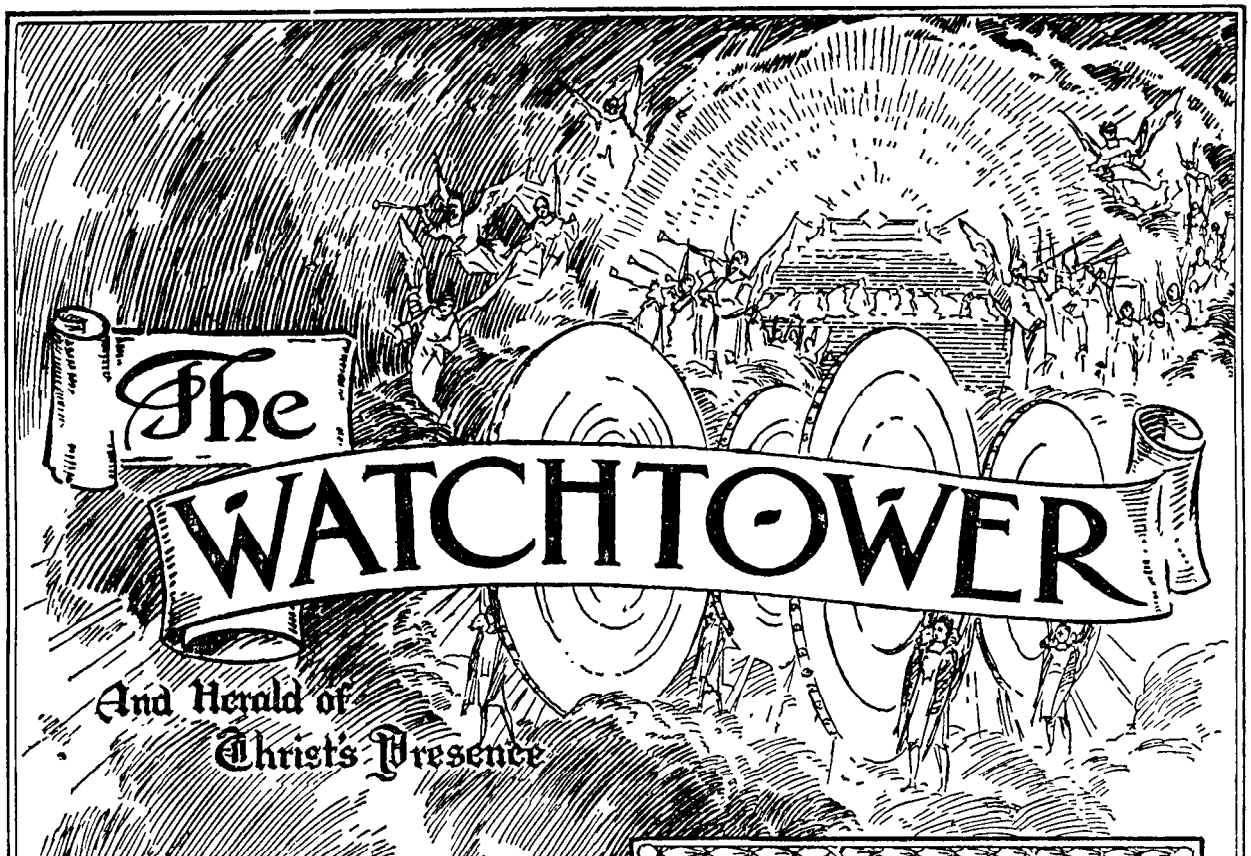
Watchtower

1936

(c) Copyright 1998 Research Applications International.



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LVII SEMIMONTHLY No. 1

JANUARY 1, 1936

CONTENTS

BLIND SERVANT (Samson, Part 5) 3
Samson Entrapped 4
Philistines Rejoice 7
Blind 10
His Prayer 11
His Eyes 11
Questions for Study 13
SUFFERINGS OF CHRISTIANS: THE PURPOSE 13
RADIO SERVICE 16
"RICHES" 2
"THE KING" TESTIMONY PERIOD 2
CONVENTION AT LOS ANGELES 2

©W.T.B.C.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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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.

"RICHES"

The title of a new book! The Society has long desired to publish something specially suitable for instruction of children and young people as respects years. Also, since the unfolding of the truths concerning the Jonadab class, or "great multitude", and the first appearance of members of such class, Jehovah's witnesses and also incoming Jonadab brethren have keenly desired a publication particularly designed for instruction of those who already are of and those who shall yet swell the ranks of the "great multitude". Jehovah by Christ Jesus has now graciously provided such in the book *Riches*. In reading and studying this book God's anointed remnant will profit no less than the Jonadabs. All should read it carefully to know why and how to put it in the hands of those seeking righteousness and meekness. The author's edition is now under preparation, containing a personal letter from and by the hand of the author to all Jehovah's kingdom publishers. Initial expense of publishing *Riches* obliges the Society to ask a contribution of 50c a copy of this limited edition. Among companies and groups, orders should be promptly placed with local stockkeeper, that books may be shipped in lots.

THE KING

Another season of refreshing to all God's kingdom publishers by concerted intensified activity afield is arranged for in the testimony period The King, to wit, February 1-9. During these nine days all publishers will offer the public a three-booklet combination on a 10c contribution, that is, two colored-cover booklets together with the new self-covered booklet *Loyalty*. Further details hereon will duly appear in the *Director*. Certainly all in line for the Kingdom will take part to the utmost in this service period, and also all present members of the great multitude with palm branches in hand will widely acclaim Jehovah's anointed King. Let all such show wisdom and zeal now in making all advance preparation for this midwinter campaign. Get in touch with the head office at Brooklyn if you are not active in territory under one of our branch offices.

CONVENTION AT LOS ANGELES

On Friday, Saturday and Sunday, February 21, 22 and 23, a convention will be held at Los Angeles. This will be a local service convention in southern California, with all gatherings at the Shrine Auditorium. By the Lord's grace, Brother Rutherford will speak to a large assembly there on Sunday, February 23. Preparations are under way for a radio chain to carry the speech from the auditorium to listeners in all parts of the world, during the hour 12:00 (noon) to 1:00 p.m., Pacific Standard Time, which is the equivalent of 3:00 to 4:00 p.m., United States Eastern Standard Time. Listeners in other lands are advised to prepare now to tune in this broadcast on any one of several frequencies (wave lengths) in the so-called "shortwave" band, from 11 to 50 meters.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII JANUARY 1, 1936 NO. 1

BLIND SERVANT

(SAMSON, PART 5)

"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.

JEHOVAH says: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth." No greater commendation could be given than that. Jehovah God, "he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it"; he that gives life to all things that breathe, in whom resides all power, wisdom and grace; he that is from everlasting to everlasting, the Most High over all, thus speaks to all creatures who desire to know the right way. (Isa. 42:1, 5) That no creature might have reason to doubt the identity of that elect servant Jehovah further caused to be written: "Let this mind be in you, which was also in Christ Jesus: who . . . being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:5-11) This, God's highest honor, he bestows on his Elect Servant, Christ Jesus, because of the Servant's complete obedience in the performance of the will of God. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9) And now, when all the nations of the earth are in dire distress and perplexity, and without hope in the world, Jehovah says to those who will hear: "In his name shall the nations hope." (Matt. 12:21, *A.R.V.*, margin) Thus Jehovah points to Christ Jesus, his anointed King and Vindicator, as the Ruler of the world. There is no other name under heaven whereby men can get life, because God has appointed his Elect Servant, Christ Jesus, the one to dispense to the obedient the gift of life everlasting. —Rom. 6:23; Acts 4:12.

2 It is of this same Elect Servant that Jehovah speaks and says: "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not." (Isa. 42:19, 20) It is that same Elect Servant that now magnifies God's law and makes it most honorable. He is the Vindicator of Jehovah, his Word, and his name. It is the elect and exalted Servant of Jehovah that is blind, and, says the Lord, 'there is none as blind as that servant.' Why is his Elect Servant blind? Because he has but one purpose, and his eyes are closed to everything else. That purpose is to always do the will of Jehovah God, and nothing can cause him to deviate therefrom in the slightest degree. Of him it is written: "I delight to do thy will, O my God: yea, thy law is within my heart." (Ps. 40:8) "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38) "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." —John 8:29.

3 Speaking to those hypocrites who thought themselves wise but who were in the darkness, Jesus laid down the rule of Jehovah, to wit: "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." (Luke 11:34) And on another occasion Jesus said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) Thus the rule is laid down, to which there are no exceptions, that those who are faithful and true to Jehovah God are blind to everything that is contrary to God's will. Every one who becomes a member of God's royal house is thereby made a member of the 'elect servant' class of Jehovah and therefore must follow in the footsteps of Jesus. Like Jesus, all such must be blind to everything save doing the will of Almighty God.

4 In the prophetic drama in which Samson played the chief part he pictured at this point God's 'elect servant', particularly those faithful followers of Christ Jesus on earth who become members of that faithful and elect servant during the time when "the Messenger" or Servant Elect was preparing the way before

Jehovah; and also pictured particularly the remnant on earth after the coming of Christ Jesus to the temple. Like almost all the servants of Jehovah God, Samson has been the object of much criticism by men. It is even true that men who desire to appear in the eyes of others as models of goodness, chastity and piety, and which models will be followed as examples, level severe criticism against their fellow men in order to draw attention to themselves. Such is one form of selfishness and hypocrisy. Such creatures fear men and, having men's persons in admiration, call attention to the mistakes and derelictions of their fellow men who as Christians are trying to do right, hoping to hear the people say of themselves, in substance, 'Behold, what a good man he is! what a high standard he sets!' The motive prompting men to thus assume such a high standard themselves and to point with criticism to others, is entirely a selfish motive. Other men are thus deceived, but God knows who are the just and true ones. For that reason Jesus said, "That which is highly esteemed among men is abomination in the sight of God." (Luke 16:15) Judah, Rahab, Ruth, John the Baptist, Samson and others have been the objects of severe criticism at the mouths of others, which criticisms were entirely out of place. Whomsoever Jehovah uses and approves cannot be properly criticized by men. The servant of Jehovah is responsible to him, and not to man. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand." (Rom. 14:4) The wiseacres and would-be pious ones who criticize the servants of God as they appear in the Bible show their lack of understanding and a large degree of selfishness on their part.

5 Those servants of the Lord in times of old played their respective parts in prophetic dramas, which parts were assigned to them by Jehovah; and we must not look at the imperfections of the human creature there displayed. Our business is to look at what part they played or performed, and which was written and recorded in the Word of God for the benefit of the remnant now on earth. God never asked or required a man to so develop his own character that he would be fit to reign with Christ Jesus, and that for the manifest reason that no man could accomplish such thing. This does not at all mean that men are justified in leading a loose and intemperate course, nor does it furnish an excuse or justification for their imperfections. What is here said is to emphasize the fact that not by his outward appearance does man prepare himself for God's service, but his faith and unswerving devotion are what bring the approval of God and prepare for that man a place in God's everlasting organization. The Scriptures show what God requires of those whom he approves, and everywhere therein absolute and complete faithfulness is magnified. Those who are approved by Jehovah must first prove their integrity toward him, and this they must do by a singleness of purpose and course of action, always putting forth their very best to do the will of God regardless of what any other man does or what any other creature might think or say about them. The servant, because of human weakness, may make a wrong step, a grievous mistake, and that which is very displeasing to God; but if he confesses to God through the Lord Jesus Christ, acknowledging his wrongdoing, and then quickly attempts to face about and do that which is right, he may receive the mercy of Jehovah God and be fully reinstated in the favor of the Lord. (1 John 1:9) Whatever mistakes Samson may have made, as they appeared on the record, those mistakes are not to apply to Samson, but are to be applied to the class whom Samson foretold; and the rule here announced with reference to God's creatures whom he approves applies specifically to those whom Samson foreshadowed.

SAMSON ENTRAPPED

6 The class pictured by Delilah, otherwise meaning the 'foolish virgin' class (Matt. 25:1-12), had because of their fear of men a desire for selfish gain, lost their love for God and his children, and were doing nothing to the honor of Jehovah and his cause from and after 1917. 'Their lamps were going out,' because the light they previously had now had become darkness by reason of their anxiety to gratify a selfish ambitious desire, and because of their fear of men. They tried to induce those of the Samson class to likewise declare as Scriptural that it is the duty of all men to recognize as "the higher powers" those that rule the world. Samson now here plays the part foreshadowing exactly what did come to pass upon the consecrated in the year 1918. "And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him." —Judg. 16:19.

7 Because of the threats of danger to the Lord's people by reason of the crisis resulting from the great war there was a more considerate and conciliatory course taken by the Samson class toward the Delilah class, and this may well be pictured by Samson's sleeping upon Delilah's knees. It showed a position of trust and confidence even though that trust and confidence was misplaced. The Samson class were not willingly or voluntarily defiling their consecration vow to Jehovah God, but were permitting themselves to be thrown into a position where others could defile them. The sleeping of Samson on the lap of Delilah was surely a lack of true watchfulness, but Samson was playing this part in the drama foretelling the negligence of those consecrated to God and who were on earth at the time approximately at the coming of the Lord to the temple. The facts show that the Samson class did become negligent about that time.

[8] While Samson was in this state of lethargy on Delilah's lap, Delilah called a man skillful with a knife or shears, who cut away the locks of his hair. That skillful barber well pictures the secret service men who went stealthily about during the war days to entrap men to induce or compel men to support the war lords. The cutting of Samson's hair was an involuntary defilement of the Nazarite vow and interrupted the performance of his assigned duty.

[9] The Delilah class had caused much trouble during 1917 and 1918 in the ranks of the Society and had now learned that the Society was weakening in respect to the rulers of the world. No one then fully recognized that the "higher powers" are Jehovah God and Christ Jesus, and they alone. The Delilah class knew that this emergency, provided by the World War and its attending circumstances, was the time for the Samson class to be humiliated, and therefore seized upon the opportunity, like Judas, to betray their brethren into the hands of the modern Philistines. Men who had previously been engaged in the erstwhile "pilgrim service" under the supervision of the Society, and who had joined the iniquitous ones, now went about amongst the various companies of God's people and by the use of soft speech and enticing words ingratiated themselves and wrongfully obtained the evidence of many of the Lord's people and then sought to turn them in opposition to the Society and its work. —See *The Watchtower*, March 1, 1918, page 79.

[10] When Samson's hair had been cut away Delilah gave the warning to the Philistines. "And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out, as at other times before, and shake myself. And he wist not that the Lord was departed from him."—Judg. 16:20.

[11] Likewise when the Samson class awoke out of a state of drowsiness in 1918, the discovery was made that the Samson class was greatly incapacitated and almost impotent. The Society made an effort to push on with the work, but, failing to see the real issue and the necessity of taking an uncompromising position as to the kingdom, it became weak. *The Watchtower* was then not taking a bold lead for the cause of the kingdom as it should have done, and with that the Lord was displeased, and he permitted the enemy to vent its spleen on the Samson class, even as the Philistines took Samson. While the record does not say that God was displeased with Samson, and that for the manifest reason that Samson was playing his part in the drama, the record shows that what Samson did foreshadow was that God would be displeased with the Samson class for the fulfillment of the prophetic drama, and which did take place in the early part of 1918. To be sure, Jehovah foreknew this condition would arise, and he foretold it through the prophecy of the drama. Jehovah was displeased with what the Samson class did, but that was no warrant or authority for the enemy to afflict "Samson", and therefore the Lord says through his prophet: "And I am very sore displeased with the heathen that are at ease; for I was but a little displeased [with the Samson class], and they [the modern Philistines] helped forward the affliction [on God's people]." (Zech. 1:15) By the mouth of the prophet Isaiah God likewise foretold his displeasure with his people, when he said: "Thou wast angry with me."–Isa. 12:1.

[12] As God permitted the Philistines to take Samson to foreshadow what should follow, likewise he permitted the Samson class to be taken by the enemy early in 1918. Samson was seized by the Philistines through the conspiracy of Delilah. The Samson class was seized by the modern Philistines in 1918 through the treacherousness of the Delilah class. At that time some who had been prominent in the activities of the Society prior to 1917 became the bitter enemies of the Society and conspired with the enemy. For instance, because he rendered the enemy service against his brethren one of those indicted by the federal grand jury under the espionage law was never brought to trial. The Samson class showed their kindness toward those of the Delilah class even then, but that kindness was rejected, manifestly because the Delilah class was expecting immunity from the modern Philistines. Those of the Samson class offered this one man to furnish him bail bond, and to furnish attorneys for his defense along with the others, and a special messenger was sent to him with such offer. This was done because they had been previously brethren in the Lord together. The offer was flatly refused, and the one thus arrested was required to furnish merely a straw bond and never was thereafter haled into court, but he and his allies belonging to the Delilah class were seen engaged in conversation with the representatives of the government while the prosecution of the Samson class was in progress.

[13] This turn in the affairs of the Society marked the ending of the Elijah work, which was foreshadowed by Samson's being taken into custody. When Samson's hair was removed he was easily taken by the Philistines, showing that the favor of the Lord was not with him at that time and that his strength had departed from him. This was for the purpose of showing when the Lord's displeasure would be manifested toward the Samson class. The Elijah–John-the-Baptist work being now finished, the "two witnesses" lay dead (inactive) in the street. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."—Rev. 11:3, 7, 8. (See *Light*, Book One, page 192 and following.)

14 The beastly governing power, of which the modern Philistines were a part, had caused the "two witnesses" to lie dead "in the street". The modern Philistines had been the chief movers in this assault upon Jehovah's witnesses. In 1918 the Samson class had permitted themselves to be inveigled into a position of indifference resulting in partial blindness. They did not see and appreciate the true issue and on that issue taking a firm stand and holding that position regardless of consequences. The Samson class did not voluntarily seek that position, but from weakness found themselves in that place. On the seventh day of May, 1918, the official members of the Society were arrested, and many others of the Society were arrested before and immediately thereafter, and the work of the Society was effectively stopped. That there was a partial blindness on the part of the Samson class is supported by the following: At that time *The Watchtower* was edited by a committee, different members writing the different articles that were published. In *The Watchtower* of April 15, 1917, and before the arrest of the Society's officers, this was said concerning the support of the governments in the war: "There is no middle ground for a Christian. He can be true to the Lord and faithful to his consecration vow only by taking one course, namely, a refusal to engage in the war. . . . Since he is the ambassador of the heavenly kingdom he should see to it that his time and strength and energy are devoted to peaceful pursuits, and to the declaring of the message of the kingdom of Christ." Immediately following the arrest above mentioned, in May, 1918, *The Watchtower* became less bold in proclaiming the kingdom truths, and in the very same issue which announced such arrests the statement was published that the president of the United States had issued a proclamation naming May 30, 1918, "A day of prayer and supplication." That "prayer meeting" was for the successful termination of the war, of course, which the country had then entered. Commenting upon that proclamation *The Watchtower* of June 1, 1918, said of America and this prayer meeting: "This is the land divinely 'shadowed with wings', overshadowed by the providential watchcare of God's Word, . . . And they [God's people] will be of all people the most ready to embrace an opportunity of gathering in an additional service of prayer and supplication. . . . Let there be praising and thanksgiving to God for the promised *glorious outcome of the war*, the breaking of the shackles of autocracy, the freedom of the captives (Isa. 61:1) and the making of the world safe for the common people." That publication was largely induced by blindness, the result of fear. One "eye" of the Samson class was about out, and a little later the Philistines bored out the other "eye", but with a different result. (See verse 28.) *The Watchtower* takes this occasion to acknowledge the wrongful course taken by this journal in publishing the above statement, and to confess that wrong before God and before witnesses.

15 The Philistines must have led the blind Samson in a public procession, that they might display him and their triumph over him; and the peoples supporting the Philistines joined in their shouts of triumph. The Philistines must have reasoned that Samson is done for. Likewise in 1918 the modern Philistines concluded that the Samson class was now dead and they would not be bothered with them any more: "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."—Rev. 11:9, 10.

16 The modern Philistines felicitated one another and rejoiced that the Samson class was done up. Samson was bound with fetters and held firmly, which fetters in former times could not have held him at all. The events of 1918 brought about by the World War and the treachery of "Delilah" and the action of the "Philistines" made the Samson class a much prized prisoner. Samson was made to grind in the prison house; and likewise the Samson class was made to "grind in the prison house", some actually grinding, and all being restrained from activity in public service of Jehovah, and forced to render service to Satan's organization, and this caused the modern Philistines to greatly rejoice. The Samson class, now blind and restrained by the modern Philistines, then really awakened to the situation and with absolute confidence in the Most High prayed God for their release that they might do his service to his glory regardless of consequences; and the Lord did not let that prayer go unheeded. "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 [doomed by the Philistines to die in prison]; to declare the name of the Lord in Zion, and his praise in Jerusalem." —Ps. 102:19-21.

17 That the Lord heard the prayer of his people is evidenced by the overwhelming corroborative facts that follow, and his spirit was given to the faithful Samson class in "a double portion", and this was foretold by the growing out again of Samson's hair while he was in prison. "Howbeit the hair of his head began to grow again after he was shaven." (Judg. 16:22) The hair on his head again becoming long was symbolic of the reproach that would come upon and continue upon the Samson class because of faithfulness to Jehovah. The modern Philistines thought they were rid of the Samson class, even as the Philistines thought Samson was for ever bereft of his strength; but neither the modern Philistines nor their prototype knew about the law of the Nazarites.

"And if . . . he [the Nazarite] hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day [of the week of cleansing] shall he shave it. . . . And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass offering; but the days that were before [the violation of his Nazarite vow] shall be lost, because his separation was defiled."—Num. 6:9-12.

18 God foreknew and foretold the restoring of Samson's hair and what it would symbolize and the full restoration to God's favor of the Samson class. With the regrowth of Samson's hair his position as a Nazarite was renewed and his purification was accomplished, thus foretelling that God's faithful people, pictured by Samson, must continue in faith and be faithful. Samson appears now to be stronger than ever before, and surely after 1919 God's faithful people on earth were, and since have been, stronger than ever before, that is, "strong in the Lord and in the power of his might," faithfully declaring his message.—Eph. 6:10.

19 While grinding in prison Samson would be considering how he could fulfill his commission from Jehovah. Likewise during the period of restraint of the Samson class they were praying to God and meditating how they might again be of greater service to Jehovah than ever before. What could they do against the enemy and to the glory of Jehovah? was ever upon their minds! This was the period of time between the taking away or ending of the Elijah work and the beginning of the Elisha work. "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."—Rev. 11:8, 11, 12.

20 In 1919 the Lord's anger toward his people ceased and the Elisha work was begun. "Thou wast angry with me, thine anger is turned away, and thou comfortedst me." (Isa. 12:1) Thereafter the Samson class experienced Jehovah's favor, and since then they have continued to sing the praises of Jehovah.—Isa. 12:2-6.

PHILISTINES REJOICE

21 The Philistines assembled for a great sacrifice and praise to their god Dagon, and rejoiced because of what they concluded was Samson's complete downfall: "Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice; for they said, Our god hath delivered Samson our enemy into our hand."—Judg. 16:23.

22 The Philistines flouted the supremacy of Jehovah, Samson's God, and ascribed their own victory to their god, and the Devil, whom he specially represented. The same matter is illustrated by Belshazzar's feast, whose father had destroyed Jerusalem and made prisoners of the Jews. While Belshazzar drank wine with his lords, wives and concubines, and praised their god, Satan's representative, even so the Philistines had done. (Dan. 5:1-4) After the Samson class was put in forcible and involuntary restraint the modern Philistines felicitated each other, rejoiced and gave praise to their god, and all the people of influence amongst them of the ruling powers of the world joined therein and reproached the Samson class, and continue to reproach them. It may be well here to call attention to some evidence showing that the modern Philistines are made up of the Roman Catholic Hierarchy, and the so-called "Protestant" clergy, and the principal of their flocks, together with the Jewish rabbis. Hypocritically these claim to serve God and Christ, but in fact they serve the Devil. The Roman Catholic Hierarchy boldly and blasphemously claims to be the representative of God on earth, ruling as the vicegerent of Christ Jesus. Its action is contrary to every law of God; therefore the Roman Catholic Hierarchy heads the list of hypocrites. "Protestants" so named themselves because they knew of the duplicity of the Catholic Hierarchy; but the men who took that original stand are gone and the modern-day "Protestant" leaders have turned away entirely to the Devil, died like the lion which Samson slew, and all the hypocrites are joined together in one crowd; and God declares that he will appoint the end of the Delilah class with this bunch of hypocrites.

23 And now some of the recent historical facts show the hypocrisy of the Roman Catholic Hierarchy. Have in mind that the Hierarchy thirty-five years ago boldly announced its purpose to get control of the United States government. A combination of the political religionists, both Catholics and Protestants, at the Baltimore convention in 1912 resulted in making Woodrow Wilson president of the United States. Mr. Wilson was listed as a Protestant. Thereafter *The National Catholic Register* published an article congratulating the people on Mr. Wilson's election, and, amongst other things, said: "It is God's plan that the holy father of Rome should be the temporal and spiritual head of his kingdom on earth. It is the same today as in the time of the first pope. The best way to accomplish this is through political power, through religious education and service. God has doubly blessed the Catholic church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the president, Honorable Joseph Tumulty, a Knight of Columbus of the 33rd degree, wields the greatest political power of any man in America; and as a true Catholic he is exercising the greatest trust which God has given into his hands for the glory of the holy church. Through his tact and holy zeal he has created a warm friendship between the Catholic church and President Wilson. This is the first time

in the history of the country when the president and a great political party have openly sought an equal and honest alliance with the Catholic church."

[24] This supports the conclusion that the Roman Catholic Hierarchy has steadfastly pushed forward to grab the American government to gratify its own selfish desires. Millions of honest people have been induced to associate themselves with the Catholic church system and support it, and these are not responsible for what the Hierarchy has done, and what is here said about the Hierarchy does not apply to honest, sincere Catholics. Those who have a desire to see God's kingdom will break away from the Catholic Hierarchy in due time.

[25] It should be remembered that it was during the Wilson administration that America entered the war and on July 17, 1917, *The Finished Mystery* was released, and on June 21, 1918, the officers of the WATCH TOWER BIBLE & TRACT SOCIETY were sentenced to eighty years' imprisonment by a judge who was doing the bidding of Mr. Wilson and the Roman Catholic Hierarchy. It was during Mr. Wilson's administration that Catholic and Protestant clergymen held a conference at Philadelphia to perfect the plans to destroy the Samson class. A resolution looking to that very end was adopted and carried to Washington, resulting in a bill's being introduced in the Senate making a violation of the espionage law punishable with death, and providing that all such offenders must be tried by court martial. John L. O'Brian, an ultra-churchman credited as being a Protestant but working together with the Catholics, and who had prosecuted other honest men on a charge of heresy in the church organizations, was in the Department of Justice and led the fight against the Samson class. Aided and abetted by a dyed-in-the-wool Knight of Columbus the foregoing bill was brought before the Senate. It was openly and boldly stated by a general in the United States army that the purpose of that bill was to "get the Bible Students", that is, the antitypical Samson class.

[26] Samson's hair was grown long again and he was in God's favor. Following the World War, and particularly in 1922, the Samson class had been reinstated in God's favor and they pushed forward with the witness work as never before. Then the clergymen of all classes and denominations combined and began the persecution of the Samson class, not only in America, but in all parts of "Christendom". During the past seven years there has been a constant, wicked persecution of Jehovah's witnesses in New Jersey and in many other parts of the earth, and this persecution in flagrant disregard of the fundamental law of the land continues, and the result is that thousands of honest and faithful followers of Christ Jesus have been ill-treated, arrested and thrown into prison. It was in 1929 that a treaty was signed between Mussolini and the Vatican whereby the Papacy becomes an independent state, and thereafter the Hierarchy sends its ambassadors to the various countries of "Christendom", thus showing that the Roman Catholic Hierarchy does not represent God and Christ, because the present wicked world is under the complete domination of the Devil, and God would have no ambassadors in the Devil's organization.

[27] The Hierarchy has entered into and signed an agreement with the visible rulers of Germany and Austria, and the Hierarchy is really back of the Nazis and using the Nazis for the purpose of stamping out all who oppose the Catholic Hierarchy. The Hierarchy in America operates to control the nation and sees to it that many important offices are filled by agents of the Hierarchy and particularly that investigators of the Department of Justice are agents of the Hierarchy who have not the slightest degree of honesty and fair-dealing with their fellow creatures.

[28] Since the World War the modern Philistines have continued to make an open show of Jehovah's witnesses, the Samson class, and the Samson class have been reproached and continue to be reproached because of their faithfulness to God and Christ. The ultra-Catholic and Protestant people, not knowing why they are religionists but yielding to the seductive influence of the clergy, have joined with the clergy in heaping reproach upon Jehovah's witnesses even as they did upon Samson: "And when the people saw him, they praised their god; for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us [hath slain many of us (*R.V.*)]."—Judg. 16:24.

[29] As the economic conditions of the world have become distressing since 1929 the modern Philistines and their allies, and the principal of their flock, have seized upon the same as an emergency to enact oppressive legislation in their endeavor to destroy the work of Jehovah's witnesses, and to this end have vigorously prosecuted a campaign to discredit Jehovah and his witnesses in the eyes of the people, and to some extent have succeeded in doing so.

[30] As the Philistines heaped indignities upon Samson, their blind prisoner, so in recent years the modern Philistines have continued to heap indignities upon Jehovah's servant class, blind to all purposes except the serving of Jehovah God. They have caused their newspapers to publish malicious lies about them, when the truth might have served their ends better. They have made sport of Jehovah's witnesses through the press and made them appear as long-haired, crazy people and as a "cult" that is not to be seriously considered. They have desired to expose Jehovah's witnesses to ridicule and shame, even as the Philistines did with Samson. "And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport; and they set him between the pillars."—Judg. 16:25.

[31] The lords and ladies of the Philistines, reveling in wine and otherwise indulging themselves at the expense of the people, brought Samson before them for their sport. At this point of the prophetic drama Samson must have presented a miserable and ludicrous appearance. Long hair and long beard matted together, and covered over with grime and the dirt of the prison, blind in both eyes, and dressed in prison garb, he would present such a picture as impure and wicked minds would revel in. For twenty years Samson was a dread unto the Philistines and now he was in their power, completely disgraced, and the Philistines would use him for sport the rest of his days. Likewise in 1919 the actual prison houses were opened and the Samson class released, but they were in fact still under great restraint and in the eyes of the clergy, the modern Philistines, were dreadfully humiliated and presented a motley appearance. Satan's earthly representatives, directed by his chief officer Gog (Ezek. 38:1-4; 39:1-4), had drawn the clergy, Catholic and Protestant, closer together in their conspiracy. The chief object of Satan at all times is to bring reproach upon the name of Jehovah and to cause men to curse the Holy One. He now uses the modern Philistines to that very end.

[32] Some time had elapsed since the World War, and the combined clergy had indulged excessively in the wine of "the vine of the earth" (Rev. 14:17-20), and they wanted sport. Compare this with what is recorded about Belshazzar's feast: "Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein."—Dan. 5:2.

[33] The "golden vessels" of modern times are the faithful witnesses of Jehovah who bear God's message to those who have hearing ears; and because they are Jehovah's representatives, the Devil and his representatives delight to bring reproach upon them.

[34] Samson was brought before the assembly of the lords of the Philistines that the hilarity of that occasion might increase and that their glee might know no bounds. A great crowd of more than six thousand Philistines were gathered in the assembly place and were having a gay feast. Samson in the midst of all that revelry was entirely blind to it, but his eyes of understanding, his mental vision, were clear and he was determined to retrieve, if possible, his former action and now to give everything to the honor of Jehovah's name. There in the presence of the Philistines Samson was being made a gazingstock both by reproach and by affliction. (Heb. 10:33) Samson bore his humiliation with calmness, awaiting his opportunity to display the strength which God had given him and about which the Philistines did not know. No doubt the thought then came into Samson's mind that God had permitted him to be brought into this condition of great reproach and humiliation that he might perform his mightiest service looking to the vindication of Jehovah's name. He had been waiting on the Lord and acknowledging him in all his ways, and now the Lord had renewed and increased his strength. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isa. 40:31.

[35] Put this part of the prophetic drama alongside the physical facts that have come to pass within the last few years. The faithful servants of Jehovah, foretold by Samson, have been within that time the objects of ridicule and reproach everywhere by the clergy of all denominations and their allies. Regardless of how much the Lord has bestowed his outward blessings upon his witnesses the public press, called into action by the modern Philistines, has reviled and reproached Jehovah's witnesses by constantly publishing falsehoods concerning them. From the pulpits and in public assemblies of the law-makers and the law-officers of the modern Philistines, all these have ridiculed and lied about and contemptuously reproached Jehovah and his witnesses. These witnesses have been "made a gazingstock" of the many, both by reproaches and afflictions, and others not actually brought into view have suffered by reason of being companions of these faithful ones who have been so ill-used. When the public press, and particularly the Hierarchy's papers, have an opportunity to publish something about Jehovah's witnesses they deliberately ignore the truth and publish lies, and laugh about it, and rejoice in their drunken revel. In making sport of Samson the Philistines reproached the name of Jehovah God and praised the Devil through their god Dagon. In modern times the modern Philistines, making sport of Jehovah's witnesses have brazenly reproached the name of Jehovah, and at the same time they give praise to the Devil and his organization.

[36] "Who is blind, but my servant?" saith the Lord. The true Samson class must at this time be blind to everything except the doing of God's will. In this time of persecution these faithful witnesses, blind to everything except God's service, hear the words of comfort from Jehovah's Word, written long ago for their benefit, to wit: "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—Heb. 10:35, 36.

[37] Samson's heart must have burned with righteous indignation at the reproaches cast upon the name of Jehovah when he was led to a position where he was "set . . . between the pillars" that supported the great hall. He would be eager to be used there to the glory of God and to the vindication of his name. Jehovah was directing the drama, and Jehovah put it into the mind of Samson as to the manner in which he could be used, and that must have thrilled Samson's heart. Likewise the Samson class, while being abused, ill-

treated, ridiculed, denounced, arrested and thrown into prison because of their faithfulness to Jehovah, have at all times been eager to do something to the honor and praise of Jehovah's holy name. The two pillars of the Dagon temple supported the roof, on which were seated about three thousand persons, and a like number or even more would be on the lower floor, and with attending lackeys and other servants the number would be even greater than six thousand. And what did those two pillars represent?

[38] The structure was Satan's house visible to the eyes of men, and accommodated those who were in it. The house, therefore, represented Satan's visible organization, in which his devotees feasted and praised his name and cursed Jehovah God. Since the coming of the Lord Jesus to the temple of Jehovah the ruling factors or earthly lords of the Devil's visible organization have assembled in his temple, the two supporting pillars of which are, (1) that the visible ruling powers of the earth, and the ones to be praised, are the religionists, controllers of commerce, and the political instruments, and that these therefore constitute "the higher powers", which powers are ordained of God, and to which all men must be subject, regardless of what God may say. This, of course, is a perversion of the scripture at Romans 13:1. (2) That such "higher powers" or visible ruling factors are the ones endowed and fully empowered and ably qualified to give to the people prosperity, security and peace on earth, making it a fit place in which to live; and that these two antitypical pillars alone will robe the earth in glory and beauty, and then Christ Jesus might be invited to come and look at it. To this end they have organized the League of Nations, a World Court; made numerous peace treaties; declared holy years; brought forth numerous so-called recovery schemes, such as killing pigs and destroying crops, to enhance the price of what remains; and continued to tax the people to raise money to keep millions on the dole and subject to their political dictates. They have organized and put into operation such schemes of government as Fascism, Nazism, dictators, and hailed these as man's deliverer, instead of giving honor to God and his King, Christ Jesus. Back of this entire movement is the Roman Catholic Hierarchy, which by various schemes and under various names has made itself the controlling power in many nations. Such men as Hitler, Mosley, Mussolini and others are merely tools to the "black" organization, of which the Jesuits are the secret service agents. It is authoritatively stated that Mosley and Mr. Roosevelt spent some time cruising together on the seas shortly before the latter was elected to the presidency of the United States. Although Mosley in England is ostensibly socialistic, the movement is in fact forwarded by the Roman Catholic Hierarchy to furnish an excuse to grab the British Empire and control it openly. Likewise the Socialist and Communist movements, about which so much is now said in America by the clergy especially, are fathered and carried on by the Roman Catholic Hierarchy and its allies in order to furnish an opportunity and afford an excuse for the Roman organization to grab America and rule it by the hand of a cruel dictator.

[39] For some time now the Samson class, that is to say, God's faithful witnesses on earth, have been placed between these two pillars of Satan's organization. Jehovah in his own good way has made known to these faithful ones the meaning of the 'two signs in heaven' (Rev. 12:1-3), and that one of those signs is Satan's organization; and Jehovah's witnesses clearly discern that the two pillars of the visible part of Satan's organization are as stated above. By God's grace they have now come to the correct understanding of "the higher powers" and have learned that these "higher powers" are Jehovah and Christ Jesus alone. They now clearly discern that the two pillars supporting Satan's visible organization are false and fraudulent and that the only hope for mankind is the kingdom of God by and through Christ Jesus, his elect and "blind" servant.

BLIND

[40] Samson was entirely blind and, as such, he there played a part in the drama picturing Jehovah's "faithful servant" class now blind to everything save the service of Jehovah looking to the vindication of his name: "And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them." (Judg. 16:26) Samson knew the two pillars were there supporting the building, and doubtless on his former visit to Gaza he had examined that great house, and now he could use the knowledge to good effect. Feigning weakness and to be in need of rest, Samson requested that he might be permitted to feel of the pillars that held up the house. Likewise Jehovah's witnesses, under their Head, Christ Jesus, give the appearance of weakness, because they are but a few in number and they possess not the riches of this world, nor political power nor influence. They trust wholly in Jehovah and in his King. Blind to the taunts and jeers and insolence hurled at him, Samson there determined to get himself into a position to the honor of Jehovah's name. Likewise since 1922 the Samson class, blind to the reproaches, taunts, jeers and repeated insults heaped upon them, have determined, by the Lord's grace, to get themselves into a position that they may have some part in the vindication of Jehovah's name. They see that such is the very purpose of Jehovah's taking out from the world a people for his name, that they might show forth his praises. —Acts 15:14; 1 Pet. 2:9, 10.

[41] That must have been a noisy crowd, indulging in great hilarity, both on the roof and below it, all making sport in one way or other of Samson: "Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon

the roof about three thousand men and women, that beheld while Samson made sport."—Judg. 16:27.

42 The exalted ones of the Philistines had gathered there from all the allied cities. They were ridiculing the Israelites, whom once they had greatly feared, and doubtless they still feared Samson might do something; but they knew they were great in number and had Samson where they could watch him. Likewise today the modern Philistines, when considering their position and hearing what the Samson class have to say, look with fear at what might come to pass and they trust in their own allied strength and think they have the Samson class where they can watch them and get rid of them at will.

HIS PRAYER

43 Samson prayed to Jehovah, and likewise the Samson class pray to God without ceasing. (1 Thess. 5:17) Of himself Samson did not have strength to pull down the great house, but Jehovah was about to furnish all the needed strength. Likewise the Samson class have no power to pull down Satan's house, but God gives them the strength to declare his purpose to accomplish that very thing. (2 Cor. 10:4) "And Samson called unto the Lord, and said, O Lord God [Jehovah], remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes." (Judg. 16:28) Doubtless the prayer of Samson was spoken aloud so that the Philistines might hear and know by whom their destruction would be accomplished.

44 Likewise today the Samson class pray to God and call upon his name aloud and herald his message far and wide that the Philistines may hear and have an opportunity to know by what power their calamity is coming upon them. "For they shall know that I am Jehovah." The remnant now are fully aware of the meaning of the great issue at hand and they know the key position, and they pray to Jehovah to show his strength and to pull down the wicked organization. "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness. Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant." (Ps. 143:10-12) "O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire, that men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth." —Ps. 83:13, 14, 18.

45 Samson cried out: "Only this once, O God." He knew that this would be his final effort, and he wanted to make the most of it. This is "the day of Jehovah", and it is only "one day". It is the opportunity to vindicate Jehovah's name, and it is "only this once". "It shall be one day, which shall be known to the Lord." (Zech. 14:7) The faithful witnesses of Jehovah, pictured here by Samson, are determined that they will make the most of this day, regardless of the consequences that may befall them through man. Samson, wholly blind, knew he must die. Now the Samson class, blind to everything save doing the will of God to the vindication of his name, know that they must die, and this they are glad to do and are determined to do out in the service of the Most High. They are so blind to everything else that they refuse to be turned aside to look at anything else. Like the faithful apostle Paul they declare: 'This one thing I will do,' that I may be a true follower of Christ Jesus. (Phil. 3:13) Threats, opposition, assaults, prison and ill-treatment, will not deter the faithful remnant in carrying out their consecration vow unto God. They remember that Jesus has said to them: "Be thou faithful unto death," and this they are determined to do.—Rev. 2:10.

HIS EYES

46 Samson prayed that he might be avenged of the Philistines "for my two eyes". Other renderings of this text: "That I may be avenged with one avenging for one of my two eyes." (*Roth.*, margin) (Likewise the *American Revised Version* marginal rendering) "That I may be avenged for one of my two eyes on the Philistines." (*Leeser*) Samson could properly charge the blinding of his one eye to his yielding to Delilah, and thus foreshadowing or picturing the servant class of the Lord becoming negligent and to a degree compromising in the year 1918. The blindness of the other eye was properly charged to the Philistines, and for that they must settle with Jehovah God, because Samson was his servant. It was not a case of personal vengeance for which Samson cried, but for the vindication of Jehovah's own name. Likewise Jehovah's witnesses do not pray for personal vengeance to be visited upon the modern Philistines, but for the vindication of Jehovah's name. Their own negligence, at which God was angered and for which God has now forgiven them, and fully restored them to his favor, had contributed to their partial blindness; but the modern Philistines are responsible for bringing about the complete blindness, and they pray vengeance upon the modern Philistines for the vindication of Jehovah's name. Such vengeance or vindication involves his witnesses because they are representatives of Jehovah and are the ones the enemies reproach, and against whom the enemies have conspired to bring about their destruction. By the persecution of these witnesses the modern Philistines have reproached the name of Jehovah, and the account must now be squared and his holy name vindicated. The Philistines without warrant had afflicted the servants of God, both in Samson's case and in modern times. (Zech. 1:15) The part that Samson played in this part of the drama in connection with his blindness pictured the fact that Jehovah's witnesses, as servants of the Most High,

have become blind to everything save doing the will of God, even as Christ Jesus was blind to everything else. (Isa. 42:19) Jehovah did not authorize the Philistines to make Samson blind, nor did he lay upon the modern Philistines the duty of bringing about the blindness of his faithful servant class. The effort on the part of the modern Philistines is therefore presumptuous before the Lord, for which sin they must answer. They have reproached his name by willfully misusing and ill-treating his witnesses, and therefore they must and shall suffer destruction at the hand of the Lord.

47 The publication of Jehovah's Word and name is all-important, and this must be done before the destruction of the modern Philistines. "And Samson took hold of [threw his arms around (*Leeser*)] the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left." (Judg. 16:29) The Philistines thinking that Samson's strength was broken, and not understanding that his long hair pictured the reproach upon a faithful servant and for that reason God had given him strength again, they would only mock at his prayer and continue to reproach God. Likewise today the modern Philistines look upon Jehovah's witnesses as a crowd of weaklings, giving no heed to their sayings and their testimony that is borne, but continue to scornfully laugh at that and reproach God's holy name. But the Samson class are full of faith, even as Samson by faith accomplished his work: "And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein: so the dead which he slew at his death were more than they which he slew in his life."—Judg. 16:30.

48 Samson's request was that he might die with the Philistines, thus showing that he was not seeking something for himself but that he was willing to die in order that he might vindicate the name of Jehovah God and prove his integrity to Jehovah. Today Jehovah's witnesses know that they are surrounded by mortal enemies and that in order to have a part in the vindication of Jehovah's name they must continue in his service in proclaiming his name, and that such will bring down upon their heads the wrath of the enemy, but they prefer to die in such manner to any other way. They are determined to serve God with their last breath. The constant reproach, abuse, ill-treatment and imprisonment will not deter them in their faithful devotion and service to Jehovah. Now Jehovah's witnesses, in his strength and power given to them through Jesus Christ their Head, go about doing the will of God, and they 'bend the pillars of the modern Philistines with all their might' (*Leeser*) and continue to shout the praises of Jehovah as they do so.

49 Samson died true to the meaning of his name, that is, "destroyer, desolator." In this latter part of the prophetic drama Samson pictured the work of God's faithful people, which work is designated as "the Elisha work" and which was foreshadowed by what Elisha the prophet did. Those doing the Elisha work must end their course in death, and in doing so they accomplish more than was accomplished during the Elijah period. As it is written, 'Samson slew in his death more than he slew in his life,' even so it is with the servants of God, as pictured by the Elijah and the Elisha periods of the church. It would appear from this and other scriptures that this part of the drama pictures the beginning of Armageddon, but not the end thereof. That Samson died with the fall of the Philistines' house does not mean that all the Samson class will go down in death at the time of the beginning or even at the end of Armageddon. The point that is here particularly emphasized by the prophetic drama is the faithfulness of Samson and his approval, and the faithfulness of the Samson class. Samson received the approval of Jehovah because of his faithfulness; and likewise the Samson class, continuing faithful unto death, receive the final approval of Jehovah. Other scriptures show that some of the remnant will survive Armageddon. Therefore the Samson picture necessarily shows and emphasizes faithfulness of Jehovah's witnesses unto death, and not the particular time or manner in which they shall die.

50 No one can properly reproach Samson and the record made by him. He was Jehovah's servant, performing the part assigned to him for the purpose of foretelling events of greater importance to come to pass in the future. God caused to be made a record of Samson and his exploits, and amongst other things that record says: "Through faith [he] . . . wrought righteousness, . . . stopped the mouths of lions, . . . out of weakness [was] made strong, . . . had trial of . . . mockings and scourgings, . . . bonds and imprisonment; . . . (of whom the world was not worthy:) . . . and . . . obtained a good report through faith."—Heb. 11:32-39.

