D.) that the emperor of Rome adopted Christianity for political purposes, and, of course, in this he was directed by the Devil, and "organized Christianity" there became the Devil's religion. This must not be confused, however, with the pure religion of Christ. In the year 1558, when

Elizabeth became queen of England, that country had not a single possession outside of Europe; but note her rapid rise and development after the religious reformation. "After the Reformation, which was carried out in the spirit and according to the methods of those times, a terrific energy began to seize the English people. It seemed as though the way across the ocean had suddenly been opened in all directions to English ships. The discovery of America and the West Indies had opened up new opportunities for exploration and trade. Three nations grasped the opportunity—first Spain, then Portugal, then Holland: England came last. Spain and Portugal had over 150 years' start of Great Britain, while both Holland and France were well in advance of her. But when that country did enter the lists, it was not only 'Westward Ho!' that the British flag was carried at the masthead," but her ships sailed the seas of the world and became the master thereof. (See *The Americana,* Vol. 13, page 323, column 1.) The forward progress of that empire has been phenomenal.

[13] In 1914, which marks the end of the world, the British Empire had reached the point of greatness as a military and naval power never before equaled in the world. The British Empire, including America, fought together as one in the World War. This exactly fits the prophecy which shows that the "little horn" reached the zenith of her power and prosperity "in the latter times". "And in the latter time of their kingdom [including Rome and other parts of 'Christendom'], when the transgressors are come to the full, a king of fierce countenance [the 'little horn', the world power beginning in little England], and understanding dark sentences, shall stand up."—Dan. 8:23.

[14] Furthermore, in considering the "little horn", Daniel says: "Before whom there were three of the first horns plucked up by the roots." This does not mean that they were completely annihilated, but that they were subdued. This is made clear by the words of the prophecy in Daniel 8:24: "And his power shall be mighty but not by his own power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people." It is the "little horn" here that subdues the three "kings". These three "kings" were Spain, Holland, France, as above stated in *The Encyclopedia Americana.* The prophecy of Daniel further indicates the means of breaking up these three "horns", or "kings", in these words: "And the king [Anglo-American imperialism, which had its beginning in little England] shall do according to his will; and he shall exalt himself [above the three 'kings'], and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."—Dan. 11:36.

[15] Further describing the "little horn", to wit, the Anglo-American imperialistic system, the prophet says: "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all. But in his estate [*margin,* stead] shall he honour the god of forces [military and naval]; and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." (Dan. 11:37, 38) The "strange god" is identified by the historical record of the British Empire. The discovery of the Western continent started the scramble for gain. As stated above, Spain and Portugal had 150 years' start of England, but when England did start her progress was phenomenal. Concerning the strange god mentioned, note the following: "British ships . . . attacked the Spaniard wherever they found him; they plundered his towns and took his ships. Commercial enterprise, combined with a love for adventure and the driving force of political necessity, led the hardy seamen of Elizabeth to the remotest corners of the world. They cultivated a creed they called the 'Idolatry of Neptune'," which is the god of the sea or "god of forces".—*The Americana,* Vol. 13, page 323, column 2.

[16] As to the "king", or "horn", standing for Spain it is said: "Religion and America were the great causes of enmity between England and Spain. . . . On 19 July 1588 the Spanish Armada entered the Channel" and suffered defeat at the hands of England. (*The Americana,* Vol. 13, page 323) From that time forward there was fighting between the British on one side and Spain and France on the other, and this naval warfare was carried on over all the sea roads of the world and resulted in the uprooting of Spain. In the year 1898 America, which forms a part of the Anglo-American imperialism, crushed the fleet of Spain and took from her the Philippine Islands and Cuba, and Spain has never recovered strength amongst the nations.

[17] The uprooting of the other "kings" mentioned was accomplished before 1914, the end of the world. Now as to the "king", or "horn", which stood for Holland. "In the middle of the seventeenth century the United Netherlands was the first maritime power in the world, and for a long time maintained the dominion of the sea." (*The Americana,* Vol. 20, page 91) Dutch colonies in America were taken by England at the beginning of the war of 1665. In 1797 England crushed the Dutch fleet off Camperdown, in the same year that the fleet of France suffered defeat. (*The Americana,* Vol. 13, page 325) The power of the third "horn" fell before the onslaught of the British. By the Treaty of Paris in 1763 the whole of the territory of Canada fell into British hands, also Cape Breton Island, certain West Indian islands and Florida. The year 1775 marked the beginning of the great struggle between England on one side, Spain, Holland and France on the other. "When

peace was made, in 1781, France, Spain and Holland were crippled and on the verge of bankruptcy and England emerged stronger than ever." In 1805 France, under Napoleon, began war against England. Then followed the great naval battle of Trafalgar, in which the fleet of France was crushed and England gained supremacy of the sea. A historical reference to this follows: "The closing scene of the drama was played when the curtain fell at Waterloo in 1815. Only 21 years before France, Spain and Holland all possessed powerful navies; in 1815 these had practically ceased to exist, and those of Spain and Holland have never been restored. From that time the British navy has virtually been the water police of the world." (*The Americana*, Vol. 13, page 325) Thus the prophecy concerning the rooting up of the three "horns", or powers, was fulfilled.

FURTHER IDENTIFICATION

[18] Jehovah by his prophet marks the "little horn" "beast" for identification by reason of his eyes and his mouth. "And, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." (Dan. 7:8) It had eyes of human intelligence and cunning, that looked on the outward appearance, and not on the heart. (1 Sam. 16:7) Such eyes see human and material values, such as the "man of sin" sees; and the "little horn" cast its selfish, greedy eyes over all the earth and acquired the things of the earth. The British Empire has great insight into things of the world and is the past-master in "dark sentences", or diplomacy or diplomatic speech. It is afflicted with the "lust of the eyes", which shows that it is of Satan's organization. (1 John 2:16) Its speech betrays it for the reason that it "spake as a dragon", which is one of the names of the Devil and which means deceit, fraud and destruction.

[19] Further describing this beastly power it is written: "He . . . deceiveth them that dwell on the earth." (Rev. 13:11-15) The "little horn" speaks marvelous things against Jehovah himself, "even . . . that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." (Dan. 7:11, 20; 11:36) That "little horn", which had its beginning in little England, and which has become the seventh world power or Anglo-American imperialism, is neither exclusively Catholic nor Protestant. It fraudulently claims to be Christ's kingdom, and it is hence called "Christendom". When it became a world power it took over all of the so-called "organized Christianity", that had its beginning in the Roman Empire, and it exalts both the Catholic and Protestant religions and makes them a part of the governing power within its realms. While it is true that the pope of Rome has uttered many blasphemous statements, the pope could never be identified as the "little horn"; but all the historical facts show that the "little horn", beginning in little England, is the Anglo-American imperialistic system which is "Christendom" and which has exalted itself and spoken great things. Note here some of the "great things" it speaks contrary to, therefore against, the Most High:

[20] The Scriptures declare Jehovah is King over all the earth; "the sea is his, and he made it." (Ps. 95:3-5) Necessarily this declaration of God's Word includes the freedom of the seas for all peoples. Against this, however, the British boastingly claim to own and to rule the seas. It is claimed to have divine authority, and which is emphatically expressed in the words of the British poet, written in 1740, as follows:

> "When Britain first at Heaven's command
> Arose from out the azure main,
> This was the charter of her land,
> And guardian angels sung the strain:
> Rule, Britannia! Britannia rules the waves!
> Britons never shall be slaves."

[21] The word of the Lord Jehovah says: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1) "The land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners with me." (Lev. 25:23) "The Most High divided to the nations their inheritance, when he separated the sons of Adam." (Deut. 32:8) Satan, the enemy of God, by his representatives assumed control and divided the lands in general, which God foretold by his prophet: "He [Satan's seventh world power] shall cause them to rule over many, and shall divide the land for gain." —Dan. 11:39.

[22] With his big mouth the seventh world power speaks contrary to and against Jehovah God and says "there is no soil which does not cover the grave of the British soldier. . . . But they have not died in vain. If it be true that the tap of the British drum follows the rising sun round the world, it is true also that the planting of the British flag in five continents is largely due to the patient heroism of the British soldier".—*The Americana*, Vol. 13, page 329, paragraph 3.

[23] When Jesus stood before the Roman power as the duly authorized and commissioned spokesman of the Most High he said: "My kingdom is not of this world." Contrary to and therefore against this holy Messenger of Jehovah the seventh world power fraudulently stands as the representative of Christ and claims to be ruling in the earth by divine right, and its king caused the Word of God, the Bible, to be translated and dedicated to himself, and in what is known as the King James Version, the foreword thereof says: "To the most high and mighty prince, James, by the grace of God." This world power established and maintains a state church and hypocritically poses itself before the people as the "defender of the faith of the Christ of God"; when in fact it is the most potent part of Satan's organization on the earth and, as such, is the one that speaks the "great

words against the Most High". (Dan. 7:25) These scriptures, together with the facts, clearly identify the Anglo-American empire system, which is "Christendom", as the seventh world power, the "little horn", the 'two-horned beast', and "the false prophet", and it is such that takes away the continual sacrifice and treads down God's sanctuary.

WAR ON THE SAINTS

[24] Jehovah's faithful devoted ones on the earth constitute his sanctuary class, and hence his saints. While speaking great words with its mouth, like its father, Satan, the seventh world power does violence to Jehovah's people, as Daniel saw in his vision, to wit: "I beheld, and the same horn made war with the saints, and prevailed against them: until the Ancient of days came, and judgment was given to the saints of the Most High." (Dan. 7:21, 22) It is well known that it was "Christendom", the Anglo-American empire system, made up of political, commercial, military elements, clergy, secret-service spies, and the strong-arm squad, that made war on the saints following the casting of Satan out of heaven, and which war against God's people reached a climax in 1918, at which time this beastly seventh world power did "wear out the saints of the Most High". (Dan. 7:25) It was at that time that the saints, in harmony with the prophecy of Daniel, were "given into his hand, until a time and times and the dividing of time", which is in harmony with the prophecy of Revelation 11:7, the explanation of which is given in *Light,* Book One, page 203.

CHANGES TIME

[25] The words of the prophet further identify the seventh world power, when he says: "And think to change times and laws." According to *Rotherham:* "And will hope to change times." (Dan. 7:25) This could not apply to the change of the sabbath day from Saturday to Sunday, for the reason that Jesus nailed the law to his tree long before the seventh world power ever came into existence. (Col. 2:14; Eph. 2:15; Gal. 4:10, 11) Daniel's prophecy refers to the "time of the end" of the Gentile dominion. That time came in 1914, when Jehovah placed his King upon his throne and ousted Satan from heaven. The seventh world power, or "Christendom", refuses to accept Jehovah's King or to recognize Jehovah's time for setting up his kingdom, and instead tries to nullify His time by setting up a substitute for God's kingdom in the form of the League of Nations as the ruler of the world. This is where the "little horn" 'stands up against the Prince of Peace' and attempts to change times.—Dan. 8:11, 25.

[26] The Anglo-American empire system, which is "Christendom", hopes not only to change times, but also 'to change the law of God'. That right belongs to Jehovah alone. "And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding." (Dan. 2:21) By his law Jehovah has decreed that all shall worship the King of Eternity and give their allegiance to earth's rightful ruler, Christ Jesus, and he commands his saints to tell the people and the rulers of Satan's world that God's kingdom has come. (Matt. 24:14) Ignoring this law of God the Anglo-American empire system opposes the law of God, and, instead of accepting the King and the kingdom of God, sets up in its place and stead the "abomination that maketh desolate" and issues its decree that all shall worship "the image of the beast", the League of Nations. (Rev. 13:15) "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." (Dan. 11:31) But let it be known that Jehovah will not permit his appointed time or his fixed laws to be overridden; and this he now clearly makes known.—Dan. 7:11.

TIME

[27] The prophecy of Daniel fixes the time of its fulfilment and the understanding thereof, particularly with reference to the "little horn", when it says: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13, 14) This shows the presence of Jehovah and the second presence of Christ Jesus, the great Judge, at the time he appears at the temple for judgment. Further this proves that the prophecy could not be understood until after the coming of the Lord Jesus to the temple for judgment. It was in 1914 that, as the prophet states, "there was given to him dominion, and glory, and a kingdom," and it was in 1918 that he appeared at the temple for judgment. Furthermore the prophet says at this time "thrones were cast down", meaning the end of the time of Satan and his organization to rule the world without interruption. At that time "the Ancient of days did sit", and this definitely fixes the time for the understanding of the prophecy. The description in this verse shows that it is Christ Jesus, the representative of the great Judge, Jehovah, who is sent to the temple clothed with all power and qualification for judgment. "His throne was like the fiery flame, and his wheels as burning fire." (Dan. 7:9) The time had arrived for the execution of destructive or fiery judgment against the world organizations that had so long defamed the name of the Most High, and the chief offender against whom judgment is to be executed is "Christendom".—Mal. 3:5.

[28] Further fixing the time the prophet Daniel says: "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." (Dan. 7:10) Thus is pictured Jehovah by his representative, Christ Jesus, at the temple for destructive judgment against Satan's organization, at which time he is accompanied by his host of holy angels. (Matt. 25:31) "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." (Ps. 50:3) "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." (Ps. 97:2, 3) Note again the prophet says: "And the books were opened" at that time. These books are not opened for the accommodation of the great Judge, but the opening means the illumination of the books of the prophecy contained in God's Word, which are opened for the understanding of Jehovah's faithful people taken into the temple, that they may, according to his will, declare his judgments previously written. They must make known that Jehovah's name will be vindicated, and that is now being done. The proof is overwhelming that this part of the prophecy has been in course of fulfilment during recent years, and particularly since 1922.

[29] Daniel keeps his eyes on the "little horn", which is the seventh world power, and "Christendom", and the combination of Big Business, politics and religion operating under the false name of "organized Christianity". This he does because of the voice and great words which that horn spake. (Dan. 7:11) The world powers that had preceded the seventh "had their [world] dominion taken away" previously by the succeeding power; yet most of them continued to live or exist, being prolonged for a season, but not as world powers, as stated in Daniel 7:12. But now the prophet's vision marks the complete destruction of the seventh world power, 'the body of that beast being slain, destroyed, and given to the burning flame.' In corroboration of this the prophecy further states: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." (Dan. 7:26) The beast, which is Satan's visible organization, and the "false prophet", which is the two-horned beast, are cast alive into the lake of fire, and this shall end the existence of the "little horn", and this end seems to be now near at hand.—Rev. 19:20.

[30] The seventh chapter of Daniel's prophecy shows the visible part of Satan's organization from the time of the overthrow of Israel's king, Zedekiah, by Babylon until the time that Christ Jesus, who is earth's rightful king, begins his reign. "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21:27) Christ Jesus becomes the King of heaven and all the earth, and all creation must come under his control; and this is shown by the prophecy. "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. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." (Dan. 7:14, 18) Jehovah's remnant people on earth have received the kingdom interests since 1918, because these are committed to the "faithful servant" class on earth, and now they have a part in the vindication of Jehovah's name. This prophecy is also an assurance that the kingdom under Christ will stand for ever. (Dan. 7:22, 27, 28) The concluding part of the vision of this picture shows the complete victory for Jehovah and his kingdom at Armageddon. Taking the vision of chapter seven as a whole it is now clearly to be seen that its understanding could not be had by God's people until after the coming of Christ Jesus to the temple of Jehovah.

[31] The visions had, and which are recorded in chapters seven and eight of Daniel's prophecy, are closely related to each other and were written particularly for the benefit of the remnant; and the understanding thereof should be expected by the remnant at this time. The prophecy shows that there is a long period of time that elapsed from the 'coming up of the little horn', which is the Anglo-American empire system, and the time 'of judgment and taking away of his dominion', and which marks the end and destruction of the seventh world power. Before this is accomplished the kingdom under Christ is begun, and after it has begun the cleansing of the sanctuary, particularly referred to in Daniel 8:14, is accomplished. The sanctuary could not be cleansed until the coming of the Lord as great Judge to the temple of Jehovah. Following the cleansing of the temple comes the battle of the "great day of God Almighty", in which the "beast" and the "false prophet" are destroyed, and then Satan is put completely out of business. God's anointed people are now particularly concerned about his sanctuary, because they are a part of it and because they are taken out of the world and made a part thereof for Jehovah's purposes. The sanctuary must be cleansed and made a part of Jehovah's militant organization before the battle of Armageddon is fought, because the remnant thereof constitute a part of the organization used by Jehovah at that time. Chapters seven and eight of Daniel's prophecy must be considered together in order to get an understanding of the cleansing of the sanctuary and particularly with reference to the '2,300-day' period mentioned therein and which God's people have long desired to understand and tried to understand. It now appears to be absolutely certain

that it is the Anglo-American empire system, that is, "Christendom," and not the Papacy, that has 'taken away the continual sacrifice, and cast down his sanctuary'. Manifestly the Lord's time is due to give the remnant an understanding of the meaning of the 2,300-day period.

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. What is meant by Jehovah's "sanctuary"? What is the purpose thereof? When and how did Jehovah 'go into his sanctuary'? When and to whom did Jehovah make known this important fact?

¶ 2. What was the vision, here referred to, which God gave to Daniel, and what was the divine purpose in providing a record thereof? Account for the fact that until recently this prophetic vision could not be understood.

¶ 3, 4. When was Daniel given this vision, and what was disclosed therein? Epitomize the points necessary to be considered in the examination of this prophecy.

¶ 5. What was pictured by "the four winds of the heaven"? Identify the "four great beasts [which] came up from the sea". Why are these four beasts said to be "four kings, which shall arise out of the earth"?

¶ 6. Where was Daniel at the time of the vision? Explain his being there. How does Daniel describe the first beast in the vision? Apply the symbolic description.

¶ 7. What does Daniel say of the second beast? How do other prophecies refer to this beast? Show how the historical facts fit the description.

¶ 8. Give Daniel's description of the third beast. Show how the historical facts together with the prophetic statement at Daniel 11: 4 serve to identify this beast.

¶ 9. Describe the fourth beast in the vision. How is this beast related to the 'sea beast' of Revelation? Compare the facts with the description, in proof of the identity of this fourth beast.

¶ 10. The "little horn" here mentioned bears what relation to the 'ten-horned' beast? What is said (verse 7) of this "fourth beast", and how has this been fulfilled? Point out the importance of this fact and of a correct understanding thereof.

¶ 11-17. Relate the historical facts which constitute fulfilment of Daniel 7: 8. Point out the harmony therewith of Daniel 8: 23, 24.

¶ 18-23. Show how the historical facts together with the prophetic description of his eyes and his mouth serve to confirm the identity of the "little horn". Show also how this "little horn" has 'spoken great words against the Most High'.

¶ 24. Apply the statement that "the same horn made war with the saints, and prevailed against them".

¶ 25, 26. When and how did the "little horn" "think to change times and laws"? Was this change accomplished? How has Daniel 11: 31 been fulfilled?

¶ 27. Apply Daniel 7: 13, 14. What is meant by the statement that "the thrones were cast down, and the Ancient of days did sit"?

¶ 28. Quote other scriptures which serve to define the "fiery stream" and the "judgment" and to identify the "thousand thousands" and the "ten thousand times ten thousand", mentioned in verse 10. "The books were opened," how, and for what purpose?

¶ 29, 30. Why does Daniel so particularly observe the "little horn"? How and when does verse 26 find fulfilment? Also verses 14, 18?

¶ 31. Why is it necessary to understand Daniel 7 in order to properly appreciate the prophecy concerning the 'cleansing of the sanctuary' recorded in chapter 8? Point out the importance of a correct understanding and proper appreciation of this prophecy, and why the remnant should look for a clear understanding thereof at this time.

THE FAITHFUL GOD

JEHOVAH'S promises are certain of fulfilment. His Word never fails. In other words, when God has said he will do a thing, he does it, in his due time, in fulfilment of the agreements or covenants he has made with his creatures.

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." (Deut. 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. (Gen. 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. "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 Ki. 8: 23) Nehemiah testified to the same effect, as we read in Nehemiah 1: 5, "O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments."

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.

The motive or moving cause for a covenant by Jehovah with any of his creatures is never selfish. It can never be a selfish bargaining on either side. Although God admires or is pleased with faithfulness on the part of the other party to 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 cannot 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.—Mal. 2:1, 2, 4.

Jehovah God unselfishly binds himself to the performance of his covenant. He says: "I have purposed it, I will also do it." (Isa. 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." (Deut. 6:24) The rules of action declared by Jehovah are always the same. He changes not.—Mal. 3:6.

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. The rule is stated by the prophet thus: "When they cut the calf in twain, and passed between the parts thereof." (Jer. 34:18) (See also, if you will, Genesis 15, verse 17.) That was a solemn ceremony performed, signifying the sacredness and binding effect of the agreement between the parties.

That which is required to make a covenant is: (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 the mutual promises of the parties will constitute a good and sufficient consideration for the covenant.

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 properly be 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." (Hos. 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 himself. Long before the birth of the babe Jesus, God began to indicate his purpose to reconcile man to himself and by his covenants to work out the way.

Jehovah directed Abram (afterward called Abraham) to leave his homeland and go into a strange land. God promised to make of him a great nation and to 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." (Gen. 12:3) There could be no lasting blessing for man save by the reconciliation of man to God. Here was an unconditional promise made by Jehovah of his purpose to bless and therefore to reconcile 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.

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." (Ex. 12:40, 41) Abram being the father of Israel, the sojourn of the Israelites began with the entrance of Abram into Canaan. The passover was the beginning of the law covenant. The passover was instituted exactly 430 years after God's promise to Abram. (Gal. 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 parties.

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. (Rom. 4:16-22) 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.

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 to all things in connec-

tion 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. 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."—Heb. 11:13-16.

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 the 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.

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.—Gen. 12:6-9.

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?

The word in this text translated "made" literally means "to cut". The record is that upon that occasion 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 turtledove, 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."—Gen. 15:9, 10, 18.

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 Abraham 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 afterward 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 Abraham'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.

WORLD-WIDE BLESSINGS PROMISED

TO ABRAHAM, nearly forty centuries ago, a promise was given by Jehovah, the Almighty God. The promise was that all families of the earth should be blessed through the offspring or seed of Abraham.

This wonderful promise is, according to the prophecies of God's Word, now about to be fulfilled, to the great surprise and delight of the weary and perplexed peoples of earth.

Jehovah caused pictures to be made showing the outworking of his covenant. Abraham, made the father of many nations, pictured Jehovah God himself. (Rom. 4:16, 17) Sarah his wife pictured the covenant which gives birth to the "seed". (Gal. 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.—Col. 1:18.

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: "I say unto you, that God is able of these stones to raise up children unto Abraham." (Matt. 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 with-

in the meaning of the promise. Faith like unto Abraham's is the test. "Know ye therefore, that they which are of faith, the same are the children of Abraham." (Gal. 3:7) 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 cannot 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 by his holy spirit 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 the Lord hath given me." These were all partakers of flesh and blood. So likewise Jesus also partook of flesh and blood. (Heb. 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.

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". (Heb. 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.

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. (Gal. 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.

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 families of the earth be blessed." Abraham was there in a representative capacity, and in the picture he represents 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. 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, 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.

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." (Gal. 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. 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 statement 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.

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." (Gal. 3:14) Strictly speaking, then, the "seed" is the essential One, to wit, Christ Jesus, from whom the blessings must come to all.

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 anointing 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". (Gal. 3:29) Ultimately the members of the body of Christ will participate in dispensing the blessings to the people, because they are of Christ. 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 such text does not ever refer to those who shall be blessed during the millennial reign of Christ.

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. Justification to the people will result from full obedience. Therefore when Paul said that the Scriptures foresaw that the heathen should be justified by faith he referred not to the various nations, but to 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. The reconciliation of the Christian is complete at the time of justification by faith.

WHY DID GOD NOT PREVENT IT?

NINETEEN hundred years ago Jesus Christ, the only begotten Son of God, was nailed to a tree by his enemies and died as though he were a criminal of no higher station than that of a slave. Could not God have prevented the death of his beloved Son? Seeing that God is all-powerful it follows that he could have prevented the death of his beloved Son. If Jesus was holy and without sin, then why should he die? When he left the courts of heaven to come to earth and become a man it was the will of God that he should die as a man in order to provide the great redemptive price for man. It was necessary for the perfect man to die in order that the human race might have an opportunity for life. That being true, is Satan any the less reprehensible because he conspired to put Jesus to death and because he incited his emissaries to kill Jesus? No. God had not delegated the authority to Satan to put Jesus to death. Neither had he authorized anyone else to conspire to destroy Jesus. Satan maliciously sought his death because he knew that Jesus was the Son of God and because he expected and feared that Jesus would be King over the people and would take away the rulership from him.

The scribes, Pharisees and others who knowingly participated in putting Jesus to death did so selfishly and wickedly, according to their own words, for fear that they would be deprived of their position as officeholders amongst the people. (John 11:47, 48) In fact, Satan had no power to take the life of Jesus had Jesus even called upon his Father to exercise his unlimited power in his behalf. When Peter smote off the ear of the high priest's servant, we read, "then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?"—Matt. 26:52-54.

Jesus was so completely devoted to his Father that he would not do anything contrary to his Father's will. He said: "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38) "I am the good shepherd: the good shepherd giveth his life for the sheep. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John 10: 11, 15-18.

Knowing it to be the will of his Father that he should die, Jesus willingly went to death and would not even ask for power to intervene to prevent it. Certain ones of the Jews crucified the Lord. (Acts 2:36; 7:52) The moving cause for them to do so, however, was the influence of Satan the enemy. God permitted the death of his Son in this manner in this, that he did not prevent it; and he did not prevent it because it was his will that Jesus should die that his purpose might be carried out. He could have arranged for his Son's death in some other manner; but, since Satan was maliciously bent on killing Jesus, God permitted the Devil to show his utter depravity, and at the same time he put the test upon those who would follow Satan, knowing that thereafter he would raise Jesus out of death.

It is of the greatest importance that man understand the reason why Jesus had to die, because by such understanding man is enabled to see the great love of God that has been and is exhibited toward man.

As we progress with the examination of the divine purpose as revealed and unfolded through the Word of God it is observed that Jehovah wills to deliver the human race from sin and death and from all the powers of the wicked one. Who will deliver man from this bondage? What are the legal requirements? When will it be done? and how? These are questions of vital importance, and the death of Jesus is directly

related to the proper answer to each of them. Deliverance could not take place until after redemption. Otherwise stated, the rights of man must first be purchased and then mankind may be delivered. Therefore this is the proper place to examine the question of redemption, and in its examination will appear the reason why the perfect man Jesus must die.

Adam was a perfect man when in the garden of Eden. Because of sin he was sentenced to death. God's announced law required that the violator thereof should die. Justice therefore required the enforcement of the law, which meant the death of Adam. When the judgment of an earthly court of final jurisdiction is entered there is no power that can reverse that judgment. With stronger reasoning can that rule be applied to Jehovah's court. When he sentenced Adam to death that judgment was final and must be enforced. God could not consistently reverse his own judgment. God cannot be inconsistent. Therefore it was impossible for the judgment against Adam to be set aside or reversed. It is entirely consistent, however, that a final judgment entered in the case may be satisfied by a substitution.

To illustrate: Suppose Jones has a judgment against Smith for one thousand dollars, which has been confirmed by the court of last resort. This judgment has been entered in a jurisdiction where imprisonment can be had for failure to pay debt. The debtor is incarcerated in prison because of his failure to pay. Smith has a father who loves his son, and he produces the thousand dollars and hands it over to the judgment creditor Jones, who accepts it in payment of his judgment. The law therefore requires that the judgment shall be satisfied and Smith released. This is a rule of righteousness.

The same rule, with stronger effect, operates in Jehovah's court. God could consistently arrange for the satisfaction of the judgment against Adam, by substitution. But this must be done in a legal manner, that is to say, in a manner in conformity to the divine law. What, then, did the law require? The answer is: 'A life for a life.' (Deut. 19:21) A perfect man, Adam, had been sentenced to death. The law therefore required a perfect human life. The price for redemption, the satisfaction of the judgment by substitution looking to the release of Adam, must be a life exactly equal to that life which Adam lost by reason of the judgment. Otherwise stated, nothing short of a perfect human creature willing to go into death could meet the requirements of the divine law.

All the human race descended from Adam; therefore all were born in sin and shapen in iniquity. (Rom. 5:12; Ps. 51:5) It therefore follows that there lived on earth no human creature capable of fulfilling the divine requirements with reference to the satisfaction by substitution of the judgment against Adam. This must not be understood as meaning the satisfaction of justice. Justice was satisfied with Adam's death; and that judgment, which means the legal determination, would hold Adam forever in death unless some substitute is provided equal to Adam that could be given instead of Adam to satisfy the judgment and let Adam go free. The substitute must be the life of a perfect man.

Could not an angel or a divine creature be used to satisfy the judgment against Adam and release him from the death sentence? The answer is: No, because the law of God could receive nothing more and nothing less than the judgment required; otherwise God would be inconsistent; and he cannot be inconsistent. Here again Satan has employed his cunning devices to blind men to the true philosophy of the great ransom sacrifice. He has induced his representatives on earth, who have paraded in the name of the Lord, to teach the people that Jesus Christ when he was on earth was divine, and not a man; and that he died as a divine person. Any reasonable mind can see that if God would require such, God would be unrighteous. This false reasoning has turned away many men from the Lord and from his Word.

Seeing then that the law required the life of a perfect human creature, and that all the offspring of Adam were and are imperfect, the race appears to be and was in a helpless condition. It is stated by God's prophet thus: "None of them can by any means redeem his brother, nor give to God a ransom for him." (Ps. 49:7) Would God provide for redemption? The divine Word answers: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."—Hos. 13:14.

Here is the positive word of Jehovah that he would provide redemption for the human race. Of an absolute certainty this will be carried out. God's statement (Isa. 46:11) is: "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 55:11) "So shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

For this reason God's only begotten Son "the [Logos] was made flesh, and dwelt among us". (John 1:14) Seeing that the Logos was on the spirit plane with his father, how could he be made flesh? With God nothing is impossible. With the consent of the Logos the Father transferred his Son's life from the spirit to the human plane. He was begotten in the womb of Mary the virgin, by the power of the holy spirit, which means, by the invisible power of Jehovah. (Matt. 1:18) In due time he was born of this human mother. (Luke 2:9-11) "When the fulness of the time was come, God sent forth his Son made of a woman." (Gal. 4:4) None of the imperfect blood of the imperfect Adam was in the veins of Je-

sus, because his life was begotten or begun by the power of Jehovah. When he became a man, therefore, he was holy, harmless, undefiled, and separate from sinners. (Heb. 7:26) As a man he exactly corresponded to what the perfect man Adam was before he sinned. Therefore the man Jesus was capable of becoming the Redeemer of Adam and his race.

But could the perfect man Jesus provide redemption for Adam and all of the human race? The answer is: Yes; God has purposed it thus. One man was the father of the entire human family. One perfect man can redeem the entire human family, as the apostle Paul puts it in the fifth chapter of his letter to the Romans, verses 18 and 19.

But one may ask: Why should God send the posterity of Adam into death? They were not on trial. Note the words of the apostle Paul. He does not say that all men were sentenced to death. He does say that all men are condemned to death. Where there is a sentence of death there must of necessity be a trial preceding. Condemnation means disapproval.

A bridge is maintained across a stream until the bridge becomes unsafe; then it is condemned, because it is unsafe. It is no fault of the bridge. The fault lies in the material out of which it is made.

No man made himself. No child brought itself into the world. God gave Adam and Eve the power to propagate the race. As they were imperfect when this power was exercised, their children were brought forth imperfect. God cannot approve an imperfect thing. It was not the fault of the child. It is the fault of the material out of which it is made. Being disapproved, it is condemned; but this condemnation and disapproval are the result of Adam's sin. Therefore all come under condemnation; and God has provided that through the righteousness of his beloved Son the free gift of life shall come to all men, giving to them an opportunity to obey him and live.

SERVICE APPOINTMENTS

T. E. BANKS

Buffalo, N.Y.	July	7, 8	Newark, N.J.	July	21, 22
Boston, Mass.	"	9, 10	Montclair, N.J.	"	23, 24
Hartford, Conn.	"	11, 12	Atlantic City, N.J.	"	25, 26
New Haven, Conn.	"	14, 15	Philadelphia, Pa.	"	28, 29
New York, N.Y.	"	16, 17	Washington, D.C.	"	30, 31
Brooklyn, N.Y.	"	18, 19	Norfolk, Va.	Aug.	1, 2

G. H. DRAPER

Andalusia, Ala.	July	1	Albany, Ga.	July	15
Opp, Ala.	"	2	Thomasville, Ga.	"	16-18
Elba, Ala.	"	3	Quitman, Ga.	"	20
Dothan, Ala.	"	4	Lakeland, Fla.	"	21, 22
Columbus, Ga.	"	6, 7	Zephyrhills, Fla.	"	23
Macon, Ga.	"	8, 9	Palm Harbor, Fla.	"	24
Ft. Valley, Ga.	"	10	Tampa, Fla.	"	25, 26
Vienna, Ga.	"	11	St. Petersburg, Fla.	"	27, 28
Fitzgerald, Ga.	"	12	Bradenton, Fla.	"	29, 30
Ty Ty, Ga.	"	14	Sarasota, Fla.	"	31

M. L. HERR

Coffeyville, Kans.	July	4, 5	Douglas, Kans.	July	18, 19
Parsons, Kans.	"	7, 8	Wellington, Kans.	"	21, 22
Eureka, Kans.	"	9, 10	Wichita, Kans.	"	23, 24
Eldorado, Kans.	"	11, 12	Kingman, Kans.	"	25, 26
Cedar Point, Kans.	"	14, 15	Spivey, Kans.	"	28, 29
Augusta, Kans.	"	16, 17	Pratt, Kans.	"	30, 31

W. M. HERSEE

Centreville, N.S.	July	2	Iroquois, Ont.	July	18
St. John, N.B.	"	3	Brockville, Ont.	"	19
Wirral, N.B.	"	4	Gananoque, Ont.	"	20
Montreal, Que.	"	6, 7	Kingston, Ont.	"	22, 23
Ottawa, Ont.	"	8, 9	Flower Sta., Ont.	"	24
Charteris, Que.	"	10, 11	Havelock, Ont.	"	26
Pembroke, Ont	"	13	Indian River, Ont.	"	27
Smith's Falls, Ont.	"	15, 16	Peterboro, Ont.	"	28-30
Brockville, Ont.	"	17	Stirling, Ont.	Aug.	1

A. KOERBER

Lawrence, Mass.	July	4, 5	Pittsfield, Mass.	July	17, 18
Newburyport, Mass.	"	8	Springfield, Mass.	"	19, 20
Lowell, Mass.	"	9, 10	Southbridge, Mass.	"	22
Leominster, Mass.	"	11, 12	Worcester, Mass.	"	23, 24
Orange, Mass.	"	14	Waltham, Mass.	"	25, 26
Greenfield, Mass.	"	15, 16	Boston, Mass.	"	28-31

A. H. MACMILLAN

Akron, Ohio	June 30, July 1		Marion, Ohio	July	16, 17
Canton, Ohio	July	2, 3	Tiffin, Ohio	"	18, 19
New Philad'a, Ohio	"	4, 5	Toledo, Ohio	"	21, 22
Cambridge, Ohio	"	7, 8	Ann Arbor, Mich.	"	23, 24
Zanesville, Ohio	"	9, 10	Detroit, Mich.	"	25, 26
Newark, Ohio	"	11, 12	Flint, Mich	"	28, 29
Columbus, Ohio	"	14, 15	Bay City, Mich.	"	30, 31

G. Y. M'CORMICK

Christopher, Ill.	July	1	Sidell, Ill.	July	16
Swanwick, Ill.	"	2	Danville, Ill.	"	17, 18
Coulterville, Ill.	"	3	Sidney, Ill.	"	19
Dix, Ill.	"	4	Champaign, Ill.	"	21, 22
Patoka, Ill.	"	5	Bloomington, Ill.	"	23
Flora, Ill.	"	6	Atlanta, Ill.	"	24
Rinard, Ill.	"	8	Peoria, Ill.	"	25
Bellmont, Ill.	"	9	Beardstown, Ill.	"	26
Flat Rock, Ill	"	10	Jacksonville, Ill.	"	28
Willow Hill, Ill.	"	11	White Hall, Ill.	"	29
Mattoon, Ill.	"	12	Springfield, Ill.	"	30
Arcola, Ill.	"	14	Decatur, Ill.	"	31
Broadland, Ill.	"	15	Pana, Ill.	Aug.	1

J. C. RAINBOW

Pinconning, Mich.	July	1	Flint, Mich.	July	15, 16
Bay City, Mich.	"	2, 3	Port Huron, Mich.	"	17, 18
Midland, Mich	"	4, 5	Rochester, Mich.	"	19
Mt. Pleasant, Mich.	"	7	Royal Oak, Mich.	"	21, 22
Hemlock, Mich.	"	8	Detroit, Mich.	"	23-26
Saginaw, Mich.	"	9, 10	Ann Arbor, Mich.	"	28, 29
Munger, Mich.	"	11	Belleville, Mich.	"	30
Caro, Mich.	"	12	Monroe, Mich.	"	31
Fosters, Mich.	"	14	Toledo, Ohio	Aug.	1, 2

W. J. THORN

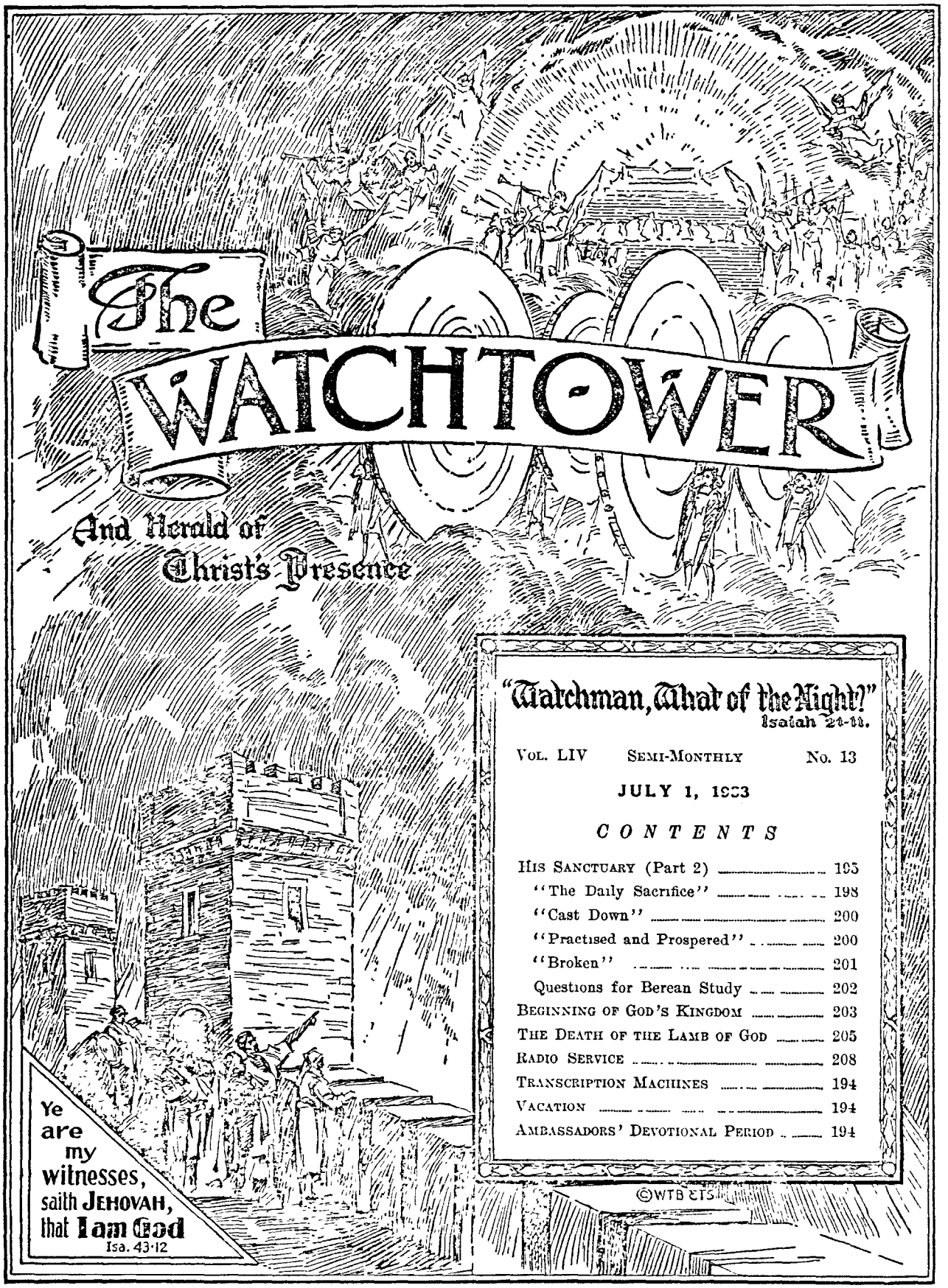
Iliff, Colo.	July	1	Iola, Kans.	July	16, 17
Denver, Colo.	"	2, 3	Wichita, Kans.	"	18, 19
Edson, Kans.	"	4, 5	Hutchinson, Kans.	"	21, 22
Lenora, Kans.	"	7	Arlington, Kans.	"	23
Jamestown, Kans.	"	8	Galva, Kans.	"	24
Concordia, Kans.	"	9	Lyons, Kans.	"	25
Abilene, Kans.	"	10, 11	Holyrood, Kans.	"	26
Manhattan, Kans.	"	12	Russell, Kans.	"	28
Emporia, Kans.	"	14	Dodge City, Kans.	"	30
Hilltop, Kans.	"	15	Garden City, Kans.	"	31

S. H. TOUTJIAN

San F'cisco, Calif.	June 30-July 2		Charleston, Oreg.	July	18
Oakland, Calif.	July	4, 5	Eugene, Oreg.	"	19
Eureka, Calif.	"	7, 8	Bend, Oreg.	"	21
Crescent City, Calif.	"	9	Monroe, Oreg.	"	22
Grants Pass, Oreg.	"	10	Albany, Oreg.	"	23
Ashland, Oreg.	"	11, 12	Siletz, Oreg.	"	24
Klamath Falls, Oreg.	"	14	Dallas, Oreg.	"	25
Wolf Creek, Oreg.	"	15	Salem, Oreg.	"	26, 27
Canvonville, Oreg.	"	16	Newberg, Oreg.	"	29
Roseburg, Oreg.	"	17	Portland, Oreg.	"	30, 31

J. C. WATT

Beltrami, Minn.	July	3	Hibbing, Minn.	July	17
Argyle, Minn.	"	4, 5	Kinney, Minn.	"	18
Badger, Minn.	"	6	Virginia, Minn.	"	19
Red Lake F's, Minn.	"	8	Proctor, Minn.	"	21, 22
Bagley, Minn.	"	9	Duluth, Minn	"	23, 24
Shevlin, Minn.	"	10, 11	Two Harbors, Minn.	"	25
Bemidji, Minn.	"	12	Aitkin, Minn.	"	26
Bemidji, Minn. (Rural)	"	14	Kettle River, Minn.	"	28
Boy River, Minn.	"	15	Cloverton, Minn.	"	29
Grand Rapids, Minn.	"	16	Grantsburg, Wis.	"	30, 31



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LIV SEMI-MONTHLY No. 13

JULY 1, 1933

CONTENTS

HIS SANCTUARY (Part 2) 195
"The Daily Sacrifice" 198
"Cast Down" 200
"Practised and Prospered" 200
"Broken" 201
Questions for Berean Study 202
BEGINNING OF GOD'S KINGDOM 203
THE DEATH OF THE LAMB OF GOD 205
RADIO SERVICE 208
TRANSCRIPTION MACHINES 194
VACATION 194
AMBASSADORS' DEVOTIONAL PERIOD 194

Ye are my witnesses, saith JEHOVAH, that I am God Isa. 43-12

©WTB&TS

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa

Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

TRANSCRIPTION MACHINES

Gog is *very* angry concerning the kingdom message that is being broadcast by radio, and is making a desperate effort to stop the same. It seems clear that Jehovah has provided the transcription machines for the very purpose of checking the enemy's efforts. Many of Jehovah's witnesses are now provided with these machines and are using them in halls, parks and other public places with telling effect. Three hundred machines are already provided for America, and Canada and England have a proportionately good number. These are a part of the equipment for making known the kingdom. For particulars, write the Society.

VACATION

It has been the custom of the Society for the Bethel home and the factory at 117 Adams Street, Brooklyn, to close two weeks during each year so as to allow the brethren a change from their steady occupation. The period during which everything will be shut down this year is August 21 to September 4 inclusive. Many are arranging to spend the greater part of their time in the witness work in the vicinity where they are going. During these two weeks no orders will be filled or correspondence answered. All companies, pioneers, auxiliaries and sharpshooters should make a careful check of their stock so that they will have sufficient on hand during this period and for several weeks thereafter. The Society will appreciate it very much if correspondence that is not urgent be not written until sometime after September 4, so that the mail that has accumulated during the closed-factory period can be dispatched promptly upon reopening.

AMBASSADORS' DEVOTIONAL PERIOD

Jehovah has again, through his organization, arranged that a special effort be put forth by his witnesses to spread the kingdom message. July 1-9 inclusive is designated as Ambassadors' Devotional Period, and during this time books and booklets that pertain to Jehovah's purposes will be offered to the people. The *Crisis* booklet especially should be stressed, and an effort made to leave one of these booklets in every home.

The Society is pleased to note that during the last Testimony Period, in April, the workers in the field far exceeded any number previously engaged in the witness work. Evidently those people of good will, the Jonadab class, are saying, "Come and drink of the water of life freely." We should welcome all of good will to participate in the proclamation of the kingdom during this special season, July 1-9. Be sure you are well supplied with literature.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV JULY 1, 1933 No. 13

HIS SANCTUARY

"And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down."
—Dan. 8: 10, 11.

PART 2

JEHOVAH causes his enemies to identify themselves so that their mouths are for ever estopped to complain against his righteous judgment. Then he serves notice upon them of his purpose to execute judgment, that they may have an opportunity to know in advance what will be their end and, above all, to know that Jehovah is the Almighty God over the whole universe. He caused his prophet Daniel to foretell a time coming when there would arise in the earth a great power, built up by and under the control of Satan, which would practice fraud and deceit, persecute the faithful people of God, magnify itself against the Prince of Peace, take away the "continual sacrifice", and cast down his sanctuary to the ground. The seventh chapter of Daniel's prophecy, considered in a preceding issue of *The Watchtower*, identifies the Anglo-American empire system, which is "Christendom", as the "little horn", which speaks great things against Jehovah and his kingdom, which hopes to change times and the laws of God, and which wears out the saints of the Most High. The eighth chapter of Daniel's prophecy further identifies the same wicked system, called "Christendom", as the one who treads down the sanctuary and takes away the continual sacrifice, and also discloses when the sanctuary is cleansed and what shall be the final result.

[2] In the first year of Belshazzar's reign Daniel had a vision of four beasts and another beast. Three years later he had a vision which is detailed in the eighth chapter of that prophecy, at which time he was at Shushan by the river Ulai, and which relates to the same matter in general. The vision is recorded at Daniel 8: 3-12, which the student should now carefully read before considering what is here said. Daniel sought an understanding of the vision: "And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." (Dan. 8: 15, 16) This shows that the understanding of the prophetic vision is given by Jehovah by and through his mighty Son Christ, the Head of the temple class.

[3] Gabriel came near to Daniel and said: "Understand, O son of man; for at the time of the end shall be the vision." (Dan. 8: 17) That time of the end dates from and after 1914, and the seventeenth verse proves that the vision could not be fulfilled or understood prior to 1914. "And he [Gabriel] said, Behold, I will make thee [that is, the class whom Daniel pictured, to wit, the remnant] know what shall be in the last end [latter time, *R.V.*] of the indignation: for at the time appointed the end shall be." (Dan. 8: 19) Jehovah's indignation is against Satan and his organization; and the proof shows that the seventh world power has prospered above any other part of Satan's visible organization. The prosperity of such world power continues until "the indignation be accomplished", showing that it is the last world power that does prosper. "The king [seventh world power, the Anglo-American imperialistic system] shall . . . prosper till the indignation be accomplished; for that that is determined shall be done." (Dan. 11: 36) This shows that with the fall of "Christendom" prosperity and wickedness of this wicked organization will cease. "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." (Isa. 26: 20) "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.

[4] Jehovah then in advance writes some of the history of Satan's organization leading up to the "abomination that maketh desolate". "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first

king." (Dan. 8:20, 21) Medo-Persia was the fourth world power, and Greece the fifth, and the latter was baser than the fourth, even as a shaggy goat is baser than a ram. Alexander the Great was the king with the great "horn between his eyes", and with his army of thirty thousand troops overran the Persian empire. Alexander died at Babylon in 323 B.C., and four divisions of the empire followed, with Ptolemy in Egypt, Seleucus in Asia, Lysimachus in Asia Minor, and Cassander in Macedonia. Says the prophet: "Now that [Alexander the Great] being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." (Dan. 8:22) None of the four powers above mentioned was as strong or powerful as Alexander. Macedonia was made a Roman province in 146 B.C., and in the same year Greece was reduced to the same condition. In 133 B.C. Rome acquired Attalus' dominions, and the province of Asia was formed out of these territories so acquired. The four kingdoms that stood up, therefore, were not in the power of the Grecian empire under Alexander.

5 Gabriel in giving an explanation of this vision to Daniel passes over the decline of the Grecian world power and that of the Roman world power and directs attention immediately to the seventh world power. Thus he spans the time from Alexander's death down to the 17th century, and this emphasizes the importance of the seventh world power as it appears in this vision and as it relates to God's holy people. Note in Daniel 8:8 the prophecy says: "And for it came up four notable ones, toward the four winds of heaven." The horn toward the west wind (America) was the one that led to the development of the seventh world power. This Gabriel explains to Daniel in the following words: "And in the latter time of their kingdom, when the transgressors [transgressions, *Roth.*] are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." (Dan. 8:23) The proof submitted in explanation of the seventh chapter of Daniel's prophecy shows that the "king of fierce countenance, and understanding dark sentences", here mentioned in the twenty-third verse of the eighth chapter, is the Anglo-American empire system, which is "Christendom". This is exactly in harmony with Daniel 8:9, which says: "And out of one of them came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." The "little horn" of this verse nine is the Anglo-American empire system with the little island of England as the central pivot and is appropriately named "Great Britain". As a world power it really started at the beginning of the 17th century when the queen of that nation chartered the East India Company. Only a short time thereafter, to wit, A.D. 1607, the first permanent English settlement was founded at Jamestown, Virginia, and that was the beginning of the thirteen colonies of Britain in America, and for years these thirteen colonies were an integral part of the British empire. (*The Watchtower*, 1921, page 12) The imperialism of the United States of America began with the Monroe Doctrine, in 1823. (See the proof, *Light*, Book One, page 287; *Vindication*, Book One, page 325.) At the present date (1933) the United States has possessions east, west, north and south, and by reason of the Monroe Doctrine the United States dominates South America, and together with Great Britain she controls the finances of the world.

6 In harmony with the above, note that the "little horn", which Daniel saw, "waxed exceeding great": Beginning with little England, she became the two-horned beast of Revelation 13:11, one horn standing for Great Britain and her dominions, and the other horn standing for the United States and her possessions. Ireland was never a world power and could not be considered as one of the horns. Now noting the directions mentioned in Daniel 8:9: "Toward the south" means the African continent, and "toward the east" means India, Australia and New Zealand, and "toward the pleasant land" manifestly means Palestine, which is called "the glory of all lands". (Ezek. 20:6, 15) It is also written: "He shall enter also into the glorious land." (Dan. 11:41) In the year 1869 Great Britain built the Suez Canal, and in 1882 that nation obtained possession of the Persian Gulf, and in 1882 Egypt was invaded by the British. The fact that the prophecy mentions south, east and "the pleasant land" implies that Great Britain pushed also in other directions, and the facts are that Great Britain is in the west and north, whereas the United States is in the remote west. Thus is further identified the "little horn" "beast".

7 Gabriel interprets this part of the prophecy to Daniel and says: "A king of fierce countenance [strong face, *Roth.*, margin], and understanding dark sentences, shall stand up." (Dan. 8:23) Surely this represents the British Empire system. "What is stronger than a lion?" (Judg. 14:18) Great Britain symbolizes itself as a lion, whereas the United States symbolizes herself as a ravenous, fierce and sharp-taloned eagle. These two nations form the 'two-horned beast', and which shows itself to be exactly as the prophet has here described. "Understanding dark sentences" well describes the diplomacy of the British Empire, which has never been equaled by any other power under the sun.

8 The greatest world power that has ever existed is that of the Anglo-American empire system, and the Devil, to be sure, has made it so great. Concerning this Daniel prophesied in vision: "And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." (Dan. 8:10) Gabriel, interpreting this part of the prophecy, in the twenty-fourth verse says: "And his power shall be mighty,

but not by his own power." The prophecy of Revelation explains whence comes this great power, in these words: "And the beast, which I saw . . . the dragon [Satan the Devil] gave him his power, and his seat, and great authority." The peoples of the nations have been astounded at the wide-flung power exercised by the little British Isles, which are the center of the British Empire. That subtle world power has compelled the overawed natives of various nations to slave for it and make it rich, and by its ill-got gold, its devilish diplomacy, and cunning oppression, has maintained its grip upon many divisions of earth's population.

[9] Further explaining the vision Gabriel says that "he [the seventh world power] shall destroy wonderfully". The Hebrew word here rendered "destroy" is also rendered "corrupt", and "mar". The Anglo-American imperialism has marred, corrupted and destroyed many of the peoples of the earth. The hordes of India, the Boers of South Africa, the corrupted Chinese, and many others testify to the truth of this statement.

[10] Returning to verse ten, note the statement: "It waxed great, even to the host of heaven." The Hebrew word here rendered "host" is also rendered "warfare", "service." (See the following proof texts: Genesis 2:1; Psalm 33:6; Exodus 12:41.) Undoubtedly "the host" here means those whom Jehovah has called to the heavenly calling, of whom Christ Jesus the King is the Head and Prince. Not only has the Anglo-American imperialism exalted itself to the starry hosts of heaven, but these arrogantly exercise power against Jehovah's anointed people, and against the cause of his kingdom, and have vigorously tried to prevent the people from hearing God's Word of truth. In support of this conclusion reference is made to Gabriel's interpretation of the above, when he says, in verse twenty-four: "And shall prosper and practise, and shall destroy the mighty and the holy people [*margin*, people of the holy ones]." Concerning this same world power the prophecy of Daniel's vision in the seventh chapter is: "And the same horn made war with the saints, and prevailed against them: until the Ancient of days came." (Dan. 7:21, 22, 25, 26) This proves that the oppressive power of the Anglo-American imperialism, particularly against the people of the Holy One, will continue until the final judgment is executed.

[11] The "little horn" that has grown into the Anglo-American imperialistic system magnifies itself against the Lord God and his kingdom. Daniel 8:11 states: "Yea, he magnified himself even to the prince of the host." Without any question of doubt this reference is to the great Prince of Peace, the King of kings and Lord of lords. In this day of Jehovah, when the great Prince has taken his power and reigns, and in which time all the nations are lining up under the command of the Devil for Armageddon, how foolish it is to apply this prophecy to the papacy alone. It is true that the papacy forms a part of "Christendom" and hence is a part of this devilish power; but the application could not be to the papacy here, but is to that wicked and oppressive and subtle power, the British-American imperialism. It was in 1914 that Michael, the great Prince, stood up and began his reign. (Dan. 12:1) Therefore the prophecy of Daniel 8:11 could not possibly have had application prior to 1914, at which time the papacy exercised very little power. Within the realm of "Christendom" the papacy and Protestantism work hand in hand together with the other ruling factors of Satan's organization and together constitute the Devil religion labeled "organized Christianity".

[12] Mark how well the facts show that it is the Anglo-American imperialism, the chief part of "Christendom", that magnifies itself against Christ Jesus, the Prince of Peace and "the Prince of the host". Interpreting this eleventh verse of the eighth chapter of Daniel, Gabriel said to Daniel, in verse twenty-five: "And through his policy [cunning, *Roth.*] also he shall cause craft [deceit, *Roth.*] to prosper in his hand." There is no nation that has used so much crafty diplomacy to further its interests as that of the seventh world power; and by this means it has greatly prospered. The League of Nations is a modern masterpiece of this devilish diplomacy or craft and deceit, and is set up against the kingdom of God and therefore against the Prince of Peace. The Anglo-American imperialism by its diplomacy concocted that devilish makeshift called the League of Nations and put it across. The president of the United States got the credit for the formation of the League, but in fact it was formulated by British citizens. To his dying hour the president of the United States tried to force the American people into the League.

[13] Furthermore, it was the diplomatic practice of the seventh world power that provoked the grasping and blood-thirsty Prussians to devilish jealousy, and which brought on the World War and resulted in the destruction of so many human lives. Gabriel further says of the 'two-horned beast', which is the familiar name for the Anglo-American imperialism: "And he shall magnify himself in his heart, and by peace [*margin*, prosperity] shall destroy many." *Rotherham* renders this part of the text: "By their careless security will he destroy many." It is well known that following the World War there came within the borders of the seventh world power a most unprecedented time of commercial prosperity. A new crop of millionaires came into existence which were made possible by the fraudulent practices indulged in by the wrongful use of the people's money during the World War. All kinds of commercial schemes were put forth, particularly from 1920 to 1929, at which latter date the great world depression started, and since then many people have been destroyed. Many who became

reasonably wealthy by following other crafty leaders and who in the depression lost all they had committed suicide. Numbers of the consecrated during that period became careless of their covenant with the Lord and indulged in many speculative schemes and prospered; and because of their love for money such have lost their vision of God's purposes and have perished, being 'drowned in the sea'. (1 Tim. 6:9, 10; Prov. 1:32; *Light*, Book Two, page 221) God's elect have not been deceived by these subtle things, but have continued to faithfully give the testimony.

14 The seventh world power continues to "stand up against the Prince of princes" by steadfastly resisting the great fact that the Gentile times ended in 1914 and that Christ Jesus is now present, and that he is earth's rightful King, and that all should bow to him. (Rev. 11:15) By the making of the League of Nations and various peace treaties, the holding of conferences, and completely ignoring the truth concerning God's kingdom, and like things, the Anglo-American imperialism continues to oppose the kingdom of God. Furthermore it is within the Anglo-American empire system, "Christendom," that Jehovah's witnesses are strenously opposed even to this day. England forbids the message of the kingdom of God to be broadcast by radio within her borders, and Canada has now interfered. She not only has denied the license of stations owned by God's people to broadcast the truth, but has now issued an order that the truth of God's Word and kingdom shall not be broadcast except by its permission. It freely admits that the clergy of the English church, or the religious element, is back of this effort to prevent the people from understanding the message of the kingdom, and thus they openly "stand up against the Prince" and against his kingdom. This arrogant censorship sets itself against the Lord and against his anointed, even as the Lord God foretold would be done. In support of the conclusion that the hypocritical clergy, who falsely claim to represent God, are the ones who are leading the opposition to Christ and his kingdom, the following quotation is from the public press of Canada of recent date, to wit:

"Hector Charlesworth, chairman of the radio commission, stated a dignified complaint had been received from a group of Anglican clergymen in Saint John";

and that press report names some clergymen who protest, as follows: Rev. Canon R. P. McKim, rector of St. Luke's; Rev. W. C. V. Martin, rector of St. Mary's, and Rev. T. Hudson Steward, rector of St. John's (Stone) Church.

"THE DAILY SACRIFICE"

15 It has long been understood by true followers of Christ Jesus that the institution of the mass by the papacy fulfilled the prophecy concerning 'the taking away of the daily sacrifice'. (See *Studies in the Scriptures*, Vol. Three, page 100.) Neither the facts nor the prophecy support this conclusion. "Organized Christianity" from its beginning has really been the Devil religion parading under the false title "Christianity", and this is proved by the indisputable facts now well known to those who are devoted to the Lord. The true followers of Christ were never popular with Satan's world, and never could be, because Jesus so plainly stated: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:19) In the face of this Scriptural truth "organized Christianity" became the popular religion of the realm called "Christendom", and is yet so. The emperor of the sixth world power, Constantine the First, who was the representative of Satan on earth, adopted the religion which he named "Christian religion", and by which many persons have been deceived. That he was directed by Satan to do this is proved by the following facts: "In the campaign in Italy he saw, it is said, a flaming cross in the heavens, beneath the sun, bearing the inscription, '*In hoc signo vinces*' (Under this sign thou shalt conquer). He accordingly caused a standard to be made in this form, which was called the *labarum*. . . . He was declared by the Senate chief, Augustus, and *pontifex maximus*. In the year 313, together with Licinius, he published the memorable edict of toleration in favor of the Christians. . . . This edict marks the period of the triumph of the cross and the downfall of paganism."—*The Americana*, Vol. 7, page 554.

16 That marked the beginning of "organized Christianity" which since then has been labeled "the papacy" and "Protestantism", both of which have formed a part of the organization of this world, which is Satan's organization, and both of which operate within the realm now called "Christendom"; and both are called "Christian".

17 That part of the prophecy concerning the "daily sacrifice" calls for a careful consideration in view of what God's people now know of the Devil's organization. The *Authorized Version* (Dan. 8:11) reads: "And by him [*margin*, from him] the daily sacrifice was taken away." According to the *Revised Version* the rendering of the text is: "And it [the beastly world power] took away from him the continual burnt-offering." This prophecy clearly refers to something that is based upon the ransom sacrifice, growing out of it and in addition thereto, to wit, the daily, continual presentation of the bodies of God's faithful servant class, publicly giving testimony to the name of Jehovah God and his kingdom. This conclusion is fully supported by the text cited below; and before citing that, mark that the British-American empire system, which is "Christendom", in which both Catholics and Protestants operate together, did take away the daily presentation of the testimony of Jehovah and his kingdom, and did thus cast down the sanctuary class to the ground; and this was done in

the year 1918. That we may more fully appreciate this part of the prophecy the Scriptural meaning of the "continual burnt-offering" is considered in the light of the texts that follow:

[18] The Hebrew word is *tah-meed,* and is translated "daily" and also "continual". According to the texts that follow it has to do with the constant service by the Levites or consecrated servants of the Lord. "Because their office was to wait on the sons of Aaron, for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God. And to stand every morning to thank and praise the Lord, and likewise at even; and to offer all burnt sacrifices unto the Lord, in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord." (1 Chron. 23:28, 30, 31) "And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon, to offer burnt offerings unto the Lord upon the altar of the burnt offering continually, morning and evening, and to do according to all that is written in the law of the Lord, which he commanded Israel." (1 Chron. 16:39, 40) "And he cried, A lion [as a lion, *margin*]: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights."—Isa. 21:8.

[19] Jehovah's servants are not to cease voluntarily their testimony, but must continually present it. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence." (Isa. 62:6) "Wait on thy God continually." (Hos. 12:6) "I will bless the Lord at all times: his praise shall continually be in my mouth." (Ps. 34:1) "My praise shall be continually of thee." (Ps. 71:6) These scriptures written aforetime are to be specially applied to the consecrated people of God at the end of the world, and in each one of them the same Hebrew word is used and translated "continually" that is used in Daniel 8:11 and translated by the word "daily". It is also further supported by texts in the New Testament concerning the continual offering unto the Lord, as shown by the following:

[20] The faithful servants of God must continually offer their sacrifice. "By him [Christ Jesus, the great high priest who offered himself as a ransom sacrifice] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." (Heb. 13:15) Without a question of doubt this refers to the continual and faithful service of the anointed in proclaiming the name and Word of Jehovah God and his kingdom and thus singing forth his praises.

[21] Note also the following texts: "And were continually in the temple, praising and blessing God. Amen." (Luke 24:53) "And daily in the temple, and in every house [as proclaiming from house to house the message, as Jehovah's witnesses now do] they ceased not to teach and preach Jesus Christ." (Acts 5:42) "I die daily." (1 Cor. 15:31) "The Son of God abideth a priest continually."—Heb. 7:3.

[22] It is by him, this faithful Priest, that his true followers continue to offer their offering unto the Lord in righteousness. The prophecy here under consideration, as heretofore shown, must have its fulfilment "in the latter time of their kingdom, when the transgressors are come to the full".—Dan. 8:23.

[23] It is true that both Catholic and Protestant divisions of "Christendom" have by their creeds and course of action denied the value of the ransom sacrifice and have grossly blasphemed the name of God and of Christ Jesus; but, when confronted with the matter, both claim to believe in Christ Jesus; and it is this Devil-organized religion that has magnified the material thing, the cross, and has thus misled and deceived millions of people. The foregoing facts directly connect the "sign of the cross" from Constantine's time with the use of the "cross" as a symbol, even unto the present day; and all of these facts show a blasphemous course taken by "organized Christianity"; but it does not have reference to the fulfilment of Daniel 8:11. Furthermore, we know that not for one moment could these religious systems of the seventh world power, or any other, for that matter, halt the continual imputation of the merit of the ransom sacrifice to God's faithful people. By the institution of the mass it would be impossible to take away the merit of the ransom sacrifice and the continual imputation thereof to all who are truly devoted to God by faith in Christ Jesus. Even though it be said that the mass is substituted as the sacrifice of Christ, this in no wise could affect the real value or merit of Christ Jesus' sacrifice. To be sure, the Devil himself denies the value of the ransom sacrifice, and has done so from the very time of Jesus' death, but it could not be said that "the continual burnt-offering", or "daily sacrifice", was thus taken away. According to the facts now well known and in harmony with the Scriptural meaning of the words "daily sacrifice" and "continual burnt-offering" this matter becomes clear.

[24] During the World War England, Canada, the United States and other parts of the Anglo-American empire system did stop the public witness work from being done by Jehovah's saints on the earth. Thus, in harmony with the prophecy, "by him [that is, the 'little horn', Anglo-American imperialism]" there was taken away from God's true people "the continual burnt-offering", that is to say, the continual daily service and praise to Jehovah God. (Heb. 13:15) The World War, which began in 1914, furnished this opportunity, and in 1918 the freedom to preach the gospel of God's kingdom was taken away and many of Jehovah's witnesses were confined in prison. The very

language of the prophecy shows that it must apply to the time when the Lord appears at his temple, because it was at the temple or tabernacle that the burnt offering was daily offered continually, both morning and evening; and since offerings are made in connection with the tabernacle or temple, this prophecy applies at the time of the setting up of the temple, which occurred in 1918. The one who takes away this continual burnt offering is the one that 'waxes great', and 'magnifies himself against the Prince of the host', the one that 'has the fierce countenance and understanding of dark sentences'; all of which descriptive words, as appears from the foregoing proof, show that it is the Anglo-American imperial system, the chief part of "Christendom", which must accomplish this wicked thing, and which did accomplish it, as above stated.

"CAST DOWN"

[25] The sanctuary of Jehovah is his capital organization composed of Christ Jesus, the Head, and the members of his body, anointed to be kings and priests unto God, and of necessity must include the faithful "feet" members on the earth. "And the place of his sanctuary was cast down." (Dan. 8:11) The "place" is the base, or fixed place. The Hebrew word translated "place" is used of things pertaining to Jehovah and his service. The "place", or base, of his sanctuary would be the faithful covenant people of God on the earth, and who are the feet members of the anointed One. (Ezra 2:68; 1 Ki. 8:13) The remnant are the very lowest part or ones of Jehovah's sanctuary class, therefore the base. The casting down must necessarily refer to the faithful members of Christ Jesus' body while on the earth, because the enemy has been cleared out of heaven at the time of the casting down, and there could be no such thing as casting down Jehovah's organization from heaven.

[26] The facts fully support this conclusion. During the World War the faithful members of God's organization on earth were cast down and the servants of Satan profaned God's sanctuary, which is the dwelling place by his spirit; and this the enemy did by suppressing their service and oppressing and imprisoning and otherwise degrading Jehovah's sanctuary people on the earth.

[27] The taking away of the continual sacrifice, the casting down of the sanctuary, and the setting up of the abomination, take place practically at the same time. "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." (Dan. 11:31) This means that the commercial element, military power, and strong-arm squad, supported by the religious "arms", or power, of the seventh world power, and all of these fully supported by the king or political ruling power, all of which acted at the dictation of the Devil, did "pollute the sanctuary of strength", which is Jehovah's sanctuary, because he is their strength. (2 Sam. 22:33; Neh. 8:10) Instead of accepting Christ Jesus as the top stone or head of Jehovah's organization and becoming submissive to his rule, the Anglo-American empire system, that is, "Christendom," rejected his kingdom and cast the Word of God behind them and to the ground. (Ps. 50:17) In the place and stead of the kingdom of God under Christ that seventh world-power system brought forth and set up the League of Nations, which is an abomination in Jehovah's sight. It cast the kingdom of God away and, in effect, said: 'This man-made thing, the League of Nations, shall rule the world.' At the time of bringing forth the League of Nations compact the faithful people of God on earth had been "cast down" to the earth, and their opportunity to offer the continual or daily sacrifice of praise and service to Jehovah and his kingdom was taken away, and Jehovah's name was therefore defamed. Thus "arms [did] stand on his part", the Devil's seventh world power's, and did "take away the daily sacrifice", and did set up the abomination that maketh desolate, even as the prophet had foretold.—Dan. 11:31.

"PRACTISED AND PROSPERED"

[28] By exalting the League of Nations the seventh world power has committed a great transgression. In doing this it is supported by the commercial element, the military power, the strong-arm squad, the clergy, and the political dupes, and this host is provided by the Devil to oppose and to destroy the truth and those who proclaim the truth. "And an host was given him against the daily sacrifice by reason of transgression [*margin*, the host was given over for the transgression against the daily sacrifice], and it cast down the truth to the ground; and it practised, and prospered." (Dan. 8:12) Manifestly the meaning here is that "an host", or military watch, is provided to prevent the continual praise and service to Jehovah by his faithful people; and this did occur within the realms of "Christendom", which was the only place where Jehovah's witnesses were persecuted and cast down; and in carrying out this wicked work Protestant and Catholic clergymen cooperated fully with the other agencies of Satan. God's anointed people now rejoice to have an understanding hereof, because it is further evidence that they are right and are serving Jehovah, and hence they can see that these things were written aforetime for their comfort and that their hope might grow strong.

[29] The seventh world power, which began with the "little horn", has wonderfully "practised and prospered". By the practice of diplomacy, hypocrisy, fraud and deceit, and by the excessive use of military and naval power, that kingdom has greatly prospered. Look at Africa, Asia, the American continent, and to the isles of the sea, and in each and all of these ap-

pears the material prosperity of the seventh world power. The commercial, military, naval, political, diplomatic and religious crowd have prospered together, and this has caused great wonder and astonishment in the minds of honest people of the earth. It is within the realms of the seventh world power that Jehovah has caused the witnessing of the truth to be specially given, and it is within that same realm that the forces of Satan have cast the truth to the ground. In all this they have held the Devil religion, fraudulently labeled "Christianity", up before honest people to blind them to the really nefarious work of the enemy organization. Satan causes his chief officer, Gog, to organize a conspiracy against the people of Jehovah, and it is within the realms of the seventh world power, or "Christendom", that overt acts in furtherance of this conspiracy have been and are now being committed in opposition to God and to his kingdom. That wicked conspiracy was formed about the time of the coming of the Lord Jesus to the temple of Jehovah, and has been engaged actively in committing overt acts against God's anointed people since that time.

30 Satan well knew that the day must come when the great issue of supremacy must be settled, and he prepared for it. It is now apparent that Satan's purpose was to destroy the human race in preference to seeing Christ Jesus rule the world, and for this reason he plunged the nations into the World War. Commerce is the strongest part of Satan's visible organization. It is the greed for gain among the people that has made the commercial part of Satan's organization most powerful. The Anglo-American empire system has prospered commercially beyond any other power that has ever been on the earth. This commercial progress produced a wicked jealousy amongst the various nations of "Christendom", which Satan manipulated for the very purpose of destroying the human race. Satan induced his servant, the ex-kaiser of Germany, and his blood-thirsty Prussian aides, to believe that he, the kaiser, was the heaven-appointed one to become supreme in the earth and to destroy all that opposed. Imbued with this thought the Prussians set about to conquer the world, and at the same time Satan was playing the diplomacy of Britain against that of Germany and brought on the clash to accomplish his wicked purposes. Doubtless Satan had some information as to the time Jehovah would place his King, Christ Jesus, upon the throne and send him forth to rule, and hence Satan maneuvered his forces accordingly. By 1914 Germany had built a mighty sea power second only to that of the Anglo-American empire. Germany had organized military forces that many then thought to be the greatest on earth. In the meantime and up to the "time of the end" both Germany and Great Britain were preparing for the great conflict which Satan had in mind. Exactly on time in 1914 Germany, under the direction of the invisible lord Satan, moved her military forces to the front, and the great World War was on. The British Empire, knowing what was coming, was prepared and was on the front ready to engage in battle. For four years the deadly conflict continued, and would not have stopped before the nations were destroyed, if Satan could have controlled the entire situation. That war ended with no decisive victory for either side, and no one could give a real reason why it ended at the time it did stop.

31 The Great General, Christ Jesus, the Executive Officer of the Most High, at the command of Jehovah, took a hand in the matter and maneuvered the forces so that the war was brought to an end in 1918. Was that done for the purpose of saving the wicked from slaughter? Most assuredly not! The Lord stopped that war for his own purposes and, as Jesus had previously declared, "for the elect's sake." The continual sacrifice or burnt offering had been taken away from Jehovah's faithful ones, and they had suffered persecution to the defamation of Jehovah's name. Now Jehovah has made it plain to his people that before his time of going forth to destroy Satan's organization he would have his anointed servants, which he had selected for his name's sake, bear his testimony before the rulers and the peoples of the world. For this reason Jehovah caused the war to stop, and he has sent forth his witnesses, who have delivered and continue to deliver the testimony of Jesus Christ more forcefully than ever human creatures have done in previous times. While this witness work has progressed within the realms of the Anglo-American empire system, which is "Christendom", the wicked element has continued to oppose and has trod under foot Jehovah's witnesses. These faithful witnesses are denounced, persecuted, fined and thrown into prison, and would be instantly destroyed now were it not for the protecting care given them by the Almighty God. The Anglo-American empire system continues to boast of its power and continues to stand up against the kingdom of Jehovah and his King. Nearly two decades have passed since the World War ended and still the Anglo-American imperial system continues to wickedly 'practice and prosper'. Let all take notice, however, that this old wicked world system now stands on the brink of the most terrible trouble and slaughter that has ever been dreamed of and the like of which never will be known again.

"BROKEN"

32 Jehovah has caused his message to be brought to the attention of the rulers of the earth and notice to be served upon them that Christ Jesus is King. Never again can they plead ignorance of this great truth. If "Christendom", that is, the Anglo-American empire system, were sincere in the claim of being Christian, that world power would give its allegiance to earth's rightful King. But by fraud and hypocrisy fraudulent "Christianity" blinds the people and con-

tinues to stand up against the Prince of Peace and to put forth efforts to suppress the truth. But let God's people be assured that this wicked element cannot prevail. The end of the Anglo-American empire system is near at hand. It shall fall within a short time and utterly perish. Will it be crushed by the combined armies and navies of the other nations of the world? Will internal dissension of the masses against the classes develop into revolution and anarchy and cause its destruction? The answer to these questions, based upon the Scriptures, is emphatically, No! because the destruction coming about in this manner could bring no honor or vindication to Jehovah's name. The vindication of Jehovah's name is the greatest of all things. Jehovah's messenger, Gabriel, in explaining to Daniel the meaning of the prophecy, said of and concerning this mighty cruel and oppressive Anglo-American imperial system, which is "Christendom", this, to wit: "He shall be broken without hand." (Dan. 8:25) Let the commercial giants, the political big and small men, the austere, pious-faced, hypocritical clergymen, and all their dupes, now take notice that in the battle of the great day of God Almighty, which shall be led by Christ Jesus the King, he will utterly destroy this mighty instrument of Satan which is now used to crush the truth and to defame Jehovah's name. No earthly power will break this devilish system, but it shall be broken without the hand of man, that is to say, by the hand of Almighty God. This knowledge thrills the heart of each one of the anointed and causes them to continue to sing Jehovah's praise.

[33] Jehovah's witnesses have every reason to rejoice and be glad. Our heavenly Father is unfolding his prophecies now in harmony with his promise to increase the hope of his anointed ones. These faithful ones will take no part in the execution of God's wrath against the wicked systems, except to sing the praises of Jehovah and serve notice. They are now fully assured, however, that all opposition to the truth put forth by the rulers in "Christendom" soon will be taken away by the complete fall of the devilish system. Jehovah's sanctuary class must be clean and remain entirely so while singing the praises of Jehovah God. Members of this class can maintain their integrity only by faithfully giving heed to every commandment of the Lord. The Greater Moses is in command, and every one of Jehovah's organization must be diligent to obey him. The prophecy of Daniel then discloses one saint propounding to another the appropriate question, and that question is appropriate to this very time. It therefore seems certain that it is God's due time for his remnant people to have an understanding of the question propounded. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" (Dan. 8:13) What, then, is the meaning of 'the twenty-three hundred days' and 'the cleansing of the sanctuary'?

(To be continued)

QUESTIONS FOR BEREAN STUDY

¶ 1. How does Jehovah bring about the identification of his enemies? Why in that manner? What is the purpose in serving notice upon them? The seventh chapter of the book of Daniel serves what prophetic purpose? The eighth chapter?

¶ 2. What, in brief, did Daniel see in the vision mentioned in verse 1 of chapter 8? With what result did Daniel seek an understanding of the vision?

¶ 3. Referring to verses 17 and 19: Explain the expression (a) "At the time of the end shall be the vision." (b) "I will make thee know." (c) "In the last end of the indignation." Identify the "king [that] shall prosper". (11:36) With scriptures, show that it is to be the last of Satan's world powers.

¶ 4. Apply (a) the symbolic expressions used in verses 20 and 21. (b) The statement made in verse 22.

¶ 5, 6. Point out the historical facts which serve to identify the "little horn" which "waxed exceeding great toward the south, and toward the east, and toward the pleasant land".

¶ 7, 8. What are the facts which serve to identify the "king of fierce countenance, and understanding dark sentences"? What is the relationship thereto of the 'two-horned beast'? With scriptures, account for the great power of this "beast". Show whether its exercise of such power is clearly in keeping with the source thereof.

¶ 9. Who shall "destroy wonderfully"? How has this been having fulfilment?

¶ 10. What is meant by the statement that "it [the 'little horn'] waxed great even to the host of heaven", and 'destroyed the mighty and the holy people'? What is the meaning of the expression (7:21, 22) "The same horn made war with the saints, and prevailed against them, until the Ancient of days came"?

¶ 11-14. Point out the fulfilment, and time thereof, of the prophetic statement, "He magnified himself even to the prince of the host," as in harmony with the first statement in verse 25. What are the facts which fit the prophecy "He shall magnify himself in his heart, and by peace shall destroy many"?

¶ 15, 16. Prove the origin and headship of "organized Christianity".

¶ 17-21. With scriptures, make clear what is meant by "the daily sacrifice".

¶ 22-24. How and by whom was the daily sacrifice "taken away"?

¶ 25, 26. What is meant by "the place of his sanctuary"? When and how was it "cast down"?

¶ 27. What constitutes fulfilment of the prophetic statement (a) "They shall pollute the sanctuary of strength"? (b) "They shall place the abomination that maketh desolate"?

¶ 28. Who are the "host" mentioned in verse 12? To whom is this host given? How is it given "against the daily sacrifice by reason of transgression"? How does an understanding of this affect God's anointed people?

¶ 29. What are the facts in evidence that the seventh world power has "practised, and prospered"?

¶ 30. Account for the great naval and military preparations by the leading nations up to 1914, and the nations' then being suddenly plunged into the war.

¶ 31. Just why did that war end, in 1918, without decisive victory on either side? Point out the importance of a correct understanding and proper appreciation thereof. Show whether the purpose in its being "cut short" is being accomplished.

¶ 32, 33. Who shall "be broken without hand"? By whom? When? What does the knowledge thereof mean to the anointed at this time? What is their part or privilege in this connection? On what condition only may they retain that privilege? At this point, what further important related question invites special consideration?

BEGINNING OF GOD'S KINGDOM

IN THE Hebrew Scriptures, provided and preserved by Jehovah for the information of people now living upon earth, there is a remarkable prophecy concerning a certain marvelous work that is now being carried forward in all the world. This work, which in recent years had but a small beginning, is daily gathering momentum and spreading into every nook and corner of the globe. What is it?

Foretelling the work of setting up his government, God, through his prophet, said: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." (Isa. 28:16) In this scripture the word "stone" represents or symbolizes God's Anointed King. The laying of the stone means the presentation of Jesus Christ, God's Anointed One, as King. The presentation is made to those who profess to be the children of the Lord. This prophecy had a miniature fulfilment in A. D. 33, just three and one-half years after the Lord was anointed. At that time Jesus rode into Jerusalem and offered himself as King to the Jews, who claimed to be God's people. At that time he had been tried and tested and at that moment was being offered as King, as represented by the laying of the stone, and he was rejected. This prophecy had a broader and complete fulfilment in 1918, when the Lord appeared at his temple. It was in 1914, as the proof shows, that God set his Anointed King upon his throne. This action is that which was foretold by Jehovah in Psalm 2, verse 6: "Yet have I set my king upon my holy hill of Zion." The war in heaven there began, which furnished a great trial or test upon Jesus because he was engaged in a contest with Satan; and three and one-half years thereafter, to wit, in 1918, Jesus came to his temple. He was there presented as King to those who professed to be the people of God. At the laying of the Corner Stone in miniature in A.D. 33 the clergy, as leaders of the people, and almost all the people of the Jews, rejected Christ Jesus as King, represented by the "chief corner stone". Likewise in 1918, and following, the clergy of "organized Christianity" or "Christendom" rejected Jesus as King and chose in lieu thereof the League of Nations, which is a part of the Devil's organization. At the first time that the Lord was presented, at the miniature fulfilment, a few of the Jews accepted him with gladness. At the complete fulfilment of the laying of the Corner Stone the truly anointed ones accepted him as King and rejoiced. In both instances the words of Jesus applied to those who failed or refused to receive him as King, to wit: "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. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."—Matt. 21:42-44.

Those who had brought forth the fruits of the kingdom by showing their full and faithful devotion to the Lord rejoiced to know of the laying of the Chief Corner Stone. These are represented as saying: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."—Ps. 118:22-24.

When Christ was presented as King at the coming to his temple he became "a stone of stumbling" to many, including so-called "organized Christianity" as a whole and many who claimed to be fully consecrated and devoted to the Lord. Some of these stumbled at the Stone and fell. Upon others the Stone fell and ground them to powder. The apostle Peter, referring to the same matter, said: "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed." (1 Pet. 2:6-8) This is exactly as God's prophet had foretold it would be. (Isa. 8:14) In harmony with these prophetic utterances the facts show that since 1918 so-called "organized Christianity" has rejected the Lord and his kingdom and has stumbled and fallen. The facts also show that many who claim to be really consecrated to the Lord have been unable to stand the test and have stumbled and fallen.

Through the prophet Daniel, God describes his Anointed King as "the stone cut out of the mountain without hands". The mountain is a symbol of God's organization called Zion, out of which Christ, the Anointed One, comes. (Rom. 11:26) It is this Stone, to wit, God's Anointed King, that dashes to pieces Satan's organization and establishes God's government of righteousness amongst men.—Dan. 2:35, 44, 45.

To sum up briefly, the facts show that God set his Anointed King upon his throne in 1914; that that marked the beginning of the setting up of his government; that immediately followed a battle in heaven in which Satan was cast out; that three and one-half years thereafter, to wit, in 1918, the Lord came to his temple, having gathered his saints unto himself to take account with his servants and for judgment; that at that time Christ was presented as King to all those who claimed to be his followers, was rejected by many and joyfully received by others; and that these facts marked the progressive steps in the setting up

of God's government of earth. It had its beginning in 1914 and is still progressing. It was 1914 that marked the time of "the beginning of sorrows", and the sorrows continue upon the world. At the same time the truly anointed ones are rejoicing, not because of the sorrows and sufferings upon human creatures, but in the fact that the day of deliverance is at hand and that this deliverance will come through God's Anointed King.

There must be a good reason for the Lord's coming to his temple for the examination of Christians and for the test upon them. In the progressive work of the establishment of the kingdom or government on earth the Lord must have something for the approved ones to do. Do the Scriptures disclose what the approved ones are to do? and what are the present progressive steps in the setting up of God's government of righteousness?

Jehovah is now doing a marvelous work among the people. That work he long ago foretold by his prophet and gave the reason for doing it. "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13, 14) That prophecy had a miniature fulfilment when Jesus was on earth. It is having a broader and complete fulfilment now since he has come to his temple. In the former days the Jewish clergy, made up of the Pharisees and their allies, caused the people to draw near to the Lord with their mouths, but their hearts were far removed from him. Today the denominational systems, following their leaders the clergy, draw near to God with their mouths, sing songs apparently to his praise, have prayers offered by some clergyman in the legislative bodies as well as in the church buildings, but the hearts of those who engage therein are not near the Lord. The precepts of men are followed and the Word of God is ignored.

God has given much outward evidence, that all who study his Word might understand that his kingdom is here; but this evidence is ignored by the clergy and their allies and they turn the people away therefrom. The clergy are deceiving many people, but, of course, they are not deceiving God nor retarding the marvelous work that the Lord God is doing. The time is here to do this work, and even though he employs the weakest instruments for his visible servants there is no power that can prevent that work from going on. Included in that marvelous work is the giving of the witness to the peoples of earth concerning Jehovah and his righteous government that is now being set up. So far as the visible work that is being done is concerned, it is not being done by those of any great reputation amongst men but, on the contrary, by the meek and lowly of heart. God has not committed his work to the great and honorable clergy, but he has committed it to a little company of despised ones in the world whose devotion is entirely to him. That makes it the more marvelous, because it is by the power of God manifested through imperfect men that results are being accomplished.

It was in 1914 that the great prophecy uttered by Jesus concerning the end of the world began to have its fulfilment. The World War, famine, pestilence, revolutions, and earthquakes coming one after the other, furnished good news to the faithful followers of Jesus. How could such terrible things be good news? Of course the suffering of the people brought no joy; but these things coming to pass as they had been foretold furnished the proof conclusive that the world had ended and the time had come for Christ, whose right it is, to begin his reign. That constituted the good news that gladdened the hearts of the faithful watchers. That was the beginning of the most momentous event of human history, because God's government of righteousness had begun. It was the event for which the true followers of Jesus had been looking for more than 1800 years and about which the holy prophets testified more than four thousand years ago. To those followers of Jesus who saw the meaning of the events that began to take place in 1914 it was a time to laugh and dance for joy and to sing with grateful hearts the praise of God Almighty and the praise of his beloved Son who is earth's rightful Governor. That song of gladness then begun by the faithful continues with increased fervency.

Not until after Jesus Christ came to his temple did even his most devoted followers have a clear vision concerning what they should do. It was in 1918 that the World War ceased, and the same year the Lord came to his temple. To those whom the Lord found faithful, and whom he constituted the "faithful and wise servant", he gave flashes of lightning from the temple, that they might have a better understanding of what was expected of them. (Rev. 11:19) The wonderful things that had come to pass since 1914 furnished such great and good news to the faithful watchers that the words of Jesus came to them with a clearer understanding than ever before. The Lord stopped the World War for a purpose, and that purpose was to furnish the opportunity to the faithful to give proclamation of this good news to the people before the final end. Jesus said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." (Matt. 24:14) The real meaning of these words of the Anointed One could not be understood until after he came to his temple. When he said "this gospel" he meant the good news furnished by the fact that the world had ended and the time had come for Je-

hovah's righteous government to be put in operation.

Here the Prince of Peace gave to his younger brethren the positive command that must be obeyed, and all who love him and love God will keep this commandment, and, keeping it, will have God's special favor. (John 14:21) The keeping of this commandment means to engage in the great and wonderful work which God is doing in the earth. Of what does that work consist? Jesus answers that it is good news that must be told to the people and nations of the earth as a witness to them. That means, of course, that somebody must testify before the peoples and rulers of the earth that Jehovah is the only true God and that he is the source of life and blessings. Notice must be served upon the rulers of the earth that the time has come for God's government to take charge of the affairs of men. The "prisoners" in the various denominational systems must have an opportunity to hear the message of truth, that their hearts may be made glad. The people must have an opportunity to hear; and to this end the standard must be lifted up to them that they may understand that there are better conditions awaiting them in the very near future; and all this must be done before the "great day of God Almighty" in which Satan's organization must go down.

THE DEATH OF THE LAMB OF GOD

IT WAS "a band of men and officers from the chief priests and the Pharisees" which, under the guidance of the traitorous Judas Iscariot, proceeded to the garden of Gethsemane and there laid hold of Jesus, "the Lamb of God which taketh away the sin of the world." The apostle Peter would have prevented the arrest of Jesus, but Jesus reproved him and bade him put up his sword in its sheath. "Then the band, and the captain and officers of the Jews took Jesus, and bound him, and led him away" to be tried before the Jewish religious authorities.

The supreme court of the Jews was already convened, knowing beforehand that the arrest would be made. It was contrary to the law for that court to meet at night; but the priests and Pharisees and the doctors of the law, the rich men and the politicians composing that court, were now ready to ignore the law. The chief priests and the leaders, yea, all the religious leaders of the Jews, were there to aid and to abet the archconspirator Satan the Devil. So maliciously bent were they upon the destruction of Jesus that the clergy and their allies sought false witnesses against Jesus in order that they might put him to death. (Matt. 26:59) Members of that court, which court was supposed to be an august and righteous body, had now gone mad; because into their hearts the wicked one had planted wicked murder of the innocent. Being unable to find witnesses who were willing to testify to any wrongful act against Jesus, members of that devilish court, in utter violation of their own law and the rules of the court itself, compelled the defendant Jesus himself to give testimony. The high priest then made himself prosecutor and vehemently propounded this question: "Tell us whether thou be the Christ, the Son of God." (Matt. 26:63) Jesus answered him: "Thou hast said." Upon this testimony he was adjudged guilty of blasphemy, and the verdict of the court was: "He is guilty of death." —Matt. 26:63-66.

When will the people learn the statement, long ago made by the inspired witness of God, that Satan is the god of this world and has blinded the minds of men? (2 Cor. 4:3, 4) Is it not easy to be seen that when Satan desires even the courts of the land to wickedly do his bidding he can have it done? The Lord God will shortly permit the people to see that Jehovah is God and that his righteous way will completely deliver them. Let us, then, proceed with the examination of the outworking of God's purpose, that we may have cause to rejoice.

The defenseless, harmless, righteous One stood before this court and was adjudged guilty of death; and that without a cause. Now he was led before the high political ruler for a confirmation of the sentence; and although that august ruler and ally of the profiteers and clergy found no wrong in Jesus, yet he had not the moral courage to turn him loose. Conditions are no different now.

It was the supreme hour for the Devil to act, and he held a tight hand over all his servants who were then engaged in this wicked work. Yielding to the importunities of the clergy, the political chief formally consented to the sentence of death; and then, that he might free himself from the responsibility thereof, Pilate took water and in the presence of the people washed his hands and exclaimed: "I am innocent of the blood of this just person." The Jews willingly took the blame upon themselves, and then Jesus was led away to be executed.—Matt. 27:24, 25.

Hypocrisy and mockery proceed from the Devil. No one having the spirit of the Lord would resort to such methods. Jesus had said: "I am the Son of God." The enemy Satan, thinking he had Jesus now within his power, purposed to make the name of the Son of God despicable, and to have the mob mock him as such. The Devil knew that Jesus was the Son of God, and now to have him mocked would be a reproach to the Father. The enemy therefore induced his earthly representatives to go through many mocking ceremonies. They first put on Jesus a scarlet robe, which is a symbol of royalty; then they made him a crown of thorns and put that on his head as a symbol of authority; then they put a reed into his hand, a symbol of right to rule; and then they hypocritically

bowed before him in worshipful attitude, and mockingly said: "Hail, King of the Jews!" Truly here were fulfilled the words of the prophet: "The reproaches of them that reproached thee are fallen upon me." (Ps. 69:9) The Devil was here reproaching Jehovah. He had been reproaching him all along, and now these reproaches had reached a climax and they were heaped upon his beloved Son Jesus.

Not content with this, but with a further exhibition of malicious hatred on the part of Satan the enemy, his emissaries were induced to spit upon the Lord Jesus and to take the reed out of his hand and strike him with it. After going through these many ceremonies of mockery Jesus was again dressed in his own clothing and prepared by them to be crucified. As a further indignity upon his head vinegar was provided, mixed with gall, and given to him to drink. Then he was cruelly nailed to the tree and thus subjected to the most ignominious death known to man. While he was hanging upon the tree the chief priests and other members of the clergy further showed their malicious hatred by leading the mob and deriding and mocking the Lord Jesus. We see that God permitted Satan and his emissaries to go to the fullest extent of wickedness, and that then God made it known that he was taking cognizance of what was taking place and that with him resides all power.

For three hours gross darkness covered the land. Thus the Lord Jehovah pictured that with the taking away of his beloved Son darkness would settle down over the world. At the end of that period of darkness Jesus cried with a loud voice and died. At the moment of Jesus' death Jehovah caused the earth to quake. The mountains shook and the rocks were torn away. In the temple of Jerusalem there was a great curtain thirty feet long by thirty feet wide and four inches thick, which, at the moment of Jesus' death, was rent in twain from top to bottom. (Matt. 27:51) Great fear and terror came upon those who were assigned to witness the crucifixion, when they saw this manifestation of Jehovah's power. They said concerning Jesus: "Truly this was the Son of God." Never before and never since was the death of a man marked by such a manifestation of power from Jehovah God. Again God was giving the people the lesson that Jehovah is God, and in due time some will benefit therefrom.

The body of Jesus was prepared for burial and laid in the newly prepared tomb of Joseph of Arimathæa. The heir to the throne of the kingdom of God was dead. With malicious glee the enemy Satan considered that he had won the long fight, and that now he was even greater than God. Thus ended the earthly ministry of the only true and good man that was ever on earth. He was without fault, without spot or blemish. He was holy, harmless, undefiled and separate from sinners. He was the Son of God, and to this time he had faithfully performed his part in the divine purposes.

In God's due time a test must come to every man as to whether he loves righteousness and will obey God or prefers wickedness and will follow a wicked course. Every intelligent human creature must have an opportunity to exercise such free moral agency. The opportunity came to the scribes, Pharisees and others at the crucifixion of Jesus. Some of the Jews who participated in the death of Jesus were ignorant of the fact that he was the Son of God. Some of the rulers also were ignorant. (Acts 3:17) But the scribes, Pharisees and priests were not ignorant. Judas was not ignorant, and, of course, the Devil was not ignorant. The ignorant ones who sinned against the Lord God and against Christ Jesus will be forgiven. But those who knew that he was Christ sinned against the holy spirit. Jesus said: "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the holy [spirit], it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. 12:32.

There are those at this very day who know that Jesus Christ is the King of kings and Lord of lords, and who know that there are a few humble ones on earth who are giving testimony of these facts to the common people. And yet these self-constituted "wise" men assume a sanctimonious air, parade in the name of the Lord Jesus and claim to represent him, but willfully sin against the light they have and persecute those who are calmly telling of God's great purpose of salvation. The Lord Jesus referred to this selfsame class in the parable of the sheep and the goats. Telling how he would set the goat class to the left side, he said: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."—Matt. 25:31-46.

To sin against the holy spirit does not mean to sin against a creature or person, but means to deliberately go contrary to the light of truth. The holy spirit is the invisible power of God that illuminates the minds of men. Therefore, to sin against the holy spirit means a willful and deliberate course contrary to one's knowledge of what is right and wrong. One who sins against the holy spirit is possessed of a malicious heart; which means that such a one has no regard for the law of God, and no consideration for the rights of others, but is fatally bent on doing wickedness in order to accomplish a selfish purpose, and doing it knowingly.

(Continued from page 208)

MISSISSIPPI

Gulfport WGCM Su 3:00pm
We 9:15pm
Laurel WAML Su 6:30pm
Tu 1:45pm Fr 1:45pm
Meridian WCOC Su 10:00am
We 6:45pm
Vicksburg WQBC Su 2:00pm
We 11:45am

MISSOURI

Columbia KFRU Su 4:30pm
We 7:15am
Grant City KGIZ Su 12:00nn
We 6:00pm Fr 6:00pm
Kans. C'y KWKC Tu 7:00am
Th 1:20pm
Kans. City WHB Su 10:00am
Th 6:45am
St. Joseph KFEQ Su 4:45pm
We 2:20pm
St. Louis KMOX Sa 5:15pm
Springf'd KGBX Su 9:45am
Tu 4:45pm Th 4:45pm

MONTANA

Billings KGHL Su 12:00nn
G't Falls KFBB Su 10:00am
Kalispell KGEZ Su 5:45pm
We 5:45pm Fr 5:45pm
Missoula KGVO Su 10:00am

NEBRASKA

Kearney KGFW Su 9:00am
We 6:45pm Fr 6:45pm
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:15am
Omaha WAAW Tu 3:30pm
Th 3:30pm Sa 3:30pm
Scottsbl'f KGKY Su 10:15am
We 5:45pm Fr 5:45pm
York KGBZ Su 5:45pm
Tu 2:00pm

NEVADA

Reno KOH Su 10:30am

NEW HAMPSHIRE

Manch'ter WFEA Su 2:45pm
We 7:00pm

NEW JERSEY

Atlantic C'y WPG Su 10:00am
Paterson WODA Su 10:00am
We 7:30pm Fr 7:30pm

NEW MEXICO

Albuq'que KGGM Su 12:45pm
Th 8:15am
Roswell KGFL Su 5:15pm
We 7:45pm Fr 7:45pm

NEW YORK

Albany WOKO Su 10:45am
Auburn WMBO Su 6:30pm
Sa 2:15pm
Bing'mton WNBF Su 7:00pm
Th 8:00pm
Brooklyn WBBR Su 10:15am
Su 6:30pm Mo 10:30am
Tu 10:30am Tu 6:30pm
We 10:30am We 6:30pm
Th 10:30am Th 6:30pm
Fr 10:30am Fr 6:30pm
Brooklyn WMIL Sa 5:00pm
Mo 9:45pm
Mo 9:45pm Th 6:30pm
Buffalo WGR Su 10:00am
Buffalo WKBW We 10:00am
Elmira WESG Tu 3:15pm
Th 3:15pm
Freeport WGBB Su 9:00am
Tu 7:00pm Th 7:00pm
Hudson F. WGLC Su 7:45pm
Jamestown WOCL Su 7:00pm
New York WMCA Su 10:45am
Rochester WHEC Su 10:00am
Saranac L. WNBZ Su 10:15am
Tu 4:15pm Th 4:15pm
Syracuse WSYR Su 10:30am
We 5:00pm
Tupper L. WHDL Su 10:45am
Th 10:00am
Wh. Pl'ns WFAS Su 6:00pm
Mo 1:30pm Sa 9:30am

NORTH CAROLINA

Charlotte WBT Su 5:45pm
Greensboro WBIG Su 9:45am
Raleigh WPTF Su 10:00am
Wilm'ton WRAM Su 10:00am
We 7:00pm
W'n-Salem WSJS Su 2:00pm

NORTH DAKOTA

Bismarck KFYR Su 10:15am
Devils L. KDLR Su 12:30pm
We 5:15pm Fr 5:15pm
Fargo WDAY Su 10:00am
G'd Forks KFJM Su 5:00pm
We 5:00pm Fr 5:00pm
Mandan KGCU Su 11:30am
We 8:45pm Fr 8:45pm

OHIO

Akron WADC Su 1:45pm
Th 10:00am
Cinc'nati WKRC Su 10:00am
Cleveland WHK Su 6:00pm
Tu 3:15pm Th 6:45pm
Cleveland WJAY Su 9:45am
Columbus WAIU Su 10:00am
Fr 7:15pm
Columbus WCAH Su 6:45pm
Mo 1:00pm Tu 1:00pm
We 1:00pm Th 1:00pm
Fr 1:00pm Sa 1:00pm
Mt. Orab WHBD Su 5:00pm
We 5:00pm Fr 5:00pm
Toledo WSPD Su 9:30am
Sa 8:15am
Youngst'n WKBN Su 10:00am
Zanesville WALR Su 10:00am
We 4:15pm

OKLAHOMA

Elk City KASA Su 1:15pm
We 5:00pm Fr 5:00pm
Enid KCRC Su 2:45pm
We 5:00pm Fr 5:00pm
Okl'a City KOMA Su 1:00pm
Ponca City WBBZ Su 10:00am
We 9:00pm
Shawnee KGFF Mo 8:45pm
We 8:45pm Fr 8:45pm

OREGON

Eugene KORE Su 1:00pm
Klamath F. KFJI Mo 8:15pm
Marshfield KOOS Mo 1:30pm
Medford KMED Su 10:00am
Th 4:00pm
Portland KGW Su 10:00am
Portland KXL Su 9:30pm
Tu 8:00am Th 8:00am

PENNSYLVANIA

Altoona WFBG Su 10:30am
Tu 8:15pm
Erie WLBW Su 10:30am
Glenside WIBG Su 12:15pm
We 12:15pm Fr 12:15pm
Harrisburg WHP Su 1:15pm
Johnstown WJAC Su 4:30pm
Phil'a WCAU Su 6:30pm
Phil'a WIP Su 12:45pm
Pittsb'gh KQV Su 1:00pm
We 1:45pm Fr 1:45pm
Pittsb'gh WCAE Su 10:30am
Pittsb'gh WJAS Su 5:45pm
Sa 6:30pm
Reading WEEU Su 4:00pm
We 4:00pm
Scranton WGBI Su 7:30pm
Th 4:00pm
Wash'ton WNBO Su 9:45am
Wilkes-B. WBAX Su 3:15pm
Tu 7:45pm
W'msport WRAK Su 10:15am

PHILIPPINE ISLANDS

Manila KZRM Su 12:15pm

RHODE ISLAND

Providence WEAN Su 10:00am

SOUTH CAROLINA

Charleston WCSC Su 1:00pm
Th 7:00pm
Columbia WIS Su 1:00pm
Fr 7:45pm
Spart'b'g WSPA Su 6:30pm

SOUTH DAKOTA

Mitchell KGDA Su 1:45pm
We 8:00pm
Pierre KGFX Su 1:00pm
Tu 4:00pm Th 4:00pm
Sioux F'ls KSOO Su 10:00am
Th 2:45pm
Watertown KGCB Su 9:15am
We 8:45pm Fr 8:45pm

TENNESSEE

Bristol WOPI Sa 6:45pm
We 6:45pm
Cha'nooga WDOD Su 12:45pm
Th 7:45am
Jackson WTJS Su 1:30pm
Knoxville WNOX Su 1:45pm
We 5:30pm
Memphis WREC Su 9:15am
Nashville WLAC Su 4:30pm
Spr'gfield WSIX Su 3:45pm
We 6:15pm

TEXAS

Amarillo KGRS Su 9:00am
Amarillo WDAG Su 7:30pm
We 7:30pm Fr 7:30pm
Austin KNOW Su 10:00am
Beaumont KFDM Su 10:00am
Tu 7:45pm
Br'nsv'le KWWG Su 5:15pm
Corpus Chr. KGFI Su 9:00am
We 6:45pm Fr 6:45pm
Dallas KRLD Su 3:00pm
Dallas WFAA Su 9:00am
Dublin KFPL Th 8:00pm
Fr 10:00am
El Paso KTSM Sa 7:30pm
Ft. Worth KTAT Mo 6:45pm
We 6:45pm Fr 6:45pm
Galveston KFLX Su 10:00am
We 7:45pm
Houston KPRC Su 10:00am
Houston KXYZ We 7:00am
S. Angelo KGKL Su 8:45am
Th 8:45am
S. Antonio KMAC Su 8:45am
We 1:45pm Fr 1:15pm
S. Antonio KTSA Su 10:45am
Tyler KGKB Su 9:45am
Waco WACO Su 7:15pm
Wichita F. KGKO Su 12:30pm
Th 8:45pm

UTAH

Ogden KLO Su 3:00pm
We 8:45pm Fr 8:45pm
Salt L. City KSL Su 11:15am

VERMONT

Rutland WSYB Su 10:00am
Th 5:15pm
Waterb'y WDEV Mo 9:45am
Th 9:45am Sa 9:45am

VIRGINIA

Danville WBTM Su 7:00pm
Newp't N's WGH Su 1:00pm
Th 1:00pm
Petersb'g WPHR Su 6:45pm
We 10:00am Fr 10:00am
Richmond WRVA Su 12:15pm
Roanoke WDBJ Su 10:30am
We 5:00pm

WASHINGTON

Aberdeen KXRO Su 1:15pm
Bell'ham KVOS Su 10:00am
Th 5:30pm
Everett KFBL Su 7:15pm
Seattle KJR Su 10:30am
Seattle KPCB Su 4:45pm
Tu 9:00am Th 11:30am
Seattle KVL Su 6:45pm
We 7:00pm Fr 7:00pm
Seattle KXA Su 9:00am
Tu 2:45pm Th 2:45pm
Spokane KFIO Su 9:00am
We 7:45am Fr 7:45am
Spokane KHQ Su 10:00am
Tacoma KMO Su 2:15pm
We 5:00pm Fr 5:00pm
Tacoma KVI Su 2:30pm
Walla Walla KUJ Su 7:45am
Su 1:30pm
Wenatchee KPQ Su 10:00am
We 7:15am
Yakima KIT Su 10:00am
Th 7:00am

WEST VIRGINIA

Bluefield WHIS Su 9:00am
Fr 8:00am
Cha'ston WOBU Su 4:00pm
Fairmont WMMN Su 10:00am
Hunt'ton WSAZ Th 4:00pm
Wheeling WWVA Su 10:00am

WISCONSIN

Eau Claire WTAQ Su 9:15am
We 6:15pm
F'd du Lac KFIZ Mo 5:45pm
We 5:45pm Fr 5:45pm
La Crosse WKBH Su 1:00pm
Madison WIBA Su 10:00am
Ma'towoc WOMT Mo 7:00pm
Th 1:00pm
Milwaukee WISN Su 9:00am
Superior WEBC Su 1:15pm

WYOMING

Casper KDFN Su 10:30am
Th 8:45am

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

AUSTRALASIA

NEW SOUTH WALES

Albury	2-AY	Tu	9:15pm
Broken Hill	2-XL	Su	8:45pm
Canberra	2-CA	Su	8:45pm
Coulburn	2-GN	Su	7:30pm
Gunnedah	2-MO	Su	7:00pm
Lismore	2-XN	We	7:15pm
New Castle	2-HD	Su	9:30am
		Su	7:15pm
		We	6:45pm
Sydney	2-UE	Su	7:00pm
W'ga W'ga	2-WG	We	7:45pm

QUEENSLAND

Brisbane	4-BC	Su	10:15pm
Mackay	4-MK	Su	11:00am
Toowoomba	4-GR	Su	10:30am
Townsville	4-TO	We	8:00pm

SOUTH AUSTRALIA

Adelaide	5-KA	Su	10:30am
		Su	7:10pm
		We	6:45pm

VICTORIA

Ballarat	3-AC	Su	10:15pm
Ballarat	3-BA	Su	1:15pm
Bendigo	3-BO	Tu	8:00pm
Geelong	3-GL	Su	7:30pm
Hamilton	3-HA	Su	8:30pm
Melbourne	3-AW	Su	4:45pm
Melbourne	3-KZ	Su	4:00pm
Melbourne	3-YB	Su	7:30pm
Swan Hill	3-SH	Su	7:15pm
Sale	3-TR	Sa	9:00pm
Wangaratta	3-WR	Su	8:15pm

WEST AUSTRALIA

Kalgoorlie	6-KG	Su	7:40pm
Perth	6-ML	Su	9:00pm

TASMANIA

Launceston	7-LA	Fr	10:15pm
Ulverstone	7-UV	Su	8:45pm

CANADA

ALBERTA

Calgary	CFCN	Su	7:00pm

BRITISH COLUMBIA

Chilliwack	CHWK	Tu	7:45pm

NOVA SCOTIA

Sydney	CJCB	Su	9:00pm
		We	7:30pm

ONTARIO

Hamilton	CKOC	Su	10:30am
			1:30pm
			8:15pm

CHINA

Shanghai	XGCD	Su	2:30pm

CUBA

Havana	CMK	Su	11:30am
also Spanish		Su	9:00pm
Santa Cl'a	CMHI	Su	12:00pm

UNITED STATES

ALABAMA

Birm'ham	WAPI	Su	9:45am
Birm'ham	WBRC	Su	10:00am
Mobile	WODX	Su	1:45pm
M'tgomery	WSFA	Su	4:30pm
Troy	WHET	Su	10:30am
		We	1:15pm
		Fr	1:15pm

ALASKA

Anchorage	KFQD	We	9:30pm
Ketchikan	KGBU	Mo	7:00pm
		Th	7:00pm
		Sa	7:00pm

ARIZONA

Jerome	KCRJ	Mo	5:15pm
		We	5:15pm
		Sa	5:15pm
Phoenix	KTAR	Su	9:00am
Prescott	KPJM	Su	5:45pm
Tucson	KGAR	Su	5:45pm
		We	7:00pm
		Fr	7:00pm
Tucson	KVOA	Su	8:45am
		Th	8:00pm
Yuma	KUMA	Su	6:45pm

ARKANSAS

Fay'ville	KUOA	Su	12:45pm
		We	11:45am
Little R'k	KARK	Su	9:15am
Little Rock	KGHI	Su	7:00pm
		We	5:45pm
		Fr	5:45pm
Little R'k	KLRA	Su	10:00am
Paragould	KBTM	Su	10:00am
		We	11:30am

CALIFORNIA

El Centro	KXO	Su	10:00am
Fresno	KMJ	Su	3:45pm
Hollywood	KNX	Su	9:15pm
Long B'ch	KGER	Su	10:45am
L. Angeles	KFAC	Su	9:45am
L. Angeles	KFBD	Su	10:15am
Los Angeles	KTM	Su	8:30am
		Su	8:00pm
		Th	8:00pm
Oakland	KLS	Su	11:15am
		We	2:45pm
		Fr	2:45pm
Oakland	KROW	Su	10:15am
		Su	1:00pm
		Su	6:15pm
		Tu	8:00pm
		We	2:30pm
		Th	8:00pm
Sa'mento	KFBK	Su	9:30am
S. F'cisco	KTAB	Su	9:30am
		Sa	2:30pm
Stockton	KGDM	Su	9:30am
		We	7:15am

COLORADO

Denver	KLZ	Su	9:15am
Grand J'n	KFXJ	Su	1:15pm
Greeley	KFKA	Mo	7:15pm
Lamar	KIDW	Su	6:00pm
		We	2:45pm
		Fr	2:45pm
Pueblo	KGHF	Mo	8:30pm
		We	10:45am
Trinidad	KGIW	Su	5:00pm
		Th	1:45pm
		Tu	1:45pm
Yuma	KGEK	Su	2:15pm
		We	1:00pm
		Fr	1:00pm

CONNECTICUT

Bridgeport	WICC	Su	10:00am

DELAWARE

Wilm'ton	WDEL	Su	1:30pm
		We	8:15pm
Wilm'ton	WILM	Mo	8:45pm

DISTRICT OF COLUMBIA

Washington	WOL	Su	2:15pm

FLORIDA

Miami	WIOD	Su	12:00nn
Miami	WQAM	Su	5:15pm
Orlando	WDBO	Su	12:45pm
		We	10:00am
Pensacola	WCOA	Su	1:00pm
		We	7:30pm

GEORGIA

Americus	WENC	Su	12:45pm
		We 8:45	Fr 8:45pm
Athens	WTFI	Su	9:00am
Atlanta	WGST	Su	6:00pm
Augusta	WRDW	Su	3:00pm
		Th	7:45pm
Columbus	WRBL	Su	9:30am
Macon	WMAZ	Su	12:45pm
Rome	WFDV	Su	12:30pm
Savannah	WTOC	Su	1:00pm
Tho'sville	WQDX	We	9:15am
		We	7:30pm

HAWAII

Honolulu	KGMB	Fr	7:15pm
		We	12:30pm

IDAHO

Boise	KIDO	Su	10:30am
		Mo	8:30pm
Idaho Falls	KID	Sa	5:15pm
		We	5:15pm
		Fr	5:15pm
Nampa	KFXD	Su	11:00am
Pocatello	KSEI	Su	2:00pm
		Su	9:00pm
Twin Falls	KTFI	Su	10:45am

ILLINOIS

Chicago	KYW	Su	1:00pm
Chicago	WCFL	Su	9:00pm
		Tu	1:45pm
Chicago	WJJD	Su	5:45pm
Chicago	WSBC	Su	7:15am
Cicero	WHFC	Su	5:00pm
		We	5:00pm
		Fr	5:00pm
Decatur	WJBL	Su	8:45am
Harrisb'g	WEBQ	Su	6:00pm
Joliet	WKBB	Su	4:45pm
		We	4:45pm
		Fr	4:45pm
La Salle	WJBC	Su	10:00am
Quincy	WTAD	Su	3:30pm
		We	7:00pm
		We	7:00pm
		Fr	7:00pm
Rockford	KFLV	Su	10:30am
		Su	7:00pm
		We	8:15pm
R'k Island	WHBF	Su	1:00pm
		We	7:00pm
		Sa	7:00pm
Sp'gfield	WCBS	Su	12:30pm
		Sa	11:15am
Tuscola	WDZ	Su	10:00am

INDIANA

Connersv.	WKBV	Mo	7:15pm
		We	7:15pm
		Sa	7:15pm
Evansville	WGBF	Su	9:45am
Ft. Wayne	WOWO	Su	12:00nn
Gary	WJKS	Su	10:45am
Ind'apolis	WKBF	Su	10:00am
		We	2:00pm
Muncie	WLBC	Su	1:30pm
		Fr	7:30pm
S. Bend	WSBT	Su	12:45pm
T. Haute	WBOW	Su	12:45pm

IOWA

C'l Bluffs	KOIL	Su	12:15 nn
		Th	2:15pm
Decorah	KGCA	Mo	9:00am
		We	9:00am
		Sa	9:00am
Des Moines	WHO	Su	5:00pm
Marshallt'n	KFJB	Su	8:45am
		We	6:15pm
		Fr	6:15pm
Shenandoah	KMA	Su	11:15am
		Su	9:15pm
Sioux City	KSCJ	Su	10:00am
Waterloo	WMT	Su	6:45pm

KANSAS

Abilene	KFBI	Su	10:00am
		We	7:30am
Coffeyville	KGGF	Su	1:45pm
		Th	8:00pm
Dodge C'y	KGNO	We	10:45am
		Fr	2:15pm
Kans. C'y	WLBF	Su	5:15pm
		We	5:15pm
		Fr	5:15pm
Topeka	WIBW	Su	1:00pm
Wichita	KFH	Su	9:45am
		We	8:00am

KENTUCKY

Hop'ville	WFIW	Su	10:30am
Louisville	WLAP	Su	9:45am

LOUISIANA

Shreveport	KTBS	Su	10:00am
Shrevep't	KWKH	Tu	6:45am

MAINE

Bangor	WLBZ	Su	9:45am
Portland	WCSH	Su	4:00pm
Presque I.	WAGM	Su	12:00 nn
		Mo	12:00 nn
		Tu	12:00 nn
		We	12:00nn
		We	6:15pm
		Th	12:00 nn
		Fr	12:00 nn
		Sa	12:00nn

MARYLAND

Baltimore	WCAO	Su	4:15pm
Baltimore	WFBR	Su	12:15pm
Cumberl'd	WTBO	Su	2:00pm
		We	2:00pm
		Fr	2:00pm

MASSACHUSETTS

Babson P.	WBSO	Su	8:45am
		We	10:45am
		Fr	10:45am
Boston	WHDH	Su	12:15pm
		We	11:00am
Boston	WLOE	Su	4:15pm
Boston	WNAC	Su	10:00am
Fall River	WSAR	Mo	3:00pm
		We	3:00pm
		Fr	3:00pm
Lexington	WLEY	Su	1:45pm
		We	1:45pm
		Fr	1:45pm
N.Bedford	WNBH	Su	6:45pm
		We	9:45pm
Sp'gfield	WMAS	Su	9:45am
		Tu	9:45am
		Th	9:45am
Worcester	WORC	Su	10:30am

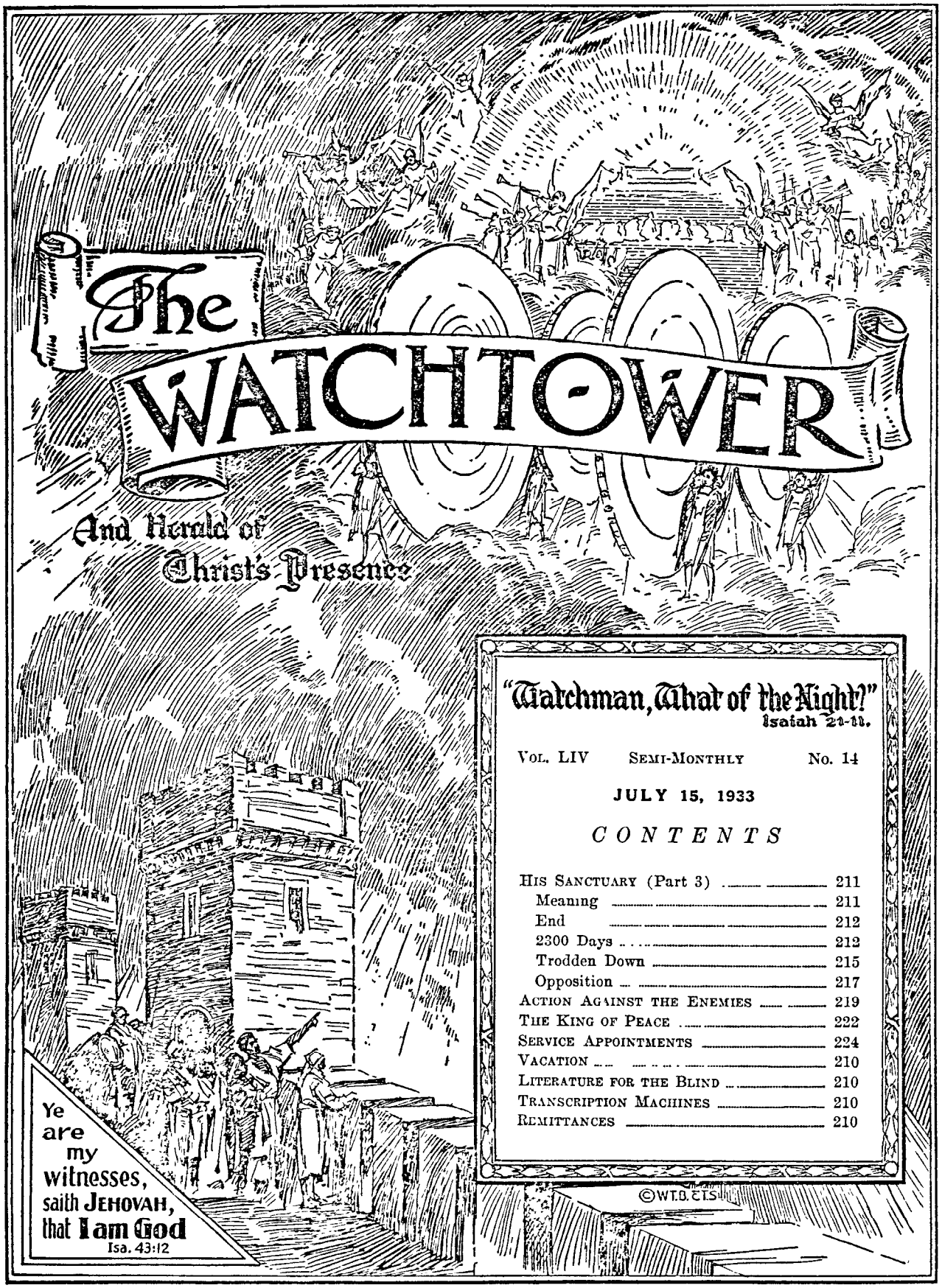
MICHIGAN

Bay City	WBCM	Su	10:30am
Calumet	WHDF	Tu	6:45pm
Detroit	WJBK	Su	6:30pm
		We	5:00pm
		Fr	5:00pm
Detroit	WJR	Su	9:45am
Ironwood	WJMS	Su	5:00pm
		We	7:00pm
		Fr	7:15pm
Jackson	WIBM	Su	10:00am
Kalamazoo	WKZO	Su	2:30pm
		We	10:30am
Ludington	WKBZ	Fr	10:30am
		Tu	7:00pm
Marquette	WBEO	Su	12:30pm

MINNESOTA

F'gus Falls	KGDE	Su	10:00am
Min'polis	WRHM	Tu	6:45pm
Moorhead	KGFK	Su	7:30pm
		We	5:15pm
		Fr	5:15pm
St. Paul	WRHM	Su	12:30pm
		Th	1:00pm

(Continued on page 207)



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

VOL. LIV SEMI-MONTHLY No. 14

JULY 15, 1933

CONTENTS

HIS SANCTUARY (Part 3) 211
Meaning 211
End 212
2300 Days 212
Trodden Down 215
Opposition 217
ACTION AGAINST THE ENEMIES 219
THE KING OF PEACE 222
SERVICE APPOINTMENTS 224
VACATION 210
LITERATURE FOR THE BLIND 210
TRANSCRIPTION MACHINES 210
REMITTANCES 210

©W.T.B.&T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa
Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

VACATION

It has been the custom of the Society for the Bethel home and the factory at 117 Adams Street, Brooklyn, to close two weeks during each year so as to allow the brethren a change from their steady occupation. The period during which everything will be shut down this year is August 21 to September 4 inclusive. Many are arranging to spend the greater part of their time in the witness work in the vicinity where they are going. During these two weeks no orders will be filled or correspondence answered. All companies, pioneers, auxiliaries and sharpshooters should make a careful check of their stock so that they will have sufficient on hand during this period and for several weeks thereafter. The Society will appreciate it very much if correspondence that is not urgent be not written until sometime after September 4, so that the mail that has accumulated during the closed-factory period can be dispatched promptly upon reopening.

LITERATURE FOR THE BLIND

The booklet *Who Is God?* is now ready, in Braille, for the blind. This booklet is procurable at a cost of $1.00 a copy, but may be had on loan by all blind readers. Apply to the Society's branch for the blind, 1210 Spear St., Logansport, Ind. Jehovah's witnesses may well bring this to the attention of blind persons whom they encounter in their house-to-house work.

TRANSCRIPTION MACHINES

Gog is *very* angry concerning the kingdom message that is being broadcast by radio, and is making a desperate effort to stop the same. It seems clear that Jehovah has provided the transcription machines for the very purpose of checking the enemy's efforts. Many of Jehovah's witnesses are now provided with these machines and are using them in halls, parks and other public places with telling effect. Three hundred machines are already provided for America, and Canada and England have a proportionately good number. These are a part of the equipment for making known the kingdom. For particulars, write the Society.

REMITTANCES

Enclosing coin or currency with an order for books or other publications often results in disappointment when the sender is notified that neither order nor remittance has been received by us. In this day of disturbed financial conditions even the use of checks involves a needless risk. We suggest that every one use the money order (either postal or express). Keep each money order receipt for reference. For all remittances the money order should be made payable to the Watch Tower Bible & Tract Society, with a memorandum attached as to how much is desired for *The Watchtower*, for *The Golden Age*, or for anything else. Make no remittances to International Bible Students Association, as that only causes more work and confusion.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV JULY 15, 1933 No. 14

HIS SANCTUARY

PART 3

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." —*Dan. 8: 14.*

JEHOVAH'S sanctuary class must be clean; as it is written: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." (Isa. 52: 11) The context shows beyond all question of doubt that this prophecy above, quoted from Isaiah, applies to the remnant of God now on the earth. These are described therein as 'the feet of him [The Christ] that bringeth good tidings of good, and publisheth peace', and who continue to sing out joyfully the message: 'God reigneth; the kingdom is here.' They are described as "beautiful" because of their complete devotion to Jehovah and his kingdom. They are designated as Jehovah's "watchman", at complete unity, and as that they are continually lifting up the voice in testimony and in singing praises to the Most High. They are commanded to sing because 'Jehovah hath comforted them', and this he does by giving them an understanding of his prophecies, which were written aforetime, and are now due to be understood. These are chosen vessels of Jehovah, bearing the message of his kingdom to the people of good will and serving notice upon the rulers of earth that they must get out and stay out for ever. It is a holy work, completely devoted to Jehovah and his kingdom, and those who have part therein must see to it that they touch no unclean thing. Each one must be clean.

[2] Jehovah sent his beloved Son to the temple for judgment in 1918, and the very purpose of that judgment is announced to be to "purify the sons of Levi [the priestly servant class]" and to "purge them as gold and silver, that they may offer unto [Jehovah] an offering in righteousness". (Mal. 3: 3) That offering is service of praise to Jehovah God and his King, and which must be done continually: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." (Heb. 13: 15) It follows, then, that before the final testimony of Jehovah is given that sanctuary must be cleansed. All things that defile must be removed.

MEANING

[3] All honest persons should be clean of body and mind, and their course of action should be clean and virtuous. There are some in the world who earnestly strive to be that very thing, yet who make no pretense of being the faithful followers of Christ Jesus. Then there are others who have made a consecration to do the will of God who think to bring themselves to the point of perfection by doing what they call "character development". The 'cleansing of the sanctuary' has a far deeper meaning than that. It is written: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7: 1) That kind of cleansing each one of the consecrated must do for himself, whereas the cleansing of the sanctuary is done by Christ Jesus as Jehovah's executive agent. The cleansing of the sanctuary relates to the body of Christ collectively. Israel, being the covenant people of Jehovah, pictured those who are in covenant with Jehovah now by faith in the shed blood of Christ Jesus. It is written in the law: "Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him." (Num. 19: 13) Satan's organization is a dead body, and every part of it is under judgment of destruction. Anyone in the covenant with Jehovah and having responded to the call for the kingdom must be completely separated from Satan's organization and remain separate in order to be clean, and must be wholly devoted to Jehovah God. There can be no compromise with Satan's organization, nor can anyone of God's approved ones have anything in common with that organization. (2 Cor. 6: 15-18) The cleansing of the sanctuary, therefore, must mean the complete separation of all of God's people from those of Satan's organization. Only the cleansed can offer an acceptable sacrifice unto Jehovah. (Mal. 3: 3) Therefore the cleansing of the sanctuary must mean the removing from that company

once in line for the kingdom every one who is not wholly devoted to God. It is the shaking out of the disapproved, that the approved ones may be manifest.—Heb. 12:27.

4 When Jesus Christ appeared first at the typical temple in Jerusalem he "cast out all them that sold and bought in the temple". (Matt. 21:12) When he appears at the real temple for judgment all those who are amongst the commercial element, and who claim to be consecrated, and who use the gospel of God's Word for commercial purposes, either directly or indirectly, would necessarily be gathered out or driven out. This would include all the clergymen and the principal ones of their flock who use the Word of God for selfish purposes. It would also include the "man of sin" and all those who seek personal gain by the use of the message of the kingdom. All who refuse to boldly take their stand against Satan's organization but who put on the soft pedal and sanctimoniously refuse to speak against the Devil's organization would necessarily be taken out. Also those who murmur against the Lord and his work, finding fault, and who are in opposition thereto, do so for selfish reasons, having a desire for personal gain; and all such would necessarily be gathered out. All who seek men to follow them and who set snares to catch men in, and those who pursue a course contrary to God's commandments, are moved so to do for selfish gain, and they would be gathered out. Also those "having men's persons in admiration because of advantage" are gathered out. (Jude 16) All abominable ones are gathered out, because Jesus says: "That which is highly esteemed among men is abomination in the sight of God." (Luke 16:15) "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." (Rev. 21:8, 27) Only those who are cleansed are permitted to enter the temple. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14) Jehovah's purpose is to have for himself a people who are wholly and unselfishly devoted to him and who serve him with joy in connection with the vindication of his name.

END

5 The last preceding issues of *The Watchtower*, dealing with the prophecy of Daniel, chapters seven and eight, clearly establish the fact, beyond all question of doubt, that it is the "little horn", meaning the seventh world power, which had its beginning with little England and which is now more particularly known under the title of Anglo-American imperialistic system, which is "Christendom", that is the instrument that the Devil uses to oppose the kingdom, to take away the "continual sacrifice" and to tread down the people of God. It also shows that this taking away of the continual offering takes place after the beginning of the "time of the end"; and it is in connection with the taking away of the "daily sacrifice", and the abomination of desolation, and the treading down of the sanctuary class, that the matter concerning the cleansing of the sanctuary is discussed, and as to when it must take place. It would therefore be entirely foreign to the prophecy to conclude that the cleansing of the sanctuary took place in A.D. 1843 by the formation of the Evangelical Alliance, which alliance was a part of the Devil's organization.

6 The cleansing of the temple means the complete separating work, that the ones approved by the Lord may be made to appear and to perform service in righteousness. When, then, is such separating work done? All the scriptures show that this is done by the Lord Jesus after he comes to the temple for judgment, at which time he is accompanied by his holy angels. (Matt. 25:31) It is then that his words apply: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." (Matt. 13:41) This work takes place at the time of judgment at the temple; therefore it was impossible for it to have been fulfilled prior to that time. The Lord Jesus appeared at his temple in 1918, and the cleansing of the temple could not begin before that time, and necessarily would be accomplished after that time. The explanation of Daniel's prophecy concerning the time of the cleansing of the temple, and which was published prior to 1918, is therefore merely a guess and could not be correct, for the reason that man does not interpret prophecy. In the year 1929 the Lord gave to his people an understanding of the "days of Daniel" as set forth in the twelfth chapter of that prophecy, and at that time an effort was made earnestly to ascertain the meaning of the twenty-three hundred days of Daniel 8:14; but it was found to be impossible to get an understanding of it then, and the manifest reason is that God's due time to understand it had not then arrived. The facts now well known to exist are here submitted in connection with the prophecy as explained in this and preceding issues of *The Watchtower*, and the readers are invited to apply these facts to the Scriptures and to determine for themselves whether or not the explanation here published is correct and in harmony with the will of God. The people of God have the assurance that all who are born of his organization are taught of God and have great peace. (Isa. 54:13) This text could have its application only after the coming of Christ Jesus to the temple. We may with confidence therefore expect that those who are devoted to Jehovah, and who are his children, will receive from his gracious hands an understanding of the prophecy.

2300 DAYS

7 According to the proof set forth in the December 15 (1929) *Watchtower* the "days", or time, clearly appear to be literal, and not symbolic; hence the read-

er is referred to that *Watchtower* for the proof that the "days of Daniel" are literal and are to be calculated as such, and are not symbolic. (*The Watchtower*, 1929, page 372, paragraph 9) The prophecy of Daniel does not say that the cleansing of the sanctuary will be completed twenty-three hundred days after it begins, but that it is to be accomplished twenty-three hundred days after a certain fixed time, which is to be determined, of course, from the prophecy itself. The question propounded by one saint to another was this: "How long shall be the vision concerning the daily [continual] sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" (Dan. 8:13) The question propounded did not ask, How long until the sanctuary shall be cleansed? There is nothing in the question about the cleansing of the sanctuary, but the question asked is, "How long shall be the vision concerning the [continual] sacrifice, and the transgression of desolation [making desolate, *margin*], to give both the sanctuary and the host to be *trodden under foot?*" Only part of the question is answered in verse fourteen, and that answer relates specifically to the time that must elapse from the existence of two things simultaneously, to wit, the taking away of the continual sacrifice and the transgression of desolation; and the answer in substance is that 'from the taking away of the continual sacrifice and [committing of] the transgression that maketh desolate shall be 2,300 days'. The emphasis here must be on the words "transgression of desolation", because both the act of taking away of the continual sacrifice and the act of transgression must exist at the time of the beginning of the twenty-three-hundred-day period, at the end of which the cleansing is accomplished. The important matter now to do, therefore, is to determine what is meant by the words 'the transgression that maketh desolate', and when did that "transgression" begin or take place; and from *that time* the twenty-three-hundred-day period must begin to count. Otherwise stated, the abomination that maketh desolate *and the transgression* must both exist at the time the twenty-three-hundred-day period begins.

8 "Transgression" means a 'revolt, or rebellion', that is to say, a willful violation of God's law. The willful disobedience of God's law is sin. Paul, a member of the supreme court of Palestine, and a strict Pharisee, wrote under inspiration of God's spirit after he had become a true follower of Christ Jesus these words: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." (Rom. 7:7) That means that the responsibility for rebellion or transgression attaches to the wrongdoer completely from the time that the wrong is committed and the wrongdoer receives knowledge that the wrongful act so committed is a violation of God's law. One might do wrong and not know that it was a violation of God's law at the time; but when this knowledge is brought home to him the responsibility particularly attaches from that time forward. The Devil has made the rule that ignorance of the law excuses no man; but God's law is more liberal, and he holds men responsible only after they have received knowledge.

9 The Anglo-American empire system, which is "Christendom", so called, and which had its beginning with the "little horn" in little England, is that power that did set up the League of Nations in the place and stead of God's kingdom under Christ and which is "the abomination" in the sight of Jehovah God. The spiritual advisers of that world-power system, to wit, the clergy, had advised the ruling powers of "Christendom" that the League of Nations is "the political expression of God's kingdom on earth". The commercial and political elements of the world-power organization, without receiving further knowledge, might have raised the point, and earnestly contended for it, that they relied upon the clergymen to advise them; and that since they had been advised that the League of Nations is the political expression of God's kingdom they had every reason to believe that God approved that League, and hence in setting it up there was no willful violation of God's law, or rebellion. Jehovah will not permit these agents of the Devil to make any such argument and be able to rely upon it. Both prophecy and the facts show that Jehovah would afford them no such excuse, but that he would bring knowledge directly home to the ruling factors, that their mouths might be for ever estopped to say that they acted innocently. It was in 1919, the end of January, that the abominable League of Nations was set up by the Anglo-American empire system. It was earlier than that, to wit, 1918, that Jehovah's sanctuary class or devoted people were "cast down" and the "continual sacrifice" of service was taken away. What came to pass after the taking away of the continual sacrifice, and after the setting up of the League of Nations, that brought notice to the seventh world power that the League was and is an abomination in the sight of Jehovah God? Was there any notice given to that world power concerning this abominable thing which had been set up, and that would fix the responsibility completely upon that part of Satan's organization?

10 The answer to that question appears in *The Watchtower*, issue of July 15, 1926, beginning on page 211. Jehovah uses his covenant people, and then lets them know why they were so used. He used his covenant people to serve notice on the seventh world power in fulfilment of this prophecy of Daniel, and none of his anointed people knew at the time that they had anything to do with the fulfilment of the prophecy here considered; nor could they know it until later, because the facts had not entirely come to pass fulfilling the prophecy. At the time above mentioned

there assembled in the city of London, England, a convention of Jehovah's people, at which time a resolution was adopted at the head of which appears this: "A TESTIMONY TO THE RULERS OF THE WORLD"; and which testimony was notice served upon the seventh-world-power rulers and setting forth that the League of Nations is not the expression of God's kingdom on earth, and that therefore the clergy of "Christendom" were liars, had deceived their allies, the rulers of the world, and hence were then and now are the agents of Satan. From that time forward the rulers could have no excuse to say that they had no knowledge that the League of Nations is an abomination in the sight of God. That resolution, together with the address publicly delivered at the earthly headquarters, or "seat", of government of the seventh world power and within the walls of the 'Royal Hall', so named, brought to the attention of the rulers of "Christendom" that Satan is the god of this world, that the world had ended, that the League of Nations is Satan's makeshift and is a fraud, and that it and all "Christendom" would soon fall in the battle of the great day of God Almighty, and that Jehovah's kingdom is the only hope of the world.

[11] Among other things in that notice this appeared: "And contrary to the Word of God the commercial, political and ecclesiastical rulers attempted to stabilize the world and keep the peoples under control by adopting that makeshift which is called the League of Nations and which was wrongfully and blasphemously hailed as the political expression of God's kingdom on earth; that the real author and father of the League of Nations compact is Satan the Devil, the god of this evil world, and it was put forward by him as his last desperate effort to deceive the peoples, turn them away from the true God, and hold them under his own wicked control. . . . (1) The law of Jehovah God has been disregarded and ignored; (2) and that throughout the ages world powers have been organized and succeeded each other, and have now reached a climax in the British Empire; (3) that in all of these world powers fraud has been freely practised in the name of religion and in the name of the Almighty God, and that the clergy have been chiefly used in the practising of such fraud; (4) that the time has come when Almighty God will make himself known to the people and will express his indignation against all hypocrisy; (5) that to this end Jehovah God has set his anointed King upon his throne of authority and judgment; (6) that the kingdom of God is the complete remedy for all human ills and that there is none other; and (7) that the rulers of the earth should now hear and heed these facts."—*The Watchtower*, 1926, pages 212, 213.

[12] The day following the reading of this resolution to the public and the delivery of the supporting address *The Daily News* of London, one of the leading newspapers, carried a full report of both the resolution and the public address; the regular circulation of that paper at that time was 800,000 copies per day, and in addition thereto many extra copies were printed and distributed. That convention therefore was notice to the rulers of "Christendom", and that fixes the time of the beginning of "the transgression" mentioned by the prophet Daniel in 8:13, because from that time the rulers had notice in their own place of operation. Printing the notice in their own press for ever precludes them from denying that they had received service. "Christendom," meaning the Anglo-American empire imperialism, not only failed to give heed to that testimony and notice, but treated the same with contempt and continued to tread down Jehovah's anointed people and to set itself up in opposition to God and to his kingdom. Be it noted that the prophecy does not say that the abomination that maketh desolate and the treading down of the host and the sanctuary will end at the end of the twenty-three hundred days. The only thing it does say is that the sanctuary will be cleansed at that time.

[13] The London convention of Jehovah's witnesses began on the 25th day of May, 1926, at and during which convention the resolution was brought forward and adopted and published. Since the Lord acts by and through his devoted people on earth who serve as his witnesses, the resolution should properly be considered as a notification from the Lord to the rulers of the world. In the absence of specific directions to the contrary the Bible method of calculating the time of the twenty-three hundred days should be followed, which method is by lunar time. Other methods of calculating time are according to the organization of this world, Satan's organization. According to the Bible method of counting the twenty-three hundred days the actual time is six years, four months, and twenty days. Beginning to count from the *transgression* resulting by reason of the League of Nations, and the giving of notice, which must begin May 25, 1926, the twenty-three hundred days, or six years, four months, and twenty days, would end October 15, 1932. Shall we find any evidence showing that the cleansing of the sanctuary took place at that time?

[14] It is certain that the cleansing of the temple, which is the house of God, began when Christ Jesus appeared at the temple and began judgment. (1 Pet. 4:17) Those who at that time and during judgment were found disqualified would then be set aside and cast out. (Matt. 24:48-51) All this cleansing work is done by the Lord, the great Judge, his orders being carried out by his angels who stand guard at the entrance of the temple. Those who by reason of their course of action placed themselves in the "man of sin" class would be separated and turned away from the temple as workers of iniquity and offenders. All the professed followers of Christ Jesus, particularly the clergy of "Christendom" and the principal ones of their flock, by reason of their rebellion following

the service of notice aforegoing would be for ever barred from the sanctuary class. The time must come when all who used the temple or organization of God to accomplish any selfish or personal service for personal gain must be gathered out, for the reason that the sanctuary class must be clean at the end of the fixed time in order that a strenuous, positive righteous offering of sacrifice and praise might be presented before Jehovah God. What, then, took place at the end of the twenty-three-hundred-day period?

[15] *The Watchtower,* issues of August 15 and September 1, 1932, brought before God's people the Scriptural proof that the office of "elective elder", chosen or selected by vote of creatures, does not Scripturally exist, and that therefore the selection of elders by such means should end. As soon as this information got to the companies action was taken to organize their work and exclude all "elective" offices such as elder and deacon. It is well known that during the history of the church almost all the trouble arising amongst God's people has been due to the influence of "heady men" in the church who held the elective position of elder and who insisted on lording it over God's people. It has been this class of men who have hindered the remnant and have opposed their "continual sacrifice", that is to say, the daily service unto Jehovah and his kingdom. (Heb. 13:15) It has been that class who have opposed in the various companies the organization that the Lord is using, and have denounced the Society as a book-selling scheme. Most of these men have insisted that because of their office as elected elder they were entitled to special consideration and to them exclusively belonged the right to direct what should be done in the class or company. They have desired to receive the plaudits of other creatures and thus for selfish gain have insisted on occupying a more honorable position than others. Surely the sanctuary could not be wholly clean until all such are removed and until there is a complete unity amongst all the members of the sanctuary class. The issues of *The Watchtower* in 1932, above mentioned, suggested a method of organization for service. Many of the companies immediately began organization for service according to the manner suggested. In *The Watchtower* of October 15, 1932, there is published a resolution which had been adopted and which is therefore the official announcement of the Lord through his channel of communication of the proper method of organization. Between September and the fifteenth of October practically all the companies of God's people throughout the land had organized along this line. This, then, is the authoritative announcement from the people of the Lord, and therefore from the Lord through his people, that the elective office of elder has ended and that all who are in the temple, and therefore in full unity with the Lord Jesus, and anointed are by virtue of their maturity in Christ elders, within the meaning of the Scriptures. The above resolution appearing in the publication October 15, 1932, marks exactly the end of the twenty-three-hundred-day period. Now let each one of the anointed consider the prophecy and the facts and determine for himself whether or not the foregoing is the Scriptural explanation of the twenty-three-hundred-day period. If such is found to be correct, then this is an additional reason why God's people should continue to rejoice and be glad, having this further evidence that the Lord is guiding their every action so long as they are faithful and true to him.

TRODDEN DOWN

[16] The "abomination of desolation, spoken of by Daniel the prophet", still stands in the "holy place", that is to say, still claims to be the Lord's way of ruling the world, and will so stand until destroyed by the power of Jehovah. The question propounded to Daniel, in chapter 8:13, makes mention of the "sanctuary and the host" being trodden under foot. Manifestly the words "sanctuary" and "host" there used are limited to those of the faithful remnant yet on earth and who are continually opposed by Satan and his organization because of their faithfulness in giving the testimony of Jesus Christ. (Rev. 12:17) The Scriptures do not indicate that the class "trodden under foot" will be released and freed at the end of the twenty-three hundred days; and there is no reason to conclude that their freedom from persecution would exist at the time of the cleansing of the sanctuary. The very opposite is to be expected. Jesus explains the reason why the answer, given in Daniel 8:14, to the question propounded is limited to the cleansing of the sanctuary. That part of the sanctuary class on earth is composed of the faithful remnant; and Satan's organization, particularly that part of it known as the Anglo-American empire system, or "Christendom", will continue to oppose these faithful witnesses of Jehovah until the battle of the great day of God Almighty. Then it is that Jehovah, as the Scriptures declare, goes forth and fights against the nations, in which fight Jehovah will be victorious; and at that time the faithful remnant, who previously "shall not be cut off" from his organization, will thereafter be completely freed, and for ever delivered by the hand of God's great executive officer, Christ Jesus, who leads in that fight.—Zech. 14:2, 3.

[17] The Hebrew word translated "cleanse" in Daniel 8:14 is *tsadaq,* and this text is the only place where the word is so translated. Other places the same word is rendered "be just", "be justified," "be righteous," "justify," "do justice," "turn to righteousness," "clear selves." Thus the word means vindication and victory for the right. That proves that the remnant takes a positive and unequivocal position on the side of Jehovah and is wholly devoted to him and his kingdom and is thus proved right. It follows

that Jehovah would permit no one to be of that class who is in any wise out of harmony with the kingdom and its work.

18 The cleansing takes place at the time the temple class is brought into the temple and into full unity with Christ Jesus. It is this faithful remnant class that Jehovah makes his witnesses and that must thereafter give a clear and unequivocal testimony to the name and honor of Jehovah God. It is this class that he uses to serve notice upon Satan's organization before he destroys it. The time must come to finally and for ever settle the great issue, and Jehovah God will have notice plainly served upon all who make any claim to or pretend to have any scheme for the welfare of man, or who hold to any god besides Jehovah, that he is God. He uses his witnesses to serve such notice, and therefore says to them: "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things [things yet before us]? let them bring forth their witnesses, that they may be justified [*tsadaq*, Hebrew]: or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me." (Isa. 43:9, 10) "Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come: and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel [God's chosen people] be justified, and shall glory."—Isa. 45:24, 25.

19 Daniel the prophet did not understand the full meaning of the vision and he bemoaned the fact that 'the sanctuary is desolate'. "Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." (Dan. 9:17) God told Daniel that the word of the prophecy could not be understood "till the time of the end", at which time there shall stand up the "great Prince", which is Christ Jesus the King. (Dan. 12:1, 9) The date of the "time of the end" begins with October, 1914, when Christ Jesus was installed as King on Mount Zion, or God's organization. Then the Lord told Daniel that at the time of the end "many shall be purified, and made white, and tried". (Dan. 12:10) This corresponds exactly with the coming of Christ Jesus to the temple for judgment in 1918. (Mal. 3:1-3) That marks the beginning of the separating work, or the beginning of the cleansing of the temple, and the promise is that "none of the wicked shall understand; but the wise shall understand" the prophecy. The cleansing of the sanctuary class shall be completed twenty-three hundred days after "the transgression", and not twenty-three hundred days after the beginning of judgment. The reason given by Jesus for a certain class' not understanding is that they are workers of iniquity, that is to say, lawless, and hence they would be gathered out and cast into outer darkness and have their portion with the hypocrites.—Matt. 13:41; 24:51; 25:30.

20 The wise are those who hear and obey the Lord and receive his approval. The prophet of God inquired: "How long shall it be to the end of these wonders?" (Dan. 12:6) Daniel was then told that it would be "for a time, times, and an half", which is equivalent to three and one-half years, or 1,260 days, according to the Biblical method of counting time; and that the end of that period of time or "the end of these wonders" would be marked by 'scattering of the holy people of God'. (Dan. 12:7) The end of Satan's rule without interruption and the beginning of the rule of Christ Jesus mark definitely the time of the end, which time was October 1, 1914. Just three and one-half years, or 1,260 days, thereafter Jehovah's holy people were scattered, to wit, in the beginning of April, 1918. That marks the time of the end of strange things, or "wonders", and the time for the beginning of the understanding, because the Lord Jesus had now come to the temple. Clearly this means that an understanding of the prophecy of Daniel could not be had before 1918, and the facts show that no man on earth did understand it until after that time. (See *The Watchtower*, 1929, pages 371-373.) Since that date only "the wise" have understood the beginning of the kingdom and other like great truths, which Jehovah has taught his people. It was these who did understand that were first tried, purified and made white, and thus proved; and this must be done before they could understand and before they could offer unto the Lord an offering in righteousness.

21 Further showing the time for the fulfilment of this prophecy Jehovah's messenger informed Daniel: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." (Dan. 12:11) The 1,290-day period is equal to three years and seven months and the beginning is marked by two things' existing at the same time, to wit, 'The taking away of the continual sacrifice, and the setting up of the abomination that maketh desolate.' As herein shown the taking away of the continual offering or sacrifice was accomplished by the seventh world power, or "Christendom", in the spring of 1918; and the setting up of the League of Nations, "the abomination that maketh desolate" because it stands in the place or stead of God's kingdom, occurred at the end of January, 1919; therefore the latter date marks the beginning of the 1,290-day period; and counting three years and seven months from that time would necessarily bring the end thereof to the beginning of September, 1922. At this latter date the angel of the Lord sounded the first "trumpet" and poured out the first "vial" upon the earth, and in which "the holy people" of God on earth had

a part. It was at that time that God's faithful people announced the King at the temple, and this was done by a resolution declaring that Jehovah is the only true God, that Christ Jesus is the King, and the kingdom has begun, and that the League of Nations is the product of the Devil. That resolution and the accompanying argument adopted at the Cedar Point convention in 1922 was published and sent forth by millions to the people all over "Christendom". (See *The Watchtower,* 1922, pages 324, 331; 1929, page 374; *Light,* Book One, page 106.) These facts appear clearly to be in fulfilment of the prophecy of Daniel 12:11 with relation to the 1,290 days.

[22] Then Jehovah's Messenger said to Daniel: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." (Dan. 12:12) The end of the 1,290-day period marks the time of great encouragement to the people of God, and with new energy they move forward in the service of Jehovah. The words of the above prophecy show that the end of the 1,335-day period must mark the beginning of a time of special blessings to the anointed people of God on earth. From September, 1922, onward there were many truths revealed to God's people, which truths revealed give great encouragement to the faithful to push forward with the work; and exactly 1,335 days thereafter, to wit, in the latter part of May, 1926, and to be exact, the 25th day of May that year, Jehovah poured out his blessings upon his people at the London convention, and also at the same time the angel of the Lord poured out the fifth "vial". (Rev. 16:10; *Light,* Book One, page 137; *Light,* Book Two, page 31) That marked the beginning of the time of blessedness to the people of God, and which time shall never end. It also marked the beginning of the time of the counting of the 2,300 days. It was at that time that God's people saw as never before the fallacy of the doctrine that men, by character development and appearing to be sanctimonious, could thus fit themselves for the kingdom; and they began to put aside all such things and to appear before the Lord honestly and frankly and to depend upon the Lord to make them fit for his kingdom, their part being to faithfully perform their covenant.

[23] The pouring out of the fifth "vial", and which was the Testimony to the nations of the world, marked the beginning of the "transgression of desolation" (Dan. 8:13); therefore such was the beginning of the 2,300-day period at the end of which the sanctuary must be cleansed, which fact has been accomplished, as above set forth. The Scriptures and the facts prove that the four periods of time named by Daniel's prophecy, as above mentioned herein, are literal periods of time, and not symbolic. Furthermore, it is shown that these prophecies could not be understood until after the appearing of the Lord Jesus at the temple in 1918 and that then they would be understood only by those completely devoted to and approved by Jehovah and his great Judge, Christ Jesus.

OPPOSITION

[24] It is to be expected that when the sanctuary is entirely cleansed there would be some claiming to be of God's organization and yet who oppose the sanctuary class. Since the October 15 (1932) issue of *The Watchtower* some who were prior to that time associated with God's anointed people have come out openly in opposition to the Society and its work that is being carried on at the command of the Lord. The leaders in such opposition are those who until recently were holding the position of "elective elder" in companies of God's people. Only a few, however, have thus manifested themselves. These opposers at no time have shown any real zeal for the Lord and his kingdom. They have preferred to make speeches and appear wise and let others carry the message of the kingdom to the people. Now they murmur and complain against the Society and the work it carries on in the name of the Lord. This was foretold in God's Word at Jude 16. This is evidence that such murmurers and complainers were not approved and taken into the temple and therefore not born of God's organization, and hence are not taught of God and are not at peace. The leaders in such opposition may influence the weaker ones to follow them; hence mention is made here of such opposition and what should be the attitude of God's people toward them. (Jude 20-22) The cleansing of the temple necessarily means the setting of the disapproved ones on the side; and there of necessity must be some who are not approved, otherwise there would have been no cleansing work to do. The fact that the church is now at unity means that all must, of course, work together and that those who oppose are out of harmony with Christ and the work of giving testimony concerning God and his kingdom.—*The Watchtower,* 1932, pages 259-261.

[25] To oppose the united action of the remnant in giving testimony of Jehovah and thereby declaring the vengeance of God against the enemy means that such opposers are not in the sanctuary. The very purpose of bringing the church to unity the Scriptures declare to be for the perfection of the saints for the work of the ministry. (Eph. 4:12, *R.V.*) Another rendering of this same text is: "In order fully to equip his people for the work of serving." (*Weymouth*) The cleansing of the temple or sanctuary class prepares a people for this very work. The time rapidly approaches when God will vindicate his name. Before that is done at the battle of the great day of God Almighty he will have a company of true and faithful witnesses to work in full unity and in harmony in giving his testimony. The facts show that there is now just such a company of faithful ones continuing to do such work, and this should greatly encourage them.

[26] Some of the Lord's people have been disturbed because of a falling away of some and the opposition manifested by them, and have been inclined to try to bring back into harmony those who have thus fallen. Such a course is wrong. When Ezekiel's wife died he was told by the Lord not to mourn. (Ezek. 24:18) This shows that the faithful are not to mourn for the unfaithful, nor to try to get them back into the temple. (*Vindication*, Book One, pages 332, 333) Those who remain in the sanctuary will appreciate these truths, and no others will. The psalmist saw such, and it troubled him that they could not understand: "When I thought to know this, it was too painful [*margin*, labour in mine eyes] for me, until I went into the sanctuary of God; then understood I their end." (Ps. 73:16, 17) Let none of the faithful engage in controversies with those who oppose. Let the opposers alone, and let the faithful go on diligently in giving the testimony and doing the work which the Lord has put in your hands. Let it be borne in mind that all of God's children, born of his "woman", are in his sanctuary and members of his holy family, and all of these are taught of God and have great peace. No others have this blessed privilege, and no man can give it to them. It is of greatest importance that everyone of the temple class now give close heed to the commandments of Jehovah God's Great Prophet, Christ Jesus, and be ready at all times to joyfully obey. Those who remain in the sanctuary will at all times be praising and serving Jehovah: "The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory." (Ps. 29:9) "Honour and majesty are before him: strength and beauty are in his sanctuary." (Ps. 96:6) "Lift up your hands in the sanctuary, and bless the Lord. The Lord, that made heaven and earth, bless thee out of Zion." (Ps. 134: 2, 3) Jehovah's sanctuary is his palace or dwelling place. All those who are in the sanctuary will give heed to his commandment. "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power." (Ps. 150:1) The Lord has cleansed his sanctuary that his anointed ones may offer unto him continually an offering in righteousness, and by so doing these will maintain their integrity towards Jehovah and have a part in the vindication of his name.

[27] It is to be expected that "Christendom" will continue its cruel opposition to the Lord's anointed, but this should not in the least discourage them. They now see that it has been this unholy power of Satan that took away their "continual sacrifice", set up the abomination that maketh desolate, and has trodden down God's holy people, and that soon Jehovah will take vengeance upon these enemies by completely and for ever destroying that wicked organization. His little handful of cleansed children now on the earth, cleansed by virtue of the fact that they are in Christ and under his leadership, and wholly and unreservedly devoted to him, will go on faithfully proclaiming the testimony, having complete faith and confidence in Jehovah and knowing that in due time he will give complete victory through Christ Jesus, and that his kingdom will for ever vindicate his holy name.

[28] Since the publication of the resolution in *The Watchtower* of October 15, 1932, there are some who have for years held the position of "elective elder", and who still claim to be of the Lord, yet who strenuously oppose the witness work of the Society and object generally to what is being done by the Lord's organization. Some of these continue in the company of those who are devoted to the work. Does this indicate that the sanctuary was cleansed by October 15, 1932? or that there is yet some cleansing work to be done?

[29] Preliminary to the answer to this question, just as this article is being written a letter is received which is similar to other letters received from a few. The writer of the letter has for years been an "elective elder" in a company of the Lord's people, but has insisted on following his own course. He has objected to every regional service director sent to the company by the Society, and has opposed the local service director, and has done no really zealous active work himself; and now since the publication of the resolution above referred to he continues to quote scripture in justification of himself and his course and raises a great noise about the course the Society takes. The earnest and unselfish witnesses of Jehovah of that company have recently organized, as suggested by *The Watchtower*, and gone forward with the work, leaving this "elective elder" on the side. Following this he wails and gnashes his teeth against the local service director and against the Society and its work. This is mentioned here in order that the answer to the above question, as given by the Lord Jesus Christ, may be understood and appreciated. Concerning the sanctuary and its cleansing Jesus said that he would send forth his angels and gather out the offenders and lawless ones, "and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:42) It thus appears that after the sanctuary is cleansed those on the outside of the temple will weep, wail and gnash their teeth. Concerning such Jesus says they have been slothful and unprofitable, and he takes away their "talent". "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."—Matt. 25: 28-30; Rev. 22:15.

[30] It is then, after the cleansing, that the faithful ones of the temple shine forth as Jehovah's witnesses, and concerning which Jesus says: "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:43) Those of the temple have no occasion or time to weep, but with them it is a time of joyful service to the praise of Jehovah. (Isa.

12:2-6; Ps. 29:9) Being in the temple, they are taught of God and appreciate the food he gives them. (Isa. 54:13) They continue to do the commandments of God: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14) If, after one is in the temple, he becomes unfaithful, to be sure, the angel of the Lord will gather him out and cast him away. The faithful, abiding in the temple, shall have a part in the vindication of Jehovah's holy name.

QUESTIONS FOR BEREAN STUDY

¶ 1. What is required of Jehovah's sanctuary class? To whom does Isaiah 52:11 apply? What further description of this class appears in the context? What are they commanded to do, and why?

¶ 2. Referring to Malachi 3:3: Who does the purifying and purging? When? For what purpose?

¶ 3. Distinguish between the cleansing referred to in 2 Corinthians 7:1 and that called for prophetically in Numbers 19:13.

¶ 4. With scriptures thereon point out in detail the fulfilment of Matthew 21:12 in its application to the true temple. What is the purpose of this cleansing work?

¶ 5. Identify the "little horn". Used as whose instrument, and for what purpose? By whom was (a) the "daily sacrifice" taken away? (b) The "abomination of desolation" set up? (c) The "sanctuary" trodden down? How? When?

¶ 6. What is meant by the cleansing of the temple? How is it done, and when? Account for the fact that this prophecy has not been understood in the past. Who may expect to understand the matter at this time, and why?

¶ 7. Should the "days of Daniel" be taken as literal or as symbolic? Why? Just what do the prophetic question and the answer thereto say regarding the 2,300 days? In this connection, what is the emphatic term under consideration?

¶ 8. Distinguish between "sin" and "rebellion" (or, as here used, "transgression"). With illustration, make clear the condition under which responsibility attaches to the wrongdoer for his violation of God's law.

¶ 9-12. Explain how the Devil had sought to shield "Christendom" from responsibility as a transgressor against God. Relate the facts which fix the responsibility for the "transgression of desolation".

¶ 13. When did the 'twenty-three hundred days' begin? On what ground is that conclusion reached? When would that time end?

¶ 14, 15. When did the cleansing of the temple begin? What would be the result of the judgment then begun? By whom is the cleansing work done? What is the purpose of this cleansing? Point out what took place at the end of the twenty-three hundred days in fulfilment of the prophecy regarding the cleansing of the sanctuary.

¶ 16. Explain (a) whether "the abomination of desolation" still 'stands in the holy place'. (b) Whether "the sanctuary and the host" are still "trodden under foot". (c) That the present experiences of the remnant are what should be expected, in view of other related scriptures.

¶ 17. Point out the important and assuring truth suggested in the meaning of the word "cleanse" as used in verse 14.

¶ 18. How is the cleansing of the temple related to the fulfilment of Isaiah 43:9, 10 and 45:24, 25?

¶ 19. What is the reason or motive for Daniel's seeking God's favor upon His sanctuary? When would the prophetic vision and the word of the prophecy be understood? By whom? When would Daniel 12:10 be fulfilled, and why? Why shall the wicked not understand?

¶ 20. Who are the wise? Apply the question recorded in Daniel 12:6 and the answer thereto in 12:7. What is the evidence that "[only] the wise shall understand"?

¶ 21. Just what does the prophecy say, as marking the beginning of the 1,290-day period? When and how were these two things brought about? When, therefore, did the 1,290-day period begin? When did it end? What then took place?

¶ 22, 23. When did the 1,335 days (12:12) begin? What were the blessings attending those days? What took place at the end of that time? How is this related to Revelation 16:10? To the 2,300 days in Daniel's prophecy? To the "transgression of desolation"? To the 'cleansing of the sanctuary'?

¶ 24. Describe the opposition further made manifest by the 'cleansing of the sanctuary'. What is their chief activity? What is the significance of the course they are taking? Point out the Scriptural basis for this conclusion concerning them.

¶ 25. What is the purpose in bringing the church into unity? How is this related to the cleansing of the temple or sanctuary class? How is it manifest that such unity has been reached and is serving the purpose foretold?

¶ 26, 27. What is the proper course for the faithful to take toward those who oppose or have fallen away? Why? What is the evidence of one's being in the sanctuary? How will the faithful regard the opposition by "Christendom"? What will be their procedure, and the basis of their faith and confidence?

¶ 28, 29. With illustration, describe the position taken by a few in regard to the witness activities of the Lord's visible organization, to show whether there is yet a cleansing work being done. With scriptures, account for their present condition.

¶ 30. Apply Matthew 13:43. Account for the appreciation and joy experienced by the faithful. What is the further privilege in prospect for them?

ACTION AGAINST THE ENEMIES

COMPLETE and permanent relief from the world-wide condition of unrest that now afflicts every nation has been provided for all order-loving peoples of earth by the great Creator, Jehovah.

The Scriptures make it clear that Satan, although the enemy of God, was permitted to continue in heaven until God's due time to oust him. It is written, in Job 1, verse six: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also." That was written after the flood, and the circumstances seem to indicate beyond doubt that Satan had access to heaven at that time. Associated with Satan in his wicked rule in heaven there has been a host of evil spirits or angels. (Eph. 6:12) Those evil ones together with the Devil have constituted the invisible part of the world exercising power and influence over men and which in his due time God, through Christ, will destroy.—2 Pet. 7-13; 1 John 3:8.

Long ago God fixed the time at which he would oust Satan from heaven. He knew just when that time would be, and whether he disclosed it to anyone or not is not revealed. The indications from the Scriptures are that he told not even the Lord Jesus; but God himself knew all about it, of course. "Known unto God are all his works, from the beginning."

(Acts 15:18) After his resurrection and appearance in heaven Jesus presented himself to Jehovah and God said to him: "Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1) This proves conclusively that God then had determined to throw Satan out of heaven and that Satan for some time thereafter would be at the earth. The earth is God's footstool. This is plainly stated in Isaiah 66, verse one. The making of Satan the footstool of Jesus meant that God would put him under his feet. Until that time should arrive Jesus must wait. Christ Jesus was at that time clothed with authority and power, and this is indicated by the fact that God said to him: 'Sit down upon my throne, and at my right hand,' which meant the position of favor. Jesus himself said that he sat down with his Father on the throne when he ascended on high. Whatever else Christ Jesus did from that time forward he did nothing toward ousting Satan the enemy from heaven until God's due time arrived. Then we should expect him to act exactly in harmony with Jehovah's will.

Satan the enemy was permitted to continue in his nefarious work, and that without let or hindrance, God well knowing that in his own due time he would completely destroy all the wicked works of Satan. For centuries Jesus Christ beheld the arrogance of Satan and his defiant wickedness against God. He saw him exercising his evil influence over the governments, nations and peoples of the earth and turning them away from God. He must have taken note that Satan slandered and misrepresented Jehovah and persecuted Christians on earth who were faithfully obeying Jehovah's command; yet amidst all this he must wait. God had a well-defined purpose in having Jesus wait until his own due time before taking action. Paul corroborates the statement of the waiting of Jesus when he says: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; . . . till his enemies be made his footstool."—Heb. 10:12, 13.

Manifestly in due time God would call upon his beloved Son to act, and the time of beginning of action would be at the end of the world and at the time when 'he whose right it is should come', as God had foretold by his prophet. The proof submitted shows conclusively that that due time was in 1914. When the due time did arrive, the Scriptures show that Jehovah gave command to his beloved Son as Prince and Priest to begin action against Satan, and that marked the "beginning of sorrows". It is written: "The Lord [Jehovah] shall send the rod [scepter of authority and rightful power reposed in his Son] of thy strength out of Zion [God's organization] [saying]: rule thou in the midst of thine enemies." (Ps. 110:2) At that time Christ Jesus stood up, that is to say, he assumed his power and authority and began action against the enemy; and the action still continues against the enemy, since Satan's right to exercise power has expired. That time marked the beginning of the battle in heaven by the King of glory, the Son of Jehovah, and his angels on one side, and Satan, otherwise called the old dragon, God's disloyal son, and his angels on the other side. God would have it understood that it is his fight and that Christ Jesus was leading the fight against the enemy and therefore in due time Jehovah God would make the enemy his footstool. In substance, Jehovah says: 'This is my fight; I will accomplish this work through my beloved Son.' Of course the arrogant Satan would not abdicate in heaven; therefore the fight followed. This is corroborated by the prophecy of Daniel wherein it is stated that Michael began his activities against Satan. "Michael" means the 'Anointed One of God', which is Christ Jesus. The prophet said: "And at that time [to wit, at the end of the world, in 1914, or the 'beginning of sorrows'] shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time." (Dan. 12:1) There the time of trouble began in heaven; and at the same time the trouble broke out in the earth. In the heavenly trouble Satan was completely ousted, and the trouble in earth will continue until it culminates in the greatest tribulation ever known, resulting in the complete destruction of Satan's governments invisible as well as visible.

Corroborative proof is found in chapter twelve of Revelation. That book is written in symbolic phrase. There the word "woman" is used to symbolize Zion, which is God's organization and which gives birth to the righteous government, which government is pictured under the symbol "man child". In the prophecy it is written: "Before she travailed, she brought forth . . . a man child." (Isa. 66:7) This being properly interpreted means that the government was born before the fight began. Necessarily that must be, because the new government must come into existence before it could fight against Satan's government. In the Revelation picture there appeared unto the true and faithful followers of Christ "a great wonder in heaven". That does not mean that the Christians saw with their natural eyes; but the faithful students of divine prophecy discerned the great wonder represented by the woman, to wit, God's organization. The "woman" represents Zion and is "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars". This symbolic language means that Zion has the sunlight of God's Word and truth and walks according to the light, which is symbolized by "the moon"; and "a crown upon her head" symbolizes that Zion, God's organization, is like a heavenly queen and therefore is fit to bring forth the offspring of Jehovah. Her husband is Jehovah, the King of Eternity. He has made her fruitful.

At the same time "another wonder" appeared in

heaven, "a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." (Rev. 12:3) The "great red dragon" is the Devil's organization. (Rev. 20:1-3) The "seven heads" represent that the evil one has exercised complete invisible power over the nations of earth; while the "ten horns" symbolically represent that he controls all the governments and nations of the earth. "Seven" is a symbol of things complete, of things that are invisible, while "ten" is a symbol of the completeness of things visible. Therefore the two together show that before the beginning of the fight and at the birth of The Government the Devil exercised complete power in heaven (invisible) and in earth over the nations of the earth.

The birth of the "man child" symbolically represents The Government and marks the time when Christ's government began its activity against Satan. The first act of that new government was to oust Satan from heaven. The war in heaven began, and Satan was thrown out into the earth. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."—Rev. 12:7-10.

We are enabled to interpret this prophecy as to time, because of what happened in the earth; and that being "the beginning of sorrows", marked by the beginning of the World War in 1914, fixes the time; and those sorrows must continue until the great battle of God Almighty against the Devil, which will result in the destruction of all his earthly power. (Rev. 16:13-16) The battle in heaven ended, the operations were transferred to the earth. "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."—Rev. 12:12, 13.

Satan at that time and since, seeing that his time is short for the preparation for the great battle of Armageddon, continues to influence the nations of the world to prepare for another great war while he, through Gog, his chief officer invisible, and his devoted sons the clergy, launches a wicked persecution against those who faithfully represent the Most High God on earth. This terrible persecution continues. This explains why the clergy and their organized system of religion throughout the earth today are opposed to the proclamation of the truth concerning God's righteous government being established on earth. Jesus not only stated that (1914) the World War would be the beginning of sorrows, but further stated that the final end would be marked by the greatest tribulation ever known in the earth and that that would be the last. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24:21, 22) These words of the Master explain the feverish and desperate effort being put forth by the rulers of the various governments of earth to prepare for trouble. Undoubtedly the rulers of these governments do not know that Satan is really instigating the preparation. The purpose of calling attention to it here is, not to hold up the rulers to shame and disgrace, but to point out the facts that the rulers, as well as the people, may know that Satan is the great enemy of man.

In that great battle in heaven the fight was led by Jesus and he was successful. The prophet shows that Jehovah, addressing his beloved Son at that time, said: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Ps. 110:4) This proves that Christ Jesus is the antitype of Melchizedek and leads the fight against Satan the enemy as the great Field Marshal of Jehovah. Then the prophet represents Jehovah God on the right hand of his beloved Son, which means that Jehovah is his chief support: "My Lord on thy right hand hath shattered in the day of his anger kings; he will judge among the nations, full of dead bodies! He hath shattered the head over a land far extended." —Ps. 110:5, 6, *Roth.*

In further corroboration upon this point God's prophet speaks of Christ Jesus taking his authority to lead the forces of righteousness against the evil one and to victory: "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.

God through his prophet Daniel gave an outline of the world powers, to wit, Babylon, when it became a world power, and those that followed, including the British Empire and the League of Nations. The League is a combination of more than fifty nations and is an organization of what is called "Christendom" or "organized Christianity". The real author of the League of Nations is Satan the Devil. He is the master mind that brought about this confederacy of nations for the purpose of ruling the world. But that confederacy God declares shall completely fail

and shall be broken to pieces. Read the words of God, if you will, in the prophecy of Isaiah, chapter eight, verses 9 to 12. It is approximately at that time that the prophecy written by Daniel begins its fulfilment. It is written: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44.

Again, mark that it was in 1914 that the nations of earth began to assemble in war or tumult and the people began to imagine a foolish thing, to wit, that the World War would make the nations of earth safe for democracy; and further, that this could be brought about by a confederacy of nations. It was at that time that the prophecy was fulfilled by Jehovah's placing upon the throne his beloved Son. Then the earthly rulers met together by appointment and the statesmen, financiers, and the clergy of the world agreed that they would not heed the fulfilment of prophecy, as set forth in God's Word, but they would set up a rule on earth themselves and call it 'the political expression of God's kingdom on earth'. This they did, calling it the League of Nations. They took counsel together against God and against his Anointed. The Lord holds them in derision and will exercise his power against them in due time. Mark how Jehovah through his prophet foretold exactly what has been taking place in this regard beginning in 1914: "Wherefore have nations assembled in tumult? Or should peoples mutter an empty thing? The kings of earth take their station, and grave men have met by appointment together, against Jehovah and against his Anointed One (saying): Let us break asunder their bonds, and cast from us their cords! He that sitteth in the heavens will laugh, My Lord will mock at them: then will he speak unto them in his anger, and in his wrath confound them: yet I have installed my king, on Zion my holy mountain."—Ps. 2:1-6, *Roth.*

These scriptures establish beyond a doubt the fact that God is now proceeding to set in the earth his everlasting government of righteousness and that in setting it up no ambitious politician, conscienceless profiteer or clergyman will have anything to do with it. Christ is the invisible ruler of the government of righteousness and he will have his representatives on earth in God's due time to conduct earth's affairs aright. The setting up of his kingdom, which began in 1914, now progresses.

THE KING OF PEACE

ONE of the most unusual characters mentioned in the Bible is Melchizedek, who is identified as the King of Salem, which means King of Peace. He occupied a very high office, the meaning of which is only now clear to the careful student.

In Jehovah's record that was provided by him many centuries ago, and which he has preserved to this day for the enlightenment of the people, there is an account of a remarkable occurrence in the life of the patriarch Abraham, who in the Bible is called the friend of Jehovah.

Abraham's kinsman Lot was captured and carried away by enemies. Abraham went to his rescue and delivered Lot. On his return Melchizedek, the king of Salem, met Abraham and served him with bread and wine and caused Abraham to be comforted and blessed. In the record of Genesis fourteen, verses eighteen to twenty, it is written:

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

On this occasion was made another great picture. Melchizedek there pictured the great executive officer of Jehovah God appointed to carry out God's purposes, including the blessings that God had promised to bestow upon mankind through the seed of Abraham. Melchizedek pictured the Logos, and Jesus, and Jesus Christ, the same mighty officer of Jehovah who bore all these titles. This is made clear from the Scriptures. It is written concerning Jesus: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."—Ps. 110:4.

There was a reason, of course, why Abraham came in contact with Melchizedek. Concerning this Paul writes: "For this Melchizedek, 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."—Heb. 7:1-6.

In the covenant God made with Abraham he said: "In blessing I will bless thee"; and again, "In thee shall all 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 con-

cerning him and Melchizedek shows that it is the Priest whom Melchizedek 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 Melchizedek. 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.

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 two good reasons why a mediator is not required in the Abrahamic covenant: (1) God obligated himself to bless all the families of the earth, and this he would do regardless of what anyone else might do. The covenant therefore was a one-sided or unilateral one and required no mediator. Therein Abraham is used as a figure representing Jehovah God. (2) 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.

A mediator is a go-between, intercessor, or reconciler. 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 and reconciled, as we read in Acts four, verse twelve. Jesus himself said: "I am the way, and 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 Tim. 2:5, 6) These scriptures do not have reference to a covenant, but undoubtedly refer to Jesus as the go-between or reconciler 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 people 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.

In course of time Abraham died without having received the blessings that had been promised. Long thereafter Stephen, moved by the power of the holy spirit, testified concerning Abraham and said: "And he gave him none inheritance in [the land], no not so much as to set his foot on: yet he [God] promised that he would give it to him [Abraham] for a possession, and to his seed after him, when as yet he had no child." (Acts 7:5) Paul, after making mention of the faith of Abraham and others, under the direction of the Lord wrote: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:39, 40) It is manifest from these words that in God's due time Abraham shall be brought forth from the tomb and fully receive the blessings himself that were promised.

God's prophet writes: "He will ever be mindful of his covenant. . . . He hath commanded his covenant for ever." (Ps. 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 promise of the covenant God promised to bless him and he will ever be mindful of this his covenant. Abraham's restoration is also implied by the words written: "Moreover he said, I am the God of thy father, the God of Abraham." (Exod. 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 called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." (Luke 20:37) Because 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 everlasting God suggests that Abraham shall live again and never die any more. "Thou wilt perform . . . the mercy to Abraham." (Mic. 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." (Matt. 8:11) The kingdom will be that of the Messiah, which constitutes the Priesthood of the Melchizedek 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.

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.

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. Thereafterward 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.—Acts 15:14.

One of the parables taught by Jesus bears upon this same matter. A parable is a symbolic or figurative statement that pictures some reality. Jesus spoke a parable concerning a certain rich man called Dives and a beggar named Lazarus. (Luke 16:19-31) "Dives," meaning "rich man", represented the Jewish people who had received the special favor of Jehovah God. Lazarus pictured the non-Jews who had received no favor, therefore were in the attitude of beggars. "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; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Luke 16: 22, 23.

The dying of Dives and Lazarus represents a complete change of their respective conditions. Abraham, being a representative of the Lord, pictured God; Abraham's bosom figuratively represented the place of God's favor. God through Christ cast the Jews away, thereby completely withdrawing from them. The Gentiles or non-Jews then in due time were brought into the favor of God, and during the Christian era these have had the privilege of becoming members of the "seed" according to the promise made to Abraham. Those who have thus been brought into God's favor and who have proved faithful to their privileges of serving the Lord will in due time have a part in the work of reconciliation which God will do through Christ for the benefit of mankind.

At this particular time in the outworking of the divine purpose those who are thus favored, called and chosen of the Lord, have the great privilege of being God's witnesses in the earth and thereby proving their loving devotion unto God. (1 John 4:17, 18) Faithfulness unto the end will assure such of being made fully and completely a part of the "seed" of Abraham, according to the promise.

SERVICE APPOINTMENTS

T. E. BANKS

Southanna, Va.	Aug.	4	Rocky Mount, N. C.	Aug.	15
Dumpass, Va.	"	5	Farmville, N. C.	"	16
Lynchburg, Va.	"	6, 7	Sanford, N. C.	"	18, 19
Roanoke, Va.	"	8, 9	Chapel Hill, N. C.	"	20, 21
Boydton, Va.	"	11, 12	Salisbury, N. C.	"	22, 23
Pleasant Hill, N. C.	"	13	Statesville, N. C.	"	25, 26
Enfield, N. C.	"	14	Asheville, N. C.	"	27, 28

C. W. CUTFORTH

Wilkie, Sask.	July	30	Hanna, Alta.	Aug.	18
Handel, Sask.	July 31, Aug.	1	Calgary, Alta.	"	19, 20
Hayter, Alta.	Aug.	3, 4	Swalwell, Alta.	"	22, 23
Provost, Alta.	"	5	Mirror, Alta.	"	24
Camrose, Alta.	"	6	Lacombe, Alta.	"	25
Alliance, Alta.	"	7, 8	Wetaskiwin, Alta.	"	26, 27
Bulwark, Alta.	"	10, 11	Leduc, Alta.	"	28
Coronation, Alta.	"	12, 13	Buford, Alta.	"	29, 30
Stettler, Alta.	"	14	Calmar, Alta.	"	31
Rosedale, Alta.	"	15, 16	Edmonton, Alta.	Sept.	2, 3

G. H. DRAPER

Avon Park, Fla.	Aug.	16, 17	Miami, Fla.	Aug.	23, 24
Arcadia, Fla.	"	18, 19	Key West, Fla.	"	26, 27
Ft. Myers, Fla.	"	20, 21	Miami, Fla.	"	29, 30

M. L. HERR

Dodge City, Kans.	Aug.	1, 2	Claremore, Okla.	Aug.	18, 19
Rolla, Kans.	"	4, 5	Pryor, Okla.	"	20, 21
Elkhart, Kans.	"	6, 7	Peggs, Okla.	"	22, 23
Liberal, Kans.	"	8, 9	Tahlequah, Okla.	"	25, 26
Miami, Okla.	"	11, 12	Bunch, Okla.	"	27, 28
Vinita, Okla.	"	13, 14	Porum, Okla.	"	29, 30
Nowata, Okla.	"	15, 16	Stigler, Okla.	Sept.	1, 2

W. M. HERSEE

Belleville, Ont.	Aug.	2, 3	Lindsay, Ont.	Aug.	18
Trenton, Ont.	"	4	Midland, Ont.	"	19, 20
Port Hope, Ont.	"	5	Orillia, Ont.	"	21
Oshawa, Ont.	"	6, 7	Barrie, Ont.	"	22
Stouffville, Ont.	"	8	Collingwood, Ont.	"	24
Port Perry, Ont.	"	10	Meaford, Ont.	"	25
Lindsay, Ont.	"	11-13	Owen Sound, Ont.	"	26, 27
Cameron, Ont.	"	14, 15	Tara, Ont.	"	28

A. KOERBER

Lynn, Mass.	Aug.	1, 2	Plymouth, Mass.	Aug.	12
Beverly, Mass.	"	4, 5	New Bedford, Mass.	"	13, 14
Quincy, Mass.	"	6, 7	Fall River, Mass.	"	15
Brockton, Mass.	"	8, 9	Newport, R. I.	"	16, 17
Duxbury, Mass.	"	11	Taunton, Mass.	"	19

A. H. MACMILLAN

Bay City, Mich.	July 30,	31	Jackson, Mich.	Aug.	15, 16
Saginaw, Mich.	Aug.	1, 2	Cleveland, Ohio	"	18-20
Lansing, Mich.	"	4, 5	Erie, Pa.	"	21, 22
Grand Rapids, Mich.	"	6, 7	Cambridge Springs, Pa.	"	23
Muskegon, Mich.	"	8, 9	Warren, Pa.	"	25, 26
Kalamazoo, Mich.	"	11, 12	Bradford, Pa.	"	27, 28
Battle Creek, Mich.	"	13, 14	Oil City, Pa.	"	29, 30

G. Y. M'CORMICK

Ramsey, Ill.	Aug.	2	Harviell, Mo.	Aug.	19
Gillespie, Ill.	"	4, 5	Ellsinore, Mo.	"	20
Alton, Ill.	"	6	Thayer, Mo.	"	21
Belleville, Ill.	"	7	Hocomo, Mo.	"	22
E. St. Louis, Ill.	"	8, 9	Caulfield, Mo.	"	23
St. Louis, Mo.	"	11-13	Lebanon, Mo.	"	25
Flat River, Mo.	"	14	Halfway, Mo.	"	26
Cape Girardeau, Mo.	"	15	Springfield, Mo.	"	27, 28
Dexter, Mo.	"	16	Bolivar, Mo.	"	29
Poplar Bluff, Mo.	"	18	Billings, Mo.	"	30

J. C. RAINBOW

Pittsburgh, Pa.	Aug.	4	Reading, Pa.	Aug.	27
Altoona, Pa.	"	6	Lewistown, Pa.	"	29
Harrisburg, Pa.	"	8	Pittsburgh, Pa.	"	31
Allentown, Pa.	"	10, 11	Youngstown, Ohio	Sept.	1, 2

W. J. THORN

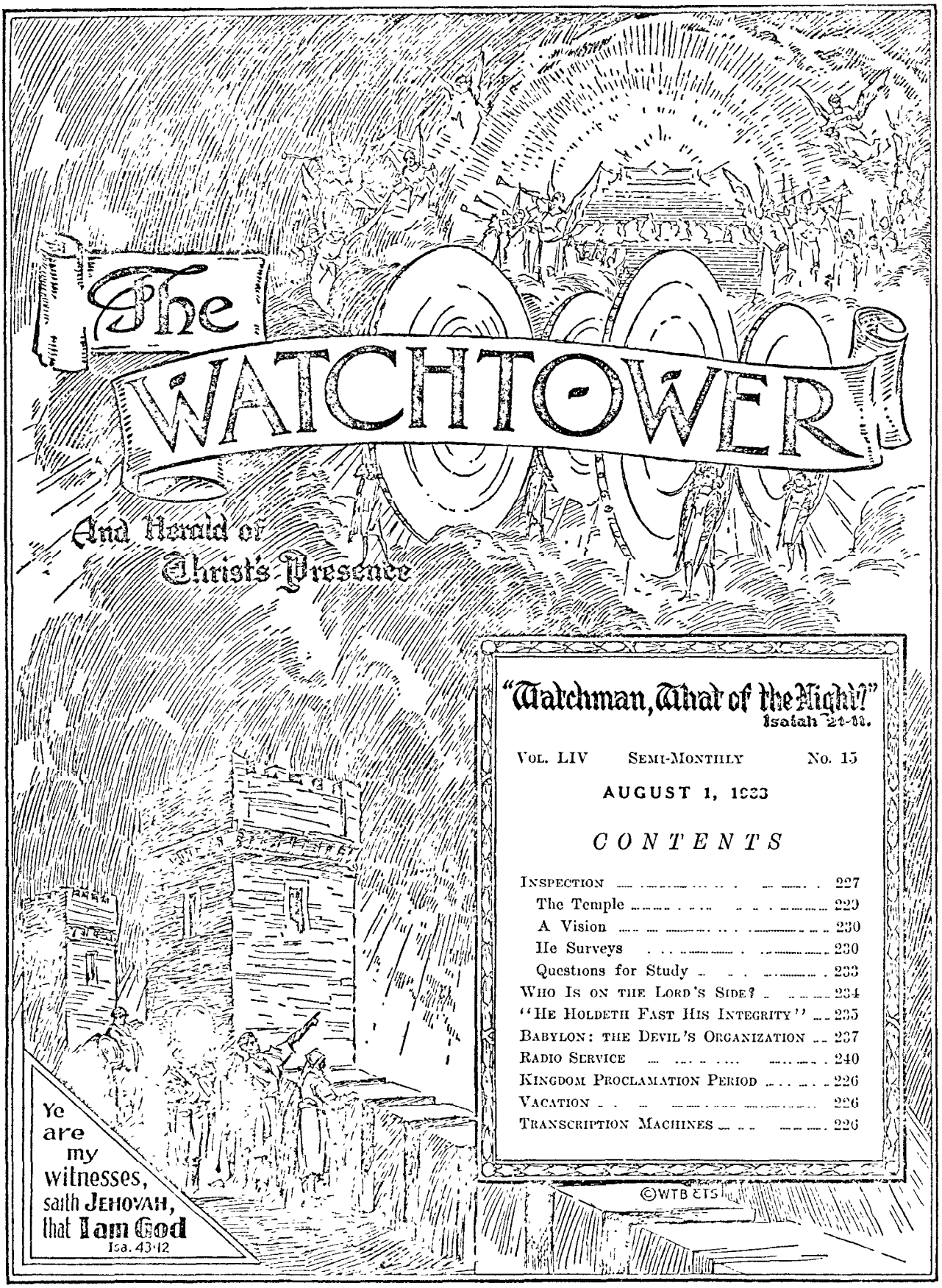
Syracuse, Kans.	Aug.	1	Louisburg, Kans.	Aug.	19
Rolla, Kans.	"	3	Ottawa, Kans.	"	20
Plains, Kans.	"	4, 5	Garnett, Kans.	"	21
Pratt, Kans.	"	6	Iola, Kans	"	22
Topeka, Kans.	"	8-10	Bronson, Kans.	"	23
Wathena, Kans.	"	12	Iola, Kans.	"	25, 26
St. Joseph, Mo	"	13	Ft. Scott, Kans.	"	27
Kansas City, Mo	"	14, 15	Pittsburgh, Kans.	"	28, 29
Kansas City, Kans.	"	18	Galena, Kans.	"	30

S. H. TOUTJIAN

Brush Prairie, Wash.	Aug.	1	Bremerton, Wash.	Aug.	15, 16
Longview, Wash.	"	2	Everett, Wash.	"	18, 19
Chehalis, Wash.	"	4	Oak Harbor, Wash.	"	20
Tenino, Wash.	"	5	Mt. Vernon, Wash.	"	21
Aberdeen, Wash.	"	6, 7	Bellingham, Wash.	"	22, 23
Tacoma, Wash.	"	8, 9	Blaine, Wash.	"	24
Puyallup, Wash.	"	11	Roslyn, Wash.	"	26
Enumclaw, Wash.	"	12	Wenatchee, Wash.	"	27, 28
Seattle, Wash.	"	13, 14	Ellensburg, Wash.	"	29, 30

J. C. WATT

Pine City, Minn.	Aug.	1	River Falls, Wis.	Aug.	14
Ogilvie, Minn.	"	2	St. Paul, Minn.	"	15, 16
Sauk Rapids, Minn.	"	4	Minneapolis, Minn.	"	18-20
Princeton, Minn.	"	5	Farmington, Minn.	"	21
Lindstrom, Minn.	"	6	Faribault, Minn.	"	22
St. Croix Falls, Wis.	"	8	Rochester, Minn.	"	23, 24
Chetek, Wis.	"	9	Ostrander, Minn.	"	26
Conrath, Wis.	"	11	Whalan, Minn	"	27
Eau Claire, Wis	"	12	La Crosse, Wis.	"	28
Glenwood City, Wis.	"	13	Wabasha, Minn.	"	29



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

VOL. LIV SEMI-MONTHLY No. 15

AUGUST 1, 1933

CONTENTS

INSPECTION 227
The Temple 229
A Vision 230
He Surveys 230
Questions for Study 233
WHO IS ON THE LORD'S SIDE? 234
"HE HOLDETH FAST HIS INTEGRITY" 235
BABYLON: THE DEVIL'S ORGANIZATION 237
RADIO SERVICE 240
KINGDOM PROCLAMATION PERIOD 226
VACATION 226
TRANSCRIPTION MACHINES 226

©WTB&TS

THIS JOURNAL

ITS SACRED MISSION

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

THAT THE GREAT ISSUE before all creation now is the vindication of Jehovah's word and name, and that it is the privilege and duty of every true Christian to give the testimony of Jesus Christ, and to make known that the kingdom of heaven is come. *This gospel of the kingdom must be preached.*

YEARLY SUBSCRIPTION PRICE

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

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

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

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

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

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

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

Please address the Society in every case

SERVICE CONVENTIONS

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

Portland, Oreg. — April 3-5
W. H. Bentley, 832 E. 29th St.

Seattle, Wash. — April 10-12
H. G. Babcock, 938-16th North

Everett, Wash. — April 17-19
H. Perry, 1626 Wetmore Av.

Spokane, Wash. — April 24-26
Isaac Hagen, E. 1728-10th Av.

Boise, Idaho — May 1-3
E. G. Wagner, Box 1001

Yankton, S. Dak. — May 1-3
Mrs. Annie Steensma, Utica, S. Dak.

Salt Lake City, Utah — May 8-10
Louis Ruhlander, 530 S. 7th West

Minneapolis, Minn. — May 8-10
Leonard Knudson, 3845-17th Av. S.
Greek: Gust Valiotis, 44 S. Washington Av.
Polish: Joe Sadowski, 1204 Emerson Av.

Pueblo, Colo. — May 15-17
John F. Suckle, 2515 Pine St.

Milwaukee, Wis. — May 15-17
H. H. Fink, 883-49th St.
Polish: M. Wierzchowski, 2254 S. 21st St.

St. Louis, Mo. — May 22-24
W. L. Mittendorf, 2925-A S. Kingshighway
Colored: Thomas Twine, 2714-A N. Leffingwell Av.
Greek: Paul Cladius, 4036 McPherson Av.
Polish: Thomas Nowowiejski, 4732 Minnesota Av.

Allentown, Pa. — May 22-24
Ray G. Ratcliff, 1114 S. 10th St.
German: Robert L. Demmrich, 640 Walnut St. Catasaqua, Pa.

Abilene, Kans. — May 29-31
J. L. Thayer, 811 N. W. 2nd St.

I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"His Temple" (Part 3)
Issue of March 1, 1931

Week beginning May 3 . . . . . ¶ 1-20
Week beginning May 10 . . . . . ¶ 21-41

"Love of the Elect"
Issue of March 15, 1931

Week beginning May 17 . . . . . ¶ 1-12
Week beginning May 24 . . . . . ¶ 13-26
Week beginning May 31 . . . . . ¶ 27-39

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV AUGUST 1, 1933 No. 15

INSPECTION

"Then lifted I up mine eyes, and saw, and, behold, four horns."—Zech. 1: 18.

JEHOVAH is now preparing those who love him for the most stupendous event in the history of man. For more than six thousand years conditions have appeared to be entirely adverse to those who have tried to do right. Now there is revealed to those who have taken their stand on Jehovah's side the great truth that there is rapidly approaching a time of unprecedented prosperity and blessings for the human race. Those who are diligent to grasp the truths that are placed before them are lifted far above the present sad conditions of this world and see the incontrovertible proof that the time of deliverance is at hand.

2 In all ages past a subtle foe has beset men, heaped upon them injustice and oppression, led them into pitfalls, filled their days with perplexity and distress, and in the end brought them in sorrow to the grave. That same enemy, Satan, has employed every conceivable means to defame the name of the great Creator Jehovah and to turn man away from Him. That enemy long ago formed an organization made up of false and fraudulent religion, planted superstitious fear in the heart of man, and has drawn multitudes into his religious net. He has created a great commercial system and used it to rob the people of the fruits of their honest toil, and to corrupt the political element that ostensibly rules, and has used this political element to compel the people to remain in subjection. The climax of this wicked organization has been reached in the seventh world power, which is otherwise designated as "Christendom", and which world power has fraudulently and falsely assumed the name of The Christ of God and has brought upon Jehovah's holy name the greatest amount of ignominy and shame. The end of such defamation and wickedness must come, and now it rejoices the hearts of honest men to see that the climax is at hand when there will be a complete change for the good.

3 Jehovah declares his purpose to vindicate his holy name at Armageddon; hence it is designated in his Word "the battle of that great day of God Almighty". The organization of Jehovah symbolized by Mount Zion is the place of the assembly of his troops; hence that place is called "Armageddon". It is there that he will "go forth and fight" for his own. (Zech. 14: 3) The militant host of Jehovah will be led by Christ Jesus, who is now King of kings exercising his royal authority. (Rev. 17: 14; 19: 11-14) To be sure, Jehovah does not need to prepare himself for the great battle, but it is necessary to prepare some parts of his organization and to send them forth to make known that he is God, and that his purpose is to destroy the enemy that has defamed his name and brought suffering and death upon his creatures. The administration of the affairs of the world must pass completely from the control of Satan and into the hand of Christ Jesus, who is earth's rightful ruler. For centuries Satan has been "the prince of this world", and now he refuses to abdicate; hence his power and organization are to be completely destroyed. Jehovah is long-suffering and forbearing. (Ex. 34: 6) He has given the enemy every opportunity to make good his challenge and boast to turn all mankind against God. But the time must come for Jehovah to act, and when his wrath is expressed it will be so emphatic that all will know that he is the Almighty God. Before executing his judgment against the enemy fair warning and complete notice is given, and such is a part of his preparation.

4 In the centuries of long ago Jehovah, by his holy spirit, moved honest men to write down that which he purposed to bring to pass in future days, and now the prophecies then written are being fulfilled. Among those honest and God-fearing men who wrote prophecy was Zechariah, the grandson of Iddo the prophet. It was about the year 520 B.C. when Zechariah was given his first vision by Jehovah and when he began to write prophecy. More than 2,400 years thereafter that prophetic vision began to have fulfilment. At that time the World War, which began in 1914, had come to a conclusion, and the ruling powers of the world were bringing forth various schemes of reconstruction. The rulers of "Christendom" had received the evidence that Satan's world had come to an end and that the time was at hand for the beginning of the kingdom of God under Christ Jesus. Instead of heeding this evidence the seventh world power set up

a substitute for God's kingdom, which is an abomination and detestable in Jehovah's eyes.

5 Zechariah's vision came to him from the Lord and in the nighttime. In vision he beheld a company of men riding on horseback. The leader of that company rode a red horse, and those who followed after him rode red, bay and white horses. That was a heavenly vision foreshadowing things to come to pass in future days upon the earth. That company of heavenly cavalry halted their horses upon the side of the Mount of Olives, in the shadow of a grove of myrtle trees. From this vantage point the chief horseman made a careful survey of the city of Jerusalem, while the other horsemen of his company rode up and down in the land gathering information and returned and reported that information to their chief. The information gained by his own inspection, and that reported to him by his aides, filled the chief with righteous indignation. In the vision Jerusalem appeared to be trodden down, and there was utter indifference on the part of the Jews to put it in proper shape. The chief horseman immediately began to prepare his forces for a great war, which foreshadows the greatest war that is ever to come to the nations of the earth.

6 A period of years passes while the chief horseman continues the work of preparation, and in that time only a small number of men on earth give any heed to what is being done. The preparatory work is not done in silence, but openly and aboveboard, the chief even serving notice upon his adversary and calling upon him to prepare for the great battle, and then he tells the enemy exactly what will be the result of that fight. In vision the prophet sees both Jehovah's and the enemy's mighty armies drawn up in battle array and marks the people taking their position in the respective militant forces. The crucial hour arrives, and the two mighty armies are hurled against each other, resulting in a complete victory for the leader who stood in the shade of the myrtle trees on his red war mount.

7 The vision first discloses the chief and his assistants making an inspection of Jerusalem. That city symbolically stood for God's covenant people in the present-day "Christendom", which particularly means the Anglo-American empire system, and which people are in an implied covenant to do God's will. The inspection also includes all who have made a covenant to do the will of God; and that which follows involves all classes of people in the world.

8 The facts now fully known disclose that the work of preparation, in fulfilment of the prophetic vision, began in 1918 and has progressed over the period of fifteen years, and now the hour draws near for the terrible clash of the armed forces. Zechariah the prophet foreshadowed a small company of persons who are wholly devoted to God and who are now on the earth, and to which company of faithful ones Jehovah God has given an understanding of the prophetic vision. At the same time Jehovah has laid upon this company of witnesses taken out for his name the obligation and great privilege of informing other persons on earth as to the vision and its meaning. These are commanded to serve notice upon the rulers of the world to inform them of what is about to come to pass in fulfilment of the prophetic vision, and also to give information to all persons of good will that they may find a way of escape in that time of great slaughter that is shortly to take place. The prophecy of Zechariah, which is here considered and which is now being unfolded, thrills the heart of everyone who has an honest desire to see a righteous government established in the earth. While this prophecy and its fulfilment involve all creatures now on the earth who are in an implied or direct covenant with Jehovah God, only a small number will understand it and appreciate it. The clergy of "Christendom" and the principal ones of their flocks, the opposers of the proclamation of the message of God's vengeance and of his kingdom, and the "evil servant" class, the "man of sin", "the son of perdition," not only will fail to understand the prophecy and its interpretation but will treat it with contempt and ridicule. On the other side, those who are wholly devoted to Jehovah, and who are therefore his chosen witnesses, and those who are of good will and who go to make up the Jonadab class; and later the "great multitude", will see and greatly appreciate the prophecy and its meaning.

9 It was in A.D. 1914 that the Prince of Peace stood up and cast Satan out of heaven. (Dan. 12:1; Rev. 12:1-9) It was in 1918 that this mighty Prince came to the temple of Jehovah for judgment, and from that time dates the preparation. "He that dasheth in pieces is come up before thy face." (Nah. 2:1) That prophetic statement means that the mighty Field Marshal of Jehovah is now present and preparing for the great battle. To his anointed remnant on earth Jehovah now says: "Keep [securely] the fortress, watch the way, make thy loins strong, . . . For Jehovah restoreth the excellency of Jacob [his anointed; meaning his faithful remnant on the earth]." (Nah. 2:1, 2, *A.R.V.*) God's people have been brought into unity, and now they "offer unto the Lord an offering in righteousness", and that continually; and thus these are prepared to perform their part. The fact that Jehovah foretold by his prophet concerning the coming of the battle of Armageddon and that he would prepare for it is proof that the battle will be fought; and the further fact that he has now opened these prophecies to the understanding of his anointed is evidence that the time of the battle is near; hence the prophecy is of profound interest to the anointed.

10 Concerning his militant organization and its preparation "in that day" Jehovah's prophet says: "The shield of his mighty men is made red, the valiant men are in scarlet; the chariots flash with steel in the day of his preparation, and the cypress spears are brandished." (Nah. 2:3, *A.R.V.*) God's organiza-

tion is fired with zeal for the vindication of his great name, and hence that organization flashes as fiery steel. Furthermore, Jehovah says: "I have commanded my consecrated ones, yea, I have called my mighty men for mine anger, even my proudly exulting ones." (Isa. 13:3, *A.R.V.*) Then Jehovah addresses the enemy and tells him to prepare and warns him of what will be the result: "Draw thee water for the siege; strengthen thy fortresses; go into the clay, and tread the mortar; make strong the brickkiln. There shall the fire devour thee; the sword shall cut thee off; it shall devour thee like the canker-worm: make thyself many as the canker-worm; make thyself many as the locust. Thou hast multiplied thy merchants above the stars of heaven: the canker-worm ravageth, and fleeth away. Thy princes are as the locusts, and thy marshals as the swarms of grasshoppers, which encamp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are."—Nah. 3:14-17, *A.R.V.*

[11] The Lord further gives assurance that this battle will be the final end. "What do ye devise against Jehovah? he will make a full end; affliction shall not rise up the second time." Nah. 1:9, *A.R.V.*

[12] The enemy knows that his time is short, and hence he prepares with haste for battle. (Rev. 12:12) Continuing his policy of fraud and deceit, diplomacy, boasting and flattery, Satan pulls his commercial, political, military forces and strong-arm squad together, and then by the mouth of his sanctimonious clergymen tells the people that this unholy alliance is the means for the salvation of the world. Satan uses the various elements of his wicked organization to draw the people of all nations, and particularly those of "Christendom", away from God and into his own wicked camp. The Anglo-American empire system, which chiefly is "Christendom", Satan makes his chief spokesman on earth, and therefore in the Scriptures this system is called the "false prophet"; and by this beastly organization Satan speaks to and deceives the people. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together into a place called in the Hebrew tongue Armageddon."—Rev. 16:13, 14, 16; see *Light*, Book Two, page 42.

[13] Thus Satan prepares for the great battle, and at the same time he takes a careful inventory of the faithful followers of Christ Jesus. Against these he forms a conspiracy the purpose of which is to cut off these faithful witnesses of God and to destroy them. (Ps. 2:3, 4; 83:2-5) That conspiracy is formed, and the overt acts are committed against God's anointed within the realms of "Christendom", and this is further proof that "Christendom" is Satan's instrument. His reason for attempting the destruction of these faithful ones of God is that they might not maintain their integrity toward God, and might thereby fail to be made part of His holy nation; and because these are the ones whom Jehovah uses to give notice to the world of his purpose to destroy the enemy organization. Jehovah causes his prophet to speak concerning his witnesses in these words: "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about."—Joel 3:9, 12, *A.R.V.*

THE TEMPLE

[14] The temple or sanctuary of God must be set up and cleansed before the complete vindication of Jehovah's name, and such work is a part of the preparation for the battle of the great day of God Almighty. For some time prior to the opening of the temple for judgment Christ Jesus was giving attention to the consecrated ones on the earth to prepare the way before Jehovah and to bring these consecrated ones to the time and place of judgment; and concerning that period of time Jehovah says: "And he shall prepare the way before me." (Mal. 3:1) That work being completed, then Christ Jesus suddenly or straightway comes to the temple: "He shall come, saith the Lord of hosts." From that time forward to the time of the battle of Armageddon is designated in the Scriptures "the day of his preparation". The Scriptures show that these two periods are separate and distinct in this, to wit, the time of 'preparing the way before Jehovah' ends with the coming of Christ Jesus to the temple; whereas "the day of his preparation" begins at the time of the coming of Christ Jesus to the temple. The consecrated must be brought before the Lord for examination, and must be tried and judged, and the approved ones are brought into the temple and anointed. This is part of the work of "the day of his preparation". This work was foreshadowed by the rebuilding of the typical temple at Jerusalem. The prophetic book of Zechariah deals with this preparatory work, the battle of the great day of God Almighty, and the conditions that will exist at the conclusion of that battle. All of this was written aforetime for the purpose of giving strength to the faithful remnant of God's anointed people now on the earth. Jehovah has furnished cumulative evidence upon this point and it behooves us to give careful consideration to all of such evidence. This publication is issued for that very reason.

[15] When the term "Lord of hosts" or "Jehovah of hosts" appears in a Scriptural text it relates particularly to Jehovah as the Commander of his military force which he uses to express his wrath against the

enemy. Note that the words of the prophet concerning the coming of Christ Jesus are: "Behold, he cometh, saith Jehovah of hosts." (Mal. 3:1, *A.R.V.*) Concerning the rebuilding of the temple as prophesied by Zechariah the command is: "Thus saith Jehovah of hosts: Return unto me, saith Jehovah of hosts, and I will return unto you, saith Jehovah of hosts." (Zech. 1:3, *A.R.V.*) The great God of battle is preparing for the final war, and those in his organization eagerly seek for information concerning the same.

[16] Cyrus, the king of Persia, under the direction of Jehovah issued a decree for the rebuilding of the temple at Jerusalem. A remnant of Jews returned from captivity and began the work of rebuilding, and then because of opposition these Jews for sixteen years did no work whatsoever in connection with the rebuilding of the temple. In the meantime Cyrus was succeeded by Darius the Persian. It was in the second year of the reign of Darius that God sent his two prophets, Haggai and Zechariah, to stir up the Jews and put them to work on the temple. Zechariah began to prophesy two months later than Haggai, or, to wit, in the eighth month in the second year of the reign of Darius. (Zech. 1:1; see *Vindication*, Book Three, page 109) Zechariah was a son of Berechiah, who was the son of Iddo the prophet. Therefore Zechariah was the grandson of the prophet. The scripture also shows that Zechariah was a priest. (Neh. 12:1-4, 12-16) The name Zechariah means "Whom Jehovah remembers", and Zechariah foreshadowed God's servant class on the earth at the end of the world and whom God remembers and makes living stones in his temple, which temple is his building for the vindication of his great name. The name Berechiah means "Whom Jehovah hath blessed". Sometimes Zechariah was called "the son of Iddo", because he was in fact a son of the second generation. (Ezra 5:1) "Iddo" means "Timely; one born on a feast day; loving; opportune". We know that Jehovah does everything at the opportune time.

[17] Jehovah was displeased with the service of these Israelites, and therefore he caused Zechariah to prophesy and say: "[Return] unto me, saith the Lord of hosts. . . . Be ye not as your fathers." (Zech. 1:2-5) Their fathers had permitted the temple, which had been built by Solomon, to be cluttered up with trash and defiled by idol worship, and now the returned captives from Babylon were showing the same disregard for God's interests by permitting the building of the temple at Jerusalem to stop and lie in waste. (Hag. 1:4) The words of the prophet Zechariah serve as a warning to all who are begotten of the spirit and who become negligent of the duties and obligations laid upon them by the Lord. (Zech. 1:6) Isaiah prophesied of a similar displeasure on the part of Jehovah with his consecrated people on the earth. (Isa. 6:1-9; 12:1) This is one of the reasons why the Lord Jehovah sent his message to cleanse his people, that is, to refine and cleanse the temple class; and this work would necessarily mean the cleaning out and putting on the side of all the stubborn and rebellious ones. All must know that Jehovah is God and that his name shall be vindicated; and this work must begin at the house of God. (Mal. 3:1-3; Ezek. 20:1, 37, 38; 33:33) Such preparatory and cleansing work must be done before the final battle; hence it is a part of the work of the 'day of preparation'.

A VISION

[18] On the twenty-fourth day of the eleventh month, which corresponds to our modern month of February, the prophet Zechariah had a vision. It was about the time for the "latter rain". Three months previous to that time Haggai had been prophesying. After the twenty-fourth day of the ninth month of the same year, it seems, Haggai ceased prophesying, or at least there is no record of his further prophesying; but from that time forward Zechariah exclusively filled the prophetic office concerning the work to be done on the temple.

[19] Concerning the vision the prophet said: "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom [of the mountain]; and behind him were there red horses, speckled, and white." (Zech. 1:8) It being in the nighttime, the vision relates to a time when 'there is darkness upon the earth, and gross darkness covers the people'. (Isa. 60:2) The "man riding upon a red horse" was the angel of the Lord which materialized and to whom other angels make report of the result of their investigation. (Zech. 1:11) He was riding on a red horse, which is a symbol of sanguinary warfare. (Isa. 63:2) The 'man on the red horse' manifestly represents Christ Jesus, the Leader and Field Marshal of Jehovah's war organization.—Ps. 45:4.

HE SURVEYS

[20] It is the time of inspection! The man on the red horse "stood", that is, he made his horse come to a standstill, and this corresponds to the period of time of "silence in heaven", it being the time when there was inactivity between the end of the Elijah and the beginning of the Elisha work of the church. (Rev. 8:1; *Light*, Book One, page 99) The rider on the red horse "stood among the myrtle trees that were in the bottom". Another translation renders this text "in the shade" or "shady place". (*Roth.*, and *A.R.V.* margin) Evidently the leader stood his horse at a point on the side of the Mount of Olives in the shadow of the trees, and from which point he makes an inspection of the city of Jerusalem. At that same time there were myrtle trees growing on the side of the Mount of Olives. (Neh. 8:15) It was the appropriate place for the rider to stand his horse, and the fact that mention is made that he stood his horse

among the myrtle trees shows that it was at an appropriate time for Jehovah to return to his people, to restore to them his truth, and to gather them unto himself. "Myrtle" means harvest, the time of restitution and joy. (*The Watchtower,* 1931, page 149; *Preservation,* page 19) This would fix the time of the fulfilment of the prophecy, to wit, at the time the Lord was gathering his people unto himself preparatory to cleansing them at the temple judgment.—Ps. 50:5; Isa. 41:19; 55:13.

21 The man on the red horse was inspecting the city of Jerusalem, which represented God's covenant people. The city of Jerusalem must, at the time, have presented a sorry appearance according to the description given of it by the prophet. (Neh. 2:11-15) The inspector general of Jehovah's hosts must have been filled with indignation when he surveyed the desolation of Jerusalem. Likewise when Christ Jesus came in 1918 to inspect the professed people of God and set up the temple, he would look with indignation upon the desolation of the earthly part of God's organization, the covenant people of the Most High. The words of Isaiah, at this point, seem quite appropriate and express the indignation of the Lord: "For the day of vengeance is in mine heart, and the year of my redeemed [remnant people] is come." (Isa. 63:4) This locates the time of the beginning of the fulfilment of Zechariah's prophecy.

22 The inspector general of Jehovah's hosts at the same time made an inspection of Satan's earthly organization: "He stood, and measured the earth." What he then saw would further increase his indignation and in due time would increase his zeal to act in the destruction of the wicked world. "He beheld, and drove asunder the nations." (Hab. 3:6) It is the day of Jehovah's preparation. (Nah. 2:3) Standing behind the man on the red horse were other riders on "red horses, speckled [*margin,* bay; *Leeser,* pale], and white [horses]". This shows that the inspector general was accompanied by his army officers in the army of Jehovah and these make inspection and render their report to their chief. (Zech. 1:11) The conclusion is irresistible that these horsemen accompanying the Lord Jesus represented his holy angels that accompanied him at the time of judgment. (Matt. 25:31) "Behold, the mountain was full of horses . . . of fire." (2 Ki. 6:17) These represent the war organization of Jehovah. "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."—Rev. 19:14.

23 Zechariah inquired of the Lord the meaning of these men on horses, and the angel talking with him explained it to him: "Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be." (Zech. 1:9) This question is propounded for the benefit of those faithful ones of the remnant now on earth, and the angel of the Lord brings to them the needed information in answer to their questions. (Rev. 1:1) This is proof that the interpretation of prophecy does not proceed from man, but that the Lord Jesus, the chief one in Jehovah's organization, sends the necessary information to his people by and through his holy angels. "And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth." (Zech. 1:10) In the vision these represent Jehovah's host that he uses to express his wrath against the enemy. (Rev. 14:20) With this host Jehovah's witnesses on earth are duly associated.

24 Satan and his wicked agents stalk through the earth to spy out and to maliciously act against God's faithful people, and these horsemen in Zechariah's vision act as observers of what concerns Jehovah's organization and to carry out his purposes. The Lord now has his face or attention turned to consideration of things on the earth, and he inspects both the enemy organization and the organization of Jehovah. The eyes of the Lord are observing everything on the earth. (Zech. 4:10; Rev. 5:6) The horsemen were as the eyes of the Lord.—Num. 10:31.

25 The under-inspectors report to their chief: "And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest." (Zech. 1:11) The substance of their report is that they have found the entire organization of Satan self-centered, in a state of self-complacency and giving no regard or concern to the kingdom of God under Christ. This report must have been made following the end of the World War and when Satan's agencies were seeking means and remedies to bring peace on the war-torn earth. They gave no heed to God's kingdom, but so far as it is concerned they sat still and rested and relied upon the League of Nations, the World Court, peace treaties, and like things, to keep Satan's organization in possession of the world. Of course, they gave no assistance to God's people to proclaim the truth, but treated them with contempt. Such describes the attitude of the various parts of Satan's organization on earth from 1918 to 1922. But God's remnant got on their feet and began to work. At the conclusion of the report by these under-inspectors, "then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?" (Zech. 1:12) This corresponds to the condition amongst God's people from 1918 to 1922, probably before the general convention of the latter year at Cedar Point, Ohio. It was when the Lord's covenant people saw that Christ the great Inspector General had come to the temple that they cried out: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity." (Ps. 118:25) It was in 1922 that God's covenant people became aware of

their own negligence in connection with the building of the antitypical temple. It was then that the Lord spoke words of comfort to them and they rejoiced, seeing that Jehovah's anger had turned away from them. (Isa. 12:1-4; 61:1-3) "And the Lord answered the angel that talked with me with good words, and comfortable words."—Zech. 1:13.

[26] Zechariah, having received the good and comfortable words from the Lord, was commanded to make a proclamation: "So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy." (Zech. 1:14) This proclamation or message must be both of God's vengeance against the enemy and of comfort to his own people. Jehovah had put his name on his consecrated people who represented his true interest and whom he would give a part in the work of vindicating his name. Hence he manifests his jealousy (his zeal) by returning unto Zion his great favor. (Zech. 8:1-3; Ps. 102:16) For that very reason Jehovah provided for the release and delivery of his people from bondage in the year 1919. During the World War Satan's agencies, particularly the Anglo-American empire system, had ill-treated God's faithful people much to the displeasure of Jehovah; hence he caused his prophet to say: "And I am very sore displeased with the heathen that are at ease [careless (proud, *margin*), *Roth.*]; for I was but a little displeased, and they helped forward the affliction." (Zech. 1:15) It was "Christendom", this Anglo-American empire system, that not only became indifferent to God's kingdom and rested in ease in their own strength to lift up the nations, but helped forward the affliction of God's people in particular. The Lord also says, "I was but a little displeased" (with his own people), and for this reason he permitted them to be taken into custody by the enemy. (Jer. 12:7) Instead of "Christendom's" exercising mercy towards those who preached the gospel of God's kingdom (at that time this very preaching was with fear and trembling), "Christendom" took delight in punishing Jehovah's covenant people and helped forward their affliction. Since then the same agents of Satan continue to make war against God's anointed. The prophecy of Ezekiel describes the malice of "Christendom" against God's remnant people. —See Ezekiel 25; *Vindication,* Book Two, page 9.

[27] In making preparation for the punishment of the enemy organization Jehovah sends his "Messenger of the covenant", Christ Jesus, to gather together his people, build up the temple class, and make them fit for participating in his work. "Therefore thus saith the Lord, I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem." (Zech. 1:16) Seeing this, Jehovah's remnant should be very zealous and not slack their hands in the work because of opposition put forth by the enemy. The Lord declares that his temple shall be built up, and it is built up, "even in troublous times." (Dan. 9:25) 'The line stretched forth upon Jerusalem' is to measure the progressive work which Jehovah has done in the building up of his organization on earth since 1922. He expresses his purpose to comfort and strengthen his people. "Cry yet, saying, Thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad [my cities (shall) overflow with blessing, *Roth.*]; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." (Zech. 1:17) Jehovah has prospered his organization by committing to the remnant the testimony of Jesus Christ, the kingdom interests on earth, and the duty of carrying on the Elisha work, and by pouring out his spirit upon them, and bringing them into his organization, and permitting them to drink the fruit of the vine new with the Lord Jesus Christ in his organization. "For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." (Isa. 51:3) When Zion is builded up those therein must give praise to Jehovah. "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. When the Lord shall build up Zion, he shall appear in his glory. To declare the name of the Lord in Zion, and his praise in Jerusalem." (Ps. 102: 13, 16, 21) Jehovah has vindicated his Word toward his people by putting his message of truth into their mouths and sending them forth to deliver his testimony.—Isa. 51:16.

[28] Having consoled his own people of Zion, Jehovah now tells her of the enemies that will come against her. "Then lifted I up mine eyes, and saw, and, behold, four horns." (Zech. 1:18) Horns symbolize means of pushing or inflicting punishment upon another. (Ezek. 34:21; Deut. 33:17) Up to the time of the prophecy of Zechariah four devilish world powers had existed and inflicted punishment upon men who served Jehovah God. The prophecy here means that four more world powers, to wit, Greece, Rome, the Anglo-American empire system, which is "Christendom", and the combination of the League of Nations, which is the eighth world power, would further oppose God's anointed people. (Rev. 17:11) The angel of the Lord tells Zechariah that these horns are the powers that scatter God's people. (Zech. 1:19) The "four horns" would also fitly represent the complete power of Satan's organization, which does violence to God's people and which reaches its climax of wickedness in the seventh world power.

[29] The Scriptural use of "four" is symbolic of completeness, such as foursquare. "And the Lord shewed me four carpenters [craftsmen, *Roth.;* smiths, *A.R. V.*]." (Zech. 1:20) Generally the word here used for "carpenters" means artificers or ones who do construc-

tive work. The "four" is here used as symbolic of the complete army of the Lord which hammers the horns off the bull heads of Satan's organization, and crushes them. Since the prophet inquires concerning the four constructors or artificers, the angel of the Lord said: "Then said I, What come these to do? And he spake, saying, These [horns] are the horns which have scattered Judah [God's faithful people], so that no man did lift up his head [in 1918 and 1919]: but these [artificers or carpenters or constructors] are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it." (Zech. 1:21) These are God's provided means to discomfit the enemy, such as Gideon did in his time. (Judg. 8:12; Isa. 19:16; Ezek. 30:9) This wicked crowd of Satan rises up to scatter and to destroy those who praise Jehovah God, pictured by Judah, and the Lord God purposes the destruction of these assailants and makes preparation to that end. If Jehovah's witnesses were left without instruction or spiritual food they would be discouraged and cast down and the enemy would put them to flight. Now Jehovah instructs his faithful people and gives them comfort and encouragement that they may have hope of complete victory through Christ Jesus; and thus he prepares them for their part in the work of vindication.

30 In preparing his people for the concluding work of the great day of battle Jehovah causes the Temple Builder, Christ Jesus, to gather his faithful ones to the temple, and from that time forward he feeds them upon spiritual food convenient for them and puts them through just such training as will best fit them for his work. The faithful remnant, appreciating the fact that since the year 1922 onward Jehovah has gradually unfolded his prophecy and has used the remnant in fulfilling prophecy and has later brought them to an understanding of the meaning thereof, have been greatly benefited and lifted up. Such knowledge of Jehovah's purpose and experiences through which the Lord has put his people has increased their faith and hope and made them strong in the Lord and in the power of his might. It is no wonder that these faithful ones rejoice in tribulation and in the punishment inflicted upon them by Satan's agents because of their faithfulness in bearing testimony to the kingdom. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4:17, 18) Seeing that the Lord is preparing them for greater things in his service their consolation and joy increase.

QUESTIONS FOR BEREAN STUDY

¶ 1. What is Jehovah's purpose in now giving to his people a clear understanding of his Word? What is the great truth now revealed to those who have taken their stand on Jehovah's side? What is the result of such revelation?

¶ 2. What, in brief, has been the experience of the human race in the ages past? Who is responsible therefor? How has he accomplished his wicked work? What has been his purpose?

¶ 3. What is meant by "Armageddon"? "Mount Zion"? "The battle of that great day of God Almighty"? By whom will that battle be fought? Just what is the necessity and purpose of Jehovah's "preparing" for the great battle? The purpose of the battle? The purpose of the present witness work throughout the world?

¶ 4. How and when was the prophecy provided which is here under consideration? Amid what events does it begin to have fulfilment?

¶ 5, 6. When and from whom did Zechariah have this vision? What did he see?

¶ 7, 8. Explain the prophetic significance of the first procedure disclosed in the vision. Who will see and appreciate this prophecy and its meaning? Why?

¶ 9. Point out the fulfilment of Daniel 12:1. Of Nahum 2:1, 2. What are the evidences that the battle of Armageddon is near?

¶ 10, 11. Apply Nahum 2:3. Also Isaiah 13:3. To whom does Nahum 3:14-17 apply, and what is the purpose of this command? Nahum 1:9 finds what fulfilment?

¶ 12, 13. What is the evidence of fulfilment of Revelation 12:12? Of Revelation 16:13, 14, 16? Of Psalms 2:2, 3 and 83:2-5? Of Joel 3:9, 12?

¶ 14. Distinguish between the time of 'preparing the way before Jehovah' and "the day of his preparation". What is the nature of the prophecy by Zechariah? The purpose of the record thereof?

¶ 15. What is the significance (a) of the term "Lord of hosts"? (b) Of the fact of Jehovah's revealing the meaning of that name?

¶ 16. What followed the decree issued by Cyrus? Point out the necessity then of the prophetic work of Haggai and Zechariah. Also facts concerning Zechariah, with the prophetic significance thereof.

¶ 17. Account for Jehovah's command, "Return unto me . . . Be not as your fathers." To whom does the prophecy apply? Show the harmony of these words of Zechariah with Jehovah's message to his people by Isaiah.

¶ 18, 19. When was Zechariah given this vision? How is that fact significant? Identify the "man" here seen, and explain the symbolism of his "riding upon a red horse".

¶ 20-22. Show how fitting is the expression, "He stood among the myrtle trees." What was he doing there, and what did he see? Point out the fulfilment of this part of the prophetic vision. What, then, do we see prophetically pictured by the horses and the horsemen seen in the vision?

¶ 23, 24. Explain and apply the angel's answer to the question, "What are these?"

¶ 25. What, in substance, was the report given by the under-inspectors to their chief? What was the situation foreshown in the angel's inquiry recorded in verse 12? When and how did the Lord 'answer with good and comfortable words'?

¶ 26. How and when did "the Lord of hosts" manifest his 'great jealousy for Jerusalem and for Zion'? With whom, and why, was he "very sore displeased"? How did they 'help forward the affliction'?

¶ 27. When and how has the Lord (a) "returned to Jerusalem with mercies"? (b) 'Built in it his house'? (c) 'Stretched forth a line upon Jerusalem'? (d) 'Caused his cities, through prosperity, to overflow with blessing'? (e) 'Comforted Zion'? (f) 'Chosen Jerusalem'?

¶ 28. What next is seen in the vision? What is the meaning of this part of the prophecy?

¶ 29. Apply the angel's prophetic statement concerning the "four carpenters".

¶ 30. Describe how Jehovah has prepared his people for the concluding work of the great day of battle. How are they affected by the knowledge and the experiences which Jehovah has provided?

WHO IS ON THE LORD'S SIDE?

WHAT is now the duty of the true follower or disciple of Christ? In other words, does a Christian today have an obligation which does not rest upon other people?

Jehovah's anointed King, he whose right it is to govern, said: "He that is not with me is against me." (Matt. 12:30) It is this mighty Prince after the order of Melchizedek, the Anointed King whom Jehovah has set upon his throne, that is directing and carrying on the great work of Jehovah amongst men. It is therefore certain that Satan the Devil is against God's Anointed and against all who are with the Lord in faithful service. All who are not taking the side of Christ the King and engaging in the work which he commanded to be done, must be classed against him. Whether they know it or not, all such are influenced by Satan to be against the Lord and his work. This will include many who think they are followers of Christ. The people are blinded by the subtle influence of Satan and hence, except for the Jonadab class, are taking no part in the great work with the anointed in giving out the good news concerning the kingdom. On the contrary, many of the professed followers of Christ are allied with the enemy in opposition to those who are joyfully obeying the command in making the proclamation of God's righteous government.

What are the denominational churches doing? They are not telling the people about God's righteous government now at hand. The clergymen and their leaders are in open opposition to that message of God's kingdom. They tell the people that there is no evidence of the second coming of the Lord and his kingdom. They tell the people that the church systems must reform the world and clothe it with the glory of the moral achievements of man before Christ can come. That sounds good to many ears, but it is a ruse of the Devil to turn the minds of the people away from the truth. The clergy in these denominational systems use their influence to prevent the hungry ones in their congregations from hearing the good news of the kingdom. The denominational churches are therefore doing nothing to give proclamation to the good news, but, on the other hand, are in opposition to the message.

Are all who were anointed obeying the command to give this witness? They are not; and therefore they are to that extent in opposition to the righteous government of Jehovah. Many of such who were once in line for membership in the royal family refuse to obey the Lord's commandment and therefore show a lack of love for God, for Christ, and for his kingdom. Jesus said that at the end of the world, and necessarily at the time of coming to his temple, he would cause a separation between all of the consecrated by gathering out the lawless. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." —Matt. 13:41.

These words of the Master show that the ones gathered out were for a time in line for the kingdom. Otherwise they could not be brought out from the kingdom. They are gathered out because they become offended at the Lord's manner of carrying on his work. "Iniquity" means lawlessness; and by refusing to do the Lord's work as he commanded, such become lawless. The message of truth that comes to their ears is so strong, and points so clearly as to what the followers of Christ at this time must do in reference to announcing the kingdom, that it offends them and hardens their hearts; thereby they are shaken out. Instead of God's trying to get men into heaven, he is shaking out every one that can be shaken, in order that the approved ones might be made manifest.—Heb. 12:27.