51 What more could be said of a faithful servant? Such a record could only picture a class of persons faithful and true unto God even unto death; and that is exactly what the faithful remnant must be and will be. No reproach can be properly placed against the remnant for the course they are taking in the service of Jehovah, because they are his servants, doing his will. They are now the objects of all manner of abuse, but, like Samson, the world is not worthy of them, and continuing faithful unto the end they shall receive and obtain a good report and an everlasting approval of Jehovah. For their encouragement God caused the apostle to write to those continuously devoted to him and faithful in his service: "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. 1:10, 11) Jehovah's servant class,

blind to everything of this world, now has a clear vision of the glorious kingdom under Christ, which will fully and for ever vindicate God's holy name. And concerning his faithful servant class Jehovah says: "Seeing many things, but thou observest not; opening the ears, but he heareth not. The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable."—Isa. 42:20, 21.

52 The prophetic drama, which God made and in which Samson is so prominently a player, should bring great satisfaction and cheer to Jehovah's witnesses at the present time. Now they can see why their former brethren, pictured by Delilah, betrayed them; why the modern Philistines continue to persecute them, and how necessary it is for them to continue steadfastly in faith and faithfulness in serving the Most High even unto the end. This prophetic drama proves beyond all question of doubt that every one of the temple class, receiving the final approval of Jehovah, must continue faithful as his blind servant even unto death. The destruction of the six thousand and more Philistines at the falling of their temple was not the complete destruction of all the Philistines. That was left to be accomplished later, and it appears from these scriptures that there are yet some important parts to be played in God's prophetic dramas by his faithful witness class.

QUESTIONS FOR STUDY

¶ 1. According to Isaiah 42:5, whose are the words of identification and approval with which that chapter opens, as showing how great is that commendation? Who is the servant here referred to, and what is the high honor bestowed upon him? For what reason has that great honor been thus conferred?

¶ 2, 3. Who is the servant referred to in Isaiah 42:19? Explain his being "blind". Point out the divine rule therein laid down.

¶ 4, 5. Account for Samson's being the object of severe criticism. Show whether he or others whom Jehovah has used can properly be criticized by men. How are their imperfections or apparent mistakes to be regarded?

¶ 6-9. Who was Delilah? How, in the fulfillment of Judges 16:19, did "Delilah" make "Samson" "sleep upon her knees"? How did she 'call for a man and cause him to cut off Samson's hair'?

¶ 10-16. Point out circumstances and facts in which verses 20 and 21 have been fulfilled. What is there to show whether at this point God was displeased with Samson or with the Samson class?

¶ 17-20. According to related scriptures, what did the regrowth of Samson's hair mean for him? Apply this part of the prophetic picture.

¶ 21-27. Describe the situation in which the modern Philistines are seen as foretold of them in verse 23.

¶ 28, 29. What conditions are seen to have been foreshown in verse 24?

¶ 30-35. What course taken by the modern Philistines fulfills the prophetic picture presented in the first part of verse 25? Compare this with what is recorded about Belshazzar's feast.

¶ 36, 37. Describe Samson's condition at this point (latter part of verse 25), and that of the Samson class as here foreshown.

¶ 38, 39. What was pictured by the house, and by the two supporting pillars thereof?

¶ 40-42. What was foreshown in Samson's entire blindness, and in what is recorded of him in verse 26? Apply the picture presented in verse 27.

¶ 43-46. Apply Samson's prayer to God for strength, and "only this once". Also his plea "that I may be avenged with one avenging for one of my two eyes".

¶ 47-49. Account for the Philistines' setting Samson "between the pillars". How does this apply to the Samson class? Show that, in the essential purpose of this prophetic drama and the record thereof, verses 29, 30 are in course of fulfillment.

¶ 50-52. What do the Scriptures show as to Samson's having been faithful? As to the purpose of the record? What instruction is seen therein for the Samson class?

O THE DEPTH OF THE RICHES both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen.—PAUL.

SUFFERINGS OF CHRISTIANS: THE PURPOSE

MANY have wondered why it has been so difficult to be a true and constant Christian. The answer is that the world, being the Devil's organization, has always opposed anything and everything in harmony with God, and that the Devil and his agencies have caused Christians to suffer because of their faithfulness to God. Keeping always in mind that the world includes the visible part of Satan's organization, which rules the people, and that the clergy as a rule are a part of the world, it is easy to see why many clergymen who claim to be Christians persecute the true and humble followers of the Lord Jesus.

The "new creation" is separate and distinct from the world and therefore must be always on the Lord's side. "If any man is in Christ, he is a new creation: the old things are passed away; behold, they are become new." (2 Cor. 5:17, *A.R.V.*, margin) Millions of people have thought themselves to be Christians and at the same time have tried to keep in favor with the world and please the financiers, the politicians, and the clergymen; and by doing so they have quickly fallen into the Devil's trap. (1 John 2:15; Jas. 4:4) It is a well-known fact that all the religious persecution that has come upon the true Christians has been incited by those who claim to be Christians. Esau of old foreshadowed these hypocritical, fraudulent, so-called "Christians". (Gen. 27:41-45) Even as Esau persecuted Jacob, to whom he sold his birthright for a mess of pottage, so have the nominal Christians per-

secuted the true. Esau therefore foreshadowed the Devil's representatives, while Jacob foreshadowed the Lord's representatives.

Why was it necessary for Jesus Christ to suffer at the hands of the enemy? Did his suffering have anything to do with the ransom or sin-offering in behalf of mankind? The answer must be, No; for the reason that a perfect man, Adam, had sinned and forfeited his life, and the perfect human life of Jesus poured out constituted the ransom, regardless of any suffering from contradiction of sinners to which Jesus was subjected. In considering this question, recall that among the Israelites the slaying of the sacrificial animals representing the death of our Lord Jesus took place in the court of the sacred tabernacle or temple, which court pictures the condition of righteousness with God and while one is on the earth; and that the presentation of their blood foreshadowing the sin-offering took place in the tabernacle's "holiest of all", which represents heaven itself. The bodies of these animals were carried out of the court and burned outside of the camp of the Israelites; and thus the sufferings of Jesus are shown outside the court, even outside the camp, symbolically speaking. Then why should Jesus suffer? It is written: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."—Heb. 13:11-13.

In the eyes of the Jews a man was a sinner and accursed in the sight of God if he died upon the tree, because it is written in the divine law: "Cursed is every one that hangeth on a tree." (Gal. 3:13; Deut. 21:23) The blood of Jesus, representing his life poured out, must be presented in heaven as an offering for the sins of mankind; and without that blood's being presented as a sin-offering the people could not be sanctified. "For by one offering he hath perfected for ever them that are sanctified." (Heb. 10:14) But before Jesus could appear in heaven and present that lifeblood as a sin-offering, he must prove his worthiness thus to appear in the presence of God. In order to do this he must prove his loyalty and faithfulness to God. He must be put to the test of the severest kind, and under the test prove loyal and faithful.

Suffering opposition from sinners, the representatives of the enemy, pictured as outside the camp, was the great cross of suffering which was actually fulfilled and completed when Jesus was crucified as a sinner. The things which Jesus suffered, therefore, were these, to wit: the reproach cast upon his Father's name; the reproach of himself because of his faithful service to his Father; the contradiction of himself by sinners; and being denounced as a sinner and then dying as a sinner upon the cursed tree. He endured this suffering and yet rejoiced in it, because he knew that he was doing his Father's will. His covenant was to do the will of God, and it was the will of God that his faithfulness and loyalty should thus be proved; and should he meet this test, and stand it faithfully, such would prove his perfection.

Therefore it is written: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9) This of itself proves conclusively that by suffering he learned obedience and was thus perfected as the Author of the eternal salvation to all obedient ones. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."—Heb. 2:10.

It is claimed by some that the perfection of Jesus here constituted his 'developing a perfect character'. This could not be true. Jesus was and is a character. A perfect character is a perfect creature or person. Jesus was perfect as a man; therefore, was a perfect character. What, then, is meant by being made perfect? He thereby proved his loyalty and faithfulness under the most adverse conditions, which entailed upon him great suffering. Thereby he proved that he was and always would be true and faithful unto Jehovah, and that Jehovah could for ever entrust him with the highest position in all his universe. Being thus perfected would entitle him to an entrance into heaven as the great representative of Jehovah, that he might there present his lifeblood as a sin-offering on behalf of the human race. This is the reason why the apostle says: "That he might sanctify the people with his own blood, [Jesus] suffered without the gate."—Heb. 13:12.

God purposed to have a creation which would be always loyal and faithful to him. In no way could he prove this new creation except by putting each one to the severest test. By suffering, Jesus was put to the test and proved faithful and loyal, and one of the titles he received was 'The Faithful and True'. It would have been impossible for him to present his lifeblood in heaven as a sin-offering unless he proved faithful and true. This proof he must give by and through suffering. Because of his complete obedience to the Father's will, even unto suffering an ignominious death, God granted unto him life divine at his resurrection and the highest position in the universe, God himself excepted, as it is written:

"[Christ Jesus] made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:7-11.

Those who are privileged to be the members of the

body of Christ must of necessity "be like him", as he now is. "The world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:1-3) All of God's new creation must be divine, like Jesus now. All must appear before Jehovah God. It would be wholly unreasonable even to permit the body members to have this exaltation without the test, when God required the test to be met by his beloved Son. Therefore it is written: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 Pet. 2:21.

The sufferings of the body members are not for the purpose of providing a purchase price or a sin-offering, but that they might be made a part of The Christ, as members of the body of Christ. Therefore it is written: "I [Paul] am now rejoicing in the sufferings on your account, and I am filling up the remainder of the afflictions of the Anointed One, in my flesh, on behalf of his body, which is the congregation." (Col. 1:24, *Diag.*) Each one of the new creation must be proved as loyal and faithful unto God; and the apostle is here rejoicing that he is privileged to partake of the sufferings of Christ, since this is the condition precedent to being made members of The Christ. Again it is written: "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.

As a further proof that each member of the new creation must be put to the test and prove his faithfulness, it is written: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." (2 Tim. 2:10-12) Each body member must die as a human creature, and die a sacrificial death, in order to live as a divine creature; and he must suffer the contradiction of sinners and opposition of the Devil, even as Jesus suffered, and under such tests prove his loyalty to God, in order that he may be made part of the great royal priesthood and reign with Christ.

Many have erroneously believed that God has been trying to get people into heaven in order to escape eternal torment. This is what the preachers have taught. The Devil induced this teaching in order to misrepresent Jehovah and turn many honest minds away from him. When a Christian can see the reason for his suffering he can rejoice in it. When he sees that he thus has an opportunity to prove to God that he is loyal and faithful he delights to have that opportunity, regardless of what causes the suffering. When he sees that the world is the Devil's organization, and that the opposition comes from this, and that he suffers because thereof, then he delights or takes joy in his suffering.

Such is what the apostle Peter meant when he said: "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. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—1 Pet. 4:12-16.

This is the reason why a Christian cannot support the world and be a Christian at the same time. He cannot engage in war, because the Lord commands that he must not do so. As the Lord's kingdom is not of this wicked world, so his followers must wait until his kingdom is established. They cannot be sympathetic with the unrighteous systems of this world, but must wait until God establishes through Christ a righteous government.

The apostle Paul was a man of much more than ordinary affairs. He had been a zealous advocate of the law given to Israel through Moses. When he became a Christian he saw the privileges that were set before him. He said that he had suffered the loss of all things and that he counted them as nothing, that he might win Christ: "That," as he said, "I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Phil. 3:10, 11) The apostle did not say that he was suffering in order to "develop a character", nor that he was suffering for the benefit of somebody else; but he partook of the sufferings of Christ and desired to be made conformable to his death in order that he might be made partaker of "his resurrection".

THINE, O JEHOVAH,
is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all. Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name.—DAVID.

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.]

ARGENTINA

BahiaBlanca LU2 Th 10:00pm
Chaco LT5 Su 10:45am
Cordoba LV2 Th 7:15pm
Los Andes, San Juan LV5 Su 10:45am
Mendoza LV10 Fr 8:45pm
Rosario LT1 Su 10:15am

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 9:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 11:40am Su 6:00pm
We 6:30pm
Sydney 2-UE Su 9:00am
W'gaW'ga 2-WG Su 7:45pm

QUEENSLAND

Brisbane 4-BC Su 10:15am
Marybor'h 4-MB We 9:45pm
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Su 5:45pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 8:45pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 9:00pm
Melbourne 3-AK Su 2:15pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

Wallonia-Bonne Esperance (201.7m) We 7:00am

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKOV Su 1:45pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:30pm
Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm
Kirkland L. CJKL Sa 6:45pm

CHILE

SanAntonioCE135 Su 11:40am
Santiago CE131 Tu 9:15pm
Valparaiso CE Radio Wallace Su 12:15pm

CHINA

Shanghai XMHA Su 8:15pm

CUBA

Caibarien CMHD Spanish Su 12:00 nn
Camaguey CMJF Su 11:30am
Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Radio Beziers Th 9:00pm
Radio Juan les-Pins (Cote d'Azur) Sa 8:00pm
Radio Lyon Sa 6:50pm
Radio Natan-Vitus
Tu 7:45pm Th 7:45pm
Sa 7:45pm Su 12:00 nn
Radio Nimes Tu 9:00pm

PARAGUAY

Asuncion ZP4 Su 11:45am

URUGUAY

Montevideo CX32 Mo 8:45pm

UNITED STATES

ALABAMA

Birm'ham WAPI Su 10:15am

ARIZONA

Jerome KCRJ Su 8:30am
Su 12:25pm Su 3:00pm
Tucson KGAR Su 9:30am
Su 12:50pm Su 5:45pm
Yuma KUMA Su 11:15am
Su 12:15pm Su 6:30pm

ARKANSAS

Hot Sp'gs KTHS Su 10:15am

CALIFORNIA

Hollywood KNX Su 10:15am
Su 4:00pm Su 7:45pm
Los Angeles KTM Su 9:30am
Su 1:25pm Su 4:30pm
Oakland KROW Su 10:00am
Su 2:00pm Su 7:00pm

COLORADO

Col'o Spr. KVOR Su 10:30am
Su 12:40pm Su 4:30pm
Denver KVOD Su 7:30pm
Greeley KFKA Mo 9:30am
Mo 1:00pm Mo 6:25pm

CONNECTICUT

Bridgeport WICC Su 10:00am

DISTRICT OF COLUMBIA

Washing'ton WOL Su 10:00am
Su 1:00pm Su 6:15pm

FLORIDA

Miami WQAM Su 5:15pm
Orlando WDBO Su 10:35am
Su 12:30pm Su 5:30pm

GEORGIA

Atlanta WGST Su 5:45pm

ILLINOIS

Chicago WCFL Su 8:30am
Harrisb'g WEBQ Su 4:45pm
Su 6:45pm Su 9:00pm
Quincy WTAD Su 9:15am
Su 2:30pm We 2:30pm

INDIANA

Ind'apolis WIRE Su 10:00am

IOWA

C. Rapids WMT Su 10:00am

LOUISIANA

N.Orleans WDSU Su 10:00am
Su 2:00pm Su 6:00pm
Shrevep't KWKH Su 10:00am
Su 1:30pm Su 5:30pm

MAINE

Augusta WRDO Su 9:55am
Su 2:00pm Su 6:30pm
Bangor WLBZ We 9:55am
We 1:25pm We 5:10pm

MARYLAND

Baltimore WFBR Su 11:00am
Su 4:00pm We 6:15pm

MASSACHUSETTS

Boston WMEX Su 9:25am
Su 4:30pm Su 8:10pm

MICHIGAN

Detroit WJR Su 10:00am

MINNESOTA

F'gusFalls KGDE Su 10:00am
Su 1:45pm Su 7:15pm
Min'apolisWDGY Su 9:25am
Su 2:00pm We 5:30pm

MISSOURI

Kans. C'y KWKC Su 2:00pm
Su 7:00pm Su 8:25pm

NEBRASKA

Lincoln KFAB Su 9:30am

NEVADA

Reno KOH Su 10:30am
Su 4:30pm Su 9:00pm

NEW HAMPSHIRE

Laconia WLNH Su 10:25am
Su 2:00pm Su 7:40pm

NEW JERSEY

AtlanticC'y WPG Su 10:00am
Su 2:00pm Su 7:00pm

NEW MEXICO

Albuq'que KOB We 11:45am
We 5:25pm We 8:25pm

NEW YORK

Brooklyn WBBR Su 9:10am
Su 4:30pm Su 7:30pm
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
Buffalo WGR Su 10:00am
New York WMCA Su 10:30am
Tu 1:00pm Tu 5:15pm

NORTH CAROLINA

Asheville WWNC Th 1:30pm
Greensboro WBIG Su 10:30am

NORTH DAKOTA

G'd Forks KFJM Su 2:30pm
Su 4:00pm Su 7:55pm

OHIO

Cleveland WJAY Su 10:25am
Su 12:55pm Su 4:00pm

OKLAHOMA

Tulsa KVOO Su 10:05am
Su 3:00pm Mo 5:15pm

OREGON

Portland KWJJ Su 10:45am
Su 4:15pm Su 9:00pm

PENNSYLVANIA

Philadelphia WIP Su 7:00pm
Pittsburgh KQV Su 10:15am
Tu 8:15am Th 8:15am

SOUTH CAROLINA

Spart'b'g WSPA Su 10:30am
Su 1:50pm Su 4:55pm

SOUTH DAKOTA

Pierre KGFX Su 10:00am
Tu 4:00pm Th 4:00pm

TENNESSEE

Cha'nooga WDOD Su 1:15pm
Memphis WREC Su 9:45am

TEXAS

Dallas KRLD Su 10:30am
El Paso KTSM Su 9:10am
Su 1:15pm Su 6:30pm
Houston KXYZ Su 10:00am
S. Antonio KTSA Su 10:45am
Su 1:55pm Su 4:00pm

UTAH

Salt L. City KSL Su 10:45am

VERMONT

Springf'd WNBX Fr 9:00am
Fr 4:25pm Fr 8:00pm

VIRGINIA

Petersb'g WPHR Su 8:55am
Su 10:30am Fr 10:30am
Richmond WRVA Su 12:15pm

WASHINGTON

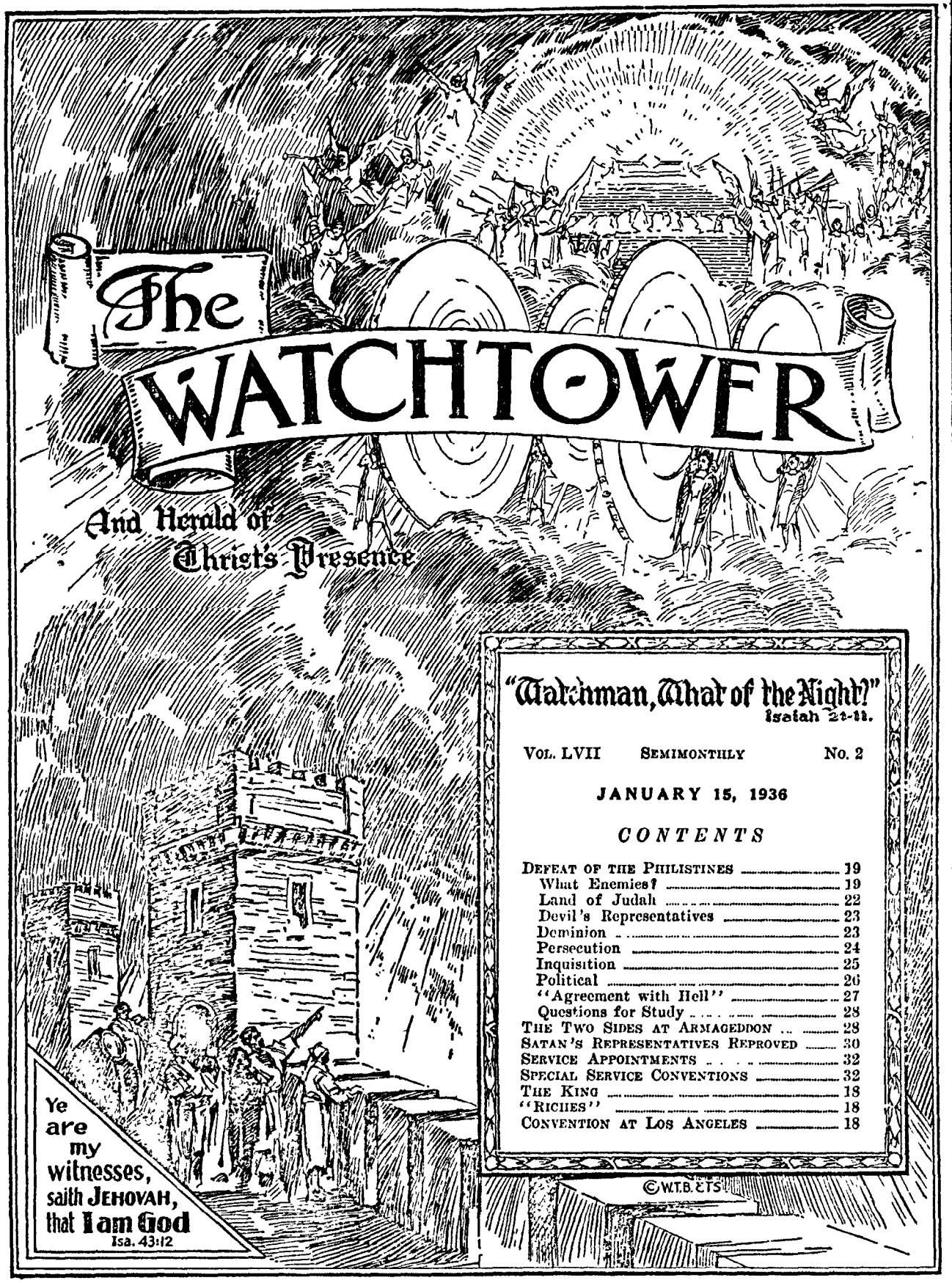
Seattle KIRO Su 10:25am
Su 5:15pm Su 9:00pm
Spokane KGA Su 10:00am
Su 1:00pm Su 5:55pm

WEST VIRGINIA

Cha'ston WCHS Su 1:00pm
Su 3:00pm Su 5:00pm
Wheeling WWVA Su 10:00am
Su 4:30pm Su 7:00pm

WISCONSIN

La Crosse WKBH Su 10:00am
Su 1:00pm Su 7:00pm
Madison WIBA Su 10:00am


The
WATCHTOWER
And Herald of
Christ's Presence
"Watchman, What of the Night?"
Isaiah 21:11.
VOL. LVII SEMIMONTHLY No. 2
JANUARY 15, 1936
CONTENTS
DEFEAT OF THE PHILISTINES 19
What Enemies? 19
Land of Judah 22
Devil's Representatives 23
Dominion 23
Persecution 24
Inquisition 25
Political 26
"Agreement with Hell" 27
Questions for Study 28
THE TWO SIDES AT ARMAGEDDON 28
SATAN'S REPRESENTATIVES REPROVED 30
SERVICE APPOINTMENTS 32
SPECIAL SERVICE CONVENTIONS 32
THE KING 18
"RICHES" 18
CONVENTION AT LOS ANGELES 18
©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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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 KING

Another season of refreshing to all God's kingdom publishers by concerted intensified activity afield is arranged for in the testimony period The King, to wit, February 1-9. During these nine days all publishers will offer the public a three-booklet combination on a 10c contribution, that is, two colored-cover booklets together with the new self-covered booklet *Loyalty*. Further details hereon will duly appear in the *Director*. Certainly all in line for the Kingdom will take part to the utmost in this service period, and also all present members of the great multitude with palm branches in hand will widely acclaim Jehovah's anointed King. Let all such show wisdom and zeal now in making all advance preparation for this midwinter campaign. Get in touch with the head office at Brooklyn if you are not active in territory under one of our branch offices.

"RICHES"

The title of a new book! The Society has long desired to publish something specially suitable for instruction of children and young people as respects years. Also, since the unfolding of the truths concerning the Jonadab class, or "great multitude", and the first appearance of members of such class, Jehovah's witnesses and also incoming Jonadab brethren have keenly desired a publication particularly designed for instruction of those who already are of and those who shall yet swell the ranks of the "great multitude". Jehovah by Christ Jesus has now graciously provided such in the book *Riches*. In reading and studying this book God's anointed remnant will profit no less than the Jonadabs. All should read it carefully to know why and how to put it in the hands of those seeking righteousness and meekness. The author's edition is now under preparation, containing a personal letter from and by the hand of the author to all Jehovah's kingdom publishers. Initial expense of publishing *Riches* obliges the Society to ask a contribution of 50c a copy of this limited edition. Among companies and groups, orders should be promptly placed with local stockkeeper, that books may be shipped in lots.

CONVENTION AT LOS ANGELES

On Friday, Saturday and Sunday, February 21, 22 and 23, a convention will be held at Los Angeles. This will be a local service convention in southern California, with all gatherings at the Shrine Auditorium. By the Lord's grace, Brother Rutherford will speak to a large assembly there on Sunday, February 23. Preparations are under way for a radio chain to carry the speech from the auditorium to listeners in all parts of the world, during the hour 12:00 (noon) to 1:00 p.m., Pacific Standard Time, which is the equivalent of 3:00 to 4:00 p.m., United States Eastern Standard Time. Listeners in other lands are advised to prepare now to tune in this broadcast on any one of several frequencies (wave lengths) in the so called "shortwave" band, from 11 to 50 meters.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII JANUARY 15, 1936 No. 2

DEFEAT OF THE PHILISTINES

"Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant."
—Zeph. 2:5.

JEHOVAH caused the foregoing prophecy to be written manifestly for the purpose of foretelling a great and destructive work to be done by his hand at the end of Satan's world and when God's King is enthroned and comes to the temple for judgment. That wonderful work when performed will be a vindication of Jehovah's name. The creatures against whom that marvelous work will be done are God's enemies, which enemies must be the ones that have greatly defamed the name of the Most High. They are enemies that have knowingly done wrong to gratify a selfish desire, and are therefore designated in the Word of God as "wicked": "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." (Ps. 37:20) Such enemies are the ones that have cruelly persecuted God's anointed people because such anointed tell the truth of and concerning God and his kingdom. It seems due time for those who love and serve Jehovah to receive from his gracious hand some clear knowledge of and concerning the destruction of the enemies that now persecute them. The matter is now of peculiar interest to the remnant, and the understanding thereof will bring to them comfort and increase their hope. (Rom. 15:4)

God shall let me see my desire upon mine enemies," is an assured promise to the anointed remnant. (Ps. 59:10) "Mine eye also shall see my desire on mine enemies; and mine ears shall hear my desire of the wicked that rise up against me. The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon."—Ps. 92:11, 12.

2 The desire of God's faithful people is to see Jehovah's enemies completely destroyed in vindication of his name. Prophetically these words recorded in the Scriptures refer to the present time: "For he hath delivered me out of all trouble; and mine eye hath seen his desire upon mine enemies." (Ps. 54:7) Again says the prophet of the Lord: "But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses." (Ps. 68:21) Here the words "hairy scalp" seem to picture a class of enemies that have hypocritically claimed to do the will of God but at all times have been the representatives of the Devil. Those enemies "shall lick the dust". —Ps. 72:9.

WHAT ENEMIES?

3 The Philistines' acting in conjunction with the Israelites foreshadowed greater things to come to pass at the end of the world, and this is definitely settled by the inspired words: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10:11) The Philistines were therefore a prophetic people foretelling specific enemies of God that would be active after the coming of the Lord Jesus to the temple, and that especially engage in the persecution of those who serve Jehovah. David had been anointed and made king of all Israel, and Abner, who had represented the northern tribes and who was manifestly carrying out the Lord's direction to bring all the Israelites unto David under the direction of the Lord, uttered these words, to wit: "And Abner had communication with the elders of Israel, saying, Ye sought for David in times past to be king over you: now then do it: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies." (2 Sam. 3:17, 18) This prophecy clearly shows that the Philistines prophetically foretold some enemies against whom God would take positive and forceful action at the end of the world. David, the king, was a type of Christ Jesus, the beloved of Jehovah, who is now upon his throne and at the temple for judgment. Who, then, are the antitypical Philistines, the specific enemies of God and of his anointed?

4 The answer in brief is that the Philistines pictured or foreshadowed the Roman Catholic Hierarchy. This, of course, includes all creatures that knowingly render aid and support to the Hierarchy in carrying on the wicked work of that wicked organization. At the present time it would necessarily include practically all the official part of the religious organizations of so-called "Christendom". There are three separate and distinct elements of Satan's organization, to wit, religious, commercial and political, and these three elements were pictured by the three nations of Moab,

Ammon and Mount Seir. (2 Chron. 20:1, 22, 23) The Philistines stand out particularly as the religious element of Satan's organization, which element takes the lead in the persecution of God's people. Because this religious element professes to serve God and does not, they are hypocrites and are despicable in the sight of Jehovah.

5 Some evidence has heretofore been published in *The Watchtower* supporting the foregoing conclusion, but the matter is of such importance that it is deemed advisable to restate some of that testimony and to add some more, and therefore it is here done. The prophetic drama in which Samson played a most important part, and which has heretofore been published in *The Watchtower*, emphasizes the necessity and importance of complete faithfulness to God on the part of his anointed, their faithfulness continuing even unto death. The chief point to be considered in this present communication or publication is concerning the Philistines and the persecution of the anointed of God by the antitypical Philistines, and God's work to be done and accomplished concerning the same. The following facts therefore should be carefully considered by those who love God, that they may take courage and increase their hope. The Philistines were descendants of Ham, through Mizraim. (Gen. 10:6, 13, 14; Amos 9:7) They were worshipers of the Devil, their deities being the fish-god Dagon and Baal-zebub. (Judg. 16:23; 1 Sam. 31:8-10; 2 Ki. 1:2, 3) God denounces the Philistines in his Word as soothsayers, which means that they were devil worshipers and practiced the devil religion. (Isa. 2:6) The Philistines migrated from Egypt, which is a type of Satan's organization. They moved into and took possession of a part of Palestine along the coast of the Mediterranean sea, which territory God assigned to the tribe of Judah. They were at all times the enemies of and willful oppressors of God's chosen people. They therefore pictured a class of people that pretend to have come out of or forsaken Satan's organization, and pretend to worship God, but who in fact serve and worship the Devil.

6 The Roman Catholic Hierarchy is the official government that controls and rules the religion of so-called "Christendom". What was at one time known as "Protestantism" is now dead, and the so-called "Protestants" are dominated and controlled by the Roman Catholic Hierarchy. Protestantism exists only in name, not in fact. The Roman Catholic Hierarchy is defined in its own publications as follows: "The Catholic Hierarchy, or the governing body of the Catholic Church, consists of His Holiness the Supreme Pontiff, assisted by the Sacred College of Cardinals and by several Sacred Congregations, or permanent ecclesiastical committees, of which the Cardinals are the chief members; by the Patriarchs, Archbishops and Bishops; by the Apostolic Nuncios and Delegates, Vicars and Prefects, and by certain Abbots and other Prelates."—See *The Official Catholic Directory*, 1935.

7 The Roman Catholic Hierarchy by improper means controls the thoughts and course of action of millions of people of good will, but who are ignorant of the truth. By keeping those people in ignorance the Roman Catholic Hierarchy has deceived them. The time has now come for these people of good will to be liberated from the wrongful influence of the Hierarchy, and doubtless that is the reason why Jehovah will now make known to all who love God the truth of and concerning his purpose relative to the Roman Catholic Hierarchy.

8 Jehovah's purpose, which he has carried forward from the beginning, is to establish a government or kingdom under Christ Jesus that shall rule the world in righteousness. Until that kingdom is established and in full operation in the earth Satan is the invisible ruler or "god" of the nations of the earth. For that reason Jesus said: "My kingdom is not of this world." —John 18:36.

9 Jesus laid down the rule that all his true followers must separate themselves from the world. Because Jesus chooses, and takes out of the world, those who become his true followers and are devoted to him, such ones so taken out are the objects of persecution by Satan and his visible seed on the earth. (John 15:18-20) The true followers of Christ Jesus are represented in the tribe of Judah, meaning those who serve and praise Jehovah God. Egypt, in the Bible, pictures Satan's organization or the wicked world out of which the true followers of Christ Jesus must and do come. Others claim to have come out of the world and to be followers of Christ Jesus, but the indisputable facts show that many of such are still a part of the world of Satan. The Roman Catholic organization claims to have come out of the world and assumes that position before man and claims to represent God and Christ, but the indisputable facts show that such claims are false and that the Roman Catholic Hierarchy is an integral part of Satan's world. The nominal head of the Roman Catholic Hierarchy is the pope, and the claim is that the first pope was the apostle Peter, and that all other so-called "popes" are the successors of Peter; which claims are absolutely without truth and are directly contradicted by the Scriptures and every fact in history. The apostle Peter was the true and faithful follower of Christ Jesus, and he kept himself wholly and entirely separated from the world; whereas every pope of the Roman Catholic Hierarchy has claimed temporal power and has exercised that power, when possible, and has taken a part in the financial and political affairs of this world. The apostle Peter had no successor, and therefore it was impossible for any man to have ever thereafter filled his position. He was never a pope.

10 The brief statement of facts concerning the development of the Roman Catholic Hierarchy is this: Satan, pursuing his fixed policy of fraud and deceit, and for the purpose of turning men away from God and Christ, set about to build up a religious organization,

named it "Christianity", and uses it for the purpose of deceiving men and reproaching Jehovah. After the death of the twelve apostles of Christ Jesus Satan stealthily and gradually built up an organization or religious system, which has ever since been known as "Christian". Each church or local division of the organization at the beginning and thereafter had its bishop, but by the time the first pope was selected and installed as pope by the Hierarchy, there were approximately 1,800 bishops serving different parts of the Catholic organization. The bishop of the organization at Rome was selected as the first pope. Says a well-known authority: "Pope is an ecclesiastical title now used exclusively to designate the head of the Roman Catholic Church. In the fourth and fifth centuries it was frequently used in the West of any bishop; but gradually it came to be reserved to the bishop of Rome, becoming his official title."—*Encyclopedia Britannica*, Volume 22, page 81.

[11] If there were any other evidence required to negative the claim that the pope was a successor of the apostle Peter, the above historical fact would be sufficient for that purpose. For more than 300 years after the death of the apostle Peter there was no pope but there were many men in the Catholic organization called "bishop". By what authority could any body of men determine that the bishop at Rome should succeed the apostle Peter in office? Who could determine authoritatively which one of the 1,800 self-styled "bishops" was the successor of Peter, if it were possible for Peter to have a successor? Since the apostle Peter was never a pope and never had a successor, it is clear that the claims by the Papacy are entirely false. Such a claim is absurd and without the slightest proof in support thereof. Since the time the Roman Catholic organization started in the pope business and began to have popes, a vacancy occurs from time to time, and such vacancy in that office is filled by the vote of the college of cardinals by voting into office one of their own number. Men without any authority whatsoever from God or Christ Jesus formed and continue to operate the Roman Catholic system or organization. The father of that organization is Satan the Devil. It is the fruit of the Devil's successful scheme to defraud men and reproach God, and by that organization the Devil has succeeded in blinding millions of honest persons who have been drawn to the Roman Catholic organization and who have been induced to believe that such organization is a servant of Christ, when in fact that organization serves and supports the Devil, and good people who have supported the organization have unwittingly been serving and supporting the Devil's servants. The Hierarchy is the masterpiece of the Devil's organization schemes to defame the name of Jehovah God and Christ Jesus and to turn men away from Jehovah.

[12] A brief reference to the history of the Roman Catholic system is here appropriate. From a history written by a man by the name of Lord and called "Old Roman World" the following excerpts are quoted: "*In the First Century* not many wise or noble were called. . . . *In the Second Century* . . . it was a disgrace to be a Christian in the eye of fashion or power. . . The Church . . . was a small body of pure and blameless men who did not aspire to control society. But they had attracted the notice of the government and were of sufficient consequence to be persecuted." During the Second Century "bishops had become influential, not in society, but among the Christians". Then "ecclesiastical centralization commenced; . . . The Church was laying the foundation of its future polity and power".

[13] It is certain that the Lord God had not marked out such a policy. It is equally certain that it was the Devil who was planting and cultivating the seeds of selfishness to accomplish his wicked purpose. The historian above mentioned continues: "*The Third Century* saw the Church more powerful as an institution. . . . Doctrines were systematized [into creeds and confusion]. . . . Great bishops ruled the growing church. . . . The Church was rapidly advancing to a position which extorted attention of mankind [of the world, to be sure]. *It was not till the Fourth Century* —when imperial persecution had stopped, when Constantine [the emperor of Pagan Rome] was converted; when the Church was allied with the State, when the early faith was itself corrupted; when superstition and vain philosophy [prompted by the Devil] had entered the ranks of the faithful; . . . when synods were brought under political influence; . . . when politics and dogmatics went hand in hand, . . . that men of rank entered the church. When Christianity became the religion of the court and of the fashionable classes, it was used to support the very evils against which it originally protested. The Church was not only impregnated with the errors of Pagan philosophy, but it adopted many of the ceremonies of oriental [Devil] worship, . . . The clergy, ambitious and worldly, sought rank and distinction. . . . They became lazy, arrogant and independent. The people were shut out of the government of the church. The bishop became a grand personage who controlled and appointed his clergy. . . . The mission of the [true] Church was lost sight of in a degrading alliance with the State."—Also see *Studies in the Scriptures*, Volume 2, page 284 *et seq.*

[14] It was at this stage of a degenerate organization of the church called "Christian" that the Roman Catholic system had its birth and beginning by selecting out of the numerous bishops one, to wit, the bishop of Rome, as the first pope. From then till now the Roman Catholic system, otherwise called the "Roman Catholic Hierarchy", has ruled millions of people by means of superstition, fear and false doctrines. The ancient Philistines migrated from Egypt and came into the land of Palestine. Ancient Egypt is repeatedly used in the Scriptures as representing Satan's world or organization. The Christian church began by

men coming out from the world and making themselves separate and distinct from the world, that is, antitypical Egypt. (Rev. 11:8) By subtlety and fraud Satan planted within the midst of those Christians ambitious men who got control of the organization. Then the organization became corrupt and continued corrupt, and from that time till now every attempt to reform it has failed. Honest men and dishonest ones have been in the church systems, side by side, but in Jehovah's providence the time has come now for those people of honesty and good will to hear and know the truth and to have opportunity to separate themselves from the wicked organization that defames Jehovah's name and to fully unite themselves with the organization under Christ.

LAND OF JUDAH

15 When Jehovah led his chosen people, the Israelites, out of Egypt and into the land of Palestine by the hand of Joshua, He caused the land to be divided between the tribes; and to the tribe of Judah was assigned all that land of the south, from the Dead sea to the Mediterranean sea. (Josh. 15:1-47) They found the Philistines already there, who had also come out of Egypt. The land of Palestine divided between the tribes was symbolic. The tribe of Judah stands for those who serve and praise Jehovah God and Christ Jesus. The Lord Jesus Christ is of that tribe, and one of his titles is "The Lion of the tribe of Juda". (Rev. 5:5) Long thereafter one of the popes of Rome assumed that title, and since then he has been wrongfully known as "the lion of the tribe of Juda". The Philistines, although in the land of Judah, did not serve and praise Jehovah God. Their position would indicate that they should do so, but their course was exactly the contrary. Likewise the Roman Catholic system has assumed amongst men the place of those who are devoted to Jehovah and his King, but that system does not serve Jehovah and his King. It is selfish in the extreme, attempts to control the things of this wicked world, forms a part of this wicked world, and without any question of doubt is the servant of the Devil: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—Rom. 6:16.

16 Because the Roman Catholic system pose before the peoples of earth as the representatives and servants of God, but in fact are the servants of the Devil, they are the grossest hypocrites. The Philistines were ruled by five kings or nobles, and they were held together by means of a confederacy or an agreement between them. The modern Philistines, to wit, the Roman Catholic Hierarchy, are a government or rule formed and held together by a confederacy of "patriarchs, metropolitans, archbishops, bishops and priests". (*Shipley*) The members of the Hierarchy are regarded by themselves and others as nobles, similar to the nobles or rulers of the Philistines.

17 The land which Jehovah promised (by his oath binding that promise) to give to his chosen people is his kingdom under his beloved Son, Christ Jesus. (Gen. 13:15; 17:8; Luke 22:29, 30) The Philistines were in the land before God's chosen people arrived there. Likewise the modern Philistines, the Roman Catholic Hierarchy, occupied the place or condition claimed by them as a divine provision for that organization, before the anointed ones are taken out of the world and anointed of the Lord. Jehovah declared that he left the Philistines in the land of Palestine to prove his chosen people. "Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses."—Judg. 3:1, 3, 4.

18 Likewise Jehovah has permitted the Roman Catholic Hierarchy organization to occupy the place wherein they claim to represent God until he selected and anointed his people, and in order that he might prove that his people love God and prove it by unselfish obedience to his commandments under stress. These faithful ones maintain their integrity toward Jehovah, and they must do it in the face of wicked opposition.

19 As further evidence that the Roman Catholic Hierarchy have assumed the place that properly belongs to the Judeans or those who truly praise and serve Jehovah, note that the claim is made that the bishop of Rome, otherwise called "the pope", is the vicegerent of Christ. The claim of that institution is that the Roman Catholic Hierarchy is a divine institution and that it is a counterpart of the heavenly organization of Jehovah God: "At the council of Trent, in which anathema is pronounced upon all who deny the existence within the Catholic church of a hierarchy instituted by divine appointment."—*Encyclopedia Britannica*, Volume 13, page 453.

20 It is the Roman Catholic Hierarchy, the modern Philistines, that claim infallibility for the pope. Such infallibility, however, was not openly claimed until A.D. 1870, when the Vatican Council issued a dogmatic statement to that effect. Thus it is seen that the Devil stealthily and subtly led the people by fraud and deceit into a position where they might be induced to believe that a man is infallible in matters pertaining to the course of life that men should follow. This claim is made in the face of the inspired Word of Jehovah God, which says that all men are born in sin and shapen in iniquity, which includes the pope. (Rom. 5:12; Ps. 51:5) Does it not seem strange that 1,800 years was required for the Catholic organization to reach the conclusion of the infallibility of its head? A pronouncement by the Vatican Council says: "We

teach and define as a divinely revealed dogma, that the Roman Pontiff, when he speaks *ex cathedra*—i.e. when, in his character as Pastor and Doctor of all Christians, and in virtue of his supreme apostolic authority, he lays down that a certain doctrine concerning faith or morals is binding upon the universal Church,—possesses, by the Divine assistance which was promised to him in the person of the blessed Saint Peter, that same infallibility with which the Divine Redeemer thought fit to endow His Church, to define its doctrine with regard to faith and morals; and, consequently, that these definitions of the Roman Pontiff are irreformable in themselves, and not in consequence of the consent of the Church."—*Encyclopedia Britannica,* Volume 14, page 511.

[21] Not one word is found in the Scriptures to warrant any such conclusion by any man or body of men as above stated. Thus it is seen that a small body of self-constituted rulers set up their own doctrines contrary to and in defiance of the inspired Word of Jehovah God. By this means they induce millions of people to believe the doctrines of the Roman Catholic church, and they take away from them the Bible so they cannot learn the truth.

DEVIL'S REPRESENTATIVES

[22] That the ancient Philistines were the representatives of the Devil there is not the slightest doubt in the mind of anyone who believes the Bible is God's Word. The Philistines practiced the devil religion. Their national god or deity was Dagon, the fish-god. When the Philistines seized the ark of Jehovah's covenant, and carried it away to their own place, Jehovah expressed his anger against the Philistines, as it is written: "And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold: only the stump of Dagon was left to him. Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day. But the hand of the Lord was heavy upon them of Ashdod; and he destroyed them, and smote them with emerods, even Ashdod, and the coasts thereof. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. They sent, therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither. And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction; and he smote the men of the city, both small and great, and they had emerods in their secret parts." (1 Sam. 5:1-9) The Philistines were offering sacrifice unto their Devil-god Dagon at the time Samson pulled down the building upon them, killing thousands.

[23] Jehovah caused these facts to be written and recorded in the Scriptures for the purpose of foreshadowing the modern-day enemies of his people. (1 Cor. 10:11; Heb. 10:1) The Philistines were the mortal enemies of Jehovah's chosen people, the Israelites, and therefore foreshadowed the mortal enemies of Jehovah's witnesses now on the earth. The chiefest among such enemies, who hypocritically claim to represent God, are those of the Roman Catholic Hierarchy. The Philistines caused their fish-god to wear a miter showing that his chief or head was the Devil, whom he represented amongst the Philistines. When the pope, the head of the Roman Catholic Hierarchy, sits on the high altar of Rome to receive adulation he wears a miter identical with that worn by the fish-god Dagon. Thus the pope shows by this symbol what god he represents in fact. The following historical fact is cited in support of the foregoing:

"As the pope bears the key of Janus, so he wears the mitre of Dagon. The excavations of Nineveh have put this beyond all possibility of doubt. The Papal mitre is entirely different from the mitre of Aaron and the Jewish high priests. That mitre was a turban. The two-horned mitre, which the Pope wears, when he sits on the high altar at Rome and receives the adoration of the Cardinals, is the very mitre worn by Dagon, the fish-god of the Philistines and Babylonians. . . . The gaping jaws of the fish surmounting the head of the man at Nineveh are the unmistakable counterpart of the horns of the Pope's mitre at Rome."—Hislop's *The Two Babylons,* page 215.

[24] There can be no doubt that Dagon, the visible god of the ancient Philistines, foreshadowed the Roman Catholic Hierarchy, of which the pope is chief. The Scriptural and the historical evidence fully agree upon this point. The miter similar to that worn by the fish-god Dagon, and by the pope, is also worn by other bishops of the Roman Catholic Hierarchy. This further supports the conclusion that the Philistines foreshadowed the Roman Catholic Hierarchy. Manifestly the Lord is now revealing to those who love him these facts that they may have a proper vision of the Roman Catholic Hierarchy and know for a certainty what fate awaits the enemies that now reproach Jehovah's name and persecute his anointed ones.

DOMINION

[25] The Philistines had dominion over Israel due to the fact that the Israelites had been unfaithful to their covenant. (Judg. 13:1; 14:1, 4) There were few ex-

ceptions amongst the Israelites, such as Gideon, Samson and others, which men were faithful and true to Jehovah God. Due to the fact that almost all professed Christians during the past 1,800 years have been unfaithful to God, the Roman Catholic Hierarchy has had dominion over "Christendom" in matters pertaining to religion, politics and commerce. The Roman Catholic Hierarchy claims the right and power to control and rule the world, and it exercises this rule over almost all of "Christendom". The faithful amongst the Israelites, such as Gideon, Samson, Samuel, and David, represented the anointed, faithful followers of Christ Jesus now on the earth, and who refuse to bow to the dictates or rules of the modern Philistines.