During the past fifty years a goodly number have been brought to a knowledge of "present truth" and have made a consecration to do God's will and, having been accepted as his sons, have received the call to a place in the kingdom. Some of these were by nature better endowed than others and more apt to teach, and were placed in the position of "elders". Failing to walk in meekness and humility, and becoming impressed with their own importance, they have fallen to the wily influence of the wicked one and have become ensnared by him. They do not joyfully obey the Lord's commandments. They have not been willing to recognize the manner in which the Lord is doing his wonderful work in the earth, and, failing to recognize and appreciate it, they have refused to do it. They have preferred to follow their own wisdom. They have leaned to their own understanding, contrary to the Lord's commands, as written in Proverbs 3:5, 6: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." These leaders have influenced others of the consecrated to imitate their wrongful course. Failing to see the great privilege of announcing God's righteous government, and being impressed with their own importance in the Lord's arrangement, they think that to study, talk to each other, "develop character," and get ready to go to heaven, is all that is expected of them. They overlook the fact that God has commanded his beloved ones to do his work now, and that work means that the good news of his government must be proclaimed to the people. They do not see the importance of welcoming back the King and telling others about it. Therefore they fail and refuse to engage in the witness work that must be given between the time the Lord comes to his temple and the final overthrow of Satan's organization.

This is foreshadowed in the experience of King David, who was a type of Christ. David sent his priests to the elders of Judah, reminding them that

they were his brethren and by reason thereof an obligation rested upon them. He reminded the elders that as leaders it was their duty to be the first to welcome back the king, that their influence might be used for good. "And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?"—2 Sam. 19: 11, 12.

All the anointed ones now on earth are brethren of Christ Jesus; and the obligation to welcome back the King and to joyfully declare this fact rests particularly upon those who have been made leaders among his people on earth. Many of them fail thus to do; and, failing to take the side of the Lord, their influence is placed on the opposite side and against the Lord.

Jehovah through his prophet pointed out this great testing time when his Messenger should come to his temple. He declared that it would be such a fiery trial that the question would be, Who will be able to abide that time? The prophet said: "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. 3: 3.

In symbolic phrase the prophet here states that the Lord when coming to his temple would sit as a refiner and purifier of the message of truth and would purge out the errors and by flashes of light from his temple illuminate the mind of each and every one that was really devoted to him. And what was the purpose in so doing? The prophet answers, "that they [meaning the anointed ones] may offer unto the Lord an offering in righteousness." And what is the nature of this offering? The apostle answers that it is the praise of God. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." (Heb. 13: 15) This means that all the anointed ones who love and appreciate the Lord will withstand the fiery trial and will thereafter offer in righteousness the sacrifice of praise unto God continually by obediently making announcement or proclamation concerning his righteous government.

"HE HOLDETH FAST HIS INTEGRITY"

THE significance of the malicious activity of Satan against the God-fearing man Job is now due to be clearly understood, since, according to the Scriptures, it is God's due time to unfold the meaning of these ancient prophecies, for the enlightenment and refreshment of those who live upon earth today.

That which is written concerning Job, in the book of the Bible bearing his name, takes on greater interest when we begin to see that God used him to make a marvelous picture of the vindication of God's word and the restitution of the human race.

Satan accused Jehovah of hedging Job about, and also all his beasts, so that Job could not be induced to worship the Devil. Jehovah told Satan that he might try his hand to induce Job to repudiate the Lord; and then Satan went forth to make preparations for the attack, with the wicked purpose of destroying Job's devotion to the Lord.

The day came when all Job's children were in the house of his eldest son, eating and drinking together. Satan stirred up his instruments the Sabeans, and they stole the oxen and the asses of Job and took them away, and killed his servants. Other servants were herding the sheep, when both sheep and servants were destroyed by fire. About the same time the Chaldeans, also servants of the Devil, stole the camels of Job and slew his servants having them in charge. While the children of Job were together eating and drinking, Satan stirred up a great windstorm that destroyed the house in which they were, and all Job's children were killed. (Job 1: 13-19) The Devil thought that now Job would curse God. On the contrary, Job abased himself before the Lord God and said: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly." (Job 1: 21, 22) Unlike Adam, Job showed his complete submission and willing obedience to Jehovah. Job therefore maintained his integrity and his devotion to God.

It is quite probable that Adam wept and cried because of his loss, after he was expelled from Eden. Also that he became embittered and suffered. Both Adam and his offspring have been hated and have suffered at the hands of the Devil. The name Job means "he that weeps, that cries, that is hated and is persecuted". In this he well represents the members of the human family that have suffered because of their efforts to do right. The history of the human race is recorded in tears of bitterness. After the loss by Job of his children and his property there came another day when the sons of God presented themselves before the Lord, and again Satan was there also to present himself before the Lord. (Job 2: 1) Satan the Devil still had conversation with God:

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin; yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life." —Job 2:3-6.

Satan was determined to break the confidence of Job in the Lord and to turn him away from the Lord God. "So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown." (Job 2:7) Again Job humbled himself before the Lord, which is shown representatively by his sitting down among the ashes. "And he took him a potsherd to scrape himself withal; and he sat down among the ashes."—Job 2:8.

Then Satan bethought himself of his method of reaching Adam. In his effort to break Job's integrity he now used the woman whom God had given Job for a wife. "Then said his wife unto him, Dost thou still retain thine integrity? curse [renounce] God, and die." (Job 2:9) Again the Devil failed in his wicked attempt to destroy Job's faith. Job responded to his wife in words of rebuke: "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."—Job 2:10.

Adam fell when the test was upon him. He sinned willingly with his eyes open. (1 Tim. 2:14) Adam did not love God. He was controlled by his selfish desire. Satan concluded that, because Adam yielded to his selfish desire at Eve's suggestion and fell, Job would likewise yield to his wife's suggestion and fall. Job did not fall under the test. He did not rebel against God or deny him. After Job had lost his children and all his property he still had the confidence of God and full faith in God and therefore maintained his integrity. It was at that time that God said to Satan: "And still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause."

Integrity means fidelity to what one believes is right, regardless of what extraneous influence may be brought to bear upon him. It means that one insists upon his own innocence of any willful wrong-doing and still maintains his faith in and devotion to his Creator. One may be charged with a crime and suffer great punishment under and by reason of such charge and yet be innocent, and amidst all his suffering honestly insist upon his innocence of willful wrong-doing. In this he would hold the confidence of those who knew him. The record, made in the book bearing his name, shows that Job at all times and under the greatest suffering steadfastly maintained his integrity by holding fast his faith in God and having the confidence of God.

It has been suggested that Adam in Eden was perfect in everything except experience. Such conclusion is wrong and contrary to the Scriptures. Jehovah God created Adam perfect. It is expressly written, in Deuteronomy 32:4, that all the works of Jehovah are perfect. There is no such thing as a qualified perfection, when speaking of the handiwork of Jehovah. Adam preferred to yield to the influence of the Devil rather than to obey God, and he therefore fell and lost everything which God had given him. In describing his condition the prophet Isaiah uses these words: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."—Isa. 1:6.

Job was imperfect in his organism, but he had a perfect heart devotion to the Lord. He preferred to serve God rather than the Devil, and in this he maintained his integrity and had God's confidence therein. Thus it is demonstrated that there was no excuse for Adam's wrongful course. This also proves that there is no excuse for an intelligent creature to willingly choose to serve the Devil rather than to serve God. One who loves God will seek to know his way and to do it so far as it is possible; and such a course is pleasing to God.

The book of Job has long been a mystery. By many it is claimed to be merely a choice piece of literature. Others say it is the greatest poem in the world. It is much more than either of such claims. It was Jehovah God who caused the book to be written. For the benefit of all those who are wholly devoted to Jehovah it is further written in the Bible: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4) Furthermore, God made promise that during the "time of the end" some would have the correct understanding of his Word, which must include the book of Job. (Dan. 12:4, 10) It seems quite clear, then, that a time must come, before God's anointed class have passed from the earth, for some of them to understand the book of Job. Involved in the record are these:

Jehovah God; the sons of God; Satan the enemy; Job, the man of Uz; the wife of Job; the ten children of Job; Eliphaz, Bildad, and Zophar, the three professed friends of Job; Elihu, the young man; and numerous spectators. The places involved included both heaven and earth. It seems quite certain that there is contained in the book a lesson of paramount importance to all creation, and particularly to man. It is therefore the privilege of the anointed to search out by God's grace the meaning thereof in God's due time.

BABYLON: THE DEVIL'S ORGANIZATION

THE powerful, superhuman and invisible force behind the earthly human organizations that oppress the whole race of mankind is the great wicked one, Satan the Devil. After the great flood, which destroyed the old world, the beginning of Satan's organizations on earth for misruling the human race was Babylon. The notorious Nimrod was the human agent which Satan used to found Babylon on the plains of Shinar. The annals of the sacred Scriptures say: "And the beginning of his kingdom was Babel [or Babylon], and Erech, and Accad, and Calneh, in the land of Shinar."—Gen. 10:10.

Nimrod, the first king of that wicked city Babylon, was a giant and a great hunter of wild beasts, a great campaigner and acquirer of property by seizure, and exalted himself before the people as greater than Jehovah God. He shows forth, therefore, the propensities of the religionists, the profiteer or militarist, and the politician. It is manifest, however, that the chief purpose of the organization, put foremost at that time, was to establish the Devil-worship and bring reproach upon the name of Jehovah God.

In the course of time Nebuchadnezzar succeeded Nimrod as the ruler of Babylon. He also was a strong sponsor of the Devil religion. The words of the prophet Ezekiel (21:21) bear out this fact, when he writes of Nebuchadnezzar, saying: "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver." The prophet Daniel (3:1) calls attention to the same fact, saying: "Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon." He was a wicked, tyrannical and cruel ruler. (Dan. 4:27) Jehovah's prophet Jeremiah (51:34) speaks of Nebuchadnezzar the king of Babylon as a dragon, saying: "He hath swallowed me up like a dragon." Therefore the Lord, through his prophet, identifies the king of Babylon as the Devil's representative and gives him one of the Devil's names, namely, "dragon." The same prophet also calls the king of Babylon "the king of Sheshach".—Jer. 25:26.

The prophet Isaiah definitely identifies Lucifer, who became Satan the Devil, as the invisible ruler of Babylon, and supports the identification God gave through Jeremiah. The fourteenth chapter of Isaiah's prophecy (14:4, 12, 13) says: "Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north." This agrees with the fact that Nimrod established his organization in Babylon in the north instead of in the south; therefore that in forming that organization he invaded the land settled by others.

The evidence is strong and convincing that the king, ruler, god and "husband" of Babylon is Satan, that old Serpent, the Devil. Babylon is thereby Satan's wife, and hence is symbolized by an evil and immoral woman. It has been said that Babylon pictured 'the church nominal which was originally the gateway to glory and to God', but which fell and "became a gateway to error and confusion and a miserable mixture composed chiefly of tares and hypocrites". The Scriptures do not support that conclusion. Babylon was never the nominal organization of God or of Christ. Babylon was never on the side of the Lord God, but was organized in defiance of Jehovah God at the time of the building of the tower of Babel; and it was devoted to the Devil religion, and therefore could not fall away from God. Therefore it could not mean or symbolize an apostate religion; but it does mean that which it is and always has been, a devilish religion and devilish organization. The fact that religions other than the so-called "Christian religion" have fallen to Satan's organization is entirely a different matter.

Jehovah called it "Ba-bel", or "confusion", from the time it was founded on the plains of Shinar; and therefore Babylon could not represent an organization that was once the gateway to heavenly glory. He called it "confusion" because it was the place where he confused the tongues or speech of the people. Babylon worshiped the Devil from the very beginning. The facts show beyond all doubt that Babylon (or Bab-il) is the organization founded by Jehovah's archenemy, Satan the Devil. That name has from the very beginning stood for the Devil's organization, and still stands for it. Manifestly it is only in irony and derision that God addresses Babylon as a virgin.—Isa. 47:1.

The Scriptures show that the Devil's organization is of two parts, to wit, first, that which is invisible to man and which really controls, and hence controls the entire organization; and, second, that part which is visible to man. The organization is designated in the Scriptures as "this present evil world", over which Satan is the god. (Gal. 1:4; 2 Cor. 4:3, 4) The invisible part is called "heaven", because invisible; while the visible part is called "earth", because visible to man. (2 Pet. 3:7) That Babylon symbolizes Satan's organization or *world* is clear from the following scripture, which reads: "The burden of Babylon, which Isaiah the son of Amoz did see. . . . Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. . . . And I [Jehovah] will punish the *world* for their evil, and the wicked for their iniquity; and I will cause the ar-

rogancy of the proud to cease, and will lay low the haughtiness of the terrible. . . . Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord [Jehovah] of hosts, and in the day of his fierce anger."—Isa. 13: 1-13; Rev. 17: 3-5, 18.

The construction of the ancient city of Babylon represented both her heavenly and her earthly divisions and position. Out from the well-spring in Eden flowed the river Euphrates, which well represents the human race after the expulsion of man from the garden of Eden. The city of Babylon was built on both sides of that river, which flowed from north to south, and the river therefore divided the city into two parts. In one part of the city was built the temple, and in the other part of the city the palace; and the two parts were connected by a beautiful bridge and also by an underground passage. The two divisions of the city hemmed in the river, and the waters of the river passed between the two divisions. The river therefore represents the human race, hemmed in between the invisible and visible parts of the Devil's organization over which he rules. He rules there, and his organization rests upon and draws support from the people. Babylon is described in the Scriptures as a "whore", and is referred to by the Lord's prophet as 'sitting upon the multitudes, peoples, and nations'.—Rev. 17: 15.

The city of Babylon, the Devil's organization, is in the Scriptures charged with and shown as guilty of fornication, idolatry, sorcery, murder, and many other crimes. (Rev. 17: 5, 6) Babylon the great is reported to have "made all nations drink of the wine of the wrath of her fornication". (Rev. 14: 8) "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." (Rev. 18: 3) "Stand now [Babylon] with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee." (Isa. 47: 12, 13) "For thy merchants were the great men of the earth; for by thy sorceries were all nations deceived." (Rev. 18: 23) "For [Babylon] is the land of graven images, and they are mad upon their idols." (Jer. 50: 38) "The nations have drunken of her wine; therefore the nations are mad." (Jer. 51: 7) The book of Revelation, chapter nineteen, verse two, calls Babylon "the great whore, which did corrupt the earth with her fornication".

The Scriptures associate wine with the harlot. Evidently this is not the wine that the clergy and the advocates of prohibition pretend to be against. The Lord defines what it is when he says in Isaiah's prophecy (28: 7): "They also have erred through wine, and through strong drink are out of the way." "They are drunken, but not with [natural] wine; they stagger, but not with strong drink." (Isa. 29: 9) It is manifest that they are intoxicated with the wicked things which the Devil has promulgated and caused to be taught. It is the wine of the harlot and is a counterfeit of the wine of God's true organization, and of which Proverbs, chapter nine, verses one and two, speaks, saying: "Wisdom . . . hath killed her beasts, she hath mingled her wine; she hath also furnished her table."

It has been suggested that the "wine of her fornication" (Rev. 17: 2) means the union of the nominal church with the states of this world, thereby manifesting unfaithfulness toward "the Bridegroom" of the true church, who is Jesus. This could hardly be true. Neither literal nor symbolic Babylon was ever espoused to the Bridegroom Jesus, and the church could not therefore be guilty of fornication in this sense. Babylon was espoused and married to the Devil, and the doctrines that she has put forth have caused others to commit fornication and adultery with her. Earth's kings have committed fornication with her. Babylon, being the product of the Devil's power, could not be represented otherwise than as an unchaste or immoral woman, representing an immoral organization in the sight of God; and hence the ruling factors of the earth, uniting with her and adopting her religion, would be guilty of uncleanness; and any system uniting with her or being seduced by her, and that had once belonged to the Lord's organization, would be guilty of fornication and adultery. The worship of idols, especially on the part of those who had once been in covenant with Jehovah, brands them with adultery and uncleanness, all of which Babylon is guilty of starting or originating.

The Second Book of Chronicles, chapter twenty-one, verse eleven, states: "Moreover, [Jehoram, king of Judah] made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto." The inhabitants of Jerusalem were God's covenant people, but when they adopted the Devil religion they committed fornication with the Devil's organization, to wit, Babylon. The same rule applies to spiritual Israel. Those who, having once been God's covenant people, thereafter became contaminated by the wine or false doctrines of the Devil and adopted the Devil religion, committed fornication with Babylon the mother of harlots, and her name attaches to them by reason of their being adopted into her family.

Jehovah God brands Babylon as "the mother of harlots and abominations of the earth". She is the mother of everything that is abominable in God's sight. She is the mother of 'the abomination that

maketh desolate, spoken of by Daniel the prophet', which abomination is the present-day League of Nations. (Matt. 24:15) The name Babylon applies primarily to Satan's organization, and attaches to all the seed which that organization produces and which represents that wicked organization.

(Continued from page 240)

MONTANA

Billings KGHL Su 12:00 nn
G't Falls KFBB Su 10:00am
Kalispell KGEZ Su 5:45pm
We 5:45pm Fr 5:45pm
Missoula KGVO Su 10:00am

NEBRASKA

Kearney KGFW Su 9:00am
We 6:45pm Fr 6:45pm
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:15am
Omaha WAAW Tu 3:30pm
Th 3:30pm Sa 3:30pm
Scottsbl'f KGKY Su 10:15am
We 5:45pm Fr 5:45pm
York KGBZ Su 5:45pm
Tu 2:00pm

NEVADA

Reno KOH Su 10:30am

NEW HAMPSHIRE

Manch'ter WFEA Su 2:45pm
We 7:00pm

NEW JERSEY

Atlantic C'y WPG Su 10:00am
Paterson WODA Su 10:00am
We 7:30pm Fr 7:30pm

NEW MEXICO

Albuq'que KGGM Su 12:45pm
Th 8:15am
Roswell KGFL Su 5:15pm
We 7:45pm Fr 7:45pm

NEW YORK

Albany WOKO Su 10:45am
Auburn WMBO Su 6:30pm
Sa 2:15pm
Bing'mton WNBF Su 7:00pm
Th 8:00pm
Brooklyn WBBR Su 10:15am
Su 6:30pm Mo 10:30am
Tu 10:30am Tu 6:30pm
We 10:30am We 6:30pm
Th 10:30am Th 6:30pm
Fr 10:30am Fr 6:30pm
Brooklyn WMIL Mo 9:45pm
Sa 5:00pm
Buffalo WGR Su 10:00am
Buffalo WKBW We 10:00am
Elmira WESG Tu 3:15pm
Th 3:15pm Th 6:30pm
Freeport WGBB Su 9:00am
Tu 7:00pm Th 7:00pm
Hudson F. WGLC Su 7:45pm
Jamestown WOCL Su 7:00pm
New York WMCA Su 10:45am
Rochester WHEC Su 10:00am
Saranac L. WNBZ Su 10:15am
Tu 4:15pm Th 4:15pm
Syracuse WSYR Su 10:30am
We 5:00pm
Tupper L. WHDL Su 10:45am
Th 10:00am
Wh. Pl'ns WFAS Su 6:00pm
Mo 1:00pm Sa 9:30am

NORTH CAROLINA

Charlotte WBT Su 5:45pm
Greensboro WBIG Su 9:45am
Raleigh WPTF Su 10:00am
Wilm'ton WRAM Su 10:00am
We 7:00pm
W'n-Salem WSJS Su 2:00pm

NORTH DAKOTA

Bismarck KFYR Su 10:15am
Devils L. KDLR Su 12:30pm
We 5:15pm Fr 5:15pm
Fargo WDAY Su 10:00am
G'd Forks KFJM Su 5:00pm
We 5:00pm Fr 5:00pm
Mandan KGCU Su 11:30am
We 8:45pm Fr 8:45pm

OHIO

Akron WADC Su 1:45pm
Th 10:00am
Cinc'nati WKRC Su 10:00am
Cleveland WHK Su 6:00pm
Tu 3:15pm Th 6:45pm
Cleveland WJAY Su 9:45am
Columbus WAIU Su 10:00am
Fr 9:45pm
Columbus WCAH Su 6:45pm
Mo 1:15pm Tu 1:15pm
We 1:15pm Th 1:15pm
Fr 1:15pm Fr 9:45pm
Mt. Orab WHBD Su 5:00pm
We 5:00pm Fr 5:00pm
Toledo WSPD Su 9:30am
Sa 8:15am
Youngst'n WKBN Su 10:00am
Zanesville WALR Su 10:00am
We 4:15pm

OKLAHOMA

Elk City KASA Su 1:15pm
We 5:00pm Fr 5:00pm
Enid KCRC Su 2:45pm
We 5:00pm Fr 5:00pm
Okl'a City KOMA Su 1:00pm
Ponca City WBBZ Su 10:00am
We 9:00pm
Shawnee KGFF Mo 8:45pm
We 8:45pm Fr 8:45pm

OREGON

Eugene KORE Su 1:00pm
Klamath F. KFJI Mo 8:15pm
Marshfield KOOS Mo 1:30pm
Medford KMED Su 10:00am
Th 4:00pm
Portland KGW Su 9:30pm
Portland KXL Su 9:30pm
Tu 8:00am Th 8:00am

PENNSYLVANIA

Altoona WFBG Su 10:30am
Tu 8:15pm
Erie WLBW Su 10:30am
Glenside WIBG Su 12:15pm
We 12:15pm Fr 12:15pm
Harrisburg WHP Su 1:15pm
Johnstown WJAC Su 4:30pm
Phil'a WCAU Su 6:30pm
Pittsb'gh KQV Su 1:00pm
We 1:45pm Fr 1:45pm
Pittsb'gh WJAS Su 5:45pm
Sa 6:30pm
Reading WEEU Su 4:00pm
We 4:00pm
Scranton WGBI Su 7:30pm
Th 4:00pm
Wash'ton WNBO Su 9:45am
Wilkes-B. WBAX Su 3:15pm
Tu 7:45pm
W'msport WRAK Su 10:15am

PHILIPPINE ISLANDS

Manila KZRM Su 12:15pm

RHODE ISLAND

Providence WEAN Su 10:00am

SOUTH CAROLINA

Charleston WCSC Su 1:00pm
Columbia WIS Su 1:00pm
Fr 7:45pm
Spart'b'g WSPA Su 6:30pm

SOUTH DAKOTA

Pierre KGFX Su 1:00pm
Tu 4:00pm Th 4:00pm
Sioux F'ls KSOO Su 10:00am
Th 4:00pm
Watertown KGCR Su 9:15am
We 8:45pm Fr 8:45pm

TENNESSEE

Bristol WOPI Sa 6:45pm
We 6:45pm
Cha'nooga WDOD Su 12:45pm
Th 7:45am
Jackson WTJS Su 1:30pm
Knoxville WNOX Su 1:45pm
We 5:30pm
Memphis WREC Su 9:15am
Spr'gfield WSIX Su 3:45pm

TEXAS

Amarillo KGRS Su 9:00am
Amarillo WDAG Su 7:30pm
We 7:30pm Fr 7:30pm
Austin KNOW Su 10:00am
Beaumont KFDM Su 10:00am
Tu 7:45pm
Br'nsv'le KWWG Su 5:15pm
Corpus Chr. KGFI Su 9:00am
We 6:45pm Fr 6:45pm
Dallas KRLD Su 3:00pm
Dallas WFAA Su 9:00am
Dublin KFPL Th 8:00pm
Fr 10:00am
El Paso KTSM Sa 7:30pm
Ft. Worth KTAT Mo 6:45pm
We 6:45pm Fr 6:45pm
Galveston KLUF Su 10:00am
We 8:00pm
Houston KPRC Su 10:00am
S. Angelo KGKL Su 1:45pm
Th 8:45am
S. Antonio KMAC Su 8:45am
We 1:15pm Fr 1:15pm
S. Antonio KTSA Su 10:45am
Tyler KGKB Su 9:45am
Waco WACO Su 7:15pm
Wichita F. KGKO Su 12:30pm
Th 8:45pm

UTAH

Ogden KLO Su 3:00pm
We 4:45pm Fr 4:45pm
Salt L. City KSL Su 11:15am

VERMONT

Rutland WSYB Su 10:00am
Th 5:30pm
Waterb'y WDEV Mo 9:45am
We 9:45am Fr 9:45am

VIRGINIA

Danville WBTM Su 9:15pm
Newp't N's WGH Su 1:00pm
Th 1:00pm
Petersb'g WPHR Su 6:45pm
We 10:00am Fr 10:00am
Richmond WRVA Su 12:15pm
Roanoke WDBJ Su 12:30pm
We 5:15pm

WASHINGTON

Aberdeen KXRO Su 1:15pm
Bell'ham KVOS Su 10:00am
Th 5:30pm
Everett KFBL Su 7:15pm
Seattle KJR Su 10:30am
Seattle KPCB Su 4:45pm
Tu 9:00am Th 11:30am
Seattle KVL Su 6:45pm
We 7:00pm Fr 7:00pm
Seattle KXA Su 9:00am
Tu 2:45pm Th 2:45pm
Spokane KFIO Su 9:00am
We 7:45am Fr 7:45am
Spokane KHQ Su 10:00am
Tacoma KMO Su 2:15pm
We 5:00pm Fr 5:00pm
Tacoma KVI Su 2:30pm
Walla Walla KUJ Su 7:45am
Su 1:30pm
Wenatchee KPQ Su 10:00am
We 7:15am
Yakima KIT Su 10:00am
Th 7:00am

WEST VIRGINIA

Bluefield WHIS Su 9:00am
Fr 8:00am
Cha'ston WOBU Su 4:00pm
Hunt'ton WSAZ Th 4:00pm
Wheeling WWVA Su 10:00am

WISCONSIN

Eau Claire WTAQ Su 9:15am
We 6:15pm
F'd du Lac KFIZ Mo 5:45pm
We 5:45pm Fr 5:45pm
La Crosse WKBH Su 1:00pm
Madison WIBA Su 10:00am
Fr 2:15pm
Ma'towoc WOMT Mo 7:00pm
Th 1:00pm

WYOMING

Casper KDFN Su 10:30am
Th 8:45am

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

AUSTRALASIA

NEW SOUTH WALES

Albury	2-AY	Tu	9:15pm
Broken Hill	2-XL	Su	8:45pm
Canberra	2-CA	Su	8:45pm
Goulburn	2-GN	Su	7:30pm
Gunnedah	2-MO	Su	7:00pm
Lismore	2-XN	We	7:15pm
New Castle	2-HD	Su	9:30am
		Su	7:15pm
		We	6:45pm
Sydney	2-UE	Su	7:00pm
W'ga W'ga	2-WG	We	7:45pm

QUEENSLAND

Brisbane	4-BC	Su	10:15pm
Mackay	4-MK	Su	11:00am
Townsville	4-TO	We	8:00pm

VICTORIA

Ballarat	3-AC	Su	10:15pm
Ballarat	3-BA	Su	1:15pm
Bendigo	3-BO	Tu	8:00pm
Hamilton	3-HA	Su	8:30pm
Melbourne	3-AW	Su	4:45pm
Melbourne	3-YB	Su	7:30pm
Sale	3-TR	Sa	9:00pm
Swan Hill	3-SH	Su	7:15pm
Wangaratta	3-WR	Su	8:15pm

WEST AUSTRALIA

Kalgoorlie	6-KG	Su	7:40pm
Perth	6-ML	Su	9:00pm

TASMANIA

Launceston	7-LA	Fr	10:15pm
Ulverstone	7-UV	Su	8:45pm

CANADA

ALBERTA

Calgary	CFCN	Su	5:45pm

BRITISH COLUMBIA

Chilliwack	CHWK	Tu	7:45pm

NOVA SCOTIA

Sydney	CJCB	Su	9:00pm
		We	7:30pm

ONTARIO

Hamilton	CKOC	Su	10:30am
			1:30pm 8:15pm

CHINA

Shanghai	XGCD	Su	2:30pm

CUBA

Havana	CMK	Su	11:30am
also Spanish		Su	9:00pm
Santa Cl'a	CMHI	Su	12:00 nn

UNITED STATES

ALABAMA

Birm'ham	WAPI	Su	9:45am
Birm'ham	WBRC	Su	10:00am
		We	4:30pm
M'tgomery	WSFA	Su	5:00pm
Troy	WHET	Su	10:30am
		We 1:15pm Fr	1:15pm

ALASKA

Anchorage	KFQD	We	9:30pm
Ketchikan	KGBU	Mo	7:00pm
		Th 7:00pm Sa	7:00pm

ARIZONA

Jerome	KCRJ	Mo	5:15pm
		We 5:15pm Sa	5:15pm
Phoenix	KTAR	Su	9:00am
Prescott	KPJM	Su	5:45pm
Tucson	KGAR	Su	5:45pm
		We 7:00pm Fr	7:00pm
Tucson	KVOA	Su	8:45am
		Th	8:00pm
Yuma	KUMA	Su	6:15pm

ARKANSAS

Fay'ville	KUOA	Su	12:45pm
		We	11:45am
Little R'k	KARK	Su	9:15am
Little R'k	KGHI	Su	7:00pm
		We 5:45pm Fr	5:45pm
Little R'k	KLRA	Su	10:30am
Paragould	KETM	Su	10:00am
		We	11:30am

CALIFORNIA

El Centro	KXO	Su	10:00am
Fresno	KMJ	Su	3:45pm
Hollywood	KNX	Su	9:15pm
Long B'ch	KGER	Su	10:45am
L. Angeles	KFAC	Su	9:45am
L. Angeles	KFBD	Su	10:15am
Los Angeles	KTM	Su	8:30am
		Su 8:00pm Th	8:00pm
Oakland	KLS	Su	11:15am
		We 2:45pm Fr	2:45pm
Oakland	KROW	Su	10:15am
		Su 6:15pm Tu	8:15pm
		Th	8:15pm
Sa'mento	KFBK	Su	9:30am
S. F'cisco	KTAB	Su	9:30am
		Sa	8:30am
Stockton	KGDM	Su	9:30am
		We	7:15am

COLORADO

Col'o Spr.	KVOB	Su	11:15am
		We 5:30pm Sa	5:15pm
Denver	KLZ	Su	9:15am
Greeley	KFKA	Mo	7:15pm
Lamar	KIDW	Su	6:00pm
		We 7:00pm Fr	7:00pm
Pueblo	KGHF	Mo	8:30pm
		We	10:45am
Trinidad	KGIW	Su	5:00pm
		Tu 5:15pm Th	5:30pm
Yuma	KGEK	Su	2:15pm
		We 1:00pm Fr	1:00pm

CONNECTICUT

Bridgeport	WICC	Su	10:00am

DELAWARE

Wilm'ton	WDEL	Su	7:00pm
		We	8:30pm
Wilm'ton	WILM	Mo	8:45pm

DISTRICT OF COLUMBIA

Washington	WOL	Su	2:15pm

FLORIDA

Miami	WIOD	Su	12:00 nn
Miami	WQAM	Su	5:15pm
Orlando	WDBO	Su	12:45pm
		We	10:00am
Pensacola	WCOA	Su	1:00pm
		We	7:30pm

GEORGIA

Americus	WENC	Su	12:45pm
		We 8:15pm Fr	8:15pm
Athens	WTFI	Su	9:00am
Atlanta	WGST	Su	6:00pm
Augusta	WRDW	Su	3:00pm
		Th	7:45pm
Columbus	WRBL	Su	9:30am
Savannah	WTOC	Su	1:00pm
Tho'sville	WQDX	We	9:15am
		We	7:30pm

HAWAII

Honolulu	KGMB	We	12:05pm
		Fr	7:15pm

IDAHO

Boise	KIDO	Su	10:30am
		Mo	8:30pm
Idaho Falls	KID	We	5:15pm
		Fr 5:15pm Sa	5:15pm
Nampa	KFXD	Su	11:00am
Pocatello	KSEI	Su	2:00pm
		Su	9:00pm
Twin Falls	KTFI	Su	10:45am

ILLINOIS

Chicago	WJJD	Su	5:45pm
Chicago	WSBC	Su	7:15am
Cicero	WHFC	Su	5:00pm
		We 5:00pm Fr	5:00pm
Decatur	WJBL	Su	8:45am
Harrisb'g	WEBQ	Su	6:00pm
		Mo 10:30pm Fr	10:00pm
Joliet	WKBB	Su	4:45pm
		We 4:45pm Fr	4:45pm
La Salle	WJBC	Su	10:00am
Quincy	WTAD	Su	3:30pm
		We 7:00pm Fr	7:00pm
Rockford	KFLV	Su	10:30am
		Su 7:00pm We	8:15pm
R'k Island	WHBF	Su	1:00pm
		We 7:00pm Sa	7:00pm
Sp'gfield	WCBS	Su	12:30pm
		Sa	11:15am
Tuscola	WDZ	Su	10:00am

INDIANA

Connersv.	WKBV	Mo	7:15pm
		We 7:15pm Sa	7:15pm
Evansville	WGBF	Su	9:45am
		We	1:30pm
Ft. Wayne	WOWO	Su	12:00 nn
Gary	WJKS	Su	10:45am
Ind'apolis	WKBF	Su	10:00am
		We	2:00pm
Muncie	WLBC	Su	1:30pm
		Fr	7:30pm
T. Haute	WBOW	Su	12:45pm

IOWA

Decorah	KGCA	Mo	9:00am
		We 9:00am Sa	9:00am
Des Moines	WHO	Su	5:00pm
Marshallt'n	KFJB	Su	8:45am
		We 6:15pm Fr	6:15pm
Shenandoah	KMA	Su	11:15am
		Su	9:15pm
Waterloo	WMT	Su	6:45pm

KANSAS

Coffeyville	KGGF	Su	1:45pm
		Th	8:00pm
Dodge C'y	KGNO	Su	2:15pm
		We	10:45am
Kans. C'y	WLBF	Su	5:15pm
		We 5:15pm Fr	5:15pm
Wichita	KFH	Su	9:45am
		We	8:00am

KENTUCKY

Hop'ville	WFIW	Su	10:30am
Louisville	WLAP	Su	9:45am

LOUISIANA

Shreveport	KTBS	Su	10:00am
Shrevep't	KWKH	Tu	6:45am

MAINE

Bangor	WLBZ	Su	9:45am
Portland	WCSH	Su	4:00pm
Presque I.	WAGM	Su	12:00 nn
		Mo 12:00 nn Tu	12:00 nn
		We 12:00 nn We	6:15pm
		Th 12:00 nn Fr	12:00 nn
		Sa	12:00 nn

MARYLAND

Baltimore	WCAO	Su	4:15pm
Baltimore	WFBR	Su	12:15pm
Cumberl'd	WTBO	Su	2:00pm
		We 2:00pm Fr	2:00pm

MASSACHUSETTS

Babson P.	WBSO	Su	8:45am
		We 10:45am Fr	10:45am
Boston	WHDH	Su	12:15pm
		We	11:00am
Boston	WLOE	Su	4:15pm
Boston	WNAC	Su	10:00am
Fall River	WSAR	Mo	3:00pm
		We 3:00pm Fr	3:00pm
Lexington	WLEY	Su	1:45pm
		We 1:45pm Fr	1:45pm
N.Bedford	WNBH	Su	6:45pm
		We	9:45pm
Sp'gfield	WMAS	Su	9:45am
		Tu 9:45am Th	9:45am
Worcester	WORC	Su	10:30am

MICHIGAN

Bay City	WBCM	Su	10:30am
Calumet	WHDF	Tu	6:45pm
Detroit	WJBK	Su	6:30pm
		We 5:00pm Fr	5:00pm
Detroit	WJR	Su	9:45am
Ironwood	WJMS	Su	5:00pm
		We 7:00pm Fr	7:15pm
Jackson	WIBM	Su	10:00am
Kalamazoo	WKZO	Su	2:30pm
		We	10:30am

MINNESOTA

F'gus Falls	KGDE	Su	10:00am
Min'polis	WRHM	Tu	6:45pm
Moorhead	KGFK	Su	7:30pm
		We 5:15pm Fr	5:15pm
St. Paul	WRHM	Su	12:30pm
		Th	1:00pm

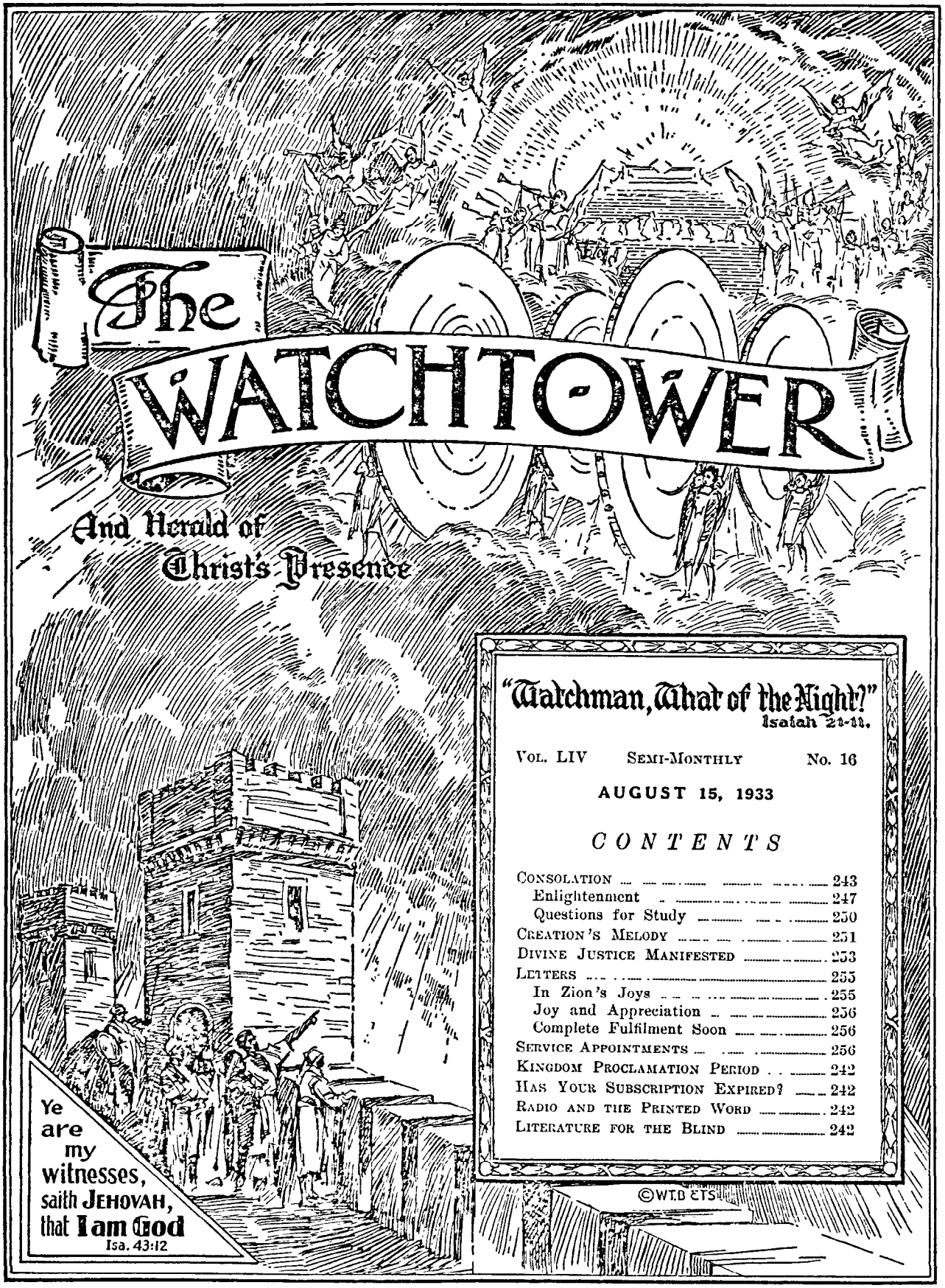
MISSISSIPPI

Gulfport	WGCM	Su	3:00pm
		We	9:15pm
Meridian	WCOC	Su	10:00am
		We	6:45pm

MISSOURI

Columbia	KFRU	Su	4:30pm
		We	7:15am
Grant City	KGIZ	Su	12:00 nn
		We 6:00pm Fr	6:00pm
Kans. C'y	KWKC	Tu	7:00am
		Th	1:20pm
St. Joseph	KFEQ	Su	4:45pm
		We	2:20pm
St. Louis	KMOX	Sa	5:15pm
Springf'd	KGBX	Su	9:45am
		Tu 4:45pm Th	4:45pm

(Continued on page 239)


The
WATCHTOWER
And Herald of
Christ's Presence
"Watchman, What of the Night?"
Isaiah 21-11.
VOL. LIV SEMI-MONTHLY No. 16
AUGUST 15, 1933
CONTENTS
CONSOLATION ... 243
Enlightenment ... 247
Questions for Study ... 250
CREATION'S MELODY ... 251
DIVINE JUSTICE MANIFESTED ... 253
LETTERS ... 255
In Zion's Joys ... 255
Joy and Appreciation ... 256
Complete Fulfilment Soon ... 256
SERVICE APPOINTMENTS ... 256
KINGDOM PROCLAMATION PERIOD ... 242
HAS YOUR SUBSCRIPTION EXPIRED? ... 242
RADIO AND THE PRINTED WORD ... 242
LITERATURE FOR THE BLIND ... 242
Ye are my witnesses, saith JEHOVAH, that I am God
Isa. 43:12
©W.T.B.T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Deresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa
Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

KINGDOM PROCLAMATION PERIOD

This period, September 30 to October 8 inclusive, marks the opening of a new service year. Believing that at that time the pure river of the water of life will flow out from the throne of the kingdom in greater volume over the earth than during any previous world-witness period, none excepted, we here give prompt notice thereof that due preparation may be begun at once. Realizing that THE KINGDOM IS HERE and has been steadily increasing and that of its increase there shall be no end, Jehovah's witnesses in all lands will have growing boldness, zeal and joy in proclaiming that kingdom. The increasing numbers of the Jonadab class should be invited, as of the Lord, to share actively in the proclamation. Those not working under any branch of the Society will please report direct to this office at the close of this period. The *Bulletins* will contain full details and instructions.

HAS YOUR SUBSCRIPTION EXPIRED?

For the benefit of subscribers, and for their convenience, a renewal blank is sent with this journal one month (on foreign subscriptions two months) before the subscription is due to expire. Machinery used to print subscriber's address on label or wrapper is so constructed that the plate bearing address is automatically dropped from the list at expiration; thus discontinuance of an expiration is accomplished mechanically in every instance.

RADIO AND THE PRINTED WORD

All witnessing parties and all individuals who engage in the witness work should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving *continual* public notice of this program while engaging in the house-to-house witnessing.

LITERATURE FOR THE BLIND

The booklet *Who Is God?* is now ready, in Braille, for the blind. This booklet is procurable at a cost of $1.00 a copy, but may be had on loan by all blind readers. Apply to the Society's branch for the blind, 1210 Spear St., Logansport, Ind. Jehovah's witnesses may well bring this to the attention of blind persons whom they encounter in their house-to-house work.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV AUGUST 15, 1933 No. 16

CONSOLATION

"And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."—Zech. 2: 3, 4.

JEHOVAH is the Father of mercy and the God of all comfort, and therefore he comforts his own people according to their needs. (2 Cor. 1:3-5) The anointed now are commissioned to comfort those on earth who mourn and who trust in Jehovah. This consolation is administered by informing those who will hear that Jehovah is God and that his kingdom is the means of complete relief and blessings for humankind. The greatest consolation that comes to the anointed is for them to know Jehovah and to understand his purposes and their own relationship to the Most High, and such privilege is given to them now by Jehovah through Christ Jesus the Head of the temple organization.

[2] In the preceding issue of *The Watchtower* is considered a vision had by Zechariah and in which the declaration is made by Jehovah of hosts that "a line shall be stretched forth upon Jerusalem". Now the prophet Zechariah has another vision: "I lifted up mine eyes again, and looked, and, behold, a man with a measuring line in his hand." (Zech. 2:1) In this vision the man that appeared with the measuring line in his hand is shown by verse four to be a young man; hence he here pictures that same class represented in the prophecy of Joel as 'the young men which see visions'. (Joel 2:28) In this vision the young man represents the faithful and zealous ones that appear before the Lord upon his coming to the temple for judgment. The prophet Zechariah then inquires the purpose of this man: "Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." (Zech. 2:2) Thus he represents God's faithful people examining his prophecies to ascertain what should be their state and their present work in his organization. These do not rely merely on what has been said by others concerning God's Word, but they go "to the law and to the testimony" and continue to examine it, that they may find out what God would have done by his anointed people. (Isa. 8:20) The young man here, picturing the faithful remnant, does not come to find fault with or criticize God's organization and condemn it, but to know what he must do to be in harmony with Jehovah and to receive at his hands prosperity and blessings. Such is the correct attitude of the faithful remnant on earth. Such is further shown by the work of Ezekiel in taking note of the depths of the waters flowing out from the temple.—Ezek. 47:3-6.

[3] Certain duties and kingdom interests have been committed by the Lord to his angels, which include the transmission of information to God's anointed people on the earth for their aid and comfort. Even though we cannot understand how the angels transmit this information, we know that they do it; and the Scriptures and the facts show that it is done. (Matt. 25:31; Jude 14, 15; Zech. 14:5) This conclusion is fully supported by the following words of Zechariah's prophecy: "And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." (Zech. 2:3, 4) There the angel of the Lord is commanded to make haste and to tell the message of comfort to the inquiring saints on the earth. Many will recall now that in the year 1919, when the faithful were disconsolate, the Lord gave to his people an understanding of the Elijah and Elisha pictures that had troubled them for a long while, and this brought to them consolation. It was then that they learned that there was still much work to be done to the glory of the Lord, and this brought them great joy. Then later, at the convention of God's people in 1922, the angel of the Lord 'spoke' to the "young man" class, that is to say, those who were strong in the Lord, and brought information to them; and these faithful ones were then permitted to "see visions", that is to say, to understand God's Word, and those who showed an appreciation of God's favor thus bestowed upon them have since continued to progress in the understanding of prophecy, all of which has brought to them great consolation.

[4] The "young man", which is Jehovah's faithful

remnant on earth, is informed that Jerusalem is to be inhabited as a town without walls "for the multitude of men and cattle therein". Jehovah's woman, which is Zion, now having travailed, must bring forth her children, "the remnant of her seed," and thus increase the number in God's organization. (Isa. 66:8; Rev. 12:17; Mic. 5:3) The command is given to "enlarge the place of thy tent", for "thy seed shall inherit the [nations]". (Isa. 54:2, 3) The prophecy applies to the time after the kingdom had been born, and now the city shall be brought under the rulership of the great Prince of Peace. This information, which began to be appreciated by some in 1924, was of real comfort and prepared them for greater things that followed, particularly participation in the work for the vindication of Jehovah's name. "Towns without walls" does not mean that God's organization is to be without protection, but that Jehovah is her protection. (Zech. 2:5) "Men," as used in verse four, must exclude all unclean ones. (Isa. 52:1) That means that those in the covenant with Jehovah, and who had responded to the call for the kingdom, and were at this time on the "highway", are small in number; but in God's due time all spirit-begotten ones must come over the "highway" and into God's organization, hence the prophecy must refer to and include those of the "great multitude" class. (Rev. 7:9-14) When these are brought in it will constitute a multitude in God's organization which no man can number. The multitude of cattle' represents the wealth of God's organization. God made cattle and creeping things and gave man dominion over the same; hence the word "cattle" of Jerusalem seems to figuratively represent those who are ultimately brought into Jehovah's organization on earth and who are under the "Anointed One", such as the "sheep" class described by Christ Jesus. (Matt. 25:31-40) In due time these must come over the "highway" and come into God's organization. All things of the earth which receive life will be put under Jehovah's anointed "man", Christ Jesus. (Ps. 8:4-7) The picture here is of the great increase of God's organization. Man who is favored by being given a knowledge of truth and who refuses to heed the same is 'like the beast that perisheth'. (Ps. 49:12, 20) Such men have no preeminence above the beast. (Eccl. 3:18, 19) "The multitude of . . . cattle" may well picture those who are 'marked in the forehead' by the anointed class, and who are brought through the "tribulation", and who are designated as 'the Jonadab class', and who later come over the "highway", which class is also described as 'the millions now living who will never die'. Such will be the spared ones described by the prophet. (Ezek. 9:4; 14:13, 17, 19, 21; Isa. 49:20, 21) These must be marked by the 'man in linen, with the writer's inkhorn by his side'. These prophecies, being understood, therefore have brought consolation to Jehovah's anointed, because they inform them that there is a big work to be done, which they are privileged to have a part in if they are faithful, and that this work shall result in the vindication of Jehovah's name. All who come over the "highway", as above mentioned, must be informed before Armageddon, and this work Jehovah has committed to his anointed remnant, giving them the privilege to carry the "fruits" of his kingdom and bear them to others that they might know that he is the Almighty God. This work in the field of Jehovah is a blessed thing and is accompanied with peace and joy.

[5] This prophetic vision of Zechariah discloses that God's temple or sanctuary will be built and cleansed and that Jehovah himself will be in the midst of and over and above all of his holy organization. Hence Jehovah is the complete protection thereof. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." (Zech. 2:5) Jehovah's remnant on the earth will not be relying on protection such as is furnished by detectives, policemen, armies and navies, but will rely for their protection upon the Lord, who is their real wall and strength. He is a wall of complete protection to those inside of his organization, and a wall of destructive fire to those on the outside and in opposition. Anyone who tries to go into God's organization in any other way than by the "gate" or "door", Christ Jesus, finds that he is attempting the impossible thing. He cannot scale the wall. (John 10:1-9) To the enemy "our God is a consuming fire". (Heb. 12:29) To His organization Jehovah is full protection: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." (Ps. 125:2) This prophecy applies particularly at the present time and discloses that Jehovah will give all the needed protection to his people to whom he has given his name, and therefore to them his name is a strong tower or fortress.—Prov. 18:10, *A.R.V.*

[6] The glory of the entire organization is Jehovah himself: "I . . . will be the glory in the midst of her." It is Jehovah's palace that is being builded, and he is the light and the glory thereof. This prophecy discloses that Jehovah's temple must be built and that he will dwell in his holy temple, in the midst of his organization. There will be no glory therein of creatures, such as leaders or elected elders or the 'more holy than thou' character developers. Nor will there be any praise, honor and glory therein given to men, whether these men have lived in the past or live in the present. Jehovah is to be given all the glory for the truth and the work accomplished by it. The glory of God's anointed people will be in the name and power of Jehovah. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. 21:23) "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) "Arise, shine; for thy light is come, and the glory of the Lord

is risen upon thee." (Isa. 60:1) "The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory." (Ps. 29:9) The reason for this is stated in Ezekiel's prophecy.—Ezek. 43:2, 4; *Vindication*, Book Three, page 244.

7 The land of Babylon lay to the north of the land of Palestine inhabited by the Jews and is called "the land of the north". (Jer. 25:9) Babylon is symbolic of Satan's organization, particularly of "Christendom"; and all who will be prepared for the battle of the great day of God Almighty and be on God's side must abandon the Devil's organization. In harmony with this the prophecy of Zechariah says: "Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord." (Zech. 2:6) Ever since the general convention of God's people in 1919 the cry has gone forth continually: "Come out of her, my people." (Rev. 18:4) After learning that Satan had been cast out of heaven, and after discerning his organization, God's anointed people have been more persistent than ever in crying out against that wicked organization and warning the people to take their stand outside of it and against it and on Jehovah's side. The persecutions that were inflicted upon God's people during the World War, particularly by the Anglo-American empire system of "Christendom", Jehovah has turned to his own honor by increasing and intensifying the witness work done throughout the world. This is emphasized by Zechariah's prophecy: "I have spread you abroad as the four winds of the heaven, saith the Lord." Jehovah has provided the ways and means and has sent his witnesses into all nations of "Christendom", and in the spring of 1933 a united witness work was given in seventy-eight different nations of the earth. The preparation of the people for the great battle of Armageddon progresses.

8 When the Israelites returned from Babylon to Jerusalem they went back, not for a selfish purpose, but went up "to build the house of the Lord which is in Jerusalem". (Ezra 1:5) When Zechariah received the vision and began to prophesy more than eighteen years had passed since Babylon had been overthrown; and yet he prophesied saying: "Ho! Zion, deliver thyself, thou that dwellest with the daughter of Babylon." (Zech. 2:7, *Roth.*) "To Zion escape, thou inhabitress of Babel." (*Roth.*, margin) The gathering of the remnant to Zion, God's organization, is not for rest and idleness, but to be prepared for work and to do the work of bearing testimony of Jehovah, and continuing this up to the time of Armageddon. God's anointed people, therefore, must be completely separate and distinct from Satan's organization. The gathering of the remnant of Zion began after Satan's organization was cast out of heaven, and after that the cry speaks of Babylon as being still in existence, showing that the cry, in fulfilment of the prophecy, must go forth at the present time and before the battle of Armageddon. It is therefore the present work of the remnant; hence we behold the prophecy in course of fulfilment preparatory for the great day of God Almighty.

9 Christ Jesus is the vindicator of Jehovah's name, and God has sent him to the nations, particularly to "Christendom", which has persecuted the anointed ones. "For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye." (Zech. 2:8) *Rotherham* renders this text: "For his own honour hath [Jehovah] sent me unto the nations that are spoiling you." The Anglo-American imperialism constitutes the nations where the major portion of the persecution of Jehovah's witnesses takes place, and it is among that people that "the testimony of Jesus Christ" must be delivered, and this is done for the honor of Jehovah's name. Christ Jesus leads the "servant" class, causing them to go about the land and deliver the testimony of Jehovah, which is committed unto Christ Jesus and by him to the remnant. (Rev. 12:17) This is preparatory work for the great war, because Jehovah will have the testimony delivered before he engages in the fight. It is the honor of Jehovah's name that is involved, and that is the reason the testimony must be given. "Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." —Ezek. 36:22; Ps. 115:1, 2; Isa. 66:18, 19.

10 The authoritative words of Jesus are that he would send forth his angels and gather out all that offend and all workers of iniquity. (Matt. 13:41) This is work of cleansing the sanctuary that the approved ones may be prepared to do the work of Jehovah and give full attention to the kingdom interests. This being done, the approved ones constitute the remnant, which are specially dear to the Lord and tenderly loved by him; hence Jehovah by his prophet speaks of these as "the apple of his eye". The eyes of Jehovah watch over the remnant, and to commit an offense against them is to commit offense against the eyes of Jehovah God. Those who serve Jehovah faithfully he will protect and will prepare them for the war. "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me." (Ps. 101:6) With confidence the remnant pray: "Keep me as the apple of the eye; hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies who compass me about." (Ps. 17:8, 9) Those who maintain their integrity toward God he will keep.—Deut. 32:10.

11 Jehovah constantly bestows his loving-kindness upon his faithful witnesses, and to them that loving-

kindness is great consolation. While the Lord comforts his own people he informs them that he will turn the tables on Satan's organization, and particularly on that part of the organization of earth that persecutes the faithful remnant. "For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me." (Zech. 2:9) Other translations of this text read: "For, behold, I will shake mine hand over them." (*E.R.V.*) "For behold me! brandishing my hand over them, and they shall become a spoil unto their own slaves, and ye [hypocritical 'Christendom'] shall know that Jehovah of hosts hath sent me." (*Roth.*) This prophecy shows that it is the judgment of Jehovah against the persecutors of his people executed against them because they have thus dishonored Jehovah's name. During the World War the Anglo-American imperialistic system, which is "Christendom", spoiled Jehovah's witnesses and killed the Elijah work. Now Jehovah says: "Behold me! brandishing my hand over them." This is his hand of judgment that will destroy them. (Deut. 32:41) Jehovah has sent his witnesses to bear his testimony before "Christendom" and to thus 'serve them', and in turn "Christendom" has maltreated Jehovah's witnesses, which is an insult to the Lord. Therefore the Lord directs his servants, saying concerning the enemy: "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double." (Rev. 18:6) The people of Satan's organization, particularly the ruling class of "Christendom", namely, the shepherds and the principal of the flocks, shall know that Jehovah of hosts has sent his witnesses to them. God will make known to these hypocrites that he sent his Judge and Messenger to the temple in 1918 and that since that time he has been causing his humble and faithful representatives on earth to bring the truth to the rulers of the world, and that they have spurned the truth and now shall receive their just punishment. It is displeasing to Jehovah to have the praises of men sung in connection with such work; hence he commands that his people shall sing forth God's praises: "Sing unto the Lord; for he hath done excellent things: this is known [make known] in all the earth." (Isa. 12:5) The universal organization of Jehovah is mentioned under the symbol of a woman called Zion, which gives birth to his kingdom or capital organization. This includes those of the remnant on earth who maintain their integrity to the end. The kingdom organization is therefore properly called the "daughter of Zion". Those of the capital organization are told to sing forth the praises of Jehovah for the excellent things which he has done. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." (Zech. 2:10) The kingdom was born in 1914, and the birth of the children of Zion began in 1918, when judgment began at the house of God. All who have been thus born and who continue faithful are taught of God and have great peace, and hence with them it is a time of joy and singing. Now the anointed see that Jehovah has come to his sanctuary in the representative capacity of his beloved Son, and their joy knows no bounds. Jehovah is in his holy temple, and such is a cause of rejoicing to all who love his appearing. (Hab. 2:20; 2 Tim. 4:8) This is "the glorious appearing of the great God and our Saviour Jesus Christ". (Titus 2:13) This means to the faithful that they are free and that they will serve God according to his will and not according to the will of any creature. Therefore they rejoice in the Lord and dwell in comfort and in safety in his temple.

12 That "day of the Lord" is from and after the beginning of the kingdom, and for the remnant it dates particularly from 1918. For the further consolation of his faithful people Jehovah through Zechariah says: "And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me unto thee." (Zech. 2:11) The organization of the nations of the earth that now rule will be destroyed and will never be joined unto the Lord. The "many nations" here mentioned means the people of the many nationalities which shall accept the message of the truth and take their stand on the side of God and his kingdom; and this is exactly what many are now doing, and which class of people were pictured by Jonadab joining Jehu and entering into his chariot. Those that "shall be joined to the Lord in that day" must also include the "great multitude", which comes from all nations. (Rev. 7:9) All who come into God's organization must be included in this prophecy. (Num. 18:2, 4; Gen. 29:34) All such become the people of God because they take Jehovah's side in the controversy. A distinction is made between such and those whom God takes out as "a people for his name", and it is these latter ones that the prophecy mentions as "the sanctuary" of Jehovah. The remnant now know that Jehovah has sent his Messenger to the temple and that he has made known to the faithful the meaning of the prophecy. That means, then, that the remnant must not be idle, but that they must do with their might the work that has been assigned to them. "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." (Zeph. 3:16, 17) The remnant cannot fulfil God's commands by indulging in what is called "character development". They must do much more than that. The remnant are marching to the battlefield, and they must be diligent while on the way, giving heed to every command-

ment of the Greater Moses, Christ Jesus.—Acts 3: 22, 23.

13 The remnant now constitute the class on earth pictured by Judah ("Praise"), because they are engaged in singing the praises of Jehovah, and concerning these the prophet says: "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." (Zech. 2:12) The kingdom covenant was made with the tribe of Judah; and those who have been called to the kingdom and accepted into the covenant for the kingdom, and who are faithfully keeping the terms of that covenant, are Jehovah's "portion". (Deut. 32:9) Jehovah has inherited them since the building up of Zion as his palace and place of official residence, at which time he made Christ Jesus as the chief corner and head stone of Zion, and then he brought forth his children by his woman.—Isa. 28:16; 54:13; 66:8; Ps. 132:13; 33:12.

14 The "holy land" mentioned in this prophecy is called also "the soil of the sanctuary". (*Roth.*) It is particularly the presence of God's beloved Son at the temple which sanctifies or makes holy the "land" or "soil", that is to say, the condition of the remnant on earth. The temple is pictured by Ezekiel as located in the midst of the "holy portion of the land". (Ezek. 45:1-3) Jerusalem is the name applied to God's organization, symbolized by his woman. (Isa. 54:6, 7) Now according to the prophecy of Zechariah Jehovah "shall choose Jerusalem again". This marks the time of Jehovah's organization giving birth to her children, and which means that all such will be taught of God in the temple and will have great peace and be prepared for the time of Armageddon and what shall follow.

15 Much boasting and foolish babble has been indulged in by creatures of Satan's organization for centuries, and now Jehovah's time for judgment has come, and he says: "Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation." (Zech. 2:13) The official element of Satan's organization presumptuously tries to control the speech of Jehovah's witnesses, bragging about their own supreme power and determining what the people shall have or hear. Furthermore, they make feigned predictions as to what shall come to pass and they bring forth vain and abortive schemes for the recovery of the sick world. They have refused to give heed to the message of Jehovah, and the day for the sacrifice of Satan's wicked organization is at hand, and Jehovah says: "Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand: for the Lord hath prepared a sacrifice [of Satan's organization], he hath bid his guests [*margin*, prepared his guests; the faithful members of God's organization]. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children [seed of the Serpent], and all such as are clothed with strange apparel [marks of identification]." (Zeph. 1: 7, 8) The Devil's servants are clothed with garments that identify them as members of his organization. Many people in the earth today, and particularly the rulers, are thus identifying themselves by taking their stand on the Devil's side, and they shall be sacrificed. "But the Lord is in his holy temple: let all the earth keep silence before him." (Hab. 2:20) Since 1918 Jehovah, in the representative capacity of Christ Jesus, has been at his temple for judgment. But none of these braggarts shall be able to stand. The day of Jehovah's wrath is at hand. (Ps. 76:7, 8) Self-important members of Satan's earthly organization continue to boast and talk loud and to stress their own importance. Therefore the Lord says to them: "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon [roar over] his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth." (Jer. 25:30) Jehovah's witnesses must continue to boldly declare the message of the kingdom. This is to be done, not with an air of apology, but with open frankness of speech, at the same time trusting implicitly in the Lord. Why should one of Jehovah's witnesses ask permission of any part of Satan's organization to go and preach the gospel of the kingdom? This is Jehovah's fight, and he will ask no quarter. His faithful sons entirely trust and fully obey his commandments. Jehovah raises up and prepares his army and says: "When I have . . . raised up [my] sons . . . against thy sons, O Greece [the seed of the Serpent], and made thee [Zion] as a sword of a mighty man," then the Lord will destroy the enemy.—Zech. 9:13, 14.

16 Jehovah now shows his favored ones that he is preparing his creatures and maneuvering his forces for the battle of the great day. Hence let no man who will maintain his integrity toward God show any fear of creatures, but let him "stand in awe [of Jehovah], and sin not: commune with your own heart upon your bed, and be still". (Ps. 4:4) This means that no creature dares to run ahead of the Lord and carry out his own views, but must watch the hand of the Lord and move strictly according to the commandments of the Lord God. Jehovah's great Prophet, Christ Jesus, gives commandment, and let every one who will have the approval of Jehovah obey that great Prophet. (Acts 3:23) Not only a fight is just ahead, but the greatest fight of all ages. Those who steadfastly remain on the side of Jehovah will continue to enjoy peace and comfort while marching to the war.

ENLIGHTENMENT

17 Enlightenment proceeds from Jehovah by and through Christ Jesus and is given to the faithful anointed on earth at the temple, and brings great peace and consolation to them. Again Zechariah talked with the angel of the Lord, which shows that the rem-

nant are instructed by the angels of the Lord. The remnant do not hear audible sounds, because such is not necessary. Jehovah has provided his own good way to convey thoughts to the minds of his anointed ones. To all on the outside of the organization of Jehovah his is a secret organization. To Zechariah, meaning the remnant, the angel of the Lord speaks: "And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." (Zech. 4:2, 3) In this vision the remnant is shown as receiving further or cumulative evidence of the organization of Jehovah and their own work in connection therewith. God's covenant people 'did slumber and sleep' for a time, as indicated by verse one. (Zech. 4:1; Matt. 25:1-5; Rev. 8:1) In 1919 they began to wake up, and some three years later were wide awake; and from that time forward those fully devoted to Jehovah have been able to "see afar off", while others have indulged in dreaming and have remained in darkness.—Rev. 3:18; 2 Pet. 1:9; Joel 2:28.

[18] Zechariah saw a golden candlestick, a symbol of enlightenment and joy. The significant part of the vision is that, at the time of its fulfilment, 'the temple of God has been opened in heaven' for the enlightenment of those who are devoted to Jehovah. (Rev. 11:19) The bowl in the top of the candlestick contained the oil which produces the light and symbolizes the anointing by the spirit of God; and then those who had received the anointing could be enlightened concerning the "deep things" not before that time discernible; as it is written: "But God hath revealed them unto us by his spirit; for the spirit searcheth [revealeth] all things, yea, the deep things of God." (1 Cor. 2:10) "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John 2:27) The "seven pipes to the seven lamps" is a symbol of the perfect channel of imparting the anointing and the enlightenment. The "seven lamps" impart complete spiritual light. The candlestick in its entirety pictures the organization and witness work for the enlightenment of all who devote themselves to Jehovah and learn of his purpose and his kingdom. The vision of the golden candlestick is a prophecy to Jehovah's witnesses at the present time, and which is now being fulfilled to their joy in the Lord.

[19] The two olive trees on either side of the bowls picture Jehovah's remnant people, that is to say, the faithful witnesses. "These are the two anointed ones that stand by the Lord of the whole earth." (Zech. 4:14) That these picture Jehovah's witnesses is corroborated by Revelation 11:3, 4. The facts show that there are two parts of Jehovah's witnesses receiving the anointing of Jehovah, to wit, (1) those found faithful at the time of the coming of Christ Jesus to the temple for judgment, and which are represented by Mordecai and Naomi, and which class doubtless received the anointing in 1922; and (2) those who afterwards came to the Lord and were chosen and anointed and which class is pictured by Esther and Ruth. Being all of one "tree" family (olive), they all really form one class, to wit, the remnant, the witnesses of Jehovah, all doing one thing, to wit, bearing the illuminating message of the Lord to those who desire to know Jehovah and his kingdom. All are looking after the "goods" or kingdom interests and constitute the two-talent and five-talent servants, to wit, the "faithful and wise servant". They have oil in themselves because they are 'partakers of the root of the fatness of the olive tree'.—Rom. 11:17, *R.V.*

[20] Jehovah's anointed, pictured by Zechariah, inquire: "What are these [things], my lord?" showing that they seek the divine interpretation of God's Word and do not seek the conclusion of men, nor rely upon the dreams of men. The angel said to Zechariah: "Knowest thou not what these be? And I said, No, my lord." (Zech. 4:4, 5) God's covenant people, here pictured by Zechariah, could not know until the coming of Christ Jesus to the temple. The fact that the prophecy relates to the temple and shows an intimacy between Zechariah and the angel proves that the angels of the Lord at the temple are used to enlighten and comfort the anointed ones and to bring them refreshing truths. Those of the remnant, being honest and true, must say, We do not know; and the Lord enlightens them, sending his angels for that very purpose.

[21] Note in this connection that the angel has a proper appreciation of his place in the organization. A man who thinks himself wise and important would say: "I will tell you, because I am learned and I am on the inside." The angel did not speak of his own private interpretation or teaching, but he gave Jehovah God all the credit. "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4:6) The great lesson here is to honor and glorify Jehovah, who by his power accomplishes his purposes and spreads the feast for his people. This gives strength of faith to the people of God, and they are not in doubt as to whether they are following in the right course or not. Those who follow the teachings of men and give glory to man are not enlightened, and hence are not taught of God. The remnant should take notice of these and avoid such. At most, the earthly remnant possess a very small amount of might and power or wealth, but their lack of these should not cause them discouragement. They can accomplish

nothing except by the spirit of God. The candlestick and the olive trees teach the very same lesson. Jehovah's witnesses now give forth the light of Jehovah only because they are in his organization and have his spirit. The real power causing them to bear testimony is "the golden oil" (verse 12), which is the spirit of Jehovah. It is Jehovah's testimony which he has committed to Christ Jesus, who in turn has committed a part thereof to his faithful remnant. (Rev. 12:17) The temple cannot be completed in its entirety until the witness work is completed, because it is participating in this witness work that edifies and builds up the temple class and proves who is faithful unto the end.

[22] The self-important, self-centered "elective elders" assume a ridiculous position by trying to hinder the forward progress of the witness work, which is an attempt to stop the building of the temple preparatory to the great day of battle. Such opposers are pictured by the religious hybrids, the Samaritans, who claimed to be God's people; and which opposers now make a like claim but in fact are supporters of Satan's organization. The angel of the Lord says unto the opposers: "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) A class of religionists, foreshadowed by the people of Samaria, set up an organization which opposes God's organization and its work on earth, and this opposing organization gives honor to a man or men and follows the teachings of a man, and not the teachings of the Lord, and by thus doing they commit "the sin of Samaria". (Amos 8:14) These make themselves a part of Babylon, which is Satan's organization. This class has been saying and still says: "There has been no truth in *The Watchtower* since the death of its original editor, and no revealed truth since that time." This declaration is a presumptuous insult to Jehovah. The Lord ironically addresses these boasters as a "great mountain", that is to say, great in their own estimation. They oppose the Greater Zerubabbel, Christ Jesus, the builder of the temple. In his organization are his faithful members which are the remnant now on earth, because they are of the anointed temple class and are temple builders; and this the "great mountain" opposes. The prophecy declares that this boasting "great mountain" shall become before Zerubbabel, Christ Jesus, a "plain", meaning it is to be brought down flat. To his great temple builder, Christ Jesus, Jehovah says: "Behold, I will make thee a new sharp threshing instrument having teeth [*Roth.*, a new pointed threshing sledge owning teeth]; thou shalt thresh the mountains, and beat them small [*Roth.*, crush them], and shalt make the hills [highest portions] as chaff."—Isa. 41:15; 40:4.

[23] The head stone of the temple is Christ Jesus. The prophecy positively declares it shall be brought forth. This took place at the final laying of the "head stone of the corner" at the coming of Christ Jesus to the temple for judgment in 1918. (Ps. 118:22; Isa. 28:16) He was then presented by Jehovah as earth's rightful King. The body members of Christ on earth are used to bring this information to the attention of others. The faithful witnesses bring the information "with thundering shouts", and this really began in 1922, at the general convention, when the thousands, assembled together, discerned the King had come to his temple, and rose and shouted, crying out: "Advertise the King and the kingdom"; and since then they have continued to shout fearlessly and with joy give the testimony.—Isa. 12:6; Zech. 9:9.

[24] Jehovah gave grace and glory to the Stone, and his witnesses so declare: "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever." (Ps. 45:2) "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." (Ps. 84:11) The faithful remnant admire the Stone as the fairest of all creation, being altogether lovely, the grandest ruler the world will ever have. They do not glorify man and give him credit, but because God has honored his beloved Son his witnesses cry out in honor to the Son: "Beautiful! beautiful!" and say: "Blessed be he that cometh in the name of Jehovah: we have blessed you out of the house of Jehovah," because you are the greatest of all builders. (Ps. 118:26, *A.R.V.*) Such is admiration of Jehovah's workmanship done and provided for the vindication of his name; and hence credit is given to the Most High.—John 5:23; 2 Thess. 1:10.

[25] Jehovah will use his anointed to accomplish his purposes regardless of all opposition, and his positive assurance thereof is stated by his prophet thus: "The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou [the remnant] shalt know that the Lord of hosts hath sent me unto you." (Zech. 4:9) In the spring of 535 B.C. Zerubbabel laid the foundation of the temple. (Ezra 3:8-10) Sixteen years later Zerubbabel laid the foundation of the temple anew. (Hag. 2:18) Thus it was done successfully despite all opposition. Christ Jesus, the builder of the temple of Jehovah, uses his small number to represent him on the earth and to begin the Elisha work after coming to the temple for judgment; and having begun it, he will finish it regardless of all opposition. (Phil. 1:6) He is no respecter of persons, but will permit those, and those only, to have a part in the temple building who are wholly devoted to Jehovah and who are obedient to Jehovah's great Prophet. In due time he will finish the work. (Ezra 5:1, 2; 6:14, 15) This work Christ Jesus does to vindicate Jehovah's name, and in this the remnant will be in full unity with him.—John 17:21-23; Eph. 4:12-14.

[26] As Goliath despised the smallness of the man

David, who came to fight him, even so Satan and all of his cohorts despise the smallness and the allied equipment of God's organization on the earth. Satan and all of his crowd despise Jehovah's organization, and many who think themselves to be in present truth, but who are of "the synagogue of Satan", also oppose. (Rev. 3:9) These speak with contempt, despising the small remnant, who in fact are small in number and in physical and financial strength. They fail to take into account that not by wealth, or power or influence is the work done, but by the spirit of God. It pleases God to call the "despised" for his service. —1 Cor. 1:28.

[27] Shall these despisers see and rejoice? They shall see the result of the Lord's work, but they will not rejoice. "For who hath despised the day of small things? for these seven shall rejoice, and shall see the plummet in the hand of Zerubbabel; these are the eyes of Jehovah, which run to and fro through the whole earth." (Zech. 4:10, *A.R.V.*) This text clearly means that the perfect eyes of the Lord shall see the temple progress to completion; hence those perfect eyes blaze with delight. Jehovah knows that he will have a small faithful class on earth that will maintain their integrity unto the completion of the temple and the vindication of his name, and this rejoices his heart and the heart of Christ Jesus. These seven eyes of the Lord run to and fro beholding the work in progress and seeing the accomplishment thereof. (Deut. 11:12; 2 Chron. 16:9; 1 Ki. 8:29) In the *Authorized Version* the preposition "with" is a supplied word, hence the text does not mean that Zerubbabel has both the plummet and also the seven eyes in his hand. The 'seven eyes' are Jehovah's eyes or complete vision beholding the plummet in the hand of the great Builder, and it rejoices him that his anointed will vindicate his name.

[28] After receiving the explanation through the angel of the Lord, Zechariah again asked the meaning of the "two olive trees" upon each side of the candlestick, and of the "two olive branches, which through the two golden pipes [emptied] the golden oil out of themselves". (Zech. 4:11, 12) His repeating the inquiry shows the Zechariah class searching God's Word in the light of the facts well known, desiring to understand the prophecy. The candlestick seems to represent the light-disseminating organization of Jehovah on earth, and this conclusion is supported by the words of Jesus: " epent, and do the first works; or else I . . . will remove thy candlestick." (Rev. 2:5) This pictures those of the 'wise virgin' class having the oil in their vessels; and they put it into their lamps, when going out to "meet the Bridegroom". (Matt. 25:7-9) As "trees of righteousness", and living because 'planted by rivers of waters', these keep their lamps lighted and alive and burning. A miracle here appears, in this: The olive oil is generally obtained by crushing the fruit; but in this instance it is taken from the trunk of the tree. This is the way these "trees of righteousness" hold forth the fruit of the kingdom. They pipe the oil directly into the light-bearing organization and use it there to the honor of Jehovah and his King. "The olive tree said unto them, Should I leave my fatness, wherewith by me they honour God?"—Judg. 9:9.

[29] The prophet told the angel he did not know the meaning thereof, and the angel answered: "These are the two anointed ones, that stand by the Lord of the whole earth." (Zech. 4:13, 14) These are the two leading prophets in the building of the temple, namely, Joshua the high priest and Zerubbabel, which show Christ Jesus in the position both as a sacrificing Priest and as the great Executive Officer of Jehovah God, and Builder of the temple. As such he stands for Jehovah, the God of the whole earth. All of his anointed body members stand with him and enjoy great peace and consolation, because all have part in the vindication of Jehovah's name.

QUESTIONS FOR BEREAN STUDY

¶ 1. What is the message concerning himself which Jehovah gives through the apostle Paul as recorded at 2 Corinthians 1:3-5? According to these scriptures, what is clearly the purpose of the "mercies" and "comfort" bestowed upon his anointed?

¶ 2. Identify the "man with a measuring line in his hand". How does his prophetic answer to the inquiry by Zechariah have fulfilment? Point out the importance of such 'measuring'.

¶ 3, 4. Give illustrations showing fact of fulfilment of the prophetic command, "Run, speak to this young man." Explain and apply the message which the angel was directed to convey.

¶ 5, 6. What is disclosed by this prophetic vision? How is the Lord (a) 'a wall of fire round about Jerusalem'? (b) "The glory in the midst of her"?

¶ 7. To whom, prophetically, is the command given, "Come forth, and flee from the land of the north"? What is meant by the statement, "I have spread you abroad as the four winds of heaven"? Show that the command is being obeyed by the class to whom it is addressed, and that the statement has been fulfilled.

¶ 8. Explain whether "Zion" has 'escaped from dwelling with the daughter of Babylon'.

¶ 9, 10. Who are "he" and "me" referred to in verse 8? Explain the statement, "After the glory hath he sent me." How can we identify "the nations which spoiled you"? With related scriptures show how fitting is the declaration, "He that toucheth you toucheth the apple of his eye."

¶ 11. Upon whom will the Lord 'shake his hand'? How? Why? Just how shall they "be a spoil to their servants"? Describe the situation which brings them into judgment? For what purpose are these judgments visited upon them? Point out the lesson contained in Isaiah 12:5. Referring to Zechariah 2:10: Prove the identity of the "daughter of Zion". "Sing" how? To whom, and why? Explain how Jehovah 'comes and dwells in the midst of Zion'.

¶ 12. What is meant by "in that day"? Explain whether verse 11 has been in course of fulfilment. Distinguish between "a people for his name" and the "many nations [which] shall be joined to the Lord and shall become my people". What is the evidence that "thou shalt know that the Lord of hosts hath sent me unto thee" applies at the present time?

¶ 13, 14. Why is it said that the Lord "shall inherit Judah"? Point out how and when this has been fulfilled. Show that the "holy land" (verse 12) is fittingly also called "the soil of the sanctuary". Also whether Jehovah has 'chosen Jerusalem again'.

¶ 15, 16. Describe the occasion for the command, "Be silent, O all flesh, before the Lord." What is the meaning of the statement, "He is raised up out of his holy habitation"? Show (as in harmony with that of this verse 13) the application of Zephaniah 1: 7, 8. Of Habakkuk 2: 20. Of Jeremiah 25: 30. Of Zechariah 9: 13, 14. Explain Psalm 4: 4, 5, and show its importance in the light of Acts 3: 23.

¶ 17, 18. From whom does enlightenment come? How? To whom is it given, and with what result? What is shown by the vision described in Zechariah 4: 2, 3? When does it have its application? Explain the symbolism of the golden candlestick. Of the bowl upon the top of it. Of the seven lamps, and the seven pipes to the seven lamps.

¶ 19. Prove the prophetic identity of the "two olive trees". Point out the significance of there being "two" olive trees by the side of the golden candlestick.

¶ 20. Apply verses 4, 5.

¶ 21. Show that the angel had a proper appreciation of his place in Jehovah's organization. Point out the great lesson therein for the remnant. What important facts kept in mind will enable the remnant to appreciate the lesson taught in the prophetic picture of the candlestick and the olive trees?

¶ 22-24. Apply the question, "Who art thou, O great mountain?" Explain the declaration, "Before Zerubbabel thou shalt become a plain." Point out the fulfilment of the latter part of verse 7.

¶ 25. When and how did "the hands of Zerubbabel" 'lay the foundation of this house'? How and when 'shall his hands also finish it'? What is meant by the statement, "Thou shalt know that the Lord of hosts hath sent me unto you"?

¶ 26, 27. In what facts do we find answer to the prophetic question, "Who hath despised the day of small things"? Identify "these seven". "Rejoice" in what? and why? What is meant by "shall see the plummet in the hand of Zerubbabel"?

¶ 28. What further inquiry does the prophet then make, and what is the prophetic application thereof? Show the relation thereto of Revelation 2: 5. Of Matthew 25: 7-9. Of Judges 9: 9.

¶ 29. The prophetic question recorded in verse 13, and the answer thereto, contain what important lesson for the remnant? Identify "the two anointed ones". How do they "stand by the Lord of the whole earth"? In this respect what is the great privilege enjoyed by the anointed body members?

CREATION'S MELODY

HOLY prophets who made record of Jehovah's purposes did not understand what they wrote. They knew they were writing something that would take place in the future, but just how and when they did not know. They inquired and searched diligently all sources of information open to them as to what these prophecies meant and when they would be fulfilled and in what manner of time. Particularly with reference to the coming of Jesus, his suffering, death and resurrection, they prophesied and did not understand, although they attempted to understand. (1 Pet. 1: 10-12) Even the angels of heaven knew that the prophets were thus writing, but they did not understand, although they desired to look into these things. God revealed his great purpose only in his own due time, and until that time he kept it all to himself.

The divine arrangement means the arrangement made by Jehovah God for the creation of everything that has been created and for carrying out his purposes with reference to his creatures. The first one to understand the divine purpose was Jesus, who prior to coming to earth was known as the Logos, which means one who speaks and acts for Jehovah. In the book Revelation, chapter five, a wonderful picture is given in symbolic language. Jehovah is pictured as seated upon his throne, holding in his right hand a record or scroll of his great purpose. The hand is a symbol of power, and holding it in his hand foreshadowed the fact that Jehovah held it exclusively in his own power and keeping. The picture then shows a strong angel or messenger or deputy speaking with a loud voice and asking the question: "Who is worthy to open the book and to loose the seals thereof?" In heaven there was a host of holy creatures or angels. No one of them was able to open the book or scroll, neither to look on it. No one in earth was able to look upon it, nor to open it.

One of the titles given to Jesus is "Lion of the tribe of Juda". This great and mighty One, the beloved Son of God, afterward designated Jesus, was granted the privilege of opening the book and of loosing the seals that kept it secret, thus picturing how Jehovah made known his purpose to his beloved Son. The picture describes him thus: "And I beheld, and, lo, in the midst of the throne . . . stood a Lamb, as it had been slain, having seven horns and seven eyes, . . . and he came and took the book out of the right hand of him [Jehovah] that sat upon the throne."—Rev. 5: 6, 7.

Seven is a symbol of perfection; *horn* a symbol of power; and *eyes* a symbol of wisdom. Therefore this One is pictured as having perfect power and perfect wisdom to perform this wonderful privilege and duty. This is the first time that the great mystery of Jehovah, his great purpose concerning the vindication of his name, was made known to anyone; and since then, from time to time, he has been pleased to reveal portions of his purpose to men who have honestly and faithfully sought to understand it. He has promised to reward those who diligently seek him and who seek a knowledge of him. Therefore we can come to the study of his purpose confidently expecting that he will grant us from time to time such a vision and understanding of it as pleases him and as would be for our good and happiness.

The musical instrument the harp is used in the Bible to symbolize the grandeur and beauty, the exquisite harmony and majestic sweetness of the divine arrangement and purpose. The record of this great arrangement and purpose is found in the Old and New Testaments. This record reveals the purpose of God con-

cerning man, gives a record of his fall, a prophetic vision of his redemption and deliverance, and ultimately the blessing of all obedient ones of mankind with life everlasting. The great fundamental doctrines or truths stated in the Bible and which constitute the fundamentals of his purpose concerning the vindication of his name and concerning man would, therefore, constitute the strings upon the harp of God. These fundamental truths were spoken by Jehovah through the prophets, through Jesus, and through his disciples. God's law is his expressed will. Law means a rule of action, directing that which is right and prohibiting that which is wrong. The Bible contains the law of Jehovah for the governing of mankind.

David, who was a skillful player on the harp, became king of Israel. The name David means "beloved one". The beloved One of Jehovah is his Son, Jesus, the Christ. David was therefore used by Jehovah to picture or to make a type of Christ, including Jesus and his faithful followers. David used the harp of ten strings and was an expert performer upon it. This would seem to picture that the antitype of David, namely, Jesus and the members of his body, his faithful followers, would have an understanding of this harp of God and that God would use them to make it plain to others who would want to understand it. The ten strings of the harp, therefore, very fitly represent the ten great fundamental truths or doctrines of the divine arrangement. These ten fundamental doctrines appear in the order named, as follows: First, creation; second, justice manifested; third, Abrahamic promise; fourth, birth of Jesus; fifth, ransom; sixth, resurrection; seventh, mystery revealed; eighth, the Lord's presence; ninth, glorification; tenth, restoration.

When one understands these ten fundamental truths, and can appreciate the beauty and harmony by them expressed, he is thereby enabled to use the harp of God, and the use of it brings joy to his heart and fills his soul with sweet music. Without doubt the great purpose of God pictured by the harp was all formed at one time, but we will here consider the first of these fundamental truths, represented by the first string of the harp, namely, Creation.

The subject of creation here treated relates particularly to the earth and the creatures of the earth, the chief one of which is man. We will not attempt to discuss at length the creation of other planets, nor of the other creatures. Attention is here called merely to the Scriptural statement that the beginning of God's creation was the Logos, which term is translated in our Bibles as "the Word". The record reads: "In the beginning was the Word, and the Word was with [the] God, and the Word was [a] god." (John 1:1) *God* is a name applied to Jehovah, the Almighty One. It is sometimes applied to other mighty ones also; whereas the name Jehovah applies exclusively to the great eternal God. The Logos, the Word, was a god, a mighty one. "The same was in the beginning with [the] God. All things were made by him; and without him was not anything made that was made." He was Jehovah's great active agent in the creation of all things created.

Since the Bible was written for *man's* benefit, the account of creation contained in Genesis, the first book of the Bible, has to do with man and his place of habitation. There we read: "In the beginning God created the heaven and the earth." He created the sun, for light by day, and the moon, for light by night, upon the earth. God then created the birds and fowls that fly through the air, and the fish of the sea. He created the cattle and the creeping things, and all the beasts of the earth. All this was before the creation of man. He had formed the earth many centuries before man's creation, and he created it that man might have a place to live. He caused his prophet to write, saying: "I have made the earth, and created man upon it. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."—Isa. 45:12, 18.

God created the first man and woman out of the elements and gave them power to produce and bring forth children, and all the human race sprang from the first pair. God was the Father and the earth the mother of Adam. The first man was named Adam; the first woman, Eve. "God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [fill] the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1:27, 28.

We are all interested in knowing how Jehovah created the first man, Adam. The Bible 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." (Gen. 2:7) God did not give man a soul separate and distinct from the man. The word "soul" means a living, breathing creature. Every man *is* a soul. No man *has* a soul. Every living creature is a soul. God called all moving creatures that have life "souls". (See Genesis 1:20, *margin.*) He designates various animals as souls.—Num. 31:28.

Jehovah then made a beautiful home for man, which is designated in the Bible as Eden, a garden, a beautiful park. Everything in Eden was perfect, because all the works of Jehovah are perfect. (Deut. 32:4) "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God took the man, and put him into the garden

of Eden, to dress it and to keep it."—Gen. 2:8, 9, 15.

God next gave to man a law to govern him. He told him what he might do and what he might not do; and informed him that a violation of this law would bring death upon him. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." —Gen. 2:16, 17.

God then created Eve to be a helpmate or companion to Adam. (Gen. 2:21-25) If Adam and Eve had been obedient to Jehovah at all times, there would have been no sickness, sorrow, nor death amongst the human race.

In the Scriptures Jesus, the Logos, is designated as "the bright and morning star". (Rev. 22:16) He at all times was, and is, the joy and delight of the heavenly Father, Jehovah. A star is used to symbolize a heavenly creature. The "Morning Star" is the most honored one in all the divine realm, Jehovah alone excepted. Other heavenly creatures are designated as 'stars'.

Many times you have heard the question asked, Who made the Devil, Satan, the evil one? The correct answer is, He was not always the Devil or Satan. He was created a perfect and beautiful creature. He was also designated a 'star of heaven'. His original name was Lucifer. (Isaiah 14:12-14) The prophet Ezekiel says of him that he was "the anointed cherub that covereth", which seems to indicate that he had authority over some others. Continuing, the prophet records: "Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezek. 28:14, 15) He is described as a beautiful creature. Thus the prophet speaks of him: "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created."—Ezek. 28:13.

Other angelic hosts in heaven are designated the sons of God. When God created the earth, laying its foundations as a habitation for man, when he created these beautiful earthly creatures upon the earth, these two great Stars of heaven, the Logos and Lucifer, sang together a song of gladness, and the angelic sons of God shouted for joy. (Job 38:4-7) It appears that at that time all the creatures of Jehovah were in harmony with him and obedient to him, and, of course, they would watch the creation develop; and when the highest earthly creatures were made, perfect man and perfect woman, endowed with the attributes of wisdom, justice, love, and power, made in the image and likeness of Jehovah, there was great joy in heaven. Hence the occasion for the song and shouting by the heavenly hosts.

In the unfolding of the divine purpose, therefore, we see that creation is the first part and is properly designated as the first string upon the harp of God. The sacred scripture says: "God is light, and in him is no darkness at all." (1 John 1:5) All the works of Jehovah are perfect. (Deut. 32:4) Hence we must conclude that all the creatures of Jehovah were in the light, were creatures of light, all happy, all joyful. And when the perfect man and perfect woman were placed in the beautiful garden of Eden, everything there was joyful.

DIVINE JUSTICE MANIFESTED

ONE of the divine attributes is justice. Addressing Jehovah God the psalmist (Ps. 89:14) says: "Justice and judgment are the habitation of thy throne." Divine wisdom devised the great divine arrangement. Divine justice must perform its part in harmony with the other divine attributes of Jehovah. God's law must be unchangeable. God being unchangeable, his creatures can have absolute confidence and faith in him, that he always does exactly as he says. A violation of Jehovah's law must in the exercise of justice be followed by punishment upon the violator. The prerogative of justice is to see that the law is enforced. The manifestation of justice magnifies the name and the dignity of Jehovah. Without the manifestation of justice it would have been impossible for Jehovah so fully to manifest his love toward man in providing for his redemption and subsequent blessing. When one understands the office of justice and why it was manifested, he rejoices. A failure to understand and appreciate the divine attributes makes it impossible for one properly to appreciate Jehovah's goodness and loving-kindness to mankind. Jehovah is too good to be unjust. He is too wise to make a mistake; he is too loving to be unkind; and his power is always exercised in such a way that ultimate good may result.

The manifestation of justice is one of the symbolic strings upon the doctrinal harp of God; but we must see and appreciate it in order to understand the beauty and harmony it brings when used in connection with the other strings or doctrines.

Good and evil are antagonistic principles or rules of action. Good is the law or rule of action by which God is always governed. Evil becomes active only

when some creature of Jehovah violates his law. God made man a free moral agent. He did not compel him to do certain things. He told man that if he did certain things he would be blessed; and that if he did other things contrary to divine law he would suffer punishment; and the punishment prescribed was death. Mother Eve was deceived by Satan the Devil, and thereby induced to violate the law of God. Father Adam, seeing that his companion and helpmate had violated the law, and judging that she must die, preferred to join her in the transgression and die with her. (1 Tim. 2:14) It will be of interest here to examine the circumstances leading up to the violation of the law of God and to see why his justice toward man was manifested in sentencing him to death.

All dominion rightly belongs to Jehovah. He had given man dominion over the things of earth. Lucifer observed Adam and Eve, the perfect ones, in Eden; and knowing that they were endowed with authority from Jehovah to multiply and fill the earth, he had an ambitious desire to alienate them from God and cause them to worship him instead of Jehovah that he might be like the Most High. The prophet Isaiah (14:12-15) gives us some light upon this subject when he says: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."

Thus we see that Satan had an ambitious desire to be like the Most High. God manifested his justice toward Lucifer by judicially determining that in his own due time that wicked one shall be destroyed. (Ezek. 28:14-18; Heb. 2:14) Lucifer, because of his wickedness, thereafter was and is known by the names of *Dragon*, that old *Serpent*, the *Devil*, and *Satan*. (Rev. 12:9) In Genesis, chapter three, he is spoken of as the Serpent. The name *Dragon* means "devourer"; *Satan* means "adversary"; *Devil* means "slanderer"; while *Serpent* means "deceiver"; and all these names indicate the characteristics of Satan, the evil one.

According to the Genesis account, the old Serpent, the Devil, deceived Eve in this manner: Jehovah had told Adam and Eve that they must not eat of a certain tree in Eden, known as the tree of knowledge of good and evil. Appearing to mother Eve in the capacity of a serpent, a deceiver, the Devil said to her in effect: 'Hath God said that ye shall not eat of every tree in the garden of Eden?' To this question Eve responded: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The old Serpent, the Devil, replied: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." In other words, he told Eve that Jehovah was trying to keep her and her husband in ignorance and thus take advantage of them. Doubtless the Devil himself ate of the fruit in the presence of Eve and then deliberately lied to her by saying: "Ye shall not surely die." 'God knows that you will not die.' And by this means he induced mother Eve to eat of the fruit, which was a violation of God's law. We know that Satan is a liar, because Jesus said of him: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John 8:44.

The fact that Eve was deceived and thereby induced to violate the law of God in no wise changed the law or affected its enforcement. Adam deliberately ate of the fruit and he also was in the transgression. —1 Tim. 2:14.

After they had violated Jehovah's law, Adam and Eve hid amongst the trees in Eden. Jehovah spoke to Adam and asked: "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Adam responded that Eve had given him the fruit to eat; and Eve said that the serpent had deceived her. They both stood before Jehovah and confessed their guilt. The majesty of the law of Jehovah must be upheld. His law being unchangeable (Heb. 6:18), there remained nothing to do but to enforce that law. Then Jehovah pronounced his judgment against them, the record of which reads: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3:16-19.

Thus the perfect man forfeited his life. He had been endowed with perfection of home, liberty, peace, happiness, prosperity and life on earth. Now he must die and return to the dust, from which he was taken. God did not put him to death immediately, but permitted him to have nine hundred and thirty years of existence before going into the tomb. Eden contained perfect food that would have sustained the perfect man and he would not have died had he remained in Eden, unless Jehovah had put him to death in some direct manner. But God drove him out of Eden, took

him away from the perfect food, caused him to gather his food from among the thorns and thistles and from other imperfect elements of the earth that were found outside of Eden; and in this condition he continued to sicken and to die until at the end of the period of nine hundred and thirty years he was dead.

A kind and loving parent sometimes inflicts punishment upon a child because the child has violated a rule. The parent punishes the child, not because he loves to see the child suffer, but for the good of the child, in order that it might be disciplined and might learn the proper lessons. If the child always did good and never did wrong it would not merit nor receive any punishment from a loving parent. One of the chief purposes of Jehovah in dealing with mankind in the manner he does deal with them is to show that his law cannot be broken by anyone with impunity and that no one who does contrary to the divine law may enjoy life for ever, but Jehovah God is the only source of everlasting life and he gives it only to those who love and obey him.

When God sentenced our first parents to death and drove them out of Eden, he had in mind and had already formed his purpose for the vindication of his name and for mankind's future blessing. Hence it was love that prompted his action in sentencing Adam to die. Every act of Jehovah is prompted by love; for God is love. He always acts that good may result. The manifestation of his strict justice was essential that the dignity and greatness of Jehovah might be maintained. At the same time, in his so doing, love was the motive that prompted his action. It must have brought sorrow to the heart of Jehovah to be compelled to thus punish his creatures, because God takes no pleasure in evil things; yet having in mind the ultimate blessing and restoration of them, there would be pleasure in thus manifesting justice that ultimate good might result.

We therefore might with propriety speak of the manifestation of justice as the minor chord in the music of the harp of God. The minor chord seems necessary in music to produce exact harmony.

That example of patience, Job, in his suffering seems to picture the world of mankind under condemnation; and when suffering he said: "My harp also is turned to mourning." (Job 30:31) The perfect man and his helpmeet, deprived now of their perfect home, toiling as they sought to gather their food from the unfinished earth, suffering in body and in mind because of their separation from God, truly would have said, and doubtless in substance did say: 'Our harp is turned into mourning.' Since that time the whole world has been in a state of mourning; and mankind still suffers and groans in pain. The world of mankind in general has not appreciated the manifestation of the justice of Jehovah. The Christian, however, who has come to a knowledge of Jehovah's purpose, and sees and appreciates his provision for the blessing of mankind, can rejoice and does rejoice at the manifestation of divine justice.

During the Christian era God has been developing a church, the members of which are designated as the body of Christ. (Phil. 1:29; Col. 1:18) These are also designated members of the royal priesthood. (1 Pet. 2:9, 10) During their earthly career they are counted as members of the sacrificing priesthood, of which the Jewish priest Aaron was a type. Aaron and his sons were required to serve before the Lord in the ceremonies in connection with the sacred tabernacle in the wilderness of the Sinaitic peninsula. Two of Aaron's sons were stricken dead because they offered strange fire before the Lord. Aaron and his two remaining sons were forbidden by the Lord to mourn the death of their kinsmen. Evidently this is a picture which shows that those who have come to a knowledge of the divine purpose do not mourn because God sentenced our first parents to death, but rather that they will rejoice at this manifestation of justice when they understand that it was necessary for the vindication of Jehovah's great name. And when we see and appreciate this divine purpose we can truly exclaim: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. 15:3.

LETTERS

IN ZION'S JOYS

DEAR BROTHER RUTHERFORD:

I have read in the May 15 *Watchtower* Brother Orrell's letter addressed to you re the Chicago company, and your answer thereto.

In my travels I have visited Chicago many times during the past twelve years and have noted, not only in this city, but in others, like conditions as expressed in the letter.

I am glad that *The Watchtower* gave due information, not for any one company, but wherever laxity in positive, unreserved performance of duty exists.

There are still amongst the army of the Lord some professional spiritual actors whose lack of vision and subsequent drowsiness deter many from full devotion because they practice the "sin of Samaria" somewhat.

It is to be hoped that many of these will take due notice of these timely comments and learn that before we taste some of the sweet victories just ahead of us Jehovah will have dwindled and cut down his army personnel till it is a clean, courageous and 100%-loyal organization. Nothing else will do; everything else must be shaken out.

There has been too much defending of the creature, and not enough defense of the name, Word and organization of Jehovah.

I have appreciated the *Watchtowers* very much recently for their energizing and helpful admonitions. Jesus truly said: 'If my kingdom were here, then would my servants FIGHT.' The kingdom IS here, and FIGHTERS only will be used.

Thanking you for whatever share has been yours in bringing them to me, I am

Yours in Zion's joys,

J. ARTHUR PAYETTE, *Mass.*

JOY AND APPRECIATION

DEARLY BELOVED BROTHER RUTHERFORD:

Many times do I think of you and pray the Lord's blessing upon you, and long to have a little chat with you. Have so very much enjoyed all the publications; latest, *Preservation*, is marvelous. After very carefully reading the *Watchtower* article "Spiritually Minded" I am so filled with joy and appreciation that I can so clearly see and eat that great big "square" "round" meal that I cannot refrain from, first, thanking Jehovah for the wonderful light and, second, expressing my appreciation to you, whom he is so abundantly using at this time. That we may always have our minds wholly devoted to Jehovah, and always serve him to the best of our ability, is my sincere desire and determination.

There are spirit-begotten ones here also who are not spiritually minded, but the company of WORKERS are absolutely of one mind and spirit to forward the work.

God bless you, dear Brother Rutherford. Sister Kleinhans joins me in sending Christian love to you and your coworkers.

Desiring to honor Jehovah's name, I am

Your brother,

FORREST J. KLEINHANS, *Pa.*

COMPLETE FULFILMENT SOON

DEAR BROTHER RUTHERFORD:

Recently I completed reading the book *Preservation*. I have been real busy, but woke up during the night and got hold of it and finished reading it. I expect to reread it several times.

To say that the contents of this book are "wonderful" is putting it too mildly. It is extraordinary, and truly inspiring. I constantly marvel at Jehovah's goodness in providing such an abundance of cumulative evidence for the establishing and fortifying of his remnant in "the faith". Surely he has spared no effort in fully equipping his "fighting contingent" for the conflict.

I was thrilled when I noted how suddenly and completely Jehovah turned the table on his enemy, to his chagrin and humiliation, and to the spectacular exaltation of his true witness, Mordecai. And to realize that this prophetic drama is soon to have its complete fulfilment in the lives of Jehovah's witnesses is indeed encouraging and comforting.

With much love and best wishes, I am

Yours for Jehovah's kingdom,

L. O. HILLYARD, *Iowa*

SERVICE APPOINTMENTS

T. E. BANKS

Chattanooga, Tenn.	Sept.	13, 14	Clarksville, Tenn.	Sept.	22, 23
Knoxville, Tenn.	"	15, 16	Jackson, Tenn.	"	24, 25
Johnson City, Tenn.	"	17, 18	Memphis, Tenn.	"	26, 27
Nashville, Tenn.	"	20, 21	Trumann, Ark.	"	29, 30

C. W. CUTFORTH

Magnolia, Alta.	Sept.	5	McLaughlin, Alta.	Sept.	18
Mosside, Alta.	"	6, 7	N. Battleford, Sask.	"	20
Tawatinaw, Alta.	"	8	Prince Albert, Sask.	"	22, 23
Wainwright, Alta.	"	10	Kinistino, Sask.	"	25
Viking, Alta.	"	12	Ridgedale, Sask.	"	26
Lavoy, Alta.	"	14	Spooner, Sask.	"	27
Vermilion, Alta.	"	15	Ridgedale, Sask.	"	29
Lloydminster, Alta.	"	17	Kinistino, Sask.	Oct.	1

G. H. DRAPER

Lake Worth, Fla.	Sept.	1	St. Marys, Ga.	Sept.	18
Palm Beach, Fla.	"	2	Waycross, Ga.	"	19
Port Mayaca, Fla.	"	3, 4	Taylors Creek, Ga.	"	20
Okeechobee, Fla.	"	5	Collins, Ga.	"	22
Melbourne, Fla.	"	6	Groveland, Ga.	"	23
Titusville, Fla.	"	8	Savannah, Ga.	"	24, 25
Orlando, Fla.	"	9, 10	Clyo, Ga.	"	26
Sanford, Fla.	"	11, 12	Brooklet, Ga.	"	27
New Smyrna, Fla.	"	13	Swainsboro, Ga.	"	29
Ocala, Fla.	"	14	Waynesboro, Ga.	"	30
Jacksonville, Fla.	"	16, 17	Augusta, Ga.	Oct.	1

M. L. HERR

McCurtain, Okla.	Sept.	3, 4	Durant, Okla.	Sept.	17, 18
Heavener, Okla.	"	5, 6	Lehigh, Okla.	"	19, 20
Dunbar, Okla.	"	8, 9	Atoka, Okla.	"	22, 23
Cloudy, Okla.	"	10, 11	Milburn, Okla.	"	26, 27
Valliant, Okla.	"	12, 13	Wilson, Okla.	"	29, 30
Idabel, Okla.	"	15, 16	Leon, Okla.	Oct.	1, 2

A. KOERBER

Attleboro, Mass.	Sept.	5, 6	Hartford, Conn.	Sept	17, 18
Providence, R. I.	"	7, 8	Torrington, Conn	"	19
Putnam, Conn.	"	9	New Britain, Conn.	"	20
Norwich, Conn.	"	10	Wallingford, Conn.	"	22, 23
Westerly, R. I.	"	11	Waterbury, Conn.	"	24
Mystic, Conn.	"	12	Beacon Falls, Conn.	"	25
New London, Conn.	"	13	Derby, Conn.	"	26
Deep River, Conn.	"	15	New Haven, Conn.	"	28-30
Cromwell, Conn.	"	16	Bridgeport, Conn.	Oct.	1, 2

A. H. MACMILLAN

Sharon, Pa.	Sept.	1, 2	Jeannette, Pa.	Sept.	17, 18
Farrell, Pa.	"	3, 4	Blairsville, Pa.	"	19, 20
New Castle, Pa.	"	5, 6	Johnstown, Pa.	"	22, 23
Butler, Pa.	"	8, 9	Altoona, Pa.	"	24, 25
Beaver Falls, Pa.	"	10, 11	Lewistown, Pa.	"	26, 27
Pittsburgh, Pa.	"	12, 13	Harrisburg, Pa.	"	29, 30
Duquesne, Pa.	"	15, 16	York, Pa.	Oct.	1, 2

G. Y. M'CORMICK

Verona, Mo.	Sept.	1	Moberly, Mo.	Sept.	15
Monett, Mo.	"	2	Levasy, Mo.	"	16
Larussell, Mo.	"	3	Kansas City, Mo.	"	17-19
Carthage, Mo.	"	4	Belton, Mo.	"	20
Joplin, Mo.	"	5	St. Joseph, Mo.	"	22
Golden City, Mo.	"	6	Ridgeway, Mo.	"	23
Butler, Mo.	"	8	Kirksville, Mo.	"	24
Clinton, Mo.	"	9	Rutledge, Mo.	"	25
Warrensburg, Mo.	"	10	Hamilton, Ill.	"	26
Sedalia, Mo.	"	11	Knoxville, Ill.	"	27
Jefferson City, Mo.	"	12, 13	Moline, Ill.	"	29, 30

J. C. RAINBOW

Niles, Ohio	Sept.	3, 4	Painesville, Ohio	Sept.	15, 16
Warren, Ohio	"	5, 6	Cleveland, Ohio	"	17-20
Newton Falls, Ohio	"	8, 9	Lorain, Ohio	"	22, 23
Ashtabula, Ohio	"	10, 11	Akron, Ohio	"	24-27
Jefferson, Ohio	"	12	Kent, Ohio	"	28
Perry, Ohio	"	13	Ravenna, Ohio	"	29, 30

W. J. THORN

Parsons, Kans.	Sept.	1, 2	Blackburn, Okla.	Sept.	16
Coffeyville, Kans.	"	3, 4	Tulsa, Okla	"	17, 18
Arkansas City, Kans.	"	5, 6	Claremore, Okla.	"	19, 20
Winfield, Kans.	"	8	Nowata, Okla.	"	22
Hilltop, Kans.	"	9	Muskogee, Okla.	"	23, 24
Ponca City, Okla.	"	10, 11	Peggs, Okla.	"	25
Shidler, Okla.	"	12	Stigler, Okla.	"	26
Red Rock, Okla.	"	13	McAlester, Okla.	"	28, 29
Stillwater, Okla.	"	14	Atoka, Okla.	"	30
Pawnee, Okla.	"	15	Milburn, Okla.	Oct.	1

S. H. TOUTJIAN

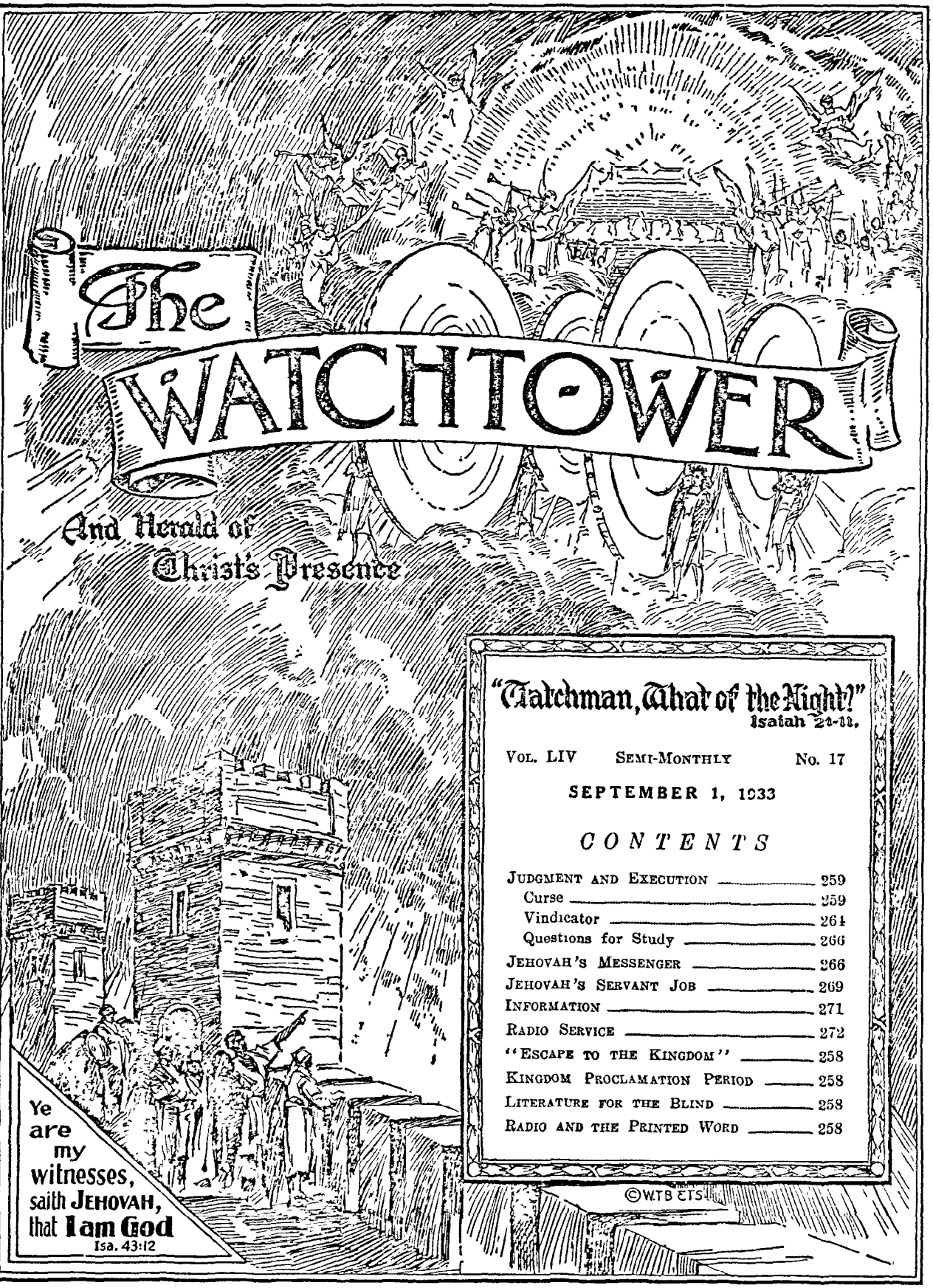
Yakima, Wash.	Sept.	1, 2	Great Falls, Mont.	Sept.	16, 17
Prosser, Wash.	"	3	Clyde Park, Mont.	"	18
Walla Walla, Wash.	"	4	Billings, Mont.	"	19, 20
La Grande, Oreg.	"	5	Red Lodge, Mont.	"	22
Dayton, Wash.	"	6	Bear Creek, Mont.	"	23
Pomeroy, Wash.	"	8	Roscoe, Mont.	"	24
Colfax, Wash.	"	9	Butte, Mont.	"	26
Spokane, Wash.	"	10, 11	Deer Lodge, Mont.	"	27
Pablo, Mont	"	12	Hamilton, Mont.	"	28
Big Fork, Mont.	"	13	Filer, Idaho	"	30
Whitefish, Mont.	"	14	Pocatello, Idaho	Oct.	1, 2

J. C. WATT

Black River F., Wis.	Aug.	30	Clintonville, Wis.	Sept.	13
Necedah, Wis.	Sept.	1	Blackcreek, Wis.	"	15
Marshfield, Wis.	"	2	Pulaski, Wis	"	16
Loyal, Wis.	"	3	Green Bay, Wis.	"	17
Withee, Wis.	"	4	Oshkosh, Wis.	"	18
Medford, Wis.	"	5	Sheboygan, Wis.	"	19
Wausau, Wis.	"	6, 7	Milwaukee, Wis.	"	21-24
Mosinee, Wis.	"	9	Racine, Wis.	"	25
Bevent, Wis.	"	10	Kenosha, Wis.	"	26, 27
Stevens Point, Wis.	"	12	Lake Mills, Wis.	"	29, 30

The WATCHTOWER

And Herald of Christ's Presence



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

VOL. LIV SEMI-MONTHLY No. 17

SEPTEMBER 1, 1933

CONTENTS

JUDGMENT AND EXECUTION 259
Curse 259
Vindicator 264
Questions for Study 266
JEHOVAH'S MESSENGER 266
JEHOVAH'S SERVANT JOB 269
INFORMATION 271
RADIO SERVICE 272
"ESCAPE TO THE KINGDOM" 258
KINGDOM PROCLAMATION PERIOD 258
LITERATURE FOR THE BLIND 258
RADIO AND THE PRINTED WORD 258

Ye are my witnesses, saith JEHOVAH, that I am God Isa. 43:12

©W.T.B.T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa

Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

"ESCAPE TO THE KINGDOM"

Such is the title of Brother Rutherford's newest booklet. It fulfils the desire of the brethren everywhere that Brother Rutherford's three radio addresses "The Way of Escape", "Effect of Holy Year on Peace and Prosperity," and "Kingdom Blessings for the People" should be made available under one cover for use in proclaiming Jehovah's kingdom truths the world over. The cover design will thrill you; it is in thorough keeping with title and contents of the booklet. The booklet may be had at 5c a copy.