[26] For centuries the Roman Catholic organization has claimed the divine right to rule the nations of the earth, and based upon such false claim that wicked organization has attempted to control the political affairs of all the nations of earth. Its rise to temporal power began in the sixth century, and it continued to increase and to exercise that power for a thousand years. The Roman Catholic organization falsely claims that the thousand years of its "successful" reign is the thousand years mentioned in Revelation, the twentieth chapter, when Christ and his saints reign, and that the period of time from 1800 down to the present time is the "little season" mentioned in the same chapter of Revelation. Of course, their claim is false. But that "little season" will end in the destruction of the Devil and his agents. The end and destruction of the Roman Catholic Hierarchy is near at hand.

[27] For many centuries the Hierarchy, acting by its official head, the pope, claims the right to crown and unseat kings and to generally dictate the policy of the governments of the earth. Otherwise stated, the Roman Catholic Hierarchy seeks to be an absolute dictator in utter disregard of the rights of the people. Today in every nation where a dictator exists and rules it is the Hierarchy that is behind the dictator and in fact dictating the policy of such government.

PERSECUTION

[28] The Philistines were the oppressors and persecutors of the Israelites, who were of God's chosen people. In the days of Samson, Eli and Samuel the Philistines attempted to get all the "milk and honey" of the land of Palestine. Likewise for centuries the Roman Catholic organization has attempted to get all the riches and sweetness of the earth. It is a noticeable fact that they have selected the most beautiful spots on earth to erect their buildings and places of official action. The Philistines oppressed the Israelites for many years. They imprisoned Samson and put out his eyes. They fought against the Israelites time and again and tried to destroy David when he was anointed and installed as king of Israel. (2 Sam. 5:17-25) Likewise the Roman Catholic Hierarchy organization at all times has oppressed and persecuted the followers of Christ Jesus, and now centers its persecution upon Jehovah's witnesses. The pages of history covering a period of approximately 1,500 years record many of the most wicked deeds of the Roman Catholic Hierarchy, and which deeds and crimes find no parallel in any other organization ever on the earth. Reference here is made to only a few of the terrible crimes committed by the Hierarchy and its agents; and the purpose of citing even such is to show that the Hierarchy is the antitype of the Philistines, and the relation that it bears to Jehovah's witnesses. The Philistines enriched themselves by laying tribute and other burdens upon the Israelites. For many centuries the Roman Catholic Hierarchy has enriched itself by laying grievous burdens upon the people of all nations of "Christendom". For many years that hypocritical organization has engaged in the collection of money tribute from the dupes of the Catholic organization. Hooded female agents, garbed like black birds of prey, make regular visits to the many factories and offices on payday and collect from the fearful and superstitious money which the laborers so much need for the support of themselves and their families. Thus by the practice of fraud and deceit millions of dollars are extracted from the pockets of the people, and particularly those of the needy, and this money is used to enrich the Hierarchy and to satisfy the beastly desires of wicked and selfish men.

[29] Tribute money is collected from the living, whose friends have died, and this upon the pretext that some priest of the Catholic organization may utter a prayer for the dead and thus benefit the dead. Such is an oppressive fraud practiced upon the superstitious and fearful. The Scriptures, without exception, teach that those who die are no longer alive, but are dead, unconscious and "know not any thing"; that none of the dead are in purgatory or in torment, and the claim that men may utter prayers in behalf of the dead and render them benefit is wholly false and fraudulent and is a great burden and oppression to the fearful people. For many years tribute money has been collected from the people of the nations of "Christendom" and sent to the Vatican at Rome to fill the coffers of the Roman Catholic Hierarchy, and this has been greatly to the oppression and detriment of the people. In Mexico alone for many years the Hierarchy extracted from the pockets of the common people annually thirty million dollars, which money was sent to the treasurer of the Hierarchy at Rome. It was in Mexico where an agent of the Catholic organization compelled the natives to build in one small town many so-called "church buildings" and there installed priests of the Hierarchy that they might collect from the poor natives practically all they earned. The ancient Philistines attempted to get all the riches of the Israelites, and likewise the modern Philistines attempt to get and control all the riches of the world called "Christendom".

INQUISITION

[30] The followers of Christ Jesus were persecuted to some extent by Pagan Rome. But such persecution did not begin to compare with the wicked persecution of Christians by the Roman Catholic Hierarchy, or what is otherwise known as "Papal Rome". The Roman Catholic Hierarchy instituted and prosecuted a system of fiendish persecution, the like of which was never before known, and there has been nothing to compare with it since. The doctrines promulgated and taught by selfish men, and which originated with the Devil, were entirely contrary to the truth as taught by Christ Jesus and the prophets of Jehovah, and yet these false doctrines were thrust upon the people. The Roman Catholic organization, claiming the sole right to determine what the people should hear and believe, have kept the Bible away from the common people and compelled them to hear and to believe the false doctrines based upon superstition and fear, which are taught by men. This wicked organization has induced millions of people to utter the name of Christ but at the same time to believe and follow the precepts of men. Therefore God has recorded in his Word: "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."—Isa. 29:13, 14.

[31] If anyone dared to express his opinion contrary to the doctrines taught by the clergy of the Roman Catholic organization, that one was straightway charged with heresy. Early in the eleventh century many persons charged with heresy because they dared hold or express an opinion contrary to the Roman Catholic organization were executed by burning or strangling.

[32] The Inquisition was instituted for the purpose of detecting and punishing all persons guilty of any offense against the Roman Catholic orthodoxy. By the time of the thirteenth century it was in full sway. Popes appointed commissioners who traveled from place to place, spying out the people. Arriving in a district, those commissioners called upon the people to confess if they were hereties or to denounce those whom they believed to be hereties, and many were arrested and punished merely upon such denunciation. The bishops assumed the responsibility of providing the prisons and other means of punishment. Cruel torture was employed to force confessions from persons charged with heresy. All manner of fiendish instruments were employed in such torture. The following were some of the means of torture employed: The victim's feet were seared with red-hot irons; he was required to put on an iron boot which was poured full of "red-hot" lead; the body of the victim was placed in a machine that pulled his joints out of place; others were placed under a machine containing knives and the victims were slowly cut in pieces. Any lawyer who dared to appear in defense of a person charged with heresy was held guilty of the crime of heresy, and thus the victims were without any means of defense or aid. The Inquisition was prosecuted with malice and vigor in Italy, Spain, the Balkan states, Ireland, England, Germany, France, Mexico, Cuba, and in fact in almost all countries known as "Christendom".

[33] Two features of the Inquisition stand out prominently, to wit, prosecution for speech, and suppression and destruction of books. The manifest purpose of such prosecution and the destruction of books was and is to keep the people in ignorance and to hide from them the frauds of the Roman Catholic organization. Says the historian: "All books had to pass through the hands of the bishops" for the purpose of deleting anything that might appear to be against the Roman Catholic organization. That organization then would not permit anything to be published that might "shock their religious susceptibilities", and they still continue to raise the same cry. Every crime known to the criminal calendar was committed by the leaders of the Inquisition. The common people were kept at all times in fear and dread. Many of them were forced to denounce their neighbors and cause their execution, hoping thereby to save themselves from the wrath of the Hierarchy's inquisition. It was not possible for the people to gain any knowledge concerning Jehovah and his gracious provision for the human race, because the modern Philistines, the Catholic Hierarchy, prevented them from gaining such knowledge. No books bearing upon the Scriptures were permitted to get into the hands of the people. (See *Encyclopedia Britannica*, "Inquisition.") The gross and flagrant crimes of the Hierarchy and its agents had somewhat of a set-back about the year 1800, and thereafter the Hierarchy adopted a more refined method of the commission of crime. To this very day that wicked institution continues to suppress the publication of books that teach the truth of God's Word, and causes many of such books to be burned, and this is particularly true with reference to the books published by the WATCH TOWER BIBLE & TRACT SOCIETY. The common people that have been induced to support the Catholic organization are forbidden by the priests to read such books explaining the truth of God's Word. All organizations that have ever been on earth have not done as much as the Roman Catholic organization to oppress the people and to keep them in ignorance of God's Word. That organization, therefore, constitutes the worst visible enemies of God and his anointed people. They now harass, persecute and imprison those who teach the truth, and they do this out of spite.

[34] The Philistines were "soothsayers". (Isa. 2:6) That means that they were the practicers of devil religion. Likewise the Roman Catholic system is made up of soothsayers. The following prophecy specifically applies to them: "Their land [the position they oc-

cupy amongst men] is full of idols; they worship the work of their own hands, that which their own fingers have made [thus, as a means of obtaining revenue, they induce the common people to buy their images, to use these in their worship]: and the mean man boweth down, and the great man humbleth himself."—Isa. 2:8, 9.

[35] In the Catholic organization the meanest man bows before the Catholic prelate, even as the Lord foretold. Even at this day the Roman Catholic Hierarchy cause to be exhibited upon the screens at the theaters moving pictures showing Roman Catholic priests performing senseless ceremonies, claiming thereby to bless automobiles and thus prevent accidents to the riders therein, and this regardless of how bad the riders or drivers might be. This also furnishes the Hierarchy a means of fraudulently obtaining money by playing upon the credulity of a fearful and superstitious people. The foregoing is a statement of a few of the wicked deeds and crimes of the Hierarchy, and such is the crowd that claims to be the divine successor of the apostle Peter. Surely when the people know the truth, they will separate themselves completely from such hypocrites.

POLITICAL

[36] The Philistines were in a political confederacy that carried on wars of conquest for the avowed purpose of controlling and ruling the people. Likewise the Roman Catholic organization, the modern Philistines, while operating fraudulently and falsely under the name of Christ, is a confederacy of selfish men organized and carried on purely for political and financial and other selfish purposes. The political agents of the Roman Catholic Hierarchy operate in every nation of earth. That wicked organization dominates the political offices of all the nations of "Christendom". Heretofore the Hierarchy has found it rather difficult to get control of the United States, but at the present time it is making more progress in that way. Otherwise stated, the American republic, which is supposed to be a free nation, is now practically under the domination of a foreign power, and that foreign power is the modern Philistines, which has its main office of operation at Vatican City, Rome. Take notice of some of the historical facts that now follow:

[37] In the seventeenth century the Roman Catholic organization gained a real foothold on the American Continent by the founding of the province of Maryland by the family of Lord Baltimore. Today it is the strongest political organization in America. Its *Official Directory* of 1935, a book containing more than a thousand pages, a book that is ten and one-half by seven inches, is filled merely with the record of the officers of the Hierarchy and its agents. The covetous ambition of that organization has been to get complete control of the United States. On September 26, 1900, a federation of all Catholic societies in America was formed, to wit, "for the avowed purpose of influencing legislation" and securing what Catholics claim are "their rights" in America. An archbishop of the Hierarchy said: "We must make America Catholic. Why should we fear or hesitate? Catholics in America are loyal to their church [the Hierarchy] first and devoted to her leaders. They are conscious of their power and under complete Hierarchical organization." (See *The Watchtower*, November 15, 1935.) Says *The National Catholic Register:* "It is God's plan that the holy father of Rome should be the temporal and spiritual head of his kingdom on earth." (*The Watchtower*, January 1, 1936) Like the ancient Philistines, this is a bold claim by the Hierarchy of the position or the place of "Judea", which properly is the place of those who truly worship and serve Jehovah God and Christ Jesus. The president of the United States, in 1916, made one Tumulty, a 33rd degree Knight of Columbus, his private secretary, concerning which *The National Catholic Register* said: "Next to the President . . . Tumulty . . . wields the greatest political power of any man in America." (See *The Watchtower*, January 1, 1936, ¶ 23.) It was under the administration of President Wilson and Tumulty that Jehovah's witnesses were sentenced to eighty years' imprisonment for telling the truth, and the agents of the Hierarchy brought about that result.

[38] Franklin D. Roosevelt was elected president in 1932. His campaign manager, and now his chief cabinet officer, is a Roman Catholic, more interested in the Hierarchy than in the peoples of America. In the Roosevelt political organization there are more Catholics than of any other professed religion. In April, 1933, the pope inaugurated the so-called "holy year", which received the endorsement of the president of the United States and his official family. The Roman Catholics for the past few years have carried forward a campaign of wicked libel and slander against Jehovah's witnesses, attempting to drive them from the radio, and thus prevent the people from hearing the truth. A petition of two and one-half million American citizens was filed with the government, demanding that the government use measures to prevent this unwarranted interference with the people's receiving the truth. But the Roosevelt administration refused to do anything. Persecution of Jehovah's witnesses by the Hierarchy increases, and many harmless men and women are imprisoned because they bear testimony to the Word of God.

[39] On March 8, 1934, the New York *Sun* published a special dispatch from Rome reporting that 'a definite agreement had been reached between President Roosevelt and the Vatican to the effect that diplomatic relations shall be established between the United States and the Holy See as soon as public opinion in America might be brought around to it'. In other words, the president of the United States agreed to support the Roman Catholic Hierarchy, a foreign power, and to openly do so as soon as the public could

be blinded enough to come around to it. The Hierarchy then pushed its campaign to bring the American people around to this very point. On March 17, 1935, there was a mobilization of all Catholic societies in America, representing every state in the Union, the announced purpose of which is to educate the American people to submit to political, diplomatic relationship between the Vatican and the United States, that is, to receive political ambassadors of the Vatican at American political councils at Washington. The foreign power, the Roman Catholic Hierarchy organization, already maintains at Washington an "apostolic delegate". Says the *Official Catholic Directory* for 1935: "The apostolic delegate to the United States is Amleto Giovanni Cicognani, born in Italy, February 24, 1883, . . . appointed apostolic delegate to the United States and Titular Archbishop of Laodicea, March 17, 1933"; that is to say, after Mr. Roosevelt became the president.

[40] At the instance of the Roman Catholic Hierarchy Jehovah's witnesses are now being cruelly persecuted in all parts of "Christendom", and particularly in Austria, Germany, Estonia, and Quebec, and New Jersey. In the above-mentioned foreign countries books of the Watch Tower Society, explaining the Bible, have been seized and destroyed, and many of Jehovah's witnesses, the true followers of Christ Jesus, are charged with seditious conspiracy and thrown into prison because they had in possession or distributed such books, and all this wicked persecution of faithful witnesses of Jehovah is done by those who claim to be the successors of the apostle Peter and the official representatives of God and Christ on earth. Amazing hypocrisy! This persecution the modern Philistines carry on against Jehovah's witnesses "by revenge" and "with a despiteful heart" and "hatred", exactly as the ancient Philistines did against God's chosen people in Palestine.—Ezek. 25: 15.

"AGREEMENT WITH HELL"

[41] Although the Roman Catholic Hierarchy, the modern Philistines, have induced millions of people to believe that such institution represents God and Christ on earth, yet that wicked organization proceeds exactly contrary to the Word of God. Jehovah's prophets warn the peoples of earth concerning the day of Armageddon and what great destruction the Lord will then bring upon the wicked at that time. The Hierarchy, with pious face and sanctimonious words, harangue the people and claim that these prophecies concerning Armageddon are not true, and especially with reference to the Catholic organization. As an example, the *Catholic Freeman's Journal* of May 1935, published at Sydney, Australia, says concerning these prophets and of Jehovah's witnesses: "The burden of their message is that all political and ecclesiastical organizations are under the control of Satan, Catholics being the more under the diabolical thumb than Protestants; that God is about to smite the lot, Catholic and Protestant; to escape ultimate annihilation men have to become Jehovah's witnesses. . . . I could scarcely blame the people if they preferred ultimate annihilation. However, there is no need to choose either; in fact, ultimate annihilation is an impossibility."

[42] The Roman Catholic Hierarchy is made up of scornful and arrogant men who are proud and haughty, who in the place of God's sure Word of prophecy substitute the theories and teachings of the Catholic organization, and by it the people are deceived and oppressed, as pictured by prophecy of the Israelites at Jerusalem. To such arrogant and scornful modern Philistines Jehovah now says: "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem: because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. 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. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."—Isa. 28: 14-18.

[43] The prophecies of Isaiah, Jeremiah, Ezekiel and Amos concerning the Philistines were written long after the ancient Philistines, as a nation, were destroyed; which is conclusive proof that those prophecies refer to the people whom the ancient Philistines foreshadowed or pictured. The overwhelming evidence shows that the Roman Catholic Hierarchy exactly fits the picture made by the ancient Philistines; otherwise stated, the Hierarchy constitutes the modern Philistines. Pretending to have come out of the world and onto the side of the Lord, and to be consecrated to God and Christ Jesus, they are in fact assuming the false position or place of the followers of Christ Jesus, who are hence symbolically in the "land of Judah". Circumcision, as used under the law of God, is a symbol of full consecration and devotion to Jehovah. The Scriptures frequently denounced in terms of contempt the Philistines as "the uncircumcised". (See Judges 14: 3; 15: 18; 1 Sam. 14: 6; 17: 26; 2 Sam. 1: 20.) This is proof that the Philistines pictured a class of people or organization doomed to disgrace. The Philistines furthermore pictured a class marked for disgrace, in this, that God smote the Philistines with a disease of emerods, which in modern language means hemorrhoids, that is to say, tumors in the hinder parts. "And it was so, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their

secret parts. [(*Septuagint* and *Vulgate*) And the men of Gath (consulted together, and) made themselves seats (of skins).]"—1 Sam. 5:9.

44 The uncircumcised Philistines wanted to keep the Israelites in subjection in order to get pecuniary gain. The modern uncircumcised Philistines, the Roman Catholic organization, want to destroy God's people and keep all the other people in subjection in order to reap pecuniary gain.

45 The claim that the pope is the successor of the apostle Peter is false as the Devil himself. Christ Jesus says: "My kingdom is not of this world." (John 18:36) The Roman Catholic Hierarchy says, "It is our right to rule and control this world." Jesus said that Satan is the ruler or invisible prince of this world, and this shows that the Roman Catholic Hierarchy is the agent of Satan. (John 12:31; 2 Cor. 4:4) The Roman Catholic Hierarchy not only is a friend of the world of Satan, but forms an integral part thereof, and for that reason alone that wicked organization could not represent God, but is in fact God's enemy. The words of the apostle James specifically apply to that wicked organization: "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) 'Adultery,' as used in this text, means a claim made by men of an organization to represent God and at the same time consorting with and forming a part of the wicked world. That the Roman Catholic Hierarchy constitutes the modern Philistines and is the chief enemy of God and his kingdom, there is not the slightest doubt, and God's promise is that by the hand of the antitypical David, Christ Jesus, he will save his people out of the hands of these enemies. (2 Sam. 3:18) What, then, is the fate or complete end of the modern Philistines? This question is now of greatest importance to all who love Jehovah.

(To be continued)

QUESTIONS FOR STUDY

¶ 1, 2. For what purpose, manifestly, was the foregoing prophecy written? What is the purpose of the work there foretold? Against whom will that work be done? Why, and when?

¶ 3. According to 1 Corinthians 10:11 and 2 Samuel 3:17, 18, what prophetic significance is seen in God's dealings with Israel and with the Philistines?

¶ 4. Who are the antitypical Philistines? Of what elements does Satan's visible organization consist?

¶ 5. What was emphasized by the prophetic drama in which Samson played an important part? In the subject here being examined, what is the chief point under consideration? What facts in this connection should be carefully considered, and to what end?

¶ 6-8. What is meant by "Protestantism"? What is the Roman Catholic Hierarchy? Account for the light now shed upon that instrument of deception and its operations.

¶ 9-11. Point out indisputable facts showing that the pope could not be a successor of Peter.

¶ 12-14. Relate historical facts which clearly show that the Roman Catholic Hierarchy is an integral part of Satan's world.

¶ 15-18. Explain and apply the prophetic fact (a) that when the land of Palestine was divided among the tribes of Israel the Philistines, also previously in Egypt, were found already occupying the portion of land assigned to the tribe of Judah. (b) That Jehovah permitted the Philistines to remain in the land of Palestine.

¶ 19-21. What further evidence shows that the modern Philistines have assumed the place that properly belongs to the "Judeans"?

¶ 22-24. How do the Scriptures (1 Sam. 5:1-9) definitely reveal that the ancient Philistines were the representatives of the Devil? Point out facts clearly indicating that they with their visible god Dagon foreshadowed the Roman Catholic Hierarchy with the pope as chief.

¶ 25-27. Account for the Philistines' having had, with few exceptions, dominion over the Israelites. How does that prophetic situation find fulfillment?

¶ 28, 29. Show that the oppression and persecution of the Israelites by the Philistines, and the latter's attempt to get all the "milk and honey" of the land of Palestine, have had fulfillment as a prophecy.

¶ 30-33. What have been some of the methods employed by the Roman Catholic Hierarchy to thrust its false doctrines upon the people? What is the origin and purpose of those doctrines? Describe the Inquisition. What does such procedure reveal concerning the Hierarchy? Point out the results of the activities directed by that organization. What is its position as to God and his people?

¶ 34, 35. How is Isaiah 2:8, 9 seen to have fulfillment?

¶ 36-40. What are the facts in which are seen the modern Philistines in political conspiracy to control and rule the people, and the measure of progress already attained?

¶ 41, 42. Show that in their "agreement with hell" the modern Philistines proceed exactly contrary to God's Word and that they are in line for judgment as expressed at Isaiah 28:14-18.

¶ 43, 44. Cite facts to identify the modern "uncircumcised Philistines" in the "land of Judah".

¶ 45. How do James 4:4 and the claim made and position assumed by the Roman Catholic Hierarchy together further confirm the identity of the modern Philistines and chief enemy of God and his kingdom? What further important question here calls for consideration?

THE TWO SIDES AT ARMAGEDDON

JERUSALEM is a name applied to the people of God who are consecrated to him and who have been begotten by his spirit and thus been brought forth as his sons. The name "Zion" applies to the "Jerusalem" class as those who are not merely consecrated but who are fully devoted to the Lord and his cause because of love for him and an appreciation of their privileges and who are made God's capital organization. These are designated in the Scriptures as the 'overcoming' class. Of the overcoming class, who have the promise of being for ever with the Lord, there will be only one hundred and forty-four thousand; and doubtless the major portion of these have already passed into heavenly glory, while the minority remain on the earth waiting for the consummation of their hopes. These are "the remnant" against which Satan the enemy makes war, and he attempts to destroy them because they keep the commandments of God and have the testimony of Jesus Christ.—Rev. 12:17.

As the enemy and his hosts view the little company who are faithfully bearing witness to the name of God, and hear what these witnesses say, they laugh them to

scorn. The clergy, the false prophets, together with the principal of their church flocks, make extravagant claims for their organizations and point the finger of disgust toward those who now proclaim the name of God and his incoming kingdom. So small are the numbers who appear to be on the Lord's side, so great and powerful are the numbers on the enemy's side, and so extravagant are the claims made by the false prophets of the enemy's camp, that all except the very elect of God will be deceived to some extent. (Matt. 24:24) The false prophets will tell the people that the present institutions will stand eternally, and that they and their allies have been commissioned to establish God's kingdom on earth; and that this they are now doing.

But the elect, "the remnant of [Zion's] seed," will not be at all deceived by the extravagant claims, the threats, the persecutions, the brandishing of arms or any exhibition of Satan's power. They will remember that the Philistine giant Goliath, the representative of Satan, defied the army of the Lord and fell at the hands of the shepherd lad David, who was there a type of the Lord Jesus Christ.—1 Sam. 17:48, 49.

This "little flock" will call to mind how the Assyrian king Sennacherib long ago stood before the walls of ancient Jerusalem, arrogantly claiming to be greater than Jehovah God, defying Jehovah and blaspheming his holy name, and how the angel of the Lord swept away Sennacherib's army in one night.—2 Ki. 19:35.

This little company of faithful Christians will remember how Pharaoh of Egypt, who was the visible representative of Satan the enemy, pursued the people of God with the Egyptian army and would have crushed the Israelites, but that the Lord utterly destroyed Pharaoh and his army in the Red sea.—Ex. 14:27-29.

This little company of faithful Christians will also call to mind how Jehoshaphat, king of Jerusalem and a representative of the Lord God, was beset by the armies of Ammon, Moab and Mount Seir, corresponding to the three elements composing Satan's organization at the present time, namely, Big Business, big politics and big religion; and how the Lord put his hand over his own people and shielded them, while he drove the enemy's army into destruction.—2 Chronicles 20.

Why did God cause these things to be recorded in his Word? The evident purpose was and is to show how he can make himself a name when he so desires, and to encourage and strengthen the faith of his people and cause them to trust him implicitly in the time of great peril. To such he has said: "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."—Ps. 31:23.

On one side of what the prophet Joel calls "the valley of decision" (Joel 3:14), and in the valley, stands the tremendous army of Satan the enemy, defying God, uttering cries of derision, and threatening to feed the fowls of the air upon the flesh of those who have come out against them to declare the name of the Lord. On the other side of the valley, and high up the mountainside facing to the east, stands the little company of faithful servants of the Lord, small in number and weak in individual power; yet they never for one moment quail before the enemy. They are smiling; they are happy; yea, they are even joyful; and together they lift up their voices in song, saying: Jehovah is God; Christ Jesus is King; the kingdom of heaven is at hand; the day of deliverance has come! Jehovah God is saying to them, as recorded in Isaiah's prophecy (43:12, 11): "Ye are my witnesses . . . that I am God. I, even I, am the Lord; and beside me there is no saviour."

The contrast between the numbers in the enemy's visible army and the apparent numbers in the army of the Lord is so great that only a very few are able to see that the enemy's organization will be destroyed. It seems quite apparent that for the special encouragement of the faithful Christians now on earth God long ago caused to be recorded the following picture relating to the present time.

Jehoshaphat was a faithful king of Israel, and Jehoshaphat represented the Lord God. Ammon, Moab and Mount Seir entered into a conspiracy against Jehoshaphat and the people of Jerusalem. They came up to assault Jerusalem. Jehoshaphat prayed to God. His prayer is a pathetic one, and fitly pictures the utter helplessness of men and the complete dependence of the Christian upon Jehovah. While Jehoshaphat prayed the Lord sent him a message, to wit: "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat; Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. Tomorrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them; for the Lord will be with you. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten."—2 Chron. 20:15-17, 21, 22.

The history of sixty centuries is behind us. Upon every page of it appear the marks of Satan, the enemy. In all that time he has reproached God, defied him and turned the people away from him. God has permitted it, as he permitted Pharaoh of old to remain on the throne of Egypt, eventually to show his power over Pharaoh. (Ex. 9:16) He has promised that the time

will come when he will put an end to this fraudulent deception of the people, and that he will open the eyes of the people and deliver them.

The hour has arrived when God will send forth his beloved Son as Field Marshal, to lead the fight against the nations of earth composing the Devil's organization. It is God's fight; but he acts through his beloved Son, whom he has placed upon the throne and who is the priest of the Most High God. (Ps. 110:2, 4) In this great conflict Jehovah is the right-hand support of his beloved Son. He delights in him because he is his faithful servant. (Isa. 42:1) To him he says (as recorded in the forty-fifth Psalm, verses two to four): "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."

In times past the prophets of God were granted visions of the preparation for the great battle and the going into action. Habakkuk the prophet saw the Devil's organization assembled and, to the nations composing that organization who practice the devil religion through worship of images, including the League of Nations, he says: "What profiteth the graven image, that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it."—Hab. 2:18, 19.

Then the prophet calls the attention of the people to the purpose of the great war. He says: "But the Lord is in his holy temple: let all the earth keep silence before him."—Hab. 2:20.

Jeremiah was given a vision of the day of God's wrath, and he wrote: "But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." (Jer. 10:10) "Therefore prophesy thou against them all these words, and say unto them, The Lord [Jehovah] shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—Jer. 25:30, 31.

Joel the prophet saw the army assembled in the valley of judgment, the valley of decision where the great issue "Who is God?" is to be finally decided in favor of Jehovah the Most High; and he expressed this prophecy: "Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full, the [vats] overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord [Jehovah] is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion [his organization], and utter his voice from Jerusalem [his universal organization]; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion."—Joel 3:13-17.

SATAN'S REPRESENTATIVES REPROVED

GOD was displeased with the three professed friends of Job because they did not speak the truth. To "friend" Eliphaz the Temanite the Lord said: "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath." (Job 42:7) The words of Jehovah here show that Job, a man of no pretensions, came nearer to speaking the truth, and spoke much of the truth, whereas the three professed friends of Job, who claimed to speak in the name of the Lord, did not utter the truth. How well the facts that have come to pass since that time fit the picture! The representatives of the Devil's visible organization have claimed to speak in the name of Jehovah God. The clergy and their allies and the principal of their flocks have posed as the sole teachers of the Lord's Word and as guides and advisers of the people. They have not spoken the truth, while many good honest men of the land who have desired to know the truth have found and spoken some truth, the latter being pictured by Job. The ecclesiastical systems have builded great and imposing structures which they call "churches"; they have installed therein costly furnishings; they have caused to preside over these places the so-called 'great and mighty doctors of divinity'; they have made the financiers and the professional politicians who rule to be the principal members of the congregation; and in these houses called "churches" the clergy have expressed their great "wisdom" and claimed to represent the Lord. They have in fact represented the Devil, because it is the Devil's organization.

It is true, doubtless, that many of these ecclesiastical organizations started out with the avowed purpose of serving God; but they soon fell victims to the Devil; and the Lord caused his witnesses to write concerning

such, and his words apply specifically to this day. (Jer. 2:21-25) Babylon and Belial are the names of the Devil's organization; and the ecclesiastical systems being a part thereof, the Lord says of and concerning the same: "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:15-18.

In fact "Christendom", so called, is a social and political organization, operated chiefly by the owners of great wealth, professional politicians who carry on their selfish, nefarious work, and the clergy who pose as God's representatives and urge the people to faithfully support and uphold such organization. Many good men and women who desire to know of God's Word of truth are wholly in bondage to these ecclesiastical systems. Elihu pictures a class whose privilege it is to inform them.

What is said here with reference to the Catholic and "Protestant" systems applies with equal force to the Jewish synagogues. No longer are the people therein taught by the rabbis the Word of God as written and recorded by his holy prophets. They have substituted the words of the "fathers", so called, even as the "three friends" of Job advised Job he should study and follow such. These, as well as the "Protestant" churches, form a part of "Christendom", for the reason that the word "Christendom" is a misnomer. It is intended to be used to represent Christ's kingdom, but is in fact a subterfuge to blind the people. It is really the Devil's organization. There is no part of so-called "Christendom" that is teaching or making any attempt to teach the people God's purpose to give man life on earth by redemption, resurrection and the Kingdom.

God's anointed class, sometimes called Jehovah's witnesses, and which class was pictured by Elihu, is the only class of people under the sun who today are magnifying the name of Jehovah God and who give to him the glory and are not giving glory and honor to men. These are telling the people of God's way that leads man to life and happiness. There is every reason why this anointed and faithful servant class should rejoice and sing for joy, because of the privilege granted unto them to declare the name, majesty and loving-kindness of the Almighty God, and tell the people how their relief and blessings are coming through his kingdom. Never did man enjoy a greater privilege on earth than is now enjoyed by those who take a delight in being the witnesses for Jehovah God and in speaking to those who will hear and in telling them about God's great arrangement for the salvation of humankind.

It will be seen that the speech of Elihu was chiefly for the purpose of magnifying, and did magnify, the name of Jehovah. His testimony tells of the power of Jehovah, indicates the overthrow of the enemy's organization, and tells of God's vindication by his Kingdom under Christ Jesus, and the regeneration of obedient men thereafter. The voice is used as a symbol of a message. It is the servant class of the Lord that together lift up the voice, that is to say, harmoniously proclaim the words and message of Jehovah God.

The "lightning" is a representation of the illumination of God's Word, which he gives forth through the Head of his anointed class. In his speech Elihu said: "Hear attentively the noise of his voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth." (Job 37:2, 3) Thus he indicates that the message of truth, illuminated by the "lightning" of the Lord and under his direction, will go to the ends of the earth as a witness to the nations and people. Then he says: "After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. Out of the south cometh the whirlwind; and cold out of the north. He causeth it to come, whether for correction, or for his land, or for mercy. Hearken unto this, O Job: stand still, and consider the wondrous works of God. And now men see not the bright light which is in the clouds; but the wind passeth, and cleanseth them. Fair weather cometh out of the north: with God is terrible majesty."—Job 37:4, 5, 9, 13, 14, 21, 22.

In substance, Elihu here pictures a time when a strenuous and forceful witness would be given to the peoples and nations of the earth, telling of God, his excellency and his mighty purpose for the salvation of men; also telling of an approaching storm, the great trouble which is expressive of the indignation of God against Satan's organization; also indicating that immediately following this witness, or even while it is in progress, the great storm or whirlwind breaks with terrific fury upon the earth, and that it passes and cleanses the earth, and then fair weather cometh out of the north. These words of Elihu foreshadow a great witness to the peoples of earth followed by the time of trouble, at the end of which Kingdom blessings would begin.

Thus is indicated the time when the anointed servant class on earth must give a testimony concerning the majesty of God, his purpose of destroying Satan's organization, and the bringing of life to the people through his government over which his beloved and anointed Son presides. The facts show that the anointed servant class is now giving that very testimony to the peoples of earth in obedience to God's commandments, and that this must be done before the

great whirlwind of Jehovah's war breaks upon the nations of the earth.

The World War of 1914 to 1918, and the associated incidents, mark the fulfillment of the prophecy concerning the end of the world. (Matthew 24:7-22) That means that 1914 marked the time when the period of Christ's waiting at God's right hand would end and when the period of his activity would begin against Satan and his organization. (Ps. 110:1, 2) In verse fourteen of the above-cited chapter of Matthew it is said that then must follow the testimony of the good news to the peoples of earth, to wit, that, the world has ended and the time of God's kingdom is at hand; and that this testimony must be given as a witness to the nations. Verses twenty-one and twenty-two of that same chapter state that then shall follow a time of trouble such as the world has never known and that this will be the last. That time of trouble is undoubtedly otherwise described by the prophets of the Lord as the battle of God Almighty. (Rev. 16:14) That will be the battle of God Almighty against Satan's organization, and will mark the complete overthrow of Satan's organization.

This is another reason why the servant class now on earth should rejoice to sing forth the praises of Jehovah's name and to declare his works among the people. (Isa. 12:1-5) The physical facts that are now in progress in fulfillment of prophecy are further proof that Elihu represented a class that would be privileged to understand the prophecy at this time. God conceals the understanding of his prophecy until his own due time to permit it to be known. His people have not heretofore understood the book of Job; but now in the light of the unfolding of the divine purpose it becomes clear, and all honor and glory is given to the name of God. The revelation of the book of Job to God's people is another evidence that we are rapidly approaching the great battle of Almighty God and, after it, the blessings of God's kingdom on earth.

As Elihu concluded his testimony, the whirlwind broke in all its fury. Such is a symbol of God's expressed indignation against Satan's organization. Concerning this the Lord caused his prophet to write: "For, lo, I begin to bring evil on the city [organized 'Christendom'] which is called by my name ['Christendom' claims the name of the Lord, but in fact represents the Devil], and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape."—Jeremiah 25:29-35.

Jehovah's name and supremacy will be vindicated in their utter destruction.

SERVICE APPOINTMENTS

M. L. HERR

Homer, La.	Feb.	1	Lafayette, La.	Feb.	13
Ruston, La.	"	2	Baton Rouge, La.	"	14-16
Monroe, La.	"	4	Prairieville, La.	"	18
Delhi, La.	"	5	New Orleans, La.	"	19-23
Kelly, La.	"	6	Picayune, Miss.	"	25
Parhams, La.	"	7	Columbia, Miss.	"	26
Alexandria, La.	"	8	Kokomo, Miss.	"	27
Leesville, La.	"	9	Hattiesburg, Miss.	"	28
Glenmora, La.	"	11	Ellisville, Miss.	"	29
Lake Charles, La.	"	12	Collins, Miss.	Mar.	1

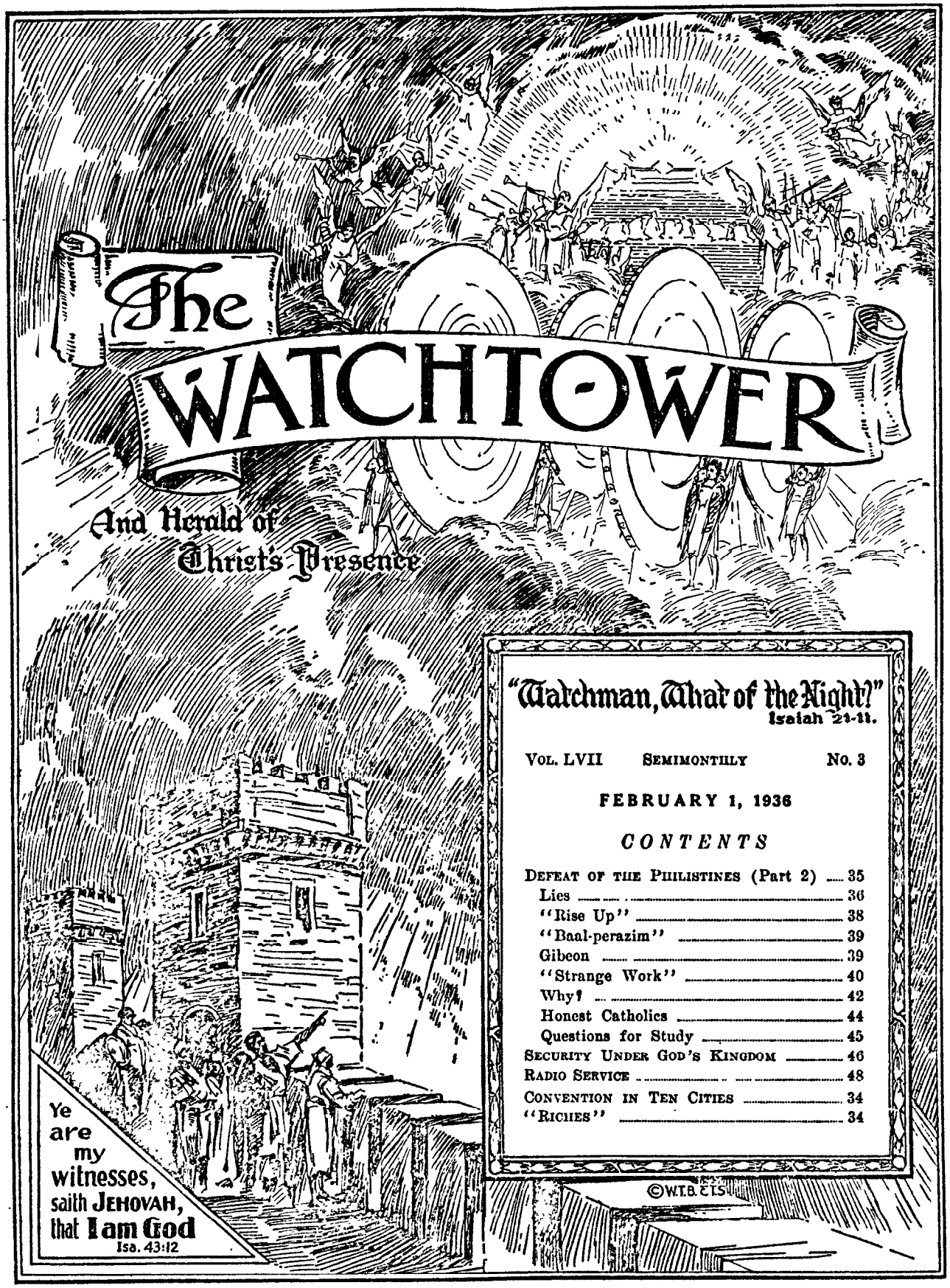
A. H. MACMILLAN

Ponce de Leon, Fla.	Jan.	31	Lake Worth, Fla.	Feb.	10
Marianna, Fla.	Feb.	1	Ft. Lauderdale, Fla.	"	12
Tallahassee, Fla.	"	2	Miami, Fla.	"	16
Foley, Fla.	"	4	Naranja, Fla.	"	21
Ocala, Fla.	"	5	Miami, Fla.	"	22, 23
Orlando, Fla.	"	6, 7	Pahokee, Fla.	"	26, 27
Melbourne, Fla.	"	8	Fort Myers, Fla.	"	28
Fort Pierce, Fla.	"	9	Arcadia, Fla.	Feb. 29, Mar. 1	

SPECIAL SERVICE CONVENTIONS IN CANADA AND UNITED STATES

Served by W. F. Salter and J. C. Watt

Nanaimo, B. C.	Jan.	15	Moose Jaw, Sask.	Jan	30
Seattle, Wash.	"	17-19	Regina, Sask.	Jan 31-Feb.	2
Bellingham, Wash.	"	20	Brandon, Man.	Feb.	3
Newton, B. C.	"	21	Portage la Prairie, Man.	"	4
Kamloops, B. C.	"	23	Winnipeg, Man.	"	5
Penticton, B. C.	"	24	Minneapolis, Minn.	"	6
Nelson, B. C.	"	26	St. Paul, Minn.	"	7
Swift Current, Sask.	"	28	Chicago, Ill.	"	8, 9
Herbert, Sask.	"	29	Detroit, Mich.	"	10



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

VOL. LVII SEMIMONTHLY No. 3

FEBRUARY 1, 1936

CONTENTS

DEFEAT OF THE PHILISTINES (Part 2) 35
Lies 36
"Rise Up" 38
"Baal-perazim" 39
Gibeon 39
"Strange Work" 40
Why? 42
Honest Catholics 44
Questions for Study 45
SECURITY UNDER GOD'S KINGDOM 46
RADIO SERVICE 48
CONVENTION IN TEN CITIES 34
"RICHES" 34

©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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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.

CONVENTION IN TEN CITIES

The local service convention arranged for southern California, with all its gatherings at the Shrine Auditorium, has now been extended to take in nine other cities. By the Lord's grace, Brother Rutherford will speak to a large assembly not only in Los Angeles, on Sunday February 23, but by direct wire connection to halls in Baltimore, Md., Birmingham, Ala., Boston, Mass., Chicago, Ill., Cleveland, Ohio, Kansas City, Mo., New York, N. Y., Pittsburgh, Pa., and Toronto, Ont., Canada. Brother Rutherford is also scheduled to address the convention assembled at 4 p.m. Pacific Standard time. Direct wire connections will be made to all the above points from the Shrine Auditorium and the proceedings of the convention from 4 to 6 p.m. Pacific time will be brought to the above-mentioned cities also. Through the Lord's providence this arrangement can be made, thus expanding the Los Angeles convention to take in all of the United States and Canada. You can make arrangements now to attend. The Los Angeles convention will be February 21 to 23 inclusive; in the nine other cities, February 22 and 23. The same program that is carried on at Los Angeles will be arranged for in the other cities, speakers being sent there from the Brooklyn office and Brother Rutherford's lectures being delivered by direct wire connection. Special arrangements are being made to widely advertise the public lecture, "SEPARATING THE NATIONS," in all these cities. You should make arrangements now to be present at one of the conventions in the ten cities. For rooming accommodations, address the following:

LOS ANGELES: C. V. Knemeyer, P.O. Box 755, Vernon, Calif.
BALTIMORE: Henry A. Rheb, 3246 Keswick Rd., Baltimore, Md.
BIRMINGHAM: X. D. Best, 8604 Division Ave., Birmingham, Ala.
BOSTON: H. L. Philbrick, 31 St. James Ave., Boston, Mass.
CHICAGO: J. C. Watt, 1139 N. Dearborn St., Chicago, Ill.
CLEVELAND: W. E. Brusman, 15202 Elderwood Ave., E. Cleveland, Ohio.
KANSAS CITY: T. A. Townley, 1317 E. 31st St., Kansas City, Mo.
NEW YORK: Grover C. Powell, 124 Columbia Heights, Brooklyn, N. Y.
PITTSBURGH: Pittsburgh company of Jehovah's witnesses, 907 Middle St. N.S., Pittsburgh, Pa.
TORONTO: Watch Tower, 40 Irwin Ave., Toronto 5, Ont., Canada.

"RICHES"

The title of a new book! All should read it carefully to know why and how to put it in the hands of those seeking righteousness and meekness. The author's edition is now off the press. It contains a special personal letter from and by the hand of the author to all Jehovah's kingdom publishers. Initial expense of publishing *Riches* obliges the Society to ask a contribution of 50c a copy of this limited edition. Among companies and groups, orders should be promptly placed with local stockkeeper, that books may be shipped in lots.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII FEBRUARY 1, 1936 NO. 3

DEFEAT OF THE PHILISTINES

PART 2

"For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act."—Isa. 28: 21.

JEHOVAH permitted the Philistines to remain in the land of Judah in order to put the Israelites to a test. The Philistines, therefore, were used by Jehovah to make a picture concerning a greater test that would come upon his chosen people, looking to the vindication of his name. Likewise God permitted Satan to continue on earth after being sentenced to death, that a witness might be given to His name on the earth and that Jehovah might in due time exhibit his supreme power to the vindication of his name. (Ex. 9: 16) For the same reason Jehovah has permitted the modern Philistines, the Roman Catholic organization called "Christian", to assume the place properly assigned to those who are devoted to him, and permitted that unholy organization to persecute his people, in order that his anointed and devoted ones might prove their integrity toward him. In these last days of peril Jehovah has made all needed provision to comfort his people and to strengthen their hope, and from time to time he unfolds his prophecies to them for this very purpose. Jehovah and Christ Jesus are now the Teachers of those who have devoted themselves to him and his kingdom, and these devoted ones need no man to teach them. (Isa. 30: 20) To his faithful witnesses Jehovah has given this promise: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." (Isa. 65: 24) True to his promise, Jehovah is now showing his people what the prophecy concerning the Philistines means. In this hour of great stress, when the enemy is cruelly persecuting God's people on earth, it is a great consolation to have Jehovah inform them as to why he permits such persecution and what will be the final result. As God's faithful people study and consider these prophecies concerning the Philistines, both ancient and modern, they will receive great comfort, and it at once becomes the privilege and duty of each one who does receive such comfort to carry that message of consolation to others who desire to be comforted. (2 Cor. 1: 3-5) It seems certain that there are millions of persons of good will now under the dominating influence of the Roman Catholic Hierarchy, as well as others, whose eyes must be opened and that these will become a part of the "great multitude".—Rev. 7: 9-17.