KINGDOM PROCLAMATION PERIOD

This period, September 30 to October 8 inclusive, marks the opening of a new service year. Believing that at that time the pure river of the water of life will flow out from the throne of the kingdom in greater volume over the earth than during any previous world-witness period, none excepted, we here give prompt notice thereof that due preparation may be begun at once. Realizing that THE KINGDOM IS HERE and has been steadily increasing and that of its increase there shall be no end, Jehovah's witnesses in all lands will have growing boldness, zeal and joy in proclaiming that kingdom. The increasing numbers of the Jonadab class should be invited, as of the Lord, to share actively in the proclamation. Those not working under any branch of the Society will please report direct to this office at the close of this period. The *Bulletins* will contain full details and instructions.

LITERATURE FOR THE BLIND

Cause of Death, another booklet of the new series, is now ready, in Braille, for the blind. It is obtainable at cost, $1 a copy, or may be had on loan by all blind readers. Address the Society's branch for the blind, 1210 Spear St., Logansport, Ind. *Who Is God?* and *What Is Truth?* have already been announced. Jehovah's witnesses may well mention these booklets to blind persons whom they meet in their house-to-house work.

RADIO AND THE PRINTED WORD

All witnessing parties and all individuals who engage in the witness work should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving *continual* public notice of this program while engaging in the house-to-house witnessing.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV SEPTEMBER 1, 1933 No. 17

JUDGMENT AND EXECUTION

"And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands."—Jer. 1: 16.

JEHOVAH favored the Israelites above all peoples of earth at that time. He made a covenant with them and kept his part of the covenant faithfully. Had Israel kept its part of the covenant it would have been greatly blessed. Because of unfaithfulness Jehovah caused his judgment to be written against Israel, and sent his prophets to declare his judgments and in due time caused them to be executed upon that nation. The Israelites as a people foreshadowed "Christendom"; and what came to pass unto Israel will come to pass on "Christendom", only on a far greater scale. The nations which constitute "Christendom" have been favored above all peoples of the earth, because they have had access to the Word of God and have been taught of and concerning his kingdom and have taken the name of Christ and accepted God's Word, and have entered into an implied covenant to do the will of God. Now because of the wickedness of "Christendom" God has caused his judgment not only to be written but to be made known.

[2] Jehovah wrote his judgments long in advance of the time of execution, and now he discloses the meaning thereof to his anointed and sends forth the anointed to make announcement of the same. Jehovah's witnesses are severely criticized because of their plainness of speech in declaring the vengeance of Jehovah against Satan's organization. The clergy and their allies, including the "evil servant", say that these witnesses should be prevented from "slandering the other religions". They do not know that the remnant represent no "religion", as that term is understood, but that they do represent the Lord God. Those who claim to be of the truth but who oppose the witness work of the Lord now in progress on earth say that such criticism of Satan's organization is needless and wrong. The faithful will not be at all disturbed by such adverse criticism, but will see that Jehovah makes it obligatory upon his witnesses to cry out the declaration of his vengeance, serving notice upon the enemy and warning those who desire to learn the way of righteousness.

[3] The prophet Zechariah, in the fifth chapter, records a vision of a flying roll. "Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits." (Zech. 5: 1, 2) A roll is a written record. (Ezra 6: 2) What Zechariah saw was a record of Jehovah's judgment against the enemy. (Zech. 5: 3) One side of the record is leveled against thieves, and the other side against liars. It is not stored away in some musty vault, but is flying like an airplane, swiftly to its destination. "As the swallow in her flying, so the curse that is causeless alighteth not." (Prov. 26: 2, *A.R.V.*) But here there is a good and sufficient cause; hence the curse comes swiftly. It is a message written in God's Word called "the volume of the book". (Ps. 40: 7) To help Zechariah, now the remnant, to discern the meaning thereof, Jehovah gives 'seeing eyes', that is, understanding. (Prov. 20: 12) The measure of the "roll" is shown to be fifteen by thirty feet, which is a great size for a record. It was unrolled and spread out flat; otherwise it could not have been measured on both sides. The dimensions equal the area of "the holy" in the tabernacle in the wilderness, and suggest that the message thereof applies particularly to all who profess to be representatives of God in the land of "Christendom".

CURSE

[4] A curse is a solemn and irrevocable declaration of what shall be the fate of those who deliberately violate God's law. The "flying roll", written on both sides, contains a message of God's vengeance against covenant-breakers. "Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it." (Zech. 5: 3) It could not go forth over the face of the earth until after the coming of the Lord Jesus to the temple for judgment. The facts show that it began to go forth in 1922, when there was a "great voice out of the temple", saying to the seven angels: 'Go forth, and pour out the vials of the wrath of God upon the whole earth.' (Rev. 16: 1) The religious element

of "Christendom" assume to be in a covenant with Jehovah God because of their taking the name of Christ and pretending to rely upon God's Word. This particularly applies to the clergy, who have stolen the Word of God and taken away the key of knowledge. (Luke 11:52) "Therefore, behold, I am against the prophets [false preachers], saith the Lord, that steal my words every one from his neighbour." (Jer. 23:30) The clergy and their allies in "Christendom" have "transgressed the laws [of God, and] 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; Mal. 4:5, 6) They have turned many people away from God, like Absalom, who stole the hearts of the people, and this they have done in order to serve the Devil. (2 Sam. 15:6) The curse is also against the "evil servant" class, the "man of sin", "the son of perdition." These have deliberately stolen away from God's organization the weaker ones and turned them into the Devil's company. "If a man be found stealing [away from God's organization] any of his brethren of the children of [spiritual] Israel, and maketh merchandise of him, or selleth him; then that thief shall die." (Deut. 24:7) This prophecy, which is a part of the covenant God made with Israel in Moab, applies specifically to those who have responded to the call to the kingdom, and this is emphasized by the fact that the kingdom covenant was foreshadowed by the covenant made in Moab. (*The Watchtower*, 1933, page 163) "Through covetousness shall they with feigned words make merchandise of you." (2 Pet. 2:3) The "evil servant" class has formed a partnership with the clergy in opposing the kingdom message. (Ps. 50:18; Prov. 29:24) The curse pronounced against such thieves is destruction.

5 This curse Christ Jesus pronounces when at the temple for judgment. (Mal. 3:5) 'False swearers' are those who have made a covenant to do the will of God and then willingly violate it. (Ps. 24:4; Lev. 19:12) False swearers have been warned by the Lord. (Eccl. 8:2) It is wicked for one to practice a religion that ignores Jehovah God; but when men claim to worship Jehovah and to follow in the footsteps of Jesus, and use such as a cloak for their hypocrisy, that is gross wickedness. The religion mislabeled "Christianity" or "Christendom" was adopted by the seventh world power as its religion, and for centuries the clergy of "organized Christianity" have hypocritically posed as the teachers of God's Word, have lied to the weaker ones as well as to others, and have used the texts of the Scriptures as a camouflage for their crookedness, and by this means have turned the people away from God. They well know that they have sworn falsely. Likewise those who have entered into a covenant to do God's will, and responded to the call for the kingdom, and who now oppose the proclamation of the message of the kingdom, have sworn falsely before Jehovah God. The curse will visit the habitations of these wicked ones, just as certainly as that the angel of the Lord visited each house in Egypt.—Ex. 12:23, 29.

6 "I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." (Zech. 5:4) The curse will locate the wrongdoers wherever they are, even though they may say, Who seeth us? Jehovah leaves no way of escape for them. The message of the curse reaches them by radio, telephone and in printed form, and goes into their hiding places and sweeps away 'the hiding place of lies'. The fact that the prophet says that 'the curse shall remain in the midst of their house' shows that they are incorrigibly wicked and will be destroyed. —Jer. 23:29.

7 Those who oppose the truth will not believe what is here written. Only those who lift their eyes to heaven and go in faith to God and obediently follow Christ Jesus are given this vision and the understanding thereof. "Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth." (Zech. 5:5) The angel of the Lord now discloses to the remnant the permanent place of wickedness. Satan began his wicked hypocritical religious organization on the plains of Shinar, which organization is symbolized by a woman, Satan's wife, whose name is called "Babylon". That devilish hypocritical organization has at all times stolen the Word of God and misused it, and has stolen the people away from serving God and has produced a crop of creatures that have sworn falsely before God. These religious frauds who are defamers of Jehovah's name are to be transported to their everlasting abode.

8 The prophet inquires of the angel, "What is it?" and is told: "This is the ephah that goeth forth. He said moreover, This is their appearance in all the land." (Zech. 5:6, *A.R.V.*) The prophecy thus shows how it appears to the eyes of Jehovah, who determines and metes out judgment. The ephah is a large measure and symbolizes a large measure of something. A measure denotes judgment; therefore this prophecy means that Jehovah has measured out or judged, and that the measure is large against those denounced by the judgment.

9 The ephah had a lid or covering of heavy material like lead on it, and inside the ephah appeared a woman sitting. (Zech. 5:7) The lid was of a base metal having the appearance of silver and therefore pictures hypocrisy, which is so successfully practiced by the Devil's religious agents; which base covering will be destroyed. (Jer. 6:29; Ezek. 22:18) The power of Jehovah lifts up this lid or covering and exposes what is inside the ephah, and therein appears a woman.

This woman is evidently the Devil's wife, that is, his hypocritical organization called "Babylon". This organization gave birth to the thieves and the liars and all other lawless ones. (Rev. 17:3, 5) Satan's organization is entirely wicked. Concerning the woman sitting in the ephah the angel spoke: "And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof." (Zech. 5:8) "Wickedness," in this text, means "Lawlessness" (*Roth.*), and particularly applies to the class whom the Lord gathers out from among his covenant people. (Matt. 13:41) This would specifically apply to the "man of sin", "the son of perdition," and all the clergy, who claim to serve God but who in fact serve the Devil. The lid was lifted up, exposing this wicked woman, and then she was pushed back inside of the ephah and the lid or covering was closed down. Thus the Lord crates her up for transportation to where she belongs. She has no place in the "holy land", the condition of God's people, but is taken to her own place, which later the angel of the Lord explains to Zechariah.

10 The Lord's method of gathering out and transporting this hypocritical crowd, which is the very embodiment of lawlessness, now appears: "Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven." (Zech. 5:9) Undoubtedly these two women are servants of the Lord God and of the great Judge at his temple. Being females, they would be subject to the "man Christ Jesus". (1 Cor. 11:3) They therefore fitly picture the angels used by the Lord to gather out the wicked ones and to keep them away from the temple. "The Son of man shall send forth his angels [symbolized by these two women], and they shall gather out of his kingdom all things [that were in line for the kingdom] that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:41, 42) The prophecy says, "The wind was in their wings," which signifies that the power of God was with them for the swift performance of his judgment. The wings show that they are creatures that fly swiftly before judgment. 'Having wings like a stork's' shows that they knew the time of judgment and that the judgment time had come: "Yea, the stork in the heaven knoweth her appointed times; . . . but my people [professed people, who are lawless] know not the judgment of the Lord." (Jer. 8:7) The stork's wings are large and able to lift heavy loads. Storks fly at a great height, and the prophecy says, "They lifted up the ephah between the earth and the heaven" and transported the old woman, the personification of lawlessness, swiftly to her everlasting abiding place.

11 Where does "wickedness", pictured by the occupant of the ephah, belong? This question was propounded by Zechariah, in verse ten, to which question the angel of the Lord replied: "And he said unto me, To build it an house in the land of Shinar; and it shall be established, and set there upon her own base." (Zech. 5:11) The land of Shinar was the place where Satan began his organization, to turn the people away from Jehovah by means of lying and stealing; hence that land represents the beginning of lawlessness. "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." (Gen. 11:2, 4) The covenant people of God were carried away captive into the land of Shinar. (Dan. 1:1, 2) Jehovah restored the remnant of his people in due time, then as he has now restored his faithful remnant, taking them away from Satan's organization, and bringing them into his own organization. "In that day . . . the Lord shall set his hand again the second time to recover the remnant of his people." (Isa. 11:11) Jehovah's swift messengers, flying like storks, bear the lawless or wicked class back to the place assigned to that crowd, and that place prepared for her was symbolized by the land of Shinar. "An house," as here used, to which the woman "Wickedness" is taken, pictures a condition of perpetual death. "The grave is mine house." (Job 17:13) "All the kings of the nations, even all of them, lie in glory, every one in his own house." (Isa. 14:18) A house denotes a place to stay, and this picture shows lawlessness assigned to a condition of everlasting destruction. The curse of Jehovah upon the wicked organization of Satan is a vindication of his holy name, and shows what shall be the result in the great war. Wickedness shall be destroyed for ever.—Ps. 145:20.

12 Jehovah of hosts is the almighty God of Battle. He has a fixed time for war and a fixed time for peace, and by making war he will establish everlasting peace among his creatures. When he sent Jesus Christ forth to reign in the midst of his enemies, war in heaven immediately followed, and Christ Jesus was the victor. The field of military action is then transferred to the earth, and the forces for the great combat must be prepared. In the first vision of the prophet there appeared a company of horsemen led by their Chief, who was Christ Jesus, and the first work of which was to make a careful survey or inspection of things in the earth before beginning operations. Horses symbolize war equipment, and that advance company of horsemen spying out the land shows that the Lord's forces are preparing for the greatest war on earth.

13 During the building of the temple Zechariah was again given a vision of the militant organization of Jehovah. That means that while Christ Jesus is gathering his true followers to himself into the temple of God these faithful ones are given a vision of Jehovah's

great war organization. The prophet looked again and tells what he saw. "And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass." (Zech. 6:1) "Chariots" are symbols of Jehovah's militant organization, and there being four chariots means that God's organization is a four-square one, fully equipped to push the enemy from every point and to completely defeat and destroy him. "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." (Isa. 66:15, 16) "Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array." (Joel 2:5; Hab. 3:8) These war chariots' coming out from between two mountains of brass symbolizes that they are exceedingly strong, and the "brass" (copper) shows that they are beyond the earthly quality, therefore superhuman, and are sent by Jehovah, and hence are in no way a part of Satan's earthly government. These chariots picture the fighting organization of Jehovah God under the leadership of Christ Jesus. In the fire these mountains would not become "a burnt mountain", such as Satan's organization will become. (Jer. 51:25) The fighting organization of Jehovah will in the fire of battle glow with brightness like the feet of Christ Jesus, as seen in the vision of John: "And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." (Rev. 1:15) "And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass." (Rev. 2:18) Both Daniel and Ezekiel had a vision of this Mighty One and say that 'his arms and feet looked like polished brass'. (Dan. 10:6) "Whose appearance was like the appearance of brass." (Ezek. 40:3) These "mountains of brass" together picture the universal organization of Jehovah and also the capital organization thereof, coming forth with the military equipment after the war in heaven had ended. It is "out of the mountain" or organization universal that the "stone was cut out without hands"; whereas the Stone or capital organization, the anointed King, grew to be "a great mountain [that] filled the whole earth", and is therefore the capital or chief part of Jehovah's organization.

[14]The horse-drawn war chariots seemed to appear at the same time, all moving abreast. By having in mind now that the Jews read from right to left, this picture would indicate that the first horses and chariot to be observed would be on the extreme right. "In the first chariot were red horses, and in the second chariot black horses, and in the third chariot white horses, and in the fourth chariot grisled and bay horses." (Zech. 6:2, 3) These chariots drawn by horses show preparation for and moving into position for the great battle. The horses on the extreme right are called "red", according to the Hebrew, and are called "bay", in verse seven. The second chariot is drawn by black horses, the third on the left center by white horses, and the fourth by "grisled and bay [*margin*, strong] horses". The *American Revised Version* renders this part of the text "grizzled strong horses", and which are on the extreme left and go to the south and are thus distinguished from bay horses on the extreme right.

[15] The prophet asked the angel the meaning of the chariots and the horses, and the answer is: "And the angel answered and said unto me, These are the four spirits [*margin*, winds] of the heavens, which go forth from standing before the Lord of all the earth." (Zech. 6:4, 5) These picture the organization of Jehovah God "who maketh his angels spirits". (Ps. 104:4) It is a complete organization, because it is symbolized by four, and at the same time is heavenly, and includes the remnant on earth who have been made to "sit together in heavenly places in Christ Jesus". (Eph. 1:3; 2:6) The faithful remnant in the temple have been 'delivered from the power of darkness and translated into the kingdom of Jehovah's dear Son'. (Col. 1:13) The Lord by his angels has gathered out the remnant and brought them together since 1918, "from the four winds, from one end of heaven to the other." (Matt. 24:31; Zech. 2:6) These four spirits have an approved standing before Jehovah, and they willingly serve him in this day. (Ps. 110:3) They come forth from presenting themselves unto the Lord, the same as the seven men described in the ninth chapter of Ezekiel's prophecy.

[16] Babylon is on the north of Palestine, hence called "the north country". (Zech. 2:6, 7; Jer. 10:22) The earthly Babylon was overthrown eighteen years before Zechariah began to prophesy; hence this prophecy must apply to Satan's organization which bears the name of Babylon, and applies particularly to "Gog, of the land of Magog", concerning which Ezekiel prophesied. (Ezek. 38:2, 15; 39:2, *R.V.*) Zechariah sees "the black horses [which draw the second chariot] go forth into the north country". (Zech. 6:6) That division of the Lord's army takes its position for the assault against the strongholds of Satan's organization which are led by Satan's prince Gog and move out for action. "And the white [horses drawing the third chariot] go forth after them." (Zech. 6:6) These two horse-drawn chariots assaulting the north country comport with the facts that two armies under two kings together assaulted and destroyed literal Babylon. "Thy kingdom is divided, and given to the Medes and Persians." (Dan. 5:28) There are two divisions of Gog's army, the invisible and the visible division, both of which are in the conspiracy against God's anointed people, and both must be attacked and de-

stroyed by the army of the Lord. The two chariots, the second and third, moving against the enemy here picture Jehovah's sanctified ones, employed to destroy "the earth". (Zeph. 3:8) "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. They come from a far country [from heaven, and are no part of this world at any time], even the Lord [leading his army], and the weapons of his indignation, to destroy the whole land [Babylon, the north country or stronghold of Satan's organization]. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."—Isa. 13:3, 5, 19.

17 The grizzled horses wheel their war chariot into position on the south line of battle: "The grisled [spotted, *Roth.*] go forth toward the south country." (Zech. 6:6) These horses draw the fourth chariot, and in the third verse of the prophecy they are called "grisled and bay horses". Edom or Idumea (the northern section was also called Teman), Egypt and Ethiopia, all are south of the Holy Land. The prophecy, therefore, must refer to the antitypes of these countries, because those countries suffered defeat prior to the time of Zechariah's prophecy. In the prophecy Edom or Idumea pictures the "wicked servant" class, the "man of sin", "the son of perdition"; Egypt pictures Satan's visible organization, made up of the commercial, political and religious elements; and Ethiopia represents the hireling military strong-arm squad. All of these shall fall at Armageddon, and Jehovah's forces are moving into position for the attack. (Jer. 25:15, 16) Ezekiel's prophecy shows that the hireling crowd in particular joins forces with Gog in making the assault on Jehovah's covenant people, and which shows a combining of the enemy forces north and south against the anointed of the Lord.

18 The bay horses of verse seven represent the remnant of God's anointed people on the earth. These are the same as those mentioned in verse two as "red horses". The *American Revised Version* designates them as "strong" horses, and *Rotherham* refers to them as "deep red". These horses are not the grizzled or bay (of verse three) which draw the fourth chariot. These "deep red" horses, of verses two and seven, draw the first chariot on the extreme right and would be the first ones to be observed by the covenant people of God; and this is in accord with the facts. They picture God's remnant people on the earth who are pictured by Ezekiel under the symbol of 'the man in linen with the writer's inkhorn by his side' who scatters fire over the city. (See Ezekiel 9 and 10.) These horses drawing the first chariot symbolically say: The witness work, or 'marking in the foreheads', must be done before the battle of the great day is fought. "And the bay went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth." (Zech. 6:7) The fact that these "sought to go" proved that they were willing in the day of the King's power, ready to obey the command to go throughout the earth and preach the gospel of the kingdom. (Matt. 24:14; Ps. 110:3) The angel of the Lord said to this remnant: "Get you hence, walk to and fro"; meaning that they must busy themselves in the witness work. This was their signal to go. Note how the Lord by his angels directs the movements of his people, and that without their knowledge at the time. It was on the 8th day of September, 1922, when a convention of Jehovah's people had learned that Christ Jesus is at the temple for judgment and that there was much work for them to do, that the Lord caused these words to be spoken to the assembled multitude: "Do you believe that the Lord is now in his temple, judging the nations of earth?" The multitude shouted: "Yes!" The speaker continued: "Do you believe that the King of glory has begun his reign?" "Yes!" responded the multitude. "Then back to the field, O ye sons of the Most High God! . . . Herald the message far and wide. The world must know that Jehovah is God and that Jesus Christ is the King of kings and Lord of lords. This is the day of all days. Behold, the King reigns! You are his publicity agents. Therefore advertise, advertise, advertise the King and his kingdom." (*The Watchtower*, 1922, page 337) In obedience to the Lord's command the faithful remnant then went forth and walked through the earth proclaiming the message of the kingdom, and are still at that work. They asking how long this work must continue, the Lord makes it known that it must continue until the battle of the great day of God Almighty. (Isa. 6:11) The army of the Lord is on the trek and the day of war draws nigh.

19 The division of the army that moves against the enemy in the north country does the chief part of the work. "Then cried he upon [unto] me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country." (Zech. 6:8) The war chariots drawn by the black horses and white horses move against Gog in the land of Magog, and this is pleasing to Jehovah; showing that this is the division of his army that vindicates his name. "These . . . have quieted (the indignation of) my spirit" (*Leeser*); "have settled my spirit," or, "caused mine anger to rest." (*Roth.*, footnote) These bring satisfaction to the spirit of Jehovah because they execute his vengeance upon Satan's organization. (Ezek. 39:6) This work they do after the witness work by the earthly division is completed. The division pictured by the grizzled horses that move on "the south country", the earthly part of Satan's organization, do their part to the pleasure of Jehovah; but the division that destroys the invisible enemy, Gog and all those of the land of Magog, do the chief executing work. The earthly division of Satan's army is merely

the ally of Gog and in the conspiracy. After the fall of his organization, then Satan the old Dragon is bound and put to death. (Rev. 20:1-3) All of this must be done before Jehovah's name is completely vindicated. Satan's organization, head, body and tail, must be destroyed, and then Jehovah will be pleased. (Ezek. 5:13; 16:42; 21:17; 24:13) The fact that the leader of the army cries with a loud and positive command to this division moving on Gog shows that the army is moving into action and the noise of battle is on. All of this proves that Jehovah's witnesses on the earth are not the ones that put the Devil's organization out of business, but that they must do their witness work before the big fight is really on. The remnant could not accomplish the destruction of the enemy by bearing witness for a million years. They present themselves and perform their part according to the will of God, and then the great war follows. At this point in the prophecy the vision changes.

VINDICATOR

[20] Those who are members of Jehovah's organization and who faithfully perform their part of participating in the vindication of his name may properly be designated as vindicators. Christ Jesus is the Head and the Chief One, and therefore he is the great Vindicator, and the work done by the earthly members of his organization is very insignificant; yet the prophet of God gives attention here to the temple company, both Head and body, manifestly for the comfort and encouragement of the remnant on the earth. The builders of the temple of Jerusalem had been in captivity and were now released. Those who now have part in the building of the real temple, and who are yet on the earth, were once in captivity, and these now bring their little all, pictured by the silver and gold, to be used in connection with the temple work. "And the word of the Lord came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah." (Zech. 6:9, 10) The captives have returned and come to Zion, which is God's organization. The names given in this verse of the prophecy are significant. "Heldai" (evidently the same one called "Helem" ["Strength"] in verse fourteen) means "worldly; enduring; long-lived"; the name "Tobijah" means "pleasing to Jehovah"; the name "Jedaiah" means "Jehovah has known; Jehovah cares (for him)". The meanings of the names of these mentioned appear to apply collectively to the remnant. "Heldai," the remnant, being in the world and having a transient existence here, is no part of the world but endures through Armageddon, and hence is long-lived. "Tobijah" is pleasing to God because of his faithful devotion to Him; and "Jedaiah" signifies not only that God knows the remnant, but that he cares for and preserves them. The three men named had come from Babylon and evidently had been sent as a delegation by those Jews remaining in Babylon, and had come to observe the work on the temple which had then been resumed. Zechariah was commanded to go into the house of Josiah and there to do certain things to Joshua the high priest and do them in the presence of these three men, which they would later report to their brethren remaining in Babylon. Evidently the house of Josiah was chosen and used because the temple was not then complete. The house was a priest's house, "founded by Jehovah" (which the name "Josiah" means), and well pictures Jehovah's priestly house, the remnant, the members of which are now in the secret place of the Lord, hidden and protected by him.

[21] This delegation being gathered into the house of Josiah, Zechariah was directed to "then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest". (Zech. 6:11) It seems probable that this silver and gold had been collected or contributed by the three men and brought by them, because verse ten says, "Take of them." The *Revised Version* of verse eleven agrees with this, reading: "Yea, take of them silver and gold." The fact of the coming of this delegation of three men years after the original remnant had returned from Babylon, and after the temple work had been resumed, suggests that the three men pictured the same ones as those represented by Esther and Ruth. (See verse 15.) Corresponding to this, members of the faithful remnant class, who are scattered throughout the earth, and therefore are in the world but not of it, come and present themselves unto the Lord and offer their contribution to the work of Jehovah's King and kingdom, and this was foreshadowed by the use Zechariah made of the silver and gold brought to him.

[22] Zechariah made "crowns [a crown, *Roth.*]" and set it on the head of Joshua the high priest, thus picturing the crown on the head of Christ Jesus. (Ps. 21:3) The setting was done by Zechariah and suggests that it is the remnant that calls attention to the fact that Christ is crowned king and has come. This the remnant do after the coming of the Lord Jesus to the temple, and particularly after 1922, when they cried out: "The Lord is in his temple; advertise the King and his kingdom!" Now it is seen that Jehovah crowned Jesus in 1914, and the remnant bear witness to that fact, even as Heldai, Tobijah and Jedaiah on returning bore testimony before those men remaining in Babylon. Jehovah now commands that "all men should honour the Son, even as they honour the Father". (John 5:23) This is symbolized by their contributions of silver and gold.

[23] Zechariah was commanded to speak to the high priest and to do so in the presence of and for the benefit of the three men who were there as witnesses and who pictured the remnant now on the earth. "And

speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord." (Zech. 6:12) At the time Christ the Stone was laid in miniature Pilate said: "Behold the man!" (John 19:5) At the time Christ Jesus the anointed King, the Stone, was laid in completion Jehovah says: "Behold, the man whose name is The BRANCH [*A.R.V.*, margin, SPROUT]." Jesus Christ is the Sprout or Branch of Jehovah. It was not Zerubbabel of the house of David that was crowned, but Joshua the high priest that was crowned. This proves that David's natural house was merely typical and that The BRANCH is Jehovah's direct Offshoot, his Chief Officer and great High Priest for ever after the order of Melchizedek. It was in 1914 that Jehovah sent forth The BRANCH out of Zion, and which is an insignificant "sprout" in the eyes of the earthly rulers, but he shines in the temple of Jehovah and shall vindicate Jehovah's name. The words in the prophecy "out of his place" mean 'out of Zion', that is to say, Jehovah's universal organization, from which Christ Jesus is taken and made the Head of the capital organization, and grows up out of the top thereof. (Ezek. 17:22-24) This prophetic picture particularly shows that after the crowning of Jesus as King by Jehovah, and after the casting of Satan out of heaven, he must come to Jehovah's temple as a crowned King and as High Priest and as Judge of the house of God. Here he brings the faithful into the temple and prepares them to take a part in the work of vindicating Jehovah's name. These witnesses of Jehovah, pictured by the three men, must bear testimony to others of the world, and that is what they are now doing.

[24] Zerubbabel and Joshua the high priest prefigured one and the same person, to wit, Christ Jesus, who is "a priest upon his throne" and fills the office typified by Melchizedek. (Heb. 7:1) "Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." (Zech. 6:13) As builder of the temple he is clothed with majesty, honor and glory, and he bears the commission and the responsibility as the great Vindicator of his Father's name. "And they shall hang upon him all the glory of his father's house. . . . And he shall be for a glorious throne to his father's house." (Isa. 22:23, 24) Christ Jesus fills the two offices of king and priest, and there is no conflict between the two; hence it is written: "And the counsel of peace shall be between the two of them." (*Roth.*) The counsel or purpose of both offices is peace. As sacrificing priest he is the way for man to be at peace with God. (Eph. 2:14) He completes the atonement work in heaven as the royal priest; as God's King he rules and destroys Satan and his organization, which has long been the disturber of the peace, and he will establish 'peace on earth and good will toward men'. He is "King of Salem", meaning "King of Peace"; "and his name shall be called Wonderful Counsellor, . . . The Prince of Peace." (Isa. 9:6, 7) He is the Vindicator and brings everlasting peace by fighting for it.

[25] Zechariah made from the silver and gold contributed a crown for the high priest, and this served as a memorial of the faithfulness and devotion of the contributors. "And the crowns [crown, *Roth.*] shall be to Helem [another name for Heldai], and to Tobijah, and to Jedaiah, and to Hen [another name for Josiah] the son of Zephaniah, for a memorial in the temple of the Lord." (Zech. 6:14) These men had shown their faithfulness by coming from Babylon to the Lord's house in "the day of small things", when the temple was hardly begun. (Hag. 2:3) The Lord shows his appreciation of their devotion and also that of Josiah (Hen), the son of Zephaniah, who allowed his house to be used on this occasion. These men pictured the faithful remnant who share with Christ Jesus in the honor bestowed upon him by Jehovah, and for which faithful ones he reserves "a crown of righteousness". (2 Tim. 4:8) And this they receive upon the appearing of the Chief Shepherd. (1 Pet. 5:1-4) They must continue faithful, seeing that no man takes their crown. It is "for a memorial in the temple of Jehovah", showing that the four men named are honored with recognition in Jehovah's sanctuary, and shows that the remnant are now gathered together under Christ at the temple and are at the same time heirs of the kingdom and joint-heirs with Christ Jesus. This is symbolized by the crown.

[26] The work of these men did not end with their contributions of silver and gold. They had to witness the crowning of Joshua and to hear the words of the prophet, and now it devolved on them to return and bear testimony to others of what they had learned. This shows that the remnant, whom these men foreshadowed, must engage in the witness work, testifying to others, and this after they have received enlightenment; and this is supported by the concluding words of the prophecy, to wit: "And they that are far off shall come and build in the temple of the Lord; and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God." (Zech. 6:15) Those afar off are the ones taken into the temple after the second outpouring of the holy spirit and to whom those of the temple class give testimony. (Isa. 43:6, 7; Ps. 147:2; Matt. 24:31) Those who are thus gathered come and do temple service. These fill up the places of others who might have been of the temple, and who were engaged in the Elijah work, but who were negligent and stumbled over the Stone and have been talking about "character building" since, and have been set aside. There were some at Jerusalem who concluded that it was 'a time to dwell in ceiled houses

and let the temple lie in waste'. (Hag. 1:4) Such foreshadowed the ones who have been obtaining "rest" in what the Lord gave to his people prior to the coming of Christ Jesus to the temple, and who have lost the opportunity to have a place of service in the temple; and "they that are far off" have entered now, in their stead, into that blessed privilege of temple service. These latter are particularly pictured by Esther and Ruth.

27 The fact that Jehovah supplied all needed help for the building of the temple in harmony with the prophecy of Zechariah proves that Zechariah was a true prophet sent by the Lord. Jehovah thus vindicated his own word and now vindicates his own witnesses before "Christendom", and in this manner his witnesses have part in vindicating Jehovah's name. Jehovah's witnesses do not need to worry about when and how the many things promised will come to pass. If they are obedient to what the Lord gives them they shall see the fulfilment of Jehovah's purpose. "If ye will diligently obey the voice of the Lord your God"; meaning that the remnant must now be diligent in doing with their might the work which Jehovah has given them to do, regardless of what others may do. The temple will be completed in due time and Jehovah's name will be vindicated; but those who are now in the temple are required to render full obedience if they will ultimately participate in the vindication of Jehovah's word and name.

QUESTIONS FOR STUDY

¶ 1. Account for the judgments here declared and later executed against Israel. Apply the prophecy to that which Israel foreshadowed.

¶ 2. What is Jehovah's purpose in now disclosing the meaning of the judgments written, and sending forth his witnesses? With what response is this received by his witnesses? Who oppose the witness work? How, and why? How do the faithful regard such opposition?

¶ 3. Describe the vision next seen by Zechariah. Of what did the record upon the roll consist? What important suggestion is seen in the dimensions of the roll?

¶ 4, 5. Why is it said, "This is the curse"? When did "the curse" begin to go forth? How? Why at that time? With other scriptures show the application of the terms "every one that stealeth" and "every one that sweareth". To whom does the prophecy apply specifically?

¶ 6. Apply verse 4.

¶ 7-9. Explain verse 5, to show that it is important to "Zechariah" that he "see what is this that goeth forth". Describe the "ephah", mentioned in verse 6. Of what was it symbolic? Show how the "woman" seen therein fits the prophecy. What is meant by the angel's statement "This is wickedness", and by the procedure following?

¶ 10, 11. Identify the "two women" mentioned in verse 9. Show that such identification is in harmony with other scriptures pertaining to gathering out the lawless. With other scriptures show the prophetic purpose served by the record that in this vision the "two women" 'bore the woman in the ephah to the land of Shinar, there to build her a house and "establish" her'.

¶ 12, 13. How has Jehovah already appeared as the God of Battle in relation to the final conflict? What did the prophet see in his first vision? In the vision recorded in 6:1? Explain the symbolism of the "chariots" and of the 'two mountains of brass'. Quote other scriptures descriptive of that conflict and of the chief warrior therein.

¶ 14, 15. What was shown in the line-up described in 6:2, 3? Apply the angel's explanation of what the prophet there saw in vision.

¶ 16, 17. Show whether this prophecy applies to literal Babylon. What is seen in the prophetic statement that "the black horses go forth into the north country: and the white go forth after them"? What is significant in the further statement that "the grisled go forth toward the south country"?

¶ 18. Show that the prophecy of verse 7 has been in course of fulfilment.

¶ 19. Explain how "these that go toward the north country have quieted my spirit in the north country".

¶ 20, 21. In the light of the meaning of the names appearing in verse 10, show how "Zechariah" would "take of them of the captivity . . . which are come from Babylon . . . and go into the house of Josiah". For what purpose were they there gathered? What was foreshadowed therein?

¶ 22. In the fulfilment of the prophecy, how has "Zechariah" 'made a crown and set it upon the head of Joshua'?

¶ 23. Why was the prophet to proceed as recorded in verse 10 in carrying out the instruction as stated in verses 11, 12? How and when did "the man whose name is The BRANCH" (a) "grow up out of his place"? (b) "Build the temple of the Lord"? In (a), what was the purpose? In (b)?

¶ 24. Whom did Zerubbabel and Joshua prefigure? How? Point out the fulfilment of the prophecy (Isaiah 22:23, 24) concerning the glory which should rest upon him. What is meant by the statement that "the counsel of peace shall be between the two of them"?

¶ 25, 26. Why were the men mentioned in verse 14 thus rewarded? After these men had contributed silver and gold, why were they to witness the crowning of Joshua? How has this prophecy had fulfilment?

¶ 27. How may we know that Zechariah was a true prophet sent by the Lord? What is the lesson therein for Jehovah's witnesses at the present time? How does Jehovah express the condition which must be met by all who would remain in the temple? What is the particular application thereof now? Why is this so great a privilege?

JEHOVAH'S MESSENGER

'THE messenger of the covenant shall suddenly come to his temple.' Such is the remarkable statement contained in the last book of the Old Testament of the Hebrew Scriptures. What does it mean?

Has the messenger of the covenant come to his temple, and what connection has that coming with the setting up of the government of God upon earth?

One of the progressive steps in the establishment of God's government of righteousness is the coming of Christ Jesus to his temple. Solomon, the peaceful and glorious king of Israel and who was a type of Christ, builded a temple unto Jehovah. That temple was built of stones and was typical of the temple of God not made with human hands. Those whom God has anointed, and who prove faithful unto him, constitute his temple which he uses for his purposes. His temple is entirely separate and distinct from Satan's organization and is no part thereof. "And what agreement hath the temple of God with idols? for ye

are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (2 Cor. 6:16) "For through him we both have access by one spirit unto the Father. In whom ye also are builded together for an habitation of God through the spirit." —Eph. 2:18, 22.

The Head and Chief Corner Stone of the temple of God is Christ Jesus; and his associates are called living stones in the temple. (Isa. 28:16; 1 Pet. 2:5-8; Heb. 3:6) Christ Jesus is God's Messenger and the One whom Jehovah uses to build the spiritual temple. God through his prophet says concerning such: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts."—Mal. 3:1.

Jesus stated to his followers that after preparing for them he would come again and receive them to himself. (John 14:3) This prophecy of Malachi above quoted shows Christ the Messenger preparing the way and then coming to his temple and that his coming brings great delight to the temple class. One of the titles of Christ Jesus is that of "Bridegroom"; and his associates in his government are designated as the "bride". Naturally those who would be of the "bride" would delight in the coming of the "Bridegroom". Paul declared that the appearing of Christ at his temple would be loved by those who will be associated with him in his righteous government. (2 Tim. 4:8) That would mean that all the truly anointed followers of Christ Jesus, who really love him, would rejoice to know of his appearing at the temple.

Frequently Jesus spoke parables concerning the kingdom. A parable is a cryptic statement in the nature of a prophecy to be understood in due time and at its fulfilment. The purpose in speaking parables to his disciples was that the true followers of Christ Jesus would be able to understand them after fulfilment and the understanding would increase the faith and joy of such. Referring to the time of the end of the world, when he would take his power and begin his reign, and after stating what would be proof thereof, Jesus spoke a parable concerning the virgins: "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."—Matt. 25:1, 2.

"Ten" is a symbol of completeness or fullness and therefore represents all the virgins. The "ten virgins" therefore represent all those consecrated, spirit-begotten and called. There are two classes here pictured, the wise and the foolish. The "wise" are those who apply their knowledge according to the divine standard and who apply themselves joyfully to the service of the kingdom interests committed to them. To such God's kingdom is everything, and they make everything in life subservient to that kingdom and its interests. (Prov. 3:35; 13:1; Matt. 6:33) The "foolish" virgins are those who have agreed to do God's will and who desire the blessing of the Lord and at the same time like to please the world; and because of their selfishness they refrain from a faithful performance of their duties concerning the kingdom interests. For centuries all Christians have been expecting the coming of the Lord according to his promise. These are represented as going out and looking for his coming. The parable represents all the virgins taking their lamps with them. The wise ones took oil in their vessels, but the foolish had no oil. A "lamp" is used in the Scriptures as a symbol of God's Word of truth, while "oil" is a symbol of joy and gladness. (Ps. 119:105; 23:5; Heb. 1:9) All Christians have had their Bibles and have studied them some, but only the wise ones have understood and rejoiced in the prospects of the kingdom of God being established. The wise virgins delight in the Bridegroom when he comes to them, and are represented as saying with joy: "Behold, the Bridegroom!" (Matt. 25:6) This parable of the virgins represents the Lord coming to his temple.

The time of coming to his temple God purposed should be ascertained by circumstantial evidence, which evidence he has provided. It has pleased God to permit a parallel of circumstances to occur at the first coming of the Lord Jesus and at the time of his second coming. These parallels enable the student to locate the time of fulfilment of prophecy; and this in conjunction with the physical facts makes clear the understanding thereof. It was in A.D. 29 that Jesus was anointed and immediately began his ministry. Three and one-half years thereafter Jesus rode into the city of Jerusalem and offered himself to the Israelites as King and then went immediately to the temple and began to cleanse it. (Matt. 21:1-13) It was in 1914 that Jesus Christ, as Priest after the order of Melchizedek, stood up in obedience to God's command and began the work of establishing his kingdom. Just three and one-half years thereafter, to wit, in the spring of 1918, Jesus came to his temple and began to cleanse it. The 'wise virgin' class shortly thereafter recognized the fulfilment of this prophecy and greatly rejoiced. The facts therefore show that the fulfilment of the parable of the virgins had its beginning with the Lord's coming to his temple in 1918.

The purpose of coming to his temple is for judgment, as shown by scriptures. "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth." (Ps. 11:4, 5) This judgment must begin with the house of God, that is to say, with those who are followers of Christ. That

would mark the time of the fiery trial mentioned by the prophet Malachi. (Mal. 3:2, 3) Paul describes it as a time when every man's work shall be tried by fire. (1 Cor. 3:12-15) It is also marked as a time of separation of those who are truly devoted to the Lord from those who are only partially devoted to him.—Matt. 13:24-30, 37-40.

The facts show that in fulfilment of this prophetic utterance a great trial came upon God's people, beginning in the spring of 1918, and at that time many were persecuted; and some stood faithful, while many fell away. It was really a test of devotion to the Lord God. Since that time the cleansing of the temple has continued and many have fallen away, while others have entered to take their place and have stood fast. Those who have been faithful have rejoiced greatly in the experiences that God has permitted to come to them. This cleansing of the temple class, meaning the ones truly devoted to the Lord, is again pictured by the prophet Isaiah. (Isa. 6:1-9) It was in fulfilment of this prophecy that the truly devoted ones of the Lord awakened to their privileges shortly after 1918.

Then followed the judgment of all the professed organizations called "Christian". The World War and attending conditions furnished ample proof to all who studied the Scriptures that the time for the establishment of God's government had come. Many clergymen saw it and admitted the truth thereof. The pressure, however, was too great for them. They were too anxious to shine. They were like their prototype, the Pharisees. They wanted the kingdom to be established with outward show, so that they could be in the limelight. To this end they rushed before the Lord, and allied themselves with the Devil's organization named the League of Nations, and called it the representation of God's kingdom on earth.

Out of this trying experience that began and progressed in 1918 came the 'wise virgin' class, which means those who are loyal and faithful to the Lord, and who rejoiced in whatsoever circumstances the Lord permitted to be around them and in the trials that came to them. In the dark hour of night, represented by midnight, they recognized the Bridegroom and cried out: "Behold, the Bridegroom!"

Another proof of the progressive steps in connection with the setting up of the Lord's kingdom is shown by the parables of the pounds and talents uttered by Jesus to his disciples. In the parable of the pounds Jesus represents himself as "a certain nobleman [going] into a far country to receive for himself a kingdom [or government], and to return". Before leaving he commits to his ten servants ten pounds, directing them to use wisely these pounds until his return. "Ten" is a symbol of completeness; therefore the "ten servants" represented all the called ones of God, and the "ten pounds" represented all the interests of the kingdom or government committed to all the servants during the absence of the Lord Jesus. He returns to take account with all his servants; and this represents his coming to his temple in 1918. The parable shows that some would prove faithful, and some unfaithful. The faithful ones would be looking well to the interests of the kingdom committed to them and be faithfully representing the Lord; while others would be indifferent or negligent. When he comes to take account with them he rewards the faithful and fitly recompenses the unfaithful. The chief part of the parable is to show the Lord's taking an account or examining his servants when he comes to his temple and determining who have been faithful and who otherwise.—Luke 19:12-26.

Jesus spoke another parable relating to the same thing and also proving that 1918 marks the time of coming to his temple. "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." —Matt. 25:14, 15.

In this parable "his goods" represent kingdom or government interests, and would be the same thing as represented by the "pounds" in the other parable just mentioned. In that parable the kingdom interests were also represented by the "talents". In the parable of the "pounds" all the kingdom interests were committed to all his servants collectively; whereas in the parable of the "talents" the kingdom interests are shown as committed individually to the various ones of the anointed, and committed to each "according to his several ability". As used in that scripture the term "ability" means the measure of loyalty and faithful devotion to God, which is determined by the measure of the spirit of the Lord. The more one increases in the spirit of the Lord, the more his ability increases and the more faithfully he represents the Lord's interests. The kingdom interests, represented in the parable by "his goods" and by his "talents", plus the spirit of Christ or loving devotion, represented by "ability", furnish opportunities to prove the Christian's loyalty and faithfulness unto the Lord. When the Lord returns and takes account he does not reward anyone because of profit that he has brought to God. No man could bring any profit unto the Lord, regardless of what he does. (Luke 17:10) The reward is given to his followers only because of faithfulness. To those whom he finds faithfully representing him he says: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou [now] into the joy of thy lord." (Matt. 25:23) This shows that the faithful or approved ones would enter into the joy of the Lord while they are still on the earth and that this is given to them because of their unselfish devotion to

the Lord's interests. The parable shows that the unfaithful ones have all their talents, namely, their interests in connection with the kingdom, taken away from them and given to those who have been faithful.—Matt. 25:28, 29.

These parables show how the Lord measures all who have made a covenant to do God's will and by that measurement determines who constitute the temple class or faithful members of Christ on earth. (Rev. 11:1) This is a work that must be done by the Lord at the time of coming to his temple. Those whom the Lord finds to be faithfully devoted to him, and who are making the kingdom interests paramount to everything else, he approves; and all such collectively he designates that "faithful and wise servant", and from that time forward the Lord commits to that "faithful and wise servant" all of his goods, namely, all of his kingdom interests on earth. Concerning such it is written: "Verily I say unto you, that he shall make him ruler over all his goods." (Matt. 24:45-47) In contrast therewith the Scriptures mention an "evil servant" class, which is made up of the ones disapproved by the Lord because they have not shown a proper appreciation of God's kingdom.

The parable of the "virgins", of the "pounds", and of the "talents", and the manifestation of the "faithful and wise servant", all have a fulfilment at the time the Lord comes to his temple. These represent a work of examination, testing and separating of the faithful from the unfaithful in the progressive steps of setting up the government of righteousness.

JEHOVAH'S SERVANT JOB

HIDDEN from the understanding of all who have read its strange but fascinating lines, the book of Job, one of the oldest portions of the Bible, now appears in its true setting as the revelation of a part of the sublime purpose of Jehovah, the living God. To the suffering and perplexed peoples of earth its message brings a beam of light that is at once comforting and refreshing.

Jehovah is the greatest moving-picture producer. He permits men to make some pictures, and as a result of their efforts they think they are great. They are not. Beginning in the early days of man Jehovah used men to move according to his perfect purpose, and by their movements he pictured the coming days of salvation and restoration to life. Of course those men, although anxious to know the meaning of their course of action, did not understand the meaning thereof, because it was not the will of God nor his due time for them to understand. Many of those men thus used had faith in God, and their faith he will in due time reward. Even the angels of heaven desired to understand, but God reserved the understanding thereof to those who should live on earth at his appointed time and who are devoted to him.

Among the great pictures made and set down in the Bible is that of the case of Job. In fact, it stands out separate and distinct, teaching lessons of greatest importance to creation. The book that bears Job's name has been little understood, as indeed it could not be understood until God's due time. Viewed now in the light of fulfilled prophecy and of the revealed purpose of God, the book of Job begins to unfold to the diligent searcher after truth. The very language employed in the book gives a clear picture of God's power to give life to mankind by means of restitution, and also of his purpose and provision so to do. The restitution picture applies not only to Jews, but to all peoples of the earth. So far as the Scriptures disclose, Job was not a Jew. He lived outside of the land of Israel. He dwelt in Uz, which is east of Palestine. Concerning Job it is written: "This man was the greatest of all the men of the east." (Job 1:3) This places Job in a class all by himself and indicates that the picture God used him to make must be a distinctive one.

That which is written concerning Job takes on greater interest when we begin to see that God used him to make a marvelous picture of restitution as a means of bringing life to the human race. Uz was a descendant of Shem through Aram. It therefore follows that Job was a descendant of Shem, the son of Noah, and upon which son God pronounced special blessings. (Gen. 9:26; 10:23) "Uz" means "counsel" or "consultation", which seems to indicate that Uz and his descendants were those who sought counsel or knowledge of Jehovah God. That seems to show that Job had relationship with God and that God used him for a specific purpose.

A picture is an image of the real substance. The image may be one that is seen by the natural eye, or it may be a mental representation of that which is tangible. Whether Job existed as a real person or whether the statement concerning him is an allegory matters not. The account is written in the Word of God and is intended for the instruction of mankind. Since the Bible abounds with proof that God used men to make living pictures concerning the development of his purpose of salvation, the proof is overwhelming that Job was a real man and was used to make a living picture, and that he had communication or relationship with God. Furthermore the proof is quite conclusive that Job lived some time after the days of Abraham. That he did really exist, and that the story is not an allegory, is supported by the testimony of other prophets.—Ezek. 14:14, 20; Jas. 5:11.

There is a striking correspondency of Job with

Adam that cannot be ignored. The difference was that Adam did not maintain his integrity, while Job did maintain his integrity. Adam, the perfect man, was a prince and dwelt in the garden of God which was planted eastward in Eden, and Adam had communication or counsel with God. Job was "the greatest of all the men of the east", which constituted him a prince among men. He is spoken of in the Scriptures as a prince. (Job 21:28; 31:37) He lived in the land of Uz, the meaning of which is that he had communication or counsel with God.

God made the man Adam perfect, and it was the will of the Creator that this perfect creature should worship God. It was the work of the Devil to turn the man Adam away from God. The Devil took that course of action for selfish reasons. Jehovah did not hedge Adam about so as to make him invulnerable to the wiles of Lucifer. God permitted Adam to be subjected to temptation to prove him.

Concerning Job it is written: "That man was perfect and upright, and one that feared God, and eschewed evil." Even though he was imperfect in his organism and had no right to life, his heart was pure toward God and therefore God counted him perfect. Since God looks upon the heart or motive that induces man to act, he judged him from that viewpoint. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7) Job's heart was soft toward God and he feared God with a proper or godly fear. (Job 23:15-17) Job therefore stood before God as though he were a perfect man, being upright and pure in heart. Adam was actually perfect in Eden; so Job was counted perfect, and therefore there was a correspondency in this regard.

Prince Adam was a wealthy man. He had a wife whom God had given him, and he had the prospect of filling the earth with a happy and perfect race of sons and daughters. He was the father of the human family. He was given dominion over every living creature, of the beasts and fowls of earth.—Gen. 1:26; 2:19.

In his time Job was chief among men. (Job 29:25) His wealth and position among men was one of the reasons why he was the greatest of all men of the east. God uses symbols in connection with the pictures he has made. The number ten is a symbolic number representing completeness, that is to say, including all. Any multiple of ten would therefore symbolize the same thing. In this connection it is interesting and important to note the wealth that Job possessed, and it shows a correspondency to that of Prince Adam. Job had seven sons and three daughters, making a total of ten children. This total number of his children would well represent *all* the offspring of Adam, or, otherwise stated, all the human family. Job possessed seven thousand sheep and three thousand camels, making a total of ten thousand animals. He also possessed five hundred yoke of oxen and five hundred she asses, and a very great household. (Job 1:3) It is thus seen that his position among men and his great wealth constituted him the greatest man of his time. In his restitution Job was given all that he had lost and much more; and this is further proof that God used Job to make a living picture representing the course of man and how man would be granted life by means of redemption and restitution.

Adam should have been wholly devoted to God because that was his duty as a perfect creature. Job was wholly devoted to God as a matter of choice. His sons made a feast, and all these sons together with their sisters partook of that feast. The devotion of Job to Jehovah is proved by what immediately followed that feast: "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." (Job 1:5) The fact that Job did so "all the days" (*margin*), or "continually", is further proof of his devotion to Jehovah.

Lucifer was the overlord of Adam during his sojourn in Eden. Jehovah God appointed him to that position. Because of Lucifer's disloyalty and rebellion God changed his name to that of Dragon, Serpent, Satan and Devil. The lordship over man was not taken away from the Devil, however, and as the Devil he has continued to exercise power over men. The proof of this is given in the book of Job, as well as in other portions of the Scriptures. That which caused the fall of Lucifer and turned him into a devil was his coveting the devotion of Adam to God. Lucifer wanted that worship of man for himself. To accomplish his wicked purpose he worked through Eve, the woman whom God had given to Adam; and he succeeded in his wicked purpose.

The Devil begrudged the worship and devotion that Job was giving to the Lord. The Devil accused Job of serving God for a selfish reason. The day came when the sons of God presented themselves before the Lord Jehovah. Satan the Devil also appeared with that heavenly company. This is proof that Satan was in heaven and had access to the presence of Jehovah God. Satan desired to turn Job away from God; and God, knowing this, offered him the opportunity.

"And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on

every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." (Job 1:7-12) However, Satan's charges proved false.

INFORMATION

Since the going into effect of the National Industrial Recovery Act a number of subscribers for *The Watchtower* have written this office and asked that Brother Rutherford give advice as to what they should do. A copy of his letter appears below.

August 2, 1933

DEAR BROTHER:

Responding to your inquiry concerning the National Industrial Recovery Act, I answer, first, that this act and its provisions has no relationship whatsoever to Revelation 13:16, 17.

This act of Congress is in no wise religious. Regardless of what any one's opinion might be as to the success of the act in recovering business conditions, that is no reason why it should be resisted. It is not in opposition to the principles laid down in the Lord's Word. It does not violate any law of God. Joining oneself in an agreement such as is required by the law does not require one to go about making speeches for it.—Matt. 23:23.

Manifestly the purpose of the act is to aid, so far as it is possible, more persons to get employment so that they can earn their daily bread. There could be no real objection to any honest effort that is put forth to help the people.

While we are certain the Lord's kingdom is the only relief for the human race, the rulers of this world do not see that at the present time, and hence we must give them credit for doing what they deem to be the best to help the people. All business and industry for a long while has submitted and must submit to government codes concerning fire prevention, the operation of factories, the licensing of motor cars, compensation for injuries, industrial insurance, and various things of that kind; and the National Recovery Act comes exactly in that same class.

The apostle, under inspiration of the Lord, wrote, in Romans 13:6, "For this cause pay ye tribute [taxes]." The taxes paid by the people will go, at least part thereof, to the operation of the National Recovery Act. This act is in no respect whatsoever made or intended to support any church system or church organization, but is a general provision for governing the business operation of the country. We might be reminded that in Egypt, when God's chosen people were there, they were required to dig for water the same as the Egyptians were required to dig.—Ex. 7:24, 25.

The National Recovery Act does not in any way violate God's law. It is a general provision looking to the betterment of economic conditions. I feel sure that this National Recovery Act will never accomplish what its framers hope will be accomplished, for the reason that the Scriptures show that the Devil is making all the trouble he can for the human family and will continue to do so until Jehovah destroys his organization and puts in operation the righteous kingdom under Christ. (Rev. 12:12) If you are engaged in business, then you must adapt yourself to business methods which are required.

The fact that one is required to put a sign in his window is in no way a violation of any Scriptural provision. That is merely a notice to the public that you are trying to do your part, and is in no wise a violation of your obligation to the Lord. I hope that this covers the matter. There may be some codes made by classes of business that seem unreasonable, but I am writing you now with reference to the provisions of the National Recovery Act itself which I have before me, and I could not answer you as to any codes about which I know nothing.

Be assured of my love and best wishes.

Your brother and servant by His grace,

J. F. RUTHERFORD.

JEHOVAH UNFOLDING HIS PROPHECIES

DEAR BROTHER RUTHERFORD:

I finished the last article on the cleansing of the sanctuary a short time ago and want to tell you that I got a great blessing out of the study. There is no question that you have the correct understanding of this matter, and it should be a source of great encouragement to the friends to know that Jehovah God made such a detailed record of these matters so long ago and is now graciously unfolding them to us.

Quite a number of the brethren I have discussed the article with recently were all impressed with the explanation of "transgression of desolation", an entirely new thought to them and absolutely in harmony with Romans 7:7. Seeing the difference between the transgression of desolation and the abomination of desolation was quite interesting and helpful.

Recently I visited several companies that have difficulty, and I can truthfully say that in every one of them the whole trouble is due to the fact that they do not appreciate the resolution published in the October 15 (1932) *Watchtower*. Any company that does not recognize the Society as the visible part of Jehovah's organization is having more or less difficulty. I have tried to the best of my ability to bring these matters to their attention. In some places I may have had some success, but, I fear, in others, not so much.

With much Christian love and best wishes,

Your brother in the service of Jehovah,

A. H. MACMILLAN.

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

AUSTRALASIA

NEW SOUTH WALES

Albury	2-AY	Tu	9:15pm
Broken Hill	2-XL	Su	8:45pm
Canberra	2-CA	Su	8:45pm
Goulburn	2-GN	Su	7:30pm
Gunnedah	2-MO	Su	7:00pm
Lismore	2-XN	We	7:15pm
New Castle	2-HD	Su	9:30am
		Su	7:15pm We 6:45pm
Sydney	2-UE	Su	7:00pm
W'ga W'ga	2-WG	We	7:45pm

QUEENSLAND

Brisbane	4-BC	Su	10:15pm
Mackay	4-MK	Su	11:00am
Townsville	4-TO	We	8:00pm

VICTORIA

Ballarat	3-AC	Su	10:15pm
Ballarat	3-BA	Su	1:15pm
Bendigo	3-BO	Tu	8:00pm
Hamilton	3-HA	Su	8:30pm
Melbourne	3-AW	Su	4:45pm
Melbourne	3-YB	Su	7:30pm
Sale	3-TR	Sa	9:00pm
Swan Hill	3-SH	Su	7:15pm
Wangaratta	3-WR	Su	8:15pm

WEST AUSTRALIA

Kalgoorlie	6-KG	Su	7:40pm
Perth	6-ML	Su	9:00pm

TASMANIA

Launceston	7-LA	Fr	10:15pm
Ulverstone	7-UV	Su	8:45pm

CANADA

ALBERTA

Calgary	CFCN	Su	5:45pm

BRITISH COLUMBIA

Chilliwack	CHWK	Tu	7:45pm

NOVA SCOTIA

Sydney	CJCB	Su	9:00pm
		We	7:30pm

ONTARIO

Hamilton	CKOC	Su	10:30am
			1:30pm 8:15pm

CHINA

Shanghai	XGCD	Su	2:30pm

CUBA

Havana	CMK	Su	11:30am
also Spanish		Su	9:00pm
Santa Cl'a	CMHI	Su	12:00 nn

UNITED STATES

ALABAMA

Birm'ham	WAPI	Su	9:45am
Birm'ham	WBRC	Su	10:00am
		We	4:30pm
M'tgomery	WSFA	Su	5:00pm
Troy	WHET	Su	10:30am
		We 1:15pm Fr	1:15pm

ALASKA

Anchorage	KFQD	We	9:30pm
Ketchikan	KGBU	Mo	7:00pm
		Th 7:00pm Sa	7:00pm

ARIZONA

Jerome	KCRJ	Mo	5:15pm
		We 5:15pm Sa	5:15pm
		Spanish Th	4:30pm
Phoenix	KTAR	Su	9:00am
Prescott	KPJM	Su	5:45pm
Tucson	KGAR	Su	5:45pm
		We 7:00pm Fr	7:00pm
Tucson	KVOA	Su	8:45am
		Th	8:00pm
Yuma	KUMA	Su	6:15pm
	Spanish	Su	6:00pm

ARKANSAS

Fay'ville	KUOA	Su	12:45pm
		We 11:45am Fr	6:00pm
Little R'k	KARK	Su	9:15am
Little R'k	KGHI	Su	7:00pm
		We 5:45pm Fr	5:45pm
Little R'k	KLRA	Su	10:30am
Paragould	KBTM	Su	10:00am
		We	11:30am

CALIFORNIA

El Centro	KXO	Su	10:00am
Fresno	KMJ	Su	3:45pm
Hollywood	KNX	Su	9:15pm
Long B'ch	KGER	Su	10:45am
L. Angeles	KFAC	Su	9:45am
L. Angeles	KFVD	Su	10:15am
Los Angeles	KTM	Su	8:30am
		Su 8:00pm Th	8:00pm
Oakland	KLS	Su	11:15am
		We 2:45pm Fr	2:45pm
Oakland	KROW	Su	10:15am
		Su 6:15pm Tu	8:15pm
		Th	8:15pm
Sa'mento	KFBK	Su	9:30am
S. F'cisco	KTAB	Su	9:30am
		Sa	8:30am
Stockton	KGDM	Su	9:30am
		We	7:15am

COLORADO

Col'o Spr.	KVOR	Su	11:15am
		We 5:30pm Sa	5:15pm
Denver	KLZ	Su	9:15am
Grand J'n	KFXJ	Su	1:15pm
Greeley	KFKA	Mo	7:15pm
Lamar	KIDW	Su	6:00pm
		We 7:00pm Fr	7:00pm
Pueblo	KGHF	Mo	8:30pm
		We	10:45am
Trinidad	KGIW	Su	5:00pm
		Tu 5:15pm Th	5:30pm
Yuma	KGEK	Su	2:15pm
		We 1:00pm Fr	1:00pm

CONNECTICUT

Bridgeport	WICC	Su	10:00am

DELAWARE

Wilm'ton	WDEL	Su	7:00pm
		We	8:30pm
Wilm'ton	WILM	Mo	8:45pm

DISTRICT OF COLUMBIA

Washington	WOL	Su	2:15pm

FLORIDA

Miami	WIOD	Su	12:00 nn
Miami	WQAM	Su	5:15pm
Orlando	WDBO	Su	12:45pm
		We	10:00am
Pensacola	WCOA	Su	1:00pm
		We	7:30pm

GEORGIA

Americus	WENC	Su	12:45pm
		We 9:15pm Fr	9:15pm
Athens	WTFI	Su	9:00am
Atlanta	WGST	Su	6:00pm
Augusta	WRDW	Su	3:00pm
		Th	7:45pm
Columbus	WRBL	Su	9:30am
Savannah	WTOC	Su	1:00pm
Tho'sville	WQDX	We	9:15am
		We	7:30pm

HAWAII

Honolulu	KGMB	We	12:05pm
		Fr	7:15pm

IDAHO

Boise	KIDO	Su	10:30am
		Mo	8:30pm
Nampa	KFXD	Su	11:00am
Pocatello	KSEI	Su	2:00pm
		Su	9:00pm
Twin Falls	KTFI	Su	10:45am

ILLINOIS

Chicago	WJJD	Su	5:45pm
Chicago	WSBC	Su	7:15am
Cicero	WHFC	Su	5:00pm
		We 5:00pm Fr	5:00pm
Decatur	WJBL	Su	8:45am
Harrisb'g	WEBQ	Su	6:00pm
		Mo 10:30pm Fr	10:00pm
Joliet	WKBB	Su	4:45pm
		We 4:45pm Fr	4:45pm
La Salle	WJBC	Su	10:00am
Quincy	WTAD	Su	3:30pm
		We 7:00pm Fr	7:00pm
Rockford	KFLV	Su	10:30am
		Su 7:00pm We	8:15pm
R'k Island	WHBF	Su	1:00pm
		We 7:00pm Sa	7:00pm
Sp'gfield	WCBS	Su	12:30pm
		Sa	11:15am
Tuscola	WDZ	Su	10:00am

INDIANA

Connersv.	WKBV	Mo	7:15pm
		We 7:15pm Sa	7:15pm
Evansville	WGBF	Su	9:45am
		We	1:30pm
Ft. Wayne	WOWO	Su	12:00 nn
Gary	WIND	Su	10:45am
Ind'apolis	WKBF	Su	10:00am
		We	2:00pm
Muncie	WLBC	Su	1:30pm
		Fr	7:30pm
T. Haute	WBOW	Su	12:45pm

IOWA

Decorah	KGCA	Mo	9:00am
		We 9:00am Sa	9:00am
Des Moines	WHO	Su	5:00pm
Marshallt'n	KFJB	Su	8:45am
		We 6:15pm Fr	6:15pm
Shenandoah	KMA	Su	11:15am
		Su	9:15pm
Waterloo	WMT	Su	6:45pm

KANSAS

Coffeyville	KGGF	Su	1:45pm
		Th	8:00pm
Dodge C'y	KGNO	Su	2:15pm
		We	10:45am
Kans. C'y	WLBF	Su	5:15pm
		We 5:15pm Fr	5:15pm
Wichita	KFH	Su	9:45am
		We	8:00am

KENTUCKY

Hop'ville	WFIW	Su	10:30am
Louisville	WLAP	Su	9:45am

LOUISIANA

Shreveport	KTBS	Su	10:00am
Shrevep't	KWKH	Tu	6:45am

MAINE

Bangor	WLBZ	Su	9:45am
Portland	WCSH	Su	4:00pm
Presque I.	WAGM	Mo	12:15pm
		Tu 12:15pm We	12:15pm
		Th 12:15pm Fr	12:15pm
		Sa	12:15pm

MARYLAND

Baltimore	WCAO	Su	4:15pm
Baltimore	WFBR	Su	12:15pm
Cumberl'd	WTBO	Su	2:00pm
		We 2:00pm Fr	2:00pm

MASSACHUSETTS

Babson P.	WBSO	Su	8:45am
		We 10:45am Fr	10:45am
Boston	WHDH	Su	12:15pm
Boston	WLOE	Su	4:15pm
Boston	WNAC	Su	10:00am
Fall River	WSAR	Mo	3:00pm
		We 3:00pm Fr	3:00pm
Lexington	WLEY	Su	1:45pm
		We 1:45pm Fr	1:45pm
N.Bedford	WNBH	Su	6:45pm
		We	9:45pm
Sp'gfield	WMAS	Su	9:45am
		Tu 9:45am Th	9:45am
Worcester	WORC	Su	10:30am

MICHIGAN

Bay City	WBCM	Su	10:30am
Calumet	WHDF	Tu	6:45pm
Detroit	WJBK	Su	6:30pm
		We 5:00pm Fr	5:00pm
Detroit	WJR	Su	9:45am
Ironwood	WJMS	Su	5:00pm
		We 7:00pm Fr	7:15pm
Jackson	WIBM	Su	10:00am
Kalamazoo	WKZO	Su	2:30pm
		We	10:30am
Ludington	WKBZ	Tu	7:00pm
		Fr	10:30am

MINNESOTA

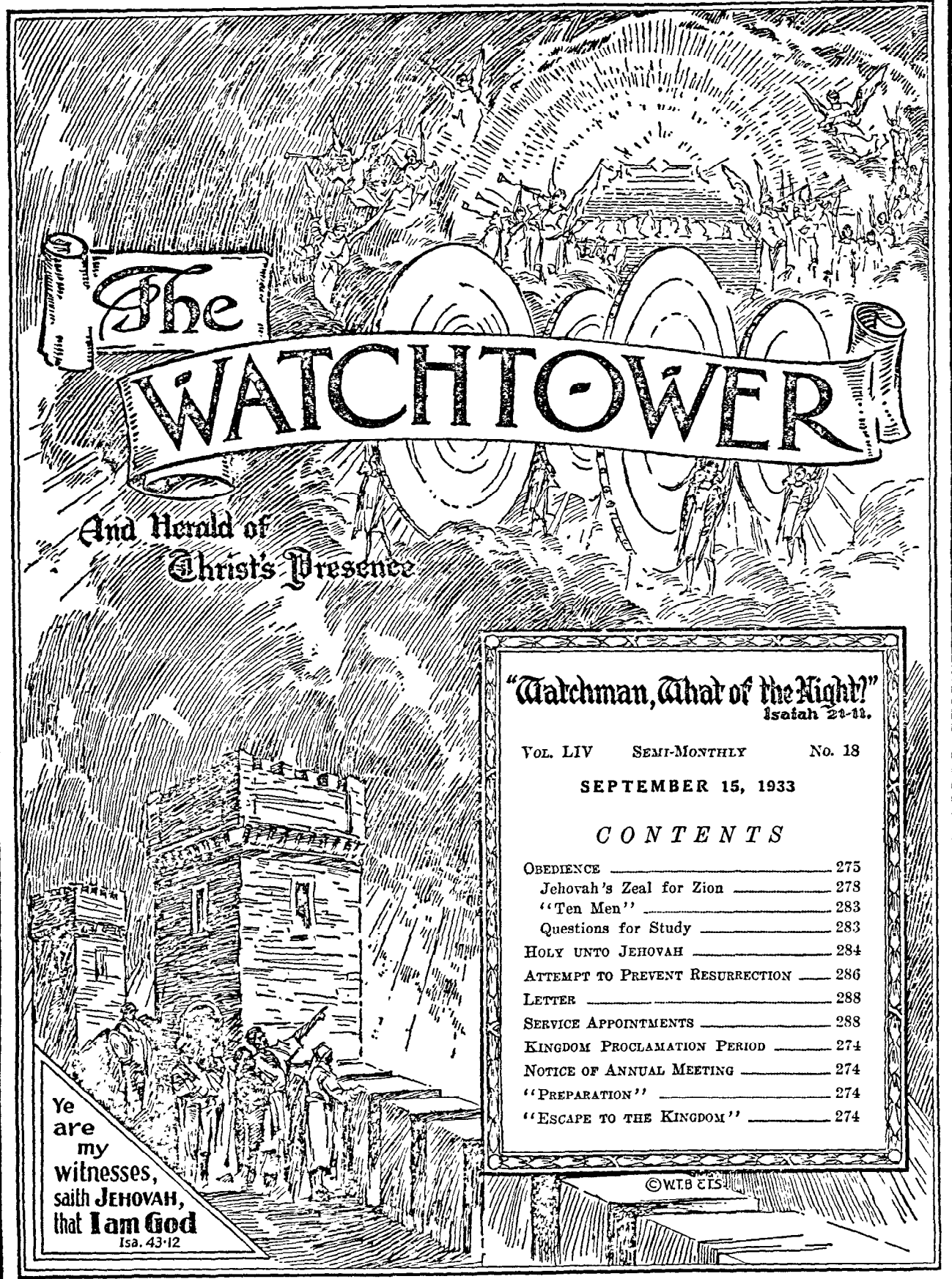
F'gus Falls	KGDE	Su	10:00am
Min'polis	WRHM	Tu	6:45pm
Moorhead	KGFK	Su	7:30pm
		We 5:15pm Fr	5:15pm
St. Paul	WRHM	Su	12:30pm
		Th	1:00pm

MISSISSIPPI

Gulfport	WGCM	Su	3:00pm
		We	9:15pm
Laurel	WAML	Su	6:30pm
Meridian	WCOC	Su	10:00am
		We	6:45pm

MISSOURI

Columbia	KFRU	Su	4:30pm
		We	7:15am
Grant City	KGIZ	Su	12:00 nn
		We 6:00pm Fr	6:00pm
Kans. C'y	KWKC	Tu	7:00am
		Th	1:20pm
St. Joseph	KFEQ	Su	4:45pm
		We	2:20pm
St. Louis	KMOX	Sa	5:15pm
Springf'd	KGBX	Su	9:45am
		Tu 4:45pm Th	4:45pm


The
WATCHTOWER
And Herald of
Christ's Presence
"Watchman, What of the Night?"
Isaiah 21-11.
VOL. LIV SEMI-MONTHLY No. 18
SEPTEMBER 15, 1933
CONTENTS
OBEDIENCE 275
Jehovah's Zeal for Zion 278
"Ten Men" 283
Questions for Study 283
HOLY UNTO JEHOVAH 284
ATTEMPT TO PREVENT RESURRECTION 286
LETTER 288
SERVICE APPOINTMENTS 288
KINGDOM PROCLAMATION PERIOD 274
NOTICE OF ANNUAL MEETING 274
"PREPARATION" 274
"ESCAPE TO THE KINGDOM" 274
Ye are my witnesses, saith JEHOVAH, that I am God
Isa. 43-12
©W.T.B.&T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Deresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa
Please address the Society in every case.

(*Translations of this journal appear in several languages.*)

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

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

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

KINGDOM PROCLAMATION PERIOD

This period, September 30 to October 8 inclusive, marks the opening of a new service year. Believing that at that time the pure river of the water of life will flow out from the throne of the kingdom in greater volume over the earth than during any previous world-witness period, none excepted, we here give prompt notice thereof that due preparation may be begun at once. Realizing that THE KINGDOM IS HERE and has been steadily increasing and that of its increase there shall be no end, Jehovah's witnesses in all lands will have growing boldness, zeal and joy in proclaiming that kingdom. The increasing numbers of the Jonadab class should be invited, as of the Lord, to share actively in the proclamation. Those not working under any branch of the Society will please report direct to this office at the close of this period. The *Bulletins* will contain full details and instructions.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible and Tract Society, notice is here given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at 10 o'clock a.m., Tuesday, October 31, 1933, at which the usual annual business will be transacted.

"PREPARATION"

With deep gratitude to Jehovah, by whom all the sons of Zion are taught through Christ Jesus, *The Watchtower* here announces a new book bearing the above title. Its stirring contents give the fundamental explanation of each chapter and verse of the book of Zechariah and its relation to the cleansing of Jehovah's sanctuary. The beautiful binding and embossed cover befit what is inside. A special edition of *Preparation*, containing the author's letter and autograph, will be available October 1, at 50c a copy. This privileges Jehovah's witnesses to have a share in bearing the initial costs of producing this grand book. Arrangements for distributing this book to the general public will be announced in due time.

"ESCAPE TO THE KINGDOM"

Such is the title of Brother Rutherford's newest booklet. It fulfils the desire of the brethren everywhere that Brother Rutherford's three radio addresses "The Way of Escape", "Effect of Holy Year on Peace and Prosperity," and "Kingdom Blessings for the People" should be made available under one cover for use in proclaiming Jehovah's kingdom truths the world over. The cover design will thrill you; it is in thorough keeping with title and contents of the booklet. The booklet may be had at 5c a copy.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV SEPTEMBER 15, 1933 No. 18

OBEDIENCE

"As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear."
—Prov. 25: 12.

JEHOVAH'S sanctuary class must first learn obedience before having a part in the vindication of his great name. God provides his covenant people with his Word and gives them an understanding thereof in due time, that they might be instructed, and then they must do his will. To those who are in the covenant with him he says: "Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited." (Jer. 6: 8) These words of Jeremiah apply to those now on earth who are in a covenant to do God's will. The wise man is one who diligently seeks to know the will of God, as stated in his Word, and who then hastens to do that will. To merely hear with the ears what his Word says is not sufficient: "Thou seest that faith wrought with his works, and by works was faith made perfect." (Jas. 2: 22, *R. V.*) This shows that those are in a state of delusion who take the letter of the Word and not the spirit of it, and who fail to do what God tells them. Mere formalism in service of the letter of the Word is displeasing to Jehovah because it is mockery, and "God is not mocked". (Gal. 6: 7) When Christ Jesus appeared for judgment and to take the approved ones into the temple, the facts and the Scriptures show, there were two classes before him, one that indulged in formalism, such as the pious, sanctimonious in appearance, those who loved to engage in public prayer and fasting that they might appear good to others, as having developed themselves to such a state that they were fit and necessary for the kingdom; and another and different class, namely, the ones who are meek or teachable, faithful in the performance of what they learned to be the will of God, and doing that will with joy, never looking to their own powers or attainments. The first class mentioned is the disobedient, and the other mentioned, the obedient class. These two classes must be separated, that the approved ones may be prepared for the work in the temple and for the vindication of Jehovah's name in connection with the battle of the great day. Those of both classes stand before the judgment seat, having sacrificed their right to live as human creatures. But now something more important has arisen. They must obey. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (1 Sam. 15: 22, 23) The prophecy of Zechariah delivered in connection with the building of the temple shows both the disobedient and the obedient class. The separation of the two classes takes place, and the obedient ones are prepared, received into the temple, and have a part in the vindication of Jehovah's name.

[2] The opening of the seventh chapter of Zechariah's prophecy discloses certain men of the Israelites being sent from the city of Bethel to pray and make speech before the temple builders. This occurred more than two years before the temple was completed, which proves that these men were not sent to pray at the temple; and therefore the *Authorized Version* is a poor rendering of the text. The correct rendering is: "And it came to pass in the fourth year of king Darius, that the word of Jehovah came unto Zechariah in the fourth day of the ninth month, even in Chislev. Now they of Bethel had sent Sharezer and Regem-melech, and their men, to entreat the favor of Jehovah." (Zech. 7: 1, 2, *A.R.V.*) In the Hebrew, "house of God" is "Bethel". The meaning of this text here is that these men were sent from the city of Bethel to Jerusalem. Those people had returned with the remnant from Babylon and now occupied Bethel. (Ezra 2: 28; Neh. 7: 32; 11: 31) The two men Sharezer and Regem-melech were proceeding under names or titles of foreign derivation, although now living in the holy land, and this suggests that they were not entirely in line with Jehovah's arrangement to carry forward his work. Those men therefore fitly represent that class of professed followers of Christ who heard the truth and who took part in the Elijah work and who have made much ado about their being a part of the house of God, that is, Bethel. About 1918 and thereafter certain companies of dreamers have been in evidence, claiming to be in "present truth" and in line for the kingdom. The two men coming from Bethel, as above named, show by their course of action

that they were "old-timers" who had not kept up to date with the Lord's truth and service. Likewise the class they foreshadowed prove to be "old-timers" belonging to and holding to old forms set up by men, such as observing dates and months, times and seasons. (Gal. 4: 10) They have not entirely broken away from Satan's organization, but still think they should be subject to the political powers that rule the land, and they refuse to tell the truth about these as being a part of Satan's organization lest they cause someone to turn away from what they call "the truth". These come to "pacify the face of Jehovah" (*Roth.*); and this suggests a class of persons who indulge chiefly in so-called "devotional exercise", delighting to sing hymns and tell of their own virtues and of their devotion to some hero of faith, but they show no real zeal and devotion to the service of the Lord God as he has commanded. They even call the hypocritical clergy, who form a part of the Devil's organization, "our Christian brethren." Since they are not a part of God's organization, probably this is not out of the way for them to call the hypocrites "Christian brethren". It is no wonder they desire the soft pedal to be put on when Satan's organization is mentioned. "Birds of a feather flock together."

[3] Joshua the high priest and Zechariah and Haggai the prophets were at work at the temple when these men who appeared to be very devout came there to show themselves. Doubtless they wore long, well greased beards and had a very solemn and sanctimonious air and spoke with great gravity and sanctimonious solemnity to the priests at the temple, and, while speaking, shed a few crocodile tears. "And to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?" (Zech. 7: 3) When they were in Babylon they had sat down and wept, and ever since had been great sticklers for formalities, and they had continued to indulge in shedding tears, even when they had been favored by being brought back to their homeland. They did not appreciate God's goodness, but thought they must continue to weep and to appear to be good men. For sixteen years they had seen the temple lie in waste and nothing being done, and yet they continued to shed tears at regular intervals that others might say: 'Behold these devout men.' Had they been really sincere and devoted to God they would have risen up long before, ceased their weeping, bravely and fervently faced the enemy, and joyfully entered into the work of building the temple at God's commandment. It is even so, since 1916, with the class above mentioned, and particularly after 1918. There are those who were brought out of Babylon, or Satan's organization, and given the truth that was published prior to that date, and because one man, their earthly leader, was taken away from them, they said: 'There is no more truth, and we will sit together and talk about the past and weep over what we have lost.' The Lord has very marvelously foreshadowed all these minute things that are now being enacted, and this he has done for the very purpose of aiding the faithful ones to discern between the hypocrites and the zealous servants of God in order that the faithful might be greatly strengthened and prepared to press forward in the battle of the great day.

[4] The men appearing at Jerusalem inquired of the priests and the prophets, asking if they should weep in the fifth and seventh months and separate themselves as they had been doing for many years. The seventh day of the fifth month was the day that Babylon had destroyed Jerusalem and the temple. (2 Ki. 25: 8, 9) They now saw faithful men rebuilding the temple; and not seeing these faithful men weeping but working with joy, these pious hypocrites evidently thought to rebuke the builders in some measure by thus inquiring and at the same time showing themselves to be very extremely good men. The Lord shows it was no longer proper to fast and to weep, but that the 'fast of the fifth month shall be joy and gladness'. (Zech. 8: 19) Since the coming of the Lord Jesus to the temple of Jehovah, and the gathering of the faithful together, it has been a time of joy; but those 'dreamers', the "old-timers" who hold to the traditions of men, continue to fast and weep, and verily they have their reward, which is their approval amongst themselves. (Matt. 6: 16) The present-day weeping ones do not see that the Lord Jesus is at the temple. In fact, that is one great truth that they vehemently deny, and they use strong language against Jehovah's witnesses because they declare that the Lord is at his holy temple. This shows that the temple does not exist for them, that they do not see the temple, and are not of it, and hence are not born of God's organization and not taught of him. If they had been gathered unto the Lord and anointed they would see the great and wonderful truths which the Lord now reveals to his faithful ones. They would cease all outward formalities of fasting and weeping. 'All of the temple show forth the glory of the Lord,' and the 'joy of the Lord is their strength'.—Ps. 29: 9; Neh. 8: 10.

[5] Jehovah then gave his prophet a message to be delivered to these "old-time" weepers: "Then came the word of the Lord of hosts unto me." (Zech. 7: 4) The giving of the word to Zechariah finds a parallel in the increased light that comes to the faithful after 1922. Note now with joy some of the wonderful things the Lord has brought to the temple class since that date. It has pleased the Lord to use *The Watchtower* as a means of conveying his message to his covenant people; and in the year 1923 the Lord began to bring the message of joy to his hungry ones and they learned for the first time the meaning of "The joy of Jehovah is your strength". (Neh. 8: 10, *A.R.V.*) Then in February of the same year the Lord revealed to his people that the cup of wine at the Memorial pictures

good cheer resulting from the coming of the King and the kingdom. (*The Watchtower*, 1923, page 56) Then came for the first time the correct understanding of the parables of the talents and of the pounds, which involve the joy of the Lord. (*The Watchtower*, 1923, pages 35, 71) Then the parable of the virgins, showing that the oil pictures joy and that the joy is in them because of God's favors. (*The Watchtower*, 1923, page 296) Since then Jehovah has continued to cause his lightnings to flash upon the temple, and the temple class has continued to rejoice and put forth increased zeal and energy in his service.

6 Knowing that the Lord Jesus is at the temple, all of the temple rejoice. It would be entirely inappropriate for them to weep, and it would therefore be displeasing to the Lord. Hence the Lord commanded Zechariah to speak to these "old-time weepers" and say: "When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?" (Zech. 7: 5) The divine message of advice and instruction was and is for all of God's covenant people, that is to say, the ones holding responsible positions as well as all others, including the Mordecai-Naomi class, and the Esther and Ruth class that came to a knowledge of the truth later. This part of the prophecy shows that all of these had indulged to some measure in things which were no longer proper. They had mourned and wept in the past; but now that the Lord is at the temple they must no longer fast and weep, because it is a time of joy. The very language of the fifth verse of the prophecy shows that fasting "in the fifth and seventh month" must have been a self-imposed fast in commemoration of the destruction of Jerusalem. (2 Ki. 25: 25, 26) There is no evidence that Jehovah by his prophets during the seventy years' captivity enjoined these fasts upon the exiles. They had instituted these fasts at the instance of men. Likewise the many formalities that have been indulged in by the covenant people of God have been and are the institutions of men, and concerning such the words of the apostle are here very fitting: "If you died with Christ from the elements of the world, why, as living in the world, do you subject yourselves to ordinances: ("Eat not,' 'taste not,' 'handle not'; all which things are consumed in the using;) according to the commandments and teachings of men? which ordinances, having a wordy show of wisdom in self-devised worship and humility, by a non-indulgence of the body, not in any honor, are only for a gratification of the flesh."—Col. 2: 20-23, *Diag.*

7 These modern dreamers and fasters were following the instruction of men, such as "character development", which is pleasing to their own flesh and to other persons; and they think to do so to make themselves fit subjects for heaven, and that they may appear in the sight of others as approved ones. They abstain from things that are not forbidden by Jehovah, while at the same time they indulge in things that are forbidden by him. Their fasts, therefore, are not set by Jehovah. The unnatural life of self-affliction is not pleasing to God, but it pleases God for one to be active and positive in bearing the 'fruits of his kingdom' as he has commanded and to do so with zeal and joy. One who indulges in a "form of godliness", and has his heart affections on himself or on some other creature, could not be pleasing to God. Outward show of righteousness is mockery, and to such the Lord is not blind.

8 Jehovah's prophet then tells these self-constituted, sanctimonious dreaming idolaters that when they did eat and drink in their time of prosperity they did it, not to use their strength in the service of the Lord, but for their own selfish benefit: "And when ye used to eat, and when ye used to drink, was it not of your own accord ye did eat, and of your own accord ye did drink? Should ye not [have been doing] the things which Jehovah had proclaimed by the hand of the former prophets, while yet Jerusalem was inhabited and in peace, with her cities round about her, and the South and the Lowland were inhabited?"—Zech. 7: 6, 7, *Roth.*

9 Prior to 1916 those in a covenant with Jehovah were in a prosperous condition for that time. The great adversity and captivity to Satan's organization came in 1917 and 1918. Thereafter the dreamers, who are opposers, wept and howled, and still weep and howl, because 'the last will and testament of a dead man was not strictly followed', assuming that any man could put a restriction upon God's work. Jehovah by his prophet says to them that instead of being sticklers for adhering to the words and opinions of a deceased man they should study the prophecies, which were aforetime written for the comfort and aid and instruction of God's people, and that they should feed upon these words of the Lord and be diligent to obey his commandments. The Lord caused the prophet Isaiah to write concerning the same class. (Isa. 58: 4, 5) *The Watchtower* called attention to this prophecy and urged upon the lukewarm and the weeping ones to awaken and become obedient to the commandments of the Lord. But they continue to go on in their own way and give no heed to the Word of God.—*The Watchtower*, 1929, pages 131, 147.

10 Now the time has come to preach the truth and the remnant must give the strictest heed to all the commandments of the Lord. (Acts 3: 22, 23) If they will avert the great calamity of going into captivity to Satan's organization and therefore falling at Armageddon, they must follow closely the Word of God as set forth by his prophets and which Word was written for the special aid and comfort of the temple class. It behooves every one of the temple class to now walk circumspectly and render full obedience unto the Lord.

11 God's covenant people are commissioned to declare the judgments previously written and to render

justice unto others. "And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother." (Zech. 7: 8, 9) Those who have agreed to do the will of God are admonished that they should not show partiality or exalt the name of man. (Ps. 50: 20; Luke 16: 15) Every member of the body of Christ should show mercy and compassion to his brethren and to all the consecrated. This is what the Lord God requires. (Mic. 6: 8) To take selfish advantage of a brother is a very reprehensible thing in God's sight. "And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart." (Zech. 7: 10) Evil surmising and evil speaking against a brother is a manifestation of the spirit of the "man of sin" and is evil against God's anointed, and the practice of such will land the perpetrator of the wrong into the "evil servant" class. (1 Thess. 5: 15) Those men who came from the city of Bethel to the temple builders had been fasting, not to the glory of the Lord, but for selfish reasons; and the lesson is for those who are now on earth and who claim to be followers of Christ Jesus to devote themselves, not to fasting, but to joyful service to the Lord.

12 The Israelites were stiff-necked and refused to obey; and they suffered therefor. Their course of action and punishment are noted as "ensamples" for our benefit, that we may take the proper course: "But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear." (Zech. 7: 11) Not only is this the history of 2,500 years ago, but it exactly fits what "Christendom" and the "evil servant" class are doing and have been doing since 1922. Many who claim to be God's children, instead of willingly putting their shoulder to the wheel with others in exalting the name of Jehovah, have opposed the kingdom work and continue to oppose it and to do so with strong words and acts. "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts." (Zech. 7: 12) They have closed their ears to the truth and set their hearts against the kingdom work. The wrath of God came upon Israel for their disobedience; and that foreshadows that in the battle of the great day of God Almighty a like punishment shall come upon the opposers.

13 "Christendom" would not hear during the Elijah period of the work, and still persists in stubbornness; and the "evil servant" class now make an alliance with others of Satan's organization and put themselves in opposition to God's kingdom, and when they cry to God he will not hear their cries. "Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts." (Zech. 7: 13) "Wisdom crieth without; she uttereth her voice in the streets. Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord."—Prov. 1: 20, 23, 28, 29.

14 Jehovah scattered the Israelites with great trouble by permitting them to be overthrown. (Zech. 7: 14) This is typical of the "great multitude", which is already like "desolate heritages". (Isa. 49: 8) The "great multitude" disregard the Word of God and are brought low, but in due time they will be loosed. But those who have been returned from Babylon, and enlightened and called to the kingdom and given the privilege of temple work, and who then willfully become lukewarm and disobedient, how much greater will be their punishment! (Rev. 3: 14-18; 1 Pet. 4: 17; 2 Pet. 2: 12, 13) Outward show for selfish reasons and hypocrisy will receive a just recompense at the hands of the Lord. Those who joyfully obey will receive the approval of the Lord.

JEHOVAH'S ZEAL FOR ZION

15 Jehovah put his name on Jerusalem, and for his name's sake he brought back the faithful. He is now likewise jealous (or zealous) for Zion his organization. Hence it is written in the prophecy: "And the word of Jehovah of hosts came saying, Thus saith Jehovah of hosts, I am jealous for Zion with a great jealousy, yea with great wrath am I jealous for her." (Zech. 8: 1, 2, *Roth.*) After Satan was cast out of heaven there was great persecution upon God's organization on earth. "Christendom" rejected Christ Jesus the King, and for these things Jehovah's wrath will be expressed against "Christendom". His zeal does not tarry long before taking action for the relief of Zion. (Jer. 25: 12) After the "king of Babylon" (which is Satan) and "that nation" (the invisible part of Satan's organization) had been cast out of heaven with great fury Jehovah's zeal for Zion moved him to make preparation for the final punishment of the wicked organization, which punishment he will inflict at Armageddon.

16 Jehovah gave his word that his woman should bring forth a seed that would destroy the enemy. For six thousand years that promise was apparently forgotten; but it was not in fact forgotten. During that period the heavenly part of Jehovah's organization was like a widow. By his prophet Jehovah declares: "For a small moment have I forsaken thee; but with great mercies will I [at my return] gather thee." (Isa. 54: 5-8) At 1914 the Lord returned his favor to his heavenly organization, symbolized by his "woman". As for the earthly part of his organization, Jehovah did not return until 1918, when his Messenger straightway came to the temple. In harmony with

this Zechariah prophesied: "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, A city of truth; and the mountain of the Lord of hosts, The holy mountain." (Zech. 8: 3) By the mouth of other prophets Jehovah made known his purposes to return his favor to Zion, which he has done. (Ps. 102: 13-16) In Zion his faithful remnant now take refuge. (Isa. 14: 32; 24: 23) "And a Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah. And as for me, this is my covenant with them, saith Jehovah: my spirit that is upon thee [Christ the Greater-than-Isaiah], 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 [remnant, as pictured by Isaiah's three sons], nor out of the mouth of thy seed's seed [Ruth class, the 'daughter-in-law of Naomi' class], saith Jehovah, from henceforth and for ever." (Isa. 59: 20, 21, *A. R. V.*) (Mic. 4: 7, 8; Isa. 33: 5, 6) This prophetic promise Jehovah has fulfilled to his faithful ones on earth and has made them his witnesses.

17 Jehovah's organization, symbolized by Jerusalem, shows prosperity thereafter. 'It shall be called The city of truth,' that is, the organization of fidelity and steadfastness, first by the earthly remnant, the Judah class, and then by the Jonadab class, and in due time by the "great multitude". But the angel of the Lord will gather out all offenders and workers of iniquity. (Rev. 22: 15) "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked up, neither shall any of the cords thereof be broken. But there Jehovah will be with us in majesty, a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship [Satan's commercial power, particularly represented in the British empire] pass thereby. For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us."—Isa. 33: 20-22, *A.R.V.*

18 Jehovah will for ever be a refuge unto his people, and no "strangers" in army formation will pass through her again. (Joel 3: 16, 17, 21, *A.R.V.*) God's remnant people now see these blessings, and they rejoice; and to them Jehovah says: "Thou shalt not fear evil any more. . . . Fear thou not; O Zion, let not thy hands be slack." (Zeph. 3: 14-17, *A.R.V.*) Jehovah has sent his great Judge to the temple; therefore he has now 'restored thy judges' and has sent his "Wonderful Counsellor", and henceforth his organization shall be called The faithful city of righteousness. (Isa. 1: 26; 30: 20) Those born of Zion are taught of God and are in great peace and joy.—Zeph. 3: 13.

19 Many prophecies show that many people will discern God's organization before Armageddon and will acknowledge that Jehovah is not at all responsible for the woes and wickedness now in the earth and that the kingdom of Jehovah is the world's true remedy. The day of great distress is here for those who fight against God. The day of prosperity, joy and blessings is here for those who take their stand on Jehovah's side and remain true and steadfast for him. The people will come with gladness to Zion, the kingdom, and give joy to the King.—Jer. 31: 23; Ps. 48: 1, 2; Joel 3: 17.

20 Eighteen years after the remnant came back from Babylon this prophecy was uttered: "Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof." (Zech. 8: 4, 5) This could not refer to the dreamers mentioned in Joel's prophecy as "old men", for Jehovah is against them that prophesy false dreams and tell them and cause the people to err by their lies; and these he clears away. (Jer. 23: 32) The prophecy of Zechariah therefore shows in figurative language that in the old age of the church, that is, at the end of the world, God will restore his remnant to his organization and they shall then be fruitful. (Ps. 37: 25; 92: 14, 15) The faithful remnant shall abide in Jehovah's organization, as it were in old age, and they shall have protection and shall not be cut off therefrom by the enemy. (Ps. 31: 23) Mordecai and Naomi were both old at the time the Esther and Ruth dramas were performed; and the "boys and the girls [that is, the younger ones] in the streets" suggests that the Esther and Ruth class are there foreshadowed as members of the remnant. These younger ones are children of Zion; hence they certainly picture a portion of the remnant. (Isa. 66: 8; Ps. 113: 9; Ps. 127: 3-5) At the fulfilment of this prophecy Zion says: "Who hath begotten me these [Esther and Ruth class], seeing that I have been bereaved of my children?" (Isa. 49: 19-22, *A.R.V.*) Happy children play in streets. The prophetic statement that these children are playing in the streets shows that they are care-free, trustful, and joyful in the Lord. "Let the children of Zion be joyful in their King. Let them praise his name in the dance."—Ps. 149: 2, 3.

21 These blessings bestowed upon Zion at the present time are marvelous, and the faithful see it proceeds from the Lord. "Thus saith the Lord of hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts." (Zech. 8: 6) With Jehovah nothing is impossible. The fulfilment of the prophecy is due to the fact of Jehovah's returning his favor to Zion and bringing his covenant people that prove obedient and faithful unto the temple, anointing and enlightening them; and they exclaim: "This is the Lord's doing; it is marvellous in our eyes."—Ps. 118: 23.

22 The people of Jehovah are those who gladly obey

him, and he protects and blesses them: "Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness." (Zech. 8: 7, 8) To save them he first brings forth his King, ousts Satan and his organization from heaven, stops the World War for the sake of his elect, and then sends forth his obedient ones prepared and equipped as his witnesses to represent him in further preparation for Armageddon. The remnant dwell safely because they have taken their refuge in the name of Jehovah. (Prov. 18: 10) No longer do they give honor and glory to men. They worship and serve Jehovah.

[23] The faithful remnant are Jehovah's people taken out for his name, and they have a work to do and must use the message and their divine equipment in the Lord's service. "Thus saith the Lord of hosts [to the remnant], Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built." (Zech. 8: 9) It is those who hear and appreciate the prophecies which Jehovah has opened and made plain to his people in this day that must be strong and active. It is their privilege to help the weaker ones understand, that is, to 'strengthen the weak hands'. (Isa. 35: 3) The temple work is now in progress, and the Lord supplies the needed food to his remnant that they may be strong in him and in the power of his might.

[21] It was in 1922 that the people of God learned that Christ was at the temple, and only from that time forward could they appreciate the privilege of kingdom work. "For before these [those, *R.V.*] days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in, because of the affliction; for I set all men every one against his neighbour." (Zech. 8: 10) Zechariah was not here prophesying about the present commercial depression that exists in Satan's organization, but about conditions that came to pass among God's people prior to 1922. They did not seriously realize prior to that date the importance of organized service; hence there was no hire or effective service for them. There was no real peace. There was a measure of fear and restraint because of bowing down and being submissive to the commercial and political elements of Satan's organization and of recognizing such as "the higher powers"; consequently there was no peace. Character development was the chief doctrine and the matter chiefly discussed by the "elective elders" who wished to shine; and they put the service work in the rear. No real, zealous and effective work was done. God's people were afflicted and hindered by the "Samaritans" who still continue to commit the "sin of Samaria" by looking to the words of men and not to Jehovah as to what should be done. The Devil used these "Samaritans" and other elements of Satan's organization to oppress and put fear in the hearts of God's people; there was also strife in their company or class where the swell-headed 'elected elders' lorded it over God's heritage. These must be cleared out of God's sanctuary before unity would fully exist. Even after they are cleared out some of that opposing element will continue their efforts to hinder the work of Jehovah's witnesses; but the faithful ones will go steadfastly ahead and give no heed to the opposition, avoiding those who attempt to hinder.

[25] When Zechariah prophesied, the foundation of the temple had been laid and the work had progressed for two years. That well corresponds to the time from 1922, and particularly from 1926, which latter date marks the beginning of the time of blessedness. (Dan. 12: 12) "But now I will not be unto the residue [the remnant] of this people as in the former days, saith the Lord of hosts." (Zech. 8: 11) The "former days" were the days of negligence. But when God's covenant people came to realize that Jehovah had a work for them to do, conditions amongst them changed and prosperity followed. "For the seed shall be prosperous [*Roth.*, secure]; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things."—Zech. 8: 12.

[26] Take note how Jehovah has fulfilled this prophecy by and through Christ Jesus, the mighty Builder of the temple. The security or prosperity mentioned by Zechariah exactly corresponds with the prophecy of Haggai 2: 19 and of Isaiah 30: 23. Hence there is now an abundance of spiritual food for those who care to partake of it. This spiritual food the Lord graciously permits to be published in the Watch Tower publications and to be put within the reach of all who love God. The "seed" has prospered, resulting in 'peace that passeth the understanding of man'.

[27] Jehovah produces the fruit by his "vine". (Isa. 27: 2, 3; John 15: 1, 2) The remnant delight to bear that fruit to their brethren and to all who hear. The remnant at the same time 'drink deeply of the fruit of the vine new' and give praise to the King and to Jehovah. (Matt. 26: 29; Luke 22: 18) The Lord has blessed the labors of his remnant in building up the land or organization, and thus has brought the increase and good resulting to the glory of the Lord. (Mal. 3: 11) The promise that "the heavens shall give their dew" in symbol says that there shall be no scarcity of truth but the Lord will continue to supply the remnant with all things needed. The Lord has placed upon his table an abundance of fresh, life-sustaining food for his remnant and has brought them great joy and peace. In times past about one-half of *The Watchtower* space was taken up with "Views from the Tower", meaning things pertaining to the

world; but since 1924 such things have disappeared and all the space is given to the truths pertaining to Jehovah's kingdom, and this gracious provision of the Lord has kept his faithful people refreshed. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God." (Deut. 32: 2, 3) Now his people have learned that the truths set out in the book of Deuteronomy apply particularly to God's people who are brought to the temple. Those in Christ have been brought into unity, which unity is "as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore". (Ps. 133: 3) Jehovah's promise by Zechariah was, "I will cause the remnant of this people to possess all these things"; and truly he has fulfilled this promise and continues to do so. The work began in earnest in 1922, and in a very marked degree from and after 1926, which year marks the beginning of the special work of cleansing the sanctuary in preparation for the greater work to follow. (Joel 2: 23-28) The obedient ones of Jehovah continue to rejoice and praise him while engaged in temple work, regardless of what the enemy may say or do, well knowing that they have protection from Jehovah and in his name they are safe.

[28] Jehovah uses his people as instruments of blessings for others; hence Zechariah prophesied: "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing; fear not, but let your hands be strong." (Zech. 8: 13) The mention of the 'house of Judah and Israel' shows that the prophecy has fulfilment at a time of unity in Christ. Because of disobedience they were under God's curse and they dwelt amongst the heathen who also cursed them; and this was the condition of spiritual Israel prior to 1922, when God was angry with his covenant people because of disobedience and negligence. Then his anger was turned away. (Isa. 12: 1) Now the faithful delight to diligently proclaim his name and his works, and so continue; and "there shall be no more curse" for them. (Rev. 22: 3) Diligence in proclaiming the message of Jehovah's kingdom is indeed a blessing to many people, particularly to the Jonadab class. "And the remnant of Jacob shall be in the midst of many people, as dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard."—Mic. 5: 7, 15.

[29] Jehovah is preparing his people for the battle of the great day, and hence he commands them to fear not. "Hear, O Israel; ye approach this day unto battle against your enemies; let not your hearts faint; fear not, and do not tremble, neither be ye terrified because of them." (Deut. 20: 3) Gog has brought into the conspiracy all of his forces, and these are directing their efforts against Jehovah's "hidden ones"; but those who trust Jehovah implicitly need not and will not fear. (Ps. 27: 1; 118: 6; Zeph. 3: 16; Heb. 13: 6; 1 John 4: 17, 18) Therefore the remnant in this day of judgment are bold in declaring the message of the kingdom and will continue so to do regardless of all opposition.

[30] Prior to 1918 Jehovah caused the truth then due to be proclaimed on earth, and "Christendom" had an opportunity to know about the kingdom. While the Elijah work was thus being done, and particularly in the year 1918, the Lord's faithful people were ill-treated by "Christendom". Among God's covenant people in that time there were the "elective elders" who failed to serve God, and because of their unfaithfulness it became necessary to clear these out that the approved ones might be prepared for God's purposes. "For thus saith the Lord of hosts, As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not." (Zech. 8: 14) The Lord did not repent, but has done the purging work that he may have a company who will "offer unto [him] an offering in righteousness". (Mal. 3: 1-4; Ezek. 20: 35-38) Judgment must begin at the house of God and continue until the sanctuary is cleansed, and then lawlessness shall have an end.—1 Pet. 4: 17; Ezek. 21: 24, 25.

[31] From and after 1922, and more particularly since 1926, Jehovah has prospered his "faithful servant" class. "So again have I thought in these days to do well unto Jerusalem, and to the house of Judah; fear ye not." (Zech. 8: 15) This Jehovah has done because it is the time for the vindication of his name, and not because the remnant deserved the blessing. (Ezek. 36: 21-23) The "man child" having been born, meaning the kingdom having begun, it is the "set time" to favor Zion and to honor and vindicate Jehovah's name.—Ps. 102: 13; Isa. 63: 4.

[32] If the remnant would remain in the temple and partake of the good things which Jehovah prepares at this time they must do what he commands them. "These are the things that ye shall do: Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates." (Zech. 8: 16) This commandment of the Lord cannot be fulfilled by making speeches before the people of God concerning "character development" or any other kind of speeches that merely sound nice. The speakers must speak the truth, and it is not true that man by his own efforts can prepare himself and make himself fit for the kingdom of heaven; nor by amusing or entertaining his hearers by his speech can he accomplish God's purposes. He must obey the Lord God and the Lord Jesus Christ. Having been brought to the point of unity each one must speak the kingdom message of truth which the Lord has provided. "And

that ye put on the new man, which after God is created in righteousness and true holiness [*margin*, holiness of truth; that is, the truth alone]. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another." (Eph. 4: 24, 25) They must speak up-to-date truth, and not what was learned during the Elijah period of the church. They must be frank to point out the true qualifications of a follower of Christ, his commission, and his responsibility, speaking the truth of and concerning the kingdom and plainly telling the truth concerning the enemy as God commanded. Those who refuse to obey Jehovah's great prophet in this and in other matters of importance shall be destroyed. Hypocrisy will not longer be tolerated. (Acts 3: 22, 23) The truth concerning Jehovah's judgment must be told, because he has commanded this to be done. Avoid all controversy, but be diligent in telling the truth; as it is written: "Pray for the peace of Jerusalem: they shall prosper that love thee. Because of the house of the Lord our God I will seek thy good." (Ps. 122: 6, 9) "But if ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5: 15) The faithful remnant will keep the unity in Christ and go forward joyfully in the army of the Lord God. (Eph. 4: 13; Phil. 1: 27) Unfaithfulness to the Lord's organization is hateful to Jehovah. (Isa. 58: 1) Each member thereof is responsible to the Lord and must put self in the background and give strict heed and attention to the interests of the kingdom. "And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord." —Zech. 8: 17.

[33] Jehovah gave answer to the question propounded by the inhabitants of the city of Bethel. (Zech. 7: 2, 3) The fast of the fourth month commemorated the fall of Jerusalem and the capture of the king. (2 Ki. 25: 3-5) The fast of the fifth month commemorated the destruction of the temple; the fast of the seventh month commemorated the time of the complete desolation; and the fast of the tenth month, the time when Ezekiel received the news that the city had been smitten. (Ezek. 33: 21) Concerning this Jehovah said: 'This shall not be a time of weeping now, but shall be to the house of Judah joy and gladness, and cheerful feasts [pleasant appointed meetings, *Roth.*].' Therefore says the Lord: "Thus saith the Lord of hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts: therefore love the truth and peace." (Zech. 8: 19) When the trouble came in 1917 to 1919 God's covenant people should have received it with joy, accepting it as being permitted by Jehovah that his purposes might be accomplished. Certainly after 1919 those who love the Lord and his truth should no longer mourn about what had come to pass. Those who do are "laying again the foundation of repentance from dead works" and not 'going on to perfection'. (Heb. 6: 1) Instead of obeying the Lord and walking on joyfully in the light he has given to his people, many "weepers" have continued to observe days and months and times and years, and to hold solemn and weepy meetings to commemorate the death of one who in the past led them, and on such occasions to pray: "God bless his memory." They also have tried to perpetuate the dead Elijah work, the dead pyramid stones, and such things, all of which is displeasing to the Lord. The time having arrived, the temple work must be done, and it is time to 'forget the things that are behind' and with joy reach out and do the work which Jehovah has commanded must be done looking to the vindication of his name. The Lord says: "Therefore love the truth and peace." That means unity and peace in doing God's will, and not peace that comes by compromise with the enemy. (Heb. 12: 14) The true and faithful ones have responded to the Lord's commandment. The large and small "service conventions", the world-wide "united testimony periods", the campaigns carried forward to the honor of Jehovah and to his praise, and this in the face of stubborn resistance by the enemy, in such places as Plainfield, Bergenfield and Asbury Park, N. J., and in other like places in the land, are proof of their faithful devotion to Jehovah. This obedience they have rendered with joy and in great peace. These have been no "weep fest" occasions. The remnant are rejoicing in the truth that Jehovah continues to provide for them and which he has given them, particularly since 1922.

[34] Jehovah's promise given through Zechariah is that many who have been under Satan's organization will come and seek the truth at the hands of the Lord's representatives. (Zech. 8: 20) God's capital organization shall become a house of prayer for all nations or people who ever get life. (Isa. 56: 7) The truth must reach the ears of many people, that they may identify themselves as on the Lord's side, and this must be done before Armageddon; and this was foreshadowed by Solomon's prayer. (1 Ki. 8: 41-43) Zechariah 8: 21, 22 shows that many people shall come to a knowledge of the truth and will tell others about it. The class foreshadowed by Jonadab is now hearing and saying, in the language of the prophet: "I will go also" and tell others about the kingdom, not out of envy or strife, but of good will to help others. (Phil. 1: 15-17) This part of the prophecy of Zechariah shows that many people of different nationalities, such as the Japanese, Chinese, Indians and others, will hear this gospel of the kingdom. The facts show that this part of the prophecy is now in course of fulfilment. The kingdom message is now printed in sixty languages and there are witnesses to Jehovah and his kingdom in seventy-eight countries of the earth. Those who hear and accept the truth will no longer

pray unto priests, preachers and rabbis, but will seek the truth at the temple of Jehovah. This is now in process of fulfilment.—Isa. 2: 3; Mic. 4: 2.

"TEN MEN"

85 The number "ten" symbolically represents completeness of things pertaining to the earth, or all things, and in this manner it is used in the following prophecy: "Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." (Zech. 8: 23) The time, "those days," has now begun; and "all languages" means all of those people who constitute the Jonadab class, regardless of nationality, and these are beginning to seek the kingdom truth. (2 Ki. 10: 15-23; Ps. 68: 31; Isa. 55: 5, 6) The skirt of the garment hangs down at the feet, and hence the language of the prophecy, "shall take hold of the skirt of him that is a Jew," necessarily means "the feet" of the Christ, the One who gives "praise" and vindication to Jehovah's name, because that is the meaning of the name "Jew" or "Judah". Christ Jesus is "the Lion of the tribe of Juda" and the King to all that praise Jehovah's name. (Rev. 5: 5) His faithful followers on earth are his feet members, the remnant, which now bring good news of the kingdom and sing the praises of Jehovah. (Isa. 52: 7, 8) The "evil servant" class say: "We are Jews"; but the Lord says they are members of Satan's organization; and He knows. (Rev. 3: 9; 2: 9) Jehovah has put his name upon his anointed, and therefore the "ten men" means all persons of earth who honestly seek the truth and who will not be misled in determining who is "The Jew". They will know it is Christ, that is, Christ Jesus and his anointed body members. (Isa. 62: 2; 65: 15; Rev. 2: 17) These persons of good will are now saying to the feet members of Christ, the "Jew", in the language of the prophecy: 'We are with you'; meaning we are supporting Jehovah's witnesses and we are for the kingdom. Today Jehovah's witnesses, in obedience to his commandments, are taking the lead, and the Jonadab class follow and are thus getting into the chariot or the organization. (Isa. 60: 10; 57: 13, 14; see *Vindication*, Book Three, page 29) The faithful remnant render themselves in full obedience to Jehovah's commandment and his organization instructions, and he is pleased to use them in the temple service and to continue to prepare them for Armageddon, which is just ahead.

QUESTIONS FOR STUDY

¶ 1. What preparation and action are necessary that Jehovah's sanctuary class may have part in the vindication of his name? Apply James 2: 22 to the present situation of God's covenant people. Who are the wise? Account for there being two classes manifest upon Christ Jesus' coming to the temple for judgment. How does he deal with these classes?

¶ 2-4. Explain whether the men from Bethel were sent to pray and speak at the temple. Show that these men prophetically represented a class in evidence since 1916. Account for the existence of such a class at this time.

¶ 5. Apply the prophetic statement (7: 4) "Then came the word of the Lord of hosts unto me".

¶ 6, 7. How may we know whether the fasts prophetically referred to in verse 5 are set by Jehovah? Quote the apostle Paul's words concerning formalism. Point out the facts which show the importance of an understanding of this matter by those now in temple service.

¶ 8-10. What does the prophet then tell these idolaters in regard to their purpose when eating and drinking? What should they have been doing? What is the evidence that in this respect they foreshadowed a class now manifest? Point out the present importance of verse 7.

¶ 11. What is the application of the prophetic statement "The word of the Lord came unto Zechariah"? Just what is meant by "Execute true judgment"? Apply, with illustrations, verses 8-10. How is Psalm 50: 20 applicable here? Luke 16: 15? Micah 6: 8? 1 Thessalonians 5: 15?

¶ 12-14. Show that the course taken by the Israelites (verses 11, 12) exactly fits what "Christendom" and the "evil servant" class have been doing since 1922. Also that the result to the latter was truly foretold in the record (verses 13, 14) concerning the Israelites. Point out the harmony therewith of Proverbs 1: 20, 23, 28, 29. What is the position of the "great multitude" in this connection? That of the lukewarm and of the disobedient?

¶ 15, 16. In the sense of its prophetic application (8: 1), "the word of Jehovah of hosts came" to whom? When? How? How, when, and why was Jehovah of hosts "jealous for Zion" "with great wrath"? According to other scriptures as well as the facts, how did he manifest his 'jealousy for Zion' and make known his 'return to Zion'?

¶ 17, 18. 'Jerusalem shall be called The city of truth,' by whom, and when? Apply Isaiah 33: 20-22. Joel 3: 16, 17, 21. Zephaniah 3: 14-17. Isaiah 1: 26; 30: 20. Zephaniah 3: 13.