2 Jehovah has made it plain that he will locate all his enemies and render unto them a just recompense for all the wickedness committed by them: "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."—Ps. 21: 8-11.

3 The evidence submitted in a preceding issue of *The Watchtower* conclusively shows that the Roman Catholic Hierarchy is the chief enemy on earth of God and of his anointed people, and that the ancient Philistines and their relationship with the Israelites foreshadowed this very thing. In the prophecy concerning the conspiracy to cut off his people from being a nation the Philistines are specifically named by the Lord as being in that conspiracy. (Ps. 83: 7) The text at Isaiah 28: 21 and the context clearly prove that the fulfillment of such prophecy takes place after Christ Jesus is enthroned and comes to the temple of Jehovah for judgment. The Roman Catholic Hierarchy and all those religionists who now willingly take their stand with that wicked organization and against God's anointed are the ones who claim to have made a covenant with death and hell. The Catholic Hierarchy leads in this, of course, and the other religionists have merely become a part of that organization or subject to it. It is that religious-political institution that claims that there is no such thing as death, but that all persons at death go either to purgatory or to torment. Further, the Roman Catholic system claims to be a divine institution and that those who are Catholics are not subjected to the denunciation uttered by Jehovah against the wicked. Those claims are, of course, false. Jesus used these words: "And the gates of hell shall not prevail against it." (Matt. 16: 18) The Roman Catholic Hierarchy has seized upon and

misapplied these words as the only possible proof that the Catholic institution shall stand for ever. The above-quoted words of Jesus are not subject to any such construction, and it is apparent that the Catholic claim of the meaning of such words is wholly false and finds no foundation whatsoever in truth.

4 Well do we know that this is the meaning of the words of Jesus above quoted: that Christ Jesus himself, and not the apostle Peter, is the one referred to, and that the church of God, of which Christ is Head, is the church mentioned, and not the Catholic "church". To Peter Jesus propounded this question: "Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Then Jesus said to Peter: "Flesh and blood hath not revealed [this] unto thee, but my Father which is in heaven." Revealed what? Revealed to Peter that Jesus is the Christ and God's anointed King. Then said the Lord Jesus: "I say also unto thee, That thou art Peter [a man whose name is Peter]; and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16:15-18.

5 Jehovah God is referred to as the Great Rock. (Deut. 32:4) In Daniel 2:44, 45 the Scriptures disclose that out of Jehovah's organization he takes a "stone" or "rock", which is his anointed King, Christ Jesus, and this Stone grows and increases, and fills the earth and rules the whole world. The rock that Jesus mentioned is The Christ, whom Jehovah had selected and anointed and to whom Jehovah has delegated the work of building His royal house, the church of God. It is written that Jehovah God, the Father of the Lord Jesus Christ, has exalted Christ Jesus above all and "hath put all things under his [Christ's] 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. 1:22, 23) It is Christ Jesus who builds up the church and who is the foundation thereof. Concerning the church and Christ Jesus it is written: "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit."—Eph. 2:21, 22.

LIES

6 The Roman Catholic institution claims to be the sole interpreter of the Bible, has had full access to the texts of the Scriptures, should have known the meaning and doubtless did know, yet has deliberately misapplied the words of Jesus spoken to Peter and has wrongfully assumed that Peter is the foundation of "the church" and upon this foundation "the church" is built. Misapplying this scripture, the Roman Catholic organization has set up a great lie to the defamation of God's holy name and attempted to take away that which belongs to God and Christ. There is no intimation that the church would ever be built on Peter. There is not the slightest intimation that he was the first pope. Peter never had a successor; therefore all claims of men to the title "pope", and that the pope is the successor of Peter, are another great lie to the defamation of God's name. The Roman Catholic doctrine concerning the dead as being in purgatory and that priests can pray for them and relieve them of their suffering is another great lie, which has been used as a source of obtaining revenue to that system. The Roman Catholic Hierarchy is the creature of the Devil, who created and organized that wicked system to reproach Jehovah's name; and, that organization being founded by the arch liar (John 8:44), it could be founded in nothing but lies. When the people are told of Jehovah's purpose to destroy Satan's organization, both visible and invisible, the Roman Catholic Hierarchy says: "Those scriptures do not apply to us, because we have made a covenant with death and with hell and are at agreement therewith." Now in view of these facts, which cannot be controverted, we can see why Jehovah caused his prophet to write to the modern Philistines, the Roman Catholic organization that is controlled and dominated by "scornful men", the following words of the prophecy, to wit: "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem ['Christendom']: Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." (Isa. 28:14, 15) Thus the Lord declares that the Roman Philistine organization is the offspring of Satan. The fifteenth verse of the foregoing prophecy states exactly what the Roman Catholic Hierarchy claims for itself. The refuge or hiding place of the entire Roman Catholic scheme is a great mass of lies. Is it the purpose of Jehovah God to destroy that refuge of lies? and if so, when?

7 Jehovah by his prophet answers that question in the very next verse, to wit: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." (Isa. 28:16) The words of this verse are addressed to his faithful anointed ones, who fully trust in and serve Jehovah. These are told that if they are devoted to God they need not "make haste", not be unduly excited and disposed to run ahead of the Lord, but to wait upon the Lord that in due time he will act, and his action in this behalf will take place after he has laid in Zion his Stone, the precious Corner Stone, the Sure Foundation, that is to say, Christ Jesus the King enthroned, and then He will take positive and unequivocal action against the liars. It was in 1918 that Jehovah laid in his royal organization the Chief Corner Stone and Foundation Stone, Christ Jesus. It was then that he builded up Zion (Ps. 102:16), placing that precious Stone, Christ Jesus,

his enthroned King, at the head; that is the same great and mighty and precious Stone, the King, that becomes the 'stumbling stone' to all those hypocritical pretenders, the religionists. (Isa. 8:14, 15) The chief amongst these hypocritical ones who claim to serve Jehovah God, and who in fact serve the Devil, is the Roman Catholic Hierarchy. The laying of this Corner Stone fixes the time when the Lord would begin to take account with that wicked institution.

8 Jehovah foretold that the hypocritical religious organizations would reject Christ as King, and that such rejection would be particularly marked at the time The Stone was laid in the building up of Zion. "The stone which the builders refused is become the head stone of the corner." (Ps. 118:22, 23) Jesus quoted this Psalm and applied it to the pretenders. (Matt. 21:42) The fulfillment of this prophecy takes place in "the day of Jehovah", "the day which Jehovah hath made," the beginning of which is the setting His King upon his throne and sending him to the temple for judgment. (Pss. 118:24; 2:6; Mal. 3:1-5) The incontrovertible proof is that the Roman Catholic Hierarchy has rejected Christ the King of the world. Although claiming to be the representative of God and Christ on earth, when Christ Jesus the King comes to the temple the Roman Catholic Hierarchy not only refuses to accept him as King but continues to insist that it is the divine right of the Roman Catholic Hierarchy to rule the nations of the earth. Jehovah sends forth his witnesses to make known to the nations that he is God, that Christ is King, and that the kingdom is here; and the Roman Catholic Hierarchy violently oppose the message and the messengers and induce the other political rulers of the world to join with them in the persecution of Jehovah's messengers. They enter into a conspiracy to destroy all those who are for Jehovah and his King, and to thus prevent the anointed of God from becoming a part of his kingdom. (Ps. 2:2, 3) "They have consulted together with one consent: they are confederate against thee," says the prophet; and then in that same prophecy the Lord specifically names the Philistines and those associated with them as being in the conspiracy to resist the kingdom under Christ Jesus. (Ps. 83:2-7) The Roman Catholic Hierarchy specifically denies that Christ shall rule the world, but insists that the Roman Catholic Hierarchy shall rule; and this is another great lie.

9 In the prophecy of Isaiah Jehovah definitely fixes the time for the fulfillment of his judgment against the wicked institutions of the Hierarchy, and that time is after the Lord comes to the temple for judgment. The coming of the Lord to the temple for judgment was in 1918, and judgment began with the house of God and thereafter follows upon other institutions. (Mal. 3:1-3; Matt. 24:31-40) Now in reply to the statement of the modern Philistines, as set forth in Isaiah 28:15, that "we have made lies our refuge, and under falsehood have we hid ourselves", Jehovah answers in these words, to wit: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa. 28:17) At the judgment of the house of God the approved ones are anointed, given the name of Jehovah, and sent forth as his witnesses to declare the day of the vengeance of our God. (1 Pet. 4:17; Isa. 43:9-12; 61:1, 2) This is God's time for causing the truth concerning himself and his kingdom to be declared, and his message of truth is like a great hail storm, which tears off the veil and sweeps away the refuge or hiding place of lies, and fully exposes the hiding place thereof to the plain view of honest people.—Rev. 16:21; Ex. 9:22-26.

10 During the past few years Jehovah's witnesses have, by the Lord's grace, been doing this very work under the direction and commandment of the Lord. If these witnesses were declaring these things merely to do injury to others, that would be contrary to the will of God; but they are declaring these divine truths because it is the time when God has afforded the people the opportunity to know that he is the only true God, that Christ is King, and that the kingdom is the only hope of the world, and that it is in vain for man to put his trust in imperfect men or organizations. It is the time when God will permit the people to know that the Roman Catholic Hierarchy is hidden behind a great mountain of lies. In order to be faithful to Jehovah his witnesses must now declare the truth that exposes the wicked Roman Catholic Hierarchy, the modern Philistines. As these truths are declared, and the wicked ones exposed, they become very angry, and the Devil and his chief marshal Gog assemble the Catholic Hierarchy and its agents all over the earth and send them forth in a campaign of wicked persecution against God and against his anointed. —Ezek. 38:1-14.

11 The prophecy of Jehovah is then addressed to the modern Philistines, the Roman Catholic Hierarchy and the adherents thereto, to wit: "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." (Isa. 28:18) This positive declaration of Jehovah is that the Roman Catholic Hierarchy has made with death and hell a covenant which shall not stand but shall fail, and that he will bring upon that institution a great scourge that will expose them and destroy them and that institution shall be completely annihilated. From the time the message of God's vengeance goes forth against the hypocritical organization it constitutes a great vexation to them. Why is it that the Roman Catholic Hierarchy, in every country, is bitterly opposing Jehovah's witnesses? The answer is, Because that devilish institution is vexed at the message of God's Word, which is being declared by his witnesses and which exposes its very hiding place, which is the great mountain of lies: "From the

time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." (Isa. 28:19, 20) The bed, which the Hierarchy has made for itself, and the covering of lies used to hide its nefarious work, are entirely inadequate for that purpose, says the Lord. The refuge of lies of that wicked organization shall be completely swept away. Heretofore no opposition to the Roman Catholic organization has been able to stand. Now it is God's due time to take action, and no part of the Roman Catholic organization, the modern Philistines, shall stand.

"RISE UP"

12 The work of Jehovah's witnesses is merely to declare the message of God. The real work must be and will be done by Jehovah in his own good way. No human institution could possibly wreck the Roman Catholic Hierarchy. God will completely wreck it, and concerning this he says: "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act."—Isa. 28:21.

13 How may we determine that this prophecy applies to the modern Philistines, the Roman Catholic Hierarchy? In the preceding issue of *The Watchtower* the published evidence shows conclusively that the Philistines prophetically foreshadowed the Roman Catholic organization. What took place at Mount Perazim and at Gibeon, according to the prophecy itself, foretells exactly what is to come to pass, and this the Lord makes known to his people in advance that they might receive consolation and increase their hope. Bear in mind that it is the Lord's work and whatsoever he begins he accomplishes. The present-day persecution of Jehovah's witnesses by the Roman Catholic Hierarchy would, in time, necessarily result in the complete destruction of Jehovah's witnesses and their work unless God himself intervenes; and he gives his word that he will rise up and do that very thing. While the wicked persecution of Jehovah's witnesses continues throughout the earth, the faithful will take great courage in the understanding of this prophecy of Isaiah.

14 The prophecy of Isaiah 28:21 specifically refers to what is recorded by the Lord at 2 Samuel 5:17-25 and at 1 Chronicles 14:8-17. A brief reference to that record is here appropriate.

15 Saul had been king of Israel for some time, but because of his unfaithfulness God removed the kingdom from him and caused David to be anointed king over Israel. "The spirit of the Lord came upon David from that [very] day. . . . But the spirit of the Lord departed from Saul." (1 Sam. 16:13, 14) David with his headquarters at Hebron ruled over the southern tribes of Judah and Benjamin, and for several years there was war between the southern and northern tribes. Abner, who was the chief man in the northern tribes, made overtures to bring about the union of all the tribes of Israel under David the king, and hence it is written: "And Abner had communication with the elders of Israel, saying, Ye sought for David in times past to be king over you: now then do it: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies."—2 Sam. 3:17, 18.

16 David was thereafter installed as king over all Israel and proceeded to establish himself as king at Jerusalem. The division of the tribes and the war between the north and the south exactly suited the Philistines, and on the death of Saul the Philistines continued to exact tribute from the tribes in the northern portion. They were afraid of David. The unity of all of the tribes of Israel under David, and his being made king over all of them, alarmed the Philistines, and they made ready to attack David: "But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold."—2 Sam. 5:17.

17 The five kings that ruled the Philistines were in full harmony to destroy David because he was God's anointed one, under whom Israel was united. The Philistines knew of the song of the Israelites, which had been composed and sung by them to the effect, 'Saul has slain his thousands, but David his ten thousands.' (1 Sam. 18:7) They wanted David, and would feel safe only when he was destroyed, and so they went after him. David is a type of Jehovah's beloved anointed One, Christ Jesus the King, and includes all the anointed of the temple or royal house of God; and hence the prophecy applies to the anointed remnant on the earth, gathered unto Christ Jesus at the temple from and after 1918. When the Lord cleansed the temple he brought all his people into unity under Christ Jesus, the Head over the church and of the temple. (Eph. 4:13) From and after that time the faithful anointed witnesses of Jehovah have declared his message against the wicked rulers of "Christendom", and particularly against the Roman Catholic Hierarchy. As the ancient Philistines wanted to get David, so now the effort of the modern Philistines, the Roman Catholic Hierarchy and their allies, is to bring about the destruction of God's "hidden ones", the anointed remnant on earth.—Ps. 83:3.

18 The Philistines assembled their entire army and went on the march toward Jerusalem, where they expected to find David and destroy him. "The Philistines also came, and spread themselves in the valley of Rephaim." (2 Sam. 5:18) Rephaim appears to be the country lying south of Jerusalem and west of Bethlehem. It means 'the place of the giants'. Doubtless David had his watchmen on the lookout, and when

he was informed of the movement of the Philistines he began movement. He was too wise to be bottled up at Jerusalem; therefore he withdrew his little army and "went down to the hold", which was in a rough part of the country south and west of Bethlehem. David had taken refuge at the same place on two former occasions when Saul was attempting his destruction. (1 Sam. 22:4, 5; 24:22) David was not now fleeing from the Philistines, but he was putting his men in a position of strategy that he might make a surprise attack upon the enemy. The Philistines, of course, greatly outnumbered David's army, and the country that David had to traverse in order to make the attack was very difficult. The stage was set, and the picture now was made as to what shall befall the modern Philistines, the Roman Catholic Hierarchy.

"BAAL-PERAZIM"

19 The place where the battle took place was named by David "Baal-perazim". (The word *Perazim* means "a breach or breaking forth"; *Baal* having reference to Devil worship.) It means the place of the Lord's breaking forth against Devil worshipers, the soothsayers, the Philistines, ancient and modern. The breaking forth of the Lord there was like waters breaking their bounds and rushing like a torrent to destroy everything in their way. This same place is mentioned in Isaiah 28:21 and is there called "mount Perazim"; therefore the prophecy definitely fixes the battle illustrating the destruction of the Roman Catholic Hierarchy. Before David began his attack he inquired of Jehovah as to what he should do: "And David inquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the Lord said unto David, Go up; for I will doubtless deliver the Philistines into thine hand." (2 Sam. 5:19) David would not attempt to attack except on command of the Lord. The anointed of Jehovah trust in him with all their heart, and they have a full assurance that he will direct their paths. (Prov. 3:5, 6) The Greater David is Christ Jesus, the chief officer of Jehovah God, and includes the anointed remnant on earth. The attack of David upon the Philistines, therefore, foretells the attack of Jehovah by the hand of Christ Jesus against the enemy, the modern Philistines.

20 David advanced on the rear of the enemy when the Lord had assured him that "doubtless" he would deliver the enemy into David's hands: "And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim. And there they left their images, and David and his men burned them."—2 Sam. 5:20, 21.

21 The rout of the Philistines there was complete. The illustration given by the words of the text is that of a mighty flood of waters breaking forth and sweeping everything before it. The Philistines were utterly helpless to withstand the onrush of the great flood of power that Jehovah turned loose on them. Their rout was so complete that they fled, leaving behind them their much cherished images representing the object of Devil worship, which images David destroyed. The Roman Hierarchy not only has images in all its ceremonies but largely advertises these images to sell them to obtain revenue. (See advertisements in the *Catholic Directory*, 1935.) That battle, it is true, was fought by David, but only in the strength of the Lord, and it was typical, and foreshadowed something of far greater importance to come to pass under the Greater David, Christ Jesus. The description of the battle shows the hand of the Lord in it, and this is strongly supported by the words of the record, when Jehovah says: "For the Lord shall rise up as in mount Perazim."—Isa. 28:21.

GIBEON

22 There was a second fight between David and the Philistines, as described in the second book of Samuel. Again the ancient Philistines assembled themselves in the same place: "And the Philistines came up yet again, and spread themselves in the valley of Rephaim." (2 Sam. 5:22) Doubtless the Philistines reasoned that David would again try to attack them in the same manner as on the previous occasion, and that this time they would be ready for David. While the Scriptures do not say that David at this time had taken his position at the hold, the presumption may be indulged that he was there. His inquiry of the Lord and the Lord's response thereto indicate that he was at the hold and proceeded from that point to the attack: "And when David inquired of the Lord, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees."—2 Sam. 5:23.

23 The words "fetch a compass behind" would indicate that David was commanded to so employ his army that they would be on the enemy's flank as well as on the rear. This seems to be the first mention of flank movement in warfare. Here again the Philistines were outmaneuvered, which shows the hand of the Lord in the matter. He directed David to make the attack from a certain point indicated by the "mulberry trees". Just what is meant by "mulberry trees" is not clear. Biblical lexicographers define the word in this manner: "Weeping; the weeping tree." It might well picture the point at which comes a calamity upon the enemy that causes them to weep. With his army in position David must wait to receive the signal from the Lord. This proves that David was there solely at the command of Jehovah and what he was doing prophetically foreshadowed greater things to come to pass under Christ Jesus. This is the only place in the Scriptures where "mulberry trees" are mentioned, and therefore they have a specific application to the Philistines, ancient and modern.

24 David waited for orders from Jehovah, and Je-

hovah told him how he might know it was time for him to 'bestir himself', that is, to be on the alert and then move forward in the attack: "And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines."—2 Sam. 5:24.

25 'The sound of going' (according to *Rotherham:* "A sound of marching") in the mulberry trees not only seems to have furnished a signal for David to act, but clearly indicates that Jehovah's unseen host of holy angels there participated and led the assault against the enemy. This would clearly foreshadow that when the Greater David engages in the fight against the enemy, pictured by the Philistines, his armies in heaven will take part in the fight. (Rev. 19:14) The fight took place with a disastrous result upon the Philistines. "And David did so, as the Lord had commanded him; and smote the Philistines from Geba until thou come to Gazer."—2 Sam. 5:25.

26 There is no reason to doubt that these two battles between David and the Philistines are the same as that referred to in Isaiah 28:21. It is true that in the account given at 2 Samuel 5:25 the word "Geba" is used to denote the place. In the margin the word "Gibeon" is used to denote the same place. Also in the record of the same fight set forth at 1 Chronicles 14:16 the place is named Gibeon. "David therefore did as God commanded him; and they smote the host of the Philistines from Gibeon even to Gazer." (1 Chron. 14:16) Thus is shown that the prophecy of Isaiah 28:21 refers to the destruction of the Philistines, who were the chief enemies of God's chosen people Israel. The fact that the Scriptural account is of two fights, to wit, Perazim and Gibeon, does not necessarily mean that the Lord will make two separate and distinct fights against modern Philistines. The point of paramount importance here is that 'the Lord shall rise up AS at Mount Perazim and shall be wroth AS at Gibeon'. In other words, what took place at Mount Perazim and Gibeon foreshadows what the Lord will do against the antitypical Philistines.

27 Concerning Mount Perazim the record is: "David smote them there, and [David] said, The Lord hath broken forth upon mine enemies before me, as the breach of waters." This is proof conclusive that whatever David accomplished in that fight he did it, not in his own strength, but in the strength and at the command of Jehovah God; and this foretells that the fight against the antitypical enemy, the modern Philistines, will be by the Greater David at the command of Jehovah. It was Jehovah who brought the victory to David, and this foreshadows that the antitypical battle is not the battle of creatures against modern Philistines, but is the battle of Jehovah. The words "breach of waters" mean the breaking forth or bursting out of waters, such as the onrush of a mighty flood which scatters and disperses and destroys everything in its path. Compare this with the language of Isaiah's prophecy in the preceding verses: "Hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." This seems to indicate that God would cause his message of hard and smiting truths to rush down upon the enemy, and this accompanied by the exercise of his great power, in which he will destroy the refuge of lies behind which modern Philistines have hidden and carried on their work and will completely wipe out that organization. In his judgment against the modern Philistines, the Roman Catholic Hierarchy, not only shall the lying schemes and wickedness of that organization be exposed to view to honest people, but the organization will be brought into disgrace and completely destroyed.

28 But note that at Gibeon the violent indignation of God is plainly mentioned: "He shall be wroth [that is, express violently his indignation] as in the valley of Gibeon." It was immediately following the sign which Jehovah gave to David that David bestirred himself; and then the record follows: "Then shall the Lord go out before thee to smite the host of the Philistines." The Lord did there smite them, and this prophecy foreshadows that when God rises up in his anger as described by the prophet Isaiah, he will put an end to the modern Philistines by completely putting them out of business, and all their activity shall end.

"STRANGE WORK"

29 That which came to pass at Mount Perazim and at Gibeon was not the work of man, but was the work of Jehovah God, and therefore clearly foreshadows or prophetically foretells some greater work to be done by Jehovah thereafter. That future work is described by Isaiah's prophecy as 'God's work', "his strange work," "his act, his strange act." The importance of that work is emphasized by the fact that the words are repeated in the Scriptures: "his work, his strange work"; "his act, his strange act." The word "strange" here used means "foreign; extraordinary; wonderful; marvelous; unusual; that which is not expected". In this connection note what God through his prophet says concerning the hypocritical crowd that draw near to him with their mouths, which without a doubt refers to the modern Philistines, the Roman Catholic organization: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work, and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us? and who knoweth us?"—Isa. 29:13-15.

30 It is the Catholic Hierarchy that has induced the

people to fear and to give up their hard-earned money, and it is their "wise" men who hypocritically pose before the people as representatives of God, and who say: "Who seeth us? and who knoweth us?"

31 Jehovah had left the Philistines in the land of Judah to prove the Israelites, to know whether they would hearken to his commandments. (Judg. 3:1-4) The Philistines had used the Israelites to suit their own convenience and pleasure. The prophetic drama of Samson shows how God's people must be faithful even unto death. The prophetic picture of David's conflict with the Philistines shows a different thing. Jehovah had installed David as king over all Israel, and now the Philistines attempted to thwart God's purpose. The Philistines had for many years been the oppressors of the Israelites, and now God's time had come to deliver his people from the hand of their oppressors. Therefore what took place at Mount Perazim and Gibeon was Jehovah's first demonstration of his power in behalf of his kingdom. It was the first kingdom conflict, and gives the absolute assurance that Jehovah will fight for his kingdom. As soon as David was at Jerusalem as king, the five Philistine lords entered into a conspiracy to crush David and to thus prevent God from accomplishing his purposes. God took a hand and prevented the accomplishment of that wicked purpose. The record is, "All the Philistines came up to seek David." That must have been a tremendous horde of people, all marching out to make away with one man in particular and, of course, all who stood by David. It seems quite probable that this movement of the Philistines against David induced the prophet to write the second Psalm, wherein the enemy is represented as saying: "Let us break their bands asunder [that is, the bands binding together the Israelites in unity under King David and hindering the operations of the Philistines], and cast away their cords from us." Their conclusion would be amusing to the Lord, and therefore the psalmist continues: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."—Ps. 2:4, 5.

32 The prophecy now is having a fulfillment on a far greater scale. We know that all true followers of Christ Jesus are now united under the King, the Greater David, and that these are loudly proclaiming Jehovah, his King, and his kingdom. Heretofore the Roman Catholic Hierarchy has had its own way. It has been a great test to the true followers of Christ Jesus. That wicked organization, acting under the pretext of being God's representatives on earth, has crushed every organization that has ever risen against it. Now Christ is on his throne and God's time has come to put his kingdom completely in control of the world. During the past few years, and since the union of the church under Christ, the Roman Catholic Hierarchy has begun and carries on its assaults against God's true people. In every country of earth the Hierarchy carries forward this wicked persecution of Jehovah's witnesses and, as stated by Jehovah's prophet, the Hierarchy now says: "Let us break their bands [their unity under Christ which operates as a restraint to us] asunder." In this the Hierarchy induces the political and financial elements of Satan's organization, together with the Judas class, to join with them. Furthermore the prophet of God describes the Hierarchy: "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.

33 Will not the Lord Jehovah now laugh and hold these presumptuous ones in derision? Is it not about Jehovah's due time to "speak unto them in his wrath, and vex them in his sore displeasure"? And why? Because, says the Lord, 'I have set my king upon my holy hill of Zion, to rule the world,' and God will permit nothing to interfere with the accomplishment of his purposes. To his King, the Greater David, he now says: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Ps. 2:9.

34 Clearly this seems to be the due time when Jehovah will "rise up" and assert himself, as he did in behalf of his people at Mount Perazim and Gibeon. Surely the prophecy shows that we are at the time when Jehovah will cause his hail to sweep away the refuge of lies, and his waters to overflow the enemy, disclosing their wickedness, and this to be followed by his work of destruction.

35 But how can it be said that such would be Jehovah's "strange work" or "strange act"? The fact that Jehovah fought the battle in behalf of his king David would not be at all strange to David, because David knew that he was an instrument in the hands of Jehovah to deliver the Israelites out of the enemy's hands. Certainly David knew what is recorded in 2 Samuel 3:18, to wit: "For the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines." David's inquiring of the Lord what he should do is further proof that what took place was no surprise to David, but does show his complete confidence in Jehovah. For these reasons the work of Jehovah upon the Philistines was not at all strange to those who were devoted to God. To the Philistines, however, it must have seemed very strange, for the reason that they had carried on against the Israelites for years to suit their own pleasure and they had done so by permission of Jehovah, and now to have Jehovah cause them to be stricken by the Israelites, and completely routed, would seem passing strange to them.

[36] Mark how well the prophetic picture fits the reality of the present time. For a long while the Roman Catholic Hierarchy has had its own way. It is the most powerful organization under the sun, and its power and influence is exercised in every land on earth. The members of the Hierarchy are heady, high-minded, austere, and scornful men. The Catholic Hierarchy is comparatively a small body of men; but the great multitude of Catholic people that support the organization are not members of the Catholic church, but are called "children of the church" or "Catholic population". The Hierarchy numbers its "population" or adherents by the millions. The Hierarchy now is desperately attempting to destroy Jehovah's witnesses, that there may be no hindrance whatsoever to continuing its work to control the affairs of the nations of the earth. The Hierarchy confidently expects to shortly rid the earth of these "pestiferous witnesses", and on every hand they are heard to say, in effect, that "this crowd of Jehovah's witnesses will not last long". When the time comes, however, for Jehovah to rise up as he did at Mount Perazim and at Gibeon, and to express his righteous indignation against his enemies that have persecuted his chosen people, and when he brings about the downfall of the Roman Catholic Hierarchy, that will be so wonderful, so unusual, so tremendous and so completely foreign to what has ever before come to pass, that millions of people who have been adherents of the Roman Catholic Hierarchy will exclaim: "How strange that God should destroy that organization!" They will see that the work is not the work of man, but must be the work of the Almighty; and it is to such that this work will seem "strange". It may be confidently expected, therefore, that the survivors will say, in substance: "How strange that this mighty organization, which for centuries has acted as the representative of God and Christ on earth, should now be destroyed by the Lord! It is foreign to anything that has ever come to pass, and we cannot understand it." The work of Jehovah here mentioned will appear strange to every one who does not understand it, and only those will understand it who are wholly devoted to Jehovah and his kingdom. To the anointed Jehovah's work will not appear at all strange, for the reason that they have been instructed of the Lord by his Word as to what shall come to pass, and, having been instructed, they follow his Word and obey his commandments. They now have the information that Jehovah is going to destroy the wicked Roman Catholic Hierarchy, and they know that Jehovah's purpose will be accomplished.—Isa. 46:11.

[37] All over the earth now the faithful are being persecuted by the Roman Catholic Hierarchy. This persecution is so terrible and powerful that the faithful know that no human power could successfully resist the wicked organization. Anyone not having full confidence and faith in God and his promises would not dare tell the truth about the wicked organization of the Hierarchy, but the faithful have taken their stand wholly on the side of the Lord and Him they will serve, and not man. They know that their God will intervene in their behalf. They know that the Roman Catholic Hierarchy is the Devil's chief visible agent on earth and that God will search out and destroy all his enemies, including the Hierarchy. Having this knowledge and assurance from the Word of God, the faithful with confidence pray God to hasten the day when the enemy shall perish from the earth, and they continue with joyful words to sing Jehovah's praises, knowing that the enemy can do nothing worse than to kill them. The salvation of God's people he will accomplish by the hand of the antitypical David, Christ Jesus, the Beloved One of Jehovah, and the great King says to these faithful anointed ones: "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2:10, *A.R.V.*) The anointed, therefore, confidently rest in the promises of Jehovah, and for that reason they rejoice in the tribulation that comes upon them because of their faithfulness. Seeing the fulfillment of Jehovah's prophecies, and knowing that his King is on the throne and at the temple for judgment, they look up and lift up their heads, because they know that the day of deliverance is at hand.

WHY?

[38] Why would Jehovah "rise up" and smite the Philistines, seeing that they had by him been permitted to have dominion over the Israelites for years? The same question may be asked, and the same answer given relative to the modern Philistines, the Roman Catholic Hierarchy. The Philistines were privileged to be in the land that God had assigned to his chosen people, and they tried to thwart God's purpose to set up his typical kingdom there. Likewise for centuries the Roman Catholic Hierarchy has been suffered by Jehovah to occupy the place of his people on earth and has assumed to occupy the favored place of Jehovah; at the same time it vigorously attempts to prevent Jehovah's carrying out his purpose concerning his faithful and anointed ones and concerning the setting up of his kingdom. It acts with revenge and cruel hatred against all who are devoted to Jehovah. No one can be fully and intelligently serving Jehovah without opposing the wickedness of the Roman Catholic Hierarchy, and hence they are hated by the Hierarchy. Long after the ancient Philistines as a nation were destroyed God caused his prophet to write the prophecy in answer to the foregoing question as to why he will rise up, and that answer is recorded in these words, to wit: "Thus saith the Lord God: Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; therefore, thus saith the Lord God, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast. And I will execute great

vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay my vengeance upon them."—Ezek. 25:15-17.

[39] From the time of Isaac the ancient Philistines opposed God's people and ill-treated them. From the time of the antitypical Isaac Satan's agents have persecuted Jesus and his true followers. Particularly have the Roman Catholic Hierarchy opposed and ill-treated God's chosen people. (Gen. 26:15-22) It is the decree of Jehovah, written long after the ancient Philistines as a nation had ceased to exist, that he would destroy the Philistines, and therefore without a question of doubt the prophecy refers to the modern Philistines, the Roman Catholic Hierarchy and all of its conspiring lords. The day of the destruction of that wicked institution, the Roman Catholic Hierarchy, is at hand. "And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon; and I will turn mine hand against Ekron; and the remnant of the Philistines shall perish, saith the Lord God." (Amos 1:8) "For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noonday, and Ekron shall be rooted up. Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant." (Zeph. 2:4, 5) The pride of the modern Philistines shall cease. (Zech. 9:6) The combined hypocritical and wicked religionists shall be destroyed, and this information is now given for the benefit of the remnant and for the benefit of the Jonadabs or great multitude. (See *Preparation*, page 150.)

[40] The Scriptures seem fully to support the conclusion that the destruction of the religionists under the lead of the Roman Catholic Hierarchy will be the first part or the beginning of Armageddon. The Devil religion mislabeled "Christianity" was first put forward under the name of "the Church of Rome", out of which grew the Roman Catholic Hierarchy. That organization is mentioned prophetically in the Scriptures under the unpleasant title of "the great whore". There was a period of time when in the world there was an organization known as "Protestantism", and which opposed the Roman Catholic organization; but about the time of the World War the Protestant (so called) organization ceased and went over, bag and baggage, to the Hierarchy, and now the entire lot constitutes "the great whore". This crowd of public gangsters and enemies of God set up the League of Nations as a substitute for God's kingdom. Anything with them to turn the people away from Jehovah and his King. These, pretending to stand for God, in fact stand for and represent the Devil, and this whole bunch composes an integral part of the beastly rule of the earth. 'And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath inclined their hearts to do his purpose,' even to execute one purpose. (Rev. 17:16, 17) (See *Light*, Book Two, pages 80-114.) This is exactly in harmony with Isaiah's prophecy. Jehovah's storm of hail shall sweep away the refuge of lies and fully expose to all mankind the duplicity of 'the old whore', and her destruction shall precede the destruction of "the beast" and of "the false prophet". (Rev. 19:19-21) The wicked modern Philistines shall be ensnared in their own work of their own hands.—Ps. 9:15, 16. (See also *Preservation*, pages 139-143.)

[41] Aside from what the Scriptures say, it would be presumptuous for any man to say how God will accomplish "his work, his strange work", "his act, his strange act." Whatsoever the means used by the Lord to accomplish this purpose, it will be the work and act of God just the same, even though he uses some human agencies to accomplish his purpose, as he used David at Mount Perazim. Let the faithful now rest in the fact that just as certainly as the Roman Catholic Hierarchy is at the present time engaged in the persecution of those who serve Jehovah, just so certainly will Jehovah rise up and smite the Roman Catholic Hierarchy to the dust. Therefore let the faithful proceed with their work without fear and regardless of the acts of the wicked. God has shown that the Hierarchy is the Devil's chief wicked, visible organization, and he has declared in no uncertain terms that all the wicked shall perish.—Ps. 145:20.

[42] Armageddon is the work of Jehovah, because the Scriptures emphatically so declare, that God will do his work at Armageddon by the hand of Christ Jesus. The fact, however, that Jehovah by his prophet speaks of "his work, his strange work", "his act, his strange act," repeating the words, seems clearly to indicate two distinctive parts of Armageddon: (1) That which accomplishes the destruction of hypocritical religionists; and (2) that which accomplishes the complete destruction of all of Satan's organization. Armageddon, therefore, as a whole is the work and act of Jehovah, but that part of Armageddon which he says is "his strange work", "his strange act," would seem clearly to refer to something that would appear to many creatures as very strange. The final conflict would not appear to be strange, for the reason that all professed Christians have been informed by the Scriptures and otherwise of Armageddon as one great time of trouble.

[43] But now consider the fact that there is one great religious organization that has been kept prominently before the people for many centuries, and which organization has repeatedly declared itself to be the special representative of God on earth and which millions of people have been induced to believe is a divine organization. Such people are not expecting the destruction of that organization. That great religious organization is the Roman Catholic system, ruled by

its Hierarchy, and to which there is attached a "Catholic population" of millions of persons. All the nations of "Christendom" tacitly admit that the Catholic Church system is the representative of "god", but, of course, they do not understand which god. Now when God singles out this particular Roman Catholic organization and brings it into disgrace and humiliation, as illustrated by uncircumcision and by 'emerods in the secret parts' of the Philistines, and then sweeps away the refuge of lies under which the Roman Catholic Hierarchy has long hid its nefarious work, and exposes the hypocrisy of that organization, and then completely destroys the Roman Catholic organization, such will clearly appear to be a "strange work" and "strange act" of the Almighty God, and the millions of people left on earth, and who will see that marvelous work and act, will no doubt in great astonishment cry out: "How strange that the Almighty God would destroy that organization against which we have been taught that nothing, not even hell, can prevail."

44 Hypocrisy is despicable in the sight of Jehovah. He says: "The vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry." (Isa. 32:6) There the Lord clearly describes the Roman Catholic Hierarchy. The greatest hypocrisy ever practiced amongst men is that practiced by the Hierarchy, and the end of such is annihilation. Saul became a hypocrite. (1 Sam. 15:1-23) He was made king at the instance of the people, and he illustrates those who were once in line for the kingdom but were moved by selfishness that they might have personal gain, and receive life and power and honor. (1 Sam. 8:4-22; 10:17-25) When the spirit of the Lord departed from Saul he acted with the Philistines in the continuous effort to destroy David, God's anointed. Saul seems clearly to picture the "evil servant" class, whom the Lord Jesus described. These were once in line for the kingdom. Moved by selfishness, being rejected by the Lord at his temple judgment, these 'began to smite their fellow servants', and concerning such Jesus said: "The lord . . . shall cut him asunder and appoint him his portion with the hypocrites." (Matt. 24:48-51) God will permit no one to successfully interfere with the establishment of his kingdom under Christ.

HONEST CATHOLICS

45 Honest persons have often been deceived and led into a trap. The Catholic organization boasts to this effect: "Give us a child until it is seven years old, and it will not depart from the Catholic faith." A child brought up in ignorance of God and of his Word, and into the mind of which child there is instilled the teaching of men, the Catholic doctrine, which is contrary to the Word of God, and which child is constantly warned under the penalty of purgatory and hell to avoid reading anything that is not first approved by the Catholic priest, is almost certain to continue in ignorance concerning Jehovah God. For this reason, by means of fear and the precepts of men millions have been held in bondage and in ignorance. The great mass of people that support the Catholic church organization are in no wise members of the church and have nothing whatsoever to do with the government thereof, and are designated by the Hierarchy, and as set forth in the publications of that organization, as "Catholic population". (See *Official Catholic Directory*, 1935.) There are millions of such who are conscientiously obeying the commands of the Roman Catholic Hierarchy, and who are totally ignorant of the fact that they are going contrary to the Word of God. The members of the Hierarchy chuckle in their glee and say: 'We have made lies our refuge, and under falsehoods we have hid ourselves. Who knoweth us, and who can see us?' By reason thereof they have been enabled to keep the mass of the "Catholic population" in ignorance of God and his kingdom, and to continue them in their ignorance is the reason why they warn Catholics to read none of the publications of the Watch Tower. Let those who desire righteousness be assured that God will, according to his promise, sweep away the refuge of lies behind which the Hierarchy hides, and will thus open the eyes of all honest people to the truth. Honest Catholics will then enjoy the opportunity of understanding the truth and will come to know that God and his kingdom under Christ is the only hope of the human race. With the Hierarchy disgraced and destroyed the honest people, including the "Catholic population", will seek Zion, which is God's organization.

46 Concerning what took place at Mount Perazim and at Gibeon, which marked the victory under David, the record reads (1 Chron. 14:17): "And the fame of David went out into all lands; and the Lord brought the fear of him upon all nations." Here again David represents Christ Jesus, the beloved of Jehovah, and the fear of Christ Jesus, the Greater David, clearly means the release of millions of "Catholic population" from the bondage of the wicked Hierarchy. This calls to mind the words of John when on the isle of Patmos. After he had seen God's royal organization he saw a great multitude; and now Jehovah's people have been permitted to see a great multitude and to understand the words uttered by John, to wit: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7:9, 10) The great multitude is beginning to be manifested, and we are assured the day of deliverance is at hand, and many of this great multitude shall march away from the influence of the Catholic organization. The people of good will of all

nations shall come and worship before the Lord, and shall glorify his name.—Ps. 86:9.

47 When that great multitude take a firm stand on the side of Jehovah God and his kingdom, and in obedience to God's commandments continue to seek meekness and righteousness, they will suffer reproach at the hands of any and all of Satan's agents remaining on earth, particularly those pictured by "the beast" and "the false prophet". They will suffer because they are companions of those who have been and are persistently announcing the kingdom of God under Christ. (Heb. 10:32-35) Let all who love God and his King now have full assurance of faith that Jehovah's time to establish his kingdom is here and has begun and all opponents that the Devil can muster cannot possibly prevent its complete establishment. Jehovah has demonstrated and plainly shown his people that soon he will rise up and fight the battles of his people who are for his kingdom, and he is certain to rid the earth of the Roman Catholic Hierarchy and all the representatives of the Devil. The purpose of this is the vindication of Jehovah's name, and by his prophet he says concerning the infliction of this drastic punishment upon the modern Philistines: "And they shall know that I am Jehovah, when I shall lay my vengeance upon them."—Ezek. 25:17, *A.R.V.*

48 The Roman Catholic Hierarchy is now conducting a vigorous campaign in all parts of the earth in its attempt to force the people into the Catholic organization. The Hierarchy is proceeding upon the theory that there are just two general classes of people, to wit, Communists and Roman Catholic, and that all who do not line up with the Roman Catholic side are therefore necessarily to be classed as Communists Clearly this is the Devil's effort to separate the people and checkmate the work that the Lord Jesus is doing. Christ Jesus is now separating the persons of good will, who are called the "sheep" class, from those that are wicked, whom he designates as the "goat" class. (Matt. 25:32-46) The Devil, operating through the Hierarchy, is trying to offset the Lord's work by separating the people into the classes of Communists and Roman Catholic.

49 The Roman Catholic Hierarchy and its political and financial dupes and allies have suppressed the WATCH TOWER SOCIETY and confiscated its property in the countries of Austria and Germany and other parts of "Christendom". It has recently caused many countries and states to enact laws for the purpose of suppression of speech and publication of the truth. It has caused many of the faithful to be persecuted unmercifully, ill-treated, and thrown into prison, and continues its wicked work. These modern Philistines deal by revenge and with a despiteful heart, and the Lord's faithful people continue to suffer. Many have wondered why God permits this. Let none of the faithful be disturbed. Let all who love God and Christ Jesus now fully rest in faith and with greater determination than ever go on with the service of the Lord, knowing this, that God's announced purpose to rise up and smash the enemy will soon take place and every one who continues faithful to the Lord amidst all these trials shall receive the everlasting blessing of Jehovah. Surely Jesus had in mind just such times when he said: "He that shall endure unto the end, the same shall be saved." (Matt. 24:13) Our God, whom we serve, will save and deliver his people to the honor and glory of his name.

QUESTIONS FOR STUDY

¶ 1. Account for the Philistines' remaining in the land of Judah. For Satan's continuing on earth after being sentenced to death. For the modern Philistines' being permitted to persecute those who are devoted to Jehovah. For the remarkable unfolding of prophecy to God's people at the present time. What is now seen as to privilege and duty of those who are favored with an understanding of these prophecies?

¶ 2. What do the Scriptures (Ps. 21:8-11) declare as awaiting those who are cruelly persecuting God's faithful people, and as the reason for Jehovah's thus dealing with the persecutors?

¶ 3. What was foreshadowed by the ancient Philistines and their relationship with the Israelites? How do the prophetic scriptures at Psalm 83:7 and Isaiah 28:15 serve their purpose in the identification of the modern Philistines?

¶ 4-6. With corroborative scriptures, explain Matthew 16:17, 18. Point out how Satan, by that organization peculiarly his own, has misused Jesus' words recorded at Matthew 16:18, as further justifying the charge prophetically recorded at Isaiah 28:14, 15.

¶ 7. What is meant by the statement, at Isaiah 28:16, (a) concerning Jehovah's 'laying in Zion a sure foundation'? (b) That "he that believeth shall not make haste"?

¶ 8. Point out fulfillment of Psalm 118:22, together with that of Psalm 83:2-7.

¶ 9, 10. When and how will Jehovah 'lay judgment to the line, and righteousness to the plummet'? How shall "the hail" "sweep away the refuge of lies", and "the waters" "overflow the hiding place"? For what purpose will this be done?

¶ 11. What, and whose, are the "covenant with death", that shall be disannulled, and the "agreement with hell", that shall not stand? What is the "overflowing scourge" that shall pass through, by which they shall be trodden down? How and when will this be done? How does Isaiah 28:19, 20 fit the situation?

¶ 12-14. How may we determine that the prophetic declaration at Isaiah 28:21 applies to the Roman Catholic Hierarchy, and why the Lord now makes this known to his people?

¶ 15-18. What are some of the historic facts which account for the procedure by the Philistines and by David as recorded at 2 Samuel 5:17, 18?

¶ 19-21. Point out the fitness of the name "Baal-perazim" as that of the place where the battle was fought. What instruction is seen in David's inquiring of the Lord as recorded in 2 Samuel 5:19, and in the Lord's answer to David? What is foretold by David's attack here upon the Philistines, and by the outcome thereof?

¶ 22-26. Why would the Philistines again come up against David? What is seen (a) in David's again inquiring of the Lord? (b) In the Lord's answer to this inquiry by David? (c) In David's procedure here, and the result of this attack?

¶ 27, 28. What great prophetic significance is seen (a) in David's declaration recorded in 2 Samuel 5:20? (b) In the words by the prophet Isaiah (28:17) concerning the same matter? (c) In the record at 2 Samuel 5:24, 25?

¶ 29, 30. Whose work was that at Mount Perazim and at Gibeon? What is meant by the declaration recorded at Isaiah 28:21? Upon whom will that work of vindication be visited? How does Isaiah 29:13-15 serve in the identification of the modern Philistines?

¶ 31-34. Why were the Philistines permitted to remain in the land of Judah? and with what result? What is foreshown

in David's conflict with the Philistines? What is the evidence that fulfillment of that prophetic picture, together with Psalm 83: 2-5, is now in progress? In the light of Psalm 2: 9 and other related scriptures, what does this portend concerning the modern Philistines and their confederates?

¶ 35, 36. How can the "hail" and the "overflowing waters", and later destruction, be said to be Jehovah's "strange work" and "strange act"? Show how well the prophetic picture fits the present situation.

¶ 37. What instruction for the faithful is seen in the prophetic record of David's procedure when hard pressed by the Philistines, and of the outcome thereof?

¶ 38. Why would Jehovah for a long time permit the Philistines, both ancient and modern, to exercise dominion over his covenant people, and then "rise up" and smite the Philistines?

¶ 39. Apply the prophetic fact that it was from the time of Isaac that the ancient Philistines opposed God's people and ill-treated them. Point out scriptures foretelling the judgment to be executed upon the modern Philistines.

¶ 40, 41. Show that the Scriptures and the facts seem to indicate what will constitute the first part of Armageddon. What will the faithful do in the meantime?

¶ 42, 43. What concerning Armageddon seems to be indicated by the expression at Isaiah 28: 21? Describe the present situation, as fitting those prophetic words.

¶ 44. Apply Isaiah 32: 6. What in this connection is seen in the prophetic record concerning Saul?

¶ 45. Account for the abject servility and persistency with which the subjects of the Roman Catholic Hierarchy hold to the teachings of that organization. How will these be affected by the fulfillment of Isaiah 28: 17, 18?

¶ 46, 47. Apply 1 Chronicles 14: 17 and Revelation 7: 9, 10. In what position will that part of their deliverance place these? For what purpose will that deliverance be wrought?

¶ 48, 49. What tactics are now being employed by the Devil, through his visible organization, to suppress proclamation of the message of truth and to offset the work by Christ Jesus of separating the "sheep" from the "goats"? What does this mean to those who have been enlightened and have taken their stand for God and his kingdom?

SECURITY UNDER GOD'S KINGDOM

SECURITY of life and property is a thing much desired and sought by all honest people. Under present unsatisfactory governments the people in general do not feel secure in their property, in their limbs, or in their lives. The desire of man for righteousness is expressed in the Constitution, which is the original fundamental law of the United States government. The framers of that document desired righteousness, doubtless, and put forth their best endeavors to see it established in the earth. The unseen enemy exercised his evil influence and the ruling powers soon departed from the fundamental law, and that to such a degree that the Constitution originally made can now hardly be recognized. Great monopolies are formed by a few men who have unlimited money and great power and influence among the official element of the nation. These selfish men go into the government business, and their chief interest is to increase their power and wealth. With them the liberties, the peace, the property, and even the lives of the people are matters of secondary importance. These selfish men having to do with the government put forward their tools to be elected to office. The people go through the form of electing their representatives to the various departments of government and these are overreached by the selfish interests. Those who should properly be the servants of the people are enticed and induced to enact statutory laws contrary to the general welfare and for the benefit of the few. Under such laws the people are exploited, hoodwinked, and robbed. Some citizens go into court for redress, only to find that the selfish monopoly has overreached and wrongfully influenced the courts They soon learn that a man without great wealth and much influence has little or no show in the courts. Well has a distinguished American lawyer said:

"Nowhere in our social fabric is the discrimination between the rich and the poor so emphasized to the average citizen as at the bar of justice. Nowhere should it be less. . . . Money secures the ablest and most adroit counsel. . . . Evidence can be gathered from every source. The poor must be content to forego all these advantages."

Mr. Sinclair, owner of many millions of dollars and of powerful influence, was put on trial at Washington, the national capital, on a criminal charge of defrauding the United States government of its oil supplies. During the course of the trial charges were made that there was evidence of an attempt by the defendant to bribe the jury. The trial resulted in Mr. Sinclair's acquittal. As further evidence that the United States government (the one most nearly ideal yet on earth) does not deal equally with its citizens let her learned senators testify. Immediately following the acquittal of Mr. Sinclair the following statements were made by members of the United States Senate and appeared in the public press on the 22d day of April, 1928:

The then Senator Heflin said:

"It will convince the people that a 'double system' of criminal jurisprudence for rich and poor operates in this country. Sinclair comes on to be tried and we find him trying to tamper with the jury. This verdict is astounding in view of the ruling of the Supreme Court, which held the transaction was branded all over with fraud."

Senator Norris said:

"The acquittal shows that you can't convict a hundred millions under the jury system. The Supreme Court declared the whole transaction fraudulent. Sinclair didn't even testify and he didn't deny the charges. His acquittal proves that if you have enough money you can escape anything."

The then Senator Edwards said:

"It was not a court jury that acquitted Sinclair, but the duplicity of Republican party leaders, cabinet officials and trusted public servants in the Harding-Coolidge administration, which paved the way for just such a travesty as was consummated at the nation's

capital today. If the high and mighty of this government can be bought and paid for with impunity, why should America place the entire burden of meting out justice to her criminals on the shoulders of a financially weak and impoverished jury whose inherent fallibility is their only armor against intimidation and fraud?"

Such conditions will not be possible under God's government, because that government will be a righteous one and all the people, both poor and rich, shall have an equal show. (Isa. 11:4) In fact there will be no rich and no poor. There will be those who are haughty and those who are meek or poor in spirit. The haughty will be compelled to come down from their exalted positions, and the poor and meek will be lifted up, that all may have an equal and common standing before the great, just and righteous Judge.

At the present time men of extreme selfishness, by their wealth, power and influence, control the great publicity channels through which they attempt to mold public opinion to suit themselves and to blind the people to the real truth. Editors of many of these publications would publish the truth if left unhindered, but they must yield to the power that is wielded by selfish interests or be crushed. The result is that if truth is brought to the attention of the public press it is either suppressed or garbled in such manner that it could not be recognized as truth.

When a clergyman expresses his own wisdom and makes God and his Word appear as unworthy of consideration, such is given wide publicity by the public press. The great monetary interests know how to flatter the ambitious clergymen. They therefore throw a little sop to these clergymen and the clergymen are eager to grab it. Those who really control the governments tolerate the clergymen because they can be used to deceive and exploit the people. They furnish a sanctimonious smoke screen behind which the conscienceless profiteer works. It is a daily practice for one of these so-called and supposed representatives of the Lord to stand in the house of the great legislative body and invoke a blessing upon those who are branded as "boodlers, grafters, and lobbyists". If one of these clergymen utters an unusual prayer asking for blessings upon the men who foment war and exploit the people the public press speaks in commendatory terms thereof.

While the governmental interests are being looked after by the "boodlers, grafters, and lobbyists", and profiteers, the people at home are being exploited by some other selfish interests operated under the title and name of trust companies or like financial institutions which receive special protection from the government. These financial institutions induce a certain number of the more respectable people of the community to invest some of their funds with them or take some stock in their corporations and depend upon these to keep those who are exploited quiet. Every effort is put forth by the favored and selfish interests, in which effort they are aided and abetted by the clergy and the subsidized press, to suppress the truth and keep the people in ignorance of the real truth.

One of the great benefits that shall result to the people under the righteous government of God and his Christ will be the lifting of the veil of ignorance and wrong and turning on the light so that the truth may be known and that the people may fully understand that all their benefits and blessings come from Jehovah God. Concerning this it is written: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa. 28:17) "And he will destroy in this [government] the face of the covering cast over all people, and the vail that is spread over all nations."—Isa. 25:7.

The people do not now feel secure in their homes or property, and they are not secure. A young man buys a modest home in a city, or a little farm. He finds that he must pay a bonus to some financial institution to get a loan on his property. He must pay a high rate of interest on his mortgage; and he must pay ever increasing taxes, both general and special. He soon sees that the burden upon him is so great that it endangers the security of his home. He is in constant fear of losing it. Sooner or later he is unable to bear up under the burden, the mortgage is foreclosed, and his property is in the hands of the cruel and selfish interests. One of the great benefits that will result to the people under the righteous government of the Lord will be that a man will be secure in his home and in his property. Then men will build houses and live in them as their own. They will not build for another to take it away from them. (Isa. 65:22) The oppressor and extortioner will not be permitted then to operate. The conditions will be favorable and equitable and every one will have a fair opportunity. Under the righteous government of the Lord man will not fear. "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Mic. 4:4.

Then the people will put away selfishness and learn to honor God. And what will be the result? In Proverbs 3:9, 10 the answer is given: "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

It must now be apparent to all who think soberly and honestly, that the present unhappy conditions can never be remedied by man. Centuries of experience prove that with man such is impossible. When we gain a knowledge of the reason for these distressing conditions and what is God's remedy, then it is easy to see that the only way to have lasting peace and continuous prosperity and security is by and through the kingdom of Jehovah God under Christ Jesus.

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.]

ARGENTINA

Bahia Blanca	LU2	We	10:00pm
Buenos Aires	LR2	Su	11:00am
Chaco	LT5	Su	10:45am
Cordoba	LV2	Th	7:15pm
Los Andes, San Juan	LV5	Su	10:45am
Mendoza	LV10	Fr	8:45pm
Rosario	LT1	Su	10:15am

AUSTRALASIA

NEW SOUTH WALES

Albury	2-AY	Tu	9:45pm
Goulburn	2-GN	Su	7:30pm
Grafton	2-GF	Tu	7:30pm
Gunnedah	2-MO	Su	7:00pm
Lismore	2-XN	We	7:15pm
New Castle	2-HD	Su	10:30am
		Su 11:40pm	Su 6:30pm
			We 6:30pm
Sydney	2-UE	Su	9:00am
Tamworth	2-TM	Su	8:00pm
W'gaW'ga	2-WG	Su	7:45pm

QUEENSLAND

Brisbane	4-BC	Su	7:30am
Marybor'h	4-MB	We	9:45pm
Townsville	4-TO	We	8:00pm

TASMANIA

Launceston	7-LA	Su	5:45pm
Ulverstone	7-UV	Su	5:30pm

VICTORIA

Ballarat	3 BA	Su	12:45pm
Bendigo	3-BO	Su	7:00pm
Hamilton	3-HA	Su	6:45pm
Horsham	3-HS	Su	9:00pm
Melbourne	3-AK	Su	2:15pm
Swan Hill	3 SH	Su	7:15pm

WEST AUSTRALIA

Kalgoorlie	6-KG	Su	7:00pm
Perth	6-ML	Su	7:00pm

BELGIUM

Wallonia-Bonne Esperance (201.7m)		We	7:00am

CANADA

ALBERTA

Calgary	CFCN	Su	5:45pm

BRITISH COLUMBIA

Kelowna	CKOV	Su	1:45pm

NOVA SCOTIA

Sydney	CJCB	Su	9:00pm

ONTARIO

Cobalt	CKMC	Su	3:00pm
Hamilton	CKOC	Su	10:30am
		Su 1:30pm	Su 8:00pm

CHILE

SanAntonio	CE135	Su	11:40am
Santiago	CE131	Tu	9:15pm
Valparaiso	CE Radio Wallace	Su	12:15pm

CHINA

Shanghai	XMHA	Su	8:15pm

CUBA

Caibarien	CMHD		
	Spanish	Su	12:00 nn
Camaguey	CMJF	Su	11:30am
Santa Cl'a	CMHI	Su	11:15am
	(1st and 3d Sundays)		
	Spanish	Su	11:00am
	Spanish	Th	11:00am
	(1st and 3d Thursdays)		

FRANCE

Radio Beziers		Th	9:00pm
Radio Juan-les-Pins (Cote d'Azur)		Sa	8:00pm
Radio Lyon		Sa	6:50pm
Radio Natan-Vitus			
		Tu 7:45pm	Th 7:45pm
		Sa 7:45pm	Su 12:00 nn
Radio Nimes		Tu	9:00pm

PARAGUAY

Asuncion	ZP4	Su	11:45am

URUGUAY

Montevideo	CX32	Mo	8:45pm
Montevideo	CX10	Su	12:15pm
	(Internacional)		

UNITED STATES

ALABAMA

Birm'ham	WAPI	Su	10:15am
		Su 2:15pm	Su 5:15pm

ARIZONA

Jerome	KCRJ	Su	8:30am
		Su 12:25pm	Su 3:00pm
Tucson	KGAR	Su	9:30am
		Su 12:50pm	Su 5:45pm
Yuma	KUMA	Su	11:15am
		Su 12:15pm	Su 6:30pm

ARKANSAS

Hot Sp'gs	KTHS	Su	10:15am

CALIFORNIA

Hollywood	KNX	Su	10:15am
		Su 4:00pm	Su 7:45pm
Los Angeles	KTM	Su	9:30am
		Su 1:25pm	Su 4:30pm
Oakland	KROW	Su	10:00am
		Su 2:00pm	Su 7:00pm

COLORADO

Col'o Spr.	KVOR	Su	10:30am
		Su 12:40pm	Su 4:30pm
Denver	KVOD	Su	7:30am
Greeley	KFKA	Mo	9:30am
		Mo 1:00pm	Mo 6:25pm

CONNECTICUT

New Haven	WELI	Su	9:55am
		Su 11:25am	Su 4:30pm

DISTRICT OF COLUMBIA

Washington	WOL	Su	10:00am
		Su 1:00pm	Su 6:15pm

FLORIDA

Miami	WQAM	Su	1:45pm
Orlando	WDBO	Su	10:35am
		Su 12:30pm	Su 5:50pm

GEORGIA

Atlanta	WGST	Su	5:45pm

ILLINOIS

Chicago	WCFL	Su	8:00am
Harrisb'g	WEBQ	Su	4:45pm
		Su 6:45pm	Su 9:00pm
Quincy	WTAD	Su	9:15am
		Su 2:30pm	We 2:30pm
Tuscola	WDZ	Su	9:35am
		Su 11:55am	Su 1:50pm

INDIANA

Indianap's	WIRE	Su	10:00am
		Su 4:00pm	Su 7:00pm

IOWA

C. Rapids	WMT	Su	10:00am

LOUISIANA

N. Orleans	WDSU	Su	10:00am
		Su 2:00pm	Su 6:00pm
Shrevep't	KWKH	Su	10:00am
		Su 1:30pm	Su 5:30pm

MAINE

Augusta	WRDO	Su	9:55am
		Su 2:45pm	Su 6:30pm
Bangor	WLBZ	We	9:55am
		We 1:25pm	We 5:10pm

MARYLAND

Baltimore	WFBR	Su	11:00am
		Su 4:00pm	We 6:15pm
Frederick	WFMD	Su	10:30am
		Su 1:30pm	Su 5:00pm

MASSACHUSETTS

Boston	WMEX	Su	9:25am
		Su 4:30pm	Su 8:10pm

MICHIGAN

Detroit	WJR	Su	10:00am
Kalamazoo	WKZO	Su	10:55am
		Su 2:25pm	Su 5:00pm

MINNESOTA

F'gus Falls	KGDE	Su	10:00am
		Su 1:45pm	Su 7:15pm
Min'apolis	WDGY	Su	9:25am
		Su 2:00pm	We 5:30pm

MISSOURI

Columbia	KFRU	Su	10:30am
		Su 1:30pm	Su 4:30pm
Kans. C'y	KWKC	Su	2:00pm
		Su 7:00pm	Su 8:25pm

NEBRASKA

Lincoln	KFAB	Su	9:30am

NEVADA

Reno	KOH	Su	10:30am
		Su 4:30pm	Su 9:00pm

NEW HAMPSHIRE

Laconia	WLNH	Su	10:30am
		Su 2:10pm	Su 7:10pm

NEW JERSEY

Atlantic C'y	WPG	Su	10:00am
		Su 2:00pm	Su 7:00pm

NEW MEXICO

Albuq'que	KOB	We	11:45am
		We 5:25pm	We 8:25pm

NEW YORK

Brooklyn	WBBR	Su	9:10am
		Su 4:30pm	Su 7:30pm
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
Buffalo	WGR	Su	10:00am
			Su 10:45pm
Buffalo	WKBW	Su	5:55pm
New York	WMCA	Su	10:30am
		Tu 12:55pm	Tu 5:00pm

NORTH CAROLINA

Asheville	WWNC	Th	1:30pm
Greensboro	WBIG	Su	10:30am

NORTH DAKOTA

G'd Forks	KFJM	Su	2:30pm
		Su 4:00pm	Su 7:55pm

OHIO

Akron	WJW	Su	11:30am
		Su 3:25pm	Su 10:15pm
Cleveland	WJAY	Su	10:25am
		Su 12:55pm	Su 4:00pm
Toledo	WSPD	Su	8:30pm
		Su 11:00am	Th 5:25pm

OKLAHOMA

Tulsa	KVOO	Su	10:05am
		Su 3:00pm	Mo 5:15pm

OREGON

Portland	KWJJ	Su	10:45am
		Su 4:15pm	Su 9:00pm

PENNSYLVANIA

Philadelphia	WIP	Su	7:00pm
Pittsburgh	KQV	Su	10:15am
		Tu 8:15am	Th 8:15am
Pittsb'gh	WWSW	Su	10:45am
		Su 5:00pm	Su 9:00pm

SOUTH CAROLINA

Spart'b'g	WSPA	Su	10:00am
		Su 1:50pm	Su 4:55pm

SOUTH DAKOTA

Pierre	KGFX	Su	10:00am
		Tu 4:00pm	Th 4:00pm

TENNESSEE

Cha'nooga	WDOD	Su	9:30am
		Su 1:30pm	Su 5:00pm
Memphis	WREC	Su	9:40am
		Su 4:00pm	Su 10:00pm

TEXAS

Amarillo	KGNC	Su	10:00am
		Su 2:30pm	Su 6:25pm
Dallas	KRLD	Su	10:30am
El Paso	KTSM	Su	9:10am
		Su 1:15pm	Su 6:30pm
Houston	KXYZ	Su	10:00am
S. Antonio	KTSA	Su	10:45am
		Su 1:55pm	Su 4:00pm

UTAH

Salt L. City	KSL	Su	10:45am

VERMONT

Springf'd	WNBX	Fr	9:00am
		Fr 4:25pm	Fr 8:00pm

VIRGINIA

Petersb'g	WPHR	Su	8:55am
		Su 10:30am	Fr 10:30am
Richmond	WRVA	Su	12:15pm

WASHINGTON

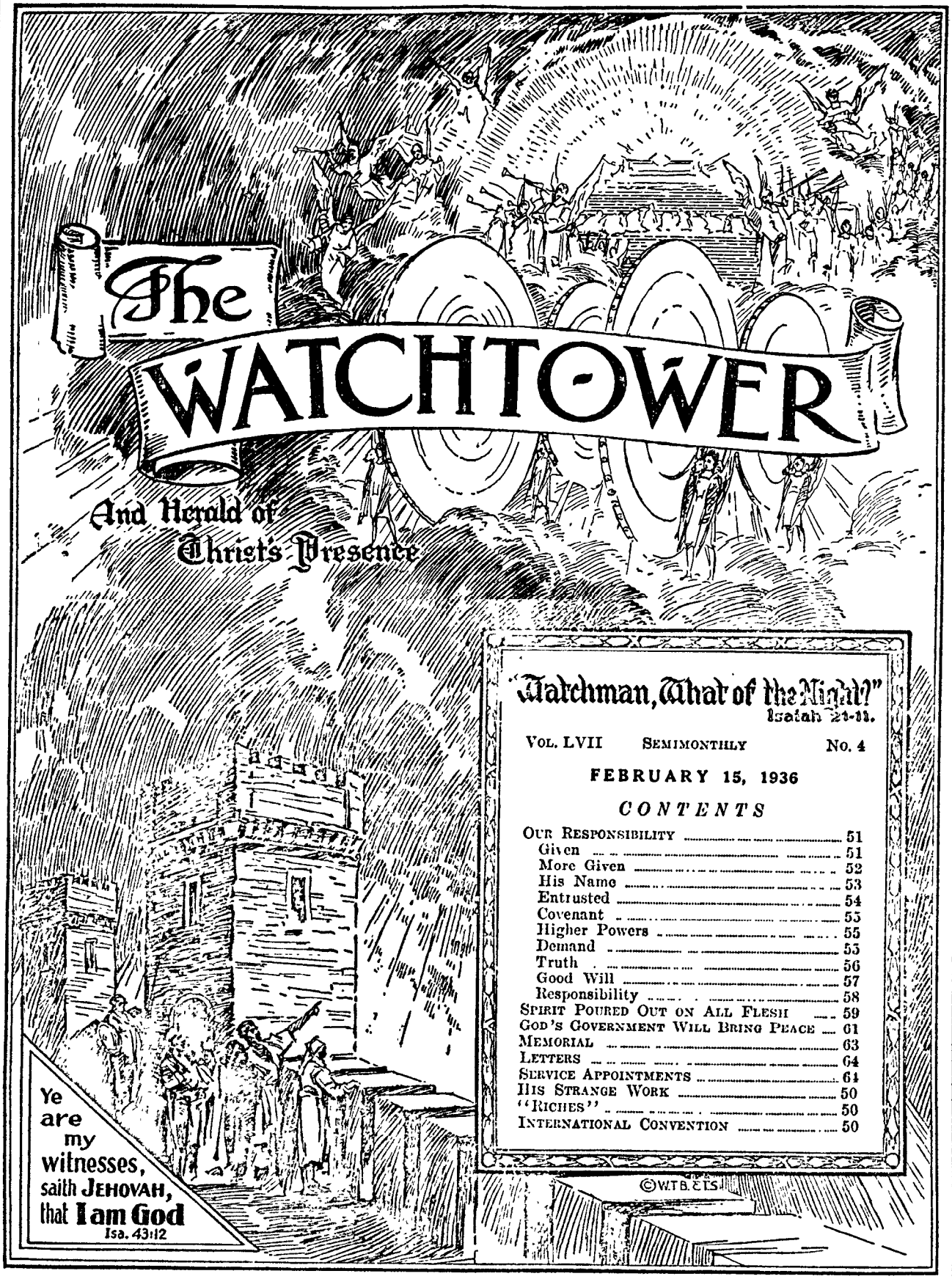
Seattle	KIRO	Su	10:25am
		Su 5:15pm	Su 9:00pm
Spokane	KGA	Su	10:00am
		Su 1:00pm	Su 5:55pm

WEST VIRGINIA

Cha'ston	WCHS	Su	1:00pm
		Su 3:00pm	Su 5:00pm
Wheeling	WWVA	Su	10:00am
		Su 4:30pm	Su 7:00pm

WISCONSIN

La Crosse	WKBH	Su	10:00am
		Su 1:00pm	Su 7:00pm
Madison	WIBA	Su	10:00am



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LVII SEMIMONTHLY No. 4

FEBRUARY 15, 1936

CONTENTS

OUR RESPONSIBILITY 51
Given 51
More Given 52
His Name 53
Entrusted 54
Covenant 55
Higher Powers 55
Demand 55
Truth 56
Good Will 57
Responsibility 58
SPIRIT POURED OUT ON ALL FLESH 59
GOD'S GOVERNMENT WILL BRING PEACE 61
MEMORIAL 63
LETTERS 64
SERVICE APPOINTMENTS 64
HIS STRANGE WORK 50
"RICHES" 50
INTERNATIONAL CONVENTION 50

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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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 the 6 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.

HIS STRANGE WORK

Testimony Period for April, "His Strange Work," which dates from the 4th to the 12th day inclusive, will be another season of extraordinary blessing to the publishers of the kingdom. It will be during this period that all desirous of singing forth the name of Jehovah will call upon the people with the book *Riches*. The Lord's publishers will have carefully read the autographed edition by April 4 and will be fully prepared and anxious to place this wonderful message in the hands of the people on a contribution of 25c. This book is being published in many languages. The importance of it cannot be overstressed, as you can appreciate only after you read the book carefully.

The directors should be planning now for this campaign. Individuals not associated with the companies should write the branch office in the country in which they live or the head office at 117 Adams St., Brooklyn, N. Y., expressing their desire to participate in the witness. *The Watchtower* has heretofore stated that the Society would soon publish a book especially for the benefit of the "great multitude". Here it is! Get it into the hands of the people, thereby informing them of Jehovah's "strange work".

"RICHES"

The title of a new book! All should read it carefully to know why and how to put it in the hands of those seeking righteousness and meekness. The author's edition is now off the press. It contains a special personal letter from and by the hand of the author to all Jehovah's kingdom publishers. Initial expense of publishing *Riches* obliges the Society to ask a contribution of 50c a copy of this limited edition. Among companies and groups, orders should be promptly placed with local stockkeeper, that books may be shipped in lots.

INTERNATIONAL CONVENTION

The local service convention for southern California that was announced in *The Watchtower* has now grown to be one of international scope. What wonderful blessings Jehovah has in store for his people can be appreciated only by attending at one of the ten cities in the United States and Canada or one of the convention cities of the British Isles. By the Lord's grace, Brother Rutherford will speak on two occasions to the large assembly gathered in the Shrine Auditorium on Sunday, February 23, and by direct wire connections his voice will be brought to halls and amphitheatres at Baltimore, Md., Birmingham, Ala., Boston, Mass., Chicago, Ill., Cleveland, Ohio, Kansas City, Mo., New York, N. Y., Pittsburgh, Pa., Toronto, Ont., Canada, and to convention cities in the British Isles. Thus both the public address and Brother Rutherford's address to the convention assembled at 4 p.m. Pacific time will be brought to these points, by direct wire connections. Through the Lord's

(Continued on page 60)

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII FEBRUARY 15, 1936 NO. 4

OUR RESPONSIBILITY

"To whomsoever much has been given, from him much will be required; and to whom much has been entrusted, of him [the more] will be demanded."—Luke 12: 48, Weymouth.

JEHOVAH does everything in order. He gives life to his creatures, "every man in his own order," those who are made members of the royal house being placed by him in the highest order. Each one of the members of that capital organization is placed in a position in the body according to God's own pleasure. (1 Cor. 15:23; 12:18) To be pleasing to God the creature must take an orderly course, and for this reason the man of good will, having sincerely desired to serve God, prays to him: "Order my steps in thy word; and let not any iniquity have dominion over me. Deliver me from the oppression of man; so will I keep thy precepts. Make thy face to shine upon thy servant; and teach me thy statutes." (Ps. 119: 133-135) "The steps of a good man are ordered by the Lord; and he delighteth in his way."—Ps. 37:23.

[2] Responsibility of the creature to the Creator is in proportion to the knowledge possessed by the creature or that which, by the exercise of due care and diligence, the creature might acquire. The knowledge which the creature receives from God's Word discloses to him the opportunity for serving God and to thereby prove his integrity toward God. As opportunities increase, the responsibility of the creature increases. Negligence or indifference finds no support in the Scriptures. "Neglect not the gift that is in thee." (1 Tim. 4:14) "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Heb. 2:3) This rule applies both with reference to acquiring knowledge of God's purpose and to the performance of service as opportunity is afforded.—2 Cor. 8:7; Heb. 6:11.

[3] Jesus spoke with full authority from God when he said: "To whomsoever much has been given, from him much will be required; and to whom much has been entrusted, of him [the more] will be demanded." (Luke 12:48, *Weym.*) Those words apply primarily to the ones that voluntarily have become the servants of God at the time of the coming of the Lord Jesus for judgment, and this is shown plainly by the context: " 'Who then,' replied the Lord, 'is the faithful and [prudent] steward whom his Master will put in charge of His household to serve out their rations at the proper times? Blessed is that servant whom his Master when He comes shall find so doing. I tell you truly that He will put him in authority over all His possessions.' "—Luke 12:42-44, *Weym.*

[4] The rule must of necessity apply to all persons who have agreed to do the will of God, and hence includes those who compose the "great multitude". Jehovah's rules are fixed and never change. (Mal. 3:6) The rule is specifically applied to those who by reason of unfaithfulness find themselves in the "evil servant" class, concerning whom Jesus says: "But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken."—Luke 12:45.

[5] That which honest men have desired and for which they have looked forward during a period of many centuries is the coming of the Lord Jesus Christ and his kingdom. One having agreed to do the will of God, and having been enlightened concerning his coming and his kingdom, is under such responsibility that if that creature, then, by becoming negligent and indifferent concerning the kingdom interests, by his course of action denies the coming of the Lord Jesus, he is placed in the "evil servant" class. For that reason Jesus puts it in this manner: "But and if that servant say in his heart, My lord delayeth." The heart is the seat of motive, and man discloses his motive by the course of action he takes. He does not need to use his mouth in speaking words, because his actions speak with greater force than his words. The one who fears God will therefore be on the alert at all times lest he should fail in safeguarding the kingdom interests committed to him and thereby incur the displeasure of the Lord.

GIVEN

[6] Note that the words of Jesus show that there are two separate and distinct things to which we must give consideration: (1) What has been given to us; and (2) what has been entrusted to us as his servants. God gives to his servants a knowledge of his Word, thereby making known to them his purposes. The Lord entrusts to his servants the kingdom interests.

The coming of the Lord Jesus to the temple, as the Scriptures and facts show, took place in 1918, and that marked a definite dividing point as to things given and as to things entrusted to God's servants. Following the death of the apostles there quickly came a time of great ignorance and darkness concerning the purpose of Jehovah, and this continued for many centuries. From 1878 forward there was a gradual restoring of the truths that had been hidden during the long period of the past. Prior to 1918 the servants of the Lord applied the words of Jesus recorded at Luke 12:48 to the time of the millennial reign of Christ. Now it is clearly seen that those words of Jesus state a rule of judgment, and specifically and with greater force apply at the coming of the Lord Jesus to the temple for judgment, which judgment he begins with those who have entered into a covenant to do the will of God.—1 Pet. 4:17.

7 Prior to 1918 those consecrated to God understood and believed that God sent Jesus to earth and permitted him to be put to death as a ransom for all men; that the doctrine of eternal torment is false and that the wages of sin is death; that God takes out from amongst men his church, the members of which must develop character that would justify them in reigning with Christ Jesus, the Head of the church, and rule the world during the thousand years following the time of glorification; that the church constitutes the elect company or "little flock", the members of which are changed in the first resurrection to the likeness of the Lord Jesus Christ; and thought that they saw that God has a secondary company composed of those who are begotten by his spirit, and that such, by reason of their neglect or lack of complete faithfulness, must be forced into great tribulation, and that out of that tribulation they would come fully purged and be given a secondary place in the spiritual realm of God, and that such company therefore is known as the "great multitude" or 'tribulation company' or 'consolation saints'. It was understood and believed that the great masses of humankind will have life on earth by means of restitution; that 1914 would end the earthly journey of the spiritual class and that shortly thereafter restitution of mankind would begin. Those who really love God and the appearing of the Lord Jesus Christ trusted in the Lord and waited upon him, being anxious to do his will. Others who had consecrated themselves to God, but who were moved by a selfish desire to be in the kingdom class to help rule the world, fell away and were relegated to the "evil servant" class. To all of those who had made a covenant with God something had been given and something was required of each one who had received a knowledge of the truth. The requirements and responsibility were in proportion to what had been received, and faithful obedience was required of all who had received the truth. The heart condition of each one determined into what class he would be placed, whether of the faithful servant or of the evil servant.

MORE GIVEN

8 Some of the foregoing truths given to God's people prior to 1918 were misunderstood and misapplied by them, but they surely understood enough to make them responsible to God and to require faithful service of each one in the covenant with Jehovah. The evidence shows that it was in 1918 that the Lord came to God's temple for judgment, but that fact was first made known to the people of God about 1922. By the Lord's grace the light began to increase upon his people. Since that latter date there have been given to the consecrated many wonderful truths and the light flashing from the temple has greatly enlightened all of God's people who have been of a pure heart and diligent in receiving that which was given. We have a clearer vision of our responsibility to the Lord when we give consideration to these truths. It was since 1922 that the consecrated began to appreciate the fact that Christ Jesus is at the temple conducting a judgment of the house of his Father, and this he has done that the approved ones "may offer unto the Lord an offering in righteousness". (Mal. 3:1-3) Thereafter instruction in the Scriptures was received and with clearer vision, and the hearers became better equipped to serve the Lord, and their responsibility increased in proportion.

9 Since the coming of the Lord to the temple the importance of obedience has been magnified in the mind of the anointed. They have seen and appreciated how Christ Jesus has always been obedient and the necessity for each one following in his steps to likewise be obedient. Jesus was King when he ascended into the heaven, but he was still subject to Jehovah and must obey instructions, and this he always does with delight. He joyfully obeyed Jehovah's will to wait for 1900 years before beginning his reign. Why must he wait? Because Jehovah had decreed that Satan should have a fixed period of time in which to make an effort to prove his boastful challenge. (Ps. 110:1) Why is so much consideration given to Satan? The consideration is not for Satan's benefit, but that God's creatures may hear and appreciate the facts, in his due time to have them declared, and may see and appreciate the supremacy of Jehovah God in the exercise of his power. For this reason Jehovah said to the Devil: "For this cause have I allowed thee to remain, in order to show thee my power; and in order that they may proclaim my name throughout all the earth." (Ex. 9:16, *Leeser*) The great truth set forth in this scripture was not understood until after the coming of the Lord to the temple for judgment. Previously the consecrated had understood that this scripture applied to Pharaoh of Egypt; but now it is clearly seen that Pharaoh was merely a visible representative of the Devil and that the scripture particularly

has reference to the Devil and states the reason for permitting him to remain. By this scripture two things are greatly magnified, which things must be done before wickedness is cleared out: (1) There must be a world-wide testimony delivered by the chosen witnesses of Jehovah advising those who will hear that Jehovah is God, that he is supreme, and that Christ is King, and (2) there must be exhibited the supreme power of Jehovah, that no one can have any excuse to deny that He is the Almighty. This explains why the testimony must be given and has been given following the World War, and why it must be finished before Armageddon, at which time God will fully exhibit his power. We had once believed that God had permitted evil in this world in order that men might learn how terrible evil is, but now we see that God has permitted evil or wickedness to afford Satan, the wicked one, the full and fair opportunity to make his challenge good and to afford men the opportunity to prove their integrity toward God. The privilege of being faithful to God is now magnified.

[10] Following the death of the apostles men became the teachers in the church, and this continued for many years; and not until after the coming of the Lord Jesus to the temple was it seen and appreciated that Jehovah and Christ Jesus are the teachers and from this time onward those who love the Lord shall be taught of God, shall see their Teachers, and their Teachers shall not longer be ignored or pushed into a corner. (Isa. 30:20) Now there is no excuse for the consecrated to commit the sin of Samaria by giving praise and worship to men. All praise, adoration and worship must be given to God and Christ Jesus. The kingdom of God or new nation was born in 1914, when God sent forth his beloved Son to reign. (Ps. 110:2) Sometime following that date the consecrated saw the great truth that there are two contending organizations, that of Satan and that of Jehovah; that the organization of Satan is symbolized by a wicked woman, and that the organization of Jehovah God is pictured by a good woman; and it is the good woman that is God's organization, which gives birth to the kingdom, and to her other children, and that 'all of her children are taught of Jehovah', and great is their peace with God and in God, and great is their joy in serving him.—Isa. 54:13.

HIS NAME

[11] During the past few years the name of Jehovah has found a proper place in the mind and heart of each one of the anointed. Formerly it was sincerely believed that Jehovah's chief purpose in selecting the church was to prepare a few persons and qualify them to be joint rulers with Christ Jesus, take them to heaven, and then to assist Jesus in restoring the human race. Since the coming of the Lord Jesus to the temple those of the temple class have been given to understand the true meaning of the name of Jehovah. They have been given to understand, and do understand, that God has visited the nations and taken out of them "a people for his name". (Acts 15:14) They now see and appreciate the fact that God is the Creator of heaven and earth and the sole Giver of life, and that his name so signifies; that "Jehovah" means his purpose toward his creatures; that his name "Almighty" means that his power is without limitation, and that all power is vested in him, and that creatures exercise power only by his sufferance or permission and that God vests in Christ Jesus full power and authority in earth and in heaven; that the name "Most High" signifies that he is above all, and that all must be subject to and joyfully obedient to him. Jehovah God has therefore taken out from the nations of earth a people devoted to him that they may show forth his praises, and not the praises of men; that they may give testimony concerning his name and his kingdom, and not exalt creatures. These anointed ones now see and appreciate the fact that man worship or adoration is an abomination in the sight of God because it attributes to Satan and other creatures that which properly belongs to Jehovah. The taken-out anointed class are God's sons or creatures set aside for his purpose and to perform certain duties while on the earth, and which duties they must perform.

[12] Since the coming of the Lord Jesus to the temple there has been given to God's people the great truth that Satan has been cast out of heaven and is now desperately trying to plunge all the human race into destruction because he knows that his time until Armageddon is short and that he must defeat God before that time, if at all. They also see and understand that there must be a world-wide testimony delivered, informing the people that the kingdom of God is here and that Christ is King, and that such witness work must be completed before Armageddon, and that, when it is completed, there will follow the greatest tribulation upon Satan's organization, resulting in its complete destruction. They are given clearly to understand that this testimony must be delivered by the anointed witnesses of Jehovah and that because they are Jehovah's witnesses the Devil is using every possible means to destroy them. (Rev. 12:17) The persecution of God's people continues to grow in intensity, and to offset such oppression and persecution God comforts his people by giving to them an understanding of his prophecies long ago hidden from the understanding of men. Therefore they now see and appreciate the words of the apostle in Romans 15:4. Such comfort must be given to God's people while they are on the earth.

[13] During the past few years God has given to his people an understanding of the prophecies of The Revelation, Ezekiel, Daniel, and Habakkuk, and many other prophecies. He has given to them the true meaning and understanding of his covenants. Gift upon gift has been bestowed upon his anointed ones, the

giving of which truth has enlightened the mind and made glad the heart of each one devoted to Jehovah. Why has God, through Christ Jesus, bestowed upon or given these numerous gifts to his people in recent years? The Bible answers: 'For teaching, for reproof, for correction, and for instruction in right doing; so that the man of God may be complete, perfectly equipped for every good work.'–2 Tim. 3:16, 17, *Weym.*

[14] The conclusion necessarily follows that after the coming of the Lord Jesus to the temple there is much work to be done on earth by those who are of the temple company and that the Lord gives to them an understanding of these truths that they may be fully equipped for such work. To such anointed ones, therefore, much has been given, and of them much will now be required. Being equipped, they must use that equipment, and if the equipment furnished by the Lord is not properly used it certainly will be taken away and opportunities for service will be gone and the one from whom these gifts are taken will be relegated to complete darkness. The facts show that many have been deprived of this divine equipment by reason of their failure to measure up to the requirements. Such requirements must be met and performed while the anointed are on the earth. Those who are unselfishly devoted to God and who joyfully do with their might what their hands find to do are the ones that are equipped to do the work in hand and the ones to whom the Lord entrusts much more.

ENTRUSTED

[15] It is to the anointed temple company that Jesus says: "To whom much has been entrusted, of him [the more] will be demanded." (*Weym.*) When the Lord Jesus appeared at the temple for judgment there appeared before him many who had been called but were not chosen and approved. The words of Jesus show that his judgment would remove all those who are prompted by selfishness and that only those who are unselfish, that is, who love God and his kingdom, would remain. 'Many are called, but few chosen.' (Matt. 20:16) 'Not every one who says, Lord, Lord, will enter the kingdom of heaven; but only those who are obedient to my Father who is in heaven.' (Matt. 7:21, *Weym.*) Full obedience is required, and such obedience must be willingly and joyfully rendered. At the coming of the Lord to the temple all the consecrated had received the same gift or amount of truth. Some had received it into a selfish mind and heart and counted self as more important than others, and looked forward with much satisfaction to the time when the reward should be received and the opportunity to be in heaven and to help rule the universe. The consummation of such hopes not having been realized in 1914, at the time expected, those selfish ones were offended. While they claim to be offended at some creature in God's organization, their being offended was in fact against the Lord. Such selfish ones were assigned to the "evil servant" class. Those who truly love God and the appearing of his King and kingdom were foreshadowed in prophecy by Mordecai and Naomi, and those faithful ones standing before the Lord for judgment because of their love and faithfulness were assigned to the "faithful and wise servant" class. Later the ones coming to God through Christ Jesus, and who were foreshadowed in the prophecies by Esther and Ruth, were brought in and assigned to the same class. To those faithful and approved ones the Lord Jesus applied his prophetic words, as written: "Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." (Matt. 24:46, 47) This faithful class, approved by the Lord, taken into the temple and anointed, received at his hands all his goods. Of the "faithful servant" class then, to whom his goods were entrusted, the Lord declares he will demand a full and complete and faithful accounting.

[16] What are the goods which the Lord entrusts to his faithful servant class? According to another translator this part of the text reads: "In solemn truth I tell you that he will give him the management of all his [property]." (*Weym.*) The goods or property of the Lord consist of his kingdom interests, which kingdom interests he entrusts to his anointed ones. Such interests consist chiefly of making known the name of Jehovah God, the King and his kingdom. When Jesus was on earth he declared that he was sent to earth for the purpose of giving testimony to the truth, and that all of his followers must do likewise. The time now having come for Jehovah to exercise his power through Christ Jesus, he sends forth Christ Jesus to rule while the enemy is still in operation, and Christ Jesus gives commandment to his anointed ones in these words: "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 great interests of the kingdom, therefore, must be made known. This obligation entrusted to the anointed is not merely discretionary on their part, but is mandatory. The Lord having entrusted to them the privilege of doing this work, he demands that it shall be done efficiently and faithfully. The responsibility is so great that those who fail or refuse to obey shall suffer the adverse judgment of the Lord; as it is stated: 'It shall come to pass that every soul that will not obey that great Prophet shall be destroyed.' (Acts 3:23) The Lord demands of his anointed witnesses that they must do what he has commanded them to do.

[17] It was in 1914 that the Lord Jesus, under God's commandment, began to exercise his power. (Rev. 11:18) Those to whom Christ Jesus entrusts his kingdom interests must not be murmurers or complainers nor moved by any selfish desire. (Jude 1, 16-19) The ones taken out of the world to be witnesses to Jehovah's name are God's people, who must joyfully obey him. Therefore it is written of them: "Thy people

shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." (Ps. 110:3) The kingdom has begun; the morning thereof is here. These faithful ones are from the womb, born early in the morning. They have the dew of youth, strong, vigorous, and they delight to energetically perform the duties that are laid upon them.

18 These are the chosen witnesses of Jehovah God, to whom he says: "Ye are my witnesses, . . . that I am God." (Isa. 43:9-12) To them the command is given: 'Go throughout the city and mark the people who will hear,' that is, carry to them the testimony of the truth, that they may have an opportunity to take their stand on the side of God and his kingdom and live, or to remain on the side of the Devil and be destroyed. (Ezek. 9:4, 5) These kingdom interests the Lord entrusts to the anointed ones and demands of them prompt, efficient and faithful action.

COVENANT

19 Jehovah's witnesses are his covenant people. The purpose of the new covenant is not and never was to restore human creatures to perfection. The purpose is to take out a people for God's name and to use them to his honor and praise. No creature is forced into such covenant. God takes out no one from the world and brings him into the covenant until that person, trusting in the shed blood of Christ Jesus, voluntarily agrees to do the will of God. The creature is therefore solemnly bound by his agreement to render full obedience unto the Lord. Those who willingly break that covenant by following a selfish course, and a course contrary to God's will, are covenant-breakers and are declared as worthy of death. (Rom. 1:31, 32) Such covenant-breakers are those who "fall into the hands of the living God" and suffer destruction, from which there is no resurrection. (Heb. 10:29-31) The highest relationship that a creature on earth could possibly enjoy with Jehovah God and his kingdom is that of being in a covenant with the Lord as a witness to Jehovah's name. To break that exalted and blessed relationship by neglect or willful commission of deeds against God and his organization can merit and receive but one thing, and that thing is complete destruction. Those who are in the covenant with the Lord as a people for his name have given their allegiance to God and his kingdom, and they cannot divide that allegiance with any part of Satan's organization. It is to this covenant people that the Lord has committed or entrusted his kingdom interests on earth, and now, when he is exercising his power, he requires of everyone in the covenant faithful performance. No manner of excuse can be offered for failure or refusal to perform according to the terms of the covenant. No creature can hold one in the covenant, and no creature can take him out save the creature himself. If he breaks his covenant, the responsibility rests upon him.

HIGHER POWERS

20 Paul, who served God as a true footstep follower and servant of Jesus Christ, according to the will of God wrote words of instruction to those who desired to know and to serve the Most High. He gave no adulation to human creatures that have tried to rule the earth. His sole duty was to serve God and Christ Jesus. He wrote under authority and inspiration from the Lord. He addressed himself to those "called . . . saints" (Rom. 1:7), that is, those who have been cleansed by faith in the blood of Christ Jesus and fully devoted to God. To such, who had made a covenant to do the will of God, the command is given: "Let every soul be subject unto the higher powers." (Rom. 13:1) The Devil has caused religionists to lay hold upon this Scripture text and to induce men to believe that the "higher powers" are those men who hold the official positions in the government of this world, and the earthly rulers have been glad to have that construction placed upon the text because those who thus believe are more fully subject to their power. The true followers of Christ Jesus well know that their duty and obligation is to serve God and that when there is any conflict between the rules made by men and the law of God the servant of God must be obedient to God's law rather than to man's law. (Acts 4:19, 5:29) Such was the rule by which the faithful apostles of Jesus Christ were guided, and the rule is not and cannot be changed, because God's rules do not change. (Mal. 3:6) It is the privilege of the followers of Jesus Christ, who are now on earth, to be separate and distinct from the world. Their allegiance is to God and his kingdom, and their devotion must be to God and his kingdom. Jehovah through Christ Jesus has taken them out of the world and made them his witnesses, and to them the kingdom interests on earth have been entrusted, and God will permit no divided devotion between his kingdom and that of the enemy. He will permit no compromise with worldly organizations which at all times blaspheme God's holy name. The faithful anointed, therefore, must do as commanded, that is to say, be fully subject to God and Christ Jesus, who constitute "the higher powers".

DEMAND

21 Those to whom the Lord has entrusted his kingdom interests must render a faithful and true accounting unto the Lord. To such anointed ones has been entrusted the greatest privilege ever given to any creatures, and hence the Lord says: 'Much more will be demanded of them' than from the servants of men. Faithfulness and unfaltering service to the Lord bring great persecution upon the servants of God. It could not be otherwise, because there is a bitter conflict between the Lord and the Devil. One must succeed. The Lord Jesus Christ, by Jehovah's grace, will be victorious. God permits his beloved to be assaulted by the Devil. Jesus Christ, his perfect Son, was cruelly

persecuted by the Devil, and at all times Christ Jesus was wholly faithful and obedient to his Father, and by reason of obedience he suffered. Through all of this he maintained his integrity toward Jehovah God and was by Jehovah made the author of eternal salvation to all who obey him. (Heb. 5:9) There is no other way for the true followers of Christ Jesus to maintain their integrity toward God. The servant of Jehovah in this hour of great trial is subjected to great persecution by the Devil and his agents, and God suffers or permits them to be thus assaulted that they may have opportunity to prove their integrity. This great truth was never made plain to God's people until it pleased the Lord to recently give them an understanding of the prophecy of Habakkuk. In every part of the earth called "Christendom" the Devil's chief earthly agency, to wit, the Roman Catholic Hierarchy, continues to increase the pressure upon and persecution of Jehovah's witnesses. God could prevent this, of course, but he has a reason for permitting it, and those who render a full and true account to the Lord will ultimately come through unscathed and will have a part in the vindication of Jehovah's name.