¶ 19. How can it be truly said that the day of great distress is here as well as the day of prosperity, joy and blessings?

¶ 20, 21. With supporting scriptures, explain Zechariah 8: 4, 5. What is the thought conveyed in the question appearing in verse 6?

¶ 22. How has Jehovah fulfilled his promise recorded in verses 7, 8? Why was this done?

¶ 23. To whom, prophetically, are the words of verse 9 addressed? What is meant by the command "Let your hands be strong"? How has Jehovah provided for their meeting this requirement? What privilege attends their 'hearing these words by the mouth of the prophets'?

¶ 24. Apply verse 10.

¶ 25, 26. Account for the statement of verse 11 as introducing the declaration of verse 12. How and when was this prophecy fulfilled? Compare this prophecy with that of Haggai 2: 19 and of Isaiah 30: 23.

¶ 27. Recount some of the blessings that have attended the work of the remnant which began with the fulfilment of the prophecy of Joel 2: 23-28.

¶ 28. What is the significance of the fact that the words of verse 13 are addressed to both the "house of Judah" and the "house of Israel"? How were they "a curse among the heathen"? How did Jehovah "save" them and provide for their being "a blessing"?

¶ 29. When and how do the words of Deuteronomy 20: 3 have their prophetic application?

¶ 30, 31. Whom had Jehovah "thought to punish"? What was the 'provocation'? Show that the Lord "repented not", and, further, 'has in these days done well unto Jerusalem and to the house of Judah.'

¶ 32. How will the remnant meet the requirements set forth in verse 16?

¶ 33. Of what were the fasts of the fourth, fifth, seventh, and tenth months commemorative? Explain whether God's covenant people have properly responded to the Lord's commandment set forth in verse 19.

¶ 34. In addition to verses 20-22, apply other scriptures that indicate the purpose and the result of this proclamation of the kingdom message?

¶ 35. Explain verse 23, to show whether this prophecy is in course of fulfilment. What further privilage awaits the faithful remnant?

HOLY UNTO JEHOVAH

ABOUT thirty-five centuries ago the ancestors of the Hebrew people now living upon earth were virtually slaves, or worse than slaves, under the oppressive government of Egypt. To both Hebrews and so-called "Gentiles" of today there is a deep significance in the contract or covenant made by God through Moses with that multitude of slaves who were then, by the power of God, delivered from Egypt.

Horeb is the general name for the Sinaitic mountains in Arabia. The two names as used in the Scriptures mean practically the same thing. The question may arise, 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." (Deut. 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." (Mal. 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." (Gal. 4:24) They do not so prove, for the reasons now to be stated.

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. (Ex. 20:1-17) That was followed by the statutory provisions of the law. At the dictation 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. (Ex. 24:7, 8) This was a confirmation or dedication of what had been done in Egypt. At the passover in Egypt the Israelites sprinkled the blood of the lamb upon their doorposts and over the door of the house, 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.

At Mount Sinai it was more of a national matter, confirming with all the nation what had been done with each household which was part of 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." (Isa. 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?" (Isa. 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 at Egypt. The evidence therefore shows that the covenant was made in Egypt and confirmed or ratified at Mount Sinai.

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." (Ezek. 20:7) This proves that they were not deserving of God's favor. Then why should God make a covenant with them at all? 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 the fathers' sakes." (Rom. 11:28) Through his prophet God said: "And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant." (Ex. 6:5) 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." —Ex. 6:6.

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 to carry out his purpose of blessing mankind any creature 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 depart 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.

The inspired words of Paul show a reason for the law covenant: "By the law is the knowledge of sin." (Rom. 3:20) "I had not known sin, but by the law." (Rom. 7:7) "For until the law, sin was in the world: but sin is not imputed when there is no law." (Rom. 5:13) "Sin is the transgression of the law." (1 John 3:4) "Where no law is, there is no transgression." —Rom. 4:15.

Had the human race been sinless, there would have been no need for a law covenant. The descendants of Abraham were and are children of Adam, who by reason of sin brought condemnation upon all. (Rom. 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 Tim. 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."—Gal. 3:19, 24.

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." —Ex. 20:2-4.

The doctrine taught by the clergy that there are three gods in one, which they call the "holy trinity", is in direct contravention of the recorded statement of the fundamental law of God. The trinity clergymen teach the people that there is God the Father, God the Son, and God the Holy Ghost, all equal in power and in personality and in eternity. Such is in direct contradiction of the first great commandment.

In addition thereto the clergy tell the people that Mary is the mother of God and that she has and exercises the power to intercede for forgiveness of sins and that the people may pray to her for that purpose. They go further in violation of God's plain statement in the law and make graven images before which the clergy worship and before which they call upon the people to fall down and worship. This is further proof that Satan the Devil is the author of the doctrine of the trinity and the author of the practice of worshiping a woman and praying to her and of bowing down before graven images.

When God gave Israel the ten commandments, which are properly called the fundamental law, he was placing before the people the fact that the only way to life is by being obedient to him. This he did for the benefit of the people. It was the purpose of the Devil to turn the people away from God, and he has used the clergy for that very purpose. Whether he has deceived the clergy or whether they have acted deliberately makes no difference as to the result. It does prove conclusively that the clergy do not represent the Lord God. God has repeatedly magnified his Word and kept the great truths thereof before the minds of truth-seekers that they might learn the way to life everlasting.

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 truth 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 Israel's sinful condition.

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 them 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'. (Jer. 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" they 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 a holy nation."—Ex. 19:6.

God warned Israel against making any contracts with their enemies and commanded them to keep themselves free from other gods, which gods were of the Devil. (Ex. 23:32) He told them that if a man or 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. (Deut. 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". These things were written aforetime for the benefit of Christ's followers.—Rom. 15:4.

Likewise the Word of God, which is his law and expressed will, serves to lead the followers of Christ and to teach them that Jehovah is the only true God and that his purpose of salvation is through Christ Jesus the "seed" of promise and that there is no other name under heaven given amongst men whereby

mankind can be reconciled and saved. (Acts 4:12) But now the clergy deny the Word of God; they deny the shed blood of Jesus Christ and teach that men are inherently immortal and cannot die and that by means of man's own efforts he can bring himself up to perfection. This is another proof that the clergy do not represent God and Christ, but represent Satan the Devil. God is now bringing to light the truth on this and similar matters that the people may see the necessity of forsaking that which is called "organized Christianity". Those who thus earnestly and honestly seek the truth God will show the right way.—Ps. 25:9.

ATTEMPT TO PREVENT RESURRECTION

RESURRECTION of the dead means an awakening out of death and a standing up again to perfect life. The man Jesus was dead when he expired on the tree on Calvary and must remain for ever dead as a man, to the end that his right to live as a human creature might furnish the redemptive price in behalf of the human race.

The resurrection of Jesus was up to that time the greatest demonstration of God's power ever made manifest to man. The resurrection of Jesus was and is a part of God's great arrangement for man's deliverance. This being true, it is to be expected that Satan the enemy would do all within his power to prevent the resurrection of Jesus, and, failing in that, he would do everything possible to blind the people to the truth thereof. Such is exactly what is found in the Bible record. It is reasonable to conclude that Satan knew the words of the sacred prophecies. In the Psalms (16:9-11) it was written prophetically concerning Christ Jesus: "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." These scriptures are sufficient to show that Jesus' resurrection was anticipated. For the first day after Jesus' death the Devil and his invisible angels, and probably some of his visible servants on earth, would be celebrating. They would be felicitating one another over the death of Jesus. At the first sober moment, they would recall his words concerning his resurrection. The record is: "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch."—Matt. 27:62-66.

But how would the chief priests and Pharisees know that Jesus had said that he would rise from the dead on the third day? There is no evidence that he had made such a statement to them or in their presence or hearing. On the contrary, the Scriptures show that Jesus had told his disciples that he would be raised on the third day. But he had told them privately, and not even they understood at the time what he meant; but subsequently they did understand it.—Matt. 16:21; 20:17, 18; Mark 9:21; Luke 9:19-22; 18:31-33.

The reasonable conclusion is that Satan the enemy knew of the words of Jesus to the disciples, and that he had put the thought into the minds of the Pharisees. Satan would reason that he would prevent the resurrection of Jesus if possible, and, failing in this, he would so confuse the minds of the people that they would not believe that Jesus had been raised from the dead. Satan failed in the first, but he has fairly well succeeded in confusing the truth of the resurrection of Jesus. God has given such abundant proof, however, as to the fact of the resurrection of Jesus that all may know, and all will know when their minds are opened to a proper understanding.

By reference to the foregoing scriptures it is seen that Jesus was careful to tell his disciples, when they were alone, concerning his resurrection. The Pharisees, therefore, could not have expected his resurrection within three days unless the enemy had injected such thoughts into their minds. Having received this suggestion from Satan, and having been authorized by Pilate to provide a guard, the clergy hired a guard and put them at the tomb to watch. This guard kept close watch; but in due time there came to the tomb the angel of Jehovah, rolled back the stone from the door, and opened the sepulcher. The guards, greatly frightened by what they saw and heard, hurried away to the city to tell the clergy that Jesus had been resurrected from the dead.

At once the unholy triumvirate called a council. In this council are seen the commercial, the political, and the clergy elements, expressing all the wisdom they had and trying to solve their difficulty. After much deliberation the financial part of the trio raised a large sum of money and passed it into the hands of the clergy, and they in turn bribed the guardsmen to lie, "saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught:

and this saying is commonly reported among the Jews until this day."—Matt. 28:13-15.

So well did they work this scheme that for over nineteen centuries a major portion of the peoples of earth have not believed in the resurrection of Jesus. The Devil was able to create such a doubt that many have not known whether the Lord Jesus was resurrected or whether his disciples carried away the body. But, notwithstanding this effort of the enemy, Jehovah saw to it that an abundance of proof was provided, sufficient to satisfy any searcher for truth then or thereafter that he had raised up his beloved Son out of death.

When God raised up Jesus out of death the great Master did not appear to the clergy that they might see him and be witnesses. Had he done so they would not have told the truth about it. It will be observed that the Lord never uses wicked ones for his official witnesses. Some may talk in his name, but they do so without authority. The Lord chose as witnesses to the resurrection those who had been faithful and those who loved him.

The apostle Matthew was a faithful man. He afterwards gave his testimony; and having previously received the promise from the Lord that the words the disciples spoke on earth would be confirmed in heaven, the testimony of Matthew may be taken as importing absolute verity. His testimony is that at the end of the sabbath day, which would be early in the morning of the first day of the week, which we commonly call Sunday, two faithful women made their way to the sepulcher of our Lord. They there saw an angel of the Lord, who appeared in the form of a man. "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me."—Matt. 28:5-10.

Following the direction that had been given them the faithful eleven disciples journeyed to Galilee, and into a mountain where Jesus had appointed them, and there they saw and worshiped him.—Matt. 28:16, 17.

One of the best methods of testing the veracity of witnesses who testify about the same subject matter is to note whether their testimony is substantially the same. If one witness tells word for word what the other witness has said, it is almost conclusive that both witnesses are telling a falsehood, and that they have manufactured their testimony for a purpose. But where the same cardinal points are set forth in their testimony, then, though told in a different manner, this is strong evidence that they are telling the truth. There is substantial agreement in the testimony of these witnesses. Each one told his story in his own particular way, and told the truth.

The testimony of the disciple Mark is practically the same as that of Matthew. (Mark 16:1-7) The testimony of Luke in his gospel also corroborates that of the other two witnesses aforementioned. He tells of the women's going to the sepulcher and finding the stone rolled away, that they entered the tomb and that the body of Jesus was gone; and while perplexed and reasoning about why it was so, two men (angels, in fact) appeared unto them and said: "Why seek ye the living among the dead? He is not here, but is risen."—Luke 24:5, 6.

The testimony of the apostle John differs somewhat in detail, but is substantially the same as that of the other three narrators. (John 20:1-10) These disciples would gather the facts from the women who were the first to be at the tomb, and each one would tell the facts as he had heard them from their lips and as he had seen them. Since there is no difference in the principal facts, there is no reason to doubt the testimony of any of these witnesses. In addition to that, the record was written under inspiration and is safeguarded by the Lord and therefore can be readily accepted as the truth.

It was God's purpose to make the evidence conclusive concerning the Lord's resurrection, not for the benefit of the enemy, but for the benefit of those who would desire to know either then or thereafter. To this end the Lord Jesus appeared on a number of occasions to his disciples, for a brief space of time on each occasion, and left some striking testimony that would be convincing. He did not appear in the body that was crucified. Had he done so they would have been inclined to think that it was merely the man Jesus that had gone to sleep and had awakened again. His body did not see corruption, because the Lord said it should not see corruption, saying: "Thou wilt not suffer thine Holy One to see corruption." When Jesus was raised from the dead he was no longer a man, but, on the contrary, he was the express image of Jehovah, and sat down at the right hand of the Majesty on high. (Heb. 1:3; Phil. 2:6-11) Such would have been impossible for a human creature. Flesh and blood cannot inherit the kingdom of God. —1 Cor. 15:50.

When Jesus was raised from the dead he declared: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:18) Again, he said that all power in heaven and earth was committed into his hands. (Matt. 28:18) Being clothed with all power in heaven and in earth, then it follows that our Lord had the

power to create a body at will, in which he might appear to his disciples; and this explains how he appeared to them at various times in different bodies. Had he appeared in the body in which he was crucified they would have immediately recognized him, but it is remembered that when Mary Magdalene saw him she did not recognize him until he spoke to her in his familiar way. His appearances to the witnesses shortly thereafter are mentioned and described in the gospels and epistles of several New Testament writers.

LETTER

GRATEFUL FOR WONDERFUL PRIVILEGES

DEAR BRETHREN:

Just a line or two to say how we are getting along with the transcription machine. It is surely a wonder. If one could not see, he might believe that Judge Rutherford was right there in the building.

Many people ask, when we announce the lecture, if we have Judge Rutherford with us. Then, of course, we explain the machine. Our attendance so far has been nearly up to the average given in the *Bulletin* just received. Splendid attention is given each time.

We have been working three weeks and are nearly through on the north side of the Peace river. It will take the summer to get all over the district.

We have found the people mostly of good will but hard up for cash; nevertheless, we have placed fully as much as was placed in the same territory last summer. We are very grateful for these wonderful privileges.

Yours in the kingdom service,

JOHN HAMILTON, *Alberta, Canada.*

SERVICE APPOINTMENTS

T. E. BANKS

Wabbaseka, Ark.	Oct.	1, 2	Columbus, Miss.	Oct.	17, 18
Redfield, Ark.	"	3, 4	Newton, Miss.	"	20, 21
Parkdale, Ark.	"	6, 7	Lawrence, Miss.	"	22, 23
Monroe, La.	"	8, 9	Laurel, Miss.	"	24, 25
Mound Bayou, Miss.	"	10, 11	Bessemer, Ala.	"	27, 28
Clarksdale, Miss.	"	13, 14	Birmingham, Ala.	"	29, 30
Sardis, Miss.	"	15, 16	Decatur, Ala.	Oct.	31, Nov. 1

C. W. CUTFORTH

Kinistino, Sask.	Oct.	1	Foam Lake, Sask.	Oct.	20
Star City, Sask.	"	3, 4	Yorkton, Sask.	"	21, 22
Lac Vert, Sask.	"	5, 6	Melville, Sask.	"	23
Leroy, Sask.	"	7, 8	Duff, Sask.	"	24
Quill Lake, Sask.	"	9, 10	Runnymede, Sask.	"	26
Wadena, Sask.	"	12	Kamsack, Sask	"	27
Kelvington, Sask.	"	13	Saskatoon, Sask.	"	29
Invermay, Sask.	"	14, 15	Wainwright, Alta.	"	30
Mikado, Sask.	"	17, 18	Viking, Alta.	"	31
Theodore, Sask.	"	19	Edmonton, Alta.	Nov.	2

G. H. DRAPER

Athens, Ga.	Oct.	3	Greenwood, S C.	Oct.	20
Willard, Ga.	"	4	Greenville, S.C.	"	21
Atlanta, Ga.	"	6-9	Taylors, S C.	"	22
Dallas, Ga.	"	10, 11	Spartanburg, S.C.	"	23
Rockmart, Ga.	"	13	Gaffney, S.C.	"	24
Rome, Ga.	"	14, 15	Columbia, S C.	"	25, 26
Jasper, Ga.	"	16	Cope, S.C.	"	28
Young Harris, Ga.	"	17	Elko, S.C.	"	29
Anderson, S.C.	"	18	Camden, S.C.	"	30

M. L. HERR

Leon, Okla.	Oct.	1, 2	Willow, Okla.	Oct.	17, 18
Comanche, Okla.	"	3, 4	Mangum, Okla.	"	20, 21
Lawton, Okla.	"	6, 7	Reed, Okla.	"	22, 23
Washita, Okla.	"	8, 9	Texola, Okla.	"	24, 25
Lookeba, Okla.	"	10, 11	Erick, Okla	"	27, 28
Clinton, Okla.	"	13, 14	Sayre, Okla.	"	29, 30
Hobart, Okla.	"	15, 16	Leedey, Okla.	Oct.	31, Nov. 1

A. H. MACMILLAN

Lancaster, Pa.	Oct.	3, 4	Pottsville, Pa.	Oct.	17, 18
Reading, Pa.	"	6, 7	Wilkes-Barre, Pa.	"	20, 21
Allentown, Pa.	"	8, 9	Binghamton, N.Y.	"	22, 23
Easton, Pa.	"	10, 11	Albany, N Y.	"	24, 25
Philadelphia, Pa.	"	13-15	Pittsfield, Mass	"	27, 28
Chester, Pa.	"	16	Greenfield, Mass.	"	29, 30

G. Y. M'CORMICK

Rock Falls, Ill.	Oct.	1	Waukegan, Ill.	Oct.	16, 17
Peru, Ill.	"	2	Dundee, Ill.	"	18
La Salle, Ill.	"	3	Geneva, Ill.	"	20, 21
Rochelle, Ill.	"	4	Aurora, Ill.	"	22, 23
Freeport, Ill.	"	6, 7	Bradley, Ill.	"	24
Dubuque, Iowa	"	8, 9	Watseka, Ill.	"	25
Rockford, Ill.	"	10, 11	Roseland, Ill.	"	27, 28
Belvidere, Ill.	"	13, 14	Chicago, Ill.	"	29, 30
Marengo, Ill.	"	15	Hammond, Ind.	Oct.	31, Nov. 1

J. C. RAINBOW

Alliance, Ohio	Oct.	1, 2	Wadsworth, Ohio	Oct.	15, 16
Washingtonville, Ohio	"	3	Wooster, Ohio	"	17
Columbiana, Ohio	"	4	P't Washington, Ohio	"	18
East Palestine, Ohio	"	6	New Phil'a, Ohio	"	20, 21
Rogers, Ohio	"	7	Wheeling, W.Va.	"	22, 23
East Liverpool, Ohio	"	8, 9	Steubenville, Ohio	"	24, 25
Lisbon, Ohio	"	10	Cambridge, Ohio	"	27, 28
Canton, Ohio	"	11, 12	Zanesville, Ohio	"	29, 30
Massillon, Ohio	"	13, 14	Dresden, Ohio	"	31

W. J. THORN

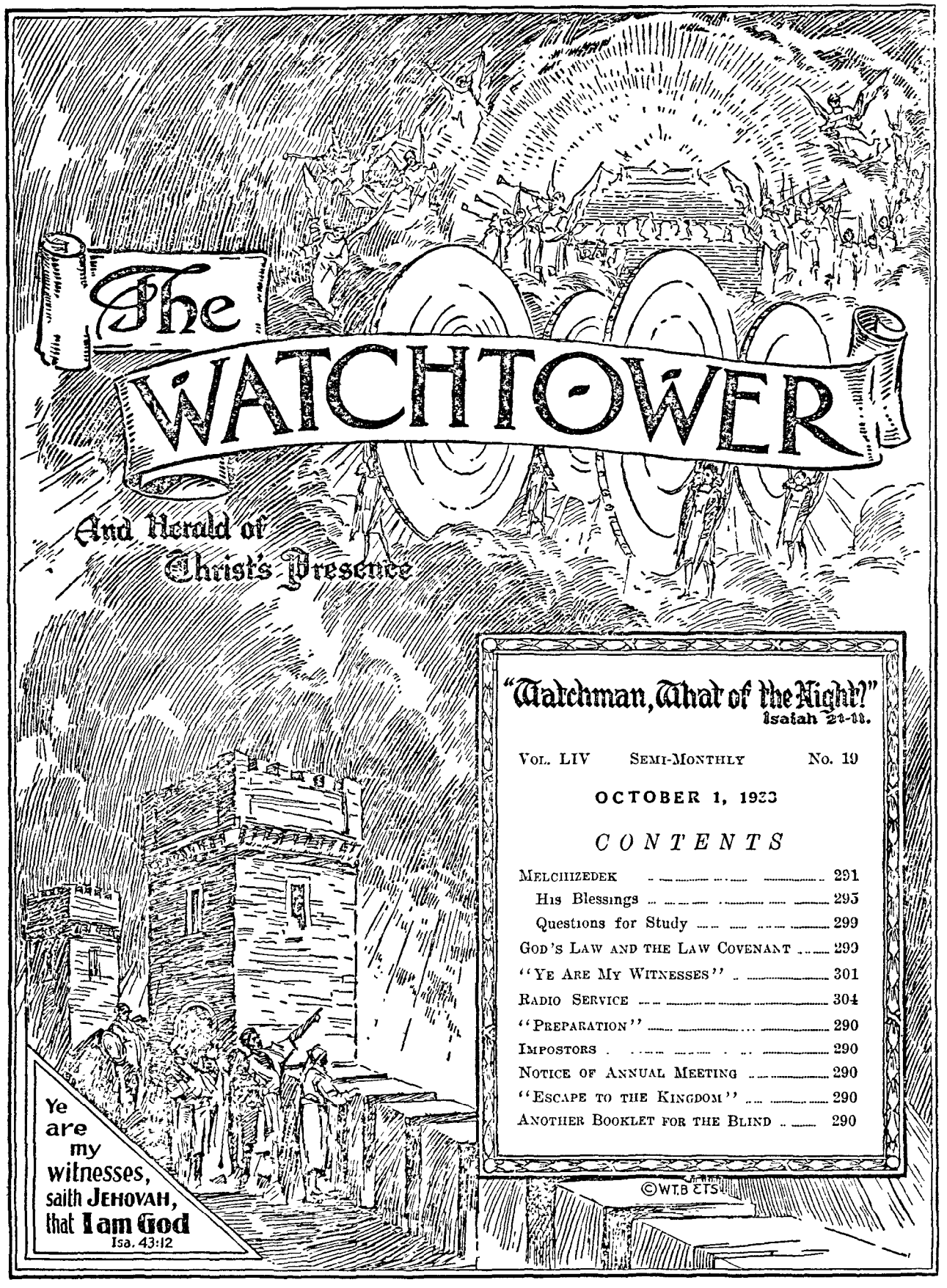
Ardmore, Okla.	Oct.	2	Chickasha, Okla.	Oct.	17, 18
Wynnewood, Okla.	"	3	Duncan, Okla.	"	20
Lexington, Okla.	"	4	Chattanooga, Okla.	"	21
Norman, Okla.	"	5	Altus, Okla.	"	22, 23
Tecumseh, Okla.	"	7, 8	Hobart, Okla.	"	24
Seminole, Okla.	"	9	Texola, Okla.	"	25
Weleetka, Okla.	"	10	Clinton, Okla.	"	27
Chandler, Okla.	"	11	Enid, Okla	"	28
Drumright, Okla	"	13	Fairview, Okla.	"	29
Oklahoma City, Okla.	"	14, 15	Alva, Okla.	"	30
Amber, Okla.	"	16	Mooreland, Okla.	"	31

S. H. TOUTJIAN

Boise, Idaho	Oct.	4, 5	Ogden, Utah	Oct.	13, 14
Nampa, Idaho	"	6, 7	Salt Lake City, Utah	"	15, 16
Weiser, Idaho	"	8, 9	Lovelock, Nev.	"	18, 19
Ontario, Oreg.	"	10, 11	Reno, Nev.	"	20, 21

J. C. WATT

Madison, Wis.	Oct.	1, 2	Allison, Iowa	Oct.	18
Richland Center, Wis.	"	3	Iowa Falls, Iowa	"	20
Monroe, Wis.	"	4	Fort Dodge, Iowa	"	21
Darlington, Wis.	"	5	Boone, Iowa	"	22
Dubuque Iowa	"	7, 8	Ames, Iowa	"	23
Oelwein, Iowa	"	9	Colo, Iowa	"	24
Jesup, Iowa	"	10	Albion, Iowa	"	25
Waterloo, Iowa	"	11, 12	Colfax, Iowa	"	27
Readlyn, Iowa	"	14	Des Moines, Iowa	"	28, 29
New Hampton, Iowa	"	15	Hartford, Iowa	"	30
Elma, Iowa	"	16	Iowa City, Iowa	"	31
Clear Lake, Iowa	"	17	Cedar Rapids, Iowa	Nov.	1, 2



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

VOL. LIV SEMI-MONTHLY No. 19

OCTOBER 1, 1933

CONTENTS

MELCHIZEDEK 291
His Blessings 295
Questions for Study 299
GOD'S LAW AND THE LAW COVENANT 299
"YE ARE MY WITNESSES" 301
RADIO SERVICE 304
"PREPARATION" 290
IMPOSTORS 290
NOTICE OF ANNUAL MEETING 290
"ESCAPE TO THE KINGDOM" 290
ANOTHER BOOKLET FOR THE BLIND 290

©WTB ETS

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa

Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

"PREPARATION"

With deep gratitude to Jehovah, by whom all the sons of Zion are taught through Christ Jesus, *The Watchtower* here announces a new book bearing the above title. Its stirring contents give the fundamental explanation of each chapter and verse of the book of Zechariah and its relation to the cleansing of Jehovah's sanctuary. The beautiful binding and embossed cover befit what is inside. A special edition of *Preparation*, containing the author's letter and autograph, will be available October 1, at 50c a copy. This privileges Jehovah's witnesses to have a share in bearing the initial costs of producing this grand book. Arrangements for distributing this book to the general public will be announced in due time.

IMPOSTORS

Certain men of different nationalities, claiming to be in the truth and Jehovah's witnesses, are going about the country presenting themselves at different places under different names and saying they have been sent out by the Society to represent it, and then collect money from the brethren and get other favors. We warn the brethren everywhere of these impostors. If anyone presents himself at your door asking money you may know that he is not from the Society, because the Society does not solicit money nor permit anyone to do so in its behalf. Have nothing to do with these impostors.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible and Tract Society, notice is here given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at 10 o'clock a.m., Tuesday, October 31, 1933, at which the usual annual business will be transacted.

"ESCAPE TO THE KINGDOM"

Such is the title of Brother Rutherford's newest booklet. It fulfils the desire of the brethren everywhere that Brother Rutherford's three radio addresses "The Way of Escape", "Effect of Holy Year on Peace and Prosperity," and "Kingdom Blessings for the People" should be made available under one cover for use in proclaiming Jehovah's kingdom truths the world over. The cover design will thrill you; it is in thorough keeping with title and contents of the booklet. The booklet may be had at 5c a copy.

ANOTHER BOOKLET FOR THE BLIND

Still another booklet of the new series, *Hereafter*, can now be supplied, in Braille, for blind readers, at cost, $1, or on loan. Address the Society's branch for the blind, 1210 Spear St., Logansport, Ind.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV OCTOBER 1, 1933 No. 19

MELCHIZEDEK

"Who maketh his angels spirits; his ministers a flaming fire."—Ps. 104: 4.

JEHOVAH used a man to picture his great High Priest and the righteous Ruler of the world, and the name of that man was Melchizedek. He filled the twofold office of priest and king, and concerning him God caused Moses to write: "And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God." (Gen. 14: 18) From the time of Abraham forward, men devoted to God have looked for the coming of the Greater Melchizedek. There is no record of his beginning or ending, nor of his father or mother, because there was none before him and he has no successor in office. Melchizedek pictured the offices filled by Christ Jesus. He was a type of Christ Jesus. "For this Melchisedec, king of Salem, priest of the most high God, . . . first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."—Heb. 7: 1-3.

[2] Jehovah sent his beloved Son Jesus to earth, anointed him to the high office of King and Priest, raised him up out of death, exalted him above all creation, and clothed him with all power in heaven and in earth, and placed him in a position in heaven where he must remain until God's due time to send him forth to rule. That due time came in A.D. 1914 and Jehovah then installed his King and great High Priest in office and sent him forth out of Zion to rule amidst his enemies. Of and concerning him Jehovah said: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."—Ps. 110: 1-4.

[3] Jesus Christ, the Anointed One, near the end of his earthly ministry rode into Jerusalem on a young ass, and this was just three and one-half years after his anointing; and he was then and there presented to the Jews as their King and then straightway appeared at the temple and cleansed it. (Matt. 21: 1-12) Just three and one-half years after he was installed as King, to wit, in the spring of 1918, Christ Jesus was presented to "Christendom" and all others as the world's rightful and righteous King, and then straightway he appeared at the temple of Jehovah for judgment and cleansing of the temple class. It was then that Jehovah laid Christ Jesus as the chief corner and head stone of his royal palace. Then followed his inspection of the earth, particularly of "Christendom" and of his faithful followers, and that was the beginning of the preparation for the battle of the great day of God Almighty.

[4] Concerning this great Melchizedek Zechariah prophesied at the direction of Jehovah and said: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. 9: 9.

[5] Zechariah's prophecy, which discloses the doom of Satan's organization, could not be understood by men on the earth until the coming of Christ Jesus to the temple for judgment. Those who have rejected Christ Jesus as King, to be sure, will not understand this prophecy now. Those who rejected the published evidence concerning "the birth of the nation", meaning the beginning of the kingdom, have never discerned the Lord at the temple of Jehovah. The time of understanding and appreciating the prophecy set forth in this chapter is definitely located as being after the coming of the Lord Jesus to the temple and when the faithful remnant are brought to the temple and anointed. This is conclusively proved by the words of the ninth verse just above quoted.

[6] The remnant, found faithful at the time of judgment, brought into the temple and anointed, are the ones who were called upon to greatly rejoice and who do rejoice. (Isa. 61: 10) These are the 'daughters of Zion', because they are children of God's woman, that is, his organization. Thereafter others as they hear and appreciate the fact that the Lord is in his holy temple may also rejoice exceedingly. The daughters of Zion described in this prophecy are made members of God's organization, and hence a part of the royal priesthood, and are taught of God. (Isa. 54: 13) Jehovah had installed his King upon his throne, the kingdom was born, and now he sends his King to his faithful children. (Rev. 12: 5; Matt. 21: 1-12; John 12: 12-16; Ps. 118: 22-26) The miniature fulfilment of this prophecy was when Jesus rode into Jerusalem

on the ass; and the complete fulfilment thereof began in 1918, and the judgment continues until the real temple is cleansed. In the performance of this work it is written of the great Judge: 'He is just, and the great Vindicator of Jehovah's name.'—*Roth.*

7 Describing the riding of Jesus into Jerusalem, both Matthew and John quote a part of this prophecy of Zechariah 9:9, but they both omit these words: "He is just, and having salvation." (Matt. 21:4, 5; John 12:14, 15) Other translators render this text as, "Righteous and victorious is he." (*Leeser*) "Vindicated and victorious is he." (*Roth.*) Manifestly these words were omitted by the apostles because the time for judgment and vindication had not then come and that part of the prophecy must have its complete fulfilment after Christ Jesus is installed as King and Judge and at the time he is presented as King of the whole earth. Installed as King in 1914 he gained a victory over Satan, first casting him and his crowd out of heaven. In 1918 he is presented as King and is commissioned to judge the world and to vindicate Jehovah's name; hence he continues onward, "conquering, and to conquer."—Rev. 6:2; 12:7-9.

8 At the time of the miniature fulfilment of the prophecy the people who beheld Jesus riding into the city cried out: "Hosanna!" meaning "Save, we beseech thee!" Appropriately at the second fulfilment Jehovah's anointed witnesses say: "Save now, we beseech thee, O Lord: O Lord, we beseech thee, send now prosperity." (Ps. 118:25, *R.V.*) Jehovah's King, Christ Jesus, now brings salvation and deliverance from Satan's organization as well as redemption from sin and death, all of which is in vindication of Jehovah's name. When he came to earth he came meek and lowly, subjecting himself to Jehovah's hand, and was therefore favored by the Most High. (Prov. 3:34) Now he comes to his temple and offers himself to the peoples of earth as their King and Judge, and this he does through his message delivered by his lowly feet members, the remnant, Jehovah's witnesses on earth. He rode upon an ass, evidently to identify himself as the Messiah, the anointed King. (1 Ki. 1:32-39) He is pictured as "riding upon . . . a colt, a young ass" (*Roth.*), that is to say, a fresh, new mount, on which no one else had ever ridden. As Anointed King of God he had no predecessor in office and will never have a successor. (Heb. 7:3) Jehovah's anointed remnant now behold the mighty King, "high and lifted up," at his temple, and they greatly rejoice, as both Zechariah and Isaiah prophesied.—Isa. 6:1-3.

9 Christ Jesus comes in peace, bringing great joy to those who love his appearing. Then he begins the work of preparing his body members on earth and giving attention to the things pertaining to the coming battle of the great day which will vindicate his Father's name. "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." (Zech. 9:10) In this prophecy Ephraim represented the ten tribes of Israel, while the interests of the other tribes centered in Judah. The cutting off of the horse and battle bow, as stated in the prophecy, shows the Lord establishing peace and unity between all of his organization, with one King thereof. (Ezek. 37:16-23; Ps. 133) Christ the great warrior will whip the nations at Armageddon and thus compel them to be peaceable. "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." (Ps. 46:8, 9) "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4) 'And his dominion shall extend from sea to sea, and from the Euphrates to the ends of the earth,' and he shall control everything formerly under Satan's rule. (Ps. 72:8; Dan. 7:14, 27; Gen. 15:18-21) As Jehovah's great King and High Priest he will rule the whole world in righteousness, and as Prince of Peace he will establish peace on earth and good will toward men.

10 The prophecy of verse nine is not addressed to the Jews, but is addressed to those who are of God's organization and who welcome the coming of the King at the time he is presented at the temple. Also the prophecy of verse eleven is addressed to the same class: "As for thee also, by [*Leeser*, because of] the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." (Zech. 9:11) God's faithful people for a long while were held as prisoners by Satan's organization. The blood of Christ Jesus solemnized the covenant by sacrifice and guarantees the deliverance of those in the covenant who continue faithful to God and against Satan's organization. The faithful ones Christ Jesus has already delivered from Satan's organization. (Isa. 45:13) This was done after the coming of the Lord Jesus to the temple. Satan's organization still holds the "great multitude" as prisoners, but the Lord in due time will bring them out of the prison houses. (Ps. 68:6; 69:33; Isa. 42:6, 7) Zechariah's prophecy here states that these prisoners are brought out of the pit wherein there is no water, that is to say, no truth. "Christendom," which is a part of Satan's organization and where the faithful were held, has hewed out cisterns of its own which are dry and wherein there is no truth, like that in which Jeremiah was imprisoned. (Jer. 38:6-13) There is no water of truth in Babylon, and the prison keepers of that wicked organization diligently endeavor to keep Jehovah's witnesses

from reaching the "great multitude" that are prisoners there and bringing to them the message of truth.

[11] Those in the covenant for the kingdom and who were faithful up to the coming of the Lord Jesus to the temple are first delivered from captivity, being brought out from Satan's organization, and then these, as Jehovah's witnesses, must bear the message of truth to the "great multitude" who continue in Babylon as prisoners. Jehovah caused Zechariah to prophesy: "Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto thee." (Zech. 9:12) This verse of the prophecy involves both the faithful remnant and the "tribulation" class. According to *Rotherham* the text is rendered: "Return to the stronghold, ye prisoners of hope; even to-day do I declare, Double will I return to thee!" Jehovah there declares by his King and Judge, Christ Jesus, now come to the temple, that he (Jehovah) will render or return double unto "the strong hold", that is to say, those who are of the faithful remnant class and who are brought into the temple. God's capital organization is the great strong hold of his organization. The "great company" class also agreed to do God's will and have been begotten by his spirit, and now these prisoners in Babylon, in order to live, must return unto God's organization. This the "great multitude" will do when they take their stand on the side of Jehovah and hail Christ as King, and this is shown by The Revelation as being done by them in bearing palms in their hands and waving them before the King. (Rev. 7:9; *Light*, Book One, page 93) At the present time they are "prisoners of hope" because they still hope to be with the Lord. (Rom. 8:24) This hope is expressed by the "great multitude" when they pray the prayer that is set forth by the psalmist: "Bring my soul out of prison, that I may praise thy name."—Ps. 142:7.

[12] The following part of the prophecy, to wit, "Even today [or 'that day'] do I declare that I will render double unto thee," applies specifically to the faithful remnant. "That day" or time began with the reign of Christ Jesus, and, as to the remnant, it begins or relates to 1919, when they were, by the Lord's grace, delivered from Satan's organization. The "great multitude" continues in the custody of Babylon's jailers; but to the approved ones who are brought into the temple at judgment Jehovah by and through Christ Jesus, the Head of the temple class, now says: 'Even this day I declare I will render [return, *Roth.*] a double unto thee.' The Hebrew here rendered "double" means "twice as much". (Ex. 16:22; Job 42:10) The facts in support of the prophecy show that after 1919 Jehovah gave to his faithful remnant, which constitutes the Elisha class, "a double portion of [Elijah's] spirit." (2 Ki. 2:9) The facts and these scriptures definitely fix this part of the prophecy as applying to the faithful remnant as the ones receiving the double. After Job had been subjected to the test and had been approved he was given twice as much as he had before, which is an illustration of the same point. (Job 42:10) In like manner those who had been faithful during the Elijah work and who, when put to the test at judgment, were declared faithful under the test, and who had thus maintained their integrity, these constitute the class, that is to say, the remnant, which is given twice as much; hence Jehovah causes his favor which had been taken away for a time to "return" to the faithful ones. From 1918 to 1919 the favor of Jehovah was withdrawn, and afterwards returned, as shown by other prophecies. (Isa. 12:1) Jehovah has given his faithful remnant twice as much truth since that return of favor, and they have done a far greater work by carrying that truth to the people. A comparison of the publications bearing the message of truth during the Elijah work with those of the Elisha period of the church is here quite interesting. The building up of the temple is preparing "the strong hold". "When the Lord shall build up Zion [as a stronghold], he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. . . . For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem." (Ps. 102:16-21) Having built up his stronghold, the Lord then calls to the "great multitude" class to return to his organization: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel 2:32) "But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions."—Obad. 17.

[13] The "double" mentioned in verse twelve of this prophecy has no application to the punishment of the Jews, nor the return of God's favor to the Jews. It is not a message of evil, but a message of good, meaning a double portion of good, applying exclusively to the temple class. According to *Leeser* this part of the prophecy reads: "Even to-day do I declare, that I will recompense twofold (good) unto thee." The marginal reading of the same rendering: "Even this day I announce to thee a twofold happy message." It is quite clear that verse thirteen is really a part of verse twelve of the prophecy and fixes the time when this 'double favor' or 'message of happiness and favor' will be granted unto the remnant. "When [at the time that] I have bent Judah [as a bow or archer's war instrument] for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man." (9:13) According to *Rotherham* the text reads: "I have bent for me Judah, as a bow have I grasped Ephraim, thus

will I rouse up thy sons, O Zion, against the sons of Greece, and will make thee as the sword of a mighty one." Jehovah here shows the preparation of his chosen ones for the great war.

[14] Judah and Ephraim, as here used, stand for the united sons of Jehovah's capital organization, because they are together called 'the sons of Zion'. In this prophecy they picture the unity in Christ, for Jehovah's work, of the entire twelve tribes as described in Revelation 7:4-8. It is the time of unity mentioned by the apostle. (Eph. 4:13) These are prepared for war against Satan's organization. The chief son of Zion is Christ Jesus, "the Lion of the tribe of Juda," and the others praising Jehovah are with him in the war. In this prophecy Judah and Ephraim picture Christ and the faithful members of his body, to which Jehovah gives a double portion of his favor or spirit. These he raised up for his purposes. The great raising-up work began with the resurrection of the faithful sleeping saints, and later by bringing the remnant into unity with Christ Jesus, making them a part of the temple. It is the Christ united that is God's war instrument and used by Jehovah for that purpose. "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations; and with thee will I destroy kingdoms; . . . And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the Lord." (Jer. 51:20-24) Jehovah fills his bow (Judah) with Ephraim (as arrows) for war purposes. These sons of Zion Jehovah raises up and prepares for war against "Greece" and her "sons". Here Greece and her sons stand for Satan's organization, and particularly that part of it called "Christendom" or the seventh world power. At the time Zechariah's prophecy was written Babylon had fallen, and Greece was soon to become the fifth world power. The Roman Empire and, later, the Anglo-American empire system were off-shoots of the Grecian Empire; hence the prophetic expression "the sons of Greece" pictures the instruments of Satan on earth at the end of the world, which instruments are, to wit, the seventh world power and all those nations that go to make up the League of Nations. The most important part of this organization is "Christendom", the Anglo-American imperialism. (Dan. 8:21-23; see *The Watchtower*, June 15 to July 15, 1933) In this day Zion, which is God's organization, is made "as the sword of a mighty man". The enmity between the two seeds is now vividly portrayed as Jehovah foretold. (Gen. 3:15) It is in this day when Jehovah prepares his army for war that he may use it to punish Satan's organization, and it is in "that [time or] day" that he renders a double portion of good unto his anointed ones.—Isa. 27:1.

[15] The remnant now see the fulfilment of the prophecy that 'Jehovah of hosts is over all of his great war organization', to wit: "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) Henceforth Jehovah is the defender of his organization: "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it, and passing over he will preserve it." (Isa. 31:5) Christ Jesus is Jehovah's arrow or polished shaft. "And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me." (Isa. 49:2) As the glorious and victorious Warrior of Jehovah he goes forth "as the lightning", that is, with lightning speed, like Jehu, to war against the enemy. The lightning of Jehovah flashes from the temple, giving notice and warning of the early destruction that shall come upon the enemy. As Zechariah says: "The Lord God shall blow the trumpet," that is, the seven trumpets he has sounded. The sounding of the trumpets means a time of woe to Satan's organization and a time of joy to God's organization on earth, as well as in heaven, and denotes that the great battle and its complete victory is near. (See *Light*, Book One, page 100.) The "whirlwinds" mentioned by Zechariah show the swift moving of Jehovah's organization with his host of warriors against Satan's organization. (Ezek. 38:14, 15; 39:2; Hab. 3:3; Isa. 21:1) Many scriptures strongly indicate that at least some of the faithful remnant will be on earth and see Armageddon while in the flesh. The following prophecy strongly supports that conclusion, to wit: "The Lord of hosts shall defend them; and they shall devour [so shall they eat, *Roth.*], and subdue with sling stones [and trample underfoot sling-stones, *Roth.*]; and they shall drink, and make a noise as through wine, and they shall be filled like bowls, and as the corners of the altar." (Zech. 9:15) Even at the present time the enemy hurls a shower of stones against God's remnant, but these do not hinder them from pressing on joyfully doing their part of the work. The faithful trample underfoot these slingstones from the enemy and go on over them and continue to proclaim the praises of the Most High. Even now the faithful drink, not merely water, but the "fruit of the vine" of the kingdom of joy, which sustains them for the forward march. "Wine" symbolically here represents their gladness or joy of heart. (Ps. 104:15) Therefore the remnant "make a noise as through wine", shouting with joy unto the Lord of hosts. (Isa. 12:6) The prophetic statement that "they shall be filled like bowls" suggests that the remnant see the lifeblood of the enemy spilled and shall be satisfied. (Isa. 34:3, 6, 8) Bowls were used at the altar, in which to catch the blood. The feet of Christ shall be dipped in the blood of the enemy, says the prophet, symbolically saying that the feet members shall see the enemy perish.—Ps. 68:23.

[16] Jehovah is the great Shepherd of his flock and,

as such, he protects, shields and preserves them, and the flock find in him the high tower of safety. In harmony therewith Zechariah prophesies: "And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land." (Zech. 9:16) In the past Jehovah led his flock by the hand of Moses, and now he leads them by the hand of the Greater Moses, Christ Jesus. (Ps. 77:20) He gave his Word that he will save his flock and preserve them. (Ezek. 34:22; Ps. 95:7) With the remnant the chief doctrine is the kingdom because it is the kingdom that will vindicate Jehovah's name. For this reason they lift high the standard of Jehovah and make the kingdom appear before the people as that which is most conspicuous. Jehovah lifts up his witnesses "as the stones of a crown". It is Jehovah's message that these faithful witnesses are holding forth, and this constitutes an ensign or guide to the people who desire righteousness. What a glaring insult to Jehovah for his witnesses to ask the Devil's agents for permission to preach the gospel of the kingdom! Those who abide in the remnant or temple class will rely entirely upon Jehovah and obey his commandments given by the Greater Moses.

17 While the preparation work is going on amongst God's people preceding the great battle, the goodness and beauty of Jehovah God is made to appear to them: "For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids." (Zech. 9:17) Zion, which is God's organization, is beautiful for situation, and out of Jehovah's organization Jehovah's beauty shines. (Ps. 48:2; 50:2) The King and High Priest who is the head of Zion is also beautiful. (Isa. 33:17; Ps. 45:2, 11) The faithful ones behold the Lord Jehovah and his great Judge at the temple and in glory and beauty. The "corn" (or grain bread) gives strength to the remnant; and the wine of joy makes glad the heart, and the joy of the Lord is the strength of all of the temple class. Some of these are called "young men", that is to say, strong in the Lord, that are given visions of the prophecies; and some are "maids", or virgins, that shall prophesy, because all of these have received the outpouring upon them of the spirit of the Lord. (Joel 2:28, 29) The kingdom service makes glad their hearts and they see that Jehovah's purpose is now to vindicate his name, and that he sustains the remnant and prepares them for the battle of the great day. They behold the beautiful King riding forth on his righteous war mount, and these faithful ones follow after him whithersoever he goes marching on to the war.

HIS BLESSINGS

18 The temple work progresses and will be completed when every living stone has hearkened unto the Greater Moses and proved his integrity towards Jehovah and abides permanently in the temple. Jehovah supplies all their needs. (Luke 11:13) To the remnant now working at the temple Jehovah says: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." (Zech. 10:1) Rain is a symbol of God's refreshing blessings which the remnant daily need. The latter rains came "in the first month", or about April, our time. (Joel 2:23) They denote kingdom favors, and now Jehovah has bestowed his great favor upon the remnant: "In the light of the king's countenance is life; and his favour is as a cloud of the latter rain." (Prov. 16:15) Particularly since 1925 Jehovah has given his people a continual downpour of rain, greatly refreshing and blessing them. The "bright clouds" signify the presence of the Lord with his organization, and are giving them light and blessings. (Ps. 68:9; Ezek. 34:26; Joel 2:23) Everyone who works at the temple receives his abundant supply and is made to rest in the "green pastures". (Ps. 23:2) These faithful ones bring 'all their tithes into God's storehouse' and he opens the windows of heaven and pours out his blessings upon them. (Mal. 3:10) Jehovah God, by the hand of his Chief Shepherd, Christ Jesus, is feeding the temple class. None of the faithful remnant will permit themselves to be disturbed by the opposers who scoff at God and his provision for his own. The faithful will separate themselves from all opposers and continue in full unity to serve at the temple with gladness and with joy. Those at the temple are now being prepared and, when proved faithful, shall be for ever made a part of the Melchizedek priesthood, and hence instruments in the hands of Jehovah to perform the work and duties that he has laid upon them. In all the ages to come they will be the special recipients of his grace.

19 Now Jehovah gives his attention to the false shepherds or self-constituted teachers who follow their own way and therefore a lawless course, and this the Lord does that the remnant may be advised of such and avoid them. Hence Zechariah prophesied: "For the idols [*R.V.*, teraphim; *Roth.*, household gods] have spoken vanity, and the diviners have seen a lie, and have told false dreams [the dreamers speak falsely, *R.V.*, margin]; they comfort in vain; therefore they went their way as a flock, they were troubled, because there was no shepherd."—Zech. 10:2.

20 Some have made to themselves household gods, such as the daily reading of a vow or morning resolve or twelve pages of *Studies in the Scriptures*, or a chapter in the Bible, inducing themselves to believe that by following such formality they are performing God's service and that relying upon such they make themselves more holy than others, and this they do in the place or stead of receiving God's rain or favor. Such vanities cannot produce rain, says the Lord. "But they are altogether brutish and foolish; the stock is a doctrine of vanities." (Jer. 10:8) "Are

there any among the vanities of the Gentiles that can cause rain? or can the heavens [Devil star-worshipers] give showers? art not thou he, O Lord our God? Therefore we will wait upon thee; for thou hast made all these things." (Jer. 14:22) "The diviners" among God's professed people, mentioned by the prophet Zechariah, are such as the "elected" elders and others of like position who think to receive God's approval by reason of their sanctimonious appearance and 'fair-sounding speeches', which they like to hear to tickle their own ears; such as attempt to draw followers after them and cause trouble amongst God's covenant people who are diligently trying to obey his commandments and do his work. All the true and faithful witnesses of Jehovah will avoid all such 'false teachers, diviners and dreamers' who seek their own satisfaction and who have no real interest in the kingdom and hence do not joyfully serve it.—Rom. 16:17, 18.

[21] Jehovah is against such and advises the faithful remnant to stay out of their way. (Ezek. 13:9) This the faithful must do in order to be cleansed and prepared for the Lord's work and in order that they may ultimately be of the priesthood after the order of Melchizedek. No one can be prepared for temple service by associating with those who oppose the work that the Lord is now doing in the earth. God excludes these self-important 'diviners and tellers of dreams' from his organization, and the faithful should avoid them: "Therefore ye shall see no more vanity, nor divine divinations; for I will deliver my people out of your hand; and ye shall know that I am the Lord." (Ezek. 13:23) As surely as Jehovah has an organization on the earth, just so surely he is feeding the members of that organization by the hand of Christ Jesus. The facts prove that he uses the Watch Tower publications to bring these truths to the attention of his remnant. It is therefore to be expected that the 'diviners and dreamers' will be against those who publish the truth, and that these evil ones will ridicule the faithful; and the facts show that that is exactly what they are doing. The Lord declares that darkness and confusion shall be the portion of such as make his people to err and as oppose his work. "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God." (Mic. 3:6, 7) These dreamers speak falsely and turn away from God's Word of truth. (Jer. 23:26-28, 32) Their efforts to comfort anyone are wholly in vain, and hence they are not performing any part of the commission given to God's covenant people. Not having received the love of the truth, they go away from God's flock and make up a flock of their own. They have been relying upon a man as their teacher and shepherd, and since his death they have no leader and are in trouble, and now they lament and say: "There is no shepherd, and no more truth since he passed away."

[22] The false shepherds also include the clergy, who make a pretense of representing the Lord, and include also the selfish "elective elders" who want the approval and praise of men, all of whom persist in their own wrongful way and in time end up in the 'man of sin, the son of perdition' class. Concerning such God caused Zechariah to prophesy: "Mine anger was [*R.V.*, is] kindled against the shepherds, and I punished the goats [he-goats]; for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle." (Zech. 10:3) Such billy goats are self-constituted leaders and principal ones of the flock, and these God declares he will punish. (Ezek. 34:17, 18; Isa. 34:6) Jehovah visits his own flock and doubles his blessings to them during the Elisha period of the work because of their faithfulness in obedience to his commandments. God visits his own flock, and this he does as Jehovah of hosts to prepare his flock for war. Says the prophet: 'The house of Judah the Lord hath made as his goodly horse in the battle'; and on this he rides to Armageddon. (Ps. 68:32, 33) Likewise Jehovah's organization, of which the remnant form a part, are belligerent, fired with zeal, are fearless and entirely subjected to the Lord, and this is because they have received from the Lord a double portion of the Elijah spirit. Now they are enlisted in 'the armies which are in heaven' and they follow Christ Jesus, who rides his righteous war mount, whithersoever he goeth.—Rev. 19:14.

[23] The prophet now speaks specifically of Christ Jesus, the Head of Jehovah's organization, who was sent forth to the temple as the Chief Corner Stone and then laid in 1918, and to whom is given the kingdom. "Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together." (Zech. 10:4) Christ Jesus is the Chief Corner Stone of Jehovah's glorious palace, his capital organization. (Isa. 28:16) Christ Jesus, the Head of the house of Judah, is the "nail" upon which Jehovah hangs all the vessels of his organization. (1 Cor. 8:6; Heb. 1:3; Col. 1:17) Jehovah's remnant on earth form "the feet of him", Christ Jesus, and are like a nail which Satan now tries to destroy. "And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage." (Ezra 9:8) Christ Jesus is 'fastened as a nail in a sure place' to the glory of his Father, and upon which nail shall hang all the glory of the royal house. The "man of sin" class, which was foreshadowed by Shebna, and which is the would-be "nail", the Lord removes together with Satan for ever in the day of battle. (Isa. 22:15-25) Christ Jesus is also "the battle bow" or war

implement which Jehovah uses to smite the enemy. (Ps. 45:5) Jehu was a crack bowman and sent an arrow straight into the heart of the enemy, and thus he foreshadowed Christ, who will execute the enemies of Jehovah. (2 Ki. 9:24) "Every oppressor" is rendered, according to *Rotherham*, "every one that driveth on together." At Armageddon Christ and his army will harass, press upon and drive before him the enemy under the leadership of Gog, and all the host of Satan's crowd, and will completely break those who have hitherto been oppressors. "For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise; and garments rolled in blood; but this shall be with burning and fuel of fire." (Isa. 9:4, 5) "Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!"—Isa. 14:4.

24 Within themselves the remnant of the Lord are weak, but they are strong in the Lord and in the power of his might because they rely wholly upon him and obey his commandments. (Eph. 6:10) They fight under their Leader, and they will see the enemy made Christ's footstool and crushed like as Jehu crushed Jezebel.—2 Ki. 9:33; Ps. 110:1, 5.

25 Zechariah further prophesies concerning God's militant organization: "And they shall be as mighty men, which tread down their enemies in the mire of the streets [of Satan's organization] in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded." (Zech. 10:5) The remnant, now being assured by the Lord of the final result of the battle, are greatly encouraged and with shouts of victory continue to perform their duties at the temple. The Lord is with them in the temple and gives them courage to work and to fight. The army of Jehovah will completely crush the enemy: "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations; and with thee will I destroy kingdoms." (Jer. 51:20, 21) It is the temple organization that Jehovah thus uses. "Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen: and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Hag. 2:21, 22) The visible part of Satan's organization will be greatly confounded, and because not having a visible foe against which to fight they will fight and slay each other.—Judg. 7:22; 2 Chron. 20:22, 23.

26 In the house of Joseph his son Ephraim took the foremost position. Zechariah's prophecy now shows Judah and the house of Joseph standing unitedly together, which shows that the remnant that come from all parts of the earth are at unity in Christ and solidly against the enemy, and which happy condition has now been reached by the remnant. "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them [I will cause them to dwell, *R.V.*, margin]; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them." (Zech. 10:6) The remnant now fully united are prepared for war, and forgetting all their troubles of the past, and relying wholly upon their Leader and Jehovah, without fear they follow their glorious Leader on to victory: "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west, I will say to the north, Give up: and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth: even every one that is called by my name; for I have created him for my glory, I have formed him, yea, I have made him." (Isa. 43:5-7) These faithful members of the temple class are now as though they had never been cast off, and they have full assurance that Jehovah God will hear them and shield and protect them.

27 "Ephraim" means "double fruitfulness", and hence pictures the Christ, including the remnant, after receiving from Jehovah a double of his favor and entering into prosperity. In harmony with this the prophet Zechariah says: "And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it, and be glad; their heart shall rejoice in the Lord." (Zech. 10:7) This united host of the Lord is led by the "most Mighty", who rides prosperously and is certain of great victory and whose arrows smite the enemy. (Ps. 45:3-5; Isa. 13:3) The members of his army are called and set aside and prepared specifically for God's purpose to express his anger against the enemy. They are "mighty men of valour for the war". (1 Chron. 12:25) After the sanctuary is cleansed and all made ready for the war, "they shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks." (Joel 2:7) The prophet Zechariah says, "Their children shall see it," manifestly referring to the remnant-children of God's organization, who bear no carnal or actually destructive weapons but who sing the praises of Jehovah and who see the complete victory of the Greater Jehu over all of God's enemies. "Only with thine eyes shalt thou behold, and see the reward of the wicked." —Ps. 91:8.

28 As in times past, at the present the enemy hiss at God's people, wag their heads, and gnash their teeth against them, but the tables will be turned on the enemies. (Lam. 2:15, 16) Zechariah's prophecy says: "I will hiss for them [*Leeser*, I will call (*margin*, whistle) for them], and gather them; for I have redeemed them: and they shall increase as they have

increased." (Zech. 10:8) The hiss or whistle of the Lord here is for the purpose of drawing the attention of his people and gathering them together, even as a shepherd gives a shrill whistle for his flock. The hiss of Jehovah suggests that he calls attention of his people to his message of vengeance and assembles them for the purpose of making announcement of this message. The Lord's army is no part of Satan's world, and when the Lord calls or hisses his faithful ones come with swift speed and, in obedience to the Lord's commandment, march on to the battle. (Isa. 5:26, 27) Those who make up the Esther and Ruth class have been called and added to the anointed One since 1922 and are included here in the remnant, and hence are of the "redeemed" and of those that "have increased".

[29] Jehovah has placed his faithful witnesses amongst the peoples of earth, but not all in one place. They are scattered about for the purpose of performing the will of God. "And I will sow them among the people [peoples, *R.V.*]; and they shall remember me in far countries: and they shall live with their children, and turn again." (Zech. 10:9) In the various countries where Jehovah's witnesses are they keep in mind that Jehovah is their shield and strength and that they are his representatives; and like the 'valley of dry bones' these scattered ones were at one time discouraged but now are revived, and they joyfully enter into and proceed in the service of the Lord regardless of their location. Jehovah has been pleased to use the Watch Tower publications to bring to these his present-day truth, even as Ezekiel was used to prophesy to the valley of dry bones and caused them to revive. Now the faithful remnant see that Jehovah has returned his favor to his own people and has united them in Christ and prepared them for his use.

[30] Jehovah has prepared the remnant for war service by bringing them out and completely separating them from Satan's organization, and concerning this his prophet says: "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them." (Zech. 10:10) Egypt here stands for the commercial, while Assyria stands for the political and religious elements of Satan's organization. Out from this Jehovah has brought his faithful remnant, and they in obedience to his command declare his vengeance against Satan's organization and advertise God's kingdom and continue to sing forth the praises of his name: "At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." (Zeph. 3:20) Jehovah brings his remnant "into the land of Gilead", which name means the "heap of testimony" and which applies to Jehovah's present-day remnant. He brings them to "Lebanon", meaning "white", and which applies to Jehovah's righteous kingdom. Now the Most High has brought the remnant into the condition symbolized by Gilead and Lebanon, and they by delivering "the testimony of Jesus Christ" of and concerning Jehovah and his righteous kingdom thus bring 'the balm of Gilead' to those who hunger and thirst for the righteous kingdom of God. (Jer. 8:22; Judg. 7:3) 'No permanent abiding place shall be found for them,' the remnant on the earth, but they must bear the testimony to the "prisoner" class and to the Jonadab class and to all as a warning and as a witness.

[31] The prophet then indicates that the faithful remnant will no more be prevented from giving testimony to the name of Jehovah: "And he shall pass through the sea with affliction, and shall smite the waves in the sea [according to *Rotherham:* Though he pass through a sea of affliction, yet shall he smite the sea with its waves], and all the deeps of the river [Nile, which Satan claims for himself as his organization] shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away." (Zech. 10:11) The way for the advance of Jehovah's witnesses must be cleared. "But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (Isa. 51:15, 16) This Jehovah does while he proceeds with the preparation for the great battle which will vindicate his name. Satan's organization of commercial, political and religious elements shall no more prevent and stop the giving of testimony concerning God and his kingdom. This is full assurance to the remnant that they will continue to go forward regardless of opposition. Jehovah's purpose is that his message shall be proclaimed, and nothing shall stop it. (Isa. 14:24, 25) The "sceptre" or ruling power shall depart from Egypt, that is to say, from Satan's organization, and Christ shall reign in righteousness, and "the sceptre shall not depart from Judah" henceforth and for ever. (Gen. 49:10) The throne of the mighty One, Christ Jesus, shall continue forever because "the sceptre of [that] kingdom is a right sceptre".—Ps. 45:6; Heb. 1:8.

[32] To prepare his remnant for the great climax Jehovah strengthens them, and he causes Zechariah to announce his promise thus to do: "And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord." (Zech. 10:12) The faithful remnant have been brought into the house of the Lord and there have received strength by obtaining from him a better understanding of his name and his purposes and his organization. For this reason Jehovah has loaded his table with a plenteous supply of life-strengthening food for his covenant people. The time for much talk by wise "elective elders" has passed. These the Lord does not use to

feed his people. Those who give diligence to carefully study the refreshing truths that come from the Lord's table are the ones who grow strong in him and in the power of his might. Each one must partake of the food himself by diligently applying himself to the study of that which God has provided. "Counsel is mine, and sound wisdom: I am understanding; I have strength." (Prov. 8:14) That means to understand Jehovah and his purposes, the significance of his name, and his organization, and organization instructions, and then to diligently obey them. "The way of the Lord is strength to the upright [that is to say, the lawful]." (Prov. 10:29) "A wise man is strong; yea, a man of knowledge increaseth strength." (Prov. 24:5) These faithful ones of the remnant who are wise in heavenly wisdom receive their assignment of territory as Jehovah's witnesses and walk up and down in the earth delivering his testimony. This they do, not in the name of any man, but in the name of Jehovah since he has bestowed his name upon them: "For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever." (Mic. 4:5) The faithful remnant now behold the glorious King marching triumphantly on to war, and with songs of joy they follow on after him.

QUESTIONS FOR STUDY

¶ 1. Who was Melchizedek? Jehovah used him for what purpose? What do the Scriptures say of him which indicates his having been so used?

¶ 2. When did Jehovah install his King and great High Priest and send him forth to rule? What steps in this direction had Jehovah taken prior thereto?

¶ 3. Show that the period of time from Jesus' anointing to his being presented to the Jews as their King finds a parallel in this end of the age.

¶ 4, 5. What is the nature of Zechariah's prophecy? When could it be understood, and why not earlier? Who will not understand it, and why?

¶ 6-8. Point out the miniature and the complete fulfilment of verse 9. Account for the omission, by Matthew and John, of part of this prophecy when quoting therefrom. When did that part begin to have application? What events constitute the fulfilment thereof?

¶ 9. Apply verse 10. Quote other scriptures prophetic of the same events or having their fulfilment therein.

¶ 10. To whom are the prophecies of verses 9 and 11 addressed? How has Jehovah brought about the deliverance prophetically declared in verse 11? Why is it said to be done 'because of the blood of thy covenant'?

¶ 11-13. Verse 12 prophetically involves whom? How do the "prisoners of hope" 'turn to the stronghold'? To whom does Jehovah "render double"? How and when?

¶ 14. Referring to verse 13: How has Jehovah (a) "bent Judah"? (b) "Filled the bow with Ephraim"? (c) 'Raised up the sons of Zion against the sons of Greece'?

¶ 15. Describe fulfilment of verse 14. What experiences of the faithful remnant constitute fulfilment of verse 15?

¶ 16. Identify "the flock of his people". How does Jehovah "save them in that day"? How have they become "as the stones of a crown, lifted up as an ensign upon his land"?

¶ 17. Who behold that "great is his goodness" and "great is his beauty"? How? Point out the fulfilment of the latter part of verse 17.

¶ 18. What is the nature of the temple work now in progress? When will that work be completed? Explain whether Jehovah has fulfilled the promise recorded in Zechariah 10:1.

¶ 19-21. Point out the evidence of fulfilment of verse 2, to show its importance as a part of this prophecy. With scriptures, account for the present condition of these 'diviners and tellers of dreams'. How has God 'delivered his people from the vanities of the Gentiles and out of the hands of the diviners'?

¶ 22. Who are the "shepherds" and "goats" referred to in verse 3? Why will God punish them? Why does God refer to his flock as "the house of Judah"? Explain whether he has 'visited them and made them as his goodly horse in the battle'.

¶ 23. Of whom is verse 4 written? Explain the statement that 'out of him came forth the "corner", the "nail", the "battle bow", and "every oppressor together" '.

¶ 24, 25. Show that the prophetic declaration of verse 5 fitly applies to the remnant. Describe the events (Judg. 7:22; 2 Chron. 20:22, 23) which prophetically picture the confounding of the visible part of Satan's organization.

¶ 26, 27. Describe the experience and the present condition of the remnant which show fulfilment of verses 6 and 7.

¶ 28. Explain the expression "I will hiss for them, and gather them". How have the redemption and the increase taken place, as here foretold?

¶ 29. Whom has Jehovah 'sown' among the people? Among what people? How has he done this?

¶ 30. Apply the symbolic prophecy of verse 10.

¶ 31. How does verse 11 have fulfilment?

¶ 32. Show (a) that Jehovah has been fulfilling his promise "I will strengthen them in the Lord". (b) That the prophetic statement "They shall walk up and down in his name" is also in course of fulfilment.

GOD'S LAW AND THE LAW COVENANT

A CLEAR distinction between the law of God and the law covenant which God made with the Jews many centuries ago is set forth in God's Word. The scriptural evidence on this subject serves further to magnify the name of Jehovah and to enable his people to understand the depth of his wisdom.

Jehovah's way is always right. It is a great satisfaction to the seeker of truth to know that Jehovah God can never be wrong. "As for God, his way is perfect: the word of the Lord is tried; he is a buckler to all those that trust in him." (Ps. 18:30) The meek desire to be taught and led in the way of God because it is right. God's favors are for such. "The meek will he guide in judgment, and the meek will he teach his way." (Ps. 25:9) The one who desires to be led in the right way prays as David prayed: "For thou art great, and doest wondrous things: thou art God alone. Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name." (Ps. 86:10, 11) Such receive the favor of Jehovah, and his favor is that which is of greatest value. (Prov. 16:15) Such rest confidently by faith in the Lord. "For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield." (Ps. 5:12) "In his favour is life." (Ps. 30:5) These great and un-

changeable truths set forth in the Scriptures stand boldly forth as a true guide for those who desire life and peace.

The lineal descendants of Abraham under the guiding hand of Jehovah found a domicile in the land of Egypt. God took them there to use them to make pictures foreshadowing his purpose for the reconciliation of man. Egypt was a picture of this present evil world, of which Satan is the god. Abraham's descendants, the Israelites in that land, were greatly oppressed and persecuted by the ruler of Egypt and his agencies. The Israelites had a great desire to be relieved from this oppression. In that condition they represented the peoples of earth suffering under the oppressive hand of Satan and his agents and representatives. The peoples of earth now have a great desire to be delivered from oppression and to be brought into a condition of peace and happiness.

Manifestly God did not interfere with this oppression for a time but permitted it to continue that the Israelites might have their hearts turned to him. They cried unto God for relief, and God sent Moses to Egypt to be the deliverer of the Israelites. In that Moses pictured the beloved Son of God, Christ Jesus, whom Jehovah sent into the world to be his witness and to redeem the people of the world; and then again he comes the second time to be Jehovah's Vindicator and the great Deliverer of the peoples of earth from the oppression of Satan and from sin and death.—Deut. 18:15, 18; Acts 3:19-24.

It was when God sent Moses into Egypt that he first revealed himself as to the meaning of his name Jehovah. By that name he was to be known among the Israelites, which people were to be his favored people or nation. The name Jehovah also signifies his purposes concerning his favored people. Mark how he directed Moses to say to the Israelites what he purposed then to do. He said: 'I will do for you these things.' "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them. 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: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord."—Ex. 6:3, 6-8.

Jehovah then made a covenant with the nation of Israel. By that covenant he greatly honored and favored the Israelites. Among other things, he said to them: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19:5, 6) That covenant is designated in the Scriptures as the law covenant. (Gal. 3:17) It had to do with preparing the way for the reconciliation of man to God.

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." (Gen. 26:5) "For what saith the scriptures? 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."—Rom. 4:3, 13.

In the covenant God made with Abraham concerning the "seed" he used Abraham, and Sarah his wife, and Isaac his only son, symbolically to illustrate and picture the covenant and the offspring thereof. Abraham pictured Jehovah God; Sarah pictured the covenant; while Isaac pictured or represented the "seed" or offspring of the covenant. God made other covenants in which a woman was used to represent the covenant. In the law covenant, here under consideration, God used Hagar, a bondwoman, to picture the covenant, and her son Ishmael to foreshadow the offspring thereof. This allegory or picture was for the purpose of instructing particularly the Christians whom God in due time began to select and prepare.

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." (Deut. 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.

Hagar was an Egyptian woman. (Gen. 16:1) She pictured or represented the law covenant. (Gal. 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." (Jer. 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."—Hag. 2:5.

These scriptures show that the law covenant was made in Egypt in the day that the Israelites came out of Egypt, and that it was exactly 430 years from the time Abraham entered Canaan. 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." (Ex. 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 later, cannot disannul, that it should make the promise of none effect."—Gal. 3:17.

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." (Heb. 9:16, 17, *Roth.*) This same text the *Emphatic Diaglott* renders, "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.

On the fifteenth day of the second month, after leaving Egypt and while in the wilderness, 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." (Ex. 16:4, 26) The law covenant was then in force. That was before the Israelites reached Sinai.

BLESSED of JEHOVAH

be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush.

"YE ARE MY WITNESSES"

THE "strange act" of Jehovah himself will in the near future arrest the attention of all creatures in earth and heaven.

The greatest privilege ever granted to man on earth is now given to the anointed ones, to bear witness to the establishment of God's government among men. Such is good news to those people who will hear it, because it informs them that God's government will lift from their shoulders the great oppression that has so long borne them down, that it will break the forces of evil and will bring to mankind that which they have so long desired. It means the vindication of God's great name. To have a part in joyfully proclaiming this good news means to engage in the greatest campaign that was ever held under the sun. At this time the peoples of earth are groaning in pain under the oppression of their governments. There is no government that is satisfactory to any nation or people. It is the time of man's extremity. It is therefore the time of God's opportunity to have his anointed make proclamation to the people that the time of their deliverance through his gracious arrangement has come. One who fails or refuses to avail himself of this opportunity is missing the greatest privilege that has ever been offered to man. Will there be many who claim to follow in the footsteps of Christ who will avail themselves of this great privilege and engage in the work that the Lord is now doing?

Jehovah foreknew and foretold that there would be but a small number. The Lord God caused the natural Israelites to foreshadow the experiences of those who are of spiritual Israel. Among the Israelites there were a few faithful, but the mass of them did not appreciate God's favor. God gave to Isaiah his prophet a vision, and in that vision the Israelites were likened unto an olive tree with practically all the olives shaken down; and unto a vineyard with the grapes all gathered except a few to glean. (Isa. 17:6; 24:13) That foreshadowed that when the final test should come as to who would engage in the great and wonderful work of God on earth there would be but a small number who would avail themselves of that happy privilege. Isaiah and his sons were used by Jehovah as types to foreshadow what should come to pass upon professed followers of Christ. It is written by that prophet: "Behold, I, and the children whom the Lord hath given me, are for signs and for wonders [omens or signals pointing definitely to something that must come to pass in the near future] in Israel from the Lord of hosts, which dwelleth in mount Zion."—Isa. 8:18.

Even the names of Isaiah's sons signified and foreshadowed a condition that would come upon the professed followers of Jesus. The name of one of his sons (Isa. 8:3) means the severe and inevitable judgment wherewith and by which the Lord visits his professed people. The name of another son (Isa. 7:3) means "the remnant shall return" and particularly refers to the mercy with which the Lord would receive his elect and his manner of preservation of those that love him.

The important point is that the experiences of Israel developed a remnant which foreshadowed that there would be a small remnant who would joyfully engage in the Lord's work. (Isa. 1:9) Corroborative of this Paul wrote concerning the Jews: "Even so then at this present time also there is a remnant according to the election of grace." (Rom. 11:5) What came to pass upon natural Israel foreshadowed what would come to pass at the end of the world upon the professed followers of Christ and clearly shows that there would be a remnant at this time. A remnant is that which remains after the larger number has been taken away. That means that, after the shaking takes place and after the gathering out from the kingdom, mentioned by the Lord Jesus, a few would remain true and faithful unto God and would delight to do his will and such would be moved wholly by an unselfish devotion to him. That class constitutes the remnant. It is the remnant whom the Lord designates as that "faithful and wise servant", to whom he commits all his goods or government interests upon the earth. (Matt. 24:45; Isa. 42:1, 6) It is the faithful remnant that delight to obey the commands of the Lord in making proclamation of the good news. If one who is anointed by the Lord fails to be of the remnant class it is his own fault and is due to pride, indifference or negligence. It might ordinarily be expected that the greatest event in man's history, to wit, the coming in of the government of righteousness, would be hailed by the multitudes. Not so. It has pleased God to have announcement made by those who are trusting in him regardless of all opposition. These are the ones whom he uses to do his great and marvelous work. They are small in number and are without reputation and influence among the leaders of the world.

The great issue before the minds of the people now is, Who is God? By that is meant, Whom will the people heed and obey? Whom will the people choose to serve? In order for them to make choice they must have some knowledge; and how can they gain this unless someone tells them? Jehovah is furnishing evidence to show the people that Satan for a long season has been the god of this world and the oppressor of mankind, and that now God's time has arrived to establish his righteous government for man. He will have someone tell the people this great truth. The clergy, by their seductive theories of evolution and like false means, strive to induce the people to believe that man by his own efforts may lift himself up and bring about a desirable condition. These teachers of false doctrines are acting against God and as the agents of Satan the enemy. By and through them he keeps the people blind to the truth. The time has come for a witness to be given among the nations and peoples of earth, that they may have an opportunity to know who is the Almighty God from whom their blessings must come. Jehovah commands: "Bring forth the blind people that have eyes, and the deaf that have ears." (Isa. 43:8) Then he commands that the nations shall be gathered and the people assembled that they may hear. The clergy and the false teachers are called upon to prove their theories or else admit that they are wrong and agree to God's truth. "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.

There must be someone to take the side of the Lord and give the testimony as to who is the great and mighty God. Jehovah selects the remnant for this honorable work, and speaking to them he says: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God." (Isa. 43:10, 12) This witness must be given, even as Jesus commanded, that the peoples of earth may have an opportunity to determine the issue, Who is God? Surely there could be no more honorable and blessed position than that of serving the great Jehovah of the universe as his ambassador at this time!

When Jehovah is about to perform a great act he gives notice thereof. He caused Noah to preach many years to the people, telling them of the coming deluge that would destroy all life upon the earth. (Gen. 6:12-17; 2 Pet. 2:5) When God would deliver his chosen people from Egypt and overthrow that wicked government that oppressed them, and which government was a type of Satan's organization, he caused notice to be served upon the rulers of Egypt. (Ex. 7:1, 2) When God was about to destroy the Jews and leave their house desolate unto them he caused notice to be served upon them, and particularly upon their rulers. (Matt. 21:43; 23:34-39) In each instance he chose as his witnesses men who were devoted to him. And now, when God would complete his great work in the establishment of his righteous government upon earth and which shall dash to pieces all of Satan's organization, he causes notice to be served upon the rulers and upon the people. He chooses not the selfish and arrogant to do this work. To his anointed ones who were

called and chosen and who continue faithful he grants the great privilege of representing him at this time. (Isa. 61:1-3; 6:8-11) It is the remnant by the Lord's grace that carries on this work. Following 1918 a little company of Christian people have been making proclamation to the rulers of the nations of the earth that the time for the establishment of God's righteous government for the blessing of the people has come.

(Continued from page 304)

NEBRASKA

Kearney KGFW Su 9:00am
We 6:45pm Fr 6:45pm
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:15am
Scottsbl'f KGKY Su 10:15am
We 5:45pm Fr 5:45pm
York KGBZ Su 5:45pm
Tu 2:00pm

NEVADA

Reno KOH Su 10:30am

NEW HAMPSHIRE

Manch'ter WFEA Su 2:45pm
We 7:00pm

NEW JERSEY

Atlantic C'y WPG Su 10:00am
Paterson WODA Su 10:00am
We 7:30pm Fr 7:30pm

NEW MEXICO

Albuq'que KGGM Su 12:45pm
Th 8:15am
Roswell KGFL Su 5:15pm
We 4:30pm Fr 4:30pm

NEW YORK

Auburn WMBO Su 6:30pm
Sa 2:15pm
Bing'mton WNBF Su 7:00pm
Th 8:00pm
Brooklyn WBBR Su 10:15am
Su 6:30pm Mo 10:30am
Tu 10:30am Tu 6:30pm
We 10:30am We 6:30pm
Th 10:30am Th 6:30pm
Fr 10:30am Fr 6:30pm
Brooklyn WMIL Mo 9:45pm
Th 6:30pm Sa 5:00pm
Buffalo WGR Su 10:00am
Buffalo WKBW We 10:00am
Elmira WESG Tu 3:15pm
Th 3:15pm
Freeport WGBB Su 9:00am
Tu 7:00pm Th 7:00pm
Hudson F'l WGLC Su 7:45pm
Jamestown WOCL Su 7:00pm
New York WMCA Su 10:45am
Rochester WHEC Su 10:00am
Saranac L. WNBZ Su 10:15am
Tu 4:15pm Th 4:15pm
Syracuse WSYR Su 10:30am
We 5:00pm
Tupper L. WIDL Su 10:45am
Th 10:00am
Wh. Pl'ns WFAS Su 6:00pm
Mo 1:00pm Sa 9:30am

NORTH CAROLINA

Charlotte WBT Su 5:45pm
Greensboro WBIG Su 9:45am
Raleigh WPTF Su 10:00am
Wilm'ton WRAM Su 10:00am
We 7:00pm
W'n-Salem WSJS Su 2:00pm

NORTH DAKOTA

Bismarck KFYR Su 10:15am
Devils L. KDLR Su 12:30pm
We 5:15pm Fr 5:15pm
Fargo WDAY Su 10:00am
G'd Forks KFJM Su 5:00pm
We 5:00pm Fr 5:00pm
Mandan KGCU Su 11:30am
We 8:45pm Fr 8:45pm

OHIO

Akron WADC Su 1:45pm
Th 10:00am
Cleveland WHK Su 6:00pm
Tu 3:15pm Th 6:45pm
Cleveland WJAY Su 9:45am
Columbus WAIU Su 10:00am
Fr 9:45pm
Columbus WCAH Su 6:45pm
Mo 1:15pm Tu 1:15pm
We 1:15pm Th 1:15pm
Fr 1:15pm
Mt. Orab WHBD Su 5:00pm
We 5:00pm Fr 5:00pm
Toledo WSPD Su 9:30am
Sa 8:15am
Youngst'n WKBN Su 10:00am
Zanesville WALR Su 10:00am
We 4:15pm

OKLAHOMA

Elk City KASA Su 1:15pm
We 5:00pm Fr 5:00pm
Enid KCRC Su 2:45pm
We 5:00pm Fr 5:00pm
Okl'a City KOMA Su 1:00pm
Ponca City WBBZ Su 10:00am
We 9:00pm
Shawnee KGFF Mo 8:45pm
We 8:45pm Fr 8:45pm

OREGON

Klamath F. KFJI Mo 8:15pm
Marshfield KOOS Mo 1:30pm
Medford KMED Su 10:00am
Th 4:00pm
Portland KXL Su 9:30pm
Tu 8:00am Th 8:00am

PENNSYLVANIA

Altoona WFBG Su 10:30am
Tu 8:15pm
Erie WLBW Su 10:30am
Glenside WIBG Su 12:15pm
We 12:15pm Fr 12:15pm
Harrisburg WHP Su 1:15pm
Johnstown WJAC Su 4:30pm
Phil'a WCAU Su 7:00pm
Pittsb'gh KQV Su 1:00pm
We 1:45pm Fr 1:45pm
Pittsb'gh WJAS Su 5:45pm
Sa 6:30pm
Reading WEEU Su 4:00pm
We 4:00pm
Sunbury WKOK Su 10:00am
We 5:00pm Fr 5:00pm
Wash'ton WNBO Su 9:45am
Wilkes-B. WBAX Su 3:15pm
Tu 7:45pm
W'msport WRAK Su 10:15am
Th 7:15pm

PHILIPPINE ISLANDS

Manila KZRM Su 12:15pm

SOUTH CAROLINA

Charleston WCSC Su 1:00pm
We 7:00pm Fr 7:00pm
Columbia WIS Su 1:00pm
Fr 6:45pm
Spart'b'g WSPA Su 6:30pm

SOUTH DAKOTA

Pierre KGFX Su 1:00pm
Tu 4:00pm Th 4:00pm
Sioux F'ls KSOO Su 10:00am
Th 2:45pm
Watertown KGCR Su 9:15am
We 8:45pm Fr 8:45pm
Yankton WNAX Su 11:00am

TENNESSEE

Bristol WOPI Sa 6:45pm
We 6:45pm
Cha'nooga WDOD Su 1:00pm
Th 8:00am
Jackson WTJS Su 1:30pm
Knoxville WNOX Su 1:45pm
We 5:30pm
Memphis WREC Su 9:15am

TEXAS

Amarillo KGRS Su 9:00am
Amarillo WDAG Su 7:30pm
We 7:30pm Fr 7:30pm
Austin KNOW Su 10:00am
Beaumont KFDM Su 10:00am
Tu 7:45pm
Brownw'd HTBC Su 5:15pm
We 5:15pm Fr 5:15pm
Corpus Chr. KGFI Su 9:00am
We 6:45pm Fr 6:45pm
Cuero DEC Su 2:45pm
We 4:45pm Fr 4:45pm
Dallas KRLD Su 3:00pm
Dallas WFAA Su 9:00am
Dublin KFPL Th 8:00pm
Fr 10:00am
El Paso KTSM Sa 7:30pm
Ft. Worth KTAT Mo 6:45pm
We 6:45pm Fr 6:45pm
Galveston KLUF Su 10:00am
We 8:00pm
Houston KPRC Su 10:00am
S. Angelo KGKL Su 1:45pm
Th 8:45am
S. Antonio KMAC Su 8:45am
We 1:15pm Fr 1:15pm
S. Antonio KTSA Su 10:45am
Tyler KGKB Su 9:45am
Waco WACO Su 7:15pm
Wichita F. KGKO Su 12:30pm
Th 8:45pm

UTAH

Ogden KLO Su 3:00pm
We 4:45pm Fr 4:45pm
Salt L. City KSL Su 11:15am

VERMONT

Rutland WSYB Su 10:00am
Th 5:30pm
Waterb'y WDEV Mo 9:45am
We 9:45am Fr 9:45am

VIRGINIA

Danville WBTM Su 9:15pm
Lynchb'g WLVA Su 12:45pm
Newp't N's WGH Su 1:00pm
Petersb'g WPHR Su 6:45pm
We 10:00am Fr 10:00am
Richmond WRVA Su 12:15pm
Roanoke WDBJ Su 12:30pm
We 5:15pm

WASHINGTON

Aberdeen KXRO Su 1:15pm
Bell'ham KVOS Su 10:00am
Th 5:30pm
Everett KFBL Su 7:15pm
Seattle KJR Su 10:30am
Seattle KPCB Su 4:45pm
Tu 9:00am Th 11:30am
Seattle KVL Su 6:45pm
We 7:00pm Fr 7:00pm
Seattle KXA Su 9:00am
Tu 2:45pm Th 2:45pm
Spokane KFIO Su 9.00am
We 7:45am Fr 7:45am
Spokane KHQ Su 10:00am
Tacoma KMO Su 2:15pm
We 5:00pm Fr 5:00pm
Tacoma KVI Su 2:30pm
Walla Walla KUJ Su 7:45am
Su 1:30pm
Wenatchee KPQ Su 10:00am
We 7:15am
Yakima KIT Su 10:00am
Th 7:00am

WEST VIRGINIA

Bluefield WHIS Su 9:00am
Fr 8:00am
Cha'ston WOBU Su 4:00pm
Hunt'ton WSAZ Th 4:00pm
Wheeling WWVA Su 10:00am

WISCONSIN

Eau Claire WTAQ Su 9:15am
We 6:15pm
La Crosse WKBH Su 1:00pm
Madison WIBA Su 10:00am
Fr 2:15pm
Ma'towoc WOMT Mo 7:00pm
Th 1:00pm

WYOMING

Casper KDFN Su 10:30am
Th 8:45am

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

AUSTRALASIA

NEW SOUTH WALES

Albury	2-AY	Tu	9:15pm
Broken Hill	2-XL	Su	8:45pm
Canberra	2-CA	Su	8:45pm
Goulburn	2-GN	Su	7:30pm
Gunnedah	2-MO	Su	7:00pm
Lismore	2-XN	We	7:15pm
New Castle	2-HD	Su	9:30am
		Su	7:15pm
		We	6:45pm
Sydney	2-UE	Su	7:00pm
W'ga W'ga	2-WG	We	7:45pm

QUEENSLAND

Brisbane	4-BC	Su	10:15pm
Mackay	4-MK	Su	11:00am
Townsville	4-TO	We	8:00pm

VICTORIA

Ballarat	3-AC	Su	10:15pm
Ballarat	3-BA	Su	1:15pm
Bendigo	3-BO	Tu	8:00pm
Hamilton	3-HA	Su	8:30pm
Melbourne	3-AW	Su	4:45pm
Melbourne	3-YB	Su	7:30pm
Sale	3-TR	Sa	9:00pm
Swan Hill	3-SH	Su	7:15pm
Wangaratta	3-WR	Su	8:15pm

WEST AUSTRALIA

Kalgoorlie	6-KG	Su	7:40pm
Perth	6-ML	Su	9:00pm

TASMANIA

Launceston	7-LA	Fr	10:15pm
Ulverstone	7-UV	Su	8:45pm

CANADA

ALBERTA

Calgary	CFCN	Su	5:45pm

BRITISH COLUMBIA

Chilliwack	CHWK	Tu	7:45pm

NOVA SCOTIA

Sydney	CJCB	Su	9:00pm
		We	7:30pm

ONTARIO

Hamilton	CKOC	Su	10:30am
			1:30pm 8:15pm

CHINA

Shanghai	XGCD	Su	2:30pm

CUBA

Havana	CMK	Su	11:30am
also Spanish		Su	9:00pm
Santa Cl'a	CMHI	Su	12:00 nn

UNITED STATES

ALABAMA

Birm'ham	WAPI	Su	9:45am
Birm'ham	WBRC	Su	10:00am
		We	4:30pm
M'tgomery	WSFA	Su	5:00pm
Troy	WHET	Su	10:30am
		We 1:15pm Fr	1:15pm

ALASKA

Anchorage	KFQD	We	9:30pm
Ketchikan	KGBU	Mo	7:00pm
		Th 7:00pm Sa	7:00pm

ARIZONA

Jerome	KCRJ	Mo	5:15pm
	We 5:15pm	Sa	5:15pm
	Spanish	Th	4:30pm
Phoenix	KTAR	Su	9:00am
Prescott	KPJM	Su	5:45pm
	We 5:15pm	Fr	5:15pm
Tucson	KGAR	Su	5:45pm
	We 7:00pm	Fr	7:00pm
Tucson	KVOA	Su	8:45am
		Th	8:00pm
Yuma	KUMA	Su	6:15pm
	Spanish	Su	6:00pm

ARKANSAS

Fay'ville	KUOA	Su	12:45pm
	We 11:45am	Fr	6:00pm
Little R'k	KARK	Su	9:00am
Little R'k	KGHI	Su	7:00pm
	We 5:45pm	Fr	5:45pm
Little R'k	KLRA	Su	10:30am
Paragould	KBTM	Su	10:00am
		We	11:30am

CALIFORNIA

El Centro	KXO	Su	10:00am
Fresno	KMJ	Su	3:45pm
Hollywood	KNX	Su	9:15pm
Long B'ch	KGER	Su	10:45am
Los Angeles	KTM	Su	8:30am
	Su 8:00pm	Th	8:00pm
Oakland	KLS	Su	11:15am
	We 2:45pm	Fr	2:45pm
Oakland	KROW	Su	10:15am
	Su 6:15pm	Tu	8:15pm
		Th	8:15pm
Sa'mento	KFBK	Su	9:30am
S. F'cisco	KTAB	Su	9:30am
		Sa	8:30am
Stockton	KGDM	Su	9:30am
	We 7:15am	Fr	1:15pm

COLORADO

Col'o Spr.	KVOR	Su	10:30am
	We 5:30pm	Sa	5:15pm
Denver	KLZ	Su	9:15am
Grand J'n	KFXJ	Su	1:15pm
Greeley	KFKA	Mo	7:15pm
Lamar	KIDW	Su	6:00pm
	We 7:00pm	Fr	7:00pm
Pueblo	KGHF	Mo	8:30pm
		We	10:45am
Yuma	KGEK	Su	2:15pm
	We 1:00pm	Fr	1:00pm

CONNECTICUT

Bridgeport	WICC	Su	10:00am

DELAWARE

Wilm'ton	WDEL	Su	7:00pm
		We	8:30pm
Wilm'ton	WILM	Mo	8:45pm

DISTRICT OF COLUMBIA

Washington	WOL	Su	2:15pm

FLORIDA

Miami	WIOD	Su	12:15pm
Miami	WQAM	Su	4:30pm
Orlando	WDBO	Su	12:45pm
		We	10:00am
Pensacola	WCOA	Su	1:00pm
		We	7:30pm

GEORGIA

Americus	WENC	Su	12:45pm
	We 9:15pm	Fr	9:15pm
Athens	WTFI	Su	9:45am
Atlanta	WGST	Su	6:00pm
Augusta	WRDW	Su	3:00pm
		Th	7:45pm
Columbus	WRBL	Su	9:30am
La Grange	WKEU	Su	3:30pm
	We 3:15pm	Fr	10:45am
Rome	WFDV	Su	12:30pm
	We 8:45pm	Fr	8:45pm
Savannah	WTOC	Su	1:00pm
Tho'sville	WQDX	We	9:15am
		We	7:30pm

HAWAII

Honolulu	KGMB	We	12:05pm
		Fr	7:15pm

IDAHO

Boise	KIDO	Su	10:30am
		Mo	8:30pm
Idaho Falls	KID	Mo	5:15pm
	Tu 5:15pm	We	5:15pm
	Th 5:15pm	Fr	5:15pm
		Sa	5:15pm
Nampa	KFXD	Su	11:00am
Pocatello	KSEI	Su	2:00pm
		Su	9:00pm
Twin Falls	KTFI	Su	10:45am

ILLINOIS

Chicago	WJJD	Su	5:45pm
Chicago	WSBC	Su	7:15am
Cicero	WHFC	Su	5:00pm
	We 5:00pm	Fr	5:00pm
Decatur	WJBL	Su	8:45am
Harrisb'g	WEBQ	Su	6:00pm
	Mo 10:30pm	Fr	10:00pm
Joliet	WKBB	Su	4:45pm
	We 4:45pm	Fr	4:45pm
La Salle	WJBC	Su	10:00am
Quincy	WTAD	Su	3:30pm
	We 7:00pm	Fr	7:00pm
Rockford	KFLV	Su	10:30am
	Su 7:00pm	We	8:15pm
R'k Island	WHBF	Su	1:00pm
	We 6:30pm	Sa	6:30pm
Sp'gfield	WCBS	Su	12:30pm
		Sa	11:15am
Tuscola	WDZ	Su	10:00am

INDIANA

Gary	WIND	Su	10:45am
Ind'apolis	WKBF	Su	10:00am
		We	2:00pm
Muncie	WLBC	Su	1:30pm
		Fr	7:30pm
T. Haute	WBOW	Su	12:45pm

IOWA

Decorah	KGCA	Mo	9:00am
	We 9:00am	Sa	9:00am
Des Moines	WHO	Su	5:00pm
Marshallt'n	KFJB	Su	8:45am
	We 6:15pm	Fr	6:15pm
Shenandoah	KMA	Su	11:15am
Waterloo	WMT	Su	6:45pm

KANSAS

Coffeyville	KGGF	Su	1:45pm
		Th	8:00pm
Kans. C'y	WLBF	Su	5:15pm
	We 5:15pm	Fr	5:15pm
Wichita	KFH	Su	9:45am

KENTUCKY

Hop'ville	WFIW	Su	10:30am

LOUISIANA

Shrevep't	KWKH	Tu	6:45am

MAINE

Bangor	WLBZ	Su	9:45am
Portland	WCSH	Su	4:00pm
Presque I.	WAGM	Mo	12:15pm
	Tu 12:15pm	We	12:15pm
	Th 12:15pm	Fr	12:15pm
		Sa	12:15pm

MARYLAND

Baltimore	WCAO	Su	4:15pm
Baltimore	WFBR	Su	12:15pm
Cumberl'd	WTBO	Su	2:00pm
	We 2:00pm	Fr	2:00pm

MASSACHUSETTS

Babson P.	WBSO	Su	12:30pm
Boston	WHDH	Su	12:15pm
Boston	WNAC	Su	10:00am
Lexington	WLEY	Su	1:45pm
	We 1:45pm	Fr	1:45pm
N. Bedford	WNBH	Su	6:45pm
		We	9:45pm
Sp'gfield	WMAS	Su	9:45am
Worcester	WORC	Su	10:30am

MICHIGAN

Calumet	WHDF	Tu	6:45pm
Detroit	WJBK	Su	6:30pm
	We 5:00pm	Fr	5:00pm
Detroit	WJR	Su	9:45am
Ironwood	WJMS	Su	5:00pm
	We 7:00pm	Fr	7:15pm
Jackson	WIBM	Su	10:00am
Kalamazoo	WKZO	Su	2:30pm
		We	10:30am

MINNESOTA

F'gus Falls	KGDE	Su	10:00am
Min'polis	WRHM	Tu	6:45pm
Moorhead	KGFK	Su	7:30pm
	We 5:15pm	Fr	5:15pm
St. Paul	WRHM	Su	12:30pm
		Th	1:00pm

MISSISSIPPI

Miss. City	WGCM	Su	3:00pm
		We	9:15pm
Laurel	WAML	Su	12:45pm
Meridian	WCOC	Su	10:00am
		We	6:45pm

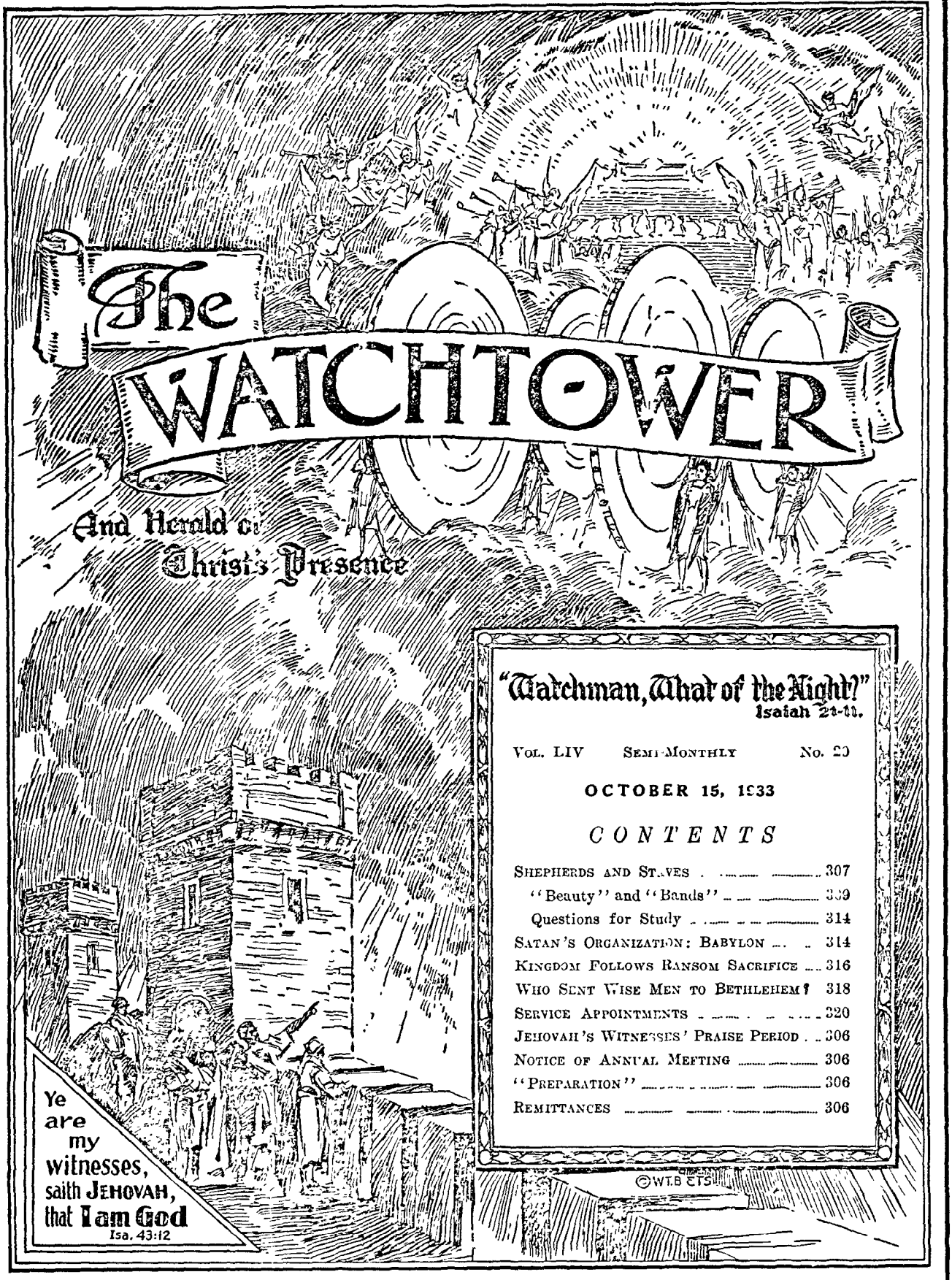
MISSOURI

Columbia	KFRU	Su	4:30pm
		We	7:15am
Kans. C'y	KWKC	Tu	7:00am
		Th	1:20pm
St. Joseph	KFEQ	Su	4:45pm
		We	2:20pm

MONTANA

Billings	KGHL	Su	12:00 nn
G't Falls	KFBB	Su	10:00am
Kalispell	KGEZ	Su	5:45pm
	We 5:45pm	Fr	5:45pm
Missoula	KGVO	Su	10:00am

(Continued on page 303)



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LIV SEMI-MONTHLY No. 20

OCTOBER 15, 1933

CONTENTS

SHEPHERDS AND STAVES 307
"Beauty" and "Bands" 309
Questions for Study 314
SATAN'S ORGANIZATION: BABYLON 314
KINGDOM FOLLOWS RANSOM SACRIFICE 316
WHO SENT WISE MEN TO BETHLEHEM? 318
SERVICE APPOINTMENTS 320
JEHOVAH'S WITNESSES' PRAISE PERIOD 306
NOTICE OF ANNUAL MEETING 306
"PREPARATION" 306
REMITTANCES 306

©W.T.B.C.T.S.

Ye are my witnesses, saith JEHOVAH, that I am God
Isa. 43:12

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa

Please address the Society in every case.

(*Translations of this journal appear in several languages.*)

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

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

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

JEHOVAH'S WITNESSES' PRAISE PERIOD

The nine days from November 18 to 26 have been thus designated. Though Jehovah's witnesses are a people continually attending upon praising His name, yet this period has been set aside that they might, as one people without national distinctions, put forth an impressive, united special effort in every land where Jehovah's witnesses are scattered. All this requires careful, studied preparation; hence this advance notice now. It will refresh God's witnesses to know that they will then have the privilege of offering for the first time to the English-reading public the new book *Preparation*. For fuller information see the *Bulletin*. All *Watchtower* readers are invited to join in this world-wide praise effort; considering oneself of the Jonadab class should not cause any to stay out, but let such join with Jehu's chariot, actively. The special period over, report work promptly to the office supervising your territory. Those not under a branch will report direct to this office.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible and Tract Society, notice is here given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at 10 o'clock a.m., Tuesday, October 31, 1933, at which the usual annual business will be transacted.

"PREPARATION"

With deep gratitude to Jehovah, by whom all the sons of Zion are taught through Christ Jesus, *The Watchtower* here announces a new book bearing the above title. Its stirring contents give the fundamental explanation of each chapter and verse of the book of Zechariah and its relation to the cleansing of Jehovah's sanctuary. The beautiful binding and embossed cover befit what is inside. A special edition of *Preparation*, containing the author's letter and autograph, will be available October 1, at 50c a copy. This privileges Jehovah's witnesses to have a share in bearing the initial costs of producing this grand book. Arrangements for distributing this book to the general public will be announced in due time.

REMITTANCES

Enclosing coin or currency with an order for books or other publications often results in disappointment when the sender is notified that neither order nor remittance has been received by us. In this day of disturbed financial conditions even the use of checks involves a needless risk. We suggest that every one use the money order (either postal or express). Keep each money order receipt for reference. For all remittances the money order should be made payable to the Watch Tower Bible & Tract Society, with a memorandum attached as to how much is desired for *The Watchtower*, for *The Golden Age*, or for anything else. Make no remittances to International Bible Students Association, as that only causes more work and confusion.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV OCTOBER 15, 1933 No. 20

SHEPHERDS AND STAVES

"And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock."—Zech. 11: 7.

JEHOVAH is the Great Shepherd, and Christ Jesus is the Chief Shepherd of God's covenant people. Those who follow faithfully in the footsteps of Jesus and advance to unity with Christ are made under-shepherds. When one occupies a place of shepherd or teacher amongst God's covenant people, and becomes arrogant, austere, selfish and hypocritical, he is a false and wicked shepherd, and is so designated by the Lord. (Ezekiel 34; *Vindication,* Book Two, page 222) Such false shepherds are at first in three classes, but finally all end up in one class and go into the same place. These counterfeit shepherds must be gathered out from amongst God's people preparatory for the battle of the great day of God Almighty. They must be assigned to their proper place. Jehovah reveals to his remnant the true condition and the course he takes that the remnant may understand and may be made strong in the Lord. With the shepherds there are associated the principal of the flock and others subject to them. Jehovah caused Zechariah to prophesy concerning the stronghold of "Christendom", and of the counterfeit or false shepherds and also the principal ones of their flocks, that are behind the doors or strong bars of Satan's organization, and to say: "Open thy doors, O Lebanon, that the fire may devour thy cedars." (Zech. 11: 1) In chapter ten, verse ten, of Zechariah's prophecy, Lebanon is used to picture Jehovah's righteous kingdom, but in Zechariah 11: 1 Lebanon is used ironically and pictures that hypocritical class which pretend to be God's people but which in fact are of the synagogue or organization of Satan. These have to make themselves safe in their own strength, which is pictured by their fireproof doors; but such protection will not save them when the time comes for the execution of Jehovah's judgment. The cedars of counterfeit Lebanon are the mighty ones in Satan's organization and, of course, are not built into the temple. These mighty ones dwell in the high peaks of Satan's visible organization. (Amos 2: 9) The time comes when the Lord breaks these cedars as a strong man breaks a toothpick, and concerning which his prophet wrote: "The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon." (Ps. 29: 5) Zechariah prophesies concerning "Christendom" here in particular, and Ezekiel prophesies of the fire that shall destroy it.—Ezek. 20: 45-49; *Vindication,* Book One, pages 269-271.

[2] Trees are used to symbolize creatures. The fir and cedar trees are of the same tree family and are used to make ships for the commerce of the world and to make instruments of warfare. The figurative fir tree and figurative cedar tree are closely allied. (Ezek. 27: 5; Nah. 2: 3) When the one falls the other mourns; hence the prophecy of Zechariah is: "Howl, fir tree; for the cedar is fallen; because the mighty are spoiled; howl, O ye oaks of Bashan; for the forest of the vintage is come down." (Zech. 11: 2) "Oaks of Bashan" also represent mighty ones that are enemies of God and hence are a part of Satan's organization, all of which in due time must come down. (Ezek. 27: 6) "Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink." (Amos 4: 1; *The Watchtower,* 1932, page 117) Idols were made of the oaks of Bashan. (Isa. 44: 9-14) Idolatry was practiced under the oaks. (Isa. 1: 29; 57: 5, *margin;* Hos. 4: 13) These oaks more particularly are representative of the Devil's religion employed as a camouflage to hide the deeds of other parts of his wicked organization. Devil religion is practiced under the shade of Big Business, that is, the mighty "oaks of Bashan". Pharaoh of Egypt and his supporters that ruled and oppressed the people are likened to the lofty cedar for whom there is great mourning when he falls. (Ezek. 31: 2, 3, 16) The prophecies indicate that Satan's organization will fall in sections, one after another, and that mourning follows the fall of each. "Christendom," which is chiefly in the Anglo-American imperialistic system, claims to bear the vintage of the kingdom of God, and hence that she rules by divine right. The cedar tree in Zechariah's prophecy here, therefore, seems to refer chiefly to "Christendom". "Christendom" rejected the kingdom of Jehovah and took the Devil's substitute and labeled it as 'the representa-

tive of God's kingdom'. Since then "Christendom" has become "the defenced forest" (*marginal reading*), or, "the inaccessible forest" (*Roth.*), by reason of her armaments, and she is called 'security against war' by reason of her peace pacts and like provisions. The fire of Armageddon shall devour the whole system, including Satan, the chief "cedar", and the war-axe of Jehovah's great Chopper is now 'laid at the root of the forest'.—Matt. 3:10.

[3] The false shepherds in "Christendom" have been the chief ones to practice religion and act as instruments to blind the people to the truth. In consideration for their hypocritical work the other portions of Satan's organization have fed these shepherds; and when their meal ticket is taken away they will set up a great howl. They are hirelings of Big Business, and feed out of the hand of their masters; and when they have to hustle for their food, like others, they will certainly cry. Hence the prophet says: "There is a voice of the howling of the shepherds; for their glory is spoiled; a voice of the roaring of young lions; for the pride of Jordan is spoiled." (Zech. 11:3) When they see their pastures being spoiled they begin to howl, and their howling is already to be heard. (Jer. 25:36) Zechariah says: "Their glory is spoiled." In all other places in the Scriptures the Hebrew word here rendered "glory" or "majesty" is rendered "garments, mantle, or, robe". These false shepherds wear a peculiar kind of garment, mantle or robe, and by this means have attempted to identify themselves as God's representatives and have thereby been able to cast a spell over the people and cause the people to treat them with awe and much respect. But this prophecy shows that such "magic spell" produced by these clergy gentlemen is rapidly disappearing. (See Ezekiel 34; *Vindication*, Book Two, page 222; *Prophecy*, pages 18-23.) Resolutions widely distributed by Jehovah's witnesses have exposed these false shepherds and have already spoiled considerable of their glory; but the Lord tells that he has much more in store for them and he will completely spoil them. The prophecy in connection with these shepherds mentions the 'roaring young lions', and manifestly these he used to picture the professional politicians that have used the clergy as a shield or blind for their crooked work; and when they lose their fat jobs and prestige they become hungry because thereof, and they howl and roar like a young lion seeking something to satisfy his hunger. "The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." (Ps. 34:10) "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet." (Ps. 91:13) These young lions roar, "for spoiled are the proud banks of the Jordan." (*Roth.*) This seems to refer to the time when the opportunity for the witness work of Jehovah's people is at a high stage, and results in spoiling the pastures of the proud, which is pictured by the spoiling of the proud banks of the Jordan. (Jer. 49:19; 50:43, 44) The spoiling seems to have begun with the pouring out of the sixth "vial", in 1927. (Rev. 16:12) The "young lions" and the religious politicians have been roaring and pawing the dust ever since. Some of these "young lions" are to be found amongst the directors and operators of radio who try to determine that the people shall hear only what their allies in Satan's organization shall speak.

[4] It is God's flock of which Jesus is the principal sheep, and which flock is led "to the slaughter". (Isa. 53:7) It is to Zechariah, representing Christ and his brethren, that Jehovah now speaks: "Feed the flock of the slaughter, whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed be the Lord; for I am rich; and their own shepherds pity them not." (Zech. 11:4, 5) To the same effect the apostle Peter was directed to write: "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." (1 Pet. 5:2) Satan's servants, the clergy and "the man of sin", sell the weaker of the flock to the procurers, that is, the ruling factors, who therefore wrongfully have such in custody. For a long while these procurers have abused, falsely accused and slaughtered the poor of the flock of God. By another prophet the Lord speaks of this wicked crowd that swallow up the needy, and pictures them as saying: 'When . . . may we make the measure small [that is to say, to cheat], and the shekel great, and falsify the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes.' And then the Lord says to them because of their wicked works: "Surely I will never forget any of their works." (Amos 8:4-7) These oppressors and slaughterers of God's people "hold themselves not guilty" of wrongdoing, because the religious false shepherds tell them that it is a good work that they do against God's humble people. Like obedient hirelings, they are not willing to bear any burden of the sheep, but because of their selfishness they connive at the destruction of God's flock. The "man of sin" class engage in selling the flock of God and at the same time hypocritically assume to be doing God's service when they say: "Blessed be the Lord; for I am rich." This is the same thing that the Lord shows the lukewarm as saying. (Rev. 3:17) Haman sold the Jews to the Persian slaughterers; concerning which Esther said: "We are sold, I and my people, to be destroyed." (Esther 7:4) Many of the "elective elders", who mingle with God's flocks, refuse to join in the protest against Satan's organization, and refuse to bear the kingdom message of comfort and deliverance to the people. It is this same self-important "elective elder" class that claim to shepherd the flock of God, but who do not; but, on the contrary, become party to the enemy's action in destroying the flock.

[5] The day has come when the people must take their stand for or against Jehovah, because it is the day of vindication; and therefore, by his prophet, Jehovah says: "For I will no more pity the inhabitants of the land, saith the Lord: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them." (Zech. 11:6) The inhabitants mentioned in this verse of the prophecy are the ruling elements and their supporters who do not receive the 'mark in their forehead'; and the Lord will not have pity on them. (Ezek. 9:4-10) They have been unmerciful, and shall not obtain mercy. (Matt. 6:14, 15; 18:32-35) The Jonadab class are marked in the forehead, but those who do not sigh and cry for righteousness or seek the Lord are not marked. The Lord delivers this latter class into the hand of his King, Christ, and the members of his militant organization, pictured by Jehu, who shall smite "Christendom", and nothing shall be permitted to deliver them out of the Executioner's hands. In vain their gold and silver will be able to deliver them. (Ezek. 7:19; Zeph. 1:18) Not even those like Noah, Daniel or Job could deliver the unmarked ones.—Ezek. 14:16, 18, 20.

"BEAUTY" AND "BANDS"

[6] The prophecy of verse seven following specifically applies after the holy spirit, as an advocate, ceases to function as a comforter and helper of the consecrated; and therefore the application is after the Lord Jesus, as the antitypical David, appears at the temple and takes charge of God's flock. From that time forward he feeds the flock of God. "And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock." (Zech. 11:7) The prophet here says: "I fed the flock"; meaning, of course, that what he does is as the representative of Jehovah. The flock is Jehovah's, and includes all the "poor in spirit" who take their stand on the side of Jehovah. First are those who are in the covenant for the kingdom, and then, in their turn, the "great multitude" and the Jonadab class are fed. Jehovah is a great Shepherd, and he employs his beloved Son, the good Shepherd, to feed his flock; and therefore Zechariah here pictures Christ Jesus, "the good shepherd." (John 10:14) Christ Jesus at the temple is feeding the flock of God direct, and in this work he employs the faithful members of his body.

[7] In feeding the flock Zechariah, as the Lord's representative, says: "I took unto me two staves." These were such as the shepherd boy David carried when he went out to engage Goliath in battle. (1 Sam. 17:40-43) In this prophecy the two staves pictured the two covenants of Jehovah, made with those who have called upon his name and who have, by implication or directly, entered into the covenant with him. One of these staves is called "Beauty [*margin*, Graciousness; *Roth.*, Grace]", and pictures the everlasting covenant "made with all the people". (See verse ten; Gen. 9:1-6, 16, 17.) The everlasting covenant had the beautiful symbol of the rainbow, and was and is a covenant of grace or graciousness in this, that Jehovah promises that a flood shall never again curse the earth. The other stave he called "Bands [Binders, or, Union, *A.R.V.*, margin]", and it pictures the covenant with Judah or the house of David for the kingdom, upon which the brotherhood of Judah and Israel was based. (Verse 14; Gen. 49:8-10) "Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together." (Zech. 10:4) "For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's." (1 Chron. 5:2) "Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord; and they anointed David king over Israel." (2 Sam. 5:1, 3) They were all in a brotherhood for one king.

[8] During the operation of the holy spirit as advocate and helper, and while the two covenants were in good effect, Jehovah could deal with those of "Christendom" who had become parties to the covenant; but the time must come, and has come, when "Christendom" breaks the covenant and God is no longer under obligation to perform the covenant on his part, as appears from verses ten and fourteen following in this prophecy. Zechariah at this point in the prophecy foreshadows Christ Jesus in direct touch through his angels with the flock of God, to protect and feed the flock and to rule the enemy. Christ Jesus is shown as having come out of the antitypical Bethlehem, and stands and feeds his flock in the strength of Jehovah, in the majesty of Jehovah's name. (Mic. 5:2, 4) He does not feed those who have broken the covenant, but he is shepherd only for all who seek the Lord, and particularly feeds his faithful remnant. "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." (Ezek. 34:23) "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds [the remnant, as representing the good shepherd, Christ Jesus, because in full unity with him] over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." (Jer. 23:3, 4) The Lord will no longer use the selfish and ambitious "elective elders" to attend to his flock, but uses those who are "born of God" and 'taught of him' and who walk humbly before the Lord, giving praise to his name. "And I will give you pastors ac-

cording to mine heart, which shall feed you with knowledge and understanding."—Jer. 3:15.

[9] All false and unprofitable shepherds God cuts off from his flock in order that the faithful may be prepared and fully equipped for his service. Such false and unprofitable ones are divided into three classes, to wit: (1) the "man of sin", "the son of perdition"; (2) the clergy, both modernists and fundamentalists; and (3) the "elective elders" who have assumed to be overseers of the flock of God, but who fail and refuse to obey God's commandments and to feed upon up-to-date truth which Jehovah has provided for his own. On the contrary, these selfishly feed themselves and stubbornly and willfully take a lawless course. Concerning this point the prophet says: "Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me." (Zech 11:8) Christ Jesus, after coming to the temple, proceeds with this work of 'cutting off', or 'sending off' (*Roth.*). The "one month" is a brief period in which the rejected ones are cut off, and corresponds to the first month of the year, Nisan, the month in which Jesus appeared at the temple in the year 1918, when judgment began. All kingdom interests that had hitherto been in the hands of the three divisions of these false shepherds must now be taken away and given to the faithful ones. Concerning the "man of sin" class it is written: "Who is that shepherd that will stand before me? Therefore hear the counsel of the Lord, that he hath taken against Edom [the 'man of sin' class]; and his purposes that he hath purposed against the inhabitants of Teman." (Jer. 49:19, 20) As to the clergy, who are false shepherds, the Lord says: "And who is that shepherd that will stand before me? Therefore hear ye the counsel of the Lord that he hath taken against Babylon [the clergy of 'organized Christianity'], and his purposes that he hath purposed against the land of the Chaldeans ['Christendom']." (Jer. 50:44, 45) "I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the Lord." (Jer. 51:24) As to the other division, the selfish "elective elder" class who assume to feed the flock of God, but who act for their own selfishness, it is written: "Woe be to the shepherds of Israel [God's covenant-people] that do feed themselves!"—Ezek. 34:2.

[10] Ultimately they all come into one class, of whom Jehovah says: "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter." (Isa. 56:11) When Jesus appeared at the temple for judgment he began there the cutting-off work, at which time, says the prophet, "mine anger was kindled against the shepherds." (Zech. 10:3) He proceeded from that time forward to send away the workers of iniquity, the "evil servant" class. (Matt. 13:41; 24:50, 51; Hos. 5:6, 7) These false shepherds show their hatred of God, and the Lord God abhors them. The three divisions of the shepherds named do not love the appearing of the Chief Shepherd, Christ Jesus, when he appears with all his angels with him at the temple; and therefore there is nothing for them. The "crown of life" is laid up for those who love the appearing of the Shepherd. (2 Tim. 4:8; 1 Pet. 5:4) The selfish ones have not received "the love of the truth" and are gathered out from the kingdom.—Ezek. 34:10.

[11] There is a company of people who willingly follow after the false shepherd, to wit, the "man of sin" (2 Thess. 2:10, 11); also a company of the principal ones of the flock of organized "Christendom" led by the clergy; and also those who give heed to and follow after the selfish "elective elder" class which opposes the work of the Lord after his coming to the temple. To all such the Lord, by his prophet Zechariah, says: "Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another." (Zech. 11:9) The wicked refuse to heed the warning that is given them, and the Lord permits them to die; and their blood is upon their own heads. (Ezek. 3:19) Others of this false shepherd class are cut off by the sore sword, and still another division by the famine, symbolized by 'eating the flesh of his fellows'. This is supported by the prophecies, as follows: Ezekiel 5:1-4, 12; Jeremiah 15:1, 2.

[12] Zechariah the prophet is then caused to act out a picture disclosing the purpose of Jehovah, and this he does by the breaking of the two staves, Beauty and Bands. He first breaks the staff Beauty, symbolic of the everlasting covenant, because those in the other side of the covenant have already broken it. (Isa. 24:5; Gen. 9:1-6) Therefore Jehovah by his prophet here says: "And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people [peoples, *R.V.*]." (Zech. 11:10) No longer can Jehovah in justice shepherd the covenant-breaking flock with "Beauty" and "Bands"; therefore he has brought forth from his universal organization "the man child", who is to shepherd all the nations with the scepter of iron.—Rev. 12:5, *Roth.;* Ps. 2:8, 9.

[13] Jehovah purposes to smite the earth with the worst curse of all time. (Mal. 4:5, 6; Isa. 24:6) "Christendom" had repeatedly broken the everlasting covenant before the great climax was reached in 1914, when all "Christendom" engaged in the wholesale bloodshed in violation of the covenant and in maltreating and killing some of Jehovah's faithful witnesses. "Christendom" thus spurning and breaking the everlasting covenant, Jehovah is under no obligation to longer keep covenant with "Christendom", and the breaking of "Beauty" symbolizes the breaking of that covenant completely. "And it was broken in

that day; and so the poor of the flock that waited upon me knew that it was the word of the Lord." (Zech. 11:11) It was in "that" day that Jehovah must bring up the subject of the covenant and declare it broken, that it might be known by those who give heed to his Word that it was done by Jehovah.

[14] The true meaning of the everlasting covenant was understood and published by God's people first in 1927. (*The Watchtower*, December 15, 1927) The book *Government*, first issued in August, 1928, gives a further explanation of the everlasting covenant, and, being publicly released, it constituted a notice to "Christendom" that "Christendom" in particular had broken that covenant. Those who are on the Lord's side know now by Jehovah's Word that he will settle the everlasting-covenant breakers at Armageddon, and that this will not be by conflict between the nations, but by the battle of the great day of God Almighty. *Rotherham's* rendering of the latter part of this text of the prophecy is: "Then did the sheep-merchants who were watching me know that the word of Jehovah it was." The visible rulers of Satan's organization are likened unto sheep merchants, that is, buyers or possessors of the flock. (See Zechariah 11:5.) Within a few days after the release of the book *Government* in 1928 the rulers in "Christendom" and other nations signed the Paris Peace Treaty renouncing war as an instrument for the settlement of international disputes, which peace treaty the clergy claim proceeded from the Lord. The faithful followers of Christ Jesus knew that such treaties were not from the Lord, but that the Lord had cast away "Christendom" completely.

[15] Zechariah then addresses these "sheep merchants" and says: "And I said unto them, If ye think good, give me my price [my hire, *R.V.;* my wage, *Roth.*]; and if not, forbear. So they weighed for my price thirty pieces of silver." (Zech. 11:12) In applying this prophecy primarily to Jesus, in his case the "sheep merchants" desired to dismiss him from having oversight of their flocks by putting him to death. Jesus resigned from further service to the "lost sheep" of Israel when he made the declaration recorded at Matthew 23:37-39. Judas, who posed as the representative of Jesus, was the treasurer, having the moneybag; and he secretly entered into negotiations to sell and deliver Jesus to the "possessors" ("sheep merchants"). In the case of Jesus thirty pieces of silver was the value of his service which these possessors placed upon it. Judas, being a thief and privately negotiating the deal, stole the money, or "wage", that should have been paid into the hands of Jesus. (John 12:6) The price of the thirty pieces of silver was agreed upon between Judas and the purchasers (Luke 22:3-6), and thus the insignificant value which they placed upon Him! Now that the "man of sin", "the son of perdition," foreshadowed by Judas, has been revealed, will he do a like service for the "sheep merchants" before the time of Armageddon? If so, this would show that company so doing as worthy of death.—Ex. 21:16.

[16] The notice that Jesus served upon Israel was that his service for them had ended. (Matt. 23:37-39) In August, 1931, his true followers promulgated a resolution, designated a "Warning from Jehovah", and this same message was broadcast over many radio stations and later sent by the millions to the people, and particularly placed in the hands of the "sheep merchants"; and this seems well to fit the resignation of the faithful followers of Christ Jesus from further connection with "Christendom" and its "sheep merchants" and false shepherds, and the further fulfilment of the prophecy of Zechariah 11:12. Among other things that resolution says: "We declare our allegiance is wholly to God and his kingdom, and we delight to be his witnesses and to bear his testimony to the honor of his name. Our faith forbids and precludes us from engaging in war or in any other enterprise that would work harm or injury to mankind. We are for Jehovah's kingdom of everlasting peace." This served as a resignation from further service or connection with "Christendom". At that same convention a resolution was adopted in which God's remnant took the "new name", and which is notice of completely separating themselves from the organization of their opposers. Such was equivalent to saying, in the language of the prophet: "Give me my price [or, wage]."

[17] The Jewish clergy did not value the blood of Jesus as precious, and so they set a price of thirty pieces of silver on his life. The clergy of today and their allies place no value on the work which Jehovah's witnesses are doing for the people to point them to the way of salvation and how they may escape the great trouble. Instead, they brand the work of Jehovah's witnesses as commercial peddling or hawking. They set a very low value upon Jehovah's witnesses; and what will be the price which the "man of sin", "the son of perdition," will agree upon for the delivery of these faithful ones?—Jer. 12:6.

[18] Summing up the matter, it now clearly appears that in A.D. 33 Jehovah sent his beloved Son, who was of priceless value, to Jerusalem, offering him as the Redeemer and King of that people. Under the leadership of the clergy and the principal of their flock the Jews rejected Jesus and fixed his price at thirty pieces of silver, took possession of him, and crucified him. In 1918 Jehovah sent his King of priceless value to "Christendom" and presented him as the King of the world, and "Christendom" rejected the King and kingdom and went fully over to Satan's organization. Then Jehovah sent forth his faithful witnesses with the message of his kingdom, giving warning to all the world. This message the clergy and the principal of their flock have rejected, and have fixed the price of Jehovah's message and messengers

at nothing, saying to them in substance: "You are not worth thirty cents." Jehovah says to "Christendom": "What a great price you have set upon me and my message of goodness to you!" His faithful witnesses continue to deliver his testimony and, when done, report: "I have done as commanded." Jehovah broke off relationship with Jerusalem and destroyed that city. He has broken off relationship with "Christendom" and will destroy that organization. These things were foreshadowed by the breaking of the staves Beauty and Bands. These things were written aforetime for the comfort of those now on earth who love Jehovah.

[19] Jehovah is the Master of the Zechariah class, and therefore the price is Jehovah's money. Hence the Lord directs Zechariah to prophesy: "And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." (Zech. 11:13) Other translations of this particular prophecy read: "So I took the thirty pieces of silver, and cast them in the house of Jehovah, into the treasury" (*Roth.*); "unto the treasurer." (*Leeser*) Jehovah is "the potter". Many scriptures support this conclusion. The potter is the one who forms or creates. "But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand." (Isa. 64:8) The same Hebrew word rendered "potter" is rendered "former", "formed" and "fashioned". (Gen. 2:7, 8, 19; Jer. 1:5; Isa. 43:1, 7, 21) Christ and his body members were "fashioned" by Jehovah [formed by the Potter]. "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Ps. 139:16) Jesus is the chief understudy of the Great Potter, Jehovah.—John 1:3.

[20] In bargaining the price for Jesus the Jewish clergy really fixed the price of Jehovah and his service to them. (John 5:23) No wonder the Lord Jehovah ironically says, as stated by the prophet: "The magnificent price at which I had been valued by them!" (*Roth.*) This is ironically called "'the precious price' at which the divine care was valued". (*Leeser,* margin) How insignificant is this when compared with the language of the psalmist: "None of them can by any means redeem his brother, nor give to God a ransom for him; (for the redemption of their soul is precious, and it ceaseth for ever;) that he should still live for ever, and not see corruption." (Ps. 49:7-9) The taking of the silver by Zechariah and casting it to the potter does not exactly foreshadow Judas' accepting the blood money. It was Jeremiah who foretold that. (Matt. 27:3-10) Judas cast the money down in the temple, the same place where Zechariah cast the money. Jehovah is now in the temple, and the receiving of the money from "Zechariah" bears testimony against those who do the pricing, and which therefore calls for the same action by the Great Potter against the "sheep merchants" who would have none of the service of Jehovah's faithful witnesses; and therefore, they having been warned, 'their blood is upon their heads.' (Ezek. 3:19; 33:2-5) "Even so will I break this people, and this city, as one breaketh a potter's vessel, that cannot be made whole again." (Jer. 19:10, 11) Jehovah thus pictures the breaking of the "sheep merchants". (See Ps. 2:9; Isa. 30:12-14; Rev. 2:26, 27) The action of Zechariah in casting the money into the temple also seems to picture Jehovah's witnesses who have been priced by Christendom's "sheep merchants"; and then Jehovah's faithful witnesses submit their case to their heavenly Father, presenting before him the evidence and in effect saying: "I have done as thou hast commanded me."—Ezek. 9:11.

[21] Zechariah then broke the staff, Bands, or, Binders, which pictured the covenant for the kingdom. "Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel." (Zech. 11:14) The breaking of the brotherhood between the ten tribes of Israel and the tribe of Judah after the death of Solomon was due to their unfaithfulness to the kingdom covenant and to idolatry on the part of the reigning house of Solomon (1 Ki. 12:19-24; 11:4-13), and also to the refusal on the part of the ten tribes to longer submit to God's will concerning the kingdom covenant. (Gen. 49:10; 2 Sam. 7:4-17; Ps. 89:3, 4, 35-37) Israel refused to be ruled by the house of David with whom the kingdom covenant had been made. Likewise in the fulfilment of the prophecy of Zechariah, the breaking of the covenant with "organized Christianity" is shown in the breaking of the staff Bands, or, Binders. Catholics and Protestants and others have assumed to be in the covenant to do the will of God and in the covenant for the kingdom. Those who form "organized Christianity", so called, have broken that covenant by idolatry or Devil worship, making themselves a part of Satan's organization, and by refusing to be submissive to the requirements of the "Lion of the tribe of Juda", which refusal reached an emphatic climax in the endorsement of the League of Nations, in 1919, by the Church Federation. There they took a positive stand in opposition to Jehovah and his kingdom. These, together with all who have rejected the Lord Jesus at his coming to the temple, have broken the covenant with Jehovah, and no longer could he shepherd that rebellious flock. The book *Vindication* deals fully with this matter. The time when Zechariah, God's faithful remnant, figuratively broke the staff Bands was at the adoption of the resolution on July 26, 1931, at which time *Vindication* and other like kingdom messages were published and served upon the followers of "Christendom". The pouring out of the "seven last plagues", from 1922

to 1928, did not move "Christendom" and other professed followers of Christ to repentance; hence the breaking point came in 1931. It was at that time that the remnant disclaimed all brotherhood relationship with those rejecting the kingdom, and this they did by receiving and adopting the "new name" which Jehovah gave them. The enemy has falsely charged Jehovah's witnesses with changing their name for the purpose of deception. This is in keeping with the action of Satan's organization. God himself gave the new name and foretold this long ago, and the faithful ones, as Zechariah did, merely carried out his will which he had long ago declared should be done. Thus receiving the new name, and breaking all relationships with those who oppose the kingdom, the faithful remnant submit their case to Jehovah, declaring themselves wholly for his kingdom and that they have nothing in common with any organization that has to do with Satan. (2 Cor. 6:15-18) After having broken the staffs "Beauty" and "Bands", then the Lord commanded Zechariah to take the instruments of the "foolish shepherd [worthless shepherd, *Roth.*]". (Verse 15) These instruments are the tools or equipment for service. The former holders thereof having forfeited their right to use them because of having become foolish, that is to say, perverse, and failing to perform their duties and obligations, such are not permitted on the "highway", and their opportunity for service is taken away by the faithful ones. (See Isaiah 35:8, *A.R.V.*) This part of the prophecy applies to the "evil servant" class, "the man of sin", described by Christ Jesus in Matthew 24:48-51; 25:26-30; Luke 19:24-26. "The fool shall be servant to the wise of heart." (Prov. 11:29) *The Watchtower* of February 1 and March 1, 1923, specially called attention to the transfer of the kingdom interests or "goods" of the shepherd from the foolish to the "faithful and wise servant" class. It was then known by the remnant, the "faithful servant" class, that the Lord was at the temple; but the foolish servant rejected the truth, showing that the temple is not for them. The remnant immediately responded to take up the instruments that the Lord had taken from the foolish ones and to use them to his praise.

[22] When called to the kingdom and when entering the Lord's service, these shepherds were not then foolish, but they became foolish, worthless and of the idol-worshiping class at the close of the Elijah work, and others became foolish by following in their same course. The Lord had no further use for this 'worthless servant' class. Hence he caused Zechariah to prophesy: "For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off [that are hidden, *margin*], neither shall seek the young one [those that be scattered, *R.V.*], nor heal that that is broken [and the fractured will he not bind up, *Roth.*], nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws [hoofs] in pieces."—Zech. 11:16.

[23] It is the "great multitude" that are "hidden" or lost sight of in the prison houses, or church systems, and that need the message of the kingdom; and the foolish or worthless servant does not visit them. The "young" as to knowledge of God's Word and its meaning are the "scattered" ones, straying among the organizations of "Christendom" and searching for what satisfies. The "fractured" ones are such as have sustained injury by contact with Satan's organization. None of these the slothful or foolish are permitted to serve. "The weak will he not nourish." (*Roth.*) Those 'standing still', hence making no progress in knowledge, are the ones weak because of lack of spiritual food, convenient for them, and which they fail to feed upon. The slothful or foolish servant does not go from house to house with convenient food in hand to teach the people concerning the kingdom, but, instead, opposes that which the Lord has provided. Like wild beasts, such as a wolf or a lion, they have attacked God's flock, while serving themselves. Like a cat-faced animal, they mislead many by indulging in good words and fair speech to deceive the hearts of the simple, and thus they willfully feed their own bellies. From these the faithful must be entirely separate.—Rom. 16:17, 18; Phil. 3:18, 19; 2 Pet. 2:3.

[24] When the Chief Shepherd appears at the temple it is a time of woe for the foolish, good-for-nothing, worthless shepherds; hence says the Lord's prophet: "Woe to the idol shepherd [*R.V.*, worthless shepherd] that leaveth the flock! the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened." (Zech. 11:17) The foolish servant becomes unprofitable, wicked and slothful. (Matt. 25:30) As an "idol servant" he is a thing of vanity and, like an idol, seats himself as a god (idol), claiming to be as God. (Jer. 10:8, 15; 51:17, 18; 2 Thess. 2:4) Jehovah commanded Ezekiel to prophesy woe unto such shepherds. (Ezek. 34:1, 2; see *Vindication*, Book Two) The prophet then tells the course of this foolish servant class, to wit: Those making up the 'worthless servant' class leave the flock of God as soon as they find out that they will not be permitted to boss the Society or organization of Jehovah's sheep. Even before they withdrew themselves from the presence of God's flock they were against his kingdom interests because of their selfishness, and in this condition the Lord found them when he came to the temple. They leave the flock and draw others away after them by speaking perverse things. (Acts 20:30) "These be they who separate themselves, sensual, having not the spirit." (Jude 19) Beginning in 1917, and from that time forward, those who go to make up this worthless servant class have followed such selfish and wicked course.

[25] The great Judge at the temple casts the wicked servant away. The sword which comes upon his arm ('drying it up', *Roth.*, margin) shall also be upon his right eye. The apostle warns that Jehovah and his Chief Shepherd bear not the sword in vain. (Rom. 13:4) He expresses his sharp judgment against the "worthless shepherd", and "his arm shall be clean dried up". The arm, together with the hand, which is a part thereof, symbolically represents divinely provided equipment for service to the kingdom of God; and such, by the judgment of the Lord, is completely taken away from the worthless or "evil servant" class, and this is pictured by drying up. The "right eye" evidently means the best eye or means of seeing, and this "shall be utterly darkened". This exactly fits the condition of the worthless servant class, the "evil servant". Those of that class not only refuse to discern the Lord at his temple for judgment, but speak wickedly against those who are making known the fact that the Lord is at his temple. For them the temple does not exist, and hence the Lord does not reveal to them the deep things of his Word. (Isa. 42:9; 1 Cor. 2:10) Such is the effect of God's sword, or swift judgment, upon them. Their understanding is darkened. (Rom. 11:10; Eph. 4:18; Ps. 69:23) The prophet therefore gives an exact description of the present-day condition of the "evil servant" class that opposes Jehovah's witnesses in the proclamation of the kingdom message. "The wise man's eyes are in his head, but the fool walketh in darkness." (Eccl. 2:14; Matt. 6:22, 23) With these disabilities mentioned by the prophet the "idol shepherd" is "worthless"; hence concerning such it is written: "Let him be unjust still." (Rev. 22:11) The Lord casts such into outer darkness. (Matt. 25:30) The 'worthless servant' class must be gathered out and taken away from God's faithful ones before the temple is cleansed, in order that the approved ones might be prepared for the use of the Lord and offer unto him an offering in righteousness.

QUESTIONS FOR STUDY

¶ 1. How does Jehovah, in his Word, classify the shepherds mentioned therein? Account for the development of a disapproved class of shepherds. What becomes of this class? Who are the "principal of the flock"? What is here the symbolic meaning of "Lebanon"? "Open thy doors," how? What is the "fire" here referred to? How will it 'devour Lebanon's cedars'?

¶ 2. Identify the "fir tree", the "cedar", and the "oaks of Bashan". Apply the expression "The forest of the vintage is come down".

¶ 3. What is this "voice of the howling of the shepherds"? Who has 'spoiled their glory', and how? Identify the "young lions" here mentioned. How and why do they 'roar' because "the pride of Jordan is spoiled"?

¶ 4. Show that the prophecy of verses 4 and 5 has been in course of fulfilment.

¶ 5. Apply verse 6.

¶ 6-8. When does the prophecy of verse 7 apply? Who are the "poor of the flock"? How are they fed? What were the "two staves" here mentioned? Point out the fitness of the names by which they were called.

¶ 9, 10. Who are the "three shepherds" (verse 8)? How are they "cut off in one month"? Account for Jehovah's loathing them. How have they come to 'abhor' God? What is the evidence of such condition?

¶ 11. Referring to verse 9: Whom will the Lord not feed, and why? Apply the further prophetic expression recorded in this verse.

¶ 12-14. Show that Jehovah was justified in cutting asunder the band Beauty. Why was it broken "in that day"? What is the meaning of the expression (verse 11) "The poor of the flock that waited upon me knew that it was the word of the Lord"? Prove the identity of "the sheep-merchants who were watching me". Show that they also 'knew that it was the word of Jehovah'.

¶ 15, 16. Relate the facts which constitute fulfilment of verse 12.

¶ 17, 18. In regard to their attitude toward their Redeemer and King, compare the action taken by religious leaders of the Jews with that by "Christendom", and the results of such course.

¶ 19, 20. Just how does verse 13 have fulfilment?

¶ 21. What was pictured in "Zechariah's" 'cutting asunder the staff Bands that the brotherhood between Judah and Israel might be broken'?

¶ 22, 23. Identify 'the shepherd raised up which shall not visit those that be cut off'. To whom will he not minister, and why? What are the facts in which this part of the prophecy has its fulfilment?

¶ 24, 25. Account for the existence of a "worthless shepherd" upon the Chief Shepherd's coming to the temple. What is the nature of this "idol shepherd's" activities? The result? Describe the "woe" which is visited upon him. That judgment serves what twofold purpose?

SATAN'S ORGANIZATION: BABYLON

THE greatest prophet of Jehovah God is Jesus Christ, his only-begotten Son. When on earth as a man this greatest of prophets foretold and pointed forward to the events and conditions of our day as marking the end of the world or age in which Satan the Devil has been ruling over mankind. In the course of this prophecy on the end of Satan's organization and the beginning of God's kingdom Jesus said: "And then shall appear the sign of the Son of man, in heaven." (Matt. 24:30) This "sign of the Son of man" is the vision of God's universal organization of which God has made Christ Jesus the head; and this vision is revealed through God's written Word to the faithful footstep followers of Christ Jesus who have responded to the heavenly calling.

Jehovah's great prophet foretold another sign in heaven that would appear unto those of God's temple class on earth. In the Revelation which God gave to Jesus to show unto his faithful servants on earth it is written: "And there appeared another wonder [or, sign] in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it

was born." (Rev. 12:3, 4) This scripture is also a prophecy, and it is apparent that its fulfilment takes place at approximately the same time that the prophecy relating to the symbolic woman giving birth to the man child is fulfilled, as stated in the scripture. If that conclusion is correct, we should be able to find some facts showing its fulfilment.

The above-quoted prophecy discloses a great red dragon ready to devour the man child of the woman as soon as it is born. *Dragon* is one of the names God gave the Devil. It refers to Satan the enemy and all the wicked agencies which he employs. The color *red,* like unto fire, symbolizes that which is destructive. The meaning of the word "dragon" is 'that which devours'. "Red Dragon" therefore represents the devilish and extremely wicked organization moving to devour and destroy God's organization Zion and the symbolic man child, which is the new nation or government that shall rule the world in righteousness.

Therefore the conclusion is that the "great red dragon" in the prophecy represents Satan's organization that is opposed to God's organization. There is both a visible and an invisible part of Satan's organization, because Satan is a spirit creature invisible to human eyes. The number *seven* (which was the number of the dragon's heads) is a symbol of that which is complete and invisible, while the number *ten* (which is the number of the dragon's horns) symbolizes that which is complete and visible to man. The two numbers, being divinely symbolic numbers, therefore represent the complete organization of Satan, both invisible and visible. The "seven crowns" upon the dragon's heads represent the complete power and authority that is exercised over his organization, and which is invisible to human eyes, and also that the controlling power of the great organization of Satan is invisible to man. "Ten horns" is a symbol of complete dominating power over all the nations of the earth. Jesus told his disciples that Satan the Devil is the invisible ruler of the world and is opposed to him. (John 14:30) Paul, an apostle of Jesus, gave similar testimony, calling Satan "the god of this world".—2 Cor. 4:3, 4.

That Satan's organization invisible is divided into and operated by departments under subrulers, is quite reasonable; and the conclusion is supported by the Scriptures. We know that is true with reference to the visible part, and the visible part always reflects that rule by which the invisible is governed. In addition to this, the prophet of God mentions the "prince of Persia" and the "prince of Grecia" that opposed the angel of the Lord and therefore represented the Devil. (Dan. 10:13, 20) This would indicate that the Devil has appointed an acting prince over each nation or earthly division of his organization. Paul tells of these "rulers of the darkness of this world", and that they war against the members of God's organization. —Eph. 6:12.

Many have been deceived concerning Satan and made to believe that he does not amount to much, and that he was bound long ago, and that he has no organization. Many have also been induced to believe that Satan has horns and hoofs, and carries an asbestos poker with which he stirs the fires of his inferno and tortures the creatures who fall into his clutches. Satan himself is authority for all such fantastic lies which his agencies use to confuse the people and to blind them to his real course of action.

The Scriptural proof is that Satan is a subtle, wily, elusive, fraudulent, hypocritical and very deceptive enemy of righteousness. He represents himself as an angel of light, and covers his deadly lies with a little truth, that he may deceive the unsuspecting. (2 Cor. 11:14; 2 Thess. 2:9) So subtle are his methods that he has induced many good Christian people to believe that he has nothing to do with the present world governments, and comparatively few have ever seen and appreciated the fact that he has a powerful organization. Therefore it appears to be both important and necessary to set out here the proof concerning his organization, its inception and development, and its purpose.

That which moved God's beautiful son named Lucifer to rebel and become Satan, the enemy of God, was coveteousness. He desired to have an exalted throne above others of creation, that they might bow and worship him even as creation bows before the throne of Jehovah and worships him. He set about to complete his organization, both among the spirit creatures and among human creatures. On earth he organized men into religious systems. Then he organized the commercial power and supported it with a military arrangement, and then a political organization. He saturated the entire organization with a religion. The leaders in the commercial and political parts of his organization he made the principal ones of the flock of the religious part of the organization, and thereby formed a combination of all three parts. Babylon well represents the religious, Assyria the political, and Egypt the commercial factor of his powerful organization. In the world powers that succeeded these three named above, the three elements, the commercial, ecclesiastical and political, are always prominent and appear as the governing factors.

Babylon was founded by Nimrod, who was the son of Cush, who was the son of Ham. The first book of the Bible says: "And the beginning of [Nimrod's] kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." (Gen. 10:10, 6-9) The name "Nimrod" means "rebellious, or him that rules". (*Cruden*) Nimrod left the land that had been assigned to his father Ham, and invaded the land assigned to Ham's brother Shem in the northern regions, and settled in the land of Shinar. In this Nimrod manifested the covetous and rebellious spirit of Satan. It seems fitting that, when the time came

for God to send faithful men into the promised land of Canaan, he called Abraham and brought him away from the country controlled by Satan through his agencies. He took Abraham out of the very birthplace of Satan's organization.

Babylon or Babel is, according to the native etymology of the word, spelled Bab-il, and means "the gate of God". The Hebrew word *Ba-bel* means "confusion", and the reason why God applied this name to Bab-il is stated in the Biblical record in these words: "Therefore is the name of it called Babel [or, *confusion*]; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth." (Gen. 11:9) It is also called Sheshach (Shishaki), the name of the moon god. The city of Ba-bel was built by Nimrod (the rebellious) for the manifest purpose of making a name for others than for Jehovah the true God. (Gen. 11:4) The fact that the city was given the name Bab-il (Babylon) is proof that it was built in defiance of Jehovah God and was the enemy organization from its very inception. It was thus named in derision and in defiance of Almighty God.

The Scriptures show that the deity of the rebellious city was the god named "Bel" (Isa. 46:1; Jer. 50:2; 51:44) Authorities, such as Doctor Strong, state that "Bel" is a contraction from the name "Baal", which means master, husband, god or lord. Jehovah is the Lord God and "husband" of his people and his organization. (Isa. 54:5) Satan, otherwise called Bel or Baal, was and is the husband and lord of his organization on earth, set up with Nimrod as its visible head. Nimrod became the husband of his own mother. Therefore Satan created and married Babylon his organization. All the acquisition by Satan was the result of his covetousness. Addressing Babylon, Jehovah says through his prophet: "O thou that dwellest upon many waters [that is to say, peoples and nations], *abundant in treasures, thine end is come*, and the measure of thy covetousness." (Jer. 51:13) Jehovah named Satan the Dragon, which means devourer or one who swallows up; and thus Jehovah identifies Bel (Baal) as Babylon's god, and the city or organization of Babylon as the Devil's organization which devours others.—Jer. 51:34.

Baal-worship was the established Devil religion. The devotees worshiped the Devil, even as he had designed that they should do. (1 Ki. 16:31-33; 18:19-40) "Religion" was the most prominent part of the organization of the city of Babylon. The manifest purpose was to get the minds of the people turned away from Jehovah and to induce them to worship the Devil and his creation.

According to one authority, the name Bel means "the confounder", and he suggests that Babylonians worshiped Bel, and not Jehovah, as the confounder of the human language. The confounding of the language or speech at Shinar at the time of the building of the tower of Ba-bel resulted from the wrong-doing of Satan and his agencies; and therefore Satan is properly called a confounder. Satan has confounded the religious belief and practices, and has blinded the people to the truth. God speaks through his prophet against the Devil and his organization, and commands his faithful witnesses on earth in these words: "Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, *Babylon is taken, Bel is confounded*, Merodach is broken in pieces."—Jer. 50:2.

These prophetic words foretold that the time would come when the base "confounder" would himself be confounded and this would be when the almighty God Jehovah would dash in pieces the great enemy organization Babylon and also its god which is Satan. This message of deliverance for the peoples of earth must be published to the ends of the earth by those who are anointed to be his faithful witnesses on earth. This message is even now being proclaimed, and soon Jehovah will accomplish his great act to the eternal praise of his name and word and power.

KINGDOM FOLLOWS RANSOM SACRIFICE

IF A RIGHTEOUS government had at any time in the past been established on earth, and if the people had accepted that government and put forth their best endeavors to keep the law thereof, could they have received the blessings promised by the Lord God? The answer is, No. The reason is, All people of earth were imperfect and therefore sinners because of the inherited imperfection resulting from the sin of Adam, the father of the human family. All were under condemnation. They were not convicts, as has been suggested by some students of the Bible. Only Adam was tried before the Lord in the garden of Eden and was convicted. Thousands of years later the Jews had entered into a covenant with God and had failed to keep it. But all the human race stood disapproved before God, because they are imperfect. God cannot approve an imperfect thing. The word "condemn" or "condemnation" means to judge adversely. God must judge all men adversely, because all are descendants of Adam and therefore all are imperfect. Such disability was not because of any direct act on the part of the individuals.

Even the faithful men named in the Bible, such as the patriarch Abraham and others of like faith, could not receive the promised blessing. They put forth their best endeavors to obey the Lord, but, as the

Scripture says, "these all died in faith, not having received the promises." (Heb. 11:13, 39) The apostle Paul states why they could not receive the blessings; he says: "God having provided some better thing for us, that they without us should not be made perfect." In this scripture the word "us" refers to the new creation which God brings forth, namely, Christ Jesus and the church. (Heb. 11:40) That the whole human race stood disapproved of God, because of sin, is made clear by the following Scriptural statements: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Ps. 51:5) "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12.

All being born sinners, therefore standing disapproved or judged adversely by Jehovah, it follows that some provision must be made to remove this disability before the blessing could come. Neither the new creation nor a righteous government could remove that disability and bring an everlasting benefit to the people. There must be a great sacrifice for sin, and this sacrifice must be one exactly equal to the perfect man who had sinned in Eden. The law of God provided that there must be 'a life for a life'. (Deut. 19:21) God's law is just and must stand. There can be no deviation therefrom. God had sentenced Adam to death because of his willful infraction of his law, and that judgment must be enforced.

Since the imperfection of all mankind resulted from that judgment, there must be a provision made in harmony with God's law to remove this disability before the promised blessing could come. Consistent with his law Jehovah could permit another man equal to Adam to willingly take Adam's place in death, and thereby provide for the removal of the disability standing against all of Adam's offspring. The very terms of the divine law clearly imply that such could be done, when it is written: 'A life shall be given for a life.' But in all the earth there was no perfect man who could meet this requirement of the law. It is written: "None of them can by any means redeem his brother, nor give to God a ransom for him." (Ps. 49:7) The reason therefor is because all were the descendants of Adam.

Was the promise of God then to fail because there was no man to meet this legal requirement? No; for the reason that in the exercise of his wisdom and loving-kindness God made provision to meet this very emergency. In his Word it is written: "I will ransom them from the power of the grave; I will redeem them from death." (Hos. 13:14) This promise of God to redeem man from death and ransom him from the power of the grave must be kept, because God's Word is always kept. (Isa. 55:11) It is at once apparent to the student that the great pivotal point of Jehovah's arrangement for mankind to get life everlasting on earth is right here. Then might we expect the pictures foreshadowing God's arrangement to foreshadow this point also? That marvelous provision for the great ransom and sin-offering for and in behalf of man is foreshadowed, and is recorded in the Word of God. Such pictures or shadows were made by Jehovah by the use of his chosen people, to enable the honest and faithful seeker for truth at this time to understand God's great purpose. With the understanding thereof the Christian sees that God in truth is love, and that he has made ample provision for blessing all the families of the earth.

It has long been the practice of clergymen to arrogate to themselves the sole ability to interpret the Scriptures. They say that anyone of his own efforts can bring about his own salvation. Their argument is that Jesus was a great example to men, but that there is no efficacy in his shed blood. These men, by their false philosophy, have destroyed the faith of many in the Word of God, and have been used by the Devil to blind men to a most vital part of the divine purpose with reference to the human family.

The prophetic pictures which God made in dealing with his servants on earth show that Jehovah God foreshadowed a "seed" or offspring, which is the new creation of God and in which all the families of the earth shall be blessed; he also foreshadowed the establishment of a just and righteous government for mankind. But before these could come into existence and function the great ransom sacrifice must be performed and the offering be made for sin. This is so clearly set forth in the Scriptures by pictures foreshadowing the great ransom and sin-offering that there is left no room for doubt. As one sees it he greatly rejoices at the manifestation of the unselfishness of Jehovah God in providing a way for man's salvation. Not only has he provided therefor, but he permits the honest seeker for truth now to look back upon what God caused to be done centuries ago, and see the majestic forward movement of the unfolding of the great divine purpose. The student now, with keen interest, will examine the pictures foreshadowing the great ransom and sin-offering, which follow in succeeding articles.

Jehovah is the fountain of life. (Ps. 36:9; Deut. 30:20; Job 33:4) He is the great Life-giver, and he alone can rightfully take away life. If life is transmitted by one creature to another it is done only by virtue of the fact that God has delegated such power to the one transmitting life. Life means existence, including the right to exist. The human race has existed for some time but has not had the right to life and therefore has not enjoyed life.

The first man, Adam, when created, had life, because he existed and had the right to exist, which right he received from Jehovah. No one but Jehovah could deprive him of that right. Had he been obedient to Jehovah he would have continued to possess that right to life. God had fairly warned him that the infraction of the divine law would lead to his loss of

life. Adam violated the law of God, and the right to life was taken away; and in due course Adam ceased to exist. Only the righteous have a right to life. From the time the judgment was entered against Adam he was unrighteous. Thereafter his offspring came into existence; and since Adam could not transmit the right to life, his children were born without the right to life or to existence.

Man's greatest desire has ever been that he might enjoy life in its fullness. Being burdened with a disability by reason of sin, and having no ability to obtain life by his own efforts, the vital question for man is, How may man get life in the fullness thereof? The question was answered by the beloved Son of God, Jesus; and his answer was recorded by the prophet David, who foreshadowed Jesus and who wrote: "Thou [Jehovah] wilt shew me the path of life." (Ps. 16:11) Later Jesus, for the benefit of mankind, said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

Without some knowledge of God's provision for everlasting life man could not receive life everlasting. It is written: 'Life is the gift of God through Jesus Christ our Lord.' (Rom. 6:23; 5:18) It is impossible to receive a gift at the hand of another without knowledge of the author of that gift. It is impossible to obtain everlasting life without knowing God and his way to life. Why then waste time with the theories of men concerning life, put forth by clergymen wise in their own conceits? Such theories are worse than useless. The truly wise man seeks to know God's way and then to obey the rules of that way. For this reason God has made provision for the salvation of men, and provision to bring to man the knowledge of the truth thereof, to the end that man might exercise his privilege of accepting the way that leads to life. When he learns that God has provided a way to give him life, and that he can have it by acceptance and obedience, then when he begins to obey he starts on the way to obtain that which he desires.

All men are imperfect and therefore have difficulty of understanding. (Heb. 5:11, 12) In addition thereto Satan the Devil has hindered men from understanding the truth, and the first essential to understand is an honest and sincere desire to know God and his way for man. To aid man to understand, God has made pictures foreshadowing coming events. These pictures are not a part of the divine purpose, but they are object lessons showing the outworking of his purpose. These pictures are beneficial, because, first, they instruct the seeker for truth, and, second, they establish faith in God.

The Scriptures state, "Without faith it is impossible to please [God]," because in no other way can one learn of the way to life. (Heb. 11:6) "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) In other words, a man must have knowledge, and this knowledge must come from the right source; and the Word of God is the right source; and there is none other. The man must rely upon that true knowledge in order to have faith. The lovingkindness of God has provided the means whereby one who seeks the truth may obtain it and grow in faith.

WHO SENT THE WISE MEN TO BETHLEHEM?

MATTHEW, an apostle of Jesus Christ, wrote of "wise men from the east"; just how many of them he does not say. Traditions of men fix the number as three. Matthew merely states the fact that they came to visit the new-born king. He does not explain who really put it into their minds to hunt up the holy child. For many centuries religious instructors have given the people to understand that it was God, the Father of Jesus, who notified these "wise men" of the birth of his Son and who guided them to "where the young child was". But does such an understanding of this episode square with what the Bible has to say? and have gullible people permitted themselves to be fooled? Let us see!

When it was announced to Mary by the angel that she should bring forth a child whose name should be called Jesus and that he would be the Savior of his people, Satan recognized this promised and unborn babe as the one who would ultimately bruise his (Satan's) head. In the book of Hebrews, chapter two, verse fourteen, the apostle Paul plainly states to us that God sent Jesus into the world, one of his missions being ultimately to destroy the Devil. The enmity of Satan toward the seed of the divine promise has never abated. Learning of the promised birth of the child, Satan at once began to lay his plans for its destruction. He attempted to induce Mary's espoused husband Joseph to put her away and cause her to be put to death under the terms of the Mosaic law; but God prevented this by advising Joseph through his messenger in a dream to fear not, but to take Mary for his wife. The brief account of this, in Matthew's gospel, chapter one, verses eighteen to twenty-four, reads:

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together [in marriage], she was found with child of the holy [spirit]. Then Joseph her husband, being a just man, and not willing to make her a public example [that is, by having her stoned to death on the charge of adultery], was minded to put her away privily. But while he thought on

these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the holy [spirit]. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. . . . Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name Jesus."

As to the so-called "star", popularly called "the Star of Bethlehem", this must be said: Stars do not move about the canopy of heaven in such manner as to lead men. It seems unreasonable that Jehovah would have made a star move from the east and stand over Bethlehem. However, Satan and his emissaries, the demons associated with him, have power to produce lights; and many instances are cited in history of these lights appearing near the earth. The "star" or light that guided the wise men was without doubt such a light, and not a star moved by the power of Jehovah.

The wise men residing in the east were sorcerers and magicians. They were star-gazers. They were followers of the false religion. As the apostle Paul describes it in First Corinthians, chapter ten, verse twenty, they sacrificed to and worshiped the Devil. For example, there was Pharaoh the king of Egypt who was a type or prophetic picture of Satan the Devil; and Pharaoh used wise men in the day that Israel, the Jewish nation, was in Egyptian bondage, these wise men of Pharaoh being like unto these messengers who visited the young child Jesus. These wise men were devotees of astrology and demon worship. Doubtless many of them were sincere, but they were the dupes of a false religion inaugurated by Satan. The Biblical record definitely fixes the fact also that Herod, then ruler in Jerusalem, was a wicked man, under the influence of Satan.

The record, in Matthew, chapter two, verses one and two, reads: "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Be it noted that these wise men went directly to Herod, a representative of Satan. If the star guiding them was sent by the Lord Jehovah, why would he guide them to Herod, a representative of Satan, and a mortal enemy of the babe Jesus? If the sole purpose of the star was to guide these men to the place of Jesus' birth there was no need for them to go to Herod at all. The reasonable answer, then, is that Satan had prepared a great conspiracy with the object of destroying the babe. A conspiracy is a design to commit a wrongful act in which two or more join in committing the act or some part of it. Sometimes persons are involved in a conspiracy and participate without knowing the real purpose of the one who forms the conspiracy. Such may have been the case with these wise men; but without doubt Satan had formed and directed it.

When these wise men came into the presence of Herod, he was troubled, because he feared the new king would interfere with his reign, and, as the record reads, he "gathered all the chief priests and scribes of the people [those who, according to Jesus' words in John's gospel, chapter eight, verse forty-four, constitute the seed of Satan and also his representatives on earth] together, [and] demanded of them where Christ should be born"; in other words, he demanded to know where the babe Jesus could be found. Then Herod, in furtherance of the conspiracy, privately consulted with these wise men. We now see Herod manifesting one of the characteristics of Satan, namely, deception, in this, that he pretended to desire himself to find the babe Jesus that he might go and worship him; whereas all the facts and circumstances show that his real purpose was that he might find the babe in order to destroy him. And so the record in Matthew, chapter two (7-9), goes on to say: "Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was."

We cannot for a moment believe that the heavenly Father would use a wicked one like Herod and aid him in carrying out his wicked purpose by having a star to direct these three wise men to the place of Jesus' birth, in view of the fact that the king had commanded that they should return and report to him, and when it was King Herod's purpose to destroy the babe. The fact is that the Devil and his instruments, Herod and others, would have succeeded in this wicked conspiracy and have caused the death of the babe Jesus had not God intervened to save the child.

On reaching Bethlehem the wise men found the babe and brought their presents and worshiped. Without a doubt it was their intention to return and report to Herod. And the result of such a return would have been the death of the child. But God here intervened and warned them in a dream. These wise magicians relied upon dreams. Matthew's account says: "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." Satan again was thwarted in his wicked purpose.

The real intent of Herod in sending these wise men is disclosed by what subsequently happened. It is

written (Matt. 2:16): "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men." Determined not to be thwarted in his purpose, Satan and his instrument Herod were willing to destroy all the babes in and about Bethlehem, with the hope of destroying the one that was to be the King and Savior of the world. Jehovah saved the babe Jesus from this slaughter by directing his mother and Joseph to take the young child and flee into Egypt, which they did.—Matt. 2:13.

We would not be justified, then, in presuming that God was using these devil worshipers, the "wise men" or magians, as the original language of the New Testament shows they were, magicians, for the purpose of being his witnesses to the birth of his beloved Son. But on the contrary, the facts show that it pleased him to reveal this great truth to the shepherds and to use them as his witnesses. (Luke 2:8-18) There is nothing whatsoever in the account of this experience of the wise men to indicate that their mission was in any wise beneficial to mankind; but the most charitable view we can take of it is that they were dupes of a deep-laid plot by Satan, the archeonspirator, to destroy the seed of promise; and that Jehovah let the conspiracy proceed to the point where it would fully demonstrate the wickedness on the part of Satan and his instrument and then demonstrated his great protecting power. Without a doubt Satan has attempted to deceive and has deceived multitudes of honest people into believing that these "wise men" were the witnesses of the Lord, and has hid from their minds the fact that they in truth and in fact represented Satan.

All the wicked persecution that came upon the Lord Jesus afterward, and upon his followers to this day, has been because of the influence of Satan the Devil. And yet at all times the Lord has protected his own at the very critical moment, just as promised: "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34:7

SERVICE APPOINTMENTS

T. E. BANKS

Birmingham, Ala.	Nov.	3, 4	Atlanta, Ga.	Nov.	17-19
Camp Hill, Ala.	"	5, 6	Rome, Ga.	"	20, 21
Stroud, Ala.	"	7, 8	Thomasville, Ga.	"	22, 23
Auburn, Ala.	"	10, 11	Jacksonville, Fla.	"	24, 25
Greshamville, Ga.	"	12, 13	De Funiak Springs, Fla.	"	26, 27
Athens, Ga.	"	14, 15	Pensacola, Fla.	"	28, 29

G. H. DRAPER

Cheraw, S. C.	Oct.	31	Fayetteville, N. C.	Nov.	15
Maxton, N. C.	Nov.	1	Wilson, N. C.	"	17
Manly, N. C.	"	2	Rocky Mount, N. C.	"	18, 19
Sanford, N. C.	"	4	Enfield, N. C.	"	20, 21
Hayne, N. C.	"	5, 6	Pleasant Hill, N. C.	"	22
Mt. Olive, N. C.	"	7	Scotland Neck, N. C.	"	24, 25
Magnolia, N. C.	"	8	Louisburg, N. C.	"	26
Wilmington, N. C.	"	10, 11	Raleigh, N. C.	"	27
Kinston, N. C.	"	12	Chapel Hill, N. C.	"	28
Vanceboro, N. C.	"	13	Durham, N. C.	"	29
Washington, N. C.	"	14	Stem, N. C.	Dec.	1

M. L. HERR

Shattuck, Okla.	Nov.	3, 4	Orlando, Okla.	Nov.	17, 18
Tegarden, Okla.	"	5, 6	Newkirk, Okla.	"	19, 20
Alba, Okla.	"	7, 8	Ponca City, Okla.	"	21, 22
Fairview, Okla.	"	10, 11	Shidler, Okla.	"	24, 25
Enid, Okla.	"	12, 13	Burbank, Okla.	"	26, 27
Guthrie, Okla.	"	14, 15	Blackburn, Okla.	"	28, 29

A. H. MACMILLAN

Springfield, Mass	Oct. 31, Nov. 1		Beverly, Mass.	Nov	17, 18
Southbridge, Mass.	Nov.	3, 4	Lawrence, Mass.	"	19, 20
Worcester, Mass.	"	5, 6	Lowell, Mass.	"	21, 22
Waltham, Mass.	"	7, 8	Manchester, N. H.	"	24, 25
Quincy, Mass.	"	10, 11	Portland, Me.	"	26, 27
Boston, Mass.	"	12, 13	Freeport, Me.	"	28
Lynn, Mass.	"	14, 15	Auburn, Me.	"	29

G. Y. M'CORMICK

Gary, Ind.	Nov.	3-6	Francesville, Ind.	Nov.	20
Valparaiso, Ind.	"	7	Logansport, Ind.	"	21
La Porte, Ind.	"	8	Peru, Ind.	"	22
Michigan City, Ind.	"	10, 11	Wabash, Ind.	"	24
South Bend, Ind.	"	12, 13	Ft. Wayne, Ind.	"	25, 26
Elkhart, Ind.	"	14, 15	Liberty Center, Ind.	"	27
Ligonier, Ind.	"	17	Portland, Ind.	"	28
Knox, Ind.	"	18	Union City, Ind.	"	29
Culver, Ind.	"	19	Richmond, Ind.	Dec.	1

J. C. RAINBOW

Coshocton, Ohio	Nov.	1	Portsmouth, Ohio	Nov.	15, 16
Crooksville, Ohio	"	3, 4	Chillicothe, Ohio	"	17, 18
Shawnee, Ohio	"	5, 6	Logan, Ohio	"	19
Glouster, Ohio	"	7	Columbus, Ohio	"	21, 22
Athens, Ohio	"	8	Springfield Ohio	"	23, 24
Marietta, Ohio	"	10, 11	Dayton, Ohio	"	25, 26
Parkersburg, W. Va.	"	12	Middletown, Ohio	"	27 28
Gallipolis, Ohio	"	13	Hamilton, Ohio	"	29, 30

W. J. THORN

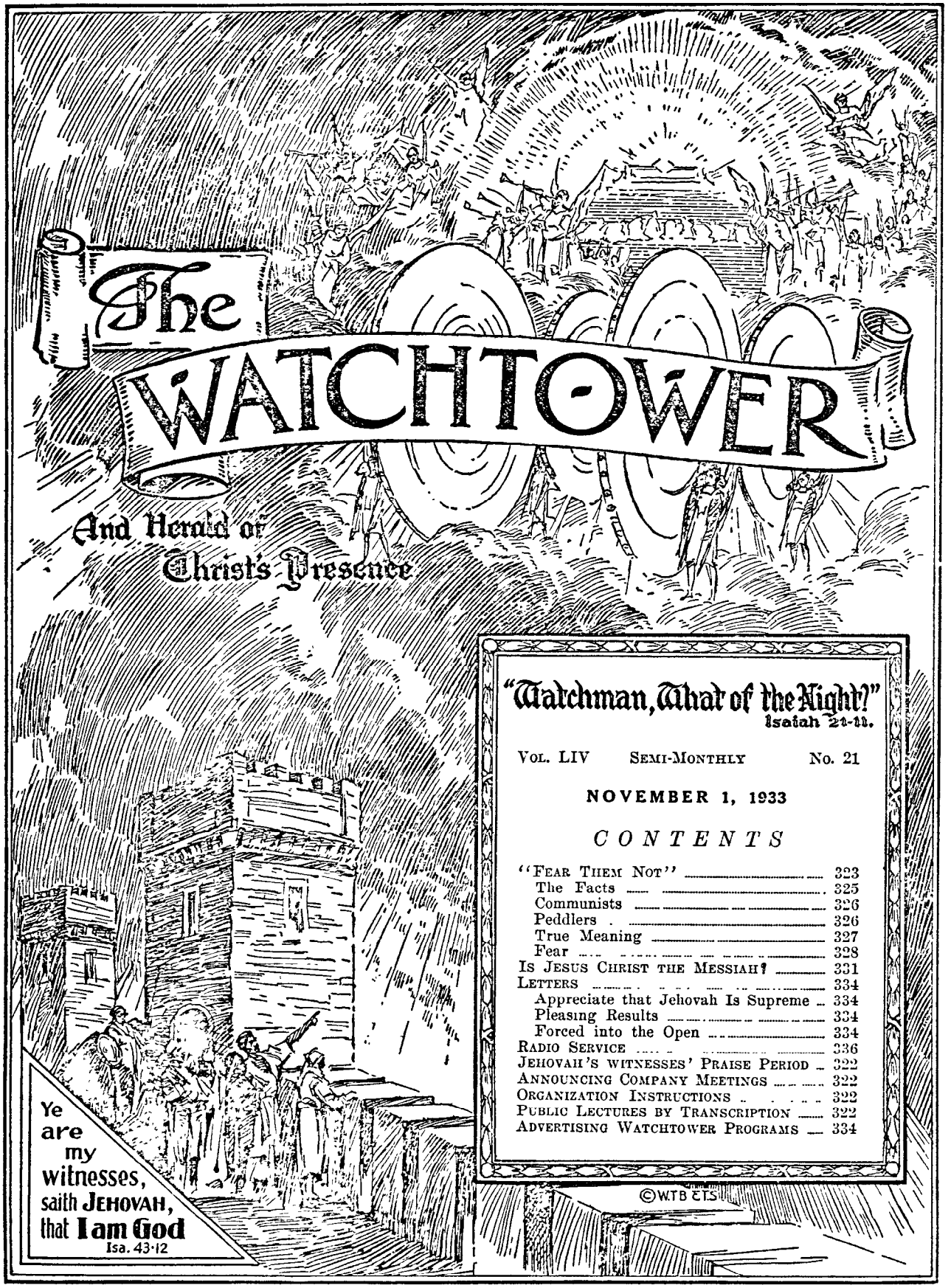
Amber, Okla.	Nov.	1	Mooreland, Okla.	Nov.	17
Chickasha, Okla.	"	3, 4	Pampa, Tex.	"	18
Duncan, Okla.	"	5	Borger, Tex.	"	20
Chattanooga, Okla.	"	6	Amarillo, Tex.	"	21
Altus, Okla.	"	7, 8	Dalhart, Tex.	"	22
Hobart, Okla.	"	10	Farwell, Tex.	"	23
Texola, Okla.	"	11	Littlefield, Tex.	"	25
Clinton, Okla.	"	12	Lubbock, Tex.	"	26
Enid, Okla	"	13	Abernathy, Tex.	"	27
Fairview, Okla.	"	14	Plainview, Tex.	"	28
Alva, Okla.	"	16	Quitaque, Tex.	"	29

S. H. TOUTJIAN

Oakland, Calif	Nov.	5, 6	San Jose, Calif.	Nov.	18, 19
San Francisco, Calif.	"	7, 8	Santa Cruz, Calif.	"	20
Stockton, Calif.	"	10, 11	Pacific Grove, Calif.	"	21
Modesto, Calif	"	12, 13	Santa Barbara, Calif.	"	22
Oakdale, Calif.	"	14	Ventura, Calif.	"	24 25
Turlock, Calif.	"	15	Los Angeles, Calif.	"	26, 27
Atwater, Calif.	"	16	Glendale, Calif.	"	28, 29

J. C. WATT

Williamsburg, Iowa	Nov.	4	Red Oak, Iowa	Nov.	19
Clinton, Iowa	"	5, 6	Clarinda, Iowa	"	20
Bettendorf, Iowa	"	7, 8	Council Bluffs, Iowa	"	21
Burlington, Iowa	"	10, 11	Neola, Iowa	"	22
Ft. Madison, Iowa	"	12	Atlantic, Iowa	"	24
Keosauqua, Iowa	"	13	Audubon, Iowa	"	25
Ottumwa, Iowa	"	14	Sioux City, Iowa	"	26, 27
Corydon, Iowa	"	15	River Sioux, Iowa	"	28
Clarinton, Iowa	"	17, 18	Omaha, Nebr.	Nov.	30-Dec. 2



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

VOL. LIV SEMI-MONTHLY No. 21

NOVEMBER 1, 1933

CONTENTS

"FEAR THEM NOT" 323
The Facts 325
Communists 326
Peddlers 326
True Meaning 327
Fear 328
IS JESUS CHRIST THE MESSIAH? 331
LETTERS 334
Appreciate that Jehovah Is Supreme 334
Pleasing Results 334
Forced into the Open 334
RADIO SERVICE 336
JEHOVAH'S WITNESSES' PRAISE PERIOD 322
ANNOUNCING COMPANY MEETINGS 322
ORGANIZATION INSTRUCTIONS 322
PUBLIC LECTURES BY TRANSCRIPTION 322
ADVERTISING WATCHTOWER PROGRAMS 334

©W.T.B.T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa
Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

JEHOVAH'S WITNESSES' PRAISE PERIOD

The nine days from November 18 to 26 have been thus designated. Though Jehovah's witnesses are a people continually attending upon praising His name, yet this period has been set aside that they might, as one people without national distinctions, put forth an impressive, united special effort in every land where Jehovah's witnesses are scattered. All this requires careful, studied preparation; hence this advance notice now. It will refresh God's witnesses to know that they will then have the privilege of offering for the first time to the English-reading public the new book *Preparation*. For fuller information see the *Bulletin*. All *Watchtower* readers are invited to join in this world-wide praise effort; considering oneself of the Jonadab class should not cause any to stay out, but let such join with Jehu's chariot, actively. The special period over, report work promptly to the office supervising your territory. Those not under a branch will report direct to this office.

ANNOUNCING COMPANY MEETINGS

Many hearers of radio transcription lectures have the desire to meet with Jehovah's witnesses and to study his Word with them. Hence wherever the kingdom message is radiocast, the time and place of meeting of the local company of Jehovah's witnesses should be announced after the transcription. The time on the air being paid for, the station manager ought to readily grant your request to make such announcement.

ORGANIZATION INSTRUCTIONS

The form of testimony sent out by the Society through its *Bulletins* is organization instruction. Anyone in the field, whether regional service director or otherwise, who advises the brethren to use a different testimony is violating organization instructions and leaning to his own understanding and not obeying the Lord. Let all who want to be in strict unity and in harmony with Jehovah's organization follow what *The Watchtower* and the *Bulletins* say, and not what some man says.

PUBLIC LECTURES BY TRANSCRIPTION

Jehovah's blessing has been markedly upon the use of the portable transcription machine. He has plainly manifested that this machine meets the need of the hour, when the enemy, under Gog, is seeking to curtail the use of the radio by God's anointed and when the people's ears are eager to hear, not man's message, but God's. The transcription machine has increased the power of Jehovah's witnesses afield to preach His truth manyfold, so that the desire for the literature is stimu-

(Continued on page 334)

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV NOVEMBER 1, 1933 No. 21

"FEAR THEM NOT"

"Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops."—Matt. 10: 26, 27.

JEHOVAH has made it perfectly clear to those who love him that the present is the time of his preparation for war and that war with the enemy will shortly follow, resulting in the complete vindication of Jehovah's name. "To every thing there is a season, . . . A time to love, and a time to hate; a time of war, and a time of peace." (Eccl. 3: 1, 8) It is God's time to bring wickedness to an end.

[2] Jehovah by his Word and the fulfilment of his prophecy has also made it perfectly clear to his anointed that he has placed his King upon his throne and his rule has begun; that the King is at the temple, building up his organization, and that he has gathered unto himself at the temple those in line for the kingdom; that at the temple these are enlightened and taught of God; that they are made the witnesses of Jehovah to bear testimony to his name, and that they are sent forth in the world as his witnesses; that, the testimony of Jesus Christ having been committed to the faithful remnant now in the temple, and because they are obedient to the commandments of the Lord in bearing testimony, the Devil is exceedingly mad at them and goes forth and makes a desperate effort to kill these witnesses.—Rev. 12: 17.

[3] Jehovah by his Word has furthermore made it clearly to appear to his children that all things written aforetime in his Word he caused to be written for the enlightenment, aid and comfort of the faithful remnant, upon whom the end of the world has come, and that such light is given to them that they might intelligently bear testimony to his name. The bearing of this testimony draws the fire of the enemy against the faithful witnesses and these faithful witnesses need to have spiritual food for their full assurance of faith, giving them assurance that they are on the right side and doing what is pleasing to God. Therefore Jehovah says to them: "As thy days, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them."—Deut. 33: 25-27.

[4] Furthermore, it is written for the assurance of those who are at the temple: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day." (Ps. 91: 1-5) "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." (1 John 4: 16-18) The Lord has made it possible for his faithful ones to have a keen appreciation of these precious promises set forth in his Word, and it is the privilege and duty of the anointed to show their appreciation thereof.

[5] The great truths contained in the foregoing texts apply to God's people at this very day, and the anointed must keep them in mind at all times. The anointed remnant are certain to have to suffer persecutions and contradictions of sinners in this time of war, and as the warfare increases in severity the Lord God supplies all of the remnant with that which is needed to sustain and uphold them. The faithful remnant must also be assured that all scriptures are in exact harmony with those foregoing. With these fixed and unchangeable rules of Jehovah laid down in his Word for our assurance, let consideration now be given to the text first above cited.—Matt. 10: 26, 27.

[6] It is first proper that we clear out of our minds the erroneous views heretofore held, in order that the proper application of the scripture may be more fully appreciated now. The words were spoken by Jesus to his disciples, and to them alone, and this is clearly shown by the context. The entire tenth

chapter of Matthew is addressed to the disciples and the other faithful followers of Christ Jesus, particularly including the remnant. The explanation heretofore given of these words of verses twenty-six and twenty-seven has applied them as having fulfilment during the reign of Christ, in the regeneration or restitution of the human race. Jesus' words there are: "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops." (Matt. 10: 26, 27) In the interpretation of these texts, as published heretofore, it is said: "During the Millennial age the murderer will be faced by his victim, the debtor by creditor, and the thief by his dupe, the defamed by his defamer, to the end that the things hidden or covered or done in the dark shall be made known to all."—*Bible Students Monthly; Studies in the Scriptures,* Series IV, page 541.

7 Whatever may be said about this text there seems to be no reason why it should be applied at all during the regeneration of the human family. There does not appear to be any good reason why the wrongdoer should be confronted during that time by his victim. When a man is accused of a crime and put on trial for the commission of that crime it is the rule of the worldly courts to cause him to be faced at the trial by his victim or the injured one in order that the triers of the fact may ascertain the real truth. Such a course will not be at all necessary during the millennial reign of Christ. He is the just Judge and knows the secret intent of each one's heart and will get at the facts without difficulty and without the aid of anyone else. No one will be able to testify to a falsehood before him and have it believed.

8 Furthermore, there does not at all seem to be any good reason why the Lord would set forth in detail in his speech to the disciples his manner of handling trials of individuals during the thousand-year reign, as that information would be of no real benefit to his disciples and certainly would be of no benefit or comfort to the remnant.

9 Furthermore, there could be no connection between such a trial and the words of the Lord addressed to the disciples for their particular enlightenment and instruction. There would be no reason for the Lord to say to the disciples in this connection: "Fear them not." Why should the disciples of Jesus have occasion to fear what a murderer may do to his victim, or what fate might come upon the wrongdoer, or what he would say when he is confronted by his victim? If one of the consecrated secretly does an injury to his brother the knowledge thereof might be brought to light; but not even that seems to be the application of this text. While the application above mentioned may have deterred some from doing wrong secretly, that is no justification for the interpretation that has been put upon it. Whether done secretly or openly the Lord knows all about it.

10 The tenth chapter of Matthew are words of Christ Jesus addressed to his disciples, and to them alone; as it is written: "And when he had called unto him his twelve disciples, he . . . sent [them] forth, and commanded them, saying, . . . And, as ye go, preach, saying, The kingdom of heaven is at hand."—Matt. 10: 1-7.

11 The words of Jesus uttered on that occasion were prophetic, and it is evident that his apostles fulfilled that prophecy in a primary or miniature way only, and that the prophecy has its final fulfilment upon the remnant at the present time, when preparations are going forward for the battle of the great day of God Almighty which will wreck Satan's organization and vindicate Jehovah's name. During the past ten years there has gone forward a vigorous campaign of testimony to the name of Jehovah, particularly since the year 1931, when the Lord's people were made aware of the new name given them by Jehovah and that they were in fact his witnesses. Since then the witness work has taken on a wider scope. As the witness work has greatly increased Satan and his representatives have been more vigorous in their opposition and the persecution of the faithful has increased with intensity.

12 It was 1918, after the coming of the Lord to his temple, that the bitter opposition against the kingdom message and those who deliver it began to be especially marked. Since that time the arrest and persecution of Jehovah's witnesses has continued with marked hatred and malice expressed by the powers of the various nations. Such is exactly in fulfilment of the words of Jesus spoken on the occasion above mentioned to his disciples, to wit: "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved."—Matt. 10: 22.

13 These words of Jesus could not possibly have any application to the judgment of the world during his thousand-year reign and the regeneration of mankind. The remnant are fully aware that these words do have a fulfilment at the present time. The peoples of Israel correspond to "Christendom", and it is within the realms of "Christendom" that the witness work must be done and is being done; and it is the nations which compose "Christendom" that maliciously hate and persecute Jehovah's witnesses, and the Lord makes it clear that such persecution will continue right up to the completion of the giving of such testimony. (Verse 23) Should Jehovah's witnesses expect anything from the representatives of Satan but hatred, malice and persecution? Jesus answered that question and said: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his

household?" (Verses 24, 25) As Jesus suffered contradiction and persecution at the hands of Satan's agents, so he makes it clear that all of his faithful disciples must be subjected to the same thing, for the reason, as he states, that it is enough for the disciple that he do as his Master, and the servant as his Lord. Jesus maintained his integrity under such suffering, and the remnant must do the same thing.

THE FACTS

[14] Chief amongst the visible representatives or agents of Satan is the Roman hierarchy, and many are the dupes under the control of that hierarchy. Let it be understood that there are many good and honest Catholics, but the ones who organized and carry forward and still continue to operate the Roman hierarchy are cruel to the extreme. For centuries that institution has defamed and brought reproach upon the name of Jehovah by its numerous false doctrines and wicked practices, which have resulted in turning millions away from the worship of the Creator and to the service of creatures.

[15] The Roman Catholic hierarchy, operating for more than 1500 years, is a political organization, although claiming to be God's servant. All political organizations are selfish, but the Roman hierarchy is more than that. It is conscienceless, cruel and wicked beyond the description of human words. It resorts to all manner of sharp practices and crooked political methods to accomplish its purpose. It seeks to control every nation of earth where it operates. It is a commercial organization using the name of Christian as a camouflage. To be commercial is bad enough, but the Roman hierarchy organization cruelly and wickedly traffics in human flesh and blood. It bleeds millions of its people, deprives them of their sacred rights, by fraud and false pretenses obtains their money and property, and with its ill-got gains it strengthens and operates its powerful organization to the detriment of mankind. It is religious in name and in fact because it practices formalism and ceremonies without regard to Scriptural support for the same. It misapplies the Scriptures and willfully hides the truth in order to shield its unholy practices. That would be bad enough, but its religion is a defamation of Jehovah's holy name and the organization is used to exalt the name of creatures, which the Lord God denounces as an abomination. It bears the earmarks of its father, and by the Word of God it is plainly identified as the offspring and servant of the Devil. The following appropriate words are quoted from the writing of a well known university instructor:

[16] "For nearly eighteen years I have closely studied and observed the papal system here at the National Capital. During the last thirteen years I have taught the history of canon law to graduate classes in a university. That experience has deepened the conviction that the Church of Rome is essentially an international empire masquerading under the pretense of religion. It overlies every nation of the earth and enforces its law and authority within their borders and upon their citizens. It never answers its critics, but seeks their destruction by the boycott, by sinister pressure and intrigue and by vicious abuse of deceived governmental power. Its activities are all directed by authority of the triple-crowned autocrat of the Vatican whom nobody elects and who reigns under claim of divine right."

[17] Protestantism, which once tried to expose the Roman hierarchy, has lost its protest and has been lulled to sleep by the false and fraudulent cry: "We must have peace at any price, and there must be unity between the mother church and other Christians." Satan has thus overreached them and caused the Protestants to become a reproach to the name of Jehovah and his kingdom.

[18] Satan's primary lie was: "There is no death"; which is a contradiction of God's Word and a defamation of his name. For centuries Satan's representatives on earth, parading under the name of God and of Christ, have taught the people that when a man is supposed to die he does not in fact die, but that he has an immortal soul separate and distinct from the man, which soul goes to purgatory, hell torment, and probably a few to heaven.

[19] Furthermore, Satan's representatives teach that the prayers of men can aid those who are suffering in purgatory or hell and have their sufferings lessened. This has been a fruitful source of revenue for the hierarchy, and we know that could not have been by the will of God. These false doctrines are defamations of God's name and have turned millions away from the true God. When Jehovah's witnesses speak the truth, and cite the Word of God showing that they are telling the truth regarding these false doctrines taught by men, the truth greatly enrages the visible representatives of Satan, and these satanic agents wickedly and cruelly oppose the witness work, and this they do secretly and openly, and they seek by all manner of means to bring about the destruction of Jehovah's witnesses and to destroy their testimony.

[20] Rome is the earthly seat of that wicked religious organization which poses before the world as the representative of God but which said organization is in fact a political mercantile institution operated selfishly and to accomplish selfish purposes and to the dishonor of the true God. In Italy Jehovah's witnesses are persecuted and compelled to flee and to carry on their witness work in another part of "Christendom". The Roman influence dominates the religious element of Germany. In the state of Bavaria, a stronghold of Romanism, the persecution of Jehovah's witnesses began, and within a few hours that information was published by Roman Catholic papers in America, showing that they were in touch with the headquarters at Rome. Jehovah's witnesses have no desire to fight

Roman Catholics as such, because that is not their work. Jehovah's witnesses are commissioned to bear testimony to the truth of Jehovah's Word and they call attention to the errors taught by the Catholic hierarchy and others which defame the name of Jehovah God, and this they do in order that the people may see the truth. The Roman hierarchy refuses to hear the truth for the reason that those who operate that system are the representatives of their father the Devil, even as Jesus stated in John 8: 40-44. Not being able to defend their false doctrines before intelligent people, and fearing that they may lose the support of many good and honest people who have been held in their institution, and in order to blind the people to the truth and hide their own wickedness, the members of this Roman hierarchy bring further reproach upon Jehovah's name by resorting to all manner of lies and vicious persecution of those who are sincerely and honestly trying to tell the truth to mankind as it is written in God's Word.

COMMUNISTS

[21] The Roman Catholic servants of Satan have represented to the political rulers that Jehovah's witnesses are engaged in political schemes for the purpose of overthrowing present earthly governments. Such is a vicious and wicked lie. These representatives of Satan charge that Jehovah's witnesses are communists and socialists, which charge is absolutely false. Jehovah's witnesses are working under the commandment of the Lord, and as the representatives of the organization on earth the Watch Tower Bible & Tract Society sends forth the directions for such work. This Society has been in existence for more than fifty years and never at any time has engaged in any political matters whatsoever. On the contrary, those who love God and his kingdom are diligent to obey his commandments, one of which is: 'Keep yourselves unspotted from the world.' (Jas. 1: 27) "The world" means the political, commercial and religious organizations that jointly operate as the visible rulers of this world and carry on under the supervision of the invisible overlord Satan. The true Christian cannot participate in politics in any form. He must be a witness to Jehovah and therefore hold himself aloof from political matters. Nothing in the activities of the Society can be cited to indicate that it has any connection whatsoever with any political organization. It stands entirely for God's kingdom under Christ, which kingdom is not of this world.—John 18: 36.

PEDDLERS

[22] It is Satan who has made merchandise of the human race and organized a great political, commercial system that has cruelly oppressed the common people and defamed God's holy name. In the various states, cities, towns and other municipalities laws have been enacted to govern the peddling of goods, wares and merchandise. It is well known that it never was the intention or purpose of the lawmakers in framing such laws to interfere in any wise with the preaching of the gospel of God's kingdom. It is only in recent years, and particularly since 1918, that the enemy has seized upon these laws long ago on the statute books and uses them as an instrument for the persecution of Jehovah's witnesses. Because Jehovah's witnesses call upon the people with books containing the kingdom message and accept from the people who take these books a contribution of less than it costs to make and deliver the books, the visible religious representatives of Satan cause these faithful preachers of the gospel to be arrested on the charge of 'peddling without a license'. In every instance such an arrest has been made at the complaint or influence of a clergyman, and particularly those of the Roman Catholic hierarchy. Upon these false and wrongful charges many of Jehovah's witnesses have recently suffered abuse, rough treatment and imprisonment.

[23] In Roman communities, such as Plainfield, N. J., Jehovah's witnesses have been arrested and imprisoned for merely distributing a notice of a Bible lecture, which notice invited the people to attend and hear the lecture; and when there was not even an ordinance of the city or any other law prohibiting the distribution of notice. The police officers, under the domination of the Roman hierarchy, took the law into their own hands and inflicted punishment upon Jehovah's witnesses; and when the courts released these witnesses who have been wrongfully convicted, police officers, still in defiance of the law, threaten to further arrest and imprison anyone who comes to their town to carry on God's witness work.

[24] A theater building at Plainfield, N. J., was rented in which to hold a public lecture on the subject "Why Religious Intolerance Is Practiced Today". Before the meeting the chief of police, a Roman Catholic, approached the owner of the theater and tried to induce him to cancel the contract, to prevent the meeting. But the owner preferred to receive the rent. When Jehovah's witnesses were handing out to the people a small slip of paper announcing the lecture a number of these distributors were arrested and thrown into prison, among them an old sister more than seventy years of age. Immediately following this certain policemen of Plainfield were overheard discussing the matter and the lecture that was to be delivered on the next day by the president of the Society. One of those policemen said to another: "He [undoubtedly referring to the one who was to lecture] will be here tomorrow, and he will get what is coming to him."

[25] On the occasion of the lecture above mentioned, and without invitation from anyone who had to do with the lecture, and without any excuse or reason therefor, about sixty policemen appeared at this theater at Plainfield under the direction of a superior

officer, and all of these men, policemen and private detectives, were armed with heavy pistols and other deadly weapons, which included sawed-off shotguns, riot guns and other instruments of destruction. They took their positions on the stage and throughout the building and remained in this attitude during the lecture. Before the lecture began police officers tried to provoke the speaker and others into a controversy, with the hope, no doubt, of having an excuse or opportunity to use their guns. The speaker delivered his lecture literally surrounded by many men bearing deadly weapons. There could have been no reason for this except to coerce the people and prevent them from attending, and to coerce the speaker and prevent him from saying his speech. They failed, however, in both purposes. At the conclusion of the lecture two of these policemen seemed ashamed of their action and of being there with armed men, and they said to the speaker: "We receive our orders, and we have to obey them." These facts, and many corroborative facts which might be here related, show conclusively that Jehovah's witnesses are the ones against whom Satan and his agents direct their malicious actions and that such agents are bent on the destruction of those to whom the testimony of Jesus Christ is committed, even as the Lord foretold. (Rev. 12: 17) That same class of persons whom Jesus designated as sons of the Devil called Jesus the chief of devils and wickedly persecuted him, and Jesus declares that his followers must expect the same kind of treatment at the present time. Such is the true setting of the text first above cited in this article, and the text must be in full harmony therewith.

TRUE MEANING

[26] The apostles of Jesus suffered the very things that the Lord described in the tenth chapter of Matthew, but it is very evident that in so doing they fulfilled the prophecy only in a partial manner and that the greater fulfilment must come upon those who faithfully follow Jesus and who give the final testimony before Armageddon. The great issue now before all creation is, Who is supreme, Satan or Jehovah? The world, by the course of action taken, sides with Satan and persecutes Jehovah's witnesses because they are the ones who declare Jehovah's name. The Devil causes this persecution to be carried forward by his agents for the very purpose of intimidating Jehovah's witnesses and preventing the giving of such testimony. The Lord Jesus now says to his faithful remnant: "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known." (Verse 26) Otherwise stated, Jesus' words to the faithful remnant are: 'Do not fear to tell the truth in the presence of the enemy and his representatives. The Lord has nothing to hide. Let the truth be told. What you hear from me concerning the kingdom you are to tell openly.' What the Lord does he does openly and aboveboard, and he informs Satan and his hordes in advance what he expects to do to them.

[27] Further then instructing the faithful remnant Jesus says to them: "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops." (Verse 27) What is meant by "darkness", as used in this text? Surely it does not mean the wicked deeds of men who steal and murder and do other crimes in the dark. The Lord is making no reference to such a thing. The word *darkness,* as used in this text, means obscurity. The Lord having gathered his people unto himself to the temple, they are with him where he teaches them, and there everything is obscure or dark to those who are on the outside. The temple class are children of Jehovah and are taught of him by and through Christ Jesus, the head of the temple. (Isa. 54: 13) These faithful ones are in the secret place of the Most High. (Ps. 91: 1) It is in this secret place, the place of obscurity, which place is dark to the world and especially to Satan's representatives, that the Lord instructs and teaches his people just what they must do. He discloses to them his purpose and sends them forth to carry it out.

[28] When Jesus was with his disciples he taught them, and the public knew not what he taught them. What he said to his disciples was obscure or in darkness to the others about. Now the faithful remnant is scattered throughout the land, but all who are in the secret place are in the temple, because they are gathered there by the Lord and there they receive their instruction from the Lord. Jesus Christ, the Head of the temple class, there sets them in this place obscure to the world and says to them: 'What you hear in this place you are to go out and tell to others, even shout it from the housetops.'

[29] Gathering the REMNANT to the temple and teaching them is not necessary for their salvation. What, then, is the real purpose of gathering them there? The Scriptures answer that such are gathered to the temple for the purpose of bearing testimony. They are made the witnesses of Jehovah and to them is committed the testimony of Jesus Christ. They are brought into the temple and instructed, that they may know what to say as such witnesses. The instruction the Lord now gives to his people is not merely for their own edification or encouragement or self-indulgence or self-development. It is given to them to use as directed. Their commission is to preach concerning the kingdom and to tell the people of Jehovah's works, and hence they receive instruction at the temple that they may do this work intelligently and properly according to the Lord's purpose.

[30] What are some of the truths which the Lord has told to those of the temple class and which they 'have heard in the ear'? Among those great truths are these: That Jehovah is the true God and the meaning

of his name is explained to his children; that Christ Jesus is Jehovah's vindicator; that in 1914 he took his power and began his reign and has cast Satan and his hordes out of heaven; that in 1918 the Lord awakened the faithful dead saints, built up Zion, which is Jehovah's capital organization, and gathered unto himself the faithful remnant on earth and made them a part of the temple class, and these are made the witnesses of Jehovah; that there are two great organizations in existence, the one righteous, which is that of Jehovah, and the other wicked, which is that of Satan; that the sufferings of the people at the present time do not come from God, but are due to Satan's wicked operations in his desperate effort to turn all mankind away from God; that the Lord's people in his holy temple have been brought there for a purpose; that the Lord in his holy temple is dividing the people, and this he is doing by causing the truth to be proclaimed to them, and this proclamation must be made by the remnant who receive their instruction at the temple; that the preparation is now in progress for the battle of the great day of God Almighty and soon that great fight will take place and will result in the destruction of Satan's organization, which includes all the religious, political and commercial powers on the earth; that those who now take their stand on Jehovah's side may be spared in that time of tribulation, and that God's kingdom under Christ is the only hope of the world.

[31] Where have Jehovah's faithful remnant learned of these truths? In the secret place, in the place that is obscure or dark to the world, that is to say, in the temple of the Lord. Why have they thus been instructed? Because these are taken out from the world as a people for Jehovah's name that they might bear witness to the name and purpose of Jehovah; therefore Jesus says to them: 'Go out and preach upon the housetops what you have been taught here in the temple; that is to say, make a wide publication of these truths, and do so boldly and joyfully.' This is in exact harmony with Jehovah's words set forth in Isaiah's prophecy: "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 his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."—Isa. 12: 3-6.

FEAR

[32] Some will say: "If in the face of so much persecution and opposition we continue to go out amongst the people and publicly tell these truths, then I fear we may be killed." That is true; and probably many of the faithful will be killed because they continue to faithfully proclaim the truth which they have learned in the secret place of the Most High. Jesus, of course, foreknew these facts, and therefore in the prophecy uttered by him he said further: "And 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 [gehenna]." (Verse 28) The inference to be drawn from these words is that some of the faithful will be killed. Satan and his agents both visible and invisible can kill Jehovah's witnesses, and we know that they are trying to do so; but they cannot destroy the very existence of these faithful ones. Only Jehovah's Great Executioner can do that. The question is put squarely up to the remnant: Shall we fear man or fear Jehovah God? It is written, in Proverbs 29: 25: "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." The fear of man will certainly bring the remnant into a snare.

[33] The issue is now squarely before every one of the remnant, and about that issue there cannot be the slightest doubt. Each one of the remnant must courageously and confidently face the issue. Moses prophesied that Jehovah would raise up another prophet, of whom Moses was a type. Peter repeated that prophecy at the temple shortly after Pentecost, and which prophecy has its fulfilment at the present time while the Lord Jesus Christ, the great antitypical Moses, the prophet of Jehovah, is at the temple. He is at the temple for judgment. The responsibility of obeying him rests upon those of the temple class, and disobedience on the part of such means their destruction, as the apostle Peter puts it: "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." —Acts 3: 23; see *The Watchtower*, 1933, page 150.

[34] Every one of the temple class must now be entirely obedient to the great Prophet and Judge. Willful disobedience will bring adverse judgment; and that adverse judgment does not mean merely the death of the body, but it does mean the complete destruction of the creature; that is the end of the existence of that creature. Thus the Lord emphasizes the position of responsibility in which the remnant are found. Now the question at issue with the remnant is, Shall we fear that the agents of Satan may kill us, and because of that fear refrain from going forth and boldly proclaiming the truth, which truth we have been taught by the Lord at the temple? and if because of such fear we do refrain from going out and telling the truth, then what? Jesus answers: "Rather fear him which is able to destroy both soul and body in [*gehenna*]." Then Jesus speaks of God's watch-care over the sparrows as an illustration of his care for those who depend upon him, and then for the comfort of the remnant he adds these words: "But the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows."—Verses 30, 31.

[35] It is not the prerogative of one member of the remnant to tell others of the remnant what course they shall pursue and what they shall do. No one of the remnant has preeminence over another to tell them what to do. Christ Jesus, the Head of the temple, is the Teacher, Prophet and Judge, and he teaches the remnant class or company at the temple. He tells the members of the temple class what they must do, and therefore they are not to look to some of their brethren to instruct them what to do. Some may say: 'I will write to the Watch Tower office and ask whether I shall continue to be a witness for the Lord or not, in view of the great amount of persecution that we are now receiving. Shall I take the chance of being killed, or shall I remain quiet?' No one at the Watch Tower office has any authority to tell you what to do. If you are one of the remnant and in the temple the instruction from the Head of the temple class is plain and clear. If anyone would tell you not to preach the truth, that would not relieve you of the responsibility in any manner whatsoever. Christ, the Head of the temple, says, 'What you have learned in the temple go out and boldly declare to others, regardless of all opposition and persecution.' If you love God you will have boldness in this day of judgment. (1 John 4: 17, 18) It is true that you may be killed for telling the truth. All the remnant must have their change sometime. All the faithful apostles died because of their faithfulness to the Lord. The prophets who preceded them likewise died as witnesses. Jesus suffered and died because he was faithful to Jehovah, and the body members must follow in his steps.—1 Pet. 2: 21; 2 Tim. 2: 10-12.

[36] Also, the apostle says: "Let your moderation be known unto all men. The Lord is at hand." (Phil. 4: 5) These words of the apostle are corroborated by the words of Jesus who says: "Behold! I send you forth as sheep into the midst of wolves; be, therefore, sagacious as serpents, and innocent as doves." (Matt. 10: 16, *Diag.*) Above all peoples on earth the remnant should use discretion. One would be foolish to take part in a political fight of this world. With these things the remnant of Jehovah's witnesses have nothing to do. It would be foolish to tell everyone you meet who is occupying a position in the world that he is of the Devil and that the Lord is going to kill him. Remember your commission and preach what you have been instructed to preach, that is, says Jesus: 'What I have told you in the darkness [the secret place, the temple] that go out and speak in the light, and preach it from the housetops.' Let the remnant deliver the testimony of Jesus Christ, and not the distorted views of some others, nor take a foolish and unwise course. Those who faithfully follow the Lord's instruction are certain of persecution. If they die because of faithfulness in telling the truth, their change shall be instantaneous into the likeness of the Lord of glory. (1 Cor. 15: 51-53) There is just one reason for the remnant's now being on the earth, and that reason is to bear testimony to the great truths of God's purpose, which truths they have learned at the temple.

[37] Further emphasizing the importance of being strictly obedient to the commandments of the Lord the Great Prophet, Jesus says: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10: 32, 33) This does not mean merely a confession of belief that Jesus Christ is the Son of God. It is a confession or testimony publicly and confidently given, disclosing the great truths learned of Jesus Christ, the Great Prophet and Judge at the temple. Nor would the denial of the Lord, within the meaning of this text, be limited to an open declaration against the Lord and his kingdom. By one's course of action he speaks louder than by his words. If one of the temple class, learning the great truths now due to be proclaimed, should quietly hold these to himself and avoid an opportunity to tell them, and at the same time pursue a course of action that he thinks would save him from criticism by the enemy's agents, he is thereby denying the Lord, within the meaning of Jesus' words above quoted, because he is failing to be obedient to the Lord's commandment. If called before the courts, or if opportunity is offered anywhere to tell those present that the kingdom of God under Christ is the only hope of the world, tell it out plainly, but do it kindly, pleasantly and confidently, that those who hear may have reason to know that you mean what you say. Nor should one of the remnant say: "I believe so and so." Rather should those of the remnant say: "I have learned from the Lord, who instructs them that love him and serve him, that the long-ago-promised time for the setting up of his kingdom is here and for this reason Satan is causing much trouble to the peoples of the world; and that the kingdom of God under Christ is the only remedy for suffering humanity and the only means whereby they can receive life and blessings." Of course, you will not use these exact words, but let it be known that your information came from the Lord's Word of truth, and not from some man, and that you are obeying the Lord, and not some worldly organization.

[38] Agreeable to God's promise greater light has come at the end of the world, and this light is given to the people of God who are brought into the temple. When the remnant receive this light they are not to hide it, but are to go out and tell it to others as witnesses to Jehovah. Another of the disciples records the words of Jesus concerning this same matter thus: "And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept

secret, but that it should come abroad. If any man have ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." (Mark 4: 21-25) The Lord has given his people the light, and they must use it as testimony to his name, and not hide it.

[39] Luke records similar language of Jesus, and which language was addressed specifically to his disciples and no others at the time, and which shows that the instruction is given to the disciples and those who follow in the same course, and that when this instruction is received they must use it. "He began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy." Clearly these words have to do with the judgment upon the faithful and the unfaithful. Hypocrisy means that one professes to be what he is not, or conceals what he is in fact. This is determined by his course of action. If one claims to be a witness of Jehovah, then he must, in order to be consistent, give testimony as to what he has learned in Jehovah's temple or secret place. Jehovah has taken out a remnant people for his name, and the only way for these to be consistent and faithful is to bear testimony to the name of Jehovah. It is in the secret place or temple that these witnesses have been taught, and now they go out as Jehovah's witnesses and speak with authority, not their own message, but the message from the Lord. When one of Jehovah's witnesses fails or refuses to do so, that would be hypocrisy, which Jesus mentions, and then he adds these words: "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." (Luke 12: 1-5) The words of the text just quoted have the meaning that those of the remnant who meet together in their closets or meeting chambers to study the Word of God there ascertain fully what they are to do, and such is the truth revealed to them through the temple; and then it is their duty to be obedient to the Lord's commandments and make these truths known to others, as witnesses to Jehovah. The Lord with his angels is at the temple, and those who fail or refuse to be obedient to his commandments are denying the Lord before his angels and before men. The Lord lays the obligation upon the remnant class at the temple and emphasizes it when he says: "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men shall be denied before the angels of God."—Luke 12: 8, 9.

[40] This scripture does not apply to every man who claims to be a follower of Christ Jesus. The words apply to those of the temple company. No one of the consecrated class can excuse himself by merely saying, I am a Christian, and thus claim he is confessing Jesus Christ. The context of the words used by Jesus plainly shows that these truths have been revealed to those of the temple and a failure to obey the Lord's commandments in telling these truths out boldly is a denial of the Lord and of his kingdom.

[41] Satan's organization is powerful and wicked beyond the description of words. That organization is fatally bent on the destruction of Jehovah's witnesses. Satan and his agents use all the power they possess to accomplish that wicked end. Doubtless the enemy will succeed in killing some of the faithful, but not even that fact will in any wise deter the faithful witnesses from rendering full obedience to the Lord. If members of the remnant should die at the hands of Satan and his agents at the time when they are failing or refusing to obey the Lord, then the wicked one would 'touch them' fatally. If Satan kills some of the faithful while they are in the performance of the duties as commanded by the Lord, then "that wicked one toucheth him not". The promise of the Lord is to the faithful ones: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Ps. 91: 9, 10.

[42] Jehovah's faithful people are surrounded by the enemy and his wicked agents. These wicked ones are using all manner of means to frighten, coerce, browbeat and put in fear, and thus prevent the remnant from delivering the testimony. That there is great danger of bodily harm and physical death there is no doubt; but let the remnant at all times have in mind that Jehovah has taken them out from amongst the nations as his witnesses to bear testimony to his name, and that he has given the remnant his name, and to them the name of Jehovah is a strong tower. "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe." (Prov. 18: 10, *A.R.V.*) Let the testimony work which the Lord has committed to his people continue to be given; let the remnant in doing this work be moved by the zeal befitting the sons of God. Those who will share with Christ Jesus the glories of his kingdom must now be faithful and true witnesses to the name of Jehovah God, telling with boldness and with joy what they have learned of God at the temple, and thus they will have a part in the vindication of his holy name.

QUESTIONS FOR STUDY

¶ 1. What has Jehovah revealed, and to whom, as to his purpose at the present time?

¶ 2. What further has he revealed, as to steps already taken, and concerning the present situation in which his witnesses are given a work to do?

¶ 3. Point out the particular necessity for spiritual food at this time, and scripture to show that Jehovah has made complete provision for this day.

¶ 4, 5. Quote further scriptures bearing assurance to those who are at the temple. What is the responsibility attending their being enabled to have a keen appreciation of the Lord's promises?

¶ 6-9. Explain whether the text here under consideration could reasonably be applied as having fulfilment during the millennial reign of Christ.

¶ 10-13. To whom were Jesus' words of Matthew 10 addressed, and for whose instruction? What of their fulfilment in the days of the apostles? What are the facts which prove their application at the present time, and particularly the statement of verse 22? In view of Jesus' words of verses 24, 25, how should his faithful disciples regard the treatment received at the hands of Satan's agents?

¶ 14-20. What have been some of the doctrines and wicked practices of the Roman hierarchy by which it has identified itself as the offspring and chief visible servant of Satan? What is the purpose which impels that organization to resort to lying and vicious persecution of those who are trying to help others to understand God's Word?

¶ 21. How has that instrument of Satan viciously sought to involve Jehovah's witnesses in difficulty with present earthly governments? What are the facts to show that these witnesses are in no wise connected with politics?

¶ 22-25. What are the facts in evidence that the Roman hierarchy, through its representatives, will freely resort to falsehood and misinterpret, misapply, disregard and violate the laws of the land in order to inflict punishment upon those it knows to be Jehovah's true witnesses, and that in Roman communities the police officials are under its domination?

¶ 26-28. Account for the world's opposition to the truth, and for its persecution of God's witnesses. Apply Jesus' words of verses 26, 27.

¶ 29. Just what is the purpose of gathering the remnant to the temple and teaching them?

¶ 30, 31. What are some of the truths which those of the temple class have been told and 'have heard in the ear'? Where have they learned of these truths? For what purpose have they thus been instructed?

¶ 32-34. With scriptures, explain whether it is reasonable to expect or fear that one's life will be endangered because of openly and faithfully proclaiming the truth. State the issue now clearly before the remnant and which should definitely determine the stand to be taken by the faithful. What, then, is the great responsibility now facing the remnant, and the outcome of the course of action taken?

¶ 35. Should it now be necessary or expedient for members of the temple class to look to some of their brethren to instruct them as to what course to take or what to do? Why?

¶ 36. Explain and apply Matthew 10: 16, in connection with Philippians 4: 5.

¶ 37. Just what did Jesus mean by "confess me before men" and by "deny me before men"? How only, then, can one be obedient to the commandment of the Lord in relation to the truths learned of Jesus Christ at the temple?

¶ 38-40. Apply Jesus' words as recorded by Mark, and those by Luke, as clearly showing the only way in which the remnant can be consistent and faithful in relation to the light received at the temple.

¶ 41, 42. Realizing the importance of obedience, and the seriousness of disobedience, what purpose should the remnant see in the effort of Satan, through the vicious persecution by his agents, to control the remnant by fear and coercion? What course of action will the faithful and true witnesses of Jehovah take, and to what end?

IS JESUS CHRIST THE MESSIAH?

LONG ago God directed the prophet Moses to build in the wilderness a sacred tabernacle. The entire nation of Israel cooperated with Moses in the building of this sacred structure. The tabernacle was used in particular for the Jewish atonement day sacrifice, which foreshadowed the great sin-offering provided by the death and resurrection of Jesus Christ. The atonement day occurred once each year. On that day a prime bullock was slain in the court. The blood of that bullock was put into a vessel and the high priest took it, together with incense and fire from the altar, and journeyed from the court into the most holy of the tabernacle. There he burned the incense in the censer before the mercy seat and then sprinkled the blood upon the mercy seat and before the mercy seat seven times.

Here was a picture made of the great sin-offering. The bullock in the court foreshadowed the perfect man Jesus on earth. The court pictures the condition on earth, and not in heaven. The most holy is a picture of heaven itself. Israel's high priest represented Christ Jesus the anointed One as the Priest performing the will of Jehovah. The death of the bullock in the court represented the death of the man Christ Jesus. The appearance of the high priest in the most holy with the blood foreshadowed the appearance of Christ Jesus the great High Priest in heaven itself, presenting the value of his perfect human life as a sin-offering.

The apostle Paul, in his argument in his letter to the Hebrews, the ninth chapter, makes this matter clear. The apostle first shows that the tabernacle was merely a shadow of something better to come, and then he adds: "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation."—Heb. 9: 22-28.

Is Jesus the Messiah? It is of course important to be able to answer this question from the Scriptures, and to have it so clearly fixed that there cannot be any doubt as to the correctness of the answer. The first prophecy relating to the Messiah is: "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.

Shiloh here mentioned is the Messiah. Unto him shall the gathering of the people be. It therefore conclusively follows that he who is the Messiah must be the great Deliverer of the human race, of whom Moses, as the deliverer of the nation of Israel from Egypt, was a type. (Deut. 18: 15, 18) It is readily found from an examination of all the evidence that God's only begotten Son, the Logos or Word of God, is the Redeemer of man, the great Messiah and the Deliverer.

The identification of the Messiah has long been in doubt in the minds of millions of honest people, both Jews and Gentiles. The real Jews believe what Moses and the other prophets of God testified. By this time the student of the Scriptures ought to be able to recognize who will be interested in keeping the people in ignorance concerning the Messiah. Paul plainly says concerning the Jews: "Their minds were blinded." (2 Cor. 3: 14) The identification of the Messiah would necessarily bring gladness to the hearts of those who believe. It would be good news to such. "Gospel" means "good news". Now writes Paul the inspired witness concerning the good news of Messiah, saying: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Cor. 4: 3, 4.

Satan the enemy, the god of this world, has caused the blindness which came upon the Jews and which has likewise come over the major portion of the Gentiles. He has used divers means to accomplish this; anything to blind them to God's purpose and to keep their minds turned away from God and his means of deliverance. We will now examine some of the prophecies relating to the Messiah.

"Messiah" means "anointed one". "Christ" means the same thing. "Anointed" means that the one who is anointed is clothed with authority to act in behalf of the one who does the anointing. The Messiah, therefore, is clothed with authority to act as the great executive officer of Jehovah God. We should expect to find something in the prophecies that will enable us to determine who is the Messiah and that would corroborate other evidence relating thereto.

"Prophecy" means the foretelling long in advance of events that will take place in the future. No man can truly foretell events. But God, who knows the end from the beginning, can foretell future events; and in times past he has used various human agencies as instruments to utter and make record of his prophecies. The invisible power of Jehovah God, namely, his holy spirit, working upon the minds of holy men of old, caused them to make record of events that would take place in the future. Those men did not understand what they then prophesied. It was the prophecy of Almighty God, and these men or prophets merely wrote down the things prophesied under the direction of the holy spirit.—2 Pet. 1: 21.

The apostle Peter testifies that the holy prophets did not understand the things concerning which they prophesied. (1 Pet. 1: 11, 12) Why did they not understand? Because it was not yet God's due time for these things to be understood by men, and because the holy spirit had not yet been given to men.

Now is the due time in which these prophecies may be better understood, and those who have devoted themselves wholly to the Lord and who seek to understand he permits to understand the deeper things of his Word. (1 Cor. 2: 9, 10) Anyone of devout mind who reads the prophecies and sees the fulfilment thereof may understand them.

But how may we know when we have the proper understanding of a prophecy? If we find God foretold that certain things would come to pass, and thereafter we see actually taking place the very things that he foretold, then we may be sure that such is in fulfilment of divine prophecy.

An instance is that of Daniel's prophecy concerning the time of the end of the Gentile dominion. In the twelfth chapter and fourth verse Daniel makes record that at that time there would be great running to and fro and great increase of knowledge. Everyone today witnesses the fulfilment of that prophecy.

Prophecy can be understood only after its fulfilment, or while in the course of fulfilment. When fulfilled we properly speak of the fulfilment as the physical facts; that is to say, the facts which stand out as silent witnesses testifying to the taking place of certain events, which events had been foretold by divine prophecy.

With this rule in mind let us note some of the prophecies recorded in the Bible concerning the Messiah, and then see how Jesus of Nazareth fulfilled these prophecies; and if the testimony proves beyond a doubt that he did fulfil them, this would be conclusive proof identifying him as the great Messiah of whom Moses was a type or prophetic figure. We shall find that these prophecies foretell his birth, death and resurrection.

Through the prophet Isaiah God foretold that "a virgin shall conceive, and bear a son, and shall call his name Immanuel". (Isa. 7: 14) Mary, the mother of Jesus, conceived by the power of the holy spirit; and in due time she gave birth to the child Jesus in fulfilment of this prophecy.—Matt. 1: 18-25.

Micah (5: 2) the prophet of God foretold that the child would be the Redeemer and Ruler, and that he would be born at Bethlehem. Jesus was born at Beth-

lehem, exactly as foretold by this prophet.—Matt. 2: 4, 5; Luke 2: 9-11.

It was foretold that the Messiah must be of the tribe of Judah. (Gen. 49: 10) Mary, the mother of the babe Jesus, was of the tribe of Judah; also her husband, Joseph, who became an earthly foster-father of Jesus, was of the same tribe.—Luke 3: 23-38.

The prophet of God foretold that the One born to be the Messiah would be the Prince of Peace, who would bring peace on earth and good will to men. (Isa. 9: 6, 7) At the time of the birth of Jesus the angelic hosts of heaven sang concerning him: "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2: 14.

The prophet Jeremiah foretold that there would be an attempt to slay Jesus, and that to accomplish this other babes would be slain. (Jer. 31: 15) This prophecy was fulfilled shortly after the birth of Jesus, when King Herod ordered all the children between certain ages killed.—Matt. 2: 16-18.

It was foretold by the prophet of God that the parents of the One who should be the great Messiah would flee with the child into Egypt, and that the Son of God should be called out of Egypt. The Scriptures show that this was fulfilled at the time the child Jesus was taken into Egypt and brought back after the death of Herod.—Hos. 11: 1; Matt. 2: 15.

It was spoken of by the prophets that he who would be the Deliverer should be called a Nazarene. His parents took him as a babe to Nazareth, in fulfilment of this prophecy.—Matt. 2: 22, 23.

The prophet David wrote concerning the Messiah that he would come to do the will of God. (Ps. 40: 7, 8) The apostle Paul testifies that Jesus fulfilled this prophecy.—Heb. 10: 7.

The prophet wrote concerning the Messiah: "Because for thy sake I have borne reproach: shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." (Ps. 69: 7-9) Satan had been reproaching Jehovah God at all times; and the testimony shows that these same reproaches fell upon Jesus when he came.—Rom. 15: 3.

Isaiah again prophesied concerning the Messiah, saying: "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. 53: 1) John the apostle records that Jesus fulfilled specifically this prophecy.—John 12: 37, 38.

Isaiah (53: 3) again prophesied concerning the Messiah: "He is despised and rejected of men." John testifies concerning Jesus: "He came unto his own, and his own received him not." (John 1: 11) There is abundant evidence heretofore cited concerning how the Jews rejected Jesus and despised him.

Isaiah (53: 7-9) further prophesied concerning the Messiah that he was wounded for our transgressions: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." All of this Jesus fulfilled. When he was brought before the supreme court of Israel, and then before the Roman governor Pilate, he made no defense; he was put to death between two thieves; and he was buried in the tomb of the rich Joseph of Arimathæa.

Again Isaiah prophesies concerning the Messiah: "Thou shalt make his soul an offering for sin." (Isa. 53: 10) The Scriptural testimony shows that Jesus was made a great sin-offering for mankind.

The prophet David wrote concerning the Messiah: "They part my garments among them, and cast lots upon my vesture." (Ps. 22: 18) The apostle Matthew testifies to a literal fulfilment of this prophecy when, at the hanging of Jesus on the tree, lots were cast for his garments and they were divided among the soldiers.—Matt. 27: 35.

The law of God to the Jews provided that the paschal or passover lamb should not have a bone of it broken. (Num. 9: 12) We should expect to find something in the antitype or fulfilment of this with reference to Jesus. Concerning the Messiah the prophet wrote: "He keepeth all his bones; not one of them is broken." (Ps. 34: 20; 22: 17) When Jesus was put to death they broke none of his bones, and the record is that this was that the prophecy might be fulfilled. —John 19: 33-36.

The resurrection of the One who should be thus slain, and who is the antitype of David, was foretold by the prophet, saying: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Ps. 16: 10, 11) This prophecy was fulfilled in every respect. Jesus was raised from the dead and his body did not see corruption, but Jehovah God promptly dissolved it to the dust.

These are the prophetic testimonies made years in advance of the birth of Jesus, and every portion of them was fulfilled to the letter by Jesus. This ought to be sufficient to convince any reasonable mind that Jesus was the Son of God, the great Redeemer of mankind, the anointed One, the Messiah, and the One who shall be the deliverer of the human race. But we are not left to this circumstantial evidence alone. The divine record gives much direct and positive testimony, given by men who wrote under inspiration of the holy spirit and who thereby wrote the New Testament part of the Bible.

LETTERS

APPRECIATE THAT JEHOVAH IS SUPREME

DEAR BROTHER RUTHERFORD:

The companies in Chicago are very grateful to Jehovah for the joy of participating in the kingdom work together with the King. We are glad to bring to the attention of the people in this area his praises, his mighty acts against Satan's wicked organization, and his righteous government for the benefit of the people. These things we know will vindicate the name of the Most High!

This is to acknowledge that we have been greatly strengthened and nourished in heart and mind at the Lord's table; for we appreciate that Jehovah is supreme, and that Christ Jesus is now conducting judgment, which judgment began with the house of God; that those approved were anointed and commissioned to go forth as witnesses for Jehovah and that they are specifically commanded to proclaim the good news of the kingdom, and that the primary issue is the vindication of Jehovah's name.

Because of what the Scriptures set forth, we were not surprised to find that a few in the Chicago area had not laid fast hold on the principle of love exemplified by Jesus, had not been invited to participate in his joy, and consequently could not partake of his table. This might have hurt first the kingdom work and secondarily ourselves, but we are grateful to the Lord that through his angels he has gathered out the wicked and that his visible organization on earth, both through yourself and Brother Orrell, has boldly and fearlessly as well as rightly stood for the kingdom and its proper functioning regardless of circumstances or creatures.

Because of our appreciation to Jehovah we, the companies of Jehovah's witnesses in Chicago, give our vote as follows:

By Jehovah's grace to continue in his temple;

To feed at the Lord's table as he provides by his Prophet through *The Watchtower;*

To pray for the peace and prosperity of the kingdom in the earth, and in the Chicago area;

To cooperate together in the Chicago area as one militant body as directed by Jehovah through his visible organization;

To reaffirm that we will have nothing to do with the lukewarm, indifferent, and opposers; that we will have no controversy with them, and will avoid them;

And, that we will seek to be one in Christ, as he and the Father are one, that the people may know the name of Jehovah.

For the benefit of the brethren, and in order that we may more effectively press the battle to the gate, the companies at Chicago hereby send you a cordial invitation to visit them personally. And if it meets with your approval arrangements might be made by the service department at Brooklyn for a general assembly of the brethren in this area at the time for a service campaign.

THE COMPANIES OF JEHOVAH'S WITNESSES AT CHICAGO

W. E. TREDER, *English*	R. ARNOLD, *Polish*
GIANNI ASTA, *Italian*	S. BENECKI, *Lithuanian*
PERICLIS DOBRENIS, *Greek*	CARL FOSS, *German*
P. POLESKI, *S. Chicago Polish*	S. SLIVA, *Roseland Polish*
FRED. D. ROWENS, *Colored*	L. E. ROSS, *Roseland English*
JOHN ZENIZYK, *Ukrainian*	H. RACZEK, *W. Pullman Polish*

PLEASING RESULTS

DEAR BRETHREN:

I am enclosing reports of meetings held at Straffordville July 25, at Fair Ground July 30, and at Bayham Township July 31, all by electrical transcription.

At Straffordville we had the use of the town hall free of charge; 65 attended. The next day, while witnessing, a lady told me that she could not go to the meeting, on account of a lame back, but that she sat on the doorstep and heard the lecture very plainly.

At Fair Ground Sunday night we had the use of the town hall. The local preacher had suspended holding services on Sunday nights during the hot weather, on account of small attendance. We saw him, however, out on the road looking over the cars parked in front of the hall and the crowd coming to our meeting. We had 70 adults at this meeting, and they gave such good attention to the lecture, "The Way of Escape," that when it was over I asked the audience for a vote of all those who wished to hear another record, and every one present put up their hand; so I used the lecture "Jehovah Is God". After the meeting they asked questions and some books and booklets were placed.

At Bayham Township we had the use of a schoolhouse in a country section, and 33 came and gave very good attention.

At Ridgetown a few weeks ago we rented the township hall for 7:30 p.m., and it is right alongside of the church. Brother Rutherford's voice could be heard clearly in the church, as the windows of both places were open. However, one of our number counted the church members on way out of church, and the preacher had 9 to listen to him, but they heard our program instead.

We are well pleased with the result of these meetings, and the interest shown. In many places I get the use of the band stand free of charge for an open air meeting.

Yours in joyful service,

D. J. FERGUSON, *Ontario, Canada.*

FORCED INTO THE OPEN

DEAR BROTHER RUTHERFORD:

The thought that you have so effectively and boldly challenged the chief clergyman of the world now to prove his claims or to hold his peace is so thrilling that I could no doubt be excused for writing you a few lines. Whether he accepts or haughtily, yet fearfully, keeps quiet, it is so evident that this challenge places him and his organization in a most unenviable position.

It must be the angel of the Lord who guided you thus to enter in at the right moment and compel the attention of the whole world to the pretentious claims of the greatest "mountebank" of all history.

As you have put it in one of your broadcast lectures, it is at Rome that the so-called "Christian clergy" came into existence. It is at Rome, on the other hand, where the early Christians gave such a good witness that Paul wrote concerning them: "Your faith is spoken of throughout the whole world." It is at Rome where much of the international wirepulling in world politics is now being conducted; it is there where the chief of all the clergy of the world has his seat.

How fitting that this important religious ally of the political and financial oppressors of the world who are now deliberating in that "seat of the beast", London, should thus be forced into the open alongside of his father the Devil, whom he effectively represents.

May Jehovah continue to supply you with the necessary wisdom and strength from above at this crucial hour of man's history, is my earnest prayer.

We rejoice greatly in passing on the great news in these far-off parts, in cooperation with you and others at the very center of so-called "Christendom". Sister de Jager and I are witnessing in Portuguese East Africa now and are having very favorable results among the Portuguese and English-speaking peoples here, and also among the Indians.

Warm love in Jehovah's great name from both Sister de Jager and myself.

Your brother and servant in Christ,

P. J. DE JAGER, *Africa.*

(Continued from page 322)

lated and study classes of many interested hearers are being formed. Besides more than 300 such machines in the United States alone, great numbers are now being effectively used in countries near and afar. For more information, write the Society.

ADVERTISING WATCHTOWER PROGRAMS

Advertising the Kingdom helps also to advertise the radio stations which are broadcasting the kingdom message. Hence all witnessing parties and all individuals engaging in the field

service should mention the radio station in their vicinity which carries the Watchtower programs. This magnifies to the people called upon the message which Jehovah's witnesses introduce, and often results in interest in the printed message on the part of the radio listener. This is one of the chief purposes of sending out the message over the radio, to encourage the people to read the literature.

In these days, when the average radio program is proving monotonous to increasing numbers, the field workers will render the people a service in telling them that the Watchtower programs may be heard each week. In this behalf the Society supplies radio folders, and all workers should make *constant* use of them in house-to-house calling, leaving one of them, if nothing else.