TRUTH

[22] Jesus was sent to the earth by Jehovah to bear witness to the truth, and he said: "Every one who is of the truth hearkeneth unto my voice." (John 18:37, *Roth.*) This means that anyone in the covenant to do the will of God, and who fails or refuses to obey the Lord and hence does not bear witness to the truth as commanded, is no longer of the truth and cannot receive the Lord's approval. The testimony must be delivered as the Lord has commanded, and all who receive the Lord's approval in this day will joyfully participate in the giving of that testimony as opportunity is afforded. The servant has no alternative, but must obey the Lord. There are not two courses, but just one, that he must take, and his only course is to obey the commandment of the Lord and do it joyfully. The true follower of Christ Jesus will not stop to debate the question as to what course he should take. His course is plainly marked out for him in the Scriptures, and he must close his eyes to everything else and therefore be blind to everything except the kingdom interests. "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) The kingdom is here, and the servant class, to whom the kingdom interests are entrusted, will go forth and proclaim the message of the kingdom and thus give a true accounting. In some parts of the earth, such as Germany, God's faithful witnesses are thrown into prison, cruelly persecuted, beaten, and some of them put to death. This could not take place except by God's permission; and since he does permit it, those who continue faithful unto death are certain to have the approval of the Lord. His approval is the only thing that is worth while.

WHY

[23] Why the emphatic demand that the truth now be told with greater plainness than ever before? Is it for the benefit of the Lord? Certainly not for the Lord's benefit, because after the servant has done all he is still an unprofitable servant to the Lord. No one can bring any benefits to God. This is the 'day of his power', and before God will have his power employed for the destruction of the wicked one it is his purpose to have the warning given, that each one may bear his own responsibility. Israel symbolically stands for those who desire to serve and undertake the service of God, and it is the will of God that all such shall receive some knowledge. A watchman is one who watches out for and safeguards the interests that are committed into his keeping. God begins to exercise his power relative to the earth through Christ Jesus, and he provides a watchman for his kingdom interests on earth. That watchman is not one man, but is collectively made up of the "faithful and wise servant" class to whom God's kingdom interests on earth are now entrusted. The Lord's judgment day is here, and the hour rapidly approaches when he will destroy all the wicked who persist in their wickedness. To the "faithful servant" class the Lord therefore says: "I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning." Then says the Lord to the watchman: 'If you give them not warning and they die, their blood I will require at your hands.' (Ezek. 3:17-20) Here the Lord's Word clearly shows that he has laid upon the servant class the duty of giving warning and information to others, that he makes his witnesses responsible for performance and demands full and complete obedience and performance by his servant, and he places responsibility upon all others who hear. It is the final testimony before the showdown between the Lord and the Devil.

[24] The Lord Jesus is now upon his judgment seat, exercising the power which God has committed into his hands, as both judge and the executor of his judgments. Before him are all the nations of the earth. He now affords them an opportunity to choose whom they will serve, and therefore he causes his witnesses to bear testimony in their hearing that they may choose to take their place on the Lord's side and live, or remain on the Devil's side and die. The giving of this testimony is therefore for the benefit of the people and affords, to those who so desire, an opportunity to take their stand on God's side and have a part in the vindication of his name. Jehovah's witnesses can be faithful only by giving the testimony in obedience to God's commandment and thus look well to the kingdom interests entrusted to their care.

GOOD WILL

[25] At the birth of the man-child Jesus God sent his angel who declared to the witnesses there present that Jesus is the Savior of the people, and quickly there followed the prophetic song of the heavenly host praising God, and saying: "Glory, in the highest, unto God! and on earth peace, among men of good-will." (Luke 2:14, *Roth.*) That message did not mean the beginning of God's good will toward men, because the will of God is always good. It means that the men on earth the will of whom toward God is good shall have peace with God. Through the blood of Christ Jesus shed for the redemption of man these may come to God and be at peace with him. The blood of Jesus was shed, not for the universal and arbitrary salvation and deliverance of all men, but for the benefit of those who are of good will and who manifest that good will by serving God and Christ Jesus. All who do not voluntarily take this step must of necessity perish. This is conclusively proved by the words written: "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."—John 3:36.

[26] When man hears the truth, the responsibility is upon him to believe and obey the truth. If he refuses to hear and believe the truth, the wrath of God continues upon him and is not removed. The condemnation is removed from those who do hear and believe and who take their stand on the side of God and his kingdom. Having taken their stand on the Lord's side, then the responsibility is upon such to faithfully serve God and Christ Jesus. The responsibility begins with the beginning of knowledge of Jehovah and his purpose; as it is written: "As soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me."—Ps. 18:44.

[27] Jehu was a picture foreshadowing Christ Jesus and the "faithful and wise servant" class, who constitute membership in the royal house. Almost all of the nation of Israel had repudiated the covenant with God and had gone over to the Devil and Devil worship. Jehu was sent forth to execute those Devil worshipers. In that land there was a man, one Jonadab, who was not an Israelite but who was of good will, desiring to do right and to serve God. Jonadab pictured a class of persons on the earth, aside and separate from the faithful and anointed servant class, who desired to serve the Lord. When Jehu met up with Jonadab he said to Jonadab, "Is thine heart right?" and Jonadab answered, "It is." Jehu then said to Jonadab, in substance: 'Prove it by giving me your hand and joining me in my chariot, and come with me and see my zeal for the Lord.' (2 Ki. 10:15,16) There God caused a prophetic picture to be made foreshadowing a class of people who, since the coming of the Lord Jesus, the Greater Jehu, to the temple, have met up with the "faithful and wise servant" class, and which persons of good will desire to serve God, and these are now called upon to prove their good will toward God, and their desire for righteousness, by traveling along with and associating themselves with the organization of the Lord, which organization was foreshadowed by Jehu's chariot.

[28] The Lord Jesus speaks of the faithful servant class as "his sheep". Jonadab seems to more particularly picture the beginning of a class which Jesus referred to as his "other sheep", saying: "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. 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." (John 10:14-16) The "other sheep" here mentioned clearly are those persons of good will who are made manifest after the coming of the Lord Jesus to the temple and the assembling of the temple company. In God's due time this latter-named class are made a part of God's organization; and since Jesus is the good shepherd and chief servant of Jehovah God, all of these sheep become a part of one fold under the Lord Jesus as Ruler.

[29] The same company of persons of good will are also shown to constitute the "great multitude" described in Revelation 7:9. Those foreshadowed by Jonadab, the "great multitude", and the "other sheep", are all different titles applied to one and the same class, all of whom if continuing faithful will be for ever on the earth. The entire organization of Jehovah God is now bitterly opposed and persecuted by the wicked ones under the Devil's direction, and all those who flee to God and Christ and become a part of the Lord's organization are hated by the Devil. Among the people of the world who serve selfish interests and follow the wicked one neither the anointed company nor the "great multitude" are desired. To all those who have signified their purpose to serve Jehovah, and who have put their trust in the Lord Jesus, God now speaks and says: "Gather yourselves together, yea, gather together, O nation not desired." (Zeph. 2:1) A separating work is now in progress, and the Lord Jesus at the temple is conducting this separating. Witnessing to the people is a part of this separating work, and these witnesses must give the warning concerning the day of the final expression of God's wrath upon the wicked one and his organization. Jehovah through his prophet therefore further says: "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." —Zeph. 2:2, 3.

[30] This conclusively proves that between the time of the beginning of judgment at the temple and the time

of giving the full expression to God's wrath, a wide witness work must be done, and the privilege and opportunity of doing this work is entrusted to the "faithful and wise servant" class, and all who continue wise and faithful will have a part in this witness work. Such is a part of the kingdom interests, and the obligation is laid upon the witnesses to carefully safeguard such kingdom interests. The witness work must be completed before the battle of the great day of God Almighty. The Lord demands of the "faithful and wise servant" class that each one shall acquit himself as a good soldier of Christ Jesus, prove his unfaltering love and devotion to Jehovah, and maintain his integrity by boldly proclaiming the truth in this day of God's power. (1 John 4:17, 18) He makes this so positive and unequivocal that there can be no doubt about it, and he has caused to be written that those who fail or refuse to obey the commandment shall not live, but shall be destroyed.—Acts 3:23.

31 Under the leadership of Christ Jesus the faithful members of his body, designated as "the bride", engage in proclaiming the message of the kingdom. To all persons of good will "the Spirit and the bride say, Come. And let him that heareth [that is, the 'other sheep', the Jonadab or 'great multitude' class] say, Come"; and let all others who thirst for truth and righteousness, and who being of good will take their stand on the side of the Lord and become Jonadabs, let all such say, Come; and all together give the witness for the kingdom and say to the people that whosoever will may take his stand on the side of the Lord and receive the gift of life everlasting.—Rev. 22:17.

RESPONSIBILITY

32 Each one in the Lord's organization is therefore responsible unto God in proportion to the knowledge he possesses of and concerning the kingdom, or which knowledge by the exercise of due diligence he might acquire. For that reason the Lord says to all who have taken their stand on the side of God and Christ, "Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." There is only one way to seek righteousness, and that is to diligently seek to know and to do God's appointed way. He is the righteous and holy one: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."—Ps. 19:7, 8.

33 Guided by the perfect law of God the consecrated cannot go wrong. To be thus properly guided the man must have a pure heart; that is, his heart must be right, free from selfishness, and his motive or moving cause must be to serve God and his King because such is the right course to take. Therefore the Lord says to such: "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23) Not only must the motive be right when one begins to serve the Lord, but he must continue to keep his motive pure and his love set upon God. If one's motive to serve the Lord is selfish he is certain to fail and fall entirely away. When Jehu said to Jonadab, "Is thine heart right, as my heart is?" clearly he meant that only those who have and maintain a pure condition of heart can remain in God's organization.

34 To "seek meekness" means that one must be teachable, that is to say, willing and anxious to learn what is in God's Word. Some who believe themselves to be of the "faithful servant" class do not deem it essential to continue to study God's Word, and the explanation of his truths which he gives through the Watch Tower publications. One who takes that course is certain to fail unless he quickly recovers himself from that wrongful way. Only those who are diligent in the study and application of the Word of God are safe from the Devil's assaults, whether that person be of the anointed or of the "great multitude" company. The proper attitude of the great multitude toward God and Christ Jesus is shown in these words: "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." (Rev. 7:15) Being before the throne of God shows that they have his favor, and serving him day and night shows that they serve him all the time and the Devil none of the time.

35 Much has been given to both those of the "little flock", the anointed, and the "great multitude" or "other sheep". Much more has been entrusted to the little flock, the anointed, and much more will be and is now demanded of them by the Lord. Both the little flock, the anointed company, and the great multitude must now be diligent in the study of God's Word and in bearing testimony of the truth to others as they have opportunity. Jehovah's witnesses, the little flock, and the Jonadab or "great multitude" company must walk together and work harmoniously together. It is the duty of the anointed to render aid and comfort and encouragement to the Jonadab class. All of these then must be faithful and true to the Lord. Arrayed against them is the Devil and all of his representatives. Therefore the greater necessity for all those who are on the Lord's side and in his organization to stand firmly together, dwelling in peace, and working harmoniously, and making known to others that Jehovah is God, Christ is King, and the kingdom is here.

36 Let no one for a moment conclude that he can discharge his responsibility to God by merely taking his stand on the side of Jehovah and his kingdom. That first step he must and does take of his own volition. Having entered into a covenant to do the will of God, that covenant must be kept and performed by all, that is, all those of the royal house and those of the great multitude. All those who obtain God's approval and receive the gift of everlasting life must be loyal and faithful. Is there a distinction between loyalty and faithfulness?

(To be continued)

QUESTIONS FOR STUDY

¶ 1. How does God's Word indicate the importance of order? How may the creature take an orderly course?

¶ 2-4. What determines the measure of responsibility of the creature to the Creator? With scriptures, show how, and to whom, this rule applies.

¶ 5. Why would the time and fact of the coming of the Lord Jesus Christ and the kingdom bring a separative test upon those having agreed to do the will of God?

¶ 6. Point out and apply the distinction indicated by the words "given" and "entrusted", in the text here under consideration.

¶ 7, 8. Show (a) whether, at the time mentioned in Matthew 24: 46, separation into two classes was due to insufficient knowledge. (b) That the responsibility of the consecrated has increased since then. (c) That Jehovah has fully provided for his people's meeting this increased responsibility.

¶ 9, 10. How has the importance of obedience been magnified in the mind of the anointed? Why is so much consideration given to Satan? What light upon the present situation is seen in Exodus 9: 16? What are some of the great truths the revelation of which in particular has forearmed the consecrated?

¶ 11. How has an understanding of the name and purpose of Jehovah enabled his people to see and appreciate their relationship to him?

¶ 12. How has the information now seen in Revelation 12: 9, 12, 17, 11, and at Matthew 24: 13, 12, enabled God's people to see and appreciate the words of the apostle in Romans 15: 4?

¶ 13, 14. Show that God has bestowed upon his people gift upon gift, and why.

¶ 15. To whom, here, has much been "entrusted"? Of them, what *more* will be demanded? Explain the change of situation, to account for this increased responsibility. Relate facts in which Jesus' statement, 'Many are called, but few chosen,' is seen to have fulfillment.

¶ 16-18. What are the "goods" which the Lord entrusts to his faithful servant class? With scriptures, point out the responsibility placed upon these. How only can they discharge that responsibility?

¶ 19. What is the purpose of the new covenant? How, and for what purpose, are creatures taken into that covenant? What does the creature undertake to do? and what is the importance of obedience?

¶ 20. Explain and apply Romans 13: 1.

¶ 21. What will faithfulness to the Lord now mean, and involve?

¶ 22. What is meant by Jesus' statement, "Every one who is of the truth hearkeneth unto my voice"?

¶ 23, 24. Why the emphatic demand that the truth now be told with greater plainness than ever before? Point out the great urgency of giving this message *now*.

¶ 25, 26. Explain and apply the message, 'Peace on earth, among men of good will.'

¶ 27. Who were Jehu and Jonadab? Whom did they foreshadow, and how?

¶ 28, 29. What is now seen to have been foretold in John 10: 14-16 and Revelation 7: 9? When and how does Zephaniah 2: 1-3 have application?

¶ 30, 31. What does the foregoing, together with Revelation 22: 17, conclusively prove, as to present privilege and responsibility of the "faithful and wise servant" class and of the Jonadab or "great multitude" class?

¶ 32-36. What, then, determines the responsibility of each one in the Lord's organization? How only may each one discharge that responsibility and obtain God's approval and the gift of everlasting life?

SPIRIT POURED OUT ON ALL FLESH

ONE of the figures of which considerable is said in the prophecies of the Lord Jehovah God is the great "servant" of Jehovah. As a spokesman for Jehovah the prophet Isaiah pointed forward to him and said: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. 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."—Isa. 42: 1, 6.

Jehovah provides cumulative evidence, which means the testimony of one prophet to corroborate another prophet, and this he does for the strengthening of the faith of his people. As a further proof of the office and work of his "servant" class, he caused his prophet Joel (2: 28, 29) to write: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit."

The spirit of Jehovah is his invisible power. 'Pouring out' means a libation or a gushing forth. God puts his spirit upon his creatures to accomplish his purpose. He gives his spirit to no one unless that one desires to do God's will and is devoted to Jehovah. This prophecy shows a gushing forth or pouring out of God's spirit upon a class for a specific purpose. It had a miniature fulfillment at the feast of Pentecost in Jerusalem fifty days after the resurrection of Jesus from the dead, and it is completely fulfilled after the Lord comes to his temple in the year 1918. The proof is set forth on this occasion for the identification of God's witnesses, and that their privileges and duties may be seen.

The prophecy shows that its fulfillment applies at the close of the experiences of the Israelites, and again near the close of the experiences of the true church which constitutes spiritual Israel. The prophet states that it applies just prior to "the great and the terrible day of the Lord [Jehovah]". (Joel 2: 31) There came a great and terrible day upon the fleshly Israelites, the Jews, from A.D. 69 to 73. Jesus foretold another great and terrible day of the Lord God, to come at the time of his second presence and the setting up of the kingdom, and that just before that day there must be given a great testimony. He 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. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24: 14, 21.

At Pentecost the apostle Peter and others of the disciples received the anointing of the holy spirit. That was the first outpouring of the holy spirit. The account of this, as recorded in the book of the Acts

of the Apostles, chapter two, verses one to five, reads: "And when the day of Pentecost was fully come, they were all with one accord in one place [in Jerusalem]. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the holy [spirit], and began to speak with other tongues, as the spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven." Not only were the apostles there anointed by the holy spirit, but they were given a special power to testify in various tongues, that all the foreign Jews present in the crowd that quickly gathered might understand. The opponents who stood by mocked and said concerning these men who spoke in various languages: "These men are full of new wine." That the honest ones might understand the truth, Peter replied: "These [men] are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel."—Acts 2:15, 16.

Prior to that day of Pentecost God had put his spirit upon a very limited number. Jesus Christ was the first one who was brought forth by the spirit of God as the Son of God, and was in due time anointed with the spirit. Joel's prophecy was, "Afterward [or, Hereafter] I will pour out my spirit upon all flesh." The words "all flesh" must be understood as Peter interpreted the same, namely, all the families of the house of fleshly Israel, because the message was then limited to the Jews. On that occasion a great number believed on the Lord and in due order received the anointing of the holy spirit, even as the prophet had foretold. (Acts 2:38-41) On that occasion not only did Peter repeat the prophecy of Joel as having a fulfillment then, but his words are also prophetic. He said: "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." —Acts 2:17-20.

The words of the apostle, to wit, "in the last days," locate the time for the complete fulfillment of his prophecy. "The last days" undoubtedly refers to the last days of the old world, or Satan's organization, and the beginning of the reign of Christ. The apostle Paul said (2 Tim. 3:1-5): "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." We are now in "the last days", and should therefore expect a fulfillment in completion of Joel's prophecy.

After the apostles passed from earth, darkness came into the earthly organization of the church because of the influence Satan exercised over the leaders therein. At the beginning the Lord had planted his church on earth amongst men a pure "vine", symbolically speaking, and then it degenerated into the "strange vine" of the earth, even as the prophet Jeremiah (2:21) had foretold it would.

In the distressing time of the year 1918 the true followers of Christ thought that the work of the church on the earth was done. During the year which followed some true followers of Christ awakened to the fact that there was yet much to be done. In the period of time from 1918 to 1923 there was a great awakening amongst those who loved the Lord. The zeal manifested by these shows that the Lord had put his spirit upon them. The greatest witness to the name of the Lord ever given on earth has been in progress since the year 1922, and still progresses. Such marks the second or complete fulfillment of the prophecy of Joel.

In the prophecy it is written: "And on my servants and on my handmaidens I will pour out, in those days, of my spirit; and they shall prophesy." (Acts 2:18) Prior to 1922 the preaching of the gospel had been done chiefly by a few of the consecrated ones. After that time practically all of the anointed ones have actively engaged in giving the testimony to God's purpose to set up his kingdom, his vengeance, and the blessing of all the families of the earth.

Prophesying, or preaching, may be done either by word of mouth or by placing in the hands of the people the message of truth in printed form. Such has been done, and is now being done, by young men and young women as well as old men and old women. "All flesh," therefore, means all those among the men and women who are consecrated and anointed with the spirit of God, regardless of sex or previous condition.

It seems clear that the term "young men", used in the prophecy, means the younger brethren of Christ Jesus, regardless of sex, because no sex distinction is recognized in Christ. (Gal. 3:28) "Young men" is a term symbolically used to denote strong, vigorous, active and zealous ones in the Lord and in his service, regardless of age. "Old men" symbolically represents those who are listless, dreamy, and indifferent to what is to be done or is being done. It is the "young men", that is to say, the active ones in the Lord's service, who see visions. A vision means a clearer un-

derstanding of God's purpose; and those who see and understand are moved with a zealous devotion to the Lord, and they serve joyfully. "Where there is no vision, the people perish." (Prov. 29:18) True Christians must feed upon and understand God's Word in order to be joyful and vigorous, and therefore be young.—Amos 8:11-13.

Those who have been brought into the temple condition and have kept abreast with the light of the truth as God has revealed it to his people have grown strong in the Lord and continue to rejoice in serving him. Such are the ones whom the Lord specifically uses to give testimony to his name. These are the ones who are taken out from the Gentile nations as a people for Jehovah's name.

As bearing upon the time of the fulfillment of this prophecy, it is written: "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."—Joel 2:30, 31; Acts 2:19-21.

The physical facts show the fulfillment of this prophecy since the coming of the Lord to his temple in 1918. It is since that time that the Lord has revealed to his people the signs and wonders in heaven, that is to say, has given them a better vision or understanding of the Devil's organization (the one sign) and of the birth of the Lord's kingdom (the other sign).

He has also shown them the fact that the adversary Satan has now been cast out of heaven and the preparation for the final war upon earth is on. "Blood and fire" are symbols of death and destruction. In the earth during the past few years there has been a great amount of death and material destruction. "Smoke" is an evidence of destruction in progress. So-called "organized Christianity" is rapidly disintegrating. The leaders thereof have "turned into darkness" the light of the gospel by denying the creation of man as perfect, and denying the fall of man and his redemption by the blood of Jesus, and by openly uniting with the Devil's organization in declaring the League of Nations as God's kingdom on earth. Their work is destructive of faith in God, and they themselves no longer shine as the sun of light and prosperity. The "moon", as used in Joel's prophecy, is a symbol of the light of God's truth amidst the darkness of earth's night. It has become unto man a message of God's vengeance by the death of his enemies, and this is shown by the moon's being turned into blood.

These things have come to pass particularly in the few years just passed, and are apparent to all who have the vision of God's purpose. The prophet says that these things shall take place "before the great and the terrible day of the Lord come". That means before the final war and trouble mentioned by Jesus in his great prophecy in which he calls it the "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be". (Matt. 24:21) The prophecy says that, contemporaneously with the happening of these events, God will pour out his spirit upon all flesh and upon whosoever shall call upon the name of the Lord, and that these shall bear testimony to the name of the Lord. The physical facts show that this prophecy is in course of complete fulfillment. This further identifies the witnesses who are taken out as a people for God's name.

GOD'S GOVERNMENT WILL BRING PEACE

JEHOVAH has in store boundless blessings and benefits for those who love and obey him. Such benefits he will bestow upon the people during the administration of his government. In this day, when there is great distress and perplexity among the people of earth, the Lord permits the honest seeker for truth to have a vision of some of the benefits that he will soon give unto men. By faith his prophet saw those blessings coming, and he exclaimed: "Bless the Lord, O my soul, and forget not all his benefits." (Ps. 103:2) To those who now desire to see righteousness amongst the peoples of the earth it will be of great satisfaction to obtain some knowledge that these blessings are near at hand. That knowledge is now obtainable from the Scriptures in the light of present-day events. It is God's due time. Among the great benefits that God's government will bestow upon the people are these: peace, security, welfare, plenty, health, strength and life.

The governments of earth that are in the League of Nations are putting forth at least an outward effort to bring about peace and security. They will not succeed even though they use their best endeavors honestly. In fact the League of Nations is a makeshift and an attempt to quiet the public demand for peace. The people want peace, and to them the League of Nations is like a straw to a drowning man. Seeing nothing else, they reach out for it. Satan induced the nations to adopt the League; and his purpose in so doing is to turn the minds of the people away from God and to keep them more completely under his own evil control. Jehovah foreknew and foretold this action and the fate of the League of Nations in these words: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us."—Isa. 8:9, 10.

The official record of the United States Congress, under date of March 5, 1928, is authority for the statement that "over eighty-two percent of all the revenues of the United States are now expended in support of military policies; and unless this nation becomes engaged in war with some other people internal combustion will be inevitable". No people of earth are greater lovers of peace than those of the United States. Why, then, is their money being spent in such great amount to make ready for war? All the other nations are putting forth their best endeavors to prepare for war, yet all the nations vow they do not want war. Satan, the evil invisible ruler, is at this time forcing the governments of earth into this condition and gathering them to the great battle of Armageddon, even as the Lord foretold. (Rev. 16: 13-16) These facts must now be brought to the attention of the people.

The common people of one nation do not foment war against the common people of another nation. The common people who bear the burdens of war are not even consulted about it. A few men who have to do with the responsibilities of government decide that war is necessary for commercial reasons or for the purpose of satisfying some supposed or real grievance. Diplomatic notes are passed between these nations and an attempt is made to adjust the difficulties. After solemn deliberation a formal declaration of war is made by one nation against another. The warmakers remain at home while the common people, who are ignorant of the cause of the war, are hurried to the front to suffer and die. If two private citizens pass notes one to the other in an attempt to settle their difficulties and then both agree to meet upon the field and settle their difficulties with deadly weapons, and one of them dies, the survivor is charged and convicted of murder in the first degree. Nations are made up of many people and controlled by a few men. It may then with propriety be asked, Where is there any difference between the crime committed by two men and that by two hundred men? When after deliberation a few men who have to do with the management of their respective governments attempt a settlement of differences upon the field with deadly weapons, they call it "war". But those who are the most prominent in bringing about the conflict and engineering it are decorated with badges of honor. If the warmakers alone were killed, that would be bad enough; but when without their consent millions of innocent men must die, that condition is far worse. When more millions of men, women and babes must suffer, the horror of war is indescribable.

A young man, loving peace and home, takes a wife, whom he loves. Before them the prospects seemingly are bright. He has not noticed the war cloud threatening because of the negotiations between the governments. Suddenly war is declared; without warning he is drafted, torn away from his young wife, and hurried to the front. The wife suffers great fear and agony and under this miserable condition her babe is born. The order comes from the government that the food supply must be conserved and therefore even the babes must be limited in the quantity consumed. The profiteers corner the food and boost the prices. The wife is unable to buy food for herself or her babe. She sees her babe wasting away for want of sufficient nourishment. It dies without its father's ever seeing it and while that father is upon the battlefield trying to kill, or be killed. If he survives he returns broken in body and health and finds his youthful wife aged from sorrow and starvation. Their honeymoon was like a flower blooming in the early morning, quickly cut down and wasted before the sun is scarcely up. There are millions of families on earth today who have suffered from the ravages of war. It is no wonder that, early in 1928, a monster petition was signed by a great multitude of the common people in England and presented to the government, declaring that they would not again respond in case of another war. The people want peace; but the prediction is freely made that when another war is declared they will respond because they are commanded so to do and they are put in fear and in jeopardy by the governments if they fail to respond.

War engenders hatred. Intense selfishness develops into hatred. Long suffering and oppression produce hatred. Injustice continued upon mankind produces hatred. Governments of this world have been in a large measure responsible for the hatred bred and cultivated amongst men. Behind the governments is Satan, the Wicked One, who has planted hatred and war in the hearts of the people by cultivating in them, and especially in the governments, extreme selfishness. Love must be planted in the hearts of the people in the place of hatred. Hatred is like a heart of stone. Love will make the hearts of the people tender and gentle. Love is unselfishness made manifest. One of the great benefits the people will have under the righteous government of God is that he will stop all war and then plant love in the hearts of the people. Lasting peace will be the result.

Through his prophet God foretells of the establishment of his righteous government, exalting it above all the governments of the earth, and declaring that unto it the nations shall flow: "And many people shall go and say, Come ye, and let us go up to the [government] of the Lord, to the house of the God of Jacob; and he will teach us of his ways [the truth], and we will walk in his paths [of righteousness]; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. 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: 3, 4.

God is love. All of his laws for men can be met and obeyed by those who are unselfish. "Love worketh no

ill to his neighbour: therefore love is the fulfilling of the law." (Rom. 13:10) With respect to the time when his government is in full sway in the earth God says of and concerning the people: "They shall not hurt nor destroy in all my holy mountain [kingdom]: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9.

Concerning his King, whom God has placed upon his throne, and who shall rule the world, it is written: "The government shall be upon his shoulder." He is the Prince of Peace, and of his government and peace there shall be no end. (Isa. 9:6, 7) Then "the battle bow shall be cut off: and he shall speak peace unto the heathen [nations]; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth". (Zech. 9:10) That will mean to the peoples of earth universal peace. The horrors of war will be gone for ever and there will never be another war. That benefit to the people cannot be adequately described in words. When the people know and understand this truth they will sing for joy.

The animals of the mountains and the forest are at enmity with man. They try to kill man and man kills them. Under the righteous government of the Lord peace shall be for ever established between even the wild beasts and man. God, of course, knows the language of the animals and of the fowls of the air and he will speak to them in their own language and quiet their fear of man, and peace will be for ever established between the wild beasts and man. "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely." (Hos. 2:18) Concerning his righteous government and the benefits of peace that it will bring, it is written: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain [government]: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:5-9.

MEMORIAL

THE date for the celebration to the name of Jehovah God and to the sacrifice of Christ Jesus is determined in this manner: From the observation of the new moon nearest to the vernal equinox, which marks the first day of the first month, count fourteen days. (Ex. 12:1-6) According to astronomical calculations the moon rises at least sixteen hours before it can be seen with the natural eye of man. In the time of Moses the calculation was made from the hour he could see the moon with the naked eye, and that is the proper manner for us to count the time. This year (called A.D. 1936) begins on the 24th day of March; and the fourteenth day, to wit, after 6 p.m. of April 6, is the proper time for the celebration of the Memorial. Jerusalem time is used.

The book entitled *Jehovah* contains a more detailed explanation of the Memorial than *The Watchtower* could carry at one issue. Carefully and prayerfully study chapters two and three of the book entitled *Jehovah*, beginning at page 26 and ending at page 120. Then on the 6th day of April, after 6 p.m., let each company of the anointed assemble and celebrate the Memorial. In doing so, use unleavened bread and real red wine. Unfermented grape juice or raisin juice will not meet the requirements. The Lord and the apostles used real red wine, and we should follow their lead.

(Continued from page 50)

providence these arrangements can be made, thus expanding the Los Angeles convention to take in all of the United States, Canada and the British Isles; truly an international convention. The Los Angeles convention will be held February 21-23 inclusive. All the other conventions mentioned above will be held February 22 and 23 only. The same program that is provided for Los Angeles will be arranged for in all the other convention cities. In the various cities arrangements are being made to widely advertise the public lecture, "SEPARATING THE NATIONS," so that the people will attend the large public meetings. You should make arrangements now to be present at one of the service conventions in the many cities. Further details appear in the *Director*. The conventions will be held in the following places, and for rooming accommodations you can write to the brother whose name and address are given.

LOS ANGELES, CALIF.: Shrine Auditorium.
C. V. Knemeyer, P.O. Box 755, Vernon, Calif.

BALTIMORE, MD.: Richmond Market Armory, Richmond St.
Henry A. Rheb, 3216 Keswick Rd., Baltimore, Md.

BIRMINGHAM, ALA.: Temple Theatre, 19th St. & 6th Ave. N.
X. D. Best, 8604 Division Ave., Birmingham, Ala.

BOSTON, MASS.: Jordon Hall, New England Conservatory Bldg., 296 Huntington Ave.
H. L. Philbrick, 31 St. James Ave., Boston, Mass.

CHICAGO, ILL.: Coliseum, North Hall, 1439 South Wabash Ave.
The public meeting will be at The Civic Opera House, Wacker Drive & Madison St.
Chicago company of Jehovah's witnesses, 1139 North Dearborn St., Chicago, Ill.

CLEVELAND, OHIO: Masonic Auditorium, 3615 Euclid Ave.
W. E. Brusman, 15202 Elderwood Ave., E. Cleveland, Ohio.

KANSAS CITY, MO.: Carpenters' Hall, 3114 Paseo.
T. A. Townley, 1317 E. 31st St., Kansas City, Mo.

NEW YORK, N. Y.: Mecca Temple, 133 West 55th St.
G. C. Powell, 124 Columbia Heights, Brooklyn, N. Y.

PITTSBURGH, PA.: Syria Mosque, Bigelow Blvd.
Pittsburgh company of Jehovah's witnesses, 907 Middle St. N.S., Pittsburgh, Pa.

TORONTO, ONT., CANADA: Massey Hall.
Watch Tower, 40 Irwin Ave., Toronto 5, Ont., Canada.

LETTERS

JEHOVAH'S MARVELOUS WORKS

DEAR BROTHER RUTHERFORD:

Human words fail me to express my deep gratitude to Jehovah our God for his marvelous works in behalf of his visible organization.

Particularly for the past six months Satan the Devil has been doing all in his power to browbeat and discourage Jehovah's witnesses of this area. But in the face of such opposition the witnesses are carrying the battle to the gate of the enemy with greater zeal, peculiar to the house of God.

For several months certain towns were closed to the witness work. Late last summer the Society gave the word and every one of these places was forced open. Since that these places have been covered three and four times with the kingdom message. It seems that every bulwark of Satan's organization crumbles before the onward march of our King. The divisional campaigns are used by the Lord, in giving to the Devil's crowd a crushing blow.

For the last several months the great enemy has been making a great onslaught against Jehovah's witnesses of this area. Not being able to down the courage and cool the zeal of Jehovah's people, he found an "occasion against" the ones who thus far maintained their integrity toward God. Some of the children of Jehovah's witnesses and Jonadabs refused to take part in the flag-saluting exercises in the public schools. This gave a good excuse to the "dollar" patriots. Immediately the school authorities passed local rulings in order to expel the children of God's people. Parents and children were arrested and unjust judges imposed fines or imprisonment upon parents because they would not send the children to school. At Nemacolin [Pa.] the parents of two children were arrested for violating school laws after the school board officially expelled the children. Such gross injustice boiled red blood of some true Americans, as hundreds of letters of protest against such cruel, devilish practices of the school boards were published and still are being published in the local papers of this division.

We were in perplexity for a time, but every move made by Jehovah through his organization outwitted the enemy; thus they got into a mess, and did not know how to get out of it.

The article in December 1 *Watchtower*, "Expelling Children from School," removed all our perplexities. Praise Jehovah therefor. On the fourth of December our first Kingdom School opened at Adah (Gates), Pa., with 15 children. On the ninth of December the number increased to 22. Now it is a going concern. The school opens with "Bethel Exercises", and *The Harp* is a part of their daily curriculum. We are waiting anxiously for that publication specially for the benefit of the great multitude. At Monessen, Pa., our second Kingdom School will be opened on the sixteenth of December. Within a very short time Kingdom School Number 3 will be opened for the benefit of Canonsburg children. Thus all the children in this area that are expelled from school shall be taken care of. Praise ye the Lord!

In connection with our Society's annual business meeting the Society arranged for a service convention. We are glad to inform you that 105 Jonadabs symbolized their consecration by water immersion. Also, we were much pleased to know that the president of our Society and the other servants thereof were re-elected to their respective offices by *all* the votes cast. Such a unity of mind, heart and course of action has never been made manifest heretofore among the people of Jehovah.—Psalm 133.

Wishing Jehovah's richest blessing to continue to be your portion for ever, with fervent love and best wishes, I am

Your brother and fellow servant,

S. H. TOUTJIAN.

GREATEST PRIVILEGE EVER GIVEN

OUR DEAR BRETHREN AND FELLOW SERVANTS IN JEHOVAH'S SERVICE:

Greetings to you all in the name of the Most High God, and our best wishes to all in the progress of the kingdom message.

We have been informed, through Brother Rutherford's letter of November 5, of the wonderful and gracious provision made in behalf of the pioneers. We wish to express our heartfelt gratitude and thanks to all of you for that provision. There are many things at this time to be thankful for, but some things mean more to us than others. We want to thank each of you for the sacrifice you have made in order to make it possible for us to keep going in the service. It will be a great aid in keeping us in the field and better equipped to carry the message to those hungering for the truth, and, of course, also to those who are not hungering for it.

As you stated, Brother Rutherford, it will be more "advantageous"; it will be a "stimulus"; and it does bring to our minds that the greatest privilege ever given any creature on earth is the publishing of the kingdom message. That is why we are so thankful to the Lord Jehovah and his Vindicator and to all of you for making such a provision for us.

The burdens in the field are often heavy, and we often get somewhat discouraged. But then we see the wonderful privilege before us and how the Lord provides for us and we brace up and rejoice and start the cry anew—For Jehovah and for Gideon.

We therefore join in thanking all of you again and in extending our love and best wishes to all at headquarters. May Jehovah richly bless you in all your endeavors to serve him.

Your fellow servants,

OLLIVER SIEBENLIST,
MRS. O. SIEBENLIST,
MRS. W. G. EISENMANN, *Nebraska.*

WILL CONTINUE TO MARCH ON

DEAR BRETHREN AT BETHEL:

We, the undersigned, are writing to express our noblest appreciation to the Society for the gracious provision made for the pioneers in your letter of November 5. Surely this was prompted in no other way than for your love and honor for Jehovah's name.

This reminds us of John 15: 8, "Herein is my Father glorified, that ye bear much fruit," and we know this provision will aid us greatly in bearing the kingdom fruits to the people, and to continue on joyfully and boldly proclaiming the message.

We wish to thank Brother Rutherford and the Bethel family for aiding us in this way, and assure you that, by Jehovah's grace, we will continue to march on with the King of Eternity while pushing the battle to the gate.

May Jehovah's guidance, protection and blessing be upon you all.

Your fellow servants, For Jehovah and for Gideon,

GUST. HULIARAS,	JEAN ST. JOHN,
RUTH HICKAM,	CARRIE A. BAKER,
T. J. RUSK,	EDITH LEWIS,
T. J. CARAS,	HELEN GROH,
EMMA HENSHAW,	THOMAS W. PRASSAS,
HARRY POWELL,	ELIZABETH HANDY,
MABEL VON HUGO,	BERT WANG,
LYDIA D. JOHNSON,	LAURA C. BRAUN,
ALEX J. SIMCIK,	C. BORN, *Illinois.*

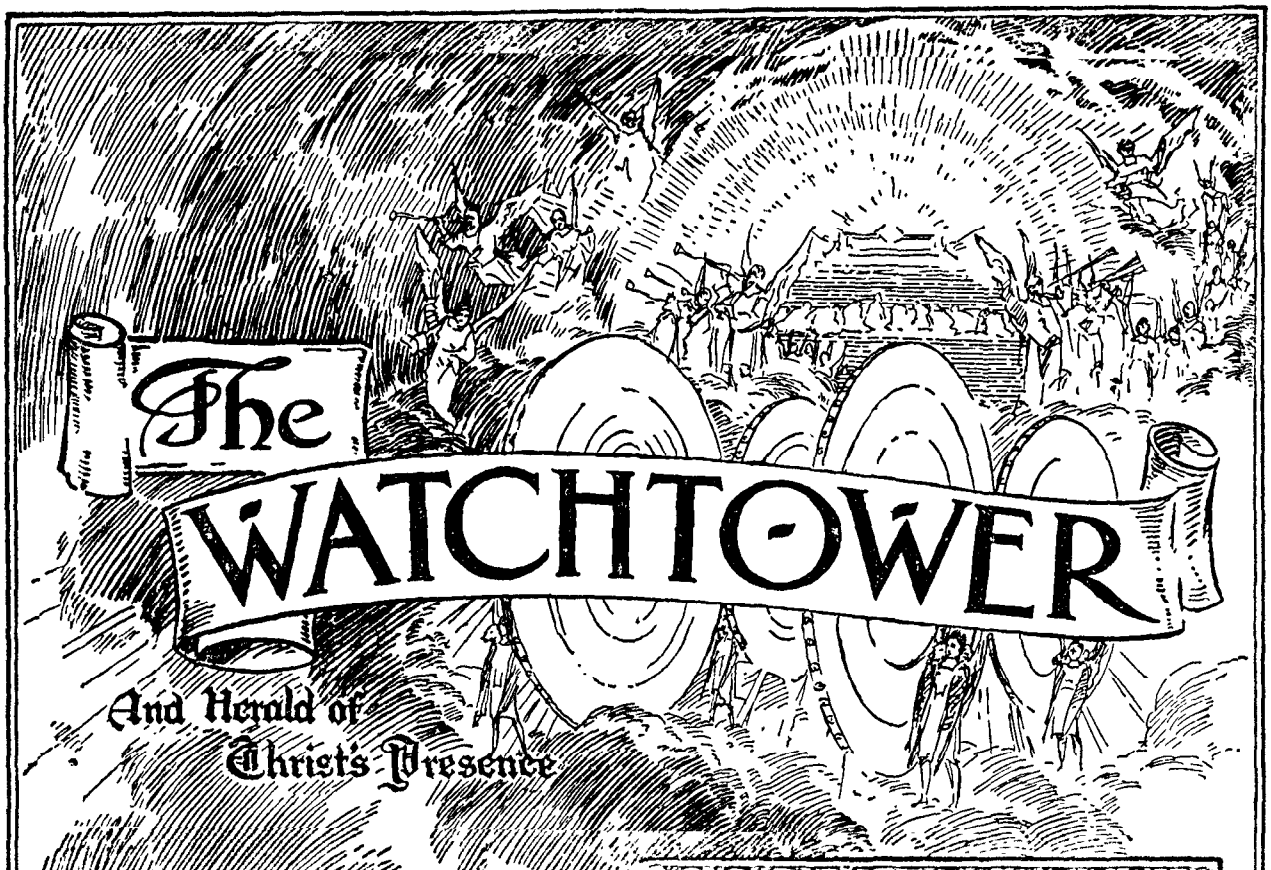
SERVICE APPOINTMENTS

M. L. HERR

Collins, Miss.	Mar.	1	Shelby, Ala.	Mar.	17
Braxton, Miss.	"	3	Clanton, Ala.	"	18
Heidelberg, Miss.	"	4	Marbury, Ala.	"	19
Enterprise, Miss.	"	5	Montgomery, Ala	"	20-22
Meridian, Miss.	"	6	Union Springs, Ala.	"	24
Aliceville, Ala.	"	7	Troy, Ala.	"	25
Gordo, Ala.	"	8	Clayton, Ala.	"	26
Tuscaloosa, Ala.	"	10	Columbus, Ga.	"	27, 28
Brookwood, Ala.	"	11	Opelika, Ala.	"	29
Bessemer, Ala.	"	12	Auburn, Ala	"	30
Birmingham, Ala.	"	13-15	Notasulga, Ala.	"	31

A. H. MACMILLAN

Birmingham, Ala.	Feb	21-23	Tampa, Fla.	Mar.	19
Miami, Fla.	Mar.	1, 2	Lakeland, Fla.	"	20
Naranja, Fla.	"	4	Sanford, Fla.	"	21
Miami, Fla.	"	6-8	New Smyrna, Fla.	"	22
Pahokee, Fla.	"	10	Bunnell, Fla	"	24
Ft Myers, Fla.	"	11	Jacksonville, Fla.	"	25
Arcadia, Fla.	"	12	Waycross, Ga.	"	26
Sebring, Fla	"	13	Ocilla, Ga.	"	27
Okeechobee, Fla.	"	14	Fitzgerald, Ga.	"	28
Wauchula, Fla.	"	15	Hawkinsville, Ga.	"	29
Bradenton, Fla.	"	17	Fort Valley, Ga.	"	30
St. Petersburg, Fla.	"	18	Macon, Ga.	"	31



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LVII SEMIMONTHLY NO. 5

MARCH 1, 1936

CONTENTS

LOYALTY AND FAITHFULNESS 67
Defined 67
Loyal 67
Fallacy 69
Feeding His Own 70
Faithfulness 71
Guide and Warning 72
Questions for Study 75
THE PEOPLE AND SERVANT OF JEHOVAH 76
LETTERS FROM AFIELD 78
Jehovah's Blessing Manifest 78
Machines a Wonderful Help 79
RADIO SERVICE 80
HIS STRANGE WORK 66
ADVERTISING WATCH TOWER PROGRAMS 66
PHONOGRAPHS 66

©WTB C&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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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.

HIS STRANGE WORK

Testimony Period for April, "His Strange Work," which dates from the 4th to the 12th day inclusive, will be another season of extraordinary blessing to the publishers of the kingdom. It will be during this period that all desirous of singing forth the name of Jehovah will call upon the people with the book *Riches*. The Lord's publishers will have carefully read the autographed edition by April 4 and will be fully prepared and anxious to place this wonderful message in the hands of the people on a contribution of 25c. This book is being published in many languages. The importance of it cannot be overstressed, as you can appreciate only after you read the book carefully.

The directors should be planning now for this campaign. Individuals not associated with the companies should write the branch office in the country in which they live or the head office at 117 Adams St., Brooklyn, N. Y., expressing their desire to participate in the witness. *The Watchtower* has heretofore stated that the Society would soon publish a book especially for the benefit of the "great multitude". Here it is! Get it into the hands of the people, thereby informing them of Jehovah's "strange work".

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 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.

PHONOGRAPHS

Jehovah God has duly provided another effective instrument for the kingdom proclamation, to wit, a portable phonograph equipped with electrically transcribed records of 42-minute speeches by Brother Rutherford on vital Bible topics. Reports to date from pioneers and others already equipped with and using this phonograph attest the success and potency of this method of introducing and driving home the Lord's message. The machine is manufactured by the Society at its Brooklyn factory, and is specially designed for its work, and is the best available for the purpose. Strong, compact, with a powerful spring-wound motor, and carrying space for several discs, it weighs 21 pounds with six discs bearing twelve recordings. To cover the bare cost the phonograph, with 18 recordings, may be had for $19.25. All orders therefor, remittance accompanying, should be sent to the Brooklyn office of the Society.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII MARCH 1, 1936 NO. 5

LOYALTY AND FAITHFULNESS

"My son, keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life."—Prov. 6: 20, 21, 23.

JEHOVAH requires absolute loyalty and faithfulness of every one whom he makes a member of his royal organization. The same rule appears to apply to all who receive life everlasting. Jehovah is the Father, or Life-giver, and there is no life everlasting received save that which proceeds from him. He dispenses the great gift of life by and through Christ Jesus, his executive officer. (Rom. 6: 23) The mother of the members of the royal house is Jehovah God's organization, symbolized by his woman, otherwise called Zion. All who are born of her receive life from and are taught by Jehovah God. (Isa. 54: 13) In brief, the meaning of Proverbs 6: 20 is this: That the sons of God must keep his commandments and be guided by the law of his organization, for "the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life".