(*Continued from page 336*)

NEBRASKA

Kearney KGFW Su 9:00am
We 6:45pm Fr 6:45pm
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:15am
Scottsbl'f KGKY Su 10:15am
We 5:45pm Fr 5:45pm
York KGBZ Su 5:45pm
Tu 2:00pm

NEVADA

Reno KOH Su 10:30am

NEW HAMPSHIRE

Manch'ter WFEA Su 2:45pm
We 7:00pm

NEW JERSEY

Atlantic C'y WPG Su 10:00am
Paterson WODA Su 10:00am
We 7:30pm Fr 7:30pm

NEW MEXICO

Albuq'que KGGM Su 12:45pm
Th 10:15am
Roswell KGFL Su 5:15pm
We 4:30pm Fr 4:30pm

NEW YORK

Auburn WMBO Su 6:30pm
Sa 2:15pm
Bing'mton WNBF Su 7:00pm
Th 8:00pm
Brooklyn WBBR Su 10:15am
Su 6:30pm Mo 10:30am
Tu 10:30am Tu 6:30pm
We 10:30am We 6:30pm
Th 10:30am Th 6:30pm
Fr 10:30am Fr 6:30pm
Brooklyn WCNW Mo 9:45pm
Th 6:30pm Sa 5:00pm
Buffalo WGR Su 10:00am
Buffalo WKBW We 10:00am
Elmira WESG Tu 3:15pm
Th 3:15pm
Freeport WGBB Su 9:00am
Tu 7:00pm Th 7:00pm
Hudson F. WGLC Su 10:45am
Jamestown WOCL Su 7:00pm
New York WMCA Su 10:45am
Rochester WHAM Su 10:00am
Saranac L. WNBZ Su 10:15am
Tu 4:15pm Th 4:15pm
Syracuse WSYR Su 10:30am
Tupper L. WHDL Su 10:45am
Th 10:00am
Wh. Pl'ns WFAS Su 6:00pm
Mo 1:00pm Sa 9:30am

NORTH CAROLINA

Asheville WWNC Th 5:30pm
Charlotte WBT Su 5:45pm
Greensboro WBIG Su 9:45am
Raleigh WPTF Su 10:00am
Wilm'ton WRAM Su 10:00am
We 7:00pm
W'n-Salem WSJS Su 2:00pm

NORTH DAKOTA

Bismarck KFYR Su 10:00am
Devils L. KDLR Su 12:30pm
We 5:15pm Fr 5:15pm
Fargo WDAY Su 10:00am
G'd Forks KFJM Su 5:00pm
We 5:00pm Fr 5:00pm
Mandan KGCU Su 11:30am
We 8:45pm Fr 8:45pm

OHIO

Akron WADC Su 1:45pm
Th 10:00am
Cleveland WHK Su 6:00pm
Tu 3:15pm Th 6:45pm
Cleveland WJAY Su 9:45am
Columbus WAIU Su 10:00am
Fr 9:45pm
Columbus WCAH Su 6:45pm
Mo 1:15pm Tu 1:15pm
We 1:15pm Th 1:15pm
Fr 1:15pm
Mt. Orab WHBD Su 5:00pm
We 5:00pm Fr 5:00pm
Toledo WSPD Su 9:30am
Sa 8:15am
Youngst'n WKBN Su 10:00am
Zanesville WALR Su 10:00am
We 4:15pm

OKLAHOMA

Elk City KASA Su 1:15pm
We 5:00pm Fr 5:00pm
Enid KCRC Su 2:45pm
We 5:00pm Fr 5:00pm
Okl'a City KOMA Su 1:00pm
Ponca City WBBZ Su 10:00am
We 9:00pm
Shawnee KGFF Mo 8:45pm
We 8:45pm Fr 8:45pm

OREGON

Klamath F. KFJI Mo 8:15pm
Marshfield KOOS Mo 1:30pm
Medford KMED Su 10:00am
Th 4:00pm
Portland KWJJ Su 9:30am
Portland KXL Su 9:30pm
Tu 8:00am Th 8:00am

PENNSYLVANIA

Altoona WFBG Su 10:30am
Tu 8:15pm
Erie WLBW Su 10:30am
Glenside WIBG Su 12:15pm
We 12:15pm Fr 12:15pm
Harrisburg WHP Su 1:45pm
Johnstown WJAC Su 4:30pm
Phil'a WCAU Su 8:00pm
Pittsb'gh KQV Su 1:00pm
We 1:45pm Fr 1:45pm
Reading WEEU Su 4:00pm
We 4:00pm
Sunbury WKOK Su 10:00am
We 5:00pm Fr 5:00pm
Wash'ton WNBO Su 9:45am
W'msport WRAK Su 10:15am
Th 7:15pm

PHILIPPINE ISLANDS

Manila KZRM Su 12:15pm

SOUTH CAROLINA

Charleston WCSC Su 1:00pm
We 7:00pm Fr 7:00pm
Columbia WIS Su 1:00pm
Fr 6:45pm
Spart'b'g WSPA Su 6:30pm

SOUTH DAKOTA

Pierre KGFX Su 1:00pm
Tu 4:00pm Th 4:00pm
Sioux F'ls KSOO Su 10:00am
Th 2:45pm
Watertown KGCR Su 9:15am
We 8:45pm Fr 8:45pm

TENNESSEE

Bristol WOPI Sa 6:45pm
We 6:45pm
Cha'nooga WDOD Su 1:00pm
Th 8:00am
Jackson WTJS Su 1:30pm
Knoxville WNOX Su 1:45pm
We 5:30pm
Memphis WREC Su 9:45am

TEXAS

Amarillo KGRS Su 9:00am
Amarillo WDAG Su 7:30pm
We 7:30pm Fr 7:30pm
Austin KNOW Su 10:00am
Beaumont KFDM Su 10:00am
Tu 7:45pm
Brownw'd HTBC Su 5:15pm
We 5:15pm Fr 5:15pm
Corpus Chr. KGFI Su 9:00am
We 6:45pm Fr 6:45pm
Cuero VOC Su 2:45pm
We 4:45pm Fr 4:45pm
Dallas KRLD Su 5:45pm
Dallas WFAA Su 9:30am
Dublin KFPL Th 8:00pm
Fr 10:00am
El Paso KTSM Sa 7:30pm
Ft. Worth KTAT Mo 6:45pm
We 6:45pm Fr 6:45pm
Galveston KLUF Su 10:00am
We 8:00pm
Houston KPRC Su 10:00am
S. Angelo KGKL Su 1:45pm
Th 8:45am
S. Antonio KMAC Su 8:45am
We 1:15pm Fr 1:15pm
S. Antonio KTSA Su 10:45am
Tyler KGKB Su 9:45am
Wichita F. KGKO Su 12:30pm
Th 8:45pm

UTAH

Ogden KLO Su 3:00pm
We 4:45pm Fr 4:45pm
Salt L. City KSL Su 11:15am

VERMONT

Rutland WSYB Su 10:00am
Th 5:30pm
Waterb'y WDEV Mo 9:45am
We 9:45am Fr 9:45am

VIRGINIA

Danville WBTM Su 9:15pm
Lynchb'g WLVA Su 12:45pm
Newp't N's WGH Su 1:00pm
Petersb'g WPHR Su 6:45pm
We 10:00am Fr 10:00am
Richmond WRVA Su 12:15pm
Roanoke WDBJ Su 12:30pm
We 5:00pm

WASHINGTON

Aberdeen KXRO Su 1:15pm
Bell'ham KVOS Su 10:00am
Th 5:30pm
Seattle KJR Su 10:30am
Seattle KPCB Su 4:45pm
Tu 9:00am Th 11:30am
Seattle KVL Su 6:45pm
We 7:00pm Fr 7:00pm
Seattle KXA Su 9:00am
Tu 2:45pm Th 2:45pm
Spokane KFIO Su 9:00am
We 7:45am Fr 7:45am
Spokane KHQ Su 10:00am
Tacoma KMO Su 2:15pm
We 5:00pm Fr 5:00pm
Tacoma KVI Su 2:45pm
Walla Walla KUJ Su 7:45am
Su 1:30pm
Wenatchee KPQ Su 10:00am
We 7:15am
Yakima KIT Su 10:00am
Th 7:00am

WEST VIRGINIA

Bluefield WHIS Su 9:00am
Fr 8:00am
Cha'ston WOBU Su 4:00pm
Hunt'ton WSAZ Th 4:00pm
Wheeling WWVA Su 10:00am

WISCONSIN

Eau Claire WTAQ Su 9:15am
We 6:15pm
La Crosse WKBH Su 1:00pm
Madison WIBA Su 10:00am
Fr 2:15pm
Ma'towoc WOMT Mo 7:00pm
Th 1:00pm

WYOMING

Casper KDFN Su 10:30am
Th 8:45am

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

AUSTRALASIA

NEW SOUTH WALES

Albury	2-AY	Tu	9:15pm
Broken Hill	2-XL	Su	8:45pm
Canberra	2-CA	Su	8:45pm
Coulburn	2-GN	Su	7:30pm
Cunnedah	2-MO	Su	7:00pm
Lismore	2-XN	We	7:15pm
New Castle	2-HD	Su	9:30am
		Su	7:15pm
		We	6:45pm
Sydney	2-UE	Su	7:00pm
W'ga W'ga	2-WG	We	7:45pm

QUEENSLAND

Brisbane	4-BC	Su	10:15pm
Mackay	4-MK	Su	11:00am
Townsville	4-TO	We	8:00pm

VICTORIA

Ballarat	3-AC	Su	10:15pm
Ballarat	3-BA	Su	1:15pm
Bendigo	3-BO	Tu	8:00pm
Hamilton	3-HA	Su	8:30pm
Melbourne	3-AW	Su	4:45pm
Melbourne	3-YB	Su	7:30pm
Sale	3-TR	Sa	9:00pm
Swan Hill	3-SH	Su	7:15pm
Wangaratta	3-WR	Su	8:15pm

WEST AUSTRALIA

Kalgoorlie	6-KG	Su	7:40pm
Perth	6-ML	Su	9:00pm

TASMANIA

Launceston	7-LA	Fr	10:15pm
Ulverstone	7-UV	Su	8:45pm

CANADA

ALBERTA

Calgary	CFCN	Su	5:45pm

BRITISH COLUMBIA

Chilliwack	CHWK	Tu	7:45pm

NOVA SCOTIA

Sydney	CJCB	Su	9:00pm
		We	7:30pm

ONTARIO

Hamilton	CKOC	Su	10:30am
		Su	1:30pm
		Su	8:15pm

CHINA

Shanghai	XHHH	Su	10:00am

CUBA

Havana	CMK	Su	11:30am
also Spanish		Su	9:00pm
Santa Cl'a	CMHI	Su	12:00 nn

UNITED STATES

ALABAMA

Birm'ham	WAPI	Su	9:45am
Birm'ham	WBRC	Su	10:00am
		We	4:30pm
M'tgomery	WSFA	Su	4:15pm
Troy	WHET	Su	10:30am
		We	1:15pm
		Fr	1:15pm

ALASKA

Anchorage	KFQD	We	9:30pm
Ketchikan	KGBU	Mo	7:00pm
		Th	7:00pm
		Sa	7:00pm

ARIZONA

Jerome	KCRJ	Mo	5:15pm
		We	5:15pm
		Sa	5:15pm
		Spanish Th	4:30pm
Phoenix	KTAR	Su	9:00am
Prescott	KPJM	Su	5:45pm
		We	5:15pm
		Fr	5:15pm
Tucson	KGAR	Su	5:45pm
		We	7:00pm
		Fr	7:00pm
Tucson	KVOA	Su	8:45am
		Th	8:00pm
Yuma	KUMA	Su	6:15pm
		Spanish Su	6:00pm

ARKANSAS

Fay'ville	KUOA	Su	12:45pm
		We	11:45am
		Fr	6:00pm
Little R'k	KARK	Su	9:00am
Little R'k	KGHI	Su	7:00pm
		We	5:45pm
		Fr	5:45pm
Little R'k	KLRA	Su	10:30am
Paragould	KBTM	Su	10:00am
		We	11:30am

CALIFORNIA

El Centro	KXO	Su	10:00am
Fresno	KMJ	Su	3:45pm
Hollywood	KNX	Su	9:15pm
Long B'ch	KGER	Su	10:45am
Los Angeles	KTM	Su	8:30am
		Su	8:00pm
		Th	8:00pm
Oakland	KLS	Su	11:15am
		We	2:45pm
		Fr	2:45pm
Oakland	KROW	Su	10:15am
		Su	6:15pm
		Tu	8:15pm
		Th	8:15pm
Sa'mento	KFBK	Su	9:30am
S. F'cisco	KTAB	Su	9:30am
		Sa	8:30am
Stockton	KGDM	Su	9:30am
		We	7:15am
		Fr	1:15pm

COLORADO

Col'o Spr.	KVOR	Su	10:30am
		We	5:30pm
		Sa	5:15pm
Denver	KLZ	Su	9:15am
Grand J'n	KFXJ	Su	1:15pm
Greeley	KFKA	Mo	7:15pm
Lamar	KIDW	Su	6:00pm
		We	7:00pm
		Fr	7:00pm
Pueblo	KGHF	Mo	8:30pm
		We	10:45am
Yuma	KGEK	Su	2:15pm
		We	12:45pm
		Fr	12:45pm

CONNECTICUT

Bridgeport	WICC	Su	10:00am

DELAWARE

Wilm'ton	WDEL	Su	7:00pm
		We	8:30pm
Wilm'ton	WILM	Mo	8:45pm

DISTRICT OF COLUMBIA

Washington	WOL	Su	2:15pm

FLORIDA

Miami	WIOD	Su	12:15pm
Miami	WQAM	Su	5:30pm
Orlando	WDBO	Su	12:45pm
Pensacola	WCOA	Su	1:00pm
		We	7:30pm

GEORGIA

Athens	WTFI	Su	9:45am
Atlanta	WGST	Su	6:00pm
Augusta	WRDW	Su	3:00pm
		Th	7:45pm
Columbus	WRBL	Su	9:30am
La Grange	WKEU	Su	3:30pm
		We	3:15pm
		Fr	10:45am
Rome	WFDV	Su	12:30pm
		We	8:45pm
		Fr	8:45pm
Savannah	WTOC	Su	1:00pm
Tho'sville	WQDX	We	9:15am
		We	7:30pm

HAWAII

Honolulu	KGMB	We	12:05pm
		Fr	7:15pm

IDAHO

Boise	KIDO	Su	10:30am
		Mo	8:30pm
Idaho Falls	KID	Mo	8:45pm
		Tu	8:45pm
		We	8:45pm
		Th	8:45pm
		Fr	8:45pm
		Sa	8:45pm
Nampa	KFXD	Su	11:00am
Pocatello	KSEI	Su	2:00pm
		Su	9:00pm
Twin Falls	KTFI	Su	10:45am

ILLINOIS

Chicago	WJJD	Su	2:30pm
Chicago	WSBC	Su	7:15am
Cicero	WHFC	Su	5:00pm
		We	5:00pm
		Fr	5:00pm
Decatur	WJBL	Su	10:00am
		Th	7:30pm
Harrisb'g	WEBQ	Su	6:00pm
		Mo	10:30pm
		Fr	10:00pm
Joliet	WKBB	Su	4:45pm
		We	4:45pm
		Fr	4:45pm
La Salle	WJBC	Su	10:00am
Quincy	WTAD	Su	3:30pm
		We	7:00pm
		Fr	7:15pm
Rockford	KFLV	Su	10:00am
		Su	7:00pm
		We	10:00pm
R'k Island	WHBF	Su	1:00pm
		We	6:30pm
		Sa	6:30pm
Sp'gfield	WCBS	Su	12:30pm
		Sa	11:15am
Tuscola	WDZ	Su	10:00am

INDIANA

Gary	WIND	Su	10:45am
Ind'apolis	WKBF	Su	10:00am
		We	1:00pm
Muncie	WLBC	Su	1:30pm
		Fr	7:30pm
T. Haute	WBOW	Su	12:45pm

IOWA

Decorah	KGCA	Mo	9:00am
		We	9:00am
		Sa	9:00am
Des Moines	WHO	Su	4:15pm
Marshallt'n	KFJB	Su	8:45am
		We	6:15pm
		Fr	6:15pm
Shenandoah	KMA	Su	11:15am
Waterloo	WMT	Su	6:45pm

KANSAS

Coffeyville	KGGF	Su	1:45pm
		Th	8:00pm
Kans. C'y	WLBF	Su	5:15pm
		We	5:15pm
		Fr	5:15pm
Wichita	KFH	Su	9:45am

KENTUCKY

Hop'ville	WFIW	Su	10:30am
Louisville	WLAP	Su	9:45am

LOUISIANA

Shrevep't	KWKH	Tu	6:45am

MAINE

Bangor	WLBZ	Su	9:45am
Portland	WCSH	Su	4:00pm
Presque I.	WAGM	Mo	12:15pm
		Tu	12:15pm
		We	12:15pm
		Th	12:15pm
		Fr	12:15pm
		Sa	12:15pm

MARYLAND

Baltimore	WBAL	Su	4:15pm
Cumberl'd	WTBO	Su	2:00pm
		We	2:00pm
		Fr	2:00pm

MASSACHUSETTS

Babson P.	WBSO	Su	12:30pm
Boston	WHDH	Su	12:15pm
Boston	WNAC	Su	10:00am
Lex'gton	WLEY	Mo	1:30pm
		We	1:30pm
		Fr	1:30pm
Sp'gfield	WMAS	Su	10:00am
Worcester	WORC	Su	10:30am

MICHIGAN

Calumet	WHDF	Tu	6:45pm
Detroit	WJR	Su	9:45am
Ironwood	WJMS	Su	5:00pm
		We	7:00pm
		Fr	7:15pm
Jackson	WIBM	Su	10:00am
Kalamazoo	WKZO	Su	2:30pm
		We	10:30am

MINNESOTA

F'gus Falls	KGDE	Su	10:00am
Min'polis	WRHM	Tu	6:45pm
Moorhead	KGFK	Su	7:30pm
		We	5:15pm
		Fr	5:15pm
St. Paul	WRHM	Su	12:30pm
		Th	1:00pm

MISSISSIPPI

Laurel	WAML	Su	12:45pm
Meridian	WCOC	Su	10:00am
		We	6:45pm
Miss. City	WGCM	Su	3:00pm
		We	9:15pm

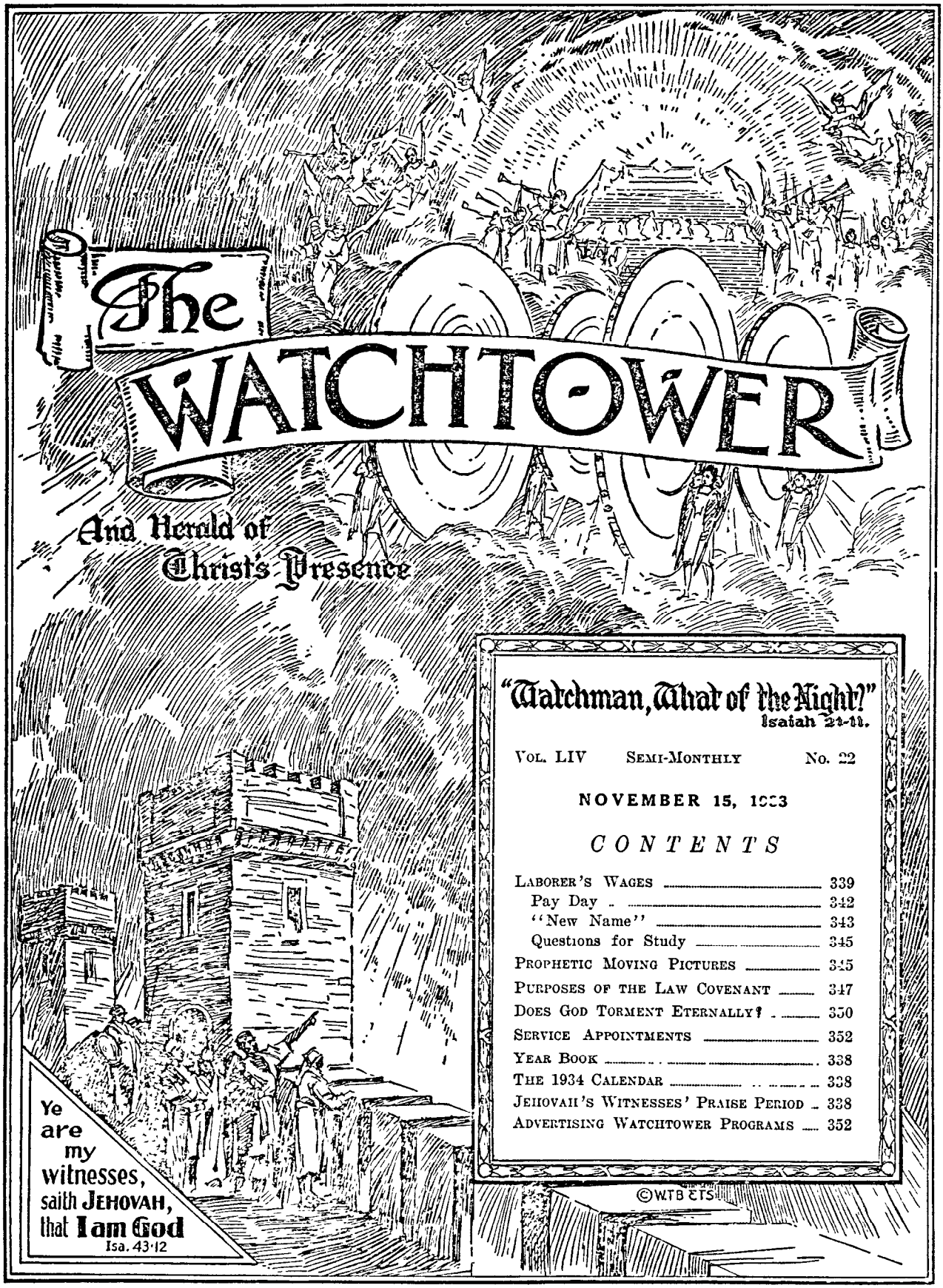
MISSOURI

Columbia	KFRU	Su	4:30pm
		We	7:15am
Kans. C'y	KWKC	Tu	7:00am
		Th	1:20pm
St. Joseph	KFEQ	Su	4:45pm
		We	2:20pm

MONTANA

Billings	KGHL	Su	12:15pm
G't Falls	KFBB	Su	10:00am
Kalispell	KGEZ	Su	5:45pm
		We	5:45pm
		Fr	5:45pm
Missoula	KGVO	Su	10:00am

(*Continued on page 335*)



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

VOL. LIV SEMI-MONTHLY No. 22

NOVEMBER 15, 1933

CONTENTS

LABORER'S WAGES 339
Pay Day 342
"New Name" 343
Questions for Study 345
PROPHETIC MOVING PICTURES 345
PURPOSES OF THE LAW COVENANT 347
DOES GOD TORMENT ETERNALLY? 350
SERVICE APPOINTMENTS 352
YEAR BOOK 338
THE 1934 CALENDAR 338
JEHOVAH'S WITNESSES' PRAISE PERIOD 338
ADVERTISING WATCHTOWER PROGRAMS 352

©WTB&TS

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa

Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

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

YEAR BOOK

The *Year Book* for 1934 is now in course of preparation. It is hoped to begin mailing it in time for Jehovah's witnesses to be using it promptly with the opening of the new calendar year. The Society has had the grandest and most intense and effective service year of its history, and the annual report thereon as compiled by the president will be sure to delight all who have the kingdom interests at heart. Also, there will be a pointed discussion of the 1934 year text, and a text and appropriate comment for each day of the year. The book is offered at 50c a copy, mailed anywhere.

Remittance to cover should accompany each order Company members will place their orders with the local stockkeeper, that he may send in a group order. This will reduce the shipping costs and also expedite the filling of orders here.

THE 1934 CALENDAR

The Society's calendar for 1934 will be a beautiful adornment and help in the homes of all interested in Jehovah's purposes at this time. It will be ready for all such about December 1, 1933. Not only is the year's text set forth, but a magnificent picture expressive thereof, and also a special message from the president of the Society. The date pad indicates the periods of special world-wide witnessing arranged for the year. The Calendar may be had at 25c a copy; or, in lots of 5 or more, at 20c apiece. Members of companies may avail themselves of this latter rate by placing their orders with their stockkeeper.

JEHOVAH'S WITNESSES' PRAISE PERIOD

The nine days from November 18 to 26 have been thus designated Though Jehovah's witnesses are a people continually attending upon praising His name, yet this period has been set aside that they might, as one people without national distinctions, put forth an impressive, united special effort in every land where Jehovah's witnesses are scattered. All this requires careful, studied preparation; hence this advance notice now. It will refresh God's witnesses to know that they will then have the privilege of offering for the first time to the English-reading public the new book *Preparation*. For fuller information see the *Bulletin*. All *Watchtower* readers are invited to join in this world-wide praise effort; considering oneself of the Jonadab class should not cause any to stay out, but let such join with Jehu's chariot, actively. The special period over, report work promptly to the office supervising your territory. Those not under a branch will report direct to this office.

(Continued on page 352)

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV NOVEMBER 15, 1933 No. 22

LABORER'S WAGES

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."—Matt. 19: 29.

JEHOVAH does not pay wages to his servants because they bring profit to him, but because of their righteousness and unselfish devotion to his name. They are righteous by virtue of being in Christ and clothed with the robe of righteousness. "So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face." (Gen. 30: 33) Those who are adjudged faithful by the great Judge at the temple hearing are provided with the robe of righteousness, and it is such that are given the honor to shine forth in the organization of Jehovah. (Matt. 13: 43) Jehovah's name is greatly magnified in the mind of each one of the remnant because they now see that the vindication of his name is the all-important matter. Seeing that it is the King and his kingdom that will vindicate Jehovah's name, the kingdom takes first place among the doctrines of the Bible.

2 Jesus spoke the parable concerning the kingdom, in which there are involved the householder, laborers, the wages of a penny to be paid to each laborer in the evening, and the steward who does the paying. That is often spoken of as the "parable of the penny". By the grace of the Lord *The Watchtower* now endeavors to publish an explanation of that parable, which parable is a prophecy and hence could not be understood by God's people until fulfilled or in course of fulfilment. To enable the reader to more readily grasp what is here published it is stated in the outset that the householder of the parable is Jehovah God; the steward is the Lord Jesus Christ at the temple; the laborers are those at the temple for judgment, and who engage in the service of the kingdom; the hire or penny is the honor of being given the new name which Jehovah gives to his people; and the time of the fulfilment is after the coming of the Lord Jesus to the temple for judgment.

3 The parable seems to have been called forth by a question propounded by the apostle Peter concerning the requirements of those who would enter into the kingdom: "Behold, we have forsaken all, and followed thee: what shall we have therefore?" (Matt. 19: 27) The answer of Jesus to Peter's question disclosed that the Lord gives to the faithful ones certain things while they are on the earth, and finally life everlasting. His answer as recorded by Mark is: "But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10: 30) The persecutions are experiences on earth, and it is at the time or period of such persecutions that the hundredfold is paid and received. Jesus himself had experiences of this very kind. This shows that the parable has its fulfilment while the faithful are on earth and the eternal life is received at the end of a faithful course on earth. In order to enter into the resurrection inheritance one must be a son of God and be faithful while on earth. It is the son that inherits with Christ, sharing with him the glories and blessings of the kingdom. (Gal. 4: 7; Rom. 8: 17) In connection with the parable Jesus said: "But many [not, all] that are first shall be last; and the last shall be first." (Matt. 19: 30) A further illustration of the last being first and the first last is given in the text spoken by Jesus in Matthew 21: 28-32. In that instance the first son refused to go, but at last went into the vineyard to work. Then said Jesus unto the Pharisees: "For John [the Baptist] came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."—Matt. 21: 32; see also Luke 13: 26-30.

4 The parable of the penny applies to those who have been called and have responded to the call for the kingdom and to those taken into the covenant for the kingdom; and it appears from the parable that in due time a number of such become murmurers, while the others respond with gladness to whatsoever they received from the hand of the Lord. "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard." (Matt. 20: 1) The householder mentioned here is Jehovah. Jesus, on another occasion, said: "In my Father's house are many mansions." (John 14: 2) Such are the "household of faith". (Gal. 6: 10) The same householder

is named by Jesus at Luke 14:21. "Early in the morning," when the householder goes out to hire laborers, is sometime between dawn and sunrise. (Mark 13:35) Jehovah gets his work under way early in order to get in a full day by all the workers. Both Jehovah and Jesus work: "My Father worketh hitherto, and I work." (John 5:17) It was in 1918 that Christ Jesus came to the temple as the official representative of Jehovah, and "early in the morning" would be shortly thereafter, corresponding with A.D. 1919, which was really early in the "new day". Just preceding this was the time of darkness and persecution upon God's people, which persecution was inflicted particularly by the Anglo-American empire system, and during which time God's people were idle as to the kingdom proclamation; which is shown by the sleeping and slumbering of the "ten virgins".

5 Jehovah, the great householder, willed that the class foreshadowed by John "must prophesy again before many peoples, and nations, and tongues, and kings". (Rev. 10:11) The householder, therefore, went forth "to hire labourers" for this work. It is written: "The labourer is worthy of his hire." (Luke 10:7) The Greek word *misthos* is here rendered "hire" and is the same word rendered "wages" or reward in John 4:36: "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (See also 1 Corinthians 3:8, 9; 9:17, 18) "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." —2 John 8; Rev. 11:18.

6 Jehovah always rewards or pays wages to those who faithfully serve him and who are induced by unselfishness to perform such service. (Heb. 6:10) He foreknew of the wages or hire he would give at the 'paying-off time'. Such wages he fixes, and the laborers agree thereto with thankfulness.—Rom. 9:16.

7 The laborers are engaged to work in the householder's vineyard. It is the wine vineyard that has the care of Jehovah "in that day", which day has its beginning with the installation of Christ Jesus as King: "In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it: I will water it every moment: lest any hurt it, I will keep it night and day." (Isa. 27:2, 3) This shows that the householder is present, moving about in his vineyard and between it and the market place, and watching over his vineyard at all hours of the day. It is in the vintage time, and the grapes must be gathered from the vine and prepared in various ways for the market for the householder's use. The vineyard is Jehovah's earthly organization, which by his grace is carrying forward the kingdom fruit which is the Elisha work of bringing forth the fruits of the kingdom, that is to say, holding forth the testimony of Jehovah committed by him to Christ Jesus, and in turn committed to those who are members of his earthly organization. It is the faithful laborers in the vineyard and who are bringing forth the fruits of the kingdom to the glory of God that receive his favor.

8 The language of the parable suggests that the reward was strong in the minds of the laborers who are first hired to go into the vineyard. They were looking forward particularly to the great reward of eternal life. "And when he had agreed with the laborers for a penny a day, he sent them into his vineyard." (Matt. 20:2) The vindication of Jehovah's name, which is the all-important thing, was not then seen by those sent into the vineyard in the early morning. Jehovah fixed the wages at a penny, that is to say, "a *denarius*." That was a silver coin equal to about seventeen cents at the present value of American money. The laborers who were called and sent in must first sit down and count the cost; and finally they agree to do God's will. This shows that no one is compelled to go into the vineyard to labor, but he is invited and must accept it willingly. Approximately 1919 God's organization Zion gave birth to her children, which children here constitute the laborers sent forth in the early morning. Since the laborers could bring no value to the householder, the wages paid them is a gracious gift from Jehovah God, and which he pays to them while on earth and at the close of a specific time in which they are engaged in the kingdom work. All of the laborers at the close of that particular time received the same wages or hire, regardless of how long they were employed in the service and worked in the householder's vineyard.

9 At a general convention held in Cedar Point, Ohio, in 1919 Jehovah brought to the attention of his covenant people the meaning and importance of the Elisha work. (See *The Watchtower*, August 1 and 15, 1919.) Those responding to the call to the kingdom and service at that time agreed to enter into the newly opened service work. While the vindication of Jehovah's name was not then understood, yet it was shown that the workers must be fearless ambassadors for the kingdom, laboring in the field because of their loving devotion to Jehovah. The laborers in the Elisha work, according to their understanding, agreed to work "while it is day". (John 9:4) The Lord therefore set them to work in his vineyard to bring forth fruits of the kingdom. In the year 1919 God's covenant people on earth began a house-to-house work of obtaining subscriptions for *The Golden Age*. *The Watchtower*, September 15 of that year, page 281, gave instructions "How to Proceed" with that work. Such was the beginning of the Elisha work and is therefore the period designated in the parable as "early in the morning". The time of the parable therefore begins to count in the year A.D. 1919.

10 The great householder gives attention to others that are standing idle in the market place: "And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go

ye also into the vineyard, and whatsoever is right, I will give you. And they went their way." (Matt. 20: 3, 4) The third hour is "at nine o'clock". (*Moffatt*) This corresponds with the beginning of "The Day", September 8, 1922, and this is marked by a convention of God's covenant people held at Cedar Point, Ohio. There was then room for more workers in the field, as shown by the action of the householder who desired to increase the work and have more fruit brought forth. Those "standing . . . in the market place", as shown in the picture, were Jews, hence represented the spirit-begotten ones to whom the call to labor in the vineyard of the kingdom comes. Being in the market place shows that they were offering their service for sale and were ready to work. They were not yet in the covenant for the kingdom. These were well illustrated by Ruth, who had to be "purchased" to bring forth fruit. (Ruth 4: 1-10) It was at that time that God's people first discerned that Christ Jesus was at the temple for judgment. Through the Head of the temple the Householder spoke to his covenant people, who were then looking for service, and said: "Go ye also into the vineyard." This counsel was repeated to the Esther and Ruth class by those of the "faithful and wise servant" class pictured by Mordecai and Naomi. This instruction from the Lord given at this convention in 1922 was also marked by the outpouring of the holy spirit on all flesh, that is, on all that accepted the temple service. (Acts 2: 16-18) The ones now called into the vineyard were promised no definite wage, that being left to the righteous decision of the Lord, the Great Householder. The day was already partly spent and there was no bargaining as to what they should have as a reward for the work the remainder of the day. The motive for going into the service must be that they might render service pleasing to the Lord. *The Watchtower,* in February and March, 1923, published the meaning of the parables of the "pounds" and "talents", and in the April 1 issue of the same year the Lord gave his people an understanding of the phrase "the joy of the Lord" as to the establishment of the kingdom, and the honor and glory it will confer upon Jehovah's name. (*The Watchtower,* 1923, page 103) The parable shows that the newly hired ones went not their own way, but "went their way" into the kingdom service; hence they entered into the "joy of the Lord". From 1922 forward service opportunities were greatly increased. The work took on a more organized form, and at the end of that year there were in the United States 676 pioneers and auxiliaries, to compare with 463 the year previous. The Esther and Ruth class now became identified with those who made up the "faithful and wise servant" class, and hence became a part of Jehovah's "vineyard of red wine" bringing forth the fruits of the kingdom. The facts seem clearly to show that the hours correspond to the years, that is to say, beginning with 1919 and thereafter up to the end of a specific time.

11 At the sixth hour, or "at twelve o'clock" (*Moffatt*), the householder went out and engaged and sent more workers into his vineyard. (Matt. 20: 5) That further corresponds with the year 1925, counting according to the above rule, an hour for a year. *The Watchtower* of February 1, 1925, gave for the first time an explanation of "the robe of righteousness" and "the garments of salvation", and in March, 1925, there appeared the article "The Birth of The Nation", and which caused a great stir amongst God's people and was the inducement for others to enter into the service. Then followed the Indianapolis convention when the Lord gave his people the understanding of the complete fulfilment of the prophecy concerning the outpouring of the holy spirit as having taken place since the coming of the Lord Jesus to the temple. November 1, 1925, *The Watchtower* published the article "A Call to Action", and to which there was an active response by the consecrated. The Lord continued to enlighten his people, and in January, 1926, they were given an understanding that Jehovah would make a name for himself. The kingdom class learned that the fixing of days, and so much talk about chronology, was out of order and that the service must be willingly and joyfully performed regardless of time. It was then seen that the King was in action and that the remnant of his people, being now discerned, must be in action with him. (*The Watchtower,* July 15, 1926; September 15, 1926) During the service years of 1925-1926 the pioneers and auxiliaries increased in the United States alone to the number of 727 regularly in the field. These facts now well known are here recounted in order to show that they fit the parable.

12 Further quoting the parable concerning the action of the householder: "Again he went out about the sixth and ninth hour, and did likewise." (Matt. 20: 5) Thus it is seen that again at the ninth hour, or three o'clock in the afternoon, others were sent into the field or vineyard of the Lord. In spite of the lateness of the hour of the day the workers and the work from that time forward increased. This corresponds to the year 1928, during which year at a convention of God's covenant people the "Declaration against Satan and for Jehovah" was made and sent forth by the workers in the vineyard to the nations of the earth as a testimony. It marked the time of the pouring out of the seventh vial. (Revelation 17) In the same year, 1928, the erstwhile "pilgrim department" was superseded by the regional service men, that the service might be organized in a more efficient way and that the work might be increased. During that year the full-time pioneers and auxiliaries in the vineyard increased to the monthly average of 1,766 in the United States and dependencies. There was a great increase of the distribution of the kingdom message from that time forward, and on November 18, 1928, the Watchtower

radio network, with twelve radio stations, began the broadcasting of the kingdom message. The workers increased and they went into the vineyard with the understanding from the householder, according to the parable, that "whatsoever is right, I will give you". Those entering into the service in these latter times realized the shortness of time for labor and were thankful for the service, having in mind the name of Jehovah and the honor that they might bring to him rather than what they were to receive as a personal reward.

[13] The "day" of the parable, of course, now was growing shorter. "And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." (Matt. 20: 6, 7) That must have been about the close of the eleventh hour, for the workers now entering are said to "have wrought but one hour", that is to say, the twelfth hour. (See verse twelve of the parable.) This corresponds with A.D. 1930, during which time *The Watchtower* published the series of articles on "Jehovah's Royal House", making clear, by the Lord's grace, as never before, the begetting, calling and anointing of those who make up the house of Jehovah. Then followed in that same year the *Watchtower* articles on 'Bearing the fruits of the Kingdom'; the "Wine Vineyard"; "Who Are God's Witnesses?"; "His Campaign," and an explanation of the prophecy of Revelation given in the books *Light*. There was no time now for a slacking of the hand; hence early in that year *The Watchtower* announced "Special Service Weeks" for advertising the kingdom. A quota also was announced based upon the service performed during the year 1930, and the quota setting the amount of work that should be done during the year 1931. There was a continuous effort to increase the work of bringing the message of the kingdom to the people to the glory of Jehovah's name. At that time there appeared to be many more partaking of the Memorial and attending conventions than were actually in the service, and these are pictured by "others standing idle" and to whom the householder addressed the question: "Why stand ye here . . . idle?" (Matt. 20: 6) Their idleness was called to their attention. Surely the Lord was directing his work then in that he directed the sending forth of the *Bulletin* of December, 1930, to every subscriber of *The Watchtower*, and extra copies to the service directors, outlining the organization and the service work for the year 1931. Thus the facts which the Lord caused to come about fit this hour of the parable.

[14] Those standing idle answered: "Because no man hath hired us." Satan by his instrument the "evil servant" had not yet induced these idle ones to oppose the Lord's witness work. It was by the September 15 (1930) *Watchtower* that "the man of sin" was first identified by the Lord's anointed people. The Society's publications continued to call attention to the increased opportunities of service, and many more entered into the service from that time forward. Thus the Lord brought more into the covenant for the kingdom and into his service. The work so enlarged that by December, 1930, 150 radio stations began broadcasting by electrical transcription the kingdom message, and the house-to-house work of carrying the message in printed form to the people was greatly increased. In the year 1930-1931 in the United States and dependencies the monthly average of pioneers and auxiliary workers was 2,272 regularly reporting in the vineyard. By the end of 1930 Jehovah's people began to realize that the vindication of Jehovah's name is the all-important thing, and, this being emphasized in the publications *Prophecy* and *Light* and *Vindication*, those engaged in the service at the "eleventh hour" could hardly have had hire or wages in mind, but the great inducement for them to enter and continue in the vineyard work was to have a share in the vindication of Jehovah's name.

PAY DAY

[15] Thus the facts well known to have been brought to pass from 1919 to 1931 exactly correspond with the hours of the day mentioned in the parable. Jehovah's law required laborers to be paid off at the close of the day's work. (Lev. 19: 13) The Householder, of course, would proceed according to his own law; therefore the parable continues: "So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first." (Matt. 20: 8) Paying the laborers at the end of the day would not mean that there was no more work to be performed. The parable fulfilled concerning the pay day, therefore, does not mean that the work in the vineyard had come to an end. Rather does it show that those who receive their wages with gladness and appreciation are the ones to whom, from that time on, the Lord assigns the work of finishing the testimony and doing the work from then till and at the battle of Armageddon.

[16] The penny or *denarius* symbolized a valuable thing received from the hands of the householder, Jehovah, as the hire, wage or reward, and is not such as is earned and as might by right be demanded. At least, this surely would be the rule concerning those who work during the "eleventh hour"; but all that was paid was and is a gracious gift bestowed by the Great Householder upon those who had rendered service in his vineyard. This hire or wage is paid to the workers while they are on earth, and not after they get into heaven. The hire is paid at some specific time during the activity of bringing forth the fruits of the kingdom. All who are actively engaged in the

vineyard service of the Lord at the close of this specific period receive the same amount, to wit, a penny, regardless of how long they have been employed in the service of the Lord. This is further proof that they do not receive such hire or wage by reason of having brought any profit to the Lord, but that they receive it as a token of Jehovah's loving-kindness, and it shows the close relationship of the creature or laborer to the Great Householder. Not only did Jehovah's law require the wages of the laborer to be paid at the close of the working day, but it required that there should be no discrimination shown: "Thou shalt not respect the person of the poor, nor honour the person of the mighty." (Lev. 19:15) In the Lord's vineyard, as shown by the facts, there are laborers in various positions, such as officers, messengers, speakers, teachers, organization workers, pioneers, auxiliaries, company workers, and many who, because of conditions over which they had no control, could engage for only a few hours each day in the service work. Many of the company workers, being required to give most of their time to some service to provide the things decent and honest for themselves and their dependent ones, could spend only a few hours during the week in the actual vineyard service. According now to the divine rule, when the paying-off time arrived every one in the service, regardless of position occupied in the vineyard, must be treated exactly alike. All being treated alike and all having the right heart condition and appreciation, they would necessarily rejoice together. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (John 4:36) "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour." (1 Cor. 3:8, 9) Jehovah would see to it that all are dealt with righteously and without partiality. What, then, do the facts show that Jehovah has paid or given to all his people alike and with partiality to none?

"NEW NAME"

[17] The facts in fulfilment of the prophetic parable show that "early in the morning" corresponds to the year A.D. 1919, which was the beginning of the Elisha work after the coming of the King to the temple. Counting the hour for a year, as shown by the facts foregoing, and which is supported by the Scriptures, the "even" or close of the twelfth hour (Matt. 20:8), the period of time mentioned in the parable, came to a close with the year A.D. 1931. The parable shows that the "even" or evening marks the time of an outstanding expression of judgment by Jehovah toward those of his household and which judgment is pronounced for Jehovah by his duly delegated officer, Christ Jesus, who, according to the parable, is the Steward. This judgment of the Lord applies specifically to the house of God. (1 Pet. 4:17) When the due time came the Lord of the vineyard, that is, the owner of the "vineyard of red wine", and who is therefore Jehovah, gave direction what should be done. This is supported by the scripture, "The Head of Christ is God," showing that God gives the direction to his Chief Officer, Christ Jesus. (1 Cor. 11:3) Jehovah does not deal directly with the laborers, but by and through his "steward", who is his Chief Executive Officer and overseer of the vineyard. Christ Jesus as the great Executive Officer at the temple now carries out Jehovah's orders. Therefore Jehovah says to Christ: "Call the labourers." The time had come to pay them their hire.

[18] Laborers are always glad to see pay time arrive, and those who have been doing honest work are happy and felicitate their fellow laborers. One day's work was done, and now they would have their wages and have a season of celebration and then go on to another day with greater zeal for their work. Such would be the natural course to be pursued by laborers appreciating their position. It was even so in the work in the Lord's vineyard in 1931. A time of special rejoicing came because the Lord of the vineyard was paying his laborers. The work did not stop there, but, on the contrary, there was added zeal among the workers; and the year following, to wit, in the year 1932, the average number of pioneers and auxiliaries in the United States and dependencies increased to 2,792 and there was greater zeal shown in every department of the service throughout the earth. The remnant in every nation began to put forth greater efforts, and the work began to be done in a more systematic and harmonious manner.

[19] In obedience to the command of the Householder the laborers were called together by Christ Jesus the Steward. They were assembled at the most enthusiastic convention of God's people that anyone of modern times has witnessed. That convention was held at Columbus, Ohio, in July, 1931. God's people assembled there not knowing, of course, what was to be done, but they believed that the Lord had some special blessing in store for those who loved him and who served him joyfully. The Lord called the laborers together that it might be determined how they understood the terms of their covenant with Jehovah for the kingdom and whether they were satisfied with and thankful for their opportunities of service, and whether they were satisfied with the provisions made for them. The Lord arranged that convention and doubtless used his angels to see that the laborers were there called together. Many of the laborers in the vineyard, of course, were compelled to remain at their homes, but these had a part in the convention, because what there took place was communicated to the others throughout the earth. The paper *The Messenger,* published during the convention, gave a general view of the organization of the work in every part of the earth, and then

the published general proceedings of the convention were sent to all parts of the earth wherever there are any of the called-out people of Jehovah used by him as his witnesses. It was a general assembly of the workers or laborers in Jehovah's vineyard.

[20] The parable shows that the wages must be paid while the laborers are engaged in the work on earth, and not after they have reached the end of their journey and have entered into heaven. There will be no complaining or murmuring in heaven, and the parable shows that at the time of payment there were murmurers and complainers. The wages paid cannot be of an earthly material or kind, such as money or houses or that which has a purchasing power for material things on the earth. It is a spiritual reward or wage, having a peculiar value to those who are in the covenant with Jehovah, and which wage can be turned to their account on earth in having a part in the vindication of Jehovah's name. At that convention, on the 26th day of July, 1931, there was submitted to the convention and adopted, and thereafter communicated to and adopted by companies of Jehovah's people throughout the earth, a resolution which now appears to be clearly an epoch-maker in the history of the church. Without a doubt the Lord used his angels and directed the preparation and presentation of that resolution, and all having the spirit of the Lord would gladly accept and did accept its terms. That resolution, adopted amidst the greatest enthusiasm for the kingdom, among other things contains these words:

> THAT, having been bought with the precious blood of Jesus Christ our Lord and Redeemer, justified and begotten by Jehovah God and called to his kingdom, we unhesitatingly declare our entire allegiance and devotion to Jehovah God and his kingdom; that we are servants of Jehovah God commissioned to do a work in his name, and, in obedience to his commandment, to deliver the testimony of Jesus Christ, and to make known to the people that Jehovah is the true and Almighty God; therefore we joyfully embrace and take the name which the mouth of the Lord God has named, and we desire to be known as and called by the name, to wit, *Jehovah's witnesses.* —*The Watchtower*, 1931, page 279.

[21] No greater wage could be paid to creatures on earth than that of receiving a name at the mouth of Jehovah God, and which name shows the close and confidential relationship between Jehovah and his faithful people. Never before has he given such a wage to creatures, and he will never give it to others than the faithful followers of Christ Jesus. To such faithful laborers in his vineyard he gives a new name and to them he says: "I am Jehovah, that is my name; and my glory [honor] will I not give to another."—Isa. 42: 8, *A.R.V.*

[22] His people are thus designated for his name and are equipped and sent forth from that time as the official representatives of the Lord God as his witnesses to make known that Jehovah is the only true God, that his Son Christ Jesus is King, and that the kingdom is here and is the only hope for the human race. To such Jehovah says: "Ye are my witnesses . . . that I am God." (Isa. 43: 12) Zion was now builded up. Her children were brought forth, and 'the place of her tent was enlarged'. The Esther and Ruth class were now brought into the company of Jehovah's people as members of his servant class, and the time had come when all of these faithful laborers should be identified as a "peculiar people" unto Jehovah. In harmony with this conclusion Jehovah's prophet wrote: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name."—Isa. 62: 1, 2.

[23] This prophecy concerning the new name could not be applied after the faithful are taken to heaven, but must have fulfilment while the faithful remain on earth as representatives of Jehovah and his kingdom. The nations of the earth could not see the honor Jehovah conferred upon the witnesses after they are removed from earth to heaven; and this prophecy shows that these witnesses are observed by the nations of the earth. These laborers are not sent into the field to labor in order to get the laborers into heaven, but rather to prove them and to prepare them for special service to Jehovah in making known his name. The peoples of the nations of the earth must know that Jehovah is God, and that he has a people on earth who are faithful and true to him and who maintain their integrity toward him. God's purpose to destroy the nations forming Satan's organization must be made known, and he confers upon his faithful ones the new name and they are granted the honor of going forth and making announcement of Jehovah's judgments before they are executed. No one would want the name that Jehovah confers upon them as his witnesses unless he loved God. Others are ashamed to bear the name of the Most High. This is proved by the fact that those who delight to be known as Jehovah's witnesses are the objects of scorn and ridicule by those who pretend to be followers of Christ but who in fact are not. Christ Jesus, as the "steward" of Jehovah, pays the wages and acknowledges those before Jehovah who are not ashamed to be called by his name: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." (Luke 9: 26) Only those who love the owner of the vineyard would be entirely satisfied with the wages received and would rejoice upon receiving same. Such are the ones who now delight to bear the name *Jehovah's witnesses* and to carry the fruits of his kingdom to others as a testimony to his name.

[24] At the time of the payment of the wages to the laborers that had been laboring in the vineyard these laborers automatically divided themselves into two

groups: one group or company that is glad, and the other group or company that complains and murmurs. The payment of the wage or hire discloses who are the selfish ones and who are the unselfish ones, and it is the unselfish ones whom the Lord continues to use for his name's sake, that the peoples of earth may see that he has witnesses that will maintain their integrity toward him. The calling of the laborers at this specific time and paying to them their hire marks the time of a special test upon all who had responded to the call for the kingdom and who had been sent into the vineyard to labor; and this conclusion is fully borne out by the Scriptures and by the facts that follow.

(To be continued)

QUESTIONS FOR STUDY

¶ 1. To whom does Jehovah pay wages, and on what condition? How have these come into position to receive this honor?

¶ 2. Identify the "householder", the "steward", and the "labourers", mentioned in the parable here under consideration. What is the "penny"? When does the parable have application?

¶ 3. Describe the occasion which seems to have called forth this parable. Who shall "receive an hundredfold"? Of what? When?

¶ 4-7. Explain (a) the statement that 'the householder went out early in the morning'. (b) The expression "to hire labourers". (c) The phrase "into his vineyard". In brief, then, what is the application of Matthew 20: 1?

¶ 8. In what four points is there prophetic significance in his 'agreeing with the laborers for a penny a day', as shown by the facts which mark the fulfilment of this part of the parable?

¶ 9. Describe the circumstances in which the 'hiring of laborers early in the morning' was accomplished.

¶ 10. Compare the relationship of those referred to in verse 4, after 'going their way', with that when they were 'seen standing in the market place'. How does the prophetic statement, "Whatsoever is right, I will give you," find its application? How, then, does the prophecy of verses 3, 4 have fulfilment?

¶ 11, 12. Point out the important truths revealed and the circumstances brought about in fulfilment of the statement concerning (a) the "sixth hour". (b) The "ninth hour".

¶ 13, 14. Relate prominent important facts fitting the fulfilment of the prophecy regarding the "eleventh hour".

¶ 15, 16. What is shown in 'paying the laborers at the end of the day'? What was symbolized by the "penny"? Show (a) that the time and purpose of the payment, and the uniform amount of the "hire", are in accordance with Jehovah's law, and (b) that the facts brought to pass in the fulfilment of the parable harmonize therewith.

¶ 17-21. Show (a) how the "new name" fits the parable in relation to time, manner and purpose of 'paying the laborers their hire'; (b) also whether 'paying the laborers' meant that there was no more work to be done. Describe the course of events in which the 'calling of the laborers and giving them their hire' was fulfilled. How valuable is this 'wage' which the Householder, through his Steward, has given to his laborers?

¶ 22, 23. Point out other prophetic scriptures also finding fulfilment or the beginning thereof at that time. What is the purpose in sending these laborers into the vineyard? What responsibility attends opportunity to work in Jehovah's vineyard?

¶ 24. Show that receiving the wages involves a test upon the laborers, and what such test has disclosed.

PROPHETIC MOVING PICTURES

ABRAHAM, the great-grandfather of the Jewish nation, was called "the friend of God". It was his grand measure of faith in Jehovah God that earned for him this expression of divine favor. (Jas. 2: 23) That faith was manifested in its highest degree when Abraham, at the command of Jehovah, proceeded to offer up Isaac, his only son by his beloved wife Sarah, as a human sacrifice to God. Ere Abraham, however, could strike the deathblow God's angel called unto Abraham to proceed no further, and God restored to him his only son, as it were from the dead. The Scriptures clearly indicate that this stirring incident was a prophetic moving picture of how Jehovah God would sacrifice his only begotten Son Jesus for the sin of the world and would then raise him up from the dead.

The time came for Isaac to take unto himself a wife. Abraham selected the wife for his son Isaac. He did not send to Egypt for a wife, nor did he take a wife from the peoples of the land of Canaan. Abraham sent his servant back to Abraham's native land, to the house of his brother Nahor, and there selected Rebecca to be the wife of Isaac. (Gen. 11: 29; 24: 1-67) The fact that Rebecca was of the household and kinsmen of Abraham would indicate that she was of the same faith of Abraham. Rebecca became the bride of Isaac. In this we have another beautiful picture.

Abraham represents Jehovah God, and Isaac represents God's beloved Son, Christ Jesus. Abraham selects Isaac's bride. Jehovah selects the bride of his beloved Son; and the bride and Bridegroom together constitute God's new creation, which is here foreshadowed. This picture also indicates that those who are selected from among men to constitute the bride of the beloved Son of God must be those who are of the same faith of Abraham, and that only those who have and maintain that faith will ultimately become a part of the new creation. This is the construction that the apostle Paul puts upon it when he says concerning the selection of the bride of Christ: 'For he laid not hold upon angels; but he laid hold upon the seed of Abraham.' (Heb. 2: 16) "Know ye therefore, that they which are of faith, the same are the children of Abraham." (Gal. 3: 7) As the husband and the wife are one in the sight of God, even so Christ Jesus and his bride, constituting the new creation, are one; and they together constitute the seed of Abraham according to the promise of God. (Gal. 3: 16, 27, 29) This new creation is the "seed" through which the blessing must come to the people of earth.

Isaac became the heir of all that Abraham possessed. (Gen. 25: 5) This indicates that the One whom Isaac

foreshadowed would become the "heir of all things". The apostle Paul states concerning Jesus Christ, the beloved Son of God: "[Him] he hath appointed heir of all things." (Heb. 1:2) The faithful ones who participated in making these pictures could not understand the meaning of them; necessarily they would expect that God's promised blessings would come through the natural or fleshly seed of Abraham. God arranged that the true import of these pictures would be understood in the future, and that the pictures would foreshadow greater things than were then understood.—1 Cor. 10:11; Heb. 10:1.

Jehovah continued these pictures foreshadowing the development of his purpose. His promise to Abraham was confirmed to Isaac. (Gen. 26:4, 5) In due time there were born to Isaac and his wife Rebecca two sons, who were twins. They were named Esau and Jacob. Naturally Esau was in line for the blessing of his father; but God purposed that Jacob should be the one favored and should receive the blessing. These two sons foreshadowed in this picture two classes of professed Christians.

Esau represents those Christians who merely profess to be obedient to the Lord, and who seemingly are in line for the Lord's blessings; while Jacob pictures or foreshadows those professed Christians who continue faithful to the Lord and who become recipients of his blessings and become a part of the seed of promise. Esau persecuted Jacob; and, true to the picture, the merely professed followers of the Lord throughout the Christian era have persecuted the true followers of the Lord. The merely professed ones, represented by Esau, are in fact a part of the world, which is the Devil's organization. The true and faithfully obedient ones unto God are a part of his organization.

After Jacob had fled from home because of persecution, he lay down at night to sleep on the hillside. There God gave to him a vision in a dream. Jacob beheld a ladder set upon the earth, the top reaching into heaven; and upon this ladder he beheld the angels of God, who were ascending and descending. In this picture the Lord foreshadowed that in his own due time he would establish communication between his creatures on earth and his creatures in heaven, and that through the new creation he would accomplish this end. It was on this occasion that God confirmed the promise to Jacob concerning the blessing of all the families of the earth.—Gen. 28:11-15.

Jacob, whose name the Lord afterwards changed to Israel, was the father of twelve sons, and these became respectively the heads of the twelve tribes of Israel; which tribes, at the death of Jacob, became the organized people of God on earth. God organized this people for a purpose, and one of the purposes was to foreshadow the unfolding of his arrangement with reference to the new creation. When Jacob was about to die he called his sons before him that he might tell them of the things to come to pass in the remote future. God's invisible power moved the mind and tongue of Jacob at that time to utter a great prophecy foreshadowing the coming of the mighty Ruler and Prince of Peace.

Amongst other things uttered by Jacob on this memorable occasion were these words: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:10) This prophecy shows that the promised seed, through whom the blessing must come, would be a descendant of the tribe of Judah. The sceptre is a symbol of authority to rule. "Shiloh" means "tranquil, peaceful, happy and prosperous one". Unto that mighty Law-giver and Governor should be granted the power and authority to gather together all the peoples of earth, and to bless all according to God's promise. Through the mighty One all the nations of the earth shall be blessed. This prophecy was a restatement of the promise which God gave to Abraham, and forms a part of the great picture foreshadowing the coming of the great Blesser.

The Israelites were then domiciled in Egypt. Prior thereto the beloved son of Jacob, Joseph, had been sold into Egypt and by the grace of the Lord had become a mighty man in Egypt, next to Pharaoh the king. The blessings that the Lord brought to the people of Egypt through Joseph foreshadowed how the great One, whom Joseph prefigured, would bless the peoples of the world. After the death of Joseph there came to the throne of Egypt another emperor, one who had no respect for God, who had forgotten the goodness that God had bestowed upon Egypt through Joseph, and who showed his wicked condition of heart by persecuting the Israelites, God's chosen people.

It was during that period of persecution that Moses was born. The decree of the wicked king of Egypt had gone forth to kill all the male babes of the Hebrew women. (Ex. 1:16, 22) But God miraculously preserved Moses. When the babe was three months of age his mother made an ark of bulrushes, put the child into it, and hid it in the still waters of the Nile river. The babe was discovered by a member of the royal family, and, without doubt by an arrangement of the Lord, Moses' own mother was employed to nurse the child.

Moses grew up as a member of the family of the royal house of the king; but when he attained his majority he refused to be called the son of Pharaoh's daughter. Rather did he prefer to be associated with the people of God, of whom he was a part. (Heb. 11:24) It was his faith in God that led him to take this position, and doubtless Jehovah was directing his course. The oppression of the Israelites in the land of Egypt continued. This was another part of the picture, from which man can now learn. The then wicked ruler of Egypt represented Satan, the Devil, oppressing the peoples of the world.

Many have thought that all the peoples of earth, except those who belong to some church, are a part of the world; but this is not true. The world is represented in the governing factors that rule the people. The government of Egypt, of which Pharaoh was the head, represented the Devil's wicked organization, by which the people are oppressed. God now began the making of a picture which foreshadowed how he will deliver the people from the hand of the oppressor, Satan the Devil. Jehovah sent Moses to be the deliverer of the Israelites from Egyptian bondage. Moses, in this picture, represented or foreshadowed the Mighty One, the Messiah, who shall deliver the peoples of earth from the oppression of Satan and all his agencies, and bring the people into a condition of blessing.

When the time came for God's chosen people, the Israelites, to leave Egypt, Moses led the march. Six hundred thousand men on foot, with their women, children and servants, made an imposing company marching out of Egypt. In this picture Moses represented Christ the Messiah, the great Deliverer, leading the people to safety; while those who followed Moses represented all of those who shall ultimately accept and follow Christ as the great Executive Officer of Jehovah God, the One whom God has provided for the deliverance of man.

The wicked Pharaoh, the ruler of Egypt, with his army, followed after the Israelites with the purpose and desire to destroy them. He would have succeeded in carrying out his wicked designs had not God intervened and protected the Israelites and directed them, through Moses, which way to go. (Ex. 12:37, 38; 14:1-5) Pharaoh and his hosts pursuing the Israelites picture the Devil and his agencies which he uses in his effort to destroy those who love the Lord.

When the Israelites reached the Red sea, and the hosts of Egypt were pressing hard after them, God sent his angel to protect the Israelites; and the Lord placed a pillar of cloud between the two hosts to hide the Israelites. Then the Lord God directed Moses what to do; and in obedience to the Lord's command Moses stretched forth his rod over the sea, and the Lord caused the waters of the sea to stand apart on either side so that the Israelites, under the leadership of Moses, crossed over on dry land. When in pursuit Pharaoh and his hosts marched in between the walls of the sea the waters overflowed them and they perished. (Ex. 14:13-30) This picture foreshadows that God in his own due time will deliver all who obey him from the oppressive hand of Satan, and that he will completely destroy Satan's organization and ultimately Satan himself; and that in this great work the One whom Moses represents, to wit, Christ, the great Executive Officer of Jehovah, will perform the work.

When Moses and the Israelites were in safety across the sea, they sang together a song of praise unto Jehovah God, and amongst other things in this song is written: "Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy." (Ex. 15:6) This foreshadows that when the people are fully delivered from Satan the oppressor they will recognize that in the exercise of his loving-kindness God has made provision for their salvation. Then the people will sing as they did then: "The Lord is my strength and song, and he is become my salvation."

The demonstration of Jehovah's power in the overthrow of the Egyptians, and the miraculous preservation of the Israelites, was for the purpose of keeping before the minds of that people that Jehovah is the only true God, and that from him alone can blessings proceed. These things occurred and were recorded, not for Israel alone, but particularly for the peoples of earth who seek righteousness in the end of the age, where we now are. (1 Cor. 10:11) God purposed that his people now, in this twentieth century, should receive comfort and encouragement by getting a mental vision of this picture. This divinely provided picture foreshadows that God willed from the beginning to provide a seed or new creation which would be fully in harmony with him and have all faith and confidence in him, and that this seed should be his means of blessing mankind.

PURPOSES OF THE LAW COVENANT

WELL-INFORMED Jews admit that in the days of their forefathers there lived in Palestine a man whose name was, according to records of those times, Jesus. This man was known in his time to have been born, as the record shows, of a Jewish maiden named Mary. The Scriptures setting forth the reasons for the Jewish ancestry of Jesus, who was and is the Son of Jehovah God, may now be clearly understood by both Jew and Gentile.

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." (Gal. 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.—Heb. 2: 15.

In due time Jesus came. He was not a son of Hagar, and therefore cannot 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." (Gal. 4: 1, 2) The Son of God from his birth until his majority at thirty years of age 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. Jesus being presented to Jehovah as a first-born of his Jewish parent, Jehovah had the legal claim upon him from that time forward.

The apostle in this same connection says: "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. 3: 13.

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. (Rom. 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 willfully 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." (Deut. 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." (Gal. 3: 13) The curse can hardly be said to be death itself, but the ignominious manner of death by hanging.

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 of his offspring had come under sin. The perfect man Jesus tasted death for every man. (Heb. 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 from the Israelites. Jesus fulfilled every requirement of the law, even dying as if 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.—Heb. 3: 6.

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, which called for the infliction of the death penalty. Jesus died on the tree as a sinner yet without sin; that is to say, he died as an accursed one of God would die, 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.

The death of Jesus Christ upon the tree 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." (Matt. 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.—Isa. 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." (Rom. 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 and in the sinner's place and stead, "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." (Col. 2: 14) The law was against Israel because she could not keep it. Christ by his death abolished 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." (Eph. 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 Jesus' death.

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."—Rom. 7: 10-13.

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." (Rom. 8: 3) This cannot mean that the law itself was weak, but that 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, because of such weakness, God did through his perfect and beloved Son.

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 teaches what would be required of anyone to become of the "seed"; and, they 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 were a much favored 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 of Israel, however, accepted Jesus as the Messiah.

(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.

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. (Deut. 34: 5) Christ Jesus is the great High Priest after the order of Melchisedec. He is the Mediator of the new covenant, and his ability knows no limitation. "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.

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 among the Gentiles or non-Jews. The due time came that the Jews were cast off and "concerning the gospel, [became] enemies for your [the Gentiles'] sakes". (Rom. 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 among the Gentiles that he takes out "a people for his name". (Acts 15: 14) The "people for his name" are especially the true Christians now on earth, Jehovah's witnesses, and it becomes the privilege and duty of all such to glorify the name of Jehovah by telling the hungry people his truth. Soon the new covenant will go into operation for the purpose of carrying out God's promise to reconcile and bless all the families of the earth.

The nation of Israel was greatly honored and favored by the Lord. Concerning the Jews Paul wrote: "What advantage then hath the Jew? . . . Much every way: chiefly, because that unto them were committed the oracles of God." (Rom. 3: 1, 2) They were given the privilege of being the representatives of God on the earth. The Jewish nation foreshadowed organized Christianity, particularly those who profess to be the followers of Christ but who have fallen away and have become mixed up with the affairs of this evil world. The Jews forsook God and were cast off. "Organized Christianity" has forsaken God and has been cast away, even as God foretold. "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. Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God. How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done; thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go."—Jer. 2: 13, 21-25.

Jehovah's great and loving purpose goes majestically on to completion, and in his due time all mankind shall be brought in contact with the truth and given a full opportunity to be reconciled to God and to live. The time has now come for the people to begin to understand the truth, and for this reason the message of truth is being given to the people.

DOES GOD TORMENT ETERNALLY?

AGAINST what did God manifest his justice when he pronounced judgment upon Adam for his sin and said: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return"? Did God there sentence the body or the soul of man to death? Is it true that the soul of man is immortal; and if so, how could God put it to death?

It is profitable to define terms before attempting to discuss them. The definition given should be supported by proof from the Bible. This we will attempt to do before answering the question here asked.

"Immortal" means that which cannot die; something that cannot be destroyed in death. "Soul" means a moving, breathing, sentient creature, or person; a creature or person that possesses faculties and uses them. To understand whether or not a soul is immortal it is first essential to determine from the Bible what constitutes a soul. Genesis, chapter two, verse seven, reads: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of [lives (according to the Hebrew)]; and man became a living soul." The word "soul" is synonymous with the words "being", "creature," and "man". The dust out of which Jehovah formed the body was not conscious. It had no life in it. After God had used these elements to form the man, he breathed into his nostrils the breath of lives, which animated the body, caused the lungs to begin to work, sent the blood tingling through the arteries and returning through the veins; therefore there resulted a moving, breathing, sentient creature, a man, which is a soul. The body aside from the breath does not constitute the soul; but it requires the uniting of the breath with the body to constitute the soul. And when we separate the breath from the body the soul no longer exists. The Scriptures do not say that God breathed into this body immortality, but merely that the soul resulted by animating the body after it had been created; and this resulted from the breath which he breathed into the nostrils.

A locomotive may be used as an illustration. It stands upon the track with no fire in the box, no water in the boiler, hence no steam. We speak of it as a dead engine. Then the steam is produced by heating the water; the throttle is opened, the steam enters the cylinders, and the machine moves. Shut off the steam and it stops.

Just so with man. When the body is formed it would be inanimate and inactive without breath. When the breath of life is breathed into the nostrils and his organs begin to functionate, it is said that man then is a breathing creature, hence a soul. When he ceases to breathe he is dead.

Man is a soul. He does not possess a soul. Every creature that breathes is a soul. God applied the words "living soul" to the lower order of animals long before man's creation, as reference to the marginal reading of Genesis, chapter one, verse twenty, will quickly show. That all breathing creatures are designated as souls by Jehovah is proved by these words written in Numbers, chapter thirty-one, verse twenty-eight: "Levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep." All souls die alike. Ecclesiastes, chapter three, verses nineteen and twenty, says: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

In the manifestation of divine justice God said to Adam: "Of the tree of the knowledge of good and evil, thou shalt not eat; . . . for in the day that thou eatest thereof, dying thou shalt die." (Gen. 2:17, *margin*) This sentence was pronounced against man, the creature, the soul. If there could be any doubt about this, it is definitely settled by another statement in the Bible which reads: "The soul that sinneth, it shall die." (Ezek. 18:4) "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?"—Ps. 89:48.

The thought of immortal human souls originated with Satan the Devil. He approached mother Eve and said: 'If you eat of this tree, you shall not surely die.' Jesus later denounced this statement as the first lie ever told, and denounced Satan as the father of lies. (John 8:44) Satan has been trying to blind the people to the truth concerning God's great purpose in order to keep them away from God and from the blessings they would receive by obeying him. The apostle Paul says of Satan that he is "the god [mighty one] of this world", meaning the present wicked worldly arrangement and organization; and that he has blinded the minds of men to the truth, lest the glorious gospel of the Lord Jesus Christ should shine into their hearts. (2 Cor. 4:4) From the day of Eden until now Satan has been blinding the minds of men to the truth by getting into their minds a false conception of Jehovah's arrangement; and the basis for this blindness is chiefly the lie first told: "Ye shall not surely die." All false doctrines are based upon this first lie.

If man possessed an immortal soul it could not be put to death. Hence we see that God would be unable to enforce his judgment against a sinner, and justice would fail. The Scriptures, however, plainly tell us that the quality of immortality belongs originally only to Jehovah God. "Who only hath immortality,

dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." (1 Tim. 6:16) Immortality will be given as a great reward to faithful Christians and to none other of the human race. Such Christians who live and continue faithful until death are promised the divine nature, immortality, the crown of life. (2 Pet. 1:4; 1 Pet. 1:3, 4; Rom. 2:7; Rev. 2:10) We may be sure that a man does not seek that which he already possesses; and the apostle Paul plainly says: "Seek for . . . immortality." And again he says to those who will be faithful Christians: "This mortal must put on immortality." (1 Cor. 15:53) If a soul, a man, were already immortal, he could not subsequently *put on* immortality. No one of the human race will ever be made immortal except the faithful Christians. God has a different reward for others who are obedient to him.

Another of Satan's deceptions by which he has blinded the people is the teaching that the dead are still conscious after death. This is not supported by the Bible, however. Those who die are never again conscious unless they are resurrected by the Lord. The resurrection of the dead must be reserved for discussion at some other time. If the soul were immortal it would be conscious somewhere. Let us observe the Scriptures which show that the dead are not conscious.

In the Psalms these statements occur: "In death there is no remembrance of thee: in the grave who shall give thee thanks?" (6:5) Thus is shown that they have no memory while dead. "The dead praise not the Lord, neither any that go down into silence." (115:17) Hence they could not speak while dead.

The dead cannot breathe, think, or feel. "Thou takest away their breath, they die, and return to their dust." (104:29) "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (146:4) A person when unconscious does not feel. This is illustrated by the fact that when a person is taken to a hospital for an operation the surgeon puts the patient under an anesthetic, puts him to sleep so that he cannot feel during the operation.

Again the Scriptures read: "The living know that they shall die, but the dead know not any thing. Also their love, and their hatred, and their envy, is now perished." (Eccl. 9:5, 6) Being unconscious, they know not anything when dead. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccl. 9:10.

Again speaking of man, God says of him: "Nevertheless, man being in honour abideth not: he is like the beasts that perish." (Ps. 49:12) Anything that perishes cannot be conscious, cannot be in existence, and, of course, cannot be immortal.

It was Jesus who said: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Here the proof is conclusive that death means the perishing of all unless redemption is received through Jesus Christ. This would absolutely disprove consciousness of the dead, and would disprove also the immortality of the soul.

Death is spoken of in the Bible as a sleep, for the reason that God purposes in his due time to awaken all the dead and give them an opportunity of life. The Bible abounds in the expressions referring to the dead as asleep. A few of these expressions are mentioned here. "David slept with his fathers, and was buried in the city of David." (1 Ki. 2:10) "The fathers fell asleep." (2 Pet. 3:4) "The greater part remain unto this present, but some are fallen asleep." (1 Cor. 15:6) "I would not have you to be ignorant, brethren, concerning them which are fallen asleep, . . . them also which sleep in Jesus will God bring [forth] with him [in the resurrection]."—1 Thess. 4:13, 14.

We must conclude from these scriptures that the dead are wholly unconscious from the moment of death until such future time as the Lord may be pleased to awaken them out of death, and give them an opportunity of life, which he purposes to do, as set forth in his Word. (John 5:28, 29) Man was made of the dust. He was sentenced to return to the dust; that is, the condition of the dead.

For a long time men have been taught that the punishment for the wicked, those who disobey God, is everlasting torment or torture in a hell burning with unquenchable fire and brimstone. Because of this terrible doctrine many have been frightened away from studying the Bible. Because of it many have refused to believe in God and the Lord Jesus. It is another doctrine of Satan, used to blind the people. The doctrine of eternal torment cannot be true, for at least four separate and distinct reasons: first, because it is unreasonable; second, because it is repugnant to justice; third, because it is contrary to the principle of love; and, fourth, because it is entirely unscriptural.

It seems strange that men with reasoning faculties should ever reach the conclusion that the all-wise Creator would eternally torment any of his creatures. What could be the purpose of such torment? Could it accomplish any good? Would it result to the glory of God?

There could be no eternal torment of any of God's creatures except by God's will. A reasonable, loving God could not torment any of his creatures. A Creator that would put in operation a system of endless torment would be a fiend, and not a reasonable God. Man is not perfect, yet he has some love. God is perfect. He is love. A man or a child would not torture his horse, his dog, or his cat.

Suppose we have a dog that becomes mad and tries to bite everyone in the neighborhood. He must be killed; but we would not torment the poor brute by putting it into a slow fire. We would kill it in the easiest way, so that it would not suffer much pain.

Why would a person do this? Because his sense of justice and love would deter him from doing anything else. Man has not as much love as God. Everything that God does for man he does for man's good.

The doctrine is unreasonable because no one could be eternally tormented unless that one were eternally conscious; and the scriptures above quoted show that the dead are not conscious. Furthermore, there could be no eternal torment of the soul unless that soul were immortal, indestructible; and the scriptures above quoted and all other scriptures bearing upon the subject show that man is not immortal, that none are granted immortality except those who receive it as a reward for right-doing and who are made joint-heirs with Christ Jesus in his glorious kingdom. Then it is easy to be seen that this is a doctrine of Satan the Devil; and the two doctrines or teachings of inherent immortality and eternal torture must stand or fall together. And since they are both false, they must both fall.

(*Continued from page 338*)

ADVERTISING WATCHTOWER PROGRAMS

Advertising the Kingdom helps also to advertise the radio stations which are broadcasting the kingdom message. Hence all witnessing parties and all individuals engaging in the field service should mention the radio station in their vicinity which carries the Watchtower programs. This magnifies to the people called upon the message which Jehovah's witnesses introduce, and often results in interest in the printed message on the part of the radio listener. This is one of the chief purposes of sending out the message over the radio, to encourage the people to read the literature.

In these days, when the average radio program is proving monotonous to increasing numbers, the field workers will render the people a service in telling them that the Watchtower programs may be heard each week. In this behalf the Society supplies radio folders, and all workers should make *constant* use of them in house-to-house calling, leaving one of them, if nothing else.

SERVICE APPOINTMENTS

T. E. BANKS

Pensacola, Fla.	Nov.	28, 29	Galveston, Tex.	Dec.	15, 16
New Orleans, La.	Dec.	1, 2	Houston, Tex.	"	17, 18
Amite, La.	"	3, 4	Wharton, Tex.	"	19, 20
Osyka, Miss.	"	5, 6	San Antonio, Tex.	"	22, 23
Baton Rouge, La.	"	7, 8	Austin, Tex.	"	24, 25
Beaumont, Tex	"	10, 11	Mexia, Tex.	"	26, 27
Port Arthur, Tex.	"	12, 13	Oklahoma City, Okla.	"	29, 30

G. H. DRAPER

Graham, N. C.	Dec.	2	Statesville, N. C.	Dec.	18
Greensboro, N. C.	"	3, 4	Hickory, N. C.	"	19
Rural Hall, N. C.	"	5	Asheville, N. C.	"	21-23
Winston-Salem, N. C.	"	6, 7	Johnson City, Tenn.	"	24, 25
High Point, N. C.	"	8, 9	Kingsport, Tenn.	"	26
Sailsbury, N. C.	"	10, 11	Bristol, Tenn.	"	27
Kannapolis, N. C.	"	12, 13	Slant, Va.	"	29
Charlotte, N. C.	"	15, 16	Coeburn, Va.	"	30
Shelby, N. C.	"	17	Wytheville, Va.	"	31

M. L. HERR

Pawnee, Okla.	Dec.	1, 2	Holdenville, Okla.	Dec	17, 18
Glencoe, Okla.	"	3, 4	Atwood, Okla.	"	19, 20
Yale, Okla.	"	5, 6	Stuart, Okla.	"	22, 23
Stillwater, Okla.	"	8, 9	Non, Okla.	"	24, 25
Cushing, Okla.	"	10, 11	Purcell, Okla.	"	26, 27
Sparks, Okla.	"	12, 13	Blanchard, Okla.	"	29, 30
Seminole, Okla.	"	15, 16	Paoli, Okla.	Dec.	31, Jan. 1

A. H. MACMILLAN

Hallowell, Me.	Dec.	1, 2	Taunton, Mass.	Dec.	15
Bangor, Me.	"	3, 4	New Bedford, Mass.	"	16, 17
Old Town, Me.	"	5	Newport, R. I.	"	18, 19
Portland, Me	"	6	Attleboro, Mass.	"	21, 22
Hudson, N. H.	"	8	Providence, R. I.	"	24, 25
Leominster, Mass.	"	9	New London, Conn.	"	26
Boston, Mass.	"	10, 11	Norwich, Conn.	"	27
Brockton, Mass.	"	12, 13	New Haven, Conn.	"	29, 30

G. Y. M'CORMICK

Newcastle, Ind.	Dec.	2	Attica, Ind.	Dec.	17
Muncie, Ind.	"	3, 4	Romney, Ind.	"	18
Anderson, Ind.	"	5, 6	Frankfort, Ind.	"	19
Elwood, Ind.	"	8, 9	Indianapolis, Ind.	"	21-24
Marion, Ind.	"	10, 11	London, Ind.	"	25
Kokomo, Ind.	"	12, 13	Sunman, Ind.	"	26
Sedalia, Ind.	"	15	Madison, Ind.	"	28-30
La Fayette, Ind.	"	16	Salem, Ind.	"	31

J. C. RAINBOW

Cincinnati, Ohio	Dec.	1-4	Barnetts Creek, Ky.	Dec.	16
Frankfort, Ky.	"	5	Craney, Ky.	"	17
Lexington Ky.	"	6	Ashland, Ky.	"	18, 19
Eubank, Ky.	"	7	Huntington, W. Va.	"	20, 21
Loyal, Ky	"	9	Pliny, W. Va.	"	23
Smithsboro, Ky.	"	10	Charleston, W. Va.	"	24, 25
Williamson, W. Va.	"	11	Mt Lookout, W. Va.	"	26, 27
Garrett, Ky.	"	12	Lookout, W. Va.	"	29
Auxier, Ky.	"	13	Springdale, W. Va.	"	30
Paintsville, Ky.	"	14	Laurel Creek, W. Va.	Jan.	1

W. J. THORN

Wichita Falls, Tex.	Dec.	1, 2	Brownwood, Tex.	Dec.	17
Breckenridge, Tex.	"	3	Dublin, Tex.	"	18
Abilene, Tex.	"	4, 5	Cleburne, Tex.	"	19
Sweetwater, Tex.	"	6, 7	Alvarado, Tex.	"	20
Aspermont, Tex.	"	9	Ft Worth, Tex.	"	22, 23
Rochester, Tex.	"	10	Dallas, Tex.	"	24, 25
Colorado, Tex.	"	11	Weatherford, Tex.	"	26
Robert Lee, Tex.	"	12	Mineral Wells, Tex.	"	27
San Angelo, Tex.	"	13	McKinney, Tex.	"	29
Mertzon, Tex.	"	14	Denison, Tex.	"	30, 31
Coleman, Tex.	"	16	Bonham, Tex.	Jan.	1

S. H. TOUTJIAN

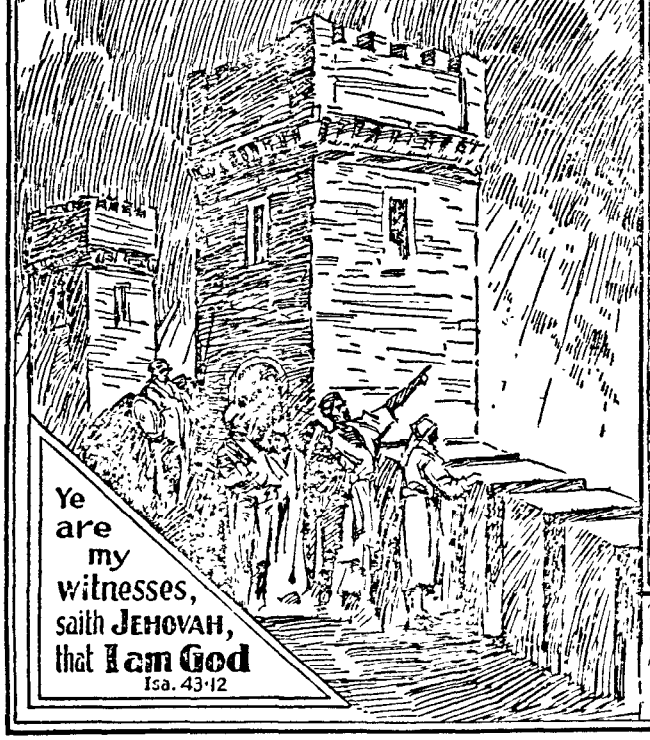
Pasadena, Calif.	Dec.	1, 2	San Diego, Calif.	Dec.	17, 18
Monrovia, Calif.	"	3, 4	El Centro, Calif.	"	19
Rosemead, Calif.	"	5, 6	Yuma, Ariz.	"	20
Long Beach, Calif.	"	8, 9	Tucson, Ariz.	"	22
Santa Ana, Calif.	"	10, 11	Globe, Ariz.	"	24
Fullerton, Calif	"	12, 13	Phoenix, Ariz.	"	25, 26
Riverside, Calif.	"	15, 16	Prescott, Ariz.	"	28, 29

J. C. WATT

Lincoln, Nebr.	Dec.	3, 4	Norfolk, Nebr.	Dec.	18
Nebraska City, Nebr.	"	5	Clearwater, Nebr.	"	19
Humboldt, Nebr.	"	6	Albion, Nebr.	"	20
Wymore, Nebr.	"	8	Spalding, Nebr.	"	22
Beatrice, Nebr.	"	9	Sargent, Nebr.	"	23
Hastings, Nebr.	"	10, 11	Litchfield, Nebr.	"	24
Cambridge, Nebr.	"	12	Wood River, Nebr.	"	25
McCook, Nebr.	"	13	Grand Island, Nebr.	"	26
York, Nebr.	"	15	Mullen, Nebr.	"	27
David City, Nebr.	"	16	Alliance, Nebr.	"	29
Columbus, Nebr.	"	17	Scottsbluff, Nebr.	"	30

The WATCHTOWER

And Herald of Christ's Presence



Ye are my witnesses, saith JEHOVAH, that I am God
Isa. 43:12

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

VOL. LIV SEMI-MONTHLY No. 23

DECEMBER 1, 1933

CONTENTS

LABORER'S WAGES (Part 2) 355
The Test 356
Questions for Study 361
HIS ORGANIZATION 362
FROM ISLES OF THE SEA (Letters) 366
Favor Granted by Jehovah 366
Brought Joy and Gladness 366
RADIO SERVICE 368
THE 1934 CALENDAR 354
YEAR BOOK 354
ADVERTISING WATCHTOWER PROGRAMS 354

©WTB T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa

Please address the Society in every case.

(*Translations of this journal appear in several languages.*)

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

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

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

THE 1934 CALENDAR

The Society's calendar for 1934 will be a beautiful adornment and help in the homes of all interested in Jehovah's purposes at this time. It will be ready for all such about December 1, 1933. Not only is the year's text set forth, but a magnificent picture expressive thereof, and also a special message from the president of the Society. The date pad indicates the periods of special world-wide witnessing arranged for the year. The Calendar may be had at 25c a copy; or, in lots of 5 or more, at 20c apiece. Members of companies may avail themselves of this latter rate by placing their orders with their stockkeeper.

YEAR BOOK

The *Year Book* for 1934 is now in course of preparation. It is hoped to begin mailing it in time for Jehovah's witnesses to be using it promptly with the opening of the new calendar year. The Society has had the grandest and most intense and effective service year of its history, and the annual report thereon as compiled by the president will be sure to delight all who have the kingdom interests at heart. Also, there will be a pointed discussion of the 1934 year text, and a text and appropriate comment for each day of the year. The book is offered at 50c a copy, mailed anywhere.

Remittance to cover should accompany each order. Company members will place their orders with the local stockkeeper, that he may send in a group order. This will reduce the shipping costs and also expedite the filling of orders here.

ADVERTISING WATCHTOWER PROGRAMS

Advertising the Kingdom helps also to advertise the radio stations which are broadcasting the kingdom message. Hence all witnessing parties and all individuals engaging in the field service should mention the radio station in their vicinity which carries the Watchtower programs. This magnifies to the people called upon the message which Jehovah's witnesses introduce, and often results in interest in the printed message on the part of the radio listener. This is one of the chief purposes of sending out the message over the radio, to encourage the people to read the literature.

In these days, when the average radio program is proving monotonous to increasing numbers, the field workers will render the people a service in telling them that the Watchtower programs may be heard each week. In this behalf the Society supplies radio folders, and all workers should make *constant* use of them in house-to-house calling, leaving one of them, if nothing else.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV DECEMBER 1, 1933 No. 23

LABORER'S WAGES

(PART 2)

"So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first."—Matt. 20:8.

JEHOVAH, the owner of the vineyard, is no respecter of persons, nor does he show partiality. It is faithfulness induced and proved by unselfish devotion to God and his kingdom that brings forth his approval. The mere fact that one has been identified with God's people and in his service for many years is no evidence whatsoever that such person is more pleasing to the Lord than one who has known the Lord for only a short season. The parable of the penny is a striking illustration of this truth. In the preceding article in *The Watchtower* are shown laborers called into the field over a period of twelve years, the conclusion of which period came in 1931, after the Lord disclosed to his people that he had given unto them a new name which his own mouth had named and which name is *Jehovah's witnesses.*

[2] The householder and owner of the vineyard did not tell the steward to call the "elective elders" or officers or prominent ones in his earthly organization and to highly commend them and then to pay them first, that others might see how well they had wrought and how much they deserved. On the contrary, he said: "Call [all] the labourers, and give them their hire, beginning from the last unto the first." Thus is shown by the words of the parable, as well as by the facts, that some of the laborers entered the vineyard service for only one hour, that is to say, from eleven to twelve o'clock, which corresponds to the service for the year 1930-1931. These last ones to enter into the service are the first ones to be paid. Was this showing partiality or preferential treatment of the laborers? Not by any means. All in the service, regardless of time or what they had done, had brought no real profit to Jehovah. Assuming that all had done their very best, they must truly and properly say: "We are unprofitable servants; we have done that which was our duty to do." (Luke 17:10) All taken into the service of Jehovah and sent into his vineyard had been taken into the greatest privilege and favor that could be accorded to any man on earth. Had those longest in the service been paid first, that might have caused them to think more highly of themselves than they ought to think. Paying the last ones first shows that there is no distinction made by the Lord between his servants, but that all must be one, truly united in one harmonious cause. The Lord would permit no man to say, for instance: "I have been an elder in this company for thirty years, and therefore I am entitled to more consideration than you who have just come into the truth recently; and therefore I should be given more honor." Long and faithful service to the Lord is pleasing to him and will not be permitted to go unnoticed; yet that does not call for or warrant preferential treatment of the servant by the Lord. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Cor. 4:7) All that is received by anyone is received by the grace of God. If special honor or favor were bestowed upon some who are members of the one body, that would not promote unity. Those who came last to a knowledge of the truth and opportunities of service need not come in for the tail end of everything. The important thing is, having and showing real love and appreciation for what God has given them and having been zealous and faithful to the privilege granted them. The chief purpose of preaching the gospel has been to bring all to a unity in Christ; as the apostle states: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:11-13) When such unity is reached there could not consistently be more given to one than to another. Paying the last ones first would give those first entering the service an opportunity to observe that the steward was paying the last. If the first entering had been paid first they might have turned away because of their greater importance and given no heed to what the last ones received. Jehovah does not keep secret from the older ones in the service what he does even for the ones most

recent to come into his service. This is reflected in that the loving-kindness of Jehovah extended to the Esther and the Ruth class the favors of the kingdom. Mordecai and Naomi were both anxious that Esther and Ruth should come in for their share, and such is the right spirit of all who love God and their brethren. In passing it is interesting here to note that the *Watchtower* articles concerning Mordecai and Esther concluded about the same time that the new name resolution was adopted at the convention above mentioned.

[3] The steward is commanded by Jehovah to begin paying the last first and to proceed until the first ones receive their penny. No one laboring in the vineyard could possibly accept more than a penny, because that was the wage promised those first entering, and they certainly had no right to demand any more. If it pleased the owner to pay all the same amount, regardless of time engaged in labor, that was his own affair. No one could rightfully demand more, whether that be in the way of honor, position or other preferential treatment. It is true that the apostles admonished the church to "know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake". (1 Thess. 5:12, 13) But such is the privilege of one toward another, and is not in conflict with the rule followed by the Owner of the vineyard. Those who are in the foremost positions in the service of Jehovah's organization have no right to demand something for themselves. God sets the members in the body as it pleases him, and those who have the right spirit will joyfully receive whatsoever is given to them. It is true that it is written: "One star differeth from another star in glory. So also is the resurrection of the dead." (1 Cor. 15:41, 42) This may mean that Jehovah will give some members of the resurrected body of Christ a position of greater honor in the glorious kingdom than others; but that has nothing to do with the rule of the parable, because in the parable the wage paid the laborers is paid to them while they are on the earth. The reference made by the apostle to the stars and their glory applies specifically to the time after the faithful ones are taken to heaven. The payment of the wages brings a real test upon all those working in the vineyard.

[4] The last ones sent into the vineyard had labored but a short time, and the owner had agreed to give them no particular wage, but to give "whatsoever is right". "And when they came that were hired about [the close of] the eleventh hour, they received every man a penny." (Matt. 20:9) These late workers had not earned that amount and did not by right deserve that much; therefore it was out of the goodness of heart of the householder that these last ones received the full amount of the penny. This expression of goodness was no violation of justice, and hence no one could properly claim that the man of the household was wrong. He had agreed to pay whatsoever was right, and the payment of the penny shows that such was right and not subject to be called in question by anyone.

THE TEST

[5] What is the chief test that is applied to every one called to the kingdom? The answer in the language of the Scriptures is, Love for Jehovah God is first, and second is love for the members of his household. "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."—Matt. 22:36-40.

[6] Love is the complete unselfish devotion of the creature to the great Creator, Jehovah God. One who loves God delights to keep his commandments and is looking, not for some honor to be bestowed upon the creature, but for the opportunity to prove his integrity and full devotion to God and thus have participation in the vindication of Jehovah's name. Love for one's brother or neighbor as for himself means that there is no selfish desire to have honor given to him greater than that which is bestowed upon his brother. All in line for the kingdom, and who really love God, have but one prime objective, and that is to have a part in the vindication of Jehovah's name and be to his glory. That being true, what more could one desire on earth than to have Jehovah say to him in substance: Because of your unselfish devotion to me and my kingdom I bestow upon you the honor of bearing my name as my witnesses. Where love is the real motive for service there will be no desire to see some enjoy a greater thing than others. All come to the state of unity in Christ Jesus, and each one must have the same spirit of Christ, otherwise he would not belong to the body of Christ. (Rom. 8:9) "For the love of Christ constraineth us." (2 Cor. 5:14) It is the love like unto that which Christ has that contrains or binds together the members of the body of Christ, causing each one to have uppermost in mind the doing of Jehovah's will, that they may honor his name and have a part in the vindication thereof. No one who is looking for greater honor for himself could have such love for God and for his brethren in the anointed One.

[7] Those who have been long in the service, seeing the later ones enter, who are pictured by Esther and Ruth, delight to know that their younger brethren share equally with them in the honor conferred upon his people by Jehovah of bearing his name. The facts in harmony with and therefore in fulfilment of the prophetic parable show that in 1931, at the close of the twelfth hour, when Jehovah made known to his people that he had honored them by bestowing upon them a new name, which his own mouth had named,

to wit, Jehovah's witnesses, all who had the love of Christ delighted to know that the last ones coming into the service were to share this honor equally with those who had been long in the service. The anointed who continue to maintain their integrity toward God will share this honor, and no others could have it.

8 The loving-kindness bestowed by the householder upon the laborers brought to light the selfish ones, showing them up in their true light: "But when the first came, they supposed that they should have received more: and they likewise received every man a penny." (Matt. 20:10) The last ones to be paid off had put in twelve hours' labor in the vineyard. They observed what the steward had paid to the short-time workers who had labored but one hour, and therefore the selfish ones would begin to build hopes of receiving more; hence it is written: "They supposed that they would receive more" than a penny. (*R.V.*) They beheld the liberality of the householder in paying the last ones coming into the vineyard and, being selfish and feeling their own importance, they would say to themselves, Surely we shall get more than that. Had they been feeding upon the food provided by the Lord prior to the pay day, and had they appreciated that food, they would have expected nothing more. From May 15, 1931, until the time of the adoption of the aforementioned resolution concerning the new name, *The Watchtower* was publishing the explanation of the book of Esther, by which the Lord revealed to his people that Esther pictured those who came later into the service and that Mordecai pictured the older ones, and that the proper spirit was manifested by Mordecai, because he delighted to aid Esther; and that eventually both the Mordecai and the Esther class were merged into one and in full unity, sharing alike the common blessings and common responsibility of the "faithful and wise servant". The facts show since then that some of the selfish "elective elders" did not agree with the interpretation of the book of Esther, but insisted on applying it in their own selfish way and in justification of themselves.

9 Those who love God and who are born of his organization appreciate the fact that Jehovah teaches his own and that he does this by and through his beloved Son, Christ Jesus. It was the Lord who brought to the attention of his people their relationship to him and caused them to adopt the resolution concerning the new name, on the 26th of July, 1931. From and after that date all in line for the kingdom and in every part of the earth learned of the new name, and they too had the name offered to them to be accepted and adopted by them, and which being done in sincerity and in truth meant that they, together with others, had the privilege of being the "people for his name", taken out and used as Jehovah's witnesses on earth. That was the wage being paid to all the laborers. No greater wage or honor could be conferred on any creature on earth than to bear this name of Jehovah as given by him. All the kingdom class share this honor together. The question at issue now is, not how long have you been working in Jehovah's "vineyard of red wine", but, Have you been faithful, and are you still faithful in his service, and are you rendering service because of your unselfish devotion to him? If so, then you have offered to you the new name, which is the wage and which it is your privilege to accept, and henceforth to use. Those who do receive the wage in the right spirit are all one and joyfully form or compose the "faithful and wise servant" class. Jesus said to those who had overcome the organization of Satan and taken their stand for Jehovah and wholly and unselfishly devoted themselves henceforth to Jehovah: 'I will give you a white stone, and in the stone a new name written which no man knoweth save he that receiveth it.' (Rev. 2:17) The Scriptural argument in support of the resolution at its adoption called attention to the fact that the "white stone" is not given to individuals, but is given to the "faithful and wise servant" class collectively as a class, and is a token of Jehovah's approval and the designation of such class as his official representatives on earth. (*The Watchtower*, 1931, page 294) Jehovah honors this servant class by bestowing upon him or it the new name. No individuals are singled out and given a preferential place, but all together the remnant constitute the servant, that is, Jehovah's witnesses, to declare his name in the earth. The length of time the first had been serving was not material, but the degree of faithfulness in giving attention to kingdom interests was of all importance. This the first ones, however, seem to have overlooked.

10 Here was an opportunity for the self-important ones to murmur, and they took advantage of it. "And when they had received it [just it and nothing more to gratify their selfish desires], they murmured against the goodman of the house." (Matt. 20:11) Some in God's organization for years past had held the office of "elective elder" in a company of the consecrated and had acted as "loud speakers" and "general managers" of the company's affairs, and this caused them to be impressed with their own importance and to make them believe that they were indispensable to the Lord's organization. Then the Lord caused to be brought to the attention of his people the question of the Scriptural authority for the election of men to the "office" of elder. (See *The Watchtower*, February 1, 1932.) This was only a short time after adopting the new name. The question of elders was then discussed and considered amongst the brethren, until *The Watchtower* of August 15 and September 1, 1932, made clear, by the Lord's grace, that the elective offices of elders and deacons are not authorized by the Scriptures; and that, the time having come for all to be one in Christ,

and which was pictured by the twenty-four elders, there is now no distinction between the members of the "faithful and wise servant" class. (Rev. 4:4; Eph. 4:11-15) The Scriptures disclose that all who are in the temple, and hence at unity in Christ, are elders in fact and are not made elders by votes of other creatures. Their maturity in Christ has brought them to that condition. These truths being brought to light, there came forward a class of men and their followers who considered that they were receiving less wages than their service deserved. The new name, Jehovah's witnesses, put all on a common level, and the work of each is considered the same; and this did not prove satisfactory to the self-important ones. These selfish ones wanted titles and offices and special recognition, and, not receiving such, they began to murmur and complain, and their complaints were against Jehovah.

11 These complainers and murmurers claim that they are complaining against the action of the Society and certain ones directly connected with the work thereof. But their complaints are against God. The murmurers have never been zealous in giving testimony to the Lord in his approved way. They have thought it a small thing for them to go from house to house with the message of the kingdom, preferring to act as "loud speakers" and to magnify before the people their own virtues and their "character development". To be sure, they claim to be Jehovah's witnesses, because they are speakers. But their complaints show that they begrudge the younger brethren's having an active part in the witness work and receiving the same favors from the Lord that the older ones receive. Since 1931 these selfish ones have made themselves known at various times, complaining against the Society and its work. If Jehovah has an organization on earth which he is using, that organization is his servant, and the servant is responsible to the Master. It may always be taken as certain that if the servant does not render service according to the will of God the unfaithful will be set aside that others may do God's will. The Society, by the Lord's grace, is bearing witness to the name of Jehovah as Jehovah has commanded. (Isa. 61:1, 2; Matt. 24:14) If the Society is doing this according to the will of God, then the complainers are murmuring against God; just as the parable discloses, when it says: "They murmured against the householder." It is as Moses said: "The Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord."—Ex. 16:8.

12 The Pharisees loved to preach with their mouths and, while standing in the public places, to be observed and honored of men; and Jesus told them that "the publicans and the harlots go into the kingdom of God before [them]". (Matt. 21:31) No one can deceive the Lord. The Pharisees murmured against Jesus because he used several of the humbler ones, just as some of the "elective elders" now murmur against God for showing his favor to the remnant that are faithful in going about preaching the gospel of the kingdom. (Luke 5:30) Murmuring against the work which Jehovah approves is murmuring against Jehovah himself. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." (1 Cor. 10:10) God turns the murmurers away from him and casts them out. "Yea, they despised the pleasant land; they believed not his word; but murmured in their tents, and hearkened not unto the voice of the Lord: therefore he lifted up his hand against them, to overthrow them in the wilderness." (Ps. 106:24-26) Those who are called to the service of Jehovah are admonished to do the things that their hands find to do, and that without murmuring: "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." (Phil. 2:14-16; 1 Pet. 4:9, 10) The complainers against God's organization and his work insist on having things done according to their selfish ideas and not according to the Lord's appointed way, and in this they express their desire to be admired and recognized by other persons, and concerning which it is written: "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."—Jude 16.

13 The only way of understanding a prophecy is to apply to the prophecy the facts known to exist and which are in harmony therewith. God foreknew the facts as they now exist, and he caused the prophecy to be written according as the parable sets forth. By complaining the murmurers show they were selfish and did not have the love of Christ. "They murmured . . . , saying, These last have wrought [worked, *Diag.*] but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." (Matt. 20:11, 12) They could have lodged their complaint just as well because of the wage paid to those who worked from the third, sixth and ninth hour; but they chose to make their case as strong as possible by complaining against the treatment of the one-hour laborers in the vineyard as compared to themselves who had been working all day. Likewise men who have held the position of elective elders and being no longer put in such position by the vote of others, and being placed on a common level with even the latest one coming to the truth, are offended, and they lodge their complaint because of what they claim to be unfair treatment of themselves. They continue to 'hold men's persons in admiration', particularly their own persons, for gain. They are no longer given a preferential claim to express their own personal

views; hence they are chagrined, and they say in substance: "Behold, these who have been in the truth only a short while are made our equals, and that is not fair." They are not satisfied to see that God has brought all into an equal condition and has given all such a like part in the vindication of his name. By their murmuring and complaints they show that they are outside of the sanctuary of Jehovah and are not taught by him, and they wail and gnash their teeth against those who humbly and joyfully go forward with the service work.—Luke 13:27, 28.

14 Furthermore they say: 'We "have borne the burden of the day, and the scorching heat" (*R.V.*), and now we are put in the same class with the ordinary ones.' They resent their treatment and attempt to justify themselves. They do not stand by their agreement to do service in the vineyard for a penny a day, but they set a price on their own labor according to their own ideas. 'They measure themselves with themselves, and compare themselves among themselves,' and in this they are not wise according to the rule of divine wisdom. (2 Cor. 10:12) Like the Pharisees, they esteem themselves and those in their class highly, and for this reason attempt to justify themselves, and thus they make themselves abominable in the sight of Jehovah.—Luke 16:15.

15 The steward, when paying the wages, takes note of the complaints, and he answers "one", which shows that not all of the first workers complained, but only some of them: "But he answered one of them, and said, Friend [My man, *Moffatt*], I do thee no wrong: didst not thou agree with me for a penny?" (Matt. 20:13) The Greek word here used for "friend" is *hetairos* and has not the thought of love, but means "fellow companion" or "mate"; hence the text rendered above "My man" is the correct rendering. The steward tells the complainers that he is doing them no wrong and that there is no occasion or excuse for their complaints. The householder had not broken his side of the agreement, but was paying exactly what he promised to pay. The meaning of the penny, being the privilege and honor of sharing the new name and confessing this name before men, is enjoyed by all alike. Mordecai and Esther had confessed to being Hebrews or Judeans, that is, those who praise Jehovah; and likewise those who are now rightfully bearing Jehovah's name confess to being Judeans. The magnifying and vindicating of Jehovah's name is the primary thing to be done by those who are called to share in the kingdom work. The Lord's agreement did not promise to especially recognize any individuals and honor them above that which is bestowed upon his servant as a whole. When all are at unity in Christ there is no individual distinguished and honored above the other members.

16 The steward called the attention of the complainer to the fact that he, being of the first to enter the vineyard, had agreed to accept the penny as his wage. This suggests that the "new name" as a wage had actually been given the servant class in 1919, even though this fact was not made known to the remnant until twelve years later. Such is in keeping with the Lord's way of dealing with his people, to use them and then to disclose to them the meaning of the use to which they have been put. The question is propounded to the complainers: "Didst not thou agree with me for a penny?" And this question could be truly answered only with "Yes". If the laborers entered the vineyard with honest hearts devoted to Jehovah they could not with a clear conscience ask more than the agreement price. Mark that it is some of the class that entered the service "in the morning" that are the ones that delighted to sing in bygone days the song "Oh to be nothing, nothing"; and now they are getting that put up to them, and they find that they are nothing more than that, the commonest ones amongst them. They have earned nothing for the Lord, and surely they should be entitled to nothing more than any other member of his laboring force. The purpose and honest hope of the laborers who entered the vineyard service was to receive Jehovah's approval as 'workers that need not be ashamed', and that is exactly what the new name means to those who are now joyfully engaged in the kingdom service. In the older days brethren held positions of favor and honor, such as to be speakers or the "office" of elders or other office amongst God's people. They were not given such positions that they might enjoy greater honor amongst men, but that the church might be brought to maturity or unity in Christ. (Eph. 4:11-14) If anyone is privileged to serve and help to bring the church to that position, then he should humbly rejoice and count himself as having been greatly paid by having such opportunities.

17 According to the words of the text, it would appear that the complainers hesitated to accept the wage when offered to them, or were inclined to lay it down and turn away from it. The steward, addressing the complaining one, said: "Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee." (*R.V.*) The steward tells the murmurer that he will receive a penny and nothing more. Nor would Jehovah withhold from such the opportunity of taking up the new name and using it properly. All should be subject one to another, and all humble before Jehovah; as it is written: "Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5:5, 6.

18 The proper thing for all to do, both the first and the last hired, should be to humble yourselves under the mighty hand of God and do it gladly. Let all to whom it is given take up the new name and be faithful in the use thereof. The steward said: "Go thy

way"; that is, the way pointed out to those who will have a part in the vindication of Jehovah's name. The right way is to obey God's commandments and thus prove faithful to the new name. It is and was the will of Jehovah to bring all things of the church to maturity and unity, and all the members thereof share responsibilities and privileges that rest upon the members of his household. Jesus prayed for such unity, and the prophets of God foretold the divine will in regard to such: "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) "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." (Psalm 133) God's will concerning the work to be done just preceding Armageddon is expressed by the psalmist in these words: "This honour have all his saints."—Ps. 149:9.

19 Who could question the right or propriety of Jehovah's doing with his own according to his will? "Is it not lawful for me to do what I will with mine own?" (Matt. 20:15) The steward would not think of doing contrary to his Father's will; hence he would pay the wages as directed by the householder. In the same chapter Jesus shows that he does nothing contrary to the will of his Father. The occasion was when the mother of James and John asked him for a special favor for her sons, and to this Jesus replied: "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." (Matt. 20:23) Peter learned the same lesson and, in substance, repeated it, when he said to his brethren: "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?"—Acts 11:17.

20 Jehovah needs no one to give him advice as to the manner of disposing of his gifts or paying his wages: "For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." (Rom. 11:34-36) Selfishness is the very opposite of love, and hence results in injury or evil. The improper motive manifested for moving one to action is another way of stating that the creature has a bad or evil heart. Further addressing the murmurers the Lord said: "Is thine eye evil, because I am good?" The desire to have something better than his brethren is selfishness, and which selfishness leads to darkness: "But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23) The facts show that the murmurers or complainers have become blind to the truth in recent years. The eye of the true servant of Jehovah is single in its purpose. The servant's eye is blind to all things save only one, and that one, doing the will of Jehovah for the vindication of his name: "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" (Isa. 42:19) In harmony with this Jesus said: "The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed, therefore, that the light which is in thee be not darkness." (Luke 11:34, 35) This proves that the ones who murmured must have been defiled. The murmurer has a selfish heart and a selfish desire to be honored above others. "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." (1 John 2:16) "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man." (Mark 7:21-23) One who is defiled and remains in that condition could not be of the temple or sanctuary class.

21 Now the facts show that since the making known of the new name, and hence the paying of the wages to the laborers, there have been those who previously held the positions of "elective elder" and who have since become murmurers and complainers against the Lord's work on earth, claiming that they are set aside and given no honor such as they formerly had. Their complaints and murmurings are really against Jehovah God. These selfish ones would complain against the Lord and his manner of dealing with them, and they would not likely use the new name according to his will; and the facts show that they do not use it according to his will. They insist on having their own selfish ways about what shall be done and refuse to recognize and comply with the instructions coming through the Lord's organization. Of and concerning such murmurers and complainers it is written: "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own

ungodly lusts. These be they who separate themselves, sensual, having not the spirit."—Jude 16-19.

[22] It is selfishness, or the absence of love, that causes the complainers to murmur, having an evil eye, and it is such selfishness that prevents the complainers from entering into the kingdom. Jesus prescribed the remedy for such when he said: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matt. 5:29) Failing to put away selfishness, and failing to apply the remedy which the Lord prescribes, is certain to lead to disaster.

[23] Jehovah will have a sanctuary class which is entirely clean and free from selfish ambition. The cleansing of the sanctuary includes the removing therefrom of all who selfishly desire to have a position of honor, such as "elective elder" or other office that might enable them to shine amongst men. The facts show that such cleansing or separating work has been done by and since the adoption of the "new name" resolution. Those who have thus separated themselves from God's organization continue to complain and wail and gnash their teeth against the ones remaining faithful and true to Jehovah.—Matt. 25:30.

[24] The 'goodness' of Jehovah mentioned in the parable brought to the surface the evil of the complainers whom he first hired. He was good to the last ones hired and who had not sufficient time to work a full day, and he was good to those who had the opportunity of working in the vineyard during the entire day. Jehovah makes no difference between men who call upon his name in sincerity and in truth. (Rom. 10:12, 13) Jehovah's ways are always equal, but selfish ones cannot see that his ways are always equal. The stiffnecked Jews were just like the stiffnecked and selfish ones of these latter times, and concerning which it is written: "Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?" (Ezek. 18:29) Such complainers manifest their foolishness, and this leads to their downfall: "The foolishness of man perverteth his way: and his heart fretteth against the Lord."—Prov. 19:3.

[25] It is observed in these latter days that some who have only recently been made acquainted with Jehovah and his purpose manifest a greater zeal for the kingdom and a greater desire to please Jehovah than those who have had a much longer experience in the Lord's service. This is exactly as indicated by the words of the parable: "So the last shall be first, and the first last: for many be called, but few chosen." —Matt. 20:16.

[26] The ones last called to the kingdom, and who enter into the service of the vineyard, are to be found joyfully taking their place in obedience to the commandment of the Lord, and these are spoken of as the last that shall be first. This does not have the effect to puff them up, but they appreciate the lovingkindness of our God in giving them an opportunity to prove their integrity toward him and have some part in the vindication of his name. They had to wait only a very short time to receive their wages, because they were only a short time in the vineyard service. They showed their appreciation of God's goodness by gladly responding and continuing to sing forth his praises.

[27] Jehovah will have a clean and faithful sanctuary class to bear the fruits of his kingdom in this hour of great stress upon the people and at the time just preceding Armageddon. The giving to his people the new name and bringing it to their attention has served to do this very separating work, shaking out the selfish, in order that the approved might be made manifest. Many have been called to the kingdom, but few are chosen; and these are chosen and must prove faithful in unselfish devotion to Jehovah in bearing his name, if they would enter finally into the glories of the kingdom. The work in the vineyard is not completed because the parable is fulfilled. On the contrary, those who joyfully receive the new name find much work to do, and this they do with a glad heart. The goodness of Jehovah is further manifested toward his people in showing them the meaning of this prophetic parable; and to such faithful ones the understanding thereof is a comfort and encouragement, because they are enabled to see more clearly that if they would maintain their integrity towards Jehovah and ultimately share with Christ Jesus in kingdom glory they must be faithful and true in bearing the fruits of Jehovah to the honor of his name. Those who make the proper use of the penny, which is the new name, and do it faithfully and without murmuring, are the ones that will continue on Mount Zion with Christ Jesus and sing the praises of the Most High while Armageddon is being fought and while the name of the Almighty God is being vindicated.

QUESTIONS FOR STUDY

¶ 1-4. How does the parable of the penny illustrate the fact that Jehovah is no respecter of persons? What points of consideration clearly preclude anyone's properly expecting more than the penny? What, then, is meant by 1 Thessalonians 5:12, 13 and 1 Corinthians 15:41, 42? What facts regarding the owner of the vineyard are reflected in his paying the last ones first as well as giving them also each a penny?

¶ 5. What is the chief test that is applied to every one called to the kingdom?

¶ 6, 7. Just what is love? How does obedience to the first and great commandment find expression? Obedience to the second commandment? Illustrate the application of 2 Corinthians 5:14.

¶ 8. What purposes were served by paying the last ones first and in the presence of those longer in the service? How has Matthew 20:10 had fulfilment?

¶ 9. In the fulfilment of the parable, how did the payment and the receipt of the wages take place?

¶ 10-14. Explain the fulfilment of verses 11, 12. In the light of the words "against the goodman of the house", and of Exodus 16:8 and other related scriptures, point out the seriousness of the position taken by the murmurers.

¶ 15, 16. Explain whether (a) in the *parable itself* the terms

of agreement and the amount paid to each of the workers left any ground for complaint. (b) In the *fulfilment* of the parable. In each, account for the attitude of the murmurers.

¶ 17, 18. Account for the statement of verse 14. What responsibilities and privileges now rest upon all the members of Jehovah's household? With scriptures, show that the unity now enjoyed by the members of Jehovah's household is that for which Jesus prayed and which the prophets foretold.

¶ 19, 20. With Scriptural illustration point out the authority and the motive which must govern every one who is seeking divine approval. What is selfishness, and to what does it lead? What is meant by "when thine eye is single" and "when thine eye is evil"? How can the "light" that is in one be "darkness"?