[2] While the English word *loyalty* does not appear in the Scriptures, yet there are many words in the Bible that have exactly the same meaning as loyalty. The Scriptures clearly teach that every man who receives life everlasting must prove himself both loyal and faithful. There is a distinction between loyalty and faithfulness. Technically, one might be loyal and not be faithful. No one is chosen as a member of the royal house unless that one proves to be both loyal and faithful. Always loyal and faithful, it is written of Jesus Christ that he is The "Faithful and True". He is Lord of lords and King of kings, and they that are with him are called and chosen and faithful. (Rev. 19: 11; 17: 14) Thus it is seen that each one of the body members of Christ must be an image of the Head, Christ Jesus.—Rom. 8: 29.

DEFINED

[3] The correct definition of the words *loyalty* and *faithfulness* are found in the Scriptures. The word *loyal* is from the same root as the word *law*. *Law* means a rule of action or conduct prescribed and made binding by the supreme governing authority, commanding what is right, and naming a penalty for the infraction of that fixed rule or law. *Lawful* means that which is permitted by and done in conformity to law. *Loyal* means that which is done in strict conformity with the law; that which is done in accordance with the law of God. A loyal creature is one who proceeds according to God's law. Loyalty to God therefore means to carefully and strictly be obedient to his law. His will is his law whether expressed or unexpressed, and that will is expressed by him in his Word for the correct guidance of the man who desires to be right. "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119: 105) There is no other correct guide.

[4] *Faithfulness* means more than merely to obey the letter of the law. A faithful one is trusty, trustworthy, established, steady, firm, secure, true and certain. *Faithful* means fidelity in the adherence to right as directed by the Lord. It means watchfulness and carefulness in the observance and performance of a duty or the discharge of an obligation. To be faithful means to be honest, constant and unchangeable. It means integrity. To maintain one's integrity toward God he must be faithful. That means he must be true and constant in his allegiance and devotion to God, because he is bound to God and Christ by a solemn covenant. It means that the man in the covenant with God must be thorough and firm in the observance and performance of service entrusted to him. It means to be true, reliable, worthy of dependance and entirely dependable. Only the righteous who maintain and preserve their integrity toward God enter into his royal house. "Open ye the gates, that there may enter in a righteous nation preserving fidelity." (Isa. 26: 2, *Roth.*) In the examination of the texts that follow the distinction between loyalty and faithfulness may be seen, and also that God requires his sons to be both loyal and faithful.

LOYAL

[5] The law of Jehovah, that is, the rule of action or conduct prescribed by him for man, is perfect, and he who walks truly and sincerely in the law of God goes in the right way, and, continuing therein, that man will receive the everlasting favor of God. (Ps. 19: 7-9) Of Jesus these words are recorded: "I delight to do thy will, O my God; yea, thy law is within my heart." (Ps. 40: 8) That means that at all times Jesus is entirely devoted to Jehovah God's rule prescribed for

the righteous, that such at all times was the rule of his heart, and that at all times he delights to do the will of God. A similar rule applies to all men who are blessed of God; as it is written: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night." (Ps. 1:1, 2) To meditate on the law of God day and night means to consider it all the time, that is, the man always considers the will or law of God and is diligent to be guided by that law. He is constantly examining his course of conduct in the light of God's law. The "heart" means both the seat of motive and devotion, and must be always in harmony with God's law. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart: none of his steps shall slide."—Ps. 37:30, 31.

6 A person may outwardly observe the law of God, that is to say, perform what is often called the letter of the law, and others observing his course would say: "That is a lawful man." But it is for the Lord to judge. He judges from a different viewpoint from that of man, because God looks at the motive that causes the man to act. "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) It is quite easy to deceive men, but no one can deceive the Lord.

7 Unless one delights in doing the will of God he cannot live. "Let thy tender mercies come unto me, that I may live; for thy law is my delight. Let my heart be sound in thy statutes, that I be not ashamed. I have longed for thy salvation, O Lord; and thy law is my delight." (Ps. 119:77, 80, 174) The moving cause for obedience to the law of God must be love, that is, a ready response to the requirements of the law without reference to what may be personally gained in this life. The right motive must be a sincere desire to serve God because he is right, righteous and just. For this reason God's commandment is of the greatest importance, which says to man: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37) The creature who is pleasing to God cannot divide his affection or devotion between God and any creature or any image or thing.

8 The law of God is his rule of action or conduct prescribed for all men. The commandment of the Lord is a positive and emphatic expression of his will or law concerning one that is in a covenant with God, the commandment directing the creature in the right way to go, and what he must do. Every commandment of the Lord is a part of his law. Commandments not only prescribe the correct course of man or conduct, but make it imperative that those to whom the commandments are addressed follow such course of conduct. The Israelites were God's covenant people, having voluntarily agreed to do his will. They were, as a nation, forerunners of those who have started to follow in the footsteps of Jesus Christ that they might be a part of God's holy nation. The true Israelites are those who have entered into a covenant with Jehovah, trusting in the merit of Christ Jesus' blood, and who are specifically and emphatically bound to obey his law and his commandments. For that reason God gave this commandment to all of his covenant people, to wit: "Thou shalt have no other gods before [besides (*Rotherham*)] me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them."—Ex. 20:3-5.

9 Every creature must choose either to remain with and serve the Devil if he so desires or to serve God, but when one voluntarily agrees to do the will of God he enters into a covenant with God and therefore he takes the name of Jehovah God. If he divides his devotion and service between God and the Devil or any of the Devil's agents or representatives or images he takes the name of God in vain. That means he takes God's name without any good resulting, but, on the contrary, there results to such a creature disaster. That man becomes an idolater, and must suffer complete loss.

10 The emphatic commandment of the Lord at Exodus 20:3 is given for the benefit of the creature, because the creature who has agreed to do God's will must keep and perform his covenant or agreement and this he can do only by having no god besides Jehovah. For this reason one in a covenant with God cannot pursue a course of conduct contrary to God's law. The saluting of a flag of an earthly government or the hailing of a man who is the visible ruler of such government is attributing salvation to what the flag or the man hailed stands for or represents. There is no salvation or life for man save that which God has provided through Christ Jesus. The one who has entered into a covenant with God has fully agreed to that great truth. (Acts 4:12) For that creature to attribute salvation to any man-made thing, rule or image, such as that which is represented by a flag of a nation or the man or men that control the nation, is a direct violation of the commandment of God and means that the man so doing is taking the name of God in vain, and if he persists in such a course he must suffer destruction.

11 To some persons the saluting of a flag of a nation or hailing a man who is the ruler of the government means little or nothing, because they have no understanding of God's commandment and have not entered into a covenant with God to do his will. Many persons get in line with such ceremony of saluting because they fear the power of men, and many salute because others do so, and many are unable to give any reason for so doing. It is entirely different concerning those per-

sons who have entered into a covenant to do the will of God. There is no excuse for their not knowing. Some person who has covenanted to do God's will may salute flags and hail men in order to avoid adverse criticism or persecution, and he may do such saluting with a mental reservation that he does not regard the flag or the man as of any real importance. Thereby such a person deceives men, but he does not deceive God, who looks at the heart or motive. A person in a covenant, so acting, is a hypocrite and is an abomination in God's sight.

12 The covenant people of God have no right to tell others who are not in the covenant with the Lord to decline to salute flags or hail men or to salute and hail men. Each one must choose for himself. The follower of Christ Jesus is directed to be quiet and attend to his own business. (1 Thess. 4:11) It is no part of his business to tell others what they may do or not do. With God's covenant people, however, each one must look well to his own course of action, that it is in harmony with the will of God. The covenant people of Jehovah God can be loyal to him only by strictly walking according to the divinely fixed rules. The Lord caused a record to be made in his Word concerning three faithful Hebrews who refused to bow down to the image of the Devil's organization, and without doubt this was done for the very purpose of emphasizing the necessity of strict obedience to God's law or commandment. (Daniel 3) The covenant people of God properly obey every law of the land which is in harmony with God's law, but when there is a direct conflict between the law of man and the law of God the covenant people of God must obey God's law regardless of what men may say or do.—Acts 4:19; 5:29.

FALLACY

13 One in a covenant with Jehovah may attempt to reason himself into a position where he can justify his conduct. He permits his selfish motive to direct him in the wrong course. He builds up an argument to support his course, which argument is fallacious. That this point may be emphasized, note again the words of the first text herein: "Keep [obey] thy father's commandment, and forsake not the law of thy mother." The selfish man says, in substance: "I have reasoned this matter out for myself, and my understanding is that I can outwardly obey every law of man, even such laws as are in direct conflict with God's law, and I think it best to proceed along the course of least resistance, that I may dwell in peace with all fellow creatures; therefore I will get in line with whatever is the rule of conduct in my community." A person thus reasoning is not exercising the spirit of a sound mind. The covenant people of God must keep in mind that human reasoning and conclusions are often very fallacious. There is but one sure and safe guide, and that is the Word of God, and therefore the Lord says to his covenant people: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5, 6) The follower of Christ Jesus must measure his course of action or conduct by the law of God, and that alone.

14 "The law of thy mother" is the proper course of conduct to be pursued by those who are of God's organization. Great is the favor to man to be brought into and form a part of the organization of the Lord. No person will long be permitted to remain in that organization, however, who willingly violates organization instructions. To violate the instructions coming from God's organization means to "forsake . . . the law of thy mother". Jehovah has a capital organization, of which Christ Jesus is the head, and that organization, being the highest part or "hill" of his holy mountain, is also called Zion. Concerning the rule of action by which God's people must be guided Jehovah says: "Out of Zion shall go forth the law." (Isa. 2:2-4) We are now in the "last days", and the house of the Lord is established above the kingdoms of this world. The Lord is in his holy temple and commands that all the earth keep silence before him. It is the time when many people, that is, the great multitude, are coming and saying: 'Let us go up to the kingdom of the Lord, to the house of the God of Jacob, that we may walk in the right way.' Thereby they attach themselves to God's organization. On the earth the Lord has an organization, and his servants in that organization the Lord teaches, directs, guides and instructs. The law or rule for man, and for the conduct of that organization, the Lord Jesus sends forth as the executor of Jehovah. The obligation is upon every one of the organization to be strictly attentive to and joyfully obedient to the instructions that the Lord sends forth from Zion. Christ Jesus, the head of that organization, is Jehovah's great Prophet, and all who are in the covenant with God must give heed to and fully obey that great Prophet, and he who fails or refuses to obey suffers destruction. (Acts 3:23) In that organization God has placed every man as it pleaseth him. No man can take that honor to himself. (1 Cor. 12:18; Heb. 5:4) Each one in the organization of the Lord must stand or fall to his Master. (Rom. 14:4; Eph. 6:9) A man whom the Lord has favored by giving him a place in his organization, and which place is subordinate to some other place assigned to some other person in that organization, reasons that he is wiser than the other, possesses greater ability than others and that therefore he will ignore organization instructions and pursue his own course. Instructions come to him through the regular course in the organization which he not only ignores but for which he substitutes his own ideas in performing duties to the organization. He regards organization instructions as of no consequence so far as he is concerned, and speaks with contempt concerning those who convey the in-

structions to him. He murmurs and complains of what he is requested to do, is haughty, austere, highminded, and follows his own selfish course. Thereby he is guilty of forsaking the 'law of his mother', that is, of God's organization. When his attention is called to the fact that he is disregarding organization instructions, such reproof angers him and he applies words of abuse to those who call his attention to his derelictions or shortcomings. The Lord has his own good way of rebuking those who stray from the path of strict obedience to his law or organization instructions. If one takes the improper course and is reproved, such reproof is for his good if properly received, as it is written: "For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life." (Prov. 6:23) The converse of this statement of the scripture must be true. One in the covenant with God who disregards the commandment of Jehovah and the instructions of his organization is not in the way of life.

15 If a man fears God he will think soberly and take the wise course, because "the fear of the Lord is the beginning of wisdom". (Ps. 111:10) "The fear of the Lord is to hate evil," that is, to hate and refrain from anything that would do injury to God's organization or those who are diligent in performing service in that organization. (Prov. 8:13) Obedience to the law of God and to his organization is the only way that leads to life; as it is written: "The law of the wise is a fountain of life, to depart from the snares of death." (Prov. 13:14) To scorn, hate or willfully violate organization instructions, that is, the law of God's organization, is a foolish course for one to take. One reaches the point where he must decide quickly whether he will heed the reproof received and turn to the right, or whether he will take his own selfish course and disregard the reproof that comes to him. One course leads to death, the other to life and the blessing of the Lord. Concerning this it is written: "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. But ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh."—Prov. 1:22, 23, 25, 26.

16 It is rank fallacy for a man to build up an argument to justify his own conduct and to willingly disregard reproof that comes to him for violating organization instructions. It may please God to put one man in his organization whose duty is to give instructions and who has less natural ability than many others, but that is no excuse or justification for others to disregard the instructions that proceed from the Lord's organization. Each one has the choice of being obedient to organization instructions or of calmly and quietly withdrawing from the organization. If he would please the Lord he will do with his might what his hands find to do, trusting in the Lord to cause all things to work together for his good.

FEEDING HIS OWN

17 The teachers of God's covenant people, and who therefore feed them upon spiritual food convenient for them, are not men. This is particularly true since the coming of the Lord Jesus to the temple. God and Christ Jesus are the teachers. (Isa. 30:20) The Lord Jesus at the temple is the dispenser of food for his own. He must employ some human means to convey the spiritual food to the mind of creatures who have a human organism. He would not employ divers means and numerous channels through which to operate his organization and transmit his spiritual food. The Lord has proved to his people, particularly within the last few years, that he is feeding his people the truth through the Watch Tower publications. No human ingenuity or ability could set forth the meaning of the prophecies which God's people have received within the past few years. Prophecy is not of private interpretation, and he who attempts to place a private interpretation upon prophecy shows himself to be a fool, for the reason that by his course of conduct he says in his heart, There is no God, that is, God and Christ are not directing the covenant people. (2 Pet. 2:20; Ps. 14:1) The Lord himself leads his people and feeds them, and this includes the remnant as well as the "great multitude".—Rev. 7:17.

18 If a man has received the favor of the Lord by being assigned to some place in his organization on the earth, and then disregards the spiritual food which the Lord has caused to be published for the benefit of his people, and that man substitutes his own teaching and interpretation, he is thereby without doubt 'forsaking the law of his mother'. When his wrongful course is thus called to the attention of such a man, that of itself constitutes a reproof from the Lord and affords that man the opportunity to turn to the right. That it is the duty of *The Watchtower* to call attention to these things appears to be certain from the Lord's Word. When one sees that he has departed from 'the law of his mother', and thus receives reproof from the Lord, it is his privilege to give heed to that reproof and quickly face about. Can he receive the blessings of everlasting life if he fails and refuses to do so? The answer is found in the scripture which says: "For that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." (Prov. 1:29-32) If he does heed the reproof and turn to the right, the Lord says to him: "But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."—Prov. 1:33.

19 If one favored with being made a member of

God's organization on earth insists on following his own ideas and in ignoring 'the law of his mother', and puts himself in opposition to the organization of the Lord, he by so doing becomes a worker of iniquity. The meaning of the word *iniquity* is not limited to those who commit heinous crimes against others. The word is from "inequity", meaning *lawlessness* or one who acts contrary to God's law. It is those who are in line for the kingdom who are in danger of the pitfall of lawlessness. Obedience to the law of the Lord is required, as Jesus says: 'Not everyone who says Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of my Father in heaven.' The Lord then shows that when he comes to the temple for judgment many will think that they should receive the Lord's everlasting blessing and enter the kingdom, even though they have been following their own selfish course. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." (Matt 7:22, 23) The angels of the Lord serving at the temple are directed by the Lord to oust all such lawless ones. "The Son of Man will send forth his messengers, and they will collect out of his kingdom all the causes of stumbling, and the doers of lawlessness, and will cast them into the furnace of fire; there will be wailing and gnashing of teeth."—Matt. 13:41, *Roth.*

[20] One in the covenant with God, and who loves God, will not find any excuse to be offended and to put himself in opposition to God's organization. If his heart is right, nothing can turn him away from the service of the Lord. He may think he has been unjustly treated by others in God's organization; he may feel sorely grieved by reason thereof; but if he loves God and his law he will conclude that the trial has come upon him and will operate for his own good if he will stand firm for the Lord and in his service, and if he does love God he will do so. "Great peace have they which love thy law; and nothing shall offend them."—Ps. 119:165.

[21] The man may be forsaken and persecuted by his earthly parents, by his brothers and sisters, and by everyone whom he expects to be his friend, and yet that is no excuse for offense against the Lord and his organization. If one is obedient to the great commandment to love God, nothing will stand in his way of serving God and nothing will cause him to withdraw from the service of the Lord's organization. "If anyone cometh unto me, and hateth not his own father and mother, and wife and children, and brothers and sisters, further also even his own life, he cannot be my disciple."—Luke 14:26, *Roth.*

[22] Based upon God's commandment to his covenant people the following words are addressed to the sons of God now on the earth: "Keep yourselves from idols." (1 John 5:21) "Wherefore, my dearly beloved [brethren], flee from idolatry." (1 Cor. 10:14) 'Stubbornness is lawlessness and idolatry.' (1 Sam. 15:23) Those in the covenant with God, and who love him and who will receive his ultimate approval, will permit nothing to stand between them and absolute and complete devotion, obedience and service to the Lord within his organization. The citizenship of these faithful ones is in heaven. (Phil. 3:20, *Roth.*) The Lord Jesus is their King, and has taken his kingdom. The allegiance of the faithful ones is and must be wholly to God and his kingdom, and they will refuse to compromise in any manner with the enemy. Like the faithful apostle who has received his crown of life, each one of the faithful remnant now says: "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. 8:38, 39) In the heart of each one of these is written the law of God, and by his grace they will obey his law.

FAITHFULNESS

[23] Jehovah assigned Lucifer to an important position in his organization. Lucifer became greatly impressed with his own importance and coveted that which belonged solely to Jehovah and to which Lucifer had no right. Perfect from the beginning, fully capable of obeying the law of God, instead of so doing he became proud and turned to lawlessness or iniquity. (Ezek. 28:15) To carry out his selfishness he invented and published the first lie, and therefore became the father of lies, whose end is destruction. For centuries God has permitted the Devil to remain and exercise his lawlessness until God's due time to vindicate his Word and name, and this has afforded the opportunity to other creatures to voluntarily show their lawful obedience or to follow a course of lawlessness, to be faithful or unfaithful, and thus each one becomes responsible for his own destiny.

[24] God took out from Egypt, the world power over which the Devil had and exercised a control, the descendants of Jacob and caused Moses to lead them through the desert on the way to the land of promise. When they reached the land of Moab Moses assembled the Israelites and by the direction of Jehovah said to them: "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; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face."—Deut. 7:9, 10.

[25] Here God was announcing his unchangeable rule that he is faithful always and likewise does what he promises, and that he requires like faithfulness on the part of all those who enter into a covenant with

him. The question then was and now is, Who will stand on the side of Jehovah and there remain steadfast, immovable, dependable and true? Who will maintain his integrity toward God?

[26] It is not enough that a man take his stand on the side of Jehovah and loudly proclaim Jehovah's name. He must prove his complete devotion to Jehovah under the test. Proud Lucifer was not faithful to his covenant. Since Satan is to be destroyed because of his unfaithfulness, that is the unchangeable rule announced, that all shall suffer a like end who become unfaithful to God. That unchangeable rule is again emphasized by God's Word: "O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer." (Ps. 31:23) "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. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord."—Ps. 101:6-8.

[27] The clergy have blasphemously said that God through Christ is holding out his hands, begging men to come to him. That is a wicked, blasphemous statement. The question is not, How many can the Devil get and how many can God get? but is, How many under the test will stand firmly on the side of Jehovah, maintain their integrity toward God, and live? Can the Devil get all men on his side and against Jehovah? He will no doubt get the most of them, but there will be many who will maintain their integrity and prove Satan a liar. All the unfaithful shall die, and only the faithful shall live, because God gives life only to the faithful. His blessing is only for those who will remain true and steadfast. But he who makes haste to be rich in power, money, and honor amongst men, that he may satisfy his selfishness, is on the road to certain destruction: "A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent."—Prov. 28:20.

GUIDE AND WARNING

[28] God has caused to be recorded in his Word "examples" and "ensamples" of faithfulness and of unfaithfulness, that such may serve as a guide to those who would do right and a warning to those who are pursuing the wrong course. (1 Cor. 10:6-11; 1 Thess. 1:7; 2 Thess. 3:9; Phil. 3:17) He commands his people to 'study to show yourself approved unto God'. (2 Tim. 2:15) It is vitally essential that we thus consider the ones who have preceded us and received God's approval. Furthermore, this rule may be set down as unchangeable, to wit: That no man can be faithful unless he loves God, and if he loves God he will put himself out of the way and be diligent in seeking to know and to do the will of God.

[29] Adam became unfaithful because he did not love God. He did not love Eve, even though he may have said he did. Adam desired Eve for himself and desired to have his own way. The same disposition continues to crop out amongst other men. A man may say: "I love Jehovah and I am faithful." It is then up to that man to prove what he says. He faces a test in which he must choose between pleasing his wife and serving and pleasing God. The man says: "I love my wife and I will stand by her regardless of what comes." In fact he does not love his wife, neither does he love God. If he loved God he would joyfully do the will of God by obeying his commandments, and if he loved his wife, seeing that she had taken a wrongful course, he would point out this fact to her and attempt to guide her in the right way according to God's Word. The man who really loves God will firmly stand on the side of the Lord and let his course of action be a sample or guide to help those who are near to him by earthly ties and who are also under the test. One has no excuse or justification for departing from a righteous way in order to help somebody who is out of the way.

[30] It is the small things that disclose faithfulness and unfaithfulness. God did not require of Adam the performance of a great task, but he did require him to be firm, steadfast and obedient. God has not required of those following Christ Jesus to perform great things, but he does require that they remain steadfast, true, faithful and dependable. "Moreover, it is required in stewards, that a man be found faithful." (1 Cor. 4:2) Whatever duty is assigned to one who is in a covenant to do God's will, that servant must be faithful in the performance of such assigned duty.

[31] Jehovah has never put his stamp of approval upon an unfaithful man, nor one who is partially unfaithful. God's rule shows that faithful men of old were approved because of their faithfulness; likewise those of the royal house and of the great multitude must prove faithful and true to the Lord. In God's organization men are selected and sent forth to give aid to others that they may have a better understanding of their privileges of serving God and Christ. It is a small matter for them to do what they are asked to do in the service of the Lord. The truth is not the product of any man. The truth is the Word of God, who through Christ Jesus teaches his people. The Lord gives interpretation to his prophecies and causes the same to be published. It is the bounden duty of those sent to the companies of God's people, therefore, to give consideration to what is published by the Lord's organization for the aid and comfort of his people. If one is sent to a company and he disregards or fails to recognize the Watch Tower publications and the subject matter treated in *The Watchtower*, and in place and stead thereof substitutes his own private interpretation, the course of that man is both lawless and unfaithful; lawless, because of his failure or re-

fusal to be obedient to organization instructions; unfaithful, because of pride and a disposition to exalt himself, and hence a failure to safeguard the kingdom interests. Men are not sent to the companies to exhibit their own learning and wisdom, nor to exhibit the learning of any other man. The kingdom is here, and the Lord's commandment to those in line for the kingdom is that they must go and tell these great truths to others as a witness to the name of Jehovah. (Matt. 24:14) It is of God, his King, his purpose and his truth that is to be told to the people. As certain as the Lord has caused these truths to be published in *The Watchtower* the one who fails or refuses to use the same and substitutes his own ideas or teachings is lawless and unfaithful to the duties and obligations laid upon him. This does not mean that such a servant must read *The Watchtower* to the companies, but it does mean that he will discuss, consider, and elucidate the subject matter that is treated in *The Watchtower* and try to help the members of the companies to get a better understanding thereof, that they may all be better equipped for the service of the Lord as commanded.

[32] If one is placed in a position to represent the Lord's Society, his organization on earth, and therefore to have a part in the Lord's witness work, and that person ignores *The Watchtower* and the instructions which the Lord gives therein, and substitutes his own individual ideas about the interpretation of prophecy, seeking to make himself appear in the eye of others as learned and important, that man is unfaithful in giving attention to and looking after the kingdom interests. Such a person comes clearly within the rule laid down by the inspired Word, to wit: "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.

[33] If one does not believe *The Watchtower* is used by the Lord to transmit to his people the truth, then that one should not attempt to serve in God's organization. If he does believe that the Lord uses *The Watchtower* to dispense his truth to his people, then in order to be faithful he will be diligent in carrying out the instructions of the organization and will give consideration to the subjects that are set forth in *The Watchtower*. Any other course tends to confusion and division, which is both unlawful and unfaithful on his part. Persisting in following his own ways and devices contrary to the rules of God's organization, he will in due time be gathered out from that organization.

[34] A man is assigned to the position of service director in a company of God's people, and receives instructions from the organization of the Lord as to what are his duties. If he is faithful and is serving because he loves God, that servant will gladly be diligent to carry out organization instructions. The service director may think he is wiser than any other in the organization of the Lord, yet that is no excuse for him to insist on doing things in his own selfish way, contrary to the instructions he has received. Service in the organization is not for the purpose of enabling men to shine or show forth their ability. The Lord's organization must be and will be harmonious and work together harmoniously, and the one causing discord will certainly be removed by the Lord. Therefore no one should attempt to lord it over his brethren or to rule them. The purpose of the servant of God and his work is to aid others, that all in the service may accomplish the will of God to his honor and glory.

[35] Faithfulness also means careful observance and diligence in performing assigned duties. One is sometimes heard to say: "I love the Lord and I am so glad to be on the Lord's side." He must be more than that. He must prove his love for God, and 'this proves one's love for God, that he obeys his commandments joyfully'. (1 John 5:3) If a task or duty of service is assigned to that one and he is forgetful, indifferent and negligent in the performance thereof, such is clearly proof of unfaithfulness on his part. It shows he is not dependable. It is not the one who says, Lord, I love you, but the one who does the Lord's will, that proves his faithfulness. (Matt. 7:21) The Lord has committed to his people his goods or kingdom interests. Such interests being entrusted to them, the specific duty of the servant is to be diligent in doing what he is assigned and to do it as unto the Lord, and to make known to others that the kingdom is here and that everything must be subservient to the King and the kingdom. Whatever the task is, do and perform it as unto the Lord. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men."—Col. 3:23.

[36] No servant of the Lord can shirk his duty to the Lord in order that he might please men. Faithfulness means that one must be true, constant and wholly devoted to God and his kingdom interests regardless of what any men may think or say. "Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart."—Eph. 6:6.

[37] If there is entrusted to one a duty to perform in the Lord's organization and, in order that he might please some person and have that person to think well of him, he in any manner compromises or fails to perform fully that duty for this reason, he is to that extent unfaithful. If a man uses fair speech in connection with his performance of duty to the Lord's organization, and does so in order that he may have men's persons in admiration, he is to that extent unfaithful to the Lord. (Jude 16) One who maintains his integrity toward God must be for God and his

organization first, last, and all the time, and that without regard to any person connected with the organization or outside of it. How men may judge you is of no consequence. The Lord's judgment is of supreme importance. For that reason the true servant of God is blind to everything save that which is pleasing to the Lord.—Isa. 42:19.

38 If one thinks to treat lightly the small things committed to him to do and to perform because they are of small moment, such is a tendency to unfaithfulness. Fidelity to the Lord requires one to exercise great care and thoroughness in the performance of duty or in discharging an obligation in the Lord's organization, however small it may appear to be. If you are assigned to a duty and you say, That is such a small and insignificant matter I will let someone else do it, such is a lack of appreciation of serving the Lord and a lack of fidelity and faithfulness. Honesty and integrity and the discharge of obligation or the performance of duties do not constitute the development of character, but such is proving whether or not we love God and his organization or whether we will please self or some other creature. If unfaithful in the small things it will be easy for one to be negligent and unfaithful in matters of greater importance. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." (Luke 16:10) The rule for all true followers of Christ Jesus must be fidelity in all things.

39 In this time of judgment the test is now upon human creatures and is, Who will stand on the Lord's side against all opposition? The faithful therefore must be constant and unchangeable, always showing allegiance and devotion to God. The question was put squarely up to Moses, and the record of his course of action is made for the purpose of showing what is the correct course for one to take and please God. Having been reared in the royal family of Egypt, Moses could have received all the honors and plaudits that men might bestow upon another. To receive such he must be unfaithful to God and to his people. The Hebrews were the chosen people of God and were greatly in disrepute amongst men, and because they were God's people they suffered at the hands of Satan and his agents. Moses chose to share the afflictions that came upon his fellow Hebrews rather than to enjoy the riches of the great world power. He had faith in God and maintained his integrity. (Heb. 11:24-26) Moses was a type of the Lord Jesus Christ. Moses and his faithful fellows refused to yield to the Devil, but remained steadfast and true and received the approval of God. (Heb. 11:32-39) Thus the rule is definitely fixed.

40 When Jesus began to perform his covenant the first thing the Devil did was to attempt to cause Jesus to be unfaithful to Jehovah. Hungry and faint after a fast of forty days, it might seem to be a small thing for Jesus to use his power to make some food to refresh his body. The very smallest act of unfaithfulness Jesus would not do. In that and other temptations that followed Jesus declared himself constant and unchangeable toward God and summed up the whole matter by saying: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10) Such must be the rule of all faithful followers of Christ.

41 To some who have made a covenant to do the will of God it may seem a small thing to salute a flag and sing certain songs of fealty to earthly powers. It is small, but to yield to pressure and to so salute and attribute salvation to any except Jehovah God is an act of unfaithfulness to God. Those in a covenant with God well know that salvation, security, protection and blessings proceed only from God and his kingdom and that there is no other. To salute flags and men means to attribute salvation to them, which is unfaithfulness to God. During the past two years this test has been particularly upon Jehovah's people in Germany. Some have fallen under the test, while others have stood true and firm, preferring to suffer imprisonment, stripes and death rather than to be untrue to God and his kingdom. They have chosen the wise course. It is written of the faithful men of old who stood firm under persecution that 'the world was not worthy of them'; and likewise it must be said that those who today withstand persecution and remain firm, constant and faithful to God, the world is not worthy of them.

42 The Devil brought to bear upon Christ Jesus all of his cruel and wicked agencies to cause Jesus to cease bearing the message of his Father to men. Jesus stood firm and immovable, always remaining faithful. Charged with sedition and treason, condemned without any evidence, he was sent to an ignominous death by the political rulers in order to appease the bloodthirsty clergy who were acting as the Devil's visible agents. Jesus remained true and steadfast, and therefore God gave to him the title "The Faithful and True". Jesus warns his followers that they must be subjected to similar persecution. (John 15:19, 20) God permits such wicked persecutions to be carried forward by the Devil until his time ends, and this affords to man an opportunity to prove his integrity and to prove the Devil a liar and to have a part in the vindication of God's name. While his covenant people are passing through these terrible trials Jehovah continues to say to them: 'God preserveth the faithful.' (Ps. 31:23) The unfaithful shall perish.

43 The hour of most crucial test is now upon the people of God because Satan knows that his time is short until the final showdown. The unfaithful will compromise and side-step the issue. The true and faithful will remain constant, firm and immovable, regardless of what men may do unto them. They will not fear man, who can only kill them, but their fear is of God, who is able to destroy their very existence. They will not deny the Lord nor forsake his organization, but

remain faithful and true and receive his approval. (Matt. 10:26-35) To those on the Lord's side, and therefore in the covenant with the Lord, Jesus says: "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.

44 This does not mean that one must merely believe on God and Christ Jesus and continue so to believe until death overtakes him. It means that the faithful followers of Christ Jesus will, by his grace, remain true and constant, giving unto God and Christ full and complete allegiance, constant, immovable and unbreakable love, and thus they will remain even as they go down into death. They will be faithful unto God and his kingdom when everything is serene, and faithful when opposed in service by many, and will carry on to the end. They will be faithful in the midst of tribulation and persecution, refusing to yield to the devilish influence and refuse to compromise with any part of Satan's organization. They will steadfastly maintain their integrity even with the very last breath. Men have died faithful to each other for an unrighteous cause. How much greater the privilege of dying faithful unto God and in his righteous cause!

45 The faithful and true follower of Christ Jesus, who will ultimately be in God's royal house, will give all diligence to 'keep his Father's commandments' and will be careful to 'forsake not the law of God's organization'. Because such love God and his law nothing will cause them to become offended and to turn away from God's organization and the service thereof. Any part of the kingdom interests that is entrusted to such, be it ever so small, that kingdom interest will be carefully safeguarded, looked after, protected, and the duty and obligation in connection therewith will be honestly performed and discharged. No deviation from faithful performance of duty will be tolerated or permitted; no putting on of the soft pedal in order to please men or to receive the good wishes of men; no compromise with the Devil or any part of his organization. Fidelity in the performance of all duty, constancy and unchangeableness, true and immovable, will be their course of conduct.

46 God says that he 'hates that which sows discord amongst the brethren'. Any who insist on murmuring and complaining against God's organization, and who insist on walking after their own selfish desires, are causing discord amongst the brethren. (Prov. 6:16-19; Jude 16) Those who cause offense and act in a lawless manner, the Lord will gather out and cast into outer darkness. This he has already shown in his dealing with certain ones. The sons of God who receive his approval must dwell together in peace and must avoid strife. (Psalm 133) The throne of the Greater David is set, and judgment is now in progress, and those of the house of the Lord will say: "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." (Ps. 122:7-9) The true and faithful will maintain their integrity, and therefore will now stand shoulder to shoulder, fighting for the good news of the kingdom and looking out for and safeguarding the interests of the kingdom, continuing loyal and faithful each to the others who are loyal to God, and thus will continue to do unto the very end. They will 'never for a moment quail before their antagonists', but will bravely and firmly and courageously stand for the Lord. Their 'fearlessness will now serve as a sure token to the enemy of the enemy's impending destruction', and to the faithful 'their fearlessness will be to them a sure token of salvation from God!'—Phil. 1:28, 29.

47 Jehovah has given his Word that he will preserve those who maintain their integrity toward him. 'Faithful is he who has promised, and he will do it.' (1 Thess. 5:24) Faithful is he who has called you, and he will accomplish his purpose and will vindicate his holy name and will give his faithful ones a part in the vindication thereof.

QUESTIONS FOR STUDY

¶ 1, 2. What does Jehovah require of those whom he makes members of his royal house? Identify the father, the mother, and the son, mentioned in Proverbs 6:20. Why are they so designated?

¶ 3, 4. What is the meaning of *loyalty* and of *faithfulness*? How only may one be loyal and faithful to Jehovah?

¶ 5-7. What is the law of Jehovah? and what is meant by its being *perfect*? What is the meaning of Psalm 40:8? Apply Psalm 1:1, 2, together with Psalm 37:30, 31.

¶ 8. Illustrate the relationship between the "commandment" and the "law" of Jehovah.

¶ 9. What is meant by 'taking the name of God in vain'? and what is the outcome of such course of action?

¶ 10-12. To whom and for whom does Jehovah give the emphatic commandment recorded at Exodus 20:3? Point out the importance of a clear understanding of that commandment at this time.

¶ 13-16. Show the importance now of a correct understanding and careful application of Proverbs 6:20 and 3:5, 6. Also of Psalm 111:10 and Proverbs 6:23, 8:13 and 13:14. For what situation is Proverbs 1:22, 23, 25, 26 provided?

¶ 17-19. From whom, and how, do the Lord's people receive their spiritual food? What is to be done with the instruction and the reproof provided by the Lord from his Word through his appointed earthly instrumentality? What is the outcome of one's course of action in this regard?

¶ 20, 21. What do the Scriptures show as to the proper procedure even in the face of injustice supposed or actual?

¶ 22, 23. Apply the Scriptural warning against idolatry. How does the record concerning Lucifer serve to instruct and warn others?

¶ 24-27. Point out other scriptures that also emphasize the unchangeableness of the rule announced in Deuteronomy 7:9, 10. Show whether the clergy have understood Jehovah's purpose concerning mankind.

¶ 28. With scriptures, show that the Bible record of "examples" and "ensamples" of faithfulness and unfaithfulness is more than history. What unchangeable rule is here again seen?

¶ 29, 30. Illustrate the possibility of mistaking selfish desire for love. What is the proof of real love for God?

¶ 31-34. What is the proper attitude, and procedure, for those who are sent by the Society to the companies of God's people, in view of the purpose for which they are sent?

Also, for those assigned to the position of company service director?

¶ 35. Explain whether love for the Lord and being on the Lord's side constitute faithfulness.

¶ 36, 37. Apply Ephesians 6: 6.

¶ 38. How does one's attitude toward small things indicate his faithfulness or lack thereof? How has Jesus expressed this matter?

¶ 39, 40. What is the test now upon human creatures? How did Moses meet that test? How did Jesus also meet that test and set the example for his faithful followers?

¶ 41, 42. Explain whether faithfulness to God is affected by saluting flags or men or by singing songs of fealty to earthly powers. What instruction in this regard is seen in Jesus' course and experiences?

¶ 43, 44. Apply Revelation 2: 10. Why is the correct understanding thereof now so important?

¶ 45-47. What will now be the position maintained and the course of procedure of all who will ultimately be in Jehovah's royal house?

THE PEOPLE AND SERVANT OF JEHOVAH

TODAY the earth seems to have forgotten Jehovah God. Truly the words of the psalmist apply now concerning the agents of Satan who pretend to be Christians: "God is not in all his thoughts." (Ps. 10: 4) At the present time human policies, human greed, and position of power and wealth have brought their harvest to the full. At the present time, though there is much profession amongst so-called "Christian" communities, the thoughts of the people composing "organized Christianity" are far from God. Not only are their thoughts removed from God, but such hypocrisy is practiced openly in the name of the Lord that it casts reflection upon his name, which makes it now necessary for the Lord to destroy the organization of the earth even as he destroyed the world or wicked organization in the great flood of Noah's day. The latter are really the 'destroyers of the earth', as Jesus called them. (Rev. 11: 18) People are much to blame for their lack of knowledge of Jehovah. They have had the opportunity to follow the teachings of Jehovah rather than of the wicked one and his earthly leaders, but their greed and selfishness have made them forget God. The course of ancient Egypt foretells the course of the whole world. In former times Egypt alone was involved, but now the whole world is involved. Today the poor are oppressed by those in authority. The religious teachers have frightened many of the people and burdened them with the nightmare of eternal torment, while others have been so thoroughly disgusted with their religion that they have turned entirely away from God.

Satan's visible organization, made up of the religious, commercial and political elements, is referred to in the Scriptures under the symbol of a wild beast. Many of the people, either by coercion or by choice, have "the mark of the beast" (Rev. 13: 16) in this, that they mentally and actively support the Devil's organization. There are millions of people in so-called "organized Christianity" who wink at the evil deeds and hypocritical practices of "organized Christianity". Many other millions are held in subjection by fear. They claim to be the people of the Lord; but, by their course of action in either openly or tacitly approving the conduct of the leaders who reproach God, they prove themselves to be only professed people of God, and not his people in fact.

Jehovah, through his prophet, foretold this condition that we now see existing in the world. Concerning this time it is written: "For among my [professed] people are found wicked men [clergymen who pretend to represent God and yet in fact reproach his name]: they lay wait, as he that setteth snares: they set a trap, they catch men [they inveigle men into their organizations regardless of whether they have any faith in God or not]. As a cage is full of birds, so are their houses [organizations] full of deceit: therefore they [the clergy, the leaders and principal ones of their flock] are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked [they wink at the wicked deeds of politicians and Big Business as well as those of the preachers]: they judge not [righteously] the cause, the cause of the fatherless, yet they prosper: and the right of the needy do they not judge"; the people need the truth, but they do not give it to them; they do not properly and righteously consider what the people need. They feed them on politics, "science" so called, and other like provisions. The Lord thus describes the miserable condition of "organized Christianity" of the present time. Never before was there such hypocrisy practiced in the name of the Lord. Then God caused his prophet to say further: "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 ['Christendom', or 'organized Christianity']; the prophets [clergy] prophesy falsely, and the priests [those who have responded to God's call and have been in line for his royal priesthood] bear rule by their means; and my [professed] people love to have it so: and what will ye do in the end thereof?"—Jer. 5: 26-31.

God declares through his prophet Jeremiah his purpose to visit "organized Christianity" with a time of trouble such as man has never known. God will not take this action, however, without giving due notice. The time for serving such notice, or for the testimony to be given, he indicates must be shortly preceding the great trouble.

To accomplish his work in giving such notice God must have some instrument or some persons to be his witnesses. The work corresponds to that which was done by Moses when appearing before Pharaoh of

Egypt. The people are kept in ignorance and oppressed, and now the Lord will take action. At this time God has not raised up an individual to do his work, but he has raised up a company of faithful followers of Christ Jesus, whom he names his "servant". Those who go to make up this "servant" are the ones found faithful and approved by the Lord at the time of coming to his temple, and to such he has committed the work of giving the testimony; and God commissioned them thus to do.

The people taken out for the name of Jehovah must be the ones whom he uses and will use to inform the rulers and the people concerning his purposes. Having come to Zion, and having built it up and brought his approved ones into the temple condition, the Lord informs them that there is a work for them to do, and that such work consists in giving testimony to the name of Jehovah God and in speaking forth his purposes concerning the wicked organization and his purposes concerning the people.

It follows that those who are taken out to bear testimony to the name of Jehovah would be the servants of the Most High. Concerning his "servant" God caused his prophet to write, saying: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles [the nations]." —Isa. 42:1.

The servant mentioned by that prophet is Christ Jesus, upon whom the LORD put his spirit after his baptism in the Jordan river. "Christ" means the *anointed*, and therefore all who are brought into the body of Christ and receive the anointing of the holy spirit, and are thereby made partakers of Christ, become a part of that servant. For in his inspired letter to the Galatians, the apostle Paul says to the Christians: "Now to Abraham and his seed were the promises made. He [Jehovah God] saith . . . And to thy seed, which is Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" of Jehovah God. (Gal. 3:16, 27-29) When, in the year 1918 (A.D.), the Lord Jesus came to his spiritual temple and took an account with his servants and found some who had been faithful, he approved the faithful ones. These are shown in the prophecy of Isaiah as being brought under the robe of righteousness and being given the garments of salvation. (Isa. 61:10) The "garments of salvation" identify such as members of the "servant" of the Most High, while "the robe of righteousness" shows them as approved servants of the Lord.

The anointing of the holy spirit is the commission of such to do work in the name of Jehovah God; the work to do, and these members of his body must participate in the work because they form a part of the "servant". As Jesus declared that he came into the world to bear witness to the truth, even so must the anointed members of his body bear witness to the truth. The commission given to those anointed ones supports this conclusion. The statement of the authority set out in that commission applies to all who are the anointed of the Lord and who are brought under the robe of righteousness.

Be it noted that the commission received by reason of the anointing provides that the "servant" must 'preach good tidings unto the meek [or teachable]; bind up the broken-hearted; proclaim liberty to the captives, and the opening of the prison to them that are bound; proclaim the acceptable year of the Lord, and the day of vengeance of our God; and comfort all that mourn'. (Isa. 61:1, 2) That commission is broad and comprehensive, but is even more specifically defined by other prophecies of the Lord. Since the commission applies to the entire Christ, there must be a time when Christ will cause a testimony to be given concerning God's vengeance. It is certain that the vengeance of God is to be manifest against the enemy organization, and the purpose of the testimony concerning the same is to give notice to men, both rulers and the people, in order that they may have an opportunity to know that Jehovah is the Almighty God, and to separate themselves from the enemy organization before the destruction thereof comes to pass.

It was in the year 1914 that the Lord Jesus received his kingdom and began to exercise his royal power. After casting Satan out of heaven, the Lord came to his temple and commissioned his faithful servants. This is shown by his own words in the parable of the pounds and of the talents. (Matt. 25:14-30; Luke 19:11-27) It is to that approved company, brought into the temple, that the Lord commits all his kingdom interests on earth. Concerning such the great Prophet Jesus himself said: "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."—Matt. 24:44-47.

It is this servant class that the Lord makes "ruler over many things", according to the picture given in the parable of the talents. (Matt. 25:21) It is this class whom the Lord God has taken out as "a people for his name", and since they are taken out "for his name", their work must of necessity be that of giving testimony to his name. This is the class described by the disciple James at the convention in Jerusalem. His

The faithful class on earth, the people taken out for God's name, constitute, figuratively speaking, the "feet" of Jesus Christ, because they are the last members of his body on earth. It becomes the privilege of such to be God's special witnesses. This is exactly in accord with the prophecy of Isaiah (52:7) which states: "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!"

This is the class that specially testifies to the fact that the nation or kingdom of the Lord is born or begun, and that God through Christ Jesus has begun his reign. They who are members of Zion, which is God's organization, say to one another: "Thy God reigneth!" It is this faithful servant class that constitutes God's watchmen. They watch the unfolding of prophecies; and, watching, they ascertain God's will, and tell one another what they see, and also tell others who have the desire to hear; and this is exactly in accord with the words of the prophet: "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. 52:8) By reason of the lightnings of divine truth flashing from Jehovah God upon Jesus the Head of the temple class, the members of the temple class are enlightened and God's Word is illuminated, and they see the truth exactly in harmony with one another; and together they joyfully give testimony by singing the praises of Jehovah God and his kingdom.

LETTERS FROM AFIELD

JEHOVAH'S BLESSING MANIFEST

DEAR BROTHER RUTHERFORD:

At the annual meeting of the Sydney [N.S.W., Australia] company it was decided to convey to you our love and assure you that the company is wholly with you in your leadership in the earthly part of Jehovah's organization and that we are all determined to continue in the great fight come what may.

It also decided that a report of the work for the year just closed be sent to you.

In the statement attached the figures for the years 1933, 1934 and 1935 are shown side by side, and in the fourth column is given the increase of 1935 over 1934. The blessing of the Lord was upon our efforts and, by his grace, we were able to place in 37,777 hours 94,908 pieces of literature. Hours in the field were nearly 11,000 more than in 1934, and the literature placed increased by 40,217 pieces. The transcription work is gathering momentum, and so great is the interest shown that it will require real hard work to attend to it.

The *Watchtowers* on "The Great Multitude" spurred us on with a desire to accomplish the work quickly so that the people of good will may speedily be apprised of the Kingdom. Evening work with the phonographs is opening the way for transcription meetings. Parties of publishers work two by two, and where interest is shown phonograph lectures are given. Questions are invited and, instead of spending too much time answering the questions, it is suggested that further lectures be given on a second visit. This paves the way for transcription lectures.

Everything possible is done to get the Jonadabs into the work, and in the year there was an increase of 74 publishers reporting. Each special campaign a quota form is sent out so that every publisher may state what days, the time of day and the total hours he hopes to spend in the field. All the interested are systematically called upon and given an opportunity to share in the work.

We are grateful to Jehovah for his manifest blessing and for the direction we receive in the work through the *Watchtower* and other means. May the Lord continue to bless you as you boldly declare his purposes.

WILLING TO PASS BENEFIT ON

DEAR BROTHER RUTHERFORD:

Your letter to the pioneers, dated November 5, is at hand and contents noted.

With deep appreciation we acknowledge that letter. We the pioneers here in our bunch have been making it very nicely. We have no reason to complain or to feel that we were having a hard time yet.

Our method is this: Our friends at Mt. Lookout are all about of one family. They grow plenty of truck on the farm to keep us going. Every once in a while they bring us a small truckload of such things as we are needing. That keeps us going, and we know we have plenty of provisions as long as they have it.

We appreciate very much all that you have done for us, and I have not written you about it, simply because I felt that your time is very precious and what I may say would not be of any value to you.

But when this last letter came to my hands, that the Bethel family had agreed to take a reduction in their allowance, whatever this may be, for our benefit, or, in other words, to keep the Lord's work going in the field, I could not withhold expressing our feelings.

Give the family our deepest appreciation.

We are just as willing to give the reduction that is allowed us to go to some other pioneer that is needing it worse than we.

Yours by his grace,
C. G. SHAWVER,
W. G. SHAWVER,
GRACE SHAWVER, *Pioneers.*

ONLY JEHOVAH IS ABLE

DEAR BROTHER RUTHERFORD:

We wish to express to you our appreciation of your kind favor extended to the pioneers in your recent letter, which we received with *Director*, November 1 issue. Only a God like Jehovah God is able to strengthen and make glad the hearts of his people. How we thank him for his loving-kindness and those who permit him to use them to prepare and put into our hearts the wonderful means, that all the world may know that he, Jehovah God, is the only true God, and with you and your never ceasing efforts to feed his sheep, we may be faithful colaborers in the vindication of Jehovah's name.

Thanking you for your love and ardent labor for all of God's true people, we send to you our Christian love, praying always God's protection and wonderful strength to continue on.

BROTHER AND SISTER WM. C. BARBEE, *Pioneers.*

LIGHT SHINING BRIGHTLY

DEAR BROTHER RUTHERFORD:

I want to express my heartfelt appreciation to you, and to the Society, for the wonderful arrangement just made, as noted from your letter of November 5, sent to all pioneers, to help them to continue in the field service.

It is so noticeable how brightly the light is shining upon Zion the last few years, as our zeal is increasing, and improvements to headquarters to handle present problems of service are also increasing, to such an astonishing degree that we pioneers can hardly keep up, REJOICING!

May Jehovah's strength, guidance, protection and love continue to keep you faithful unto the end, is my prayer.

Rejoicing in the privilege of a part in his service, I am
Yours in his service by his grace,
T. R. WEEKS, *Pioneer.*

MACHINES A WONDERFUL HELP

DEAR BROTHER J.W.:

Your kind, loving letter has been read and reread, and it touches our hearts to know and realize the love and unity of the Lord's people as manifested in the desire of the dear Bethel family to sacrifice still more in order that this part of Gideon's army may continue in the aggressive. We often discuss the indifference, the opposition, the large number of books already in the hands of the people, the wear and tear of our equipment, and wonder how long we will be able to continue in the enjoyment of the privilege of witnessing in Jehovah's name to the demolishing of the Devil's playhouse. We always end our discussions by saying that if the Lord, our Captain, considers us worthy of this privilege and wants us to continue he will make it possible for us to do so. And it is even so.

We regard this latest provision as of the Lord and expressed through his people. Please convey to the whole family our appreciation and thanks for their loving kindness in this act in our behalf. We also want to thank you for the many gifts of *Year Books*, volumes, *Watchtowers*, *Golden Ages* and other things you have so graciously bestowed on us in the past. We do not often write to tell you of our thanks, but do not think we do not feel them. Your time is precious, and so is ours; so we do not write much.

We had an experience lately which shows how mad Satan is, and how zealous his agents to stop the witness work. A sister of our camp witnessed to a lady in Baxley, who became somewhat excited, accused us of being Communists and against the government and of tearing down the churches. No amount of explanation could show her that we are for God's kingdom and against nothing at all except the Devil and his unrighteous rule. None are so blind as those who do not want to see. Next evening we were waited on by a committee of four men. One was the school principal, the husband of the aforementioned lady; and all representing the American Legion. They tried to trap Brother Bowen into saying something they might construe as against the government; but the Lord was with us, unknown to our accusers. They ended their investigation by taking seven booklets to send to the American Legion headquarters. We could but laugh, knowing that the American Legion has had plenty of witness and that they are divided amongst themselves. Our neighbor is one of them, and he was surprised and displeased by the action of his brother Legionists.

Now a word or two about the transcription machines and phonographs. What a wonderful help they are in gaining people's attention and in placing the books! The four-and-one-half minute lectures answer many a hard question that comes up. And now the song records also bring cheer to the hearts of the lonely, hard-pressed pioneers, if to no one else. But others also express their appreciation of the sweet music. When the beloved sweet singer of Israel returns to earth, he will have to go some if he excels the Watchtower quartette in singing his own sweet psalms.

Be assured of our love and co-operation.

W. L. BOWEN,
MRS. W. L. BOWEN,
MRS. ATWOOD SMITH,
MRS. EDITH S. BARTLETT, *Pioneers.*

NO GREATER PRIVILEGE

DEAR BRETHREN:

We wish to take this opportunity to express our appreciation for the sacrifice of the Bethel family in behalf of us pioneers and for the furtherance of the kingdom interests. We assure you we count it a great privilege to stand with Christ Jesus and fight shoulder to shoulder with such valiant warriors, and to have a part in proclaiming the Almighty Jehovah's name throughout the earth, with them. We thank Jehovah for this expression of his love, and glory in the fact that you, his witnesses at the Bethel home, may share in our service. We are thankful for this demonstration of the unity of God's organization. We pray that each one of us, and you, may have a part in the vindication of Jehovah's name, and know that no creature could have a greater privilege.

We will remain, by his grace, J. w's.

LEONARD C. ROBERTS,
MARGUERITE ROBERTS,
EVA J. DAVIS, *Pioneers.*

JOY AND STRENGTH IN JEHOVAH

DEAR BROTHER RUTHERFORD:

Your letter of November 5 received, and I desire to express my sincere gratitude for the further effort on the part of the dear Bethel family to co-operate with the pioneers in spreading the kingdom message for the vindication of Jehovah's word and name. I am sure this means a real sacrifice to them; but, dear brother, it means life to the anointed, as I know that is what the service means to me. No sacrifice seems too great when it gives us the privilege of sharing in the vindication of Jehovah's name.

It calls for real effort to keep going in the service these days, but when we hear of the experiences of the pioneers in foreign lands our hardships are nothing.

My joy and strength is in our great Jehovah and the power of his might, and I praise and thank him for all his marvelous blessings.

Please convey my love and appreciation to the dear Bethel family for their assistance; and praying the Lord's continued favor and blessing upon you, dear brother, I remain

Yours for Jehovah and his Vindicator,
MRS. LILLIAN SPERRY, *Pioneer.*

HIS GLORIOUS WORK

DEAR BROTHER RUTHERFORD:

Never have we been so happy in the witnessing to the vindication of Jehovah's name as now.

It has been in our hearts to write you and give you our heartfelt gratitude for the wonderful helps to the pioneers ever since the convention at Atlanta, making it possible for us to attend.

Surely the joy (oil in our lamps) is uppermost in our hearts now, and seems to assure us that we can continue to praise his name in witnessing to the astounding truths that come pouring from the table prepared for us.

We never forget that every good and precious gift comes from the One who gave his Son that we might have life. (Romans 6:23) But we want to express our appreciation to you, as the visible representative of the head of Jehovah's organization on earth, and also to each dear one at Bethel who helped to make it possible for the pioneers to benefit by their unselfishness.

May the Lord give you strength in mind and body to continue in his glorious work, and may we be blessed as his true witnesses.

With much love,
EUGENIE HARRISON,
SID HARRISON,
ROSANNA DEITZ,
DELLA SLOVER, *Pioneers.*

EXPOSING ERROR A DUTY

GENTLEMEN:

Please convey to Judge Rutherford my appreciation of the splendid discourse on "Purgatory" delivered by him over the radio on Sunday, December 8.

Exposing error is one of a Christian's duties; and Judge Rutherford has done his duty manfully. Would that Christian churches generally had the same spirit and courage.

Sincerely,
WILLIAM H. PRICE.

DOING THE WILL OF JEHOVAH

DEAR BROTHER RUTHERFORD:

We received your letter of November 5, written to the pioneers.

May we express our deep appreciation for the unselfish attitude manifested by the Bethel family to assist the pioneers to 'push on in the work'.

We are grateful to Jehovah beyond words to be associated with his organization, and for the privilege of being publishers for the King and his kingdom.

How happy we are to receive *The Watchtower!* It gives us more determination than ever to press on in the great campaign; because we know we are doing the will of Jehovah.

We remember you always in our petitions to Jehovah.

Yours in kingdom service,
M. J. TELEVIAK,
F. M. TELEVIAK, *Pioneers.*

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.]

ARGENTINA

BahiaBlanca LU2 We 10:00pm
BuenosAires LR2 Su 11:00am
Chaco LT5 Su 10:45am
Cordoba LV2 Th 7:15pm
Los Andes, San Juan LV5 Su 10:45am
Mendoza LV10 Fr 8:45pm
Rosario LT1 Su 10:15am

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 9:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 11:40pm Su 6:30pm
We 6:30pm
Sydney 2-UE Su 9:00am
Tamworth 2-TM Su 8:00pm
W'gaW'ga 2-WG Su 7:45pm

QUEENSLAND

Brisbane 4-EC Su 7:30am
Marybor'h 4-MB We 9:45pm
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Su 5:15pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3 BA Su 12:45pm
Bendigo 3-BO Su 7:00pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 9:00pm
Melbourne 3-AK Su 2:15pm
Swan Hill 3 SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

Wallonia-Bonne Esperance (201.7m) We 7:00am

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKOV Su 1:45pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:00pm
Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm

CHILE

SanAntonioCE135 Su 11:40am
Santiago CE131 Tu 9:15pm
Valparaiso CE Radio Wallace Su 12:15pm

CHINA

Shanghai XHHE Su 12:00 nn
Shanghai XMHA Su 8:15pm

CUBA

Caibarien CMHD Spanish Su 12:00 nn
Camaguey CMJF Su 11:30am
Havana CMQ Spanish Su 5:30pm
Santa Cl'a CMHI Su 11:15am (1st and 3d Sundays) Spanish Su 11:00am Spanish Th 11:00am (1st and 3d Thursdays)

FRANCE

Radio Beziers Th 9:00pm
Radio Juan les-Pins (Cote d'Azur) Sa 8:00pm
Radio Lyon Sa 6:50pm
Radio Natan-Vitus Tu 7:45pm Th 7:45pm Sa 7:45pm Su 12:00 nn
Radio Nimes Tu 9:00pm

PARAGUAY

Asuncion ZP4 Su 11:45am

URUGUAY

Montevideo CX32 Mo 8:45pm
Montevideo CX10 Su 12:15pm (Internacional)

UNITED STATES

ALABAMA

Birm'ham WAPI Su 10:15am
Su 2:15pm Su 5:15pm

ARIZONA

Jerome KCRJ Su 8:30am
Su 12:25pm Su 3:00pm
Tucson KGAR Su 9:30am
Su 12:50pm Su 5:45pm
Yuma KUMA Su 12:15pm
Su 6:30pm Su 7:30pm

ARKANSAS

Hot Sp'gs KTHS Su 10:15am

CALIFORNIA

Hollywood KNX Su 10:15am
Su 4:00pm Su 7:45pm
Los Angeles KTM Su 9:30am
Su 1:25pm Su 4:30pm
Oakland KROW Su 10:00am
Su 2:00pm Su 7:00pm

COLORADO

Col'o Spr. KVOR Su 10:30am
Su 12:40pm Su 4:30pm
Denver KVOD Su 7:30pm
Greeley KFKA Mo 9:30am
Mo 1:00pm Mo 6:25pm

CONNECTICUT

New Haven WELI Su 9:55am
Su 11:25am Su 4:30pm

DISTRICT OF COLUMBIA

Washington WOL Su 10:00am
Su 1:00pm Su 6:15pm

FLORIDA

Miami WQAM Su 1:45pm
Orlando WDBO Su 10:35am
Su 12:30pm Su 5:50pm

GEORGIA

Atlanta WGST Su 5:45pm

ILLINOIS

Chicago WCFL Su 8:00am
Harrisb'g WEBQ Su 4:45pm
Su 6:45pm Su 9:00pm
Quincy WTAD Su 9:15am
Su 2:30pm We 2:30pm
Tuscola WDZ Su 9:35am
Su 11:55am Su 1:50pm

INDIANA

Indianap's WIRE Su 10:00am
Su 4:00pm Su 7:00pm

IOWA

C. Rapids WMT Su 10:00am

LOUISIANA

N.Orleans WDSU Su 10:00am
Su 2:00pm Su 6:00pm
Shrevep't KWKH Su 10:00am
Su 1:30pm Su 5:30pm

MAINE

Augusta WRDO Su 9:55am
Su 2:45pm Su 6:30pm
Bangor WLBZ We 9:55am
We 1:25pm We 5:10pm

MARYLAND

Baltimore WFBR Su 11:00am
Su 4:00pm We 6:15pm
Frederick WFMD Su 10:30am
Su 1:30pm Su 5:00pm

MASSACHUSETTS

Boston WMEX Su 9:25am
Su 4:30pm Su 8:10pm

MICHIGAN

Detroit WJR Su 10:00am
KalamazooWKZO Su 8:25am
Su 9:55am Su 10:55am

MINNESOTA

F'gusFalls KGDE Su 10:00am
Su 1:45pm Su 7:15pm
Min'apolisWDGY Su 9:25am
Su 2:00pm We 6:15pm

MISSOURI

Columbia KFRU Su 10:30am
Su 1:30pm Su 4:30pm
Kans. C'y KWKC Su 2:00pm
Su 7:00pm Su 8:25pm

NEBRASKA

Lincoln KFAB Su 9:30am

NEVADA

Reno KOH Su 10:30am
Su 4:30pm Su 9:00pm

NEW HAMPSHIRE

Laconia WLNH Su 10:30am
Su 2:10pm Su 7:10pm

NEW JERSEY

Atlantic C'y WPG Su 10:00am
Su 2:00pm Su 7:00pm

NEW MEXICO

Albuq'que KOB We 11:45am
We 5:25pm We 8:25pm

NEW YORK

Brooklyn WBBR Su 9:10am
Su 4:30pm Su 7:30pm
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
Buffalo WGR Su 10:00am
Su 10:45pm
Buffalo WKBW Su 5:55pm
New York WMCA Su 10:30am
Tu 11:55pm Tu 5:00pm

NORTH CAROLINA

Asheville WWNC Th 1:30pm
Greensboro WBIG Su 10:30am

NORTH DAKOTA

G'd Forks KFJM Su 2:30pm
Su 4:00pm Su 7:55pm

OHIO

Akron WJW Su 11:30am
Su 3:25pm Su 10:15pm
Cleveland WJAY Su 10:25am
Su 12:55pm Su 4:00pm
Toledo WSPD Su 8:30am
Su 11:00am Th 5:25pm

OKLAHOMA

Tulsa KVOO Su 9:30am
Su 3:00pm Mo 5:10pm

OREGON

Portland KWJJ Su 10:45am
Su 4:15pm Su 9:00pm

PENNSYLVANIA

Philadelphia WIP Su 7:00pm
Pittsburgh KQV Su 10:15am
Tu 8:15am Th 8:15am
Pittsb'gh WWSW Su 10:15am
Su 5:00pm Su 9:00pm

SOUTH CAROLINA

Spart'b'g WSPA Su 10:00am
Su 1:50pm Su 4:55pm

SOUTH DAKOTA

Pierre KGFX Su 10:00am
Tu 4:00pm Th 4:00pm

TENNESSEE

Cha'nooga WDOD Su 9:30am
Su 1:30pm Su 5:00pm
Memphis WREC Su 9:40am
Su 4:00pm Su 10:00pm

TEXAS

Amarillo KGNC Su 10:00am
Su 2:30pm Su 6:25pm
Dallas KRLD Su 10:30am
El Paso KTSM Su 9:10am
Su 1:15pm Su 6:30pm
Houston KXYZ Su 10:00am
S. Antonio KTSA Su 10:15am
Su 1:55pm Su 4:00pm

UTAH

Salt L. City KSL Su 10:45am

VERMONT

Springf'd WNBX Fr 9:00am
Fr 4:25pm Fr 8.00pm

VIRGINIA

Petersb'g WPHR Su 8:55am
Su 10:30am Fr 10.30am
Richmond WRVA Su 12:15pm

WASHINGTON

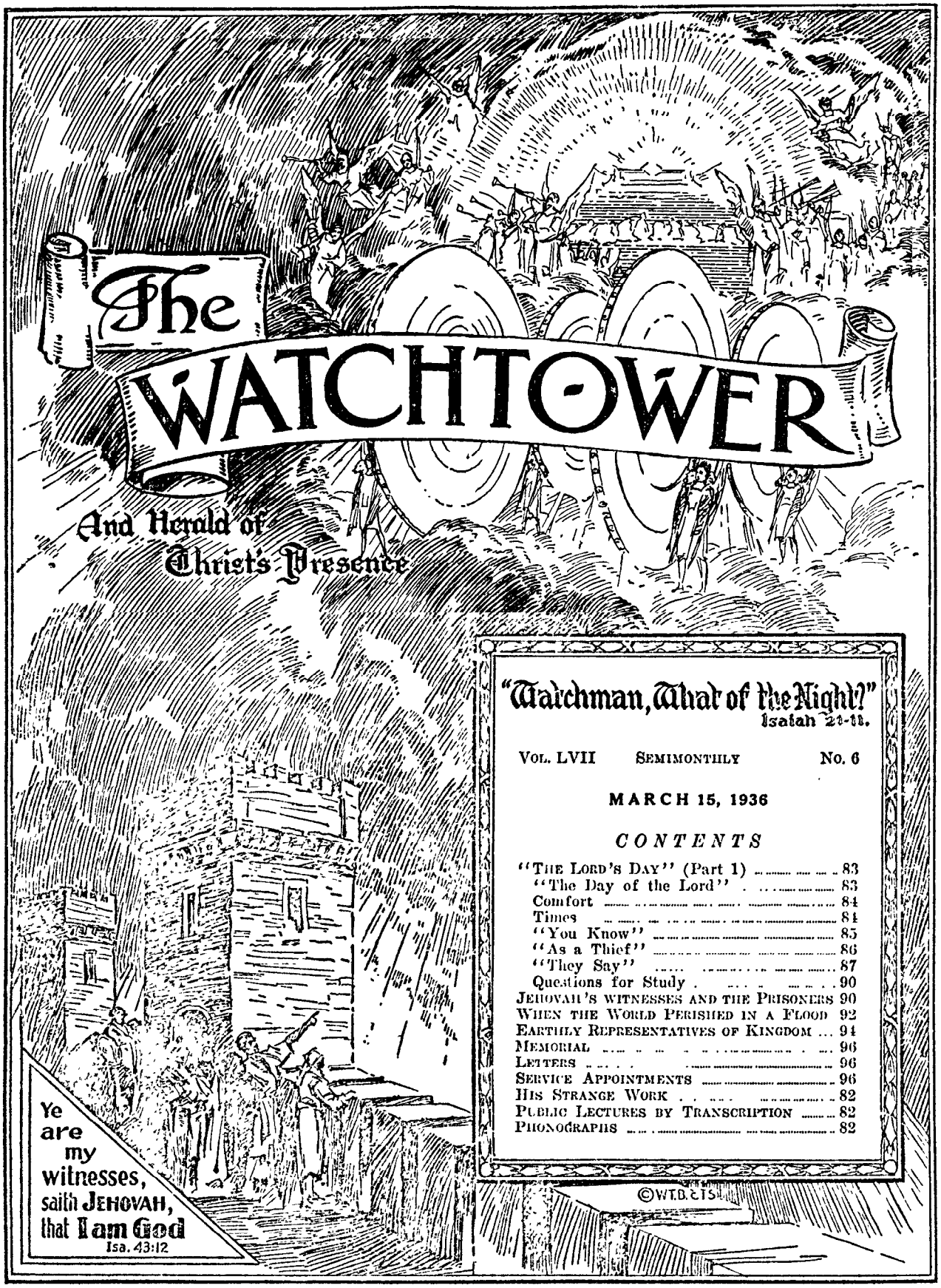
Seattle KIRO Su 10:25am
Su 5:15pm Su 9:00pm
Spokane KGA Su 10:00am
Su 1:00pm Su 5:55pm

WEST VIRGINIA

Cha'ston WCHS Su 1:00pm
Su 3:00pm Su 5:00pm
Wheeling WWVA Su 10:00am
Su 4:30pm Su 7:00pm

WISCONSIN

La Crosse WKBH Su 10:30am
Su 1:00pm Su 5:30pm
Madison WIBA Su 10:00am



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

VOL. LVII SEMIMONTHLY No. 6

MARCH 15, 1936

CONTENTS

"THE LORD'S DAY" (Part 1) 83
"The Day of the Lord" 83
Comfort 84
Times 84
"You Know" 85
"As a Thief" 86
"They Say" 87
Questions for Study 90
JEHOVAH'S WITNESSES AND THE PRISONERS 90
WHEN THE WORLD PERISHED IN A FLOOD 92
EARTHLY REPRESENTATIVES OF KINGDOM ... 94
MEMORIAL 96
LETTERS 96
SERVICE APPOINTMENTS 96
HIS STRANGE WORK 82
PUBLIC LECTURES BY TRANSCRIPTION 82
PHONOGRAPHS 82

©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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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.

HIS STRANGE WORK

Testimony Period for April, "His Strange Work," which dates from the 4th to the 12th day inclusive, will be another season of extraordinary blessing to the publishers of the kingdom. It will be during this period that all desirous of singing forth the name of Jehovah will call upon the people with the book *Riches*. The Lord's publishers will have carefully read the autographed edition by April 4 and will be fully prepared and anxious to place this wonderful message in the hands of the people on a contribution of 25c. This book is being published in many languages. The importance of it cannot be overstressed, as you can appreciate only after you read the book carefully.

The directors should be planning now for this campaign. Individuals not associated with the companies should write the branch office in the country in which they live or the head office at 117 Adams St., Brooklyn, N. Y., expressing their desire to participate in the witness. *The Watchtower* has heretofore stated that the Society would soon publish a book especially for the benefit of the "great multitude". Here it is! Get it into the hands of the people, thereby informing them of Jehovah's "strange work".

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 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 700 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.

PHONOGRAPHS

Jehovah God has duly provided another effective instrument for the kingdom proclamation, to wit, a portable phonograph equipped with electrically transcribed records of 45-minute speeches by Brother Rutherford on vital Bible topics. Reports to date from pioneers and others already equipped with and using this phonograph attest the success and potency of this method of introducing and driving home the Lord's message. The machine is manufactured by the Society at its Brooklyn factory, and is specially designed for its work, and is the best available for the purpose. Strong, compact, with a powerful spring-wound motor, and carrying space for several discs, it weighs 21 pounds with six discs bearing twelve recordings. To cover the bare cost the phonograph, with 18 recordings, may be had for $19.25. All orders therefor, remittance accompanying, should be sent to the Brooklyn office of the Society.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII MARCH 15, 1936 NO. 6

"THE LORD'S DAY"

PART 1

"For you yourselves know accurately, that the Lord's day is coming like a thief at night."—1 Thess. 5: 2, Diaglott.

JEHOVAH'S day or "the Lord's day" is not Sunday or any other twenty-four-hour day as the clergy have tried to teach the people. It is that period of time beginning when Jehovah sent forth his Son as King of the world and to oust Satan and to rule all creation. Jehovah's day began in the autumn season of A.D. 1914 and continues thereafter. The beginning of that period of time is also designated by these words, to wit: "We give thanks to thee, O Lord God, the Omnipotent, thou who art and thou who wast; because thou hast taken thy great power, and reigned." (Rev. 11: 17, *Diaglott*) It is the same period of time designated by the words of the prophet, to wit: "The LORD shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."—Ps. 110: 2, 3.

[2] The "day of the Lord" marks the beginning of sorrows upon Satan's organization, because it is then that Jehovah by the hand of Christ Jesus interrupts Satan's long reign of wickedness. Within that period of time there must be a great witness to the name of the Lord God, and this must be given throughout the earth, as designated by the prophet Isaiah, to wit: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt [the world]; for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them." —Isa. 19: 19, 20.

[3] In that time God will take account with all the nations because they serve Satan, and to them he says: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."—Isa. 13: 6, 9, 13.

[4] While Satan's organization will be in great sorrow the remnant of God's organization on the earth will sing: "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." (Isa. 26: 1, 2) "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." —Isa. 28: 5, 6.

[5] While they sing this song multitudes of people will turn away from Satan's organization and seek the Lord. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." (Isa. 29: 18, 19) The day of Jehovah is a great day, a day of wondrous things, and blessed is the man who is wholly on the side of Jehovah in that day.

"THE DAY OF THE LORD"

[6] There is a distinction in the meaning of "Jehovah's day" and "the day of the Lord" as the latter term is used in 1 Thessalonians 5: 2. Jehovah's day began when he sent forth his Son to rule in the midst of his enemies. At that time Christ Jesus, the precious Stone, had not been laid in completeness in Zion, but such laying in Zion in completeness took place in 1918, when the Lord Jesus Christ came to the temple for judgment. (Isa. 28: 16) The laying of that precious Stone marked the beginning of "the day" concerning which the apostle wrote in First Thessalonians five. The fact that the apostle says to his brethren, 'For you yourselves know accurately, That the day of the Lord cometh as a thief,' is an emphatic statement showing that it is the time when the faithful remnant would come to an accurate knowledge of the truth. (1 Tim. 2: 4) It is the time, says the scripture, when "ye need not that any man teach you". (1 John 2: 27) It is the time when Jehovah and the Lord Jesus

Christ do the teaching of the faithful. (Isa. 30:20) It is "the day when God shall judge the secrets of men by Jesus Christ". (Rom. 2:16) It is therefore the time when Christ Jesus, the great Judge, comes to the temple for judgment. Undoubtedly the following texts refer to the same time, that is to say, when the Lord Jesus appears at the temple and begins his judgment, to wit: "Waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." (1 Cor. 1:7, 8) That condition of blamelessness could not come until the Lord Jesus Christ is at the temple and gathers the approved ones unto himself and covers them with the robe of righteousness. —Isa. 61:10.

7 "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6) "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." (2 Thess. 2:1, 2) That particular day began in A.D. 1918, and judgment began at the house of God. (1 Pet. 4:17) From that time on judgment is laid to the line, and righteousness to the plummet, with respect to things earthly, including the Devil's visible organization.—Isa. 28:17.

8 It was Jehovah who enthroned Christ Jesus in 1914 and sent him forth to rule. (Pss. 2:6; 110:1, 2) That marked the beginning of "the day of Jehovah". Within that day, and three and one-half years after its beginning, "the day of the Lord Jesus Christ" began when he opens his court for judgment. It is the day of Jehovah throughout the entire period, because Christ Jesus is carrying out Jehovah's purpose, but "the day of the Lord" (Christ) about which the apostle writes refers to the time when Christ Jesus begins his work of things pertaining to the judgment of the earth. The picture in The Revelation shows these facts: That in 1914 Jehovah's woman (organization) being with child (that is, with the kingdom) and ready to be delivered, the Devil stood by ready to devour the "man child" (the new-born kingdom) and, when born, the Devil undoubtedly attempted to destroy that new-born child. A war was then fought in heaven, resulting in the defeat of Satan and casting of him down to the earth. Judgment had not yet begun, but after that Christ Jesus came to the temple of God for judgment, and that marks the beginning of "the day of the Lord". It is concerning this latter period, "the day of the Lord," that the apostle writes in 1 Thessalonians 5:2. It is well to keep in mind the distinction, when giving consideration to the words of the apostle. To be enabled always to readily have in mind the clear distinction, hereinafter in this article the period beginning in 1914 will be designated "Jehovah's day", and the period beginning in 1918 will be designated "Christ's day".

COMFORT

9 One of the purposes of the apostle in writing to his brethren was to comfort them and to tell them how they might comfort one another. In 1 Thessalonians 4 he speaks in detail about the descending of the Lord Jesus from heaven and the raising of those who had died in Christ and then of the gathering unto the Lord of those that remain alive and that prove faithful, and that these would be for ever with the Lord. He was giving his brethren the information for their comfort by assuring them that those who had died in faith God would bring to life at the coming of the Lord Jesus Christ. Nor were they to be comforted only with that heart-cheering information, but also with the succeeding words set out in the fifth chapter of First Thessalonians concerning "the times and the seasons"; and this is shown by the use of the words in verse eleven: "Wherefore comfort yourselves together, and edify one another, even as also ye do." The latter part of 1 Thessalonians chapter four, and the first part of chapter five, both give comfort by calling attention to the things that would come to pass when the day of the Lord Jesus Christ should come. Not only was the coming of Jesus Christ and the bringing to life of the dead a great comfort, but it was needful for the inspired apostle to so inform his brethren, that they might have assurance. Not so, however, with regard to "the times and the seasons". The apostle concludes with the words of comfort in chapter four, and then immediately says "But". This conjunction connects what follows with the immediately preceding context. It was not fitting or necessary to go into detail concerning the times and seasons.

TIMES

10 Says the text: "Of the times and the seasons [concerning the times and the seasons (*R.V.*)]." The use of the definite article "the" removes the discussion from a mere consideration of general chronological times to certain specific "times", namely, to those things that should lead up to and follow the events just previously described by the apostle. The apostle was not there encouraging the study of chronology, concerning which many persons have wasted valuable hours that might have been employed profitably. No one can fix dates and tell what is coming to pass on a day certain. The "signs" to which the Lord calls attention are far more determinative than the dates the fixing of which, with man, is a mere guess. Paul here evidently refers to the same as Jude: "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."—Jude 17, 18.

11 All the "times" mentioned by Jehovah are indefinite periods of time so far as human creatures are

concerned. When the thing comes to pass as prophesied, then we know that the things foretold are here in fulfillment of prophecy. The apparently indefinite time period during which the mystery of God continues to be unexplainable was appointed to end "in the days of the voice of the seventh angel, when he shall begin to sound".—Rev. 10:6, 7.

12 The apostle mentions not only "times", but "seasons". The Greek word *chronos* denotes the length or space of time; and the Greek *kairos* (the plural of which is here translated "seasons") means, "due or proper time, and opportunity," that is, "a certain fixed time or season." These "seasons" have their signs, that is to say, "the signs of the times." (Matt. 16:3) When that time arrives, then Christians may judge some things; as it is written: "Judge nothing before the time." (1 Cor. 4:5) At the fullness of the seasons Christ Jesus must have the dispensation or administration of all things, that is, "the dispensation of the fulness of times." (Eph. 1:10) Here the same word (*Greek:* "kairos") is used as at the text: "The time is come that judgment must begin at the house of God." (1 Pet. 4:17) That time is when the Lord Jesus comes to the temple of Jehovah for judgment.

13 When do "the times and the seasons" begin? Manifestly with the descending of Christ Jesus from heaven after he casts Satan out, and when Christ Jesus comes to the temple and when the faithful dead are judged. (Rev. 11:18) In 1 Thessalonians 4:13 the apostle tells his brethren not to sorrow as those who have no hope, because, if they believe in the resurrection, about which they have been taught, then they should not sorrow for the dead who died faithful, because God had promised to bring them again to life at the coming of the Lord Jesus Christ. Their sorrow was apparently not because they were uninformed concerning the resurrection of the dead, but because those who had died would not be on the earth to participate in the Lord's work of vindicating Jehovah's name when Christ Jesus came to the temple. Therefore the apostle explains about the dead in Christ, that when Christ Jesus descended from heaven the faithful dead saints would be the first raised out of death and gathered unto the Lord, and that thereafter the remnant of God's faithful ones would be "caught up . . . to meet the Lord in the air", that is, in the temple, and thus they would be for ever with the Lord. That information would be of great comfort to all who fully believed. 'But,' says the apostle, 'my brethren, you do not need to be told about the day of the Lord.' The word "brethren" here really applies to the remnant, who are on the earth now and who are of the elect. (Matt. 24:21, 22) These brethren, like the apostle Paul, have now been born of God's "woman". (Isa. 54:13) They have been caught up to meet the Lord Jesus Christ in the air, that is, in the temple. (1 Thess. 4:17) Therefore there is no need that the apostle write unto them concerning the day of the Lord. Why not? Because at the time this prophecy should be considered and understood by the remnant, the brethren of Paul, the Lord Jesus Christ would be at the temple and, all of these being the sons of God by his woman Zion, all such would be "taught of God" by and through Christ Jesus and such teaching would be by giving them an understanding of the prophecies of the Bible. The statement ". . . no need that I write unto you" does not mean that there is no need that *The Watchtower* should refrain from the publication of the explanation of these texts. *The Watchtower* would not and does not give any man's opinion, but, guided by the Lord and used by him, sets forth to the remnant information which Jehovah and the Lord Jesus Christ give them concerning the Scriptures and concerning things brought to pass which are in fulfillment of the prophecies. *The Watchtower* therefore would not be violating the apostle's word at all by these things. All those that are taught of God and Christ Jesus can readily determine what is the truth when called to their attention.

"YOU KNOW"

14 It is for the benefit of the remnant that the apostle says: "For you yourselves know accurately." (*Diag.*) "Ye yourselves . . . know." (*Roth.*) The use of the emphatic term of the pronoun, second person, here shows that the faithful, anointed remnant, at the temple and taught of the Lord, would then "come to an accurate knowledge of the truth" (1 Tim. 2:4, *Diag.*), and that would be the time, as stated by the apostle, that "ye need not that any man teach you", because taught by the Lord. (1 John 2:27) The word "know", as used by the apostle, implies that the remnant, the "brethren", see or discern clearly, because the Lord opens the eyes of their understanding more widely and they more fully see the prophecies and the physical facts now before them and which show the fulfillment of the prophecies. "Know accurately" means that they have been diligently inquiring and searching the prophecies and the facts in fulfillment thereof and have come to an understanding of the same. It is the time when "many shall run to and fro" in the study of the prophecies and "knowledge shall be increased". —Dan. 12:4.

15 "Know accurately," that "the day of the Lord" begins, not with the beginning of Jehovah's day, but with the beginning of the day of the Lord Jesus Christ, the same time to which the apostle refers in 1 Thessalonians 4:15, to wit, 'They which are alive and remain unto the coming of the Lord.' Then says the apostle: "For the Lord himself shall descend from heaven with a shout," and 'then those alive and remaining shall be caught up to meet the Lord in the air [that is to say, in the temple condition, where no human eyes can see], and [remaining faithful] they shall be for ever with the Lord'. Literally that "day

of the Lord" is exactly the same as in 2 Peter 3:10, to wit: "But the day of the Lord will come as a thief in the night." Also, "the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel." (Rom. 2:16) The same period of time about which the apostle wrote when he said: "A crown of righteousness, which the Lord, the righteous judge [Christ Jesus], shall give me at that day." (2 Tim. 4:8) It is the day of the Lord Jesus Christ when he is brought forth at the temple and presented as the world's rightful ruler and which date is A.D. 1918.

"AS A THIEF"

16 How shall that day come? Not with full information to all, but it 'so cometh as a thief at night'. The time and manner of thieves' invading the home of others is here used to illustrate the time and manner of the coming of the day of the Lord Jesus Christ. It is the whole "day", or entire period of time under consideration, that comes as the thief. The coming of the Lord Jesus has already taken place, but "sudden destruction", which takes place in the day of the Lord, is yet future. The beginning of the "day of Jehovah", to wit, 1914, did not come as a thief. And why not? For the reason, as early as A.D. 1880 the Watch Tower publications emphasized the date 1914 as the end of the world. Thereafter and until 1914 the Watch Tower publications continuously brought 1914 prominently to the attention of all its readers. Millions of free tracts were published setting forth that date. So well advertised was that date that it became a byword and a sneering joke in the mouth of the clergy and their close associates. The Roman Catholic Hierarchy and Protestant clergy and their allies were watching that date and waiting for it to arrive, that they might further ridicule those who had proclaimed it, and when it did arrive and the earth was not destroyed they scoffed more than ever before. It is certain that 1914 date, the beginning of the day of Jehovah, did not come as a thief in the night.

17 But how about 1918, the beginning of the day of the Lord Jesus Christ when coming to the temple for judgment? Did that come as a thief in the night? It certainly did. Even to this very hour no one aside from those who are devoted to Jehovah has an understanding of the Lord Jesus' coming to the temple. Commenting on 1 Thessalonians 5:1, 4, concerning the Lord's day which 'overtakes you as a thief', the Roman Catholic Hierarchy *Douay* translation of the Bible, in notes thereon, says: "BUT OF THE TIMES AND MOMENTS: That is, of the day of judgment, of the end of the world, of the destruction of Jerusalem. It is enough to know the time is uncertain and that death cometh as the thief in the night. . . . It is a subject of astonishment that some people are so childishly afraid of the judgment day that they cannot think of it without consternation, lest it should happen in their time. Weak souls! Do they not recollect that death will certainly overtake them, and that will be to them individually the end of the world, and the last day? The whole world then does perish as far as regards them."

18 It is true that *The Finished Mystery*, published in July 1917, made mention of the year 1918, but not with the proper understanding and application of that date. The time of tribulation that had been expected to come in 1914 was merely pushed up three and one-half years, showing that there was not a proper understanding of the date. (See *The Finished Mystery*, pages 62, 64, 393, 395, 513.) In 1918 many persons were then in line for the kingdom of God who have since lost that position and are now of the "evil servant" class. Not only did the day of the Lord come upon them as a thief in the night, but they are still in complete darkness concerning the Lord's coming to the temple, even as Jesus foretold they would be. (Matthew 13:41, 42) With all the information and light the Lord has now given to the faithful the "evil servant" class today scornfully rejects everything pertaining to the Lord's being at the temple of God for judgment.

19 To those who were in line for the kingdom Jesus said: "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch [watches were kept at night to mark the time] the thief would come, he would have watched, and would not have suffered his house to be broken up [into]. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. . . . But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken: the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of."—Matt. 24:42-50.

20 The beginning of the "thief" day arrived in 1918. "Thieves break through and steal." (Matt. 6:19; John 10:10) "Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (Rev. 3:3) Concerning the final conflict, the battle of the great day of God Almighty, Jesus says: "Blessed is he [in the temple] that watcheth, and keepeth his garments [on, identifying himself as a faithful soldier and watcher of the Lord], lest he walk naked [in the temple], and they see his shame [and throw him out]." (Rev. 16:15) Watchers must now continue to be diligent in watching the unfolding of Jehovah's purpose.

21 The thieves come in the night, when men sleep naturally and when many others are maudlin drunk and so stupefied that they do not discern the approach of marauders. Prior to 1918, and since, "Protestant" clergy and the Roman Catholic Hierarchy fought and continue to fight against the messengers of Jehovah's

kingdom and by opposing the kingdom show that they are drunk or sound asleep as to their privileges of serving the King. Likewise the foolish-virgin class now soundly sleep and are inactive and in darkness. Prior to 1918 all "Christendom" was, and since is, beastly drunk, like night revelers, filled with and befuddled by the strong drink of Satan's joy in persecuting Jehovah's witnesses and in endeavoring to destroy the WATCH TOWER SOCIETY. Also all "Christendom" was and is in darkness, and willingly so. (2 Pet. 3:5) Therefore, all such being in darkness, the day of the Lord Jesus Christ has overtaken them as a thief overtakes the sleepers and drunken ones in the night.

22 Even the "faithful servant" class, the remnant, did not discern the coming of the Lord to the temple at the time it occurred. Those faithful ones were fully trusting in the Lord and waiting upon him, yet it was not until 1922 that the Lord revealed to them that he was at the temple for judgment. Now all who love God must bestir themselves and be diligent in his service. By his prophet the Lord Jehovah has foretold the awakening of the faithful ones to their privileges of service, as set forth in Isaiah 6:1-8. When the remnant, pictured by the prophet Isaiah, saw that they had been very drowsy and thereby negligent of their duties, they were in great distress and cried unto the Lord and the Lord cleansed them and opened their understanding and sent them forth to his service.

23 The darkness that had partially surrounded those who afterwards became members of the remnant class completely enfolded all "Christendom", and particularly the "evil servant" class, so that the day of the Lord Jesus Christ overtook them as a thief. The clergy have no conception of the Lord's coming to his temple for judgment. Concerning them God by his prophet says: "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth [into the handouts given to them], and cry [to the giver], Peace; and he that putteth not into their mouths, they even prepare war against him."—Mic. 3:5-7.

'THEY SAY'

24 To the faithful church the apostle says: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thess. 5:3) It is certain that the time must come when "they shall say, Peace and safety". It is not the saints to whom this part of the epistle refers, because, says the apostle, "you yourselves know." It is those in darkness that will say "Peace and safety". According to *The Diaglott* and *Rotherham* the word "for" is omitted and the text simply reads, "When they" say. The conjunction "when" does not refer to the time immediately before the beginning of the day of Christ Jesus in 1918. It was in the spring of 1918 that the enemy shut down the activities of the Lord's people. The "when" refers to some time after 1918 and after the renewed activities in the service of Jehovah by his people began, and within and not before "the day". It manifestly is a short period of time just before the destruction coming upon the enemy and during or within "that day". The ones designated by the apostle as "they" are called "ambassadors of peace", that is, those who cry peace but who are certain to "weep bitterly". (Isa. 33:7) They are in a position exactly contrary to that of the 'feet of him that bringeth good tidings of good, that publisheth peace' and salvation, and that lift up their voice in song. (Isa. 52:7, 8) Nor could the pronoun "they" refer to the rank and file of the people, but must refer to the leaders and molders of public opinion and the makers of propaganda, to whom the others listen and give heed, and whom they follow and support; and therefore the "they" must refer to the clergy and the principal ones of their flocks.

25 "The day of Christ Jesus" is a period of time when he separates the sheep from the goats. (Matt. 25:31, 32) The pronoun "they" therefore must refer to the goat class, and particularly to the leaders thereof, that is, the ones who pretend to stand for God and support and apply the Word of God, claiming divine right and appointment so to do, when in fact they are doing the very opposite. Such men claim to be in position to give reliable assurance to the other goats as to what the Holy Scriptures have to say. The other goats give serious and respectful heed to the advice of their leaders, who claim to speak with authority. It is not what the ordinary common people say, but what is said by those who assume to speak *ex cathedra*. "They" are the ones whose peace and safety are threatened and disturbed and whose "religious susceptibilities have been shocked" by the public proclamation of the truth of God's Word. There is no possible reason for the disturbed ones to fear that Jehovah's witnesses are about to inflict bodily harm upon them by means of carnal weapons, but their peace is disturbed by reason of the truth. They are the wicked who oppress and fight against Jehovah's witnesses, concerning which the psalmist says: ". . . my deadly enemies that compass me about. They are inclosed in their own fat: with their mouth they speak proudly. They have now compassed us in our steps; they set their eyes to cast us down to the earth. He is like a lion that is greedy of his prey, and as it were a young lion lurking in secret places" [the Protestant "young lion", which has been dead as Protestant since 1918. The "lion" here means all religious leaders who persecute Jehovah's witnesses.]. The faithful witnesses of the Lord then pray: "Arise, O Jehovah, confront him, cast him down: deliver my soul from the wicked by thy sword; from men by thy hand, O Jehovah, from men of the world, whose portion is in this life, and whose belly thou fillest with thy treasure; they are satisfied with children [so-

called 'successors of the apostles'], and leave the rest of their substance to their babes [whom they teach to take up and carry on their wicked organization]. As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake, with beholding thy form." (Ps. 17:9-15, *A.R.V.*) In this fifteenth verse the faithful show their complete trust in the Lord and are shown as being brought into the temple and made of the "faithful and wise servant" class, anointed and enlightened. Their awakening took place after 1918 with a vision of Jehovah and his glory in the temple. Again says the psalmist: "When I awake, I am still with thee [as approved servant]." Then showing their complete trust in Jehovah the faithful pray: "Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloodthirsty men. For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Jehovah, that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect hatred: they are become mine enemies. Search me, O God, and know my heart: try me [at the house of God, where judgment begins], and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." (Ps. 139:18-24, *A R.V.*) The enemies here mentioned are "they" that scoff at the published fact that the Lord Jesus has descended from heaven with a shout or command from the Most High. Because they are in darkness they sleep in fancied security and imagine peace from the Lord's quarter. They say, as stated by the apostle Peter: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming [presence]? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Pet. 3:3, 4.

26 "They shall say" (according to the *Revised Version:* "When they are saying"; and according to the *Diaglott:* "When they may say") "Peace and safety." Just how long they will be saying what they do say is not indicated; but it is "when they are saying" what they have to say about peace and safety that destruction comes. To whom do they say? Not to Jehovah's witnesses or Jonadabs, because these faithful ones will not listen to what they say. They that say "Peace and safety" say it to one another, and to one another of their own crowd and those who are under the influence and control of them, and who are blind to the truth. Hypocritically they say "Peace and safety" to those people who put their trust in such men. "For they speak not peace; but they devise deceitful matters against them that are quiet in the land."—Ps. 35:20.

27 The apostle was conversant with the prophecies and was also speaking as an inspired servant of Jehovah and Christ Jesus, and he quoted some of the prophecies and foretold that "they" would say, "Peace and safety." Therefore it is not that "maybe" they will say so, but it is certain that they will say, "Peace and safety." Jehovah maneuvers the enemy, and he permits them to reach the conclusion that induces them to say, "Peace and safety."

28 By crying out or saying "Peace and safety" they