¶ 21. In the parable, and in its fulfilment, did the murmurer heed the command "Take that thine is, and go thy way"?

¶ 22-24. What did Jesus mean by the statement as recorded in Matthew 5: 29, and how is the remedy applied? How does the 'goodness' of Jehovah disclose two classes existing at the time of fulfilment of this parable and of cleansing of the sanctuary? How does Ezekiel 18: 29 have application in this connection?

¶ 25, 26. How is verse 16 having fulfilment?

¶ 27. Point out the importance of a correct understanding of this parable and of proper appreciation of the "penny" received from the great Husbandman through his Steward.

HIS ORGANIZATION

JEHOVAH'S remnant delight to meet together that they may consider ways and means to better perform their divine commission. No people have ever been so marvelously favored as the remnant now engaged in making known to others the name of the Most High and announcing his King and his kingdom.

During the Elijah period of the work those assembled at conventions usually propounded to one another this question: "How long until our work is done here? and when are we going home?" Now we ask each other: "What can we do to more efficiently perform the duties and privileges granted to us?" We are not concerned as to how long we may be on the earth, because we know that, having been brought into God's organization, if now we continue faithful we are for ever with the Lord, whether in the organism of flesh or in the spirit. Blessed is the lot of the remnant!

Jehovah's universal organization has existed without reference to time. This must be true, because everything with Jehovah is orderly and done exactly according to his purpose. From the time of Eden he announced in veiled words his purpose to have a capital organization. That purpose he expressed again when he made promise to produce a seed in which all the peoples of the earth shall have an opportunity for his blessing. He made known the meaning of that mystery first to the apostles of Christ Jesus, and it pleased him in this day of Jehovah to more fully make known to his remnant his purpose in connection with his capital organization. We now appreciate the fact that Jehovah's kingdom is the greatest of all doctrines because it is by and through his kingdom that his great name shall be fully vindicated.

The one doctrine which Jesus emphasized more than any other was the kingdom of Jehovah. He told his faithful followers that he must go away and receive the kingdom authority and that he would come again and set up that kingdom, and receive unto himself those whom he found faithful at his appearing. When Jesus reached heaven he was told by Jehovah that he must sit and wait until God's due time to put the enemy Satan under his feet. In the year 1914 that due time of waiting came to an end. Christ Jesus received the authority of the kingdom and was sent forth by Jehovah to rule amidst his enemies. The year 1914, therefore, marks the second coming of the Lord Jesus Christ, the King of glory.

The next great event that followed the casting of Satan out of heaven was and is the gathering unto Himself of the faithful followers of Christ Jesus. The apostle authoritatively wrote that such would be a time of great stress amongst those who professed to be the followers of the Lord; and we know the facts fully support this conclusion. (2 Thess. 2: 1) It was in 1918 that the Lord began to build up Zion, which is his capital organization. Necessarily those faithful men who had died in faith would be the first ones awakened out of death and gathered unto the Lord as members of his capital organization. Then followed the gathering of those who constitute the "faithful and wise servant" class, foreshadowed by Mordecai and Naomi, and thereafter the gathering of the other faithful ones pictured by Esther and Ruth. Thus the Lord Jesus has received unto himself those who have loved and do love his appearing, which means those really devoted to the Lord God and his kingdom. If a professed follower of Christ Jesus was looking for some self-aggrandizement, then he did not love the appearing of the Lord Jesus and, of course, would not be gathered into Zion. It is made plainly to appear from the words of Jesus and his apostle that the two classes, to wit, the "faithful and wise servant" class and the "evil servant" class, would be made manifest at the time of the coming of the Lord to his temple; and the facts well known to us prove that it is even so.

Jesus' receiving unto himself those who love his appearing, and the gathering of them to the temple, means the building up of Zion, Jehovah's capital

organization. It is written, in Psalm 102:16: "When the Lord shall build up Zion, he shall appear in his glory." Mark the words here used: "He shall appear in his glory"; that is to say, Jehovah's glory, and not to the glory of the "elders". Those gathered to the temple constitute God's capital organization, and must be entirely separate from everything else and wholly devoted to the Lord; as it is written: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:16-18.

The ones thus gathered to the temple are the ones born in Zion. Jehovah is their Father, and his woman Zion is their mother. These are therefore the children of the Almighty God, born of his woman, because to be begotten or born means to be brought forth and acknowledged as the child of the Father. Jehovah now addresses his own organization and gives a message of consolation to the members thereof, to wit: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: . . . for thou shalt not fear." (Isa. 54:13, 14) This means a clean organization that has no fear of man or devil, fearing only God.

Whatsoever the "elders" might have done in trying to teach the Lord's people in times past, it is certain they are not teachers of those gathered unto the temple, because the Scriptures emphatically declare that such are taught of the Lord. Jehovah God is the great Teacher or Shepherd of the flock, and Christ Jesus is the chief shepherd or teacher. (Ps. 23:1-6) Not until the coming of the Lord to the temple, and the building up of Zion, did the consecrated discern Jehovah and the meaning of his name or his purpose, nor the fact that Christ Jesus is the Head of the capital organization. Up to that time the great Teachers were pushed into the corner; but now note what Jehovah says to his faithful ones: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers." (Isa. 30:20) Now the faithful do see or discern their Teachers and know that all their food and instruction come from the Lord.

There are a few foolish ones who now mingle with the companies of the Lord's people who were formerly elders and who think it is their prerogative to accept invitations from various companies to go about and make speeches before them. They still think that they are teachers; but they are not teachers. Jehovah has put the spiritual food on his table, and every member of the temple partakes thereof from the hand of the Lord. They meet together to study, but no man is their teacher, because they need no man to be their teacher.—1 John 2:27.

You have observed that there are those who claim to be children of God but who have no conception of the Lord's being at his temple. They do not discern the two great organizations, and they do not appreciate the present-day truth, but they continue to hold only to the things learned years ago. Why do they not understand? The answer is that they are not born of God's organization, hence are not in the temple and cannot see or discern present truth. In the typical temple no one standing on the outside could see what was inside. In the real temple those on the outside cannot discern what is revealed inside.

If you observe some in your company that do not appreciate the organization of the Lord and who are not willing and anxious to obey organization directions, and who insist on following their own way, you may know at once that such are outside of the temple. All murmurers and complainers and opposers are on the outside of the temple. It would be worse than foolish to try to get them in, because the angels of the Lord stand guard and see that no unclean enter therein. Let each one judge himself as to whether or not he is inside or outside of God's organization. If he is inside he is in complete unity therewith, and is anxious to do his part in the organization, and recognizes that the Lord Jesus is the Head of that capital organization and all members thereof must be joyfully obedient to him.

To feed or teach his people the Lord has used the Watch Tower publications, and of this fact we have an abundance of proof. No man is given credit for the wonderful truths which the Lord has revealed to his people through the Watch Tower publications. It is certain that all who are of the temple class believe that the Lord is feeding his people through these publications; therefore when we come together, instead of listening to the views of some man, why not have a study of some of the wonderful things which Jehovah has brought to the attention of his people and taught them through his chosen means of teaching? Since the building up of Zion Jehovah has revealed the meaning of many of his prophecies. Some who are wise in their own conceits attempt even in this day to give their private interpretation of prophecy. But let us bear in mind that the Lord is the Teacher and he will reveal the true meaning of prophecy in his own appointed way. Do not waste any time listening to someone who desires to exhibit his supposed learning. This is no time for personal exaltation. If you see an explanation of a prophecy in the publications mentioned which the Lord is using, then study the same carefully and see if it har-

monizes with other truths already revealed; and if so, then you may know you are in the right way.

Some claiming to be fully devoted to Jehovah find it difficult to learn to be obedient to organization instructions. This is strong proof that such are not in the temple. It is not for us to judge other individuals, but each one must judge himself. If you find it difficult to be in harmony with the organization instructions, that is sufficient reason for a careful self-examination to see what is your standing before the Lord.

If one appreciates the capital organization of Jehovah, then he must have in mind at all times that Christ Jesus is the Head of that organization and it is always the head that directs the operations of the body. He stated that when he appeared for judgment he would be accompanied by his angels, which angels carry out his orders. Without doubt these angels are delegated by the Lord to convey his instructions to the members of his organization on earth. Just how this is done is not necessary for us to understand. Believing that Christ Jesus is directing the work on earth, then we must conclude that the visible ones put in certain positions in God's organization are there by his will and must render account to him; otherwise they would be removed. Over the entire organization is Jehovah; and as Jehovah and Christ Jesus are one, so likewise must all of the organization be one. Jehovah has answered the prayer of Christ Jesus and made all one who are of his organization. These things being true, then if one in the organization receives directions, and those directions come through the place designated to give instructions, then the instructions should be obeyed as unto the Lord.

The Lord has brought the remnant into the temple to teach them. What are some of the truths which the great Teacher has taught the temple company? Within the past few months the Lord has made clear the meaning of the cleansing of his sanctuary. He has shown his people how the time of the cleansing was specially marked out by him as 2,300 literal days from the date when two things existed together, to wit, the taking away of the continual sacrifice and the transgression that maketh desolate. The desolating abomination was first set up, and on the 25th day of May, 1926, the Lord caused his people, without their understanding at the time, to give notice, which marks the transgression of desolation. The 2,300 days began to count from that time and ended on October 15, 1932, which latter date marks the cleansing of the sanctuary. That means that it was then that the Lord showed his people that the office of "elective elder", and therefore human teachers, have no part in his capital organization. It is to be expected that the selfish ones amongst the elective elders would object to this truth, and this would be further proof that such are not a part of the capital organization.

In complete harmony with this the Lord revealed to his people that the time has come when the church is at unity. Jehovah caused the apostle to authoritatively write that certain servants were given for the church for the work of the ministry and the edifying of the members of the body of Christ, 'till we come into the unity of the faith, . . . into the stature of the fulness of Christ, that we henceforth be no more children, tossed to and fro and carried about by every wind of doctrine.' (Eph. 4:11-14) Necessarily such must be the condition of the capital organization of Jehovah, because the teachers are Jehovah and Christ and everything therein must be in order and orderly and every one must delight to obey the instructions given. Hence all are in complete harmony.

Jehovah has revealed to his people at the temple that his great prophet is Christ Jesus, now at the temple for judgment, and concerning whom it is written: "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) Formerly we understood this text to apply to the regeneration of the human race during the millennial reign of Christ; but now we see, by the Lord's grace, that its proper application is at the present time. Moses in Egypt was a type of Christ Jesus. The first duty of Moses was to instruct the Israelites. Now the Greater Moses has come to his people and instructs the temple company, and the obligation is laid upon them to be absolutely obedient to Christ Jesus. To be disobedient means destruction. To be obedient to that great Prophet means to be joyfully obeying Jehovah's commandments.

It is imperative that the remnant follow organization instructions, because the Lord is directing his own affairs. What, then, is our duty? That question is plainly answered by ascertaining what was the chief duty of Christ Jesus when on earth. He made it plain that he had nothing in common with Satan's world, but that he represented Jehovah's kingdom. To the then visible ruler he said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) All the remnant, therefore, must be witnesses for Jehovah.

It is wrong to conclude that Jehovah has been gathering a people out of the world to take them to heaven to assist in ruling. Now we clearly see that God graciously visited the nations to take out from them a people for his name. (Acts 15:14) At the temple we have learned that the vindication of Jehovah's name is the great and important question at issue and that he will vindicate his name in due time, and that he has taken out from the nations a people that they might bear testimony to others of his purposes and the meaning of his name.

The present duty of the temple company is therefore plain and is, to wit, to make known the name and the kingdom of Jehovah. Why is this necessary? Because it is God's announced purpose to destroy the powers that now rule the world and to have his beloved Son rule in righteousness; and his commandment is that his witnesses must now bear this testimony to the rulers and to the people. He will not do his great work in secret, but openly, and notice must be served concerning the same, and the obligation is upon the faithful remnant to serve such notice. This is not merely an optional privilege, but an absolute command, and a failure or refusal to obey the same means the destruction of the witnesses.

This obligation is emphasized by the words of Jesus addressed to his followers, to wit: "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And 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 [*gehenna*]."—Matt. 10: 26-28.

The secret place of the Most High is his capital organization, because only those of the organization can have first-hand knowledge thereof. To all on the outside the sanctuary is a place of darkness and hence hid or covered. What these words of Jesus mean is this: The remnant having been brought into the temple, the secret place of the Most High, there to be taught or instructed, they there learn what shall be made known by them on the outside. The great truths that the temple company learn they must then go out and preach from the housetops by boldly and fearlessly telling the truth to others. In doing this they are not to fear man, who may kill the body, but they are to fear the Lord, who is able to destroy their very existence. Such is the warning of Jesus.

Because of his fearlessness in proclaiming the truth Jesus suffered great contradiction and persecution at the hands of sinners, and the faithful remnant are plainly told that they must have like experiences. These faithful ones tell the truth because they love God without qualification. It is written, in 1 John 4: 17, 18: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (1 John 4: 17, 18) We must not be rude in telling the truth, but must do so kindly and with firmness and with full confidence in the Lord. Knowing that we are right and on the Lord's side and have his approval we exercise patience by going steadfastly forward. Although suffering much opposition, Jehovah unfolds to us his prophecies heretofore written, that thereby we may have comfort and hope of reaching our eternal goal. We do not need encouragement to serve Jehovah, but we do need the evidence which gives us full assurance that we are going in the right way. That conclusive evidence is found in the Word of God, written aforetime for our learning and comfort, and the great Teacher discloses to the remnant the understanding of that evidence whenever needed.—Rom. 15: 4.

Public officials, acting under the wrongful influence of the Catholic hierarchy and other clergymen, have prevented the broadcasting of the truth by radio in Canada and in other places. In the United States the attempt is made to do the same thing. In many places of the earth Jehovah's witnesses have been arrested, illtreated, fined and imprisoned for preaching the truth. All such opposition and persecution proceed from the Devil, who uses Gog, the clergy and other instruments in his effort to destroy those who serve Jehovah. But in the face of all this opposition Jehovah turns the tables on the enemy and causes even a greater witness to be given than would have been given had it not been for such persecution.

The result of 1933 is proof of this. In that year just closed the zeal of the remnant has been manifest more than in previous years. In Japan our literature has been confiscated and the further distribution prevented. In Germany there has been no distribution since June. In all parts of the earth there has been much persecution of Jehovah's witnesses, but in the face of all this persecution and opposition from the enemy the distribution of the books and booklets containing the kingdom message during this year reached the aggregate amount of twenty-four million copies, which is nearly two million more than the previous year. During the past twelve years the total number of books and booklets put in the hands of the people is more than 156 million. The reason for such unprecedented witness work is, because the King has begun his reign and Jehovah's purpose is being carried out and he is causing the people to be informed of his purpose.

Since the King has begun his reign, why should those who form a part of the capital organization of Jehovah be compelled to suffer at the hands of the enemy? Jesus, the Head of that organization, was compelled to suffer. Satan had challenged Jehovah to put a man on earth who would suffer and at the same time maintain his integrity toward Jehovah. In no other way could Jesus prove his integrity than by suffering at the hands of the enemy and under such suffering remaining faithful and true. That is the reason why it is written that, 'though he were a Son, yet he was made perfect by the things which he suffered.' Thereby he proved his faithfulness, maintained his integrity, and proved his qualification to become the vindicator of Jehovah's name.

For the same reason, everyone who will become a

permanent pillar in the temple of God must suffer the contradiction of sinners. It is written: "We must through much tribulation enter into the kingdom." Only those who bravely meet all opposition and remain steadfastly devoted to God could have any part in his capital organization which vindicates Jehovah's name. For that reason Jesus says to these of the remnant: "Be thou faithful unto death, and I will give thee the crown of life." The Lord does not promise to prevent persecution from coming against the members of the temple company, but he does plainly say that if these are faithful and abide in the secret place of the Most High they shall not suffer loss. The enemy may kill some of the remnant; but such is to be much preferred to proving unfaithful to Jehovah. For that reason Jesus admonishes us to fear not the enemy, but to fear Jehovah.

The capital organization of Jehovah is dear to his heart, and woe be unto anyone who does injury to it. Let all opposers remember that it is written: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:17) Opposition to the organization means opposition to Jehovah. His organization is moving forward to victory and vindication. Every one of the remnant now on earth must be a preacher of the truth, because such is the commission given to each one. To obey organization instructions is not discretionary, but entirely mandatory. When the Lord gives to the remnant an opportunity of service, a failure or refusal to perform that service is necessarily displeasing to the Lord. If you are in the capital organization of Jehovah, then you will be actively engaged in his service; because it is written: "In his temple doth every one speak of his glory." —Ps. 29:9.

Let the remnant be of good courage at all times. Armed in the divine cause of righteousness, and moving forward as the representatives of the Most High, they are invulnerable to any foe. Jehovah is their high tower and place of refuge. The remnant shall triumph through Christ Jesus, the Chief Officer of Jehovah.

In the organization of Jehovah it matters not whether you are a pioneer, auxiliary, company worker, printer, dishwasher, or the president of the Society; all are one, and all subject to the Head Christ Jesus. The Lord is no respecter of persons, but every one is required to perform his assigned duty. Jehovah's capital organization is one grand machine, and every part thereof must synchronize and work harmoniously with every other part. The plain promise of Jehovah is that all born of his woman or organization shall have great peace; and that means, if you are not dwelling in peace with your brethren and doing your assigned work joyfully, then there is a strong probability that you are not really of Jehovah's organization.

Now you are going forth to engage in the witness work. Let your service be not unto men, nor with a view to pleasing men; but let it be unto the Lord, that you may receive his approval and have some part in the vindication of his great name. Keep in mind the heritage of the servants of Jehovah, who says to them in this great conflict: "No weapon that is formed against thee shall prosper." (Isa. 54:17) The victory is with Christ Jesus, the Vindicator of Jehovah's name.

FROM ISLES OF THE SEA

THE following letters were addressed by hungry souls in an isolated part of the earth and sent to the Society's office at South Africa. They will be read with keen interest by those who are more comfortably situated. The following letter from Brother Phillips is introductory thereto.

DEAR BROTHER RUTHERFORD:

I enclose herewith two letters which have come from the "ends of the earth", or more correctly, from the "isles of the sea". St. Helena is five days from Cape Town in the South Atlantic, and Mauritius is eleven days from Cape Town in the Indian ocean. Miss Standley, in addition to taking all the books, has also subscribed for *The Watchtower* and *The Golden Age*. We have arranged to send the journals to Scipio.

With continued love in the Lord, and best wishes, I remain

Yours in His service,

GEO. R. PHILLIPS.

FAVOR GRANTED BY JEHOVAH

No words of mine can adequately express my thankfulness and gratitude for the visit of your "messengers of truth" in Mauritius.

In this priest-ridden island how difficult and hard it must have been for them to carry out their purpose, God only knows, and will reward and bless them in his due time.

As far as I am concerned, I feel it has been a special favor granted me, by Jehovah, to have met them. I now have Light, for which I humbly thank my Eternal Father.

Yours sincerely,

MAUDE STANDLEY, *Mauritius.*

BROUGHT JOY AND GLADNESS

DEAR FRIENDS IN KINGDOM SERVICE:

Your letter dated July 24 has brought much joy and gladness to our hearts. One reason is, we are in communication with some who, like ourselves, are striving for the advancement of Jehovah God's kingdom. Even on a little island like St. Helena it is marvelous how Satan the Devil works subtility amongst the people to deceive and draw them away from God. I can hardly express to you how glad I feel to be in the service of God, a witness and testimony for the vindication of his glorious name. On the other hand, I feel very much burdened for the welfare of others who are imprisoned by sin and Satan; and therefore I have made up my mind to stand out boldly for the Master and also encouraging my fellow workers to do the same.

Satan's kingdom must fall; and where there is unity there is strength. This is a lovely little island, and we shall be glad to be in correspondence with you. From many from whom we expect help and encouragement we get just the opposite. But,

praise God, He is never failing, a Friend in need and in deed. Already they are trying through the magistrate to transfer me from Longwood to some other part of the island. The magistrate being a layman of the church, we can imagine who is at the back. But, nevertheless, God's will be done.

I do appreciate the books, which show us these things so plainly; and, also, it gave us much joy to read *The Watchtower* and *The Golden Age*. Truly it is a Godsend to all those who have truly devoted themselves to His glorious service. I feel very much concerned about these journals, and trust I shall be able to purchase one or the other. I do enjoy them; they are so beautifully explained. At present, conditions are very bad; but if it please you, you can send the journals, and when time is due for payment, we'll have faith to believe, the money will be there, to make hard work easy. I am asking my fellow workers to join in for the payment of the journals, and we will pass them around. One has already agreed. Therefore I think it shall be successful. With Christian love and greetings to all.

I remain

Yours in Jehovah's service,

THOMAS SCIPIO.

(Continued from page 368)

NEW HAMPSHIRE

Manch'ter WFEA Su 2:45pm
We 7:00pm

NEW JERSEY

Atlantic C'y WPG Su 10:00am
Jersey C. WHOM Mo 5:45pm
We 5:45pm Fr 5:45pm
Paterson WODA Su 10:00am
We 7:30pm Fr 7:30pm

NEW MEXICO

Albuq'que KGGM Su 12:45pm
Th 10:15am
Roswell KGFL Su 5:15pm
We 4:30pm Fr 4:30pm

NEW YORK

Auburn WMBO Su 6:30pm
Sa 2:15pm
Bing'mton WNBF Su 7:00pm
Th 8:00pm
Brooklyn WBBR Su 10:15am
Su 6:30pm Mo 10:30am
Tu 10:30am Tu 6:30pm
We 10:30am We 6:30pm
Th 10: 30am Th 6:30pm
Fr 10:30am Fr 6:30pm
Brooklyn WCNW Mo 9:45pm
Th 6:30pm Sa 5:00pm
Buffalo WGR Su 10:00am
Buffalo WKBW We 10:00am
Freeport WGBB Su 9:00am
Tu 7:00pm Th 7:00pm
Hudson F. WGLC Su 10:45am
Jamestown WOCL Su 7:00pm
New York WMCA Su 10:45am
Saranac L. WNBZ Su 10:15am
Tu 4:15pm Th 4:15pm
Syracuse WSYR Su 10:30am
Tupper L. WHDL Su 10:45am
Th 10:00am
Wh. Pl'ns WFAS Su 6:00pm
Mo 1:00pm Sa 9:30am

NORTH CAROLINA

Asheville WWNC Th 5:30pm
Charlotte WBT Su 5:45pm
Greensboro WBIG Su 9:45am
Raleigh WPTF Su 10:00am
Wilm'ton WRAM Su 10:00am
We 7:00pm

NORTH DAKOTA

Devils L. KDLR Su 12:30pm
We 5:15pm Fr 5:15pm
Fargo WDAY Su 10:00am
G'd Forks KFJM Su 5:00pm
We 5:00pm Fr 5:00pm
Mandan KGCU Su 11:30am
We 8:45pm Fr 8:45pm

OHIO

Akron WADC Su 1:45pm
Th 10:00am
Cleveland WHK Su 6:30pm
Tu 3:45pm Th 8:30pm
Cleveland WJAY Su 9:45am
Columbus WAIU Su 10:00am
Th 7:45pm
Columbus WCAH Su 9:45am
Mo 1:30pm We 1:30pm
Fr 1:30pm
Mt. Orab WHBD Su 5:00pm
We 5:00pm Fr 5:00pm
Toledo WSPD Su 9:30am
Sa 8:15am
Youngst'n WKBN Su 10:00am
Zanesville WALR Su 10:00am
We 4:15pm

OKLAHOMA

Elk City KASA Su 1:15pm
We 5:00pm Fr 5:00pm
Enid KCRC Su 2:45pm
We 5:00pm Fr 5:00pm
Okl'a City KOMA Su 1:45pm
Ponca City WBBZ Su 10:00am
We 9:00pm
Shawnee KGFF Mo 8:45pm
We 8:45pm Fr 8:45pm

OREGON

Klamath F. KFJI Mo 8:15pm
Marshfield KOOS Mo 1:30pm
Medford KMED Su 10:00am
Th 4:00pm
Portland KWJJ Su 9:30am
Portland KXL Su 9:30pm
Tu 8:00am Th 8:00am

PENNSYLVANIA

Altoona WFBG Su 10:30am
Tu 8:15pm
Erie WLBW Su 10:30am
Glenside WIBG Su 12:15pm
We 12:15pm Fr 12:15pm
Harrisburg WHP Su 1:45pm
Johnstown WJAC Su 4:30pm
Phil'a WCAU Su 12:00 nn
Pittsb'gh KQV Su 10:30am
We 1:45pm Fr 1:45pm
Reading WEEU Su 3:45pm
We 3:45pm
Sunbury WKOK Su 10:00am
We 5:00pm Fr 4:30pm
Wash'ton WNBO Su 9:45am
W'msport WRAK Su 9:15am
Th 7:15pm

PHILIPPINE ISLANDS

Manila KZRM Su 12:15pm

SOUTH CAROLINA

Charleston WCSC Su 1:00pm
We 7:00pm Fr 7:00pm
Columbia WIS Su 1:00pm
Fr 6:45pm
Spart'b'g WSPA Su 6:30pm

SOUTH DAKOTA

Pierre KGFX Su 1:00pm
Tu 4:00pm Th 4:00pm
Sioux F'ls KSOO Su 10:00am
Th 2:45pm
Watertown KGCR Su 9:15am
We 8:45pm Fr 8:45pm

TENNESSEE

Bristol WOPI Sa 6:45pm
We 6:45pm
Cha'nooga WDOD Su 1:00pm
Th 8:00am
Jackson WTJS Su 1:30pm
We 5:00pm Fr 5:30pm
Knoxville WNOX Su 1:45pm
We 5:30pm
Memphis WREC Su 9:30am

TEXAS

Amarillo KGRS Su 9:00am
Amarillo WDAG Su 7:30pm
We 7:30pm Fr 7:30pm
Austin KNOW Su 10:00am
Ballinger SBBC Su 4:00pm
We 4:00pm Fr 4:00pm
Beaumont KFDM Su 10:00am
Tu 7:45pm
Borger KFDM Su 5:00pm
We 5:00pm Fr 5:00pm
Brownw'd HTBC Su 5:15pm
We 5:15pm Fr 5:15pm
Corpus Chr. KGFI Su 9:00am
We 6:45pm Fr 6:45pm
Cuero VOC Su 2:45pm
We 45pm Fr 4:45pm
Dallas KRLD Su 5:45pm
Dublin KFPL Th 8:00pm
Fr 10:00am
El Paso KTSM Sa 7:30pm
Ft. Worth KTAT Mo 5:15pm
We 5:15pm Fr 5:15pm
Galveston KLUF Su 10:00am
We 8:00pm
Houston KPRC Su 10:00am
Palestine HUB Su 10:30am
We 4:30pm Fr 4:30pm
S. Angelo KGKL Su 1:45pm
Th 8:45am
S. Antonio KMAC Su 8:45am
We 1:15pm Fr 1:15pm
S. Antonio KTSA Su 10:45am
Tyler KGKB Su 9:45am
Wichita F. KGKO Su 12:30pm
Th 8:45pm

UTAH

Ogden KLO Su 3:00pm
We 4:45pm Fr 4:45pm
Salt L. City KSL Su 11:15am

VERMONT

Rutland WSYB Su 10:00am
Th 5:30pm
Waterb'y WDEV Mo 9:45am
We 9:45am Fr 9:45am

VIRGINIA

Ch'lottesv. WEHC Su 10:45am
Danville WBTM Su 9:15pm
Lynchb'g WLVA Su 12:45pm
Newp't N's WGH Su 1:00pm
Petersb'g WPHR Su 6:45pm
We 10:00am Fr 10:00am
Richmond WRVA Su 12:15pm
Roanoke WDBJ Su 12:30pm
We 5:00pm

WASHINGTON

Aberdeen KXRO Su 1:15pm
Bell'ham KVOS Su 10:00am
Th 5:30pm
Seattle KJR Su 10:00am
Seattle KPCB Su 4:45pm
Tu 9:00am Th 11:30am
Seattle KXA Su 9:00am
Tu 2:45pm Th 2:45pm
Spokane KFIO Su 9:00am
We 7:45am Fr 7:45am
Spokane KHQ Su 10:00am
Tacoma KMO Su 2:15pm
We 5:00pm Fr 5:00pm
Tacoma KVI Su 2:45pm
Walla Walla KUJ Su 7:45am
Su 1:30pm
Wenatchee KPQ Su 10:00am
We 7:15am
Yakima KIT Su 10:00am
Th 7:00am

WEST VIRGINIA

Bluefield WHIS Su 9:00am
Fr 8:00am
Cha'ston WOBU Su 4:00pm
Hunt'ton WSAZ Th 4:00pm
Wheeling WWVA Su 10:00am

WISCONSIN

Eau Claire WTAQ Su 9:15am
We 6:15pm
La Crosse WKBH Su 12:15pm
Madison WIBA Su 10:00am
Fr 2:15pm
Ma'towoc WOMT Mo 7:00pm
Th 1:00pm

WYOMING

Casper KDFN Su 10:30am
Th 8:45am

The WATCHTOWER
RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 9:15pm
Broken Hill 2-XL Su 8:45pm
Canberra 2-CA Su 8:45pm
Goulburn 2-GN Su 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 9:30am
Su 7:15pm We 6:45pm
Sydney 2-UE Su 7:00pm
W'ga W'ga 2-WG We 7:45pm

QUEENSLAND

Brisbane 4-BC Su 10:15pm
Mackay 4-MK Su 11:00am
Townsville 4-TO We 8:00pm

VICTORIA

Ballarat 3-AC Su 10:15pm
Ballarat 3-BA Su 1:15pm
Bendigo 3-BO Tu 8:00pm
Hamilton 3-HA Su 8:30pm
Melbourne 3-AW Su 4:45pm
Melbourne 3-YB Su 7:30pm
Sale 3-TR Sa 9:00pm
Swan Hill 3-SH Su 7:15pm
Wangaratta 3-WR Su 8:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:40pm
Perth 6-ML Su 9:00pm

TASMANIA

Launceston 7-LA Fr 10:15pm
Ulverstone 7-UV Su 8:45pm

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:15pm

CHINA

Shanghai XHHH Su 10:00am

CUBA

Havana CMK Su 11:30am
also Spanish Su 9:00pm
Santa Cl'a CMHI Su 12:00 nn

UNITED STATES

ALABAMA

Birm'ham WAPI Su 9:45am
Birm'ham WBRC Su 10:00am
We 4:30pm
M'tgomery WSFA Su 3:45pm
Muscle S. WNRA Su 6:00pm
We 8:00pm Fr 8:00pm
Troy WHET Su 10:30am
We 1:15pm Fr 1:15pm

ALASKA

Anchorage KFQD We 9:30pm
Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Bisbee KSUN Su 4:00pm
We 4:00pm Fr 4:00pm
Jerome KCRJ Mo 5:15pm
We 5:15pm Sa 5:15pm
Spanish Th 4:30pm
Phoenix KTAR Su 9:00am
Prescott KPJM Su 5:45pm
We 5:15pm Fr 5:15pm
Tucson KGAR Su 5:45pm
We 7:00pm Fr 7:00pm
Tucson KVOA Su 8:15am
Th 8:00pm
Yuma KUMA Su 6:15pm
Spanish Su 6:00pm

ARKANSAS

Fay'ville KUOA Su 12:45pm
We 11:45am Fr 6:00pm
Little R'k KARK Su 9:00am
Little R'k KGHI Su 7:00pm
We 5:45pm Fr 5:45pm
Little R'k KLRA Su 10:30am
Paragould KBTM Su 10:00am
We 11:30am

CALIFORNIA

El Centro KXO Su 10:00am
Fresno KMJ Su 3:45pm
Hollywood KNX Su 9:15pm
Long B'ch KGER Su 10:45am
Los Angeles KTM Su 8:30am
Su 8:00pm Th 8:00pm
Oakland KLS Su 11:15am
We 2:45pm Fr 2:45pm
Oakland KROW Su 10:15am
Su 6:15pm Tu 8:15pm
Th 8:15pm
Sa'mento KFBK Su 9:30am
S. F'cisco KTAB Su 9:30am
Sa 8:30am
Stockton KGDM Su 9:30am
We 7:15am Fr 1:15pm

COLORADO

Col'o Spr. KVOR Su 10:30am
We 5:30pm Sa 5:15pm
Grand J'n KFXJ Su 1:15pm
Greeley KFKA Mo 7:15pm
Lamar KIDW Su 6:00pm
We 7:00pm Fr 7:00pm
Pueblo KGHF Mo 8:30pm
We 10:45am
Yuma KGEK Su 12:45pm
We 12:45pm Fr 12:45pm

CONNECTICUT

Bridgeport WICC Su 10:00am

DELAWARE

Wilm'ton WDEL Su 7:00pm
We 8:30pm
Wilm'ton WILM Mo 8:45pm

FLORIDA

Miami WIOD Su 12:15pm
Miami WQAM Su 4:30pm
Orlando WDBO Su 12:45pm
Pensacola WCOA Su 1:00pm
We 7:30pm Fr 6:30pm

GEORGIA

Athens WTFI Su 9:45am
Atlanta WGST Su 6:00pm
Augusta WRDW Su 3:00pm
Th 7:45pm
Columbus WRBL Su 9:30am
LaGrange WKEU Su 3:30pm
We 3:15pm Fr 10:45am
Rome WFDV Su 12:30pm
We 8:45pm Fr 8:45pm
Savannah WTOC Su 1:00pm
Tho'ville WQDX We 9:15am
We 7:30pm

HAWAII

Honolulu KGMB We 12:05pm
Fr 7:15pm

IDAHO

Boise KIDO Su 10:30am
We 8:30pm
Idaho Falls KID Mo 8:45pm
Tu 8:45pm We 8:45pm
Th 8:45pm Fr 8:45pm
Sa 8:45pm
Nampa KFXD Su 11:00am
Pocatello KSEI Su 2:00pm
Su 9:00pm
Twin Falls KTFI Su 10:45am

ILLINOIS

Chicago WJJD Su 2:30pm
Cicero WHFC Su 5:00pm
We 5:00pm Fr 5:00pm
Decatur WJBL Su 10:00am
Fr 7:30pm
Harrisb'g WEBQ Su 6:00pm
Mo 10:30pm Fr 10:00pm
Joliet WKBB Su 4:45pm
We 4:45pm Fr 4:45pm
La Salle WJBC Su 10:00am
Rockford KFLV Su 10:00am
Su 10:00pm We 10:00pm
R'k Island WHBF Su 1:00pm
We 6:30pm Sa 6:30pm
Sp'gfield WCBS Su 12:30pm
Sa 11:15am
Tuscola WDZ Su 10:00am

INDIANA

Gary WIND Su 10:45am
Ind'apolis WKBF Su 10:00am
We 2:00pm
Muncie WLBC Su 1:30pm
Fr 7:30pm
T. Haute WBOW Su 12:45pm

IOWA

Decorah KGCA Mo 9:00am
We 9:00am Sa 9:00am
Des Moines WHO Su 6:30pm
Marshallt'n KFJB Su 8:45am
We 6:15pm Fr 6:15pm
Shenandoah KMA Su 11:15am

KANSAS

Coffeyville KGGF Su 1:45pm
Th 8:00pm
Kans. C'y WLBF Su 5:15pm
We 5:15pm Fr 5:15pm
Wichita KFH Su 9:45am

KENTUCKY

Louisville WLAP Su 9:45am

LOUISIANA

N. Orleans WSMB Su 5:45pm

MAINE

Bangor WLBZ Su 9:45am
Portland WCSH Su 4:00pm
Presque I. WAGM Mo 12:15pm
Tu 12:15pm We 12:15pm
Th 12:15pm Fr 12:15pm
Sa 12:15pm

MARYLAND

Baltimore WBAL Su 4:15pm
Cumberl'd WTBO Su 2:00pm
We 2:00pm Fr 2:00pm

MASSACHUSETTS

Babson P. WBSO Su 12:30pm
Boston WHDH Su 12:15pm
Boston WNAC Su 10:00am
Lex'gton WLEY Mo 1:30pm
We 1:30pm Fr 1:30pm
Sp'gfield WMAS Su 10:00am
Worcester WORC Su 10:30am

MICHIGAN

Calumet WHDF Tu 6:45pm
Detroit WJR Su 9:45am
Ironwood WJMS Su 5:00pm
We 7:00pm Fr 7:15pm
Jackson WIBM Su 10:00am
Kalamazoo WKZO Su 9:45am
We 10:30am

MINNESOTA

F'gus Falls KGDE Su 10:00am
Min'polis WRHM Tu 8:00pm
Moorhead KGFK Su 7:30pm
We 5:15pm Fr 5:15pm
St. Paul WRHM Su 12:30pm
Th 1:00pm

MISSISSIPPI

Hattiesb'g WPFB Su 1:30pm
We 7:45pm
Laurel WAML Su 12:45pm
Meridian WCOC Su 10:00am
We 6:45pm
Miss. City WGCM Su 3:00pm
We 9:15pm

MISSOURI

Columbia KFRU Su 4:30pm
We 7:15am
Kans. C'y KWKC Su 8:45am
Tu 7:00am

MONTANA

Billings KGHL Su 12:15pm
G't Falls KFBB Su 10:00am
Kalispell KGEZ Su 5:45pm
We 5:45pm Fr 5:45pm
Missoula KGVO Su 10:00am

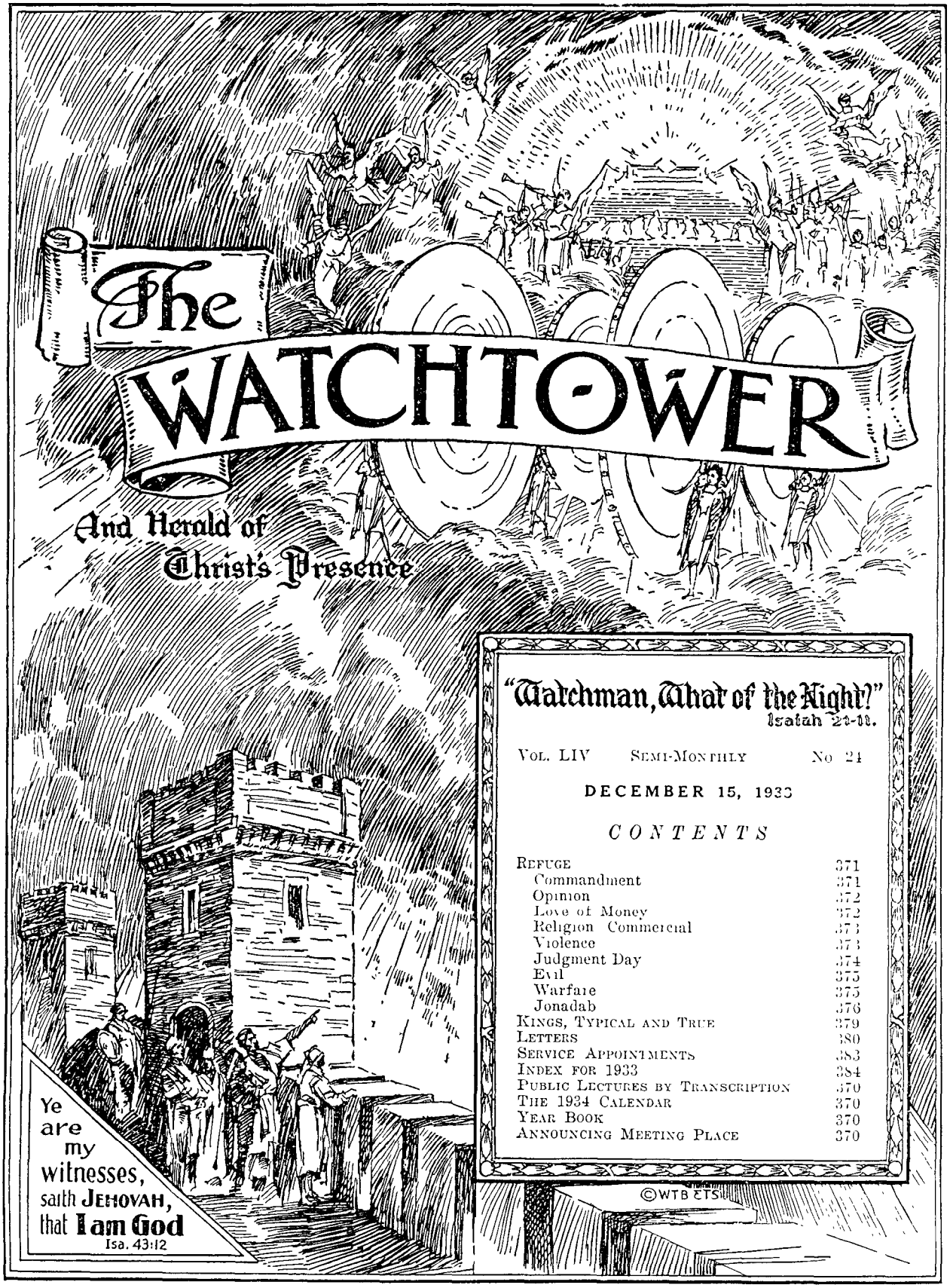
NEBRASKA

Kearney KGFW Su 9:00am
We 6:45pm Fr 6:45pm
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:15am
Scottsbl'f KGKY Su 10:15am
We 5:45pm Fr 5:45pm
York KGBZ Su 5:45pm
Th 2:00pm

NEVADA

Reno KOH Su 10:30am

(*Continued on page 367*)



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

VOL. LIV SEMI-MONTHLY No. 24

DECEMBER 15, 1933

CONTENTS

REFUGE	371
Commandment	371
Opinion	372
Love of Money	372
Religion Commercial	373
Violence	373
Judgment Day	374
Evil	375
Warfare	375
Jonadab	376
KINGS, TYPICAL AND TRUE	379
LETTERS	380
SERVICE APPOINTMENTS	383
INDEX FOR 1933	384
PUBLIC LECTURES BY TRANSCRIPTION	370
THE 1934 CALENDAR	370
YEAR BOOK	370
ANNOUNCING MEETING PLACE	370

©WTB&TS

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . . Boston House, Cape Town, South Africa
Please address the Society in every case.

(*Translations of this journal appear in several languages.*)

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

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

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

PUBLIC LECTURES BY TRANSCRIPTION

Jehovah's blessing has been markedly upon the use of the portable transcription machine. He has plainly manifested that this machine meets the need of the hour, when the enemy, under Gog, is seeking to curtail the use of the radio by God's anointed and when the people's ears are eager to hear, not man's message, but God's. The transcription machine has increased the power of Jehovah's witnesses afield to preach His truth manyfold, so that the desire for the literature is stimulated and study classes of many interested hearers are being formed. Besides more than 300 such machines in the United States alone, great numbers are now being effectively used in countries near and afar. For more information, write the Society.

THE 1934 CALENDAR

The Society's calendar for 1934 will be a beautiful adornment and help in the homes of all interested in Jehovah's purposes at this time. Not only is the year's text set forth, but a magnificent picture expressive thereof, and also a special message from the president of the Society. The date pad indicates the periods of special world-wide witnessing arranged for the year. The Calendar may be had at 25c a copy; or, in lots of 5 or more, at 20c apiece. Members of companies may avail themselves of this latter rate by placing their orders with their stockkeeper.

YEAR BOOK

The *Year Book* for 1934 is now in course of preparation. It is hoped to begin mailing it in time for Jehovah's witnesses to be using it promptly with the opening of the new calendar year. The Society has had the grandest and most intense and effective service year of its history, and the annual report thereon as compiled by the president will be sure to delight all who have the kingdom interests at heart. Also, there will be a pointed discussion of the 1934 year text, and a text and appropriate comment for each day of the year. The book is offered at 50c a copy, mailed anywhere.

Remittance to cover should accompany each order. Company members will place their orders with the local stockkeeper, that he may send in a group order. This will reduce the shipping costs and also expedite the filling of orders here.

ANNOUNCING COMPANY MEETINGS

Many hearers of radio transcription lectures have the desire to meet with Jehovah's witnesses and to study his Word with them. Hence wherever the kingdom message is radiocast, the time and place of meeting of the local company of Jehovah's witnesses should be announced after the transcription. The time on the air being paid for, the station manager ought to readily grant your request to make such announcement.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIV DECEMBER 15, 1933 No. 24

REFUGE

"I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies."—Ps. 18:1-3.

JEHOVAH has provided complete refuge for those who love him, but for no others. These "last days" are strenuous and fraught with great danger, because the climax is at hand. The enemy is bending every effort to accomplish the destruction of those who serve God. Rather than see any human serve Jehovah, Satan would now destroy the entire human race. His wrath is especially directed against Jehovah's witnesses because they are bringing the testimony of the truth to the people in obedience to God's commandment.

2 Almost all of the nation of Israel turned away from God because that people did not love God; and necessarily the nation suffered destruction. "Christendom" is against Jehovah God because it does not love him; and it shall suffer destruction. Only the true Judeans can now sing with sincerity the words of the eighteenth Psalm. These singers in spiritual Israel know that the name of Jehovah is a strong tower of refuge for them, and into which they run for safety. It is in these latter days that we have come to appreciate 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) Long ago Jehovah purposed that the prophecies should be for the comfort and hope of his remnant people, and now he is giving to the faithful an understanding of his prophecies; and those who understand and obey him are the ones who take a wise course. The one thing that the wise do and will continue to do is to love Jehovah.

COMMANDMENT

3 The great commandment, which is first in time and first in importance, is that the creature must love Jehovah God. This question was propounded to Jesus: "Master, which is the great commandment in the law?" The answer of Jesus proves that there is one primary commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matt. 22:36-40) This commandment Jehovah made of paramount importance, and it is emphasized by the wicked challenge flung into the face of Jehovah by Satan the Devil. When God had led Israel out of Egypt he gave this commandment to his people, that they must love him if they would live, and then added: 'Ye shall not go after other gods, as ye shall be diligent to keep the commandments of the Lord thy God.' (Deut. 6:5-17) Secondary to the great commandment Jesus says: "Thou shalt love thy neighbour as thyself"; no more and no less. All the law and the prophets depend upon these commandments, because a failure to keep these would make the keeping of others of no real value.

4 Often the phrase is used, "We must love God supremely." That expression is unscriptural, for the reason that there is no qualification or limitation to the love of the creature for Jehovah. *Love* means to be unselfishly and wholly devoted to Jehovah God without qualification or compromise. There can be no division of one's love, part being given to Jehovah, and part to a creature. If one's own self stands in his way or interferes with his love for Jehovah, then self must be put on the side. If one's neighbor or any creature stands in the way of complete devotion to Jehovah, that neighbor or other creature must be put aside. No one can please God who permits love for husband, wife, parents, children or others to interfere with complete devotion to Jehovah God. No one can have a part in the vindication of Jehovah's name unless that person loves Jehovah; and only those who vindicate Jehovah's name shall live. The followers of Christ must love their brethren. But how? As one loves himself, Jesus answers. That means to deal justly with your brother, doing good unto him even as you would have him to do good unto you. Jesus thus defined that second commandment. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:12) Men often permit selfishness, or love for self, to stand in their way of full devotion to and service to Jehovah. This should no

more be permitted than to permit love for any other creature to stand in the way of service to Jehovah. The true disciple of Jesus Christ must take the same course that Jesus took as a man; which was unqualified devotion to the Almighty God. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:25, 26) "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." (John 12:25) These texts show that there can be no words of qualification added to the word *love* when applied to Jehovah.

OPINION

5 Frequently one who is in a covenant with Jehovah finds himself disturbed by the opinion expressed of him by other creatures. If the follower of Christ desires the approval of men he is certain to become disturbed and discouraged. What man's opinion is of and concerning another is wholly immaterial. Whatsoever is God's finding concerning the creature is of all importance to him. The approval of Jehovah is the only thing worth while. If one is wholly devoted to God he will not become discouraged by reason of what others may say or think of him. To hold the office of "elective elder" was a great desire of many, not so much that they might serve God better, but that their brethren might highly esteem them and honor them. When the Lord revealed to his people recently that elders in fact are not so made by votes of men but by their maturity in Christ, the election of elders ceased. Thereafter some who had held the office of "elective elder" concluded that their brethren in the company or congregation did not regard them as highly as they should be regarded, and that state of mind or condition brought grief to the one who desired to be esteemed. One might say: "My brethren have set me aside and do not give me opportunities to discourse before the company as once I did, and I am in sorrow by reason thereof." Such is entirely a wrong view of the matter. Rather one should ask: "Has the Lord opened a way for me to serve? and if so, I shall gladly embrace such opportunities, that I may please my God." When one knows he is diligent in obeying God's commandments, and that he has the approval of Jehovah, the esteem or lack of esteem in which others hold him is wholly immaterial. "That which is highly esteemed among men is abomination in the sight of God." (Luke 16:15) The reason is this: Satan has undertaken to turn all men against Jehovah, declaring that no man will be wholly faithful and true to Jehovah God; and therefore devotion or high esteem of the creature is to that extent a support of Satan's side of the controversy. The approval of God is what one must have in order to be safe.

6 These are perilous days, because the end of the world has come, and the great question of supremacy must shortly be settled. Only those who love Jehovah God will escape and find a complete refuge under the Almighty's protection. Those who love God and who are of the temple know that all things shall work together for their good. (Rom. 8:28) No others know that comforting truth.

LOVE OF MONEY

7 With divine authority the apostle wrote: "The love of money is the root of all evil." Money is a medium for the measuring of value or for carrying on merchandise. The merchant or trader is one who traffics in material things for selfish gain. The definition of the word *money* cannot be properly limited to the coin of the realm or to the thing which is used as a medium of exchange or measure of value. "Money," within the meaning of the scripture, is that which is a measure of personal gain or which brings gain to the person. It may be gold and silver or the approval and honor of men, or the gain of influence and power over others. One who is moved by a desire for selfish gain is avaricious and covetous; which is contrary to the spirit of God and is the expression of the spirit of the Devil.

EXAMPLES

8 Adam was selfish. He did not love God; otherwise he would have obeyed him. He did not love Eve, because it was his selfish desire to have and retain that which pleased him that induced him to selfishly join her in the transgression; and for that reason he was not deceived. The fact that he disobeyed God's commandment is conclusive proof of his selfishness or lack of love for Jehovah.

9 Lucifer did not love Jehovah God. He was selfish, avaricious and covetous. (Jer. 51:13) His selfish desire for personal gain induced him to sin and to further defy the Almighty God. He had no fear for Jehovah God, and therefore he did not even begin to be wise according to divine wisdom. He challenged Jehovah God to put a man on earth who would remain true to God under adverse conditions, and he wickedly said to Jehovah that man under stress would curse God to his face. Jehovah permitted Satan to try his hand in carrying out his boastful challenge, and His primary purpose in so doing was and is the vindication of the holy name of Jehovah before all creatures. All, therefore, must have an opportunity to know Jehovah.

10 It was the love for money or that which money represents that started Satan on his wicked course. Satan began to make merchandise of the human race for his own personal gain, and therefore that was the beginning or root of evil. He foresaw rising from the fountain of perfect man and woman a sea of human creatures, and he determined to use them for his own personal gain; hence he commercialized and trafficked

in the human race. When mankind had grown in numbers Satan brooded over that symbolic sea of human creatures and brought forth the wicked beastly organization by which he has since ruled the world. In his organization he has made prominent three elements, to wit, commerce, religion and politics; and with this organization, all of which is mercantile, Satan has filled the earth with violence.

RELIGION COMMERCIAL

[11] All religious organizations of the world are commercial, for the reason that all such organizations are created and carried on for the personal gain of Satan and his dupes and to turn the people away from Jehovah God. Beginning on the plains of Shinar Satan organized a religion the express purpose of which was selfish gain to Satan and to the people, and to the turning of man away from God. (Gen. 11:1-9) The religion of the world is commercial, for the reason that it is a primary means employed by Satan to traffic in human flesh and blood. Selfishness, or love for self and self-gain, led the people at Shinar into Satan's trap. From that day until now every religion of the world, regardless of the name of it, has been organized and carried forward for the selfish gain of creatures, and therefore all such religions are commercial and employed as instruments by Satan. This is corroborative proof that "the love of money [or selfish gain] is the root of all evil".

[12] The desire for selfish gain, or love for money, has caused the earth to be filled with violence. When God created Lucifer and made him the overlord of man Lucifer was perfect, and that perfection continued until iniquity came into his mind. That iniquity was love for money or selfish gain; and he prosecuted his enterprise by all mercantile and commercial means. God caused his prophet to make a record thereof in these words: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth, in the sight of all them that behold thee." (Ezek. 28:15, 16, 18) Instead of love being manifest by Lucifer for Jehovah, selfish gain or the love of money moved him into action.

[13] The sanctuaries of Lucifer, both invisible and visible to human eyes, he defiled by his wicked acts induced by his desire for selfish gain. He has trafficked in angels and men, and by so doing he has surrounded himself with and filled his organization with violence and has defamed Jehovah's name; and all this he has done because of his insatiable desire for personal gain.

VIOLENCE

[14] All the violence of earth may be properly laid to commercial religion, for the reason that all world religions have been used for the selfish gain of creatures, and not one of them for the honor of Jehovah's name. Wherever commerce itself has gone there has been a form of religion accompanying it to furnish a sanctimonious screen behind which Satan has operated. Of course, Jehovah foreknew that the only safety for his chosen people Israel was for them to love him. Therefore he commanded them: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." (Deut. 6:5) Had they strictly obeyed that commandment, that people would have been safe.

[15] Ancient Tyre was a great stronghold of the sea, that is to say, a strong commercial organization that controlled the traffic amongst the peoples of the earth, on the sea as well as on land. (Isa. 23:4, *R.V.*) The king of Tyre represented the Devil in person, while the princes of Tyre stood symbolically for the earthly leaders in Satan's visible organization. The chosen people of Jehovah, the Israelites, instead of remaining true and faithful to Jehovah God and to their covenant with him, fell away from God and followed in the way of commercial Tyre, and this they did for selfish gain. Even to this day the Jews are the greatest merchants in the earth, and it is selfish gain that leads them in that course and causes them to ignore Jehovah and his Word. The turning away of the Jews from Jehovah and the turning to the Devil brought great violence upon themselves as well as upon others.

[16] In due time Christ Jesus came to the earth as the servant of Jehovah and the great Witness of the Almighty, and to be the vindicator of Jehovah's name. He taught the Jews and established amongst them the true worship of Jehovah God. The Jews, instead of receiving the Son of God in a proper way, heaped great violence and abuse upon Christ Jesus and upon his faithful apostles, and in doing this they were prompted or moved by the desire for selfish gain. Satan led them into selfishness and completely away from God and their covenant.

[17] In the days of the apostles no one was called pope, but all who faithfully served God and his beloved Son recognized Christ Jesus as the Head over his church, which is his body. (Eph. 1:22, 23) Years after the passing away of the apostles there was organized a religion which was falsely labeled "the Christian religion", otherwise called "the Christian church", and an imperfect man was made the head of it and he was called "pope" or "father", contrary to the Scriptures; and such organization has claimed to be the greatest religious organization ever on earth. The papal or Catholic religion was not organized nor has it been carried on for the purpose of giving honor and glory to the name of Jehovah God, but solely

for the purpose of selfish gain of creatures. Its leaders boast that its numbers are counted by the millions. It counts its numbers and its property which it has as "godliness". The papal religion at all times has been and is a commercial instrument of Satan, and has filled the earth with great violence, and this has been done because of its love for money or selfish gain. The cruel and wicked persecution of others, the loathsome and wicked inquisition, and the blasphemous boasting of the leaders in that organization are all manifestations of wickedness, violence and extreme selfishness.

18 In later years another religious organization came upon the scene, assumed the name of God and Christ, and labeled itself "the Protestant Christian religion". Regardless of how many sincere men have been and are in that organization, it has never been used to the glory and honor of Jehovah's name, but always for a selfish purpose or selfish gain. Like the Papacy, it has taught and teaches the people that Jehovah God has prepared a lake of burning fire wherein he will torment millions of his creatures, but that those who believe on Christ and unite themselves with the Protestant church will escape such eternal torment and find life in heaven. Such doctrines are selfish, because they look only to the benefit of the creature. Nothing is done to the honor and vindication of the Creator. On the contrary, such doctrines as above mentioned are a defamation of God's holy name and turn honest men away from him. Satan has used the Catholic and the Protestant church organizations to fill the earth with violence and oppression, and the root of all such wickedness has been and is the love for money or the desire for personal gain. The many wars that have been fought between Catholics and Protestants were not intended for the honor of Jehovah's name, but for the selfish gain of creatures.

ELIJAH PERIOD

19 From about 1874 to 1918 is known amongst God's people as "the Elijah period of the church". Within that period of time the true followers of Christ Jesus preached chiefly the doctrines: "No place of eternal torment; a ransom for all made sure by the shed blood of Jesus Christ; and the restoration of the masses of mankind to perfection on earth." But let it be noted that the name of Jesus was magnified more than that of Jehovah and the doctrines brought to the fore looked to the benefit of the creature. In addition to the above the doctrine, which is true, of course, was magnified, to wit: That God is selecting his church from amongst men, which in due time would be highly rewarded by immortality and reign with Christ Jesus for the purpose of blessing all the families of the earth. This was magnified for the benefit of the creature, and to that degree was selfish. The name of Jehovah God and the vindication thereof was not even considered. The net result was that within that period of time two classes of persons walked side by side by claiming to serve God and Christ. One of these classes stressed the importance of "character development", deeming that to be great gain and therefore godliness, because 'it would insure the developer a place in heaven'. The other class, meek and humble, was made up of those anxious to serve God and Christ and to do with their might whatsoever their hands found to be done, desiring only to please the Lord; and while these looked forward also to a place in heaven, and that properly, their chief and great desire was to serve Jehovah and Christ Jesus.

JUDGMENT DAY

20 Now God's people discern that in 1918 Christ Jesus, the great Judge and executive officer of Jehovah, came to the temple for judgment. Then and there the two classes began to be made manifest, to wit, the class that had been moved by selfishness, and which class quickly developed into the "evil servant" class; and the other, moved by unselfish devotion to God and to his kingdom, and which class Jesus formed into the "faithful and wise servant". It is to this faithful class that the Lord has committed his testimony on earth, and he invites them to enter into his joy, which is the joy of the vindication of Jehovah's name.

21 The words of the Lord Jesus Christ at all times are to the honor of Jehovah's name. When on earth he refused to speak anything except as the instrument of his Father, and that to the honor of his Father. His doctrines at all times are according to godliness, that is to say, always to the vindication of Jehovah God's Word and name, which means a course of complete righteousness. Those who during the Elijah period of the church claimed to be followers of Christ Jesus and to teach the truth and who are moved by selfishness, such as character development and honor amongst men, have now fully rejected the doctrine concerning the coming of Christ Jesus to the temple in 1918. They claim that the "faithful and wise servant" is one man, and they prefer to follow the teachings of one man rather than to take the Word of God as He reveals it to men. They indulge in severe criticism of the remnant, and they oppose the work of the Lord's servant class in delivering the message of the kingdom and therefore have specifically rejected the words of Jesus that this gospel of the kingdom must be preached as a witness to the nations. (Matt. 24:14) They pride themselves on adhering only to what they learned prior to 1916, and they continue to dote on questions concerning chronology, the development of character, and their importance in helping Jehovah run the universe, presuming that their selfish gain in these personal attainments, including such things as meekness and quietness, "good words and fair speeches," and sanctimonious appearance, "is godliness." Manifestly such are moved by the selfish desire for selfish gain rather than the desire for a part in the vindication of Jehovah's name. That selfish desire for personal gain makes all religions and

professions of religions commercial things. Both the facts and the Scriptures therefore show that the religion of the world is a commercial instrument in Satan's hands to defame Jehovah and turn men away from him.

22 The spirit of selfishness was apparent in the days of the apostles; and in the present time selfishness is more rampant than ever, and concerning which the apostle wrote: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that GAIN is GODLINESS: from such withdraw thyself." (1 Tim. 6:3-5) The words of the apostles have applied since written, but with stronger force is their application at the present day.

23 In the above text the apostle admonishes all who will please God and find complete refuge in him that they must separate themselves from all who are moved by a desire for selfish gain, whether that selfish gain be the accumulation of earthly wealth and power or a gain that comes by the honor, plaudits and approval of men and causes the gainer to shine amongst men. The apostle therefore distinctly points out that those who will receive God's approval and find in his name a complete refuge must separate themselves from all others that pursue a selfish course; and thus the faithful ones mark themselves as Jehovah's witnesses and the targets of the enemy.

24 After the Lord revealed to his people that the cleansing of his sanctuary means the removal of all who profess his name but who are prompted or actuated by selfishness, there still come forward some who insist that they should be elected as elders in the congregation or company and be permitted to parade their personal virtues before their brethren of the congregation. They consider such to be gain to them by having the approval of the company manifested by their votes and thus giving to them a preferential position, and they consider such gain is evidence of "godliness". The apostle positively negatives the claim that personal gain at any time is godliness. Then he adds: "But godliness with contentment is great gain." 1 Tim. 6:6.

25 "Godliness" means to be entirely and wholly devoted to the cause of the gospel, the purpose of which is the vindication of Jehovah's holy name. If the child of God finds himself devoting himself in obedience to God's commandment to that which will vindicate the name of the Most High, and that he is doing so unselfishly, and that he is contented with that which the Lord has given him, such to him is GREAT GAIN, because it is to such that Jehovah promises complete refuge in the time of stress and ultimately a share in the blessings of life everlasting. One who seeks these things from a selfish viewpoint is not pleasing to God, but one who unselfishly seeks to please God will personally benefit from God's blessing.

EVIL

26 What, then, is the root of all such evil or lawlessness? The inspired writer replies: "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6:10) That which will satisfy the desire for personal gain is the root of all evil. Now looking back over the history of the human race we see that the words of the apostle apply to all who have selfishly taken a position in opposition to Jehovah's declared purpose. For the creature to ignore the Creator and pursue a course that he hopes will bring him personal gain means to pursue an evil course.

27 The desire for personal gain is a temptation and a snare, often resulting in destruction. When a man is called of the Lord God and assigned to a place in his service he has received a great favor at the hands of Jehovah. He is now in a covenant to do the will of God, which means to use his faculties in the service of the Most High. If now he is moved by a selfish desire for greater personal ease for himself or others and, to realize this desire, he leaves the Lord's service and engages in a worldly business or enterprise, he walks right into the snare of the enemy, which often causes the one taking this course to be 'drowned in the sea'. By "the sea" is meant the peoples of earth alienated from God, which bear up and give support to Satan's organization; and where one of his own volition leaves the service of the Lord, when the Lord has assigned him to a place, and returns to the commercial pursuits in Satan's organization, he is almost certain to be 'drowned in the sea'. This is the class referred to that will not be awakened until the end of the thousand years. (Rev. 20:13) That which lies at the root of all evil and evil results to those who have once started in the way of serving God is the "love of money", that is to say, the desire for selfish gain, regardless of what that gain may be. If the truth finds a man with the obligation on his hands of supporting his family by engaging in some commercial pursuit, he is justified in remaining in that position, provided he can do no better to make provision for the things decent and honest for those dependent upon him. (1 Cor. 7:20; Rom. 12:17; 1 Tim. 5:8) But if the Lord provides for him and those dependent upon him and at the same time puts him in a position of service to the Lord, then faithfulness to the Lord would mean that he must remain steadfastly in the service of the Lord and not take a contrary course to satisfy some selfish desire.

WARFARE

28 The remnant of God's people on earth, which constitute the "faithful and wise servant" class, must

continue to preach the gospel, because unto them this privilege has been committed by the Lord. For this reason Satan goes forth to make war against the remnant and to seek their destruction. (Rev. 12:17) This is another evidence that Jehovah's witnesses have the approval of the Lord God and that all religions, religious workers and other agencies that oppose the work of Jehovah's witnesses in giving testimony to the kingdom are commercial organizations and are carried forward under the deceptive influence and direction of Satan for the purpose of defaming Jehovah's name and turning men away from God. Now the facts show beyond all question of doubt that the Papal religious system, the Protestant religious organization, the "evil servant" class or "man of sin", and all other institutions of Satan's commercial organization, are in a conspiracy against Jehovah's "faithful servant" class. The Devil knows that the "faithful servant" class are God's representatives and prospective members of Jehovah's new nation. Therefore Satan seeks to prevent such from becoming a nation. This was foretold by the prophet of Jehovah in these words: "For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent; they are confederate against thee." (Ps. 83:2-5) That wicked conspiracy is led by Gog, the chief agent of the Devil, and in time the conspiracy is certain to fail. Jehovah has given his word that Satan, who by his iniquity of traffic has filled the earth with violence, together with all of his agents and organization, shall fall at the battle of the great day of God Almighty. The violence revealed against Jehovah's witnesses at the present time by the combined forces of Satan will not discourage the faithful ones. On the contrary, it is to the enemy a token of perdition, but unto the faithful a token of salvation and full protection at the hands of Jehovah God.—Phil. 1:28, 29.

[29] The persecution of Jehovah's witnesses is carried on particularly in those countries that claim to be Christian, and by means of organizations and the action of men who profess to be followers of Christ. Why, then, does Jehovah permit his anointed thus to suffer persecution? Manifestly there are two separate and distinct reasons: one is, to give those who are opposing God's kingdom an opportunity to identify and to mark themselves, even as Jehu caused the Baal worshipers in his day to identify themselves; another reason is that such persecution affords the opportunity to Jehovah's witnesses to prove their love and complete devotion to Jehovah. Christ Jesus, the Head of the anointed One, suffered the contradiction of sinners, and likewise the faithful remnant must suffer. Otherwise they could have no part in the vindication of his name and the carrying out of Jehovah's purposes.—2 Tim. 2:11, 12.

[30] The issue is joined and must now be finally settled. Jehovah has builded up Zion, and so now he declares that the fight is on and will continue to the end. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." (Isa. 62:1) This conflict causes one division of the human race to identify themselves as against God, and others to prove their integrity toward God and to take their respective places before Armageddon. It is at the present time that the words of Jehovah apply to the faithful remnant, to wit: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." (Isa. 62:3) The kingdom of heaven is here, because Christ has begun his reign. Those of the remnant still on the earth must expect tribulation, because it is written that "we must through much tribulation enter into the kingdom of God". (Acts 14:22) But those who have taken the name of Jehovah and who prove their love for him by joyfully keeping his commandments shall not fall, but shall gain the victory through Christ. The honor of his name Jehovah has conferred upon the temple company of which Christ Jesus is the Head, and to all such "the name of Jehovah is a strong tower; the righteous runneth into it, and is safe". That means that the promise of refuge and safety is to the anointed and that safety is in the name of Jehovah. His precious promises were written particularly for the comfort of the remnant, and among these promises the words of the prophet apply to the remnant, to wit: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge, and my fortress; my God; in him will I trust. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."—Ps. 91:1, 2, 9-11.

JONADAB

[31] The people of good will now on earth who have a desire to know and to obey God were foreshadowed by Jonadab, who accompanied Jehu that he might observe the zeal of Jehu for Jehovah. Jonadab rode with Jehu in his chariot, foreshadowing the fact that the Jonadab class now join Jehovah's organization and thus identify themselves as being on the Lord's side. (2 Ki. 10:15, 16) Jonadab was not an Israelite. He was a Rechabite of the Kenites of the tribe of Midian, which people entered the land of Canaan with the Israelites. To them the Devil worship was offensive. They showed much more zeal and faith in God than many professed Israelites did, and this fore-

shadowed that the present-day people of good will have more faith in God than the professed ones in the so-called "Christian" organization. (Jer. 35:2-16) The faithfulness and devotion of Jehovah's witnesses in delivering the testimony concerning the kingdom is partly for the benefit of the Jonadab class, and these should be invited to join in the work of proclaiming the name of Jehovah. Remember the words of Jesus: "Let him that heareth say, Come." (Rev. 22:17) Whenever those of the Jonadab class wish to have a part in bearing testimony to the truth encourage them so to do.

32 David was a type of the anointed of Jehovah, which necessarily includes the faithful remnant. He fought the enemies of God, and God gave him the victory over the enemy. In that he was a type of Christ Jesus, the great Warrior who will shortly engage the enemy in final conflict and gain a complete victory. There were giants who fought against David and against his servants and whom David and his servants destroyed. The last of those giants was "a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number". (2 Sam. 21:20) That giant symbolically represented Satan and his imperfect organization now marching against Jehovah's anointed, and the result will be the destruction of the enemy, even as the giant was destroyed. The eighteenth Psalm is a song of triumph, recounting first the efforts of the enemy to destroy God's anointed, and then Jehovah's protection and deliverance of those who love him. The anointed are permitted to have an appreciation of this Psalm just before the great battle is fought, and therefore the anointed remnant sing: "In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it. He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind." (Psalm 18:6-10) The prophetic song then shows the deliverance of the anointed from the enemy and the reason why Jehovah exercises his power in their behalf: "The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God." Ps. 18:20, 21.

33 The hands of the anointed cannot remain clean if they 'touch the unclean thing', that is to say, Satan's organization. There can be nothing in common between the Lord's people and the enemy organization. The witnesses of Jehovah are God's people taken out for his name, and they must remain true and faithful to his name. Their love for him can have no qualification or limitation. They must and will give Jehovah all their love. Thus the apostle expresses it in behalf of himself and his brethren, who are devoted to Jehovah: "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." —Rom. 8:36-39.

34 Let Jehovah's witnesses be of good courage and continue to rejoice regardless of all the persecution and tribulation that comes upon them, keeping in mind always that they are the servants of the Almighty God and that he is their refuge. Those who keep the *one great commandment* now are certain to find in him a place of complete refuge and safety: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them." (Deut. 33:26, 27) The victory is with Jehovah and his beloved Son, and those who are now faithful shall see it and rejoice.

QUESTIONS FOR STUDY

¶ 1, 2. For whom has Jehovah provided the refuge here described? Account for his so clearly revealing such provision at this time.

¶ 3, 4. What is required (a) in the "first and great commandment" in the law? (b) In the "second"?

¶ 5, 6. Should one in a covenant with Jehovah be solicitous of approval? Why? Why is it important that this be clearly seen and appreciated now?

¶ 7-10. What is meant by the word "money" as used in 1 Timothy 6:10? Give examples illustrating the outcome of selfishness and covetousness.

¶ 11-13. Point out the close relationship which has always existed between the religious organizations and the commercial system, showing the origin and the evident direction and design of all the controlling institutions of the world.

¶ 14-16. What particularly evil part has religion played in the world? Show that the controlling influence of commercialism has dominated the Jewish people even from ancient days to the present time.

¶ 17, 18. Point out the origin and purpose (a) of the Catholic religion. (b) Of the Protestant religious organization. How do their doctrines prove that these systems have represented Satan and not Jehovah God?

¶ 19, 20. Account for the manifestation in 1918 of two classes Scripturally identified as the "evil servant" and the "faithful and wise servant".

¶ 21-23. Show that the position taken by those opposing the work of the Lord's servant class is the outcome of a desire for personal gain. How does the apostle describe those thus opposing? Those who would receive God's approval will take what position concerning all those that pursue a selfish course?

¶ 24, 25. Explain the apostle's statement that "godliness with contentment is great gain", and whether that fact has been duly appreciated.

¶ 26, 27. Show that the line can be clearly drawn in applying the apostle's instruction given in Romans 12:17, 1 Co-

rinthians 7: 20 and 1 Timothy 5: 8 and his statement in 1 Timothy 6: 10.

¶ 28, 29. What is the evidence that Psalm 83: 2-5 is now in course of fulfilment? What twofold purpose is served in Jehovah's permitting this persecution?

¶ 30. Point out the time and manner of fulfilment of Isaiah 62: 1, 3, and the result of such fulfilment.

¶ 31, 32. Who was Jonadab? What was foreshadowed in that which is recorded of him, and how? Explain the prophetic picture of David's victory over Goliath. Also that which is recorded at Psalm 18: 6-10.

¶ 33. Under what condition can any of the anointed apply on his own behalf the apostle's words of Romans 8: 36-39?

¶ 34. Account for the array of assurance from Jehovah's Word now placed before his witnesses. How only is his protection available to those for whom it is provided?

KINGS, TYPICAL AND TRUE

IN THE providence of Jehovah their God the children of Israel, the Jews, sojourned many years in the land of Egypt. For a time they were well treated. Then a wicked king arose who basely oppressed them. When matters came to their worst Jehovah God raised up his prophet Moses to act as the visible deliverer of the Jews.

All this furnished a prophetic picture foreshadowing a portion of the divine purposes. Egypt under the rule of a wicked king pictures or represents the world of mankind in darkness under the rule of the unrighteous one, Satan, who is the god of this world. The Israelites in Egypt picture the people of God and those who shall ultimately come into harmony with him; while Moses was a type foreshadowing the great Messiah, who is to deliver all mankind from the bondage of sin and death.

Moses was a prophet of God; and God spoke through Moses, using him as a mouthpiece or messenger. After the Lord had delivered the children of Israel from Egypt by the hand of Moses, he spoke through Moses, who prophesied unto Israel, saying: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. 18: 15; Acts 3: 22) From that time forward the Israelites watched and waited for the coming of the great Prophet, Priest and King who should be like unto Moses and of whom Moses was a picture or a type. They knew that such a one must come from the house of Judah, because God had promised as much. David was a direct descendant of Judah.—Luke 3.

From time to time God's prophets gave utterance to words which kept alive in the minds of the Israelites the hope that God would send them a mighty One, through whom the promise made to their forefather Abraham would be fulfilled. In time this promise was specifically limited to the house of King David, the Lord causing his prophet to write thus, in Psalm one hundred thirty-two, verses eleven and twelve: "The Lord hath sworn in truth unto David, he will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore."

David himself was a prophet of Jehovah, and the Lord spoke through him with reference to the heir of the Abrahamic promise who should be king over Israel. The annals as set forth in First Chronicles, chapter twenty-eight, verses two to seven, read: "Then David the king stood upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building: but God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood. Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me, to make me king over all Israel: and of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. Moreover, I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day."

Thus far the divine record definitely establishes the fact that the great heir or king of Israel, the seed through which the blessings of God would be bestowed, must come through David's line; and that also it should come through Solomon, provided, of course, the conditions laid upon Solomon were fulfilled. In any event, it must come through David's line, and through his son Solomon, provided Solomon met the requirements. We repeat the words for emphasis: "Moreover, I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day." And then David said: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever."—1 Chron. 28: 9.

The question is, Did Solomon receive the approval of the Lord? If so, the great Messiah must come through his line. If not, then he could not come through Solo-

mon. This question is answered by the Scriptures, First Kings, chapter eleven, verses four and nine to thirteen, as follows: "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake, which I have chosen."

After Solomon's death the nation of Israel was divided. The last three kings of Solomon's line to rule over Israel were Jehoiakim, Jehoiachin (also called Coniah) and Zedekiah. Zedekiah became a wicked ruler and of him it is recorded: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it [to] him." (Ezek. 21: 25-27) This shows a complete overthrowing of the line of Solomon and definitely settles the proposition that Messiah could not be counted through the line of Solomon, but must be some other way. Seemingly God's promise to bring the mighty Deliverer through the line of David had failed, because of Solomon's failure. But not so. David had another son, whom the Lord used. Solomon's line had been exalted. Now this line must be abased, and the lower line must be exalted. The obscure line of David was his son Nathan. Mary, the mother of Jesus, was a direct descendant of Nathan of the house of David.

Jeremiah prophesied concerning the coming of Messiah, as follows: "Behold the day is coming, saith the Lord, that I will raise unto David a righteous branch and a king shall reign and prosper. . . . In his day Judah shall be saved, and Israel shall dwell safely; and this is the name that Jehovah proclaimeth him, Our Righteousness."—Jer. 23: 5, 6, Young's translation.

Mary, the mother-to-be of Jesus, was approached by the angel of the Lord, who said to her: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." —Luke 1: 30-35.

Then Mary, seemingly directed by the power of Jehovah, said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him, from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree." (Luke 1: 46-52) Her words draw the contrast between the once favored family of Solomon and the humbler family of Nathan, Solomon's family being abased and Nathan's now exalted. Thus the proof is brought forth that the Lord did raise up unto David a righteous branch.

The promise made to Abraham, which was subsequently repeated to others, thoroughly impressed the minds of the devout Israelites with the thought that at some future time there would be born of a woman of the Jewish people a holy child, and that in some way not understood to them this child would be the means of blessing all the families and nations of the earth. They expected God's chosen people to become the greatest nation of earth, and looked for all other nations to flow unto it, be subservient to it and receive their blessings through it. These conclusions they based upon the words of the prophets, even though they did not fully understand the meaning of those prophecies. To them the prophet Isaiah had said: "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." (Isa. 2: 2, 3) And again: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it,

and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. 9: 6, 7.

The prophet Zechariah said: "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."—Zech. 14: 16, 17.

These prophecies, while relating in a measure to the birth of Jesus, had only a partial or miniature fulfilment at that time. Their far greater fulfilment is yet future, but nigh at hand.

LETTERS

THE DAY OF JEHOVAH

DEAR BROTHER RUTHERFORD:

I am deeply grateful to Jehovah our God for giving us the book *Preparation.*

I received the book on the 6th of October, at 4:00 p.m., and read the 14th chapter of Zechariah with the comments. It thrilled me through and through. That night, by His grace, I sang the glad song to a company of witnesses. Indeed they were glad to know that the interest of Jehovah's government shall no more be defeated and overpowered by the "beast"; and that Zechariah 14: 1, 2 is a fulfilled prophecy, hence it cannot apply to the future. Thus the deck is cleared for action, and victory is sure and certain for Jehovah's witnesses. Our great Field Marshal has inspected the enemy positions and surveyed every part thereof. Now Jehovah's militant invisible organization is approaching the mighty enemy, and very shortly the entire devilish, effete system of wickedness shall be ground to powder, and shall never be any more.

I finished reading the book *Preparation;* thankful I am to our God and to you his faithful servant. The time has come for greater action. Shall we not during this year scatter two million of these "coals of fire" upon the American continent? In order to do this, every available volunteer should be mustered into the visible contingent of the Lord's army and placed in the front ranks. Lately, many of the "people of good will" have joined the ranks, and there are many more who will be glad to do so if they get a little "lift" into the "chariot". Every company director, sharpshooter, auxiliary, pioneer, regional director and every witness should encourage and help those around them who show interest in the kingdom message. Additionally, *all the children of Jehovah's witnesses* and Jonadabs should be encouraged to join in the ranks of witnesses. By the Lord's grace this work is being carried out in the western coast states. There are several of these junior companies of Jehovah's witnesses organized for service. It is very gratifying to see their zeal for Jehovah. Thus, if all give a "lift" the number of the witnesses will be doubled to the praise of his name.

The "day of Jehovah" is the most important part of the history of the universe; because in this "day" the name and the word of Jehovah shall be vindicated. It is more important than the restoration of the entire human family and 1000-year reign of Christ. The entire Bible is written for those living in this very period and who are his witnesses. Those who appreciate these facts are fired with zeal peculiar to the house of God.

Happy is our lot! "Let every thing that hath breath praise Jehovah."

May Jehovah God continue to richly bless you and use you as a vessel unto honor, for ever.

With fervent love, I am

Your brother and fellow servant, by His grace,

S. H. TOUTJIAN.

HEARERS THRILLED

DEAR BROTHER RUTHERFORD:

You will be glad to learn that the 16 days' tour Brother Chapman and I made with a demonstration set resulted in 16 orders for machines being placed with us. There are now 91 machines actually in operation in the country, and we have 32 on order, and inquiries from 12 other companies. In addition to the above I can see prospects of at least another 30 companies with whom we are arranging demonstrations and who are likely to order.

Experience shows that the outdoor work is going to be much more effective than in halls. The following is an extract from a letter received from one in Aberdeen who recently purchased a machine:

"Being a calm, clear night we gave the E.T. machine a trial outside this evening in a fairly quiet open space in the city with wonderfully satisfactory results for the first attempt in the open. In addition to a moving attendance it was estimated that from 20 to 25 gave an attentive hearing from beginning to end. The title of the lecture was 'The Way of Escape'. About 30 pieces of literature were distributed, and several waited to converse."

The outside work is very much less expensive, because there is no advertising necessary, merely two placards: one carrying the words, "This machine is broadcasting Judge Rutherford by means of electrical transcription. Come near and hear." The other carries the words, "This lecture may be obtained in printed form; price 2d. Get one before you leave."

It is not necessary to wait until the summer for outdoor work. We find that in the evening, between 7: 30 and 8: 30, there are large numbers of people in the open who will stand and listen to the message of truth.

There is still a certain amount of opposition in some parts of the country, usually from some of the old "elective elders". A demonstration, however, thrills the brethren who hear it and the opposition is overcome. Of course, it means I have to devote most week-ends to this work; but I certainly enjoy the experience and I believe the results justify the efforts made.

With Christian love,

Your brother and servant by His grace,

R. GRAHAM BURTON, *England.*

JEHOVAH'S PROVISION OF GOOD

DEAR BROTHER RUTHERFORD:

After studying through the book *Preparation* our hearts are so full of gratitude that we feel we just must express our thanks to the heavenly Father for this another expression of his loving provision of good for those who love him.

We also desire to thank you for the gift, which we deeply appreciate.

Surely this book is the best yet and throws a clear light on many points heretofore obscure.

After reading *Preparation* surely there is no room for doubt as to what is the full duty of those who are in line for the kingdom, and none of Jehovah's witnesses will hesitate to press the battle to the gate.

We humbly thank Jehovah for the privilege of service daily, and in our several years of pioneer service we have had much joy and many expressions of his loving care over us; and we are indeed grateful and our desire is that we may be used in some capacity to his honor and glory forever. Daily we pray for Jehovah to bless and to continue to use you to feed the flock of God with food convenient.

With much Christian love from us both we are, by His grace,

Your fellow servants,

BRO. AND SR. H. D. PALMER AND SON JIMMIE, *Pioneers.*

TO ATTEND TO ALL JEHOVAH HAS TO SAY

MY DEAR BROTHER RUTHERFORD:

I have already written to you on behalf of the Bethel family here to convey their thanks to you for the gift of the new book *Preparation*, which you so kindly had sent for each member of the family. But I want to add a personal word so that I may express to you my great appreciation of this exposition of Zechariah, as another gift from the Lord to his people. As I read I recalled the pleasure I had seen on your face as you told of seeing present events so clearly portrayed in the prophecy, and all that this meant to Jehovah's faithful people at this time, and I found myself entering into and sharing the experience. The pictures of Zechariah are vivid, but not being understood they could be seen only as through a dark glass. Now the Lord's time is come, and his instrument was ready, and those things so long hidden become life and instruction to Jehovah's people, and certainly the exposition carries the original vividness. I rejoice with his people in this gift, and because the whole word of God is being made plain, and all of it is become as a living word.

As I read this exposition of the last of the vision books of the Bible to be explained and opened for reading the thought comes that surely this in itself is an indication that the end is not far off. It is an incentive to service and to pay attention to all that Jehovah has to say to us, in his own appointed way. I pray that you may continue to be blessed in your heart and mind as you constantly seek to serve the people of God, and I would say, using one of Zechariah's phrases, so often turned in malice by the enemies, The Lord give you ever a good right eye and a good right hand that you may serve his people according to his will, and in this same way.

With much love in the Lord and gratitude, I am

Yours ever in Jehovah's service,

J. HEMERY, *London.*

GLAD TO TELL OTHERS

DEAR SIR:

I am writing you in regard to your speech last Sunday over the radio. I am much interested in your gospel of God and his kingdom and have grasped the truth at once. I have for several years belonged to one of the leading churches, but I have known for some time there was something wrong; for crimes have resulted from the church ruling power, and that I know wasn't God's will. And when my boy, twelve years old, died and I was told that God took him to be with Him, I could not believe that God, with all the heavenly host, would take my child and leave my home so vacant of him; for he was all my life pleasure. And lots of times I would almost turn from God because I had many a night wet my pillow with tears just pleading with God just to show me why he took my boy and to just let me see him with Him.

And now I have seen the light and that the very Satan himself does those things just to turn people from God. This has caused me to love God more and love to do and serve Him better, for I know my boy is in the grave and will come forth in the resurrection and I shall see him in God's kingdom.

So glad I have read your books and heard your sermon. May God help others to see as I have and come out of the church and take a stand on the side with Jesus. I am just so glad I want to tell others, and do. I need not tell you how mad and how the Devil is stirred up in the church because they know that I have found the light and intend to walk therein.

May God bless us all, and thanking you for this truth,

A friend of yours and a witness of God,

MRS. BESSIE GOOCH, *Missouri.*

AN INCENTIVE

DEAR BROTHER RUTHERFORD:

I wish to thank you at this time for the new book *Preparation.* I know the message contained therein will be an incentive to be zealous in Jehovah's service.

This new book is one of the many blessings from the gracious hand of Jehovah, and for this favor I am indeed thankful. I pray Jehovah's blessing upon you, Brother Rutherford, and may he continue to use you for his name's sake. With true Christian love,

Your brother in the King's service,

ALVIN BOEHMER, *Pennsylvania.*

ENCOURAGING

DEAR BROTHER RUTHERFORD:

We, a troop of Jehovah's witnesses of Tompkins county, New York, hereby acknowledge the receipt of the latest book, *Preparation*, as a gift from Jehovah and we are therefore thankful to him for this gracious gift at this time, for the encouragement of all those who love Jehovah, which includes the faithful remnant, the Jonadab class, and even the "great multitude".

We are also grateful to you for the part you have had in the preparation of the book and in sending it to us as a gift.

The message is encouraging because it gives cumulative evidence of the nearness of the great battle, the complete destruction of Satan's organization, the gracious protection of the faithful remnant up to and during the battle of the great day of God Almighty, and, above all, the complete vindication of Jehovah's great name and word, and also the share the remnant will have in the vindication of his word and name.

May Jehovah, the Father of all mercies, continue to use you until his name is completely vindicated, and afterwards, to his eternal glory. This is our prayer for all the faithful on earth.

Yours in Jehovah's service,

J. G. KURZEN	ESTHER M. READ
IDA E. KURZEN	GEORGE T. READ
MARY E. SIXT	MARGARET W. COLWELL
HERMAN C. SIXT	GORDON P. COLWELL
DOROTHY SIXT	

Pioneers.

BEAUTIFUL, THRILLING, COMFORTING

DEAR BROTHER RUTHERFORD:

This morning, too ill to go out in the service work, I said, "How I wish *Preparation* would come today, while I have time to read it!" As if in answer to prayer, in a few moments the postman was at the door with the book! And what a happy day I have spent reading it!

Have just finished, and before I go to sleep I want to thank you for your part in preparing, under the direction of Jehovah God, this wonderful gift for his people. The outside cover and illustrations are beautiful, and the message on the inside is thrilling and comforting beyond the power of words to describe. With that vision of Jehovah's mighty army in battle formation and of the great battle itself before them, surely nothing can stop the remnant now from pressing on unto the very gates of the enemy!

The most encouraging thought of all to me was the assurance that Zechariah 14: 2 has already been fulfilled and that the kingdom testimony work will never again be stopped by the enemy, but will continue in spite of all opposition. That is indeed a comfort to all who love Jehovah's service.

I am looking forward to a share in placing this new message in the hands of the people, and asking the Lord Jehovah to give me strength to faithfully perform my small part in his organization until the complete vindication.

May the Mighty One whom you so faithfully serve continue to bless, guide and protect you, is the prayer of

One of Jehovah's pioneer witnesses,

ETHEL M. TAYLOR, *Illinois.*

A GREATER VISION

DEAR BRETHREN:

The pioneer camp at Chicago has received its autographed copies of the book *Preparation.*

Each one's book was placed at the evening dinner table, and each was very grateful for the convenient food which Jehovah is now serving to the sons of Zion through his great Prophet and King, preparing them for his great battle, that they may stand faithful and true, a blessing to the people and for the vindication of the name of the Most High!

It was the desire of the camp, at the table, that a letter of appreciation be written. Will you please, therefore, accept our gratitude for our autographed books *Preparation*, giving us a greater vision of the fulfilment of divine prophecy and the purposes of our God.

With much love and best wishes, and looking forward to the time when all things bear the mark "Holiness to Jehovah", we are

Your comrades in the King's battle,

PIONEER CAMP AT CHICAGO.

JEHOVAH FEEDING HIS ARMY

DEAR BROTHER RUTHERFORD:

It is with grateful hearts that we each acknowledge the receipt of the book *Preparation.*

The great Jehovah is wonderfully providing for us spiritual food, "meat in due season," just in the Lord's good way and time. He is surely feeding his army, strengthening and preparing us for the Lord's battle.

We rejoice in having a part in singing forth his praises by our best endeavors to place this message in the hands of the people. This is the Lord's work and we want to do it in the Lord's way.

May the Lord bless you, dear brother, and all the dear ones with you.

Your brethren in the King's service,
A. A. ADAMS, F. P. VAN ZEE, *Pioneers.*

"TO HELP GET IT IN THE HANDS OF OTHERS"

DEAR BROTHER RUTHERFORD:

At the beginning of a new year this is to express my gratitude for the privilege of working in the Watch Tower organization, whose lone purpose is to expose Satan's institution of iniquity and preach God's kingdom by which Jehovah's name shall be vindicated.

Moreover, among the countless gifts and favors of Jehovah I am especially thankful for the book *Preparation.* Additionally, I shall be happy to help get it in the hands of others in the Praise Period, November 18 to 26. And this shall be another step closer to the final test of Jehovah's supremacy.

With best wishes in Jehovah's cause,
L. T. BETRY, *Bethel.*

ANTICIPATE FURTHER JOY

DEAR BROTHER RUTHERFORD:

Although, like many others, I have preferred to let the daily performance of my part in Jehovah's service bear testimony of my appreciation of the wonderful truths he has given us, nevertheless I feel it not amiss in this case to also write you of my joy in reading *Preparation.*

I count it a great favor, and it makes me glad, to have a part in the publication of this message, and I anticipate further joy in sharing in its great distribution. There is so much of encouragement to the faithful remnant in this book. A more fitting message could not be conceived than that which Jehovah conveys to his sanctuary cleansed of everything that interferes with the bearing of the kingdom fruit. It has been a joy to me to watch the truth go forth from year to year in increasing volume, and in a greater number of foreign tongues. Jehovah's many promises of protection, favor, prosperity, and fruitfulness cannot but stir the heart of everyone who loves Jehovah.

Your fellow witness in Christ,
CHARLES FEKEL, *Bethel.*

THRILLED WITH JOY

MY DEAR BELOVED BROTHER RUTHERFORD:

Numerous times within the past eight years I have almost been tempted to write, expressing my appreciation to our King eternal, JEHOVAH, for the manner in which he is using you; but realizing as I do that you are about our King's business and not yours, I did not so far yield to the temptation.

But after the last series of three lectures which Jehovah through you so emphatically heralded over the nations, I broke down and just had to write, expressing my love for Jehovah, and you, for the manner in which the truth is being broadcast.

During the series of those last three God-given lectures Jehovah blessed me with the privilege of getting together a few of those designated in the Scriptures as Jonadabs, who were really thrilled with joy as they sat listening to the word of Jehovah, found between the pages of that wonderful Book, the Bible, expounded.

My dear Brother Rutherford, inasmuch as you are so devoted to Jehovah, and inasmuch as it is apparent to all people of good will that Jehovah is using you, I shall both encourage others and stand shoulder to shoulder with you in taking the battle to the gate, to the end Jehovah's great name shall soon be vindicated.

Yours in Kingdom joy,
SYLVESTER L. JOHNSON, *South Carolina.*

"EFFECT OF HOLY YEAR"

BRETHREN:

Brother Rutherford's three lectures came in just spendidly, and were wonderful and inspiring. We are surely living in wonderful times, and it is a great privilege to be one of Jehovah's witnesses. The people are in worse condition than ever before. They have no money and nothing to trade. Very few people around here (California) have put up any fruit for the winter. Some who have had fruit trees right on their own lots have been unable to buy sugar and cans to put it up. As Brother Rutherford said in the spring, the end of the year is finding the people in worse condition than ever before.

May Jehovah's name quickly be vindicated.

Yours in the service of the King,
RUBY F. CONNER, *Pioneer.*

LOOK FORWARD TO GREATER PROSPERITY

DEAR BROTHER RUTHERFORD:

The Wilton and North Jay (Maine) company of Jehovah's witnesses have come to the close of another year of witness activity.

It is hard to describe the joy we feel on reviewing the year and noting the amount of work accomplished in our assigned territory, and we look forward to even a greater period of prosperity and blessings in the year to come.

We wish to express our sincere appreciation of your services, for which we continually thank Jehovah, and we extend to you our whole-hearted cooperation in whatsoever way the Lord may direct.

STAND FOR JEHOVAH

DEAR BROTHER RUTHERFORD:

I am only one of the millions to have the privilege of hearing you give the true meaning of the Bible over the radio. I can't find words to express the help and comfort I have received hearing the truth told by you concerning Jehovah God and his Son Christ Jesus. Never in my life did we find anything to satisfy our spiritual needs before. My dear husband and I heard you when you gave the message on the Kingdom. We both took our stand for Jehovah then (right in our home). It was through one of Jehovah's faithful witnesses (Mrs. Edwin Ballard) that we heard of the talks you gave. It was soon after that I had a stroke on my right side. While helpless in bed, my dear husband had a stroke on his left side, and died twelve days later; so you can realize what a comfort and blessing I am receiving by being able to listen to the messages given by you and the faithful witnesses in the truth here in our community.

With God's blessing on you and all the faithful witnesses wherever they are, and if it pleases Jehovah may you and the faithful ones be here for the final battle, which can't be far off.

Sincerely yours (in the truth),
ANNA HARRINGTON, *New York.*

ZENITH OF JEHOVAH'S PROVISION

DEAR BROTHER RUTHERFORD:

Because I believe that in the provision of the new volume, *Preparation,* Jehovah's goodness and love toward his people have been manifested in a most marked degree, I want herein to set forth my gratitude for this evidence of his favor.

In the application of the truths and instruction contained in the two books of *Light,* I have tried by His grace to forget self, and to live and work for the advancement of the kingdom interests. Until now I can truthfully say that I counted the *Light* books as among my most valued possessions.

But now that we have received this latest source of instruction and guidance I feel that it marks the very zenith of Jehovah's provision for his own. I hope that in the use thereof I may indeed be prepared for his use, standing firmly and squarely on the Lord's side, fighting in his cause.

I therefore wish to hereby go on record as being truly grateful for the truths contained in *Preparation,* and set forth my joy in being allowed to share with Christ, the great Vindicator, in the vindication of Jehovah's name.

May Jehovah's blessings rest upon your further activities that they shall be to his honor and glory.

Yours in His service,
CAREY W. BARBER, *Bethel.*

CONFIDENCE AND FAITH INCREASED

DEAR BROTHER RUTHERFORD:

The reading of *Preparation* was climaxed in your refreshing and encouraging talk today on "Why Serve Jehovah". Of earth's teeming millions, where else can we turn for a knowledge of Jehovah and his expressed purposes?

As happy children playing on a cockatrice's den, our confidence and faith have increased. We therefore express thankfulness to Jehovah, the Society and yourself for meat in due season as expressed through the book *Preparation*.

May Jehovah continue to use you for his name's sake is my prayer.

D. E. MORGAN, *Pioneer*.

HEARTS STIRRED

DEAR BROTHER IN ZION:

At the close of the Singhampton convention of Jehovah's witnesses some thirty of us, mostly pioneers, were gathered in the home here waiting for the time to proceed to the Community Hall to listen to your transcription lecture, "The Way of Escape."

As the radio was turned on shortly after 6:30 p.m., our hearts were thrilled by hearing your inspiring lecture over WPG of Atlantic City, N. J. The clear, powerful presentation of Jehovah's Word came in almost as distinctly as if you had been here in person.

The message stirred our hearts to press the battle with greater zeal and determination as we more clearly realized in the message the expression of the Word of Jehovah now speaking in clarion tones as a warning to Satan's visible organization and, above all, a testimony of praise to Jehovah of Hosts.

Unitedly we join in sending you this little message, giving praise to Jehovah for the beautiful gift of *Preparation*, with its glorious message of instruction and encouragement so helpful and enlightening to Jehovah's witnesses as the great battle approaches.

Your brethren in Zion,

SINGHAMPTON (Ont.) CONVENTION OF JEHOVAH'S WITNESSES.

HEARD AND ENJOYED

DEAR BROTHER RUTHERFORD:

Greetings in the name of our Lord and King.

We, the little company of Jehovah's witnesses at Ventura, California, send our thanks and our appreciation of the three wonderful lectures from New York, and want to tell you that they all came in perfectly clear and natural, without one particle of static or interference; and as we go from door to door we hear many reports from those who heard and enjoyed them. Thanking you, and wishing you the Lord's richest blessings, we are

Your coworkers in His service,

VENTURA COMPANY OF JEHOVAH'S WITNESSES.

LOOKING FORWARD TO PLACING MANY

DEAR BROTHER RUTHERFORD:

Jehovah truly provides an abundance of spiritual food as he has so graciously promised. We wish to take this opportunity to thank you for *Preparation*, which you so kindly sent to us. It fills our hearts with a greater joy and zeal as we study it and see how Jehovah discloses these truths for our understanding at this time.

We are looking forward to placing many *Preparation* in the hands of the people, that they may take their stand on the side of the True God and join their hearts and voices in "praise unto Jehovah".

The past two and a half years spent as pioneers have been the happiest of our lives, and we realize more fully each day that the only reason for our being here is to bear testimony concerning Jehovah's purposes. We are so glad for the use of a transcription machine and can see how it is further helping to divide the people. Our desire is that we may further continue to have boldness in this day of judgment.

Your fearlessness and zeal are an inspiration to us, and our prayer is that the Lord may provide you with the needed strength and courage to press the battle to the gate.

Yours in His service,

TED AND DORIS KLEIN, *Pioneers*.

SERVICE APPOINTMENTS

T. E. BANKS

Tulsa, Okla.	Dec. 31, Jan. 1		Waterloo, Iowa	Jan.	18, 19
Muskogee, Okla.	Jan.	4, 5	Chicago, Ill.	"	20, 21
Claremore, Okla.	"	6, 7	St. Louis, Mo.	"	23, 24
Kansas City, Kans.	"	9, 10	Danville, Ill.	"	25, 26
Ottawa, Kans.	"	11, 12	Indianapolis, Ind.	"	27, 28
Topeka, Kans.	"	13, 14	Louisville, Ky.	"	30, 31
Des Moines, Iowa	"	16, 17	Cincinnati, Ohio	Feb.	1, 2

G. H. DRAPER

Knoxville, Tenn.	Jan.	2	Broaddus, Tex.	Jan.	19
Nashville, Tenn.	"	4, 5	Shepherd, Tex.	"	20
Memphis, Tenn.	"	7, 8	Waller, Tex.	"	22
Little Rock, Ark.	"	10, 11	Dayton, Tex.	"	23
Shreveport, La.	"	13, 14	Devers, Tex.	"	24
Center, Tex.	"	16	Port Arthur, Tex.	"	25
Garrison, Tex.	"	17	Beaumont, Tex.	"	26-28
Lufkin, Tex.	"	18	Galveston, Tex.	"	30, 31

M. L. HERR

Maysville, Okla.	Jan.	2, 3	Altus, Okla.	Jan.	18, 19
Amber, Okla.	"	4, 5	Lawton, Okla.	"	20, 21
Alex, Okla.	"	6, 7	Comanche, Okla.	"	23, 24
Washita, Okla.	"	9, 10	Wilson, Okla.	"	25, 26
Cahill, Okla.	"	11, 12	Leon, Okla.	"	27, 28
Mangum, Okla.	"	13, 14	Floyd, Okla.	"	30, 31
Reed, Okla.	"	16, 17	Milburn, Okla.	Feb.	1, 2

A. H. MACMILLAN

New York, N. Y.	Dec.	31	Petersburg, Va.	Jan.	23, 24
Philadelphia, Pa.	Jan.	13, 14	Norfolk, Va.	"	25, 26
Baltimore, Md.	"	16, 17	Lynchburg, Va.	"	27, 28
Washington, D. C.	"	18, 19	Danville, Va.	"	30, 31
Richmond, Va.	"	20, 21	Greensboro, N. C.	Feb.	1, 2

G. Y. M'CORMICK

St. Louis, Mo.	Jan.	2, 3	El Paso, Tex.	Jan.	19-21
Springfield, Mo.	"	5, 7	Deming, N. Mex.	"	22, 23
Oklahoma City, Okla.	"	9-11	Tucson, Ariz.	"	25, 26
Amarillo, Tex.	"	13, 14	Phoenix, Ariz.	"	28, 29
Alamogordo, N. Mex.	"	16, 17	Globe, Ariz.	"	30

J. C. RAINBOW

Louisville, Ky.	Jan.	3, 4	Springfield, Mo.	Jan.	18, 19
St. Louis, Mo.	"	6, 7	Lebanon, Mo.	"	20
Flat River, Mo.	"	9	Halfway, Mo.	"	21
Dexter, Mo.	"	10	Bolivar, Mo.	"	23
Poplar Bluff, Mo.	"	11	Billings, Mo.	"	24
Harviell, Mo.	"	12	Verona, Mo.	"	25
Naylor, Mo.	"	13	Monett, Mo.	"	26
Thayer, Mo.	"	14	Larussell, Mo.	"	27
Hocomo, Mo.	"	15	Carthage, Mo.	"	28
Caulfield, Mo.	"	17	Joplin, Mo.	"	30

W. J. THORN

St. Louis, Mo.	Jan.	3, 4	Donora, Pa.	Jan.	20
Pittsburgh, Pa.	"	6-9	Monessen, Pa.	"	21
McKees Rocks, Pa.	"	10	Van Meter, Pa.	"	23
Ambridge, Pa.	"	12	Brownsville, Pa.	"	24
Carnegie, Pa.	"	13, 14	Fairbank, Pa.	"	25
Canonsburg, Pa.	"	16, 17	Uniontown, Pa.	"	26-28
Washington, Pa.	"	18	Connellsville, Pa	"	30
Bentleyville, Pa.	"	19	Markleysburg, Pa.	"	31

S. H. TOUTJIAN

Globe, Ariz.	Dec. 31, Jan. 1		Shreveport, La.	Jan.	21, 22
El Paso, Tex.	Jan.	3-5	Leesville, La.	"	24, 25
Marfa, Tex.	"	7	Baton Rouge, La.	"	27, 28
Uvalde, Tex.	"	9, 10	Amite, La.	"	30
San Antonio, Tex.	"	12-14	Folsom, La.	"	31
Dallas, Tex.	"	17, 18	Hammond, La.	Feb.	1

J. C. WATT

Sheridan, Wyo.	Dec.	31	Valparaiso, Ind.	Jan.	27
Omaha, Nebr.	Jan.	17, 18	Knox, Ind.	"	28
Chicago, Ill.	"	20, 21	Culver, Ind.	"	30
Hammond, Ind.	"	23, 24	Francesville, Ind.	"	31
Gary, Ind.	"	25, 26	Logansport, Ind.	Feb.	1

INDEX FOR 1933

JANUARY 1

Everlasting Strength ... 3
Name ... 3
Enemy Vicious ... 4
Encouragement ... 5
His Name a Fortress ... 7
Gathering unto the Chief Corner Stone 10
Overcomers ... 12
Instruction for Service ... 15
Radio Service ... 16
The Servant's Testimony Period ... 2
Remittances ... 2

JANUARY 15

His Loving-Kindness ... 19
The Wicked ... 20
Self-Importance ... 22
Danger ... 23
Arrogance Against God ... 25
Mystery of the Trinity ... 27
God's Typical Organization ... 29
The Arm of Jehovah ... 30
Service Appointments ... 32
Radio and the Printed Word ... 18
Announcing Meeting Place ... 18

FEBRUARY 1

Spiritually Minded ... 35
Wickedness ... 36
Mind of Christ ... 36
Higher Powers ... 40
Singleness of Devotion ... 40
Oneness of Father and Son ... 41
Three Patriarchs, Men of Faith ... 43
Letters ... 45
Portable Transcription Record Machine 34
Brother Rutherford's Mail ... 34
Foreign-Language Literature ... 34

FEBRUARY 15

Jehovah's Honor ... 51
His Faithful Ones ... 53
God's Opposers ... 54
"Dignities" ... 55
Proper Prayers ... 56
Vision of Jehovah's Organization ... 57
Temptation and Work of Faithful ... 59
New King Begins His Rule ... 61
Letters ... 63
Memorial for 1933 ... 50
Remnant's Thanksgiving Period ... 50

MARCH 1

Tribulation ... 67
End of Waiting ... 69
Why World War ... 69
Beginning of Sorrows ... 70
Cut Short in Righteousness ... 72
Community Property ... 74
God's Ransomer for Man ... 75
Letters ... 77
Memorial ... 66
Remnant's Thanksgiving Period ... 66
The Crisis ... 66

MARCH 15

"The Feast of Jehovah" ... 83
"In Remembrance of Me" ... 87
Who May Partake? ... 89
"Fulfilled in the Kingdom" ... 90
Covenant for Reconciliation ... 92
The Originals of the Bible ... 93
Letters ... 95
Service Appointments ... 96
Company Studies ... 82
Portable Transcription Record Machine 82
Remnant's Thanksgiving Period ... 82

APRIL 1

Testimony of Jehovah (Part 1) ... 99
The Signs ... 100
Mouthpiece ... 102
Going to Egypt ... 103
Try to Counteract the Message ... 104
Understanding God's Word and Purpose 105
Kingdom Qualifications ... 107
From the Field (Letters) ... 110
Memorial ... 98
Remnant's Thanksgiving Period ... 98
Ordering Foreign-Language Literature 98

APRIL 15

Testimony of Jehovah (Part 2) ... 115
Third Sign ... 118
Modern Magicians ... 120
Conspiracy Against Christ's Life ... 122
Government of Righteousness, When? 124
Persecution of the True Witness ... 126
Is the Lord's Arm Shortened? (Letter) 128
Company Studies ... 114
Has Your Subscription Expired? ... 114
Radio and the Printed Word ... 114
Announcing Meeting Place ... 111

MAY 1

Who Is for Jehovah? ... 131
Obedience ... 131
Permission to Preach ... 134
Praying for All ... 137
Empire Builders Reject the Head Stone 138
Beginning of Sorrows ... 140
Service Leaders and Regional Directors 142
Good Hopes for 1933-1934 ... 142
Radio Service ... 144
Company Studies ... 130
Remittances ... 130

MAY 15

Jehovah's Prophet ... 147
Obedience Required ... 150
'Higher Powers' ... 150
Service Organization ... 153
Abraham Obeyed ... 157
Why Jerusalem Was Delivered ... 158
Service Appointments ... 160
Chain Letter ... 146
Remittances ... 146
Radio and the Printed Word ... 146
Announcing Meeting Place ... 146

JUNE 1

His Covenant People ... 163
At Moab ... 163
Meaning of the Covenant ... 164
"King in Jeshurun" ... 166
The Harp of God ... 170
Attempts to Destroy the Bible ... 172
Letters ... 174
Radio Service ... 176
Ambassadors' Devotional Period ... 162
Another Booklet for the Blind ... 162
President's Mail ... 162

JUNE 15

His Sanctuary (Part 1) ... 179
The Dream ... 180
"Little Horn" ... 181
War on the Saints ... 184
Changes Time ... 184
Time ... 184
The Faithful God ... 186
World-Wide Blessings Promised ... 188
Why Did God Not Prevent It? ... 190
Service Appointments ... 192
Has Your Subscription Expired? ... 178

JULY 1

His Sanctuary (Part 2) ... 195
"The Daily Sacrifice" ... 198
"Cast Down" ... 200
"Practised and Prospered" ... 200
"Broken" ... 201
Beginning of God's Kingdom ... 203
Death of the Lamb of God ... 205
Radio Service ... 208
Transcription Machines ... 194
Vacation ... 194
Ambassadors' Devotional Period ... 194

JULY 15

His Sanctuary (Part 3) ... 211
Meaning ... 211
End ... 212
2300 Days ... 212
Trodden Down ... 215
Action Against the Enemies ... 219
The King of Peace ... 222
Service Appointments ... 224
Vacation ... 210
Literature for the Blind ... 210
Transcription Machines ... 210

AUGUST 1

Inspection ... 227
The Temple ... 229
A Vision ... 230
He Surveys ... 230
Who Is on the Lord's Side? ... 234
"He Holdeth Fast His Integrity" ... 235
Babylon the Devil's Organization ... 237
Radio Service ... 240
Kingdom Proclamation Period ... 226
Vacation ... 226
Transcription Machines ... 226

AUGUST 15

Consolation ... 243
Enlightenment ... 247
Creation's Melody ... 251
Divine Justice Manifested ... 253
Letters ... 255
Complete Fulfilment Soon ... 256
Service Appointments ... 256
Kingdom Proclamation Period ... 242
Has Your Subscription Expired? ... 242
Radio and the Printed Word ... 242
Literature for the Blind ... 242

SEPTEMBER 1

Judgment and Execution ... 259
Curse ... 259
Vindicator ... 264
Jehovah's Messenger ... 266
Jehovah's Servant Job ... 269
Information (NRA) ... 271
Radio Service ... 272
Escape to the Kingdom ... 272
Kingdom Proclamation Period ... 258
Literature for the Blind ... 258
Radio and the Printed Word ... 258

SEPTEMBER 15

Obedience ... 275
Jehovah's Zeal for Zion ... 278
"Ten Men" ... 283
Holy unto Jehovah ... 284
Attempt to Prevent Resurrection ... 286
Letter ... 288
Service Appointments ... 288
Kingdom Proclamation Period ... 274
Notice of Annual Meeting ... 274
Preparation ... 274
Escape to the Kingdom ... 274

OCTOBER 1

Melchizedek ... 291
His Blessings ... 295
Questions for Study ... 299
God's Law and the Law Covenant ... 299
"Ye Are My Witnesses" ... 301
Radio Service ... 304
Preparation ... 290
Impostors ... 290
Notice of Annual Meeting ... 290
Escape to the Kingdom ... 290
Another Booklet for the Blind ... 290

OCTOBER 15

Shepherds and Staves ... 307
"Beauty" and "Bands" ... 309
Questions for Study ... 314
Satan's Organization Babylon ... 314
Kingdom Follows Ransom Sacrifice ... 316
Who Sent Wise Men to Bethlehem? ... 318
Service Appointments ... 320
Jehovah's Witnesses Praise Period ... 305
Notice of Annual Meeting ... 306
Preparation ... 306
Remittances ... 306

NOVEMBER 1

"Fear Them Not" ... 323
Communists ... 326
Peddlers ... 326
True Meaning ... 327
Is Jesus Christ the Messiah? ... 331
Letters ... 334
Forced into the Open ... 334
Jehovah's Witnesses' Praise Period ... 322
Announcing Company Meetings ... 322
Public Lectures by Transcription ... 322
Advertising Watchtower Programs ... 334

NOVEMBER 15

Laborer's Wages ... 339
Pay Day ... 342
"New Name" ... 343
Prophetic Moving Pictures ... 345
Purposes of the Law Covenant ... 347
Does God Torment Eternally? ... 350
Service Appointments ... 352
Year Book ... 338
The 1934 Calendar ... 337
Jehovah's Witnesses' Praise Period ... 338
Advertising Watchtower Programs ... 352

DECEMBER 1

Laborer's Wages (Part 2) ... 355
The Test ... 356
Questions for Study ... 361
His Organization ... 362
From Isles of the Sea (Letters) ... 366
Favor Granted by Jehovah ... 366
Brought Joy and Gladness ... 366
Radio Service ... 368
The 1934 Calendar ... 354
Year Book ... 354
Advertising Watchtower Programs ... 354

DECEMBER 15

Refuge ... 371
Commandment ... 371
Love of Money ... 372
Warfare ... 373
Jonadab ... 376
Kings, Typical and True ... 379
Letters ... 380
Service Appointments ... 383
Index for 1933 ... 384
Public Lectures by Transcription ... 370
Announcing Meeting Place ... 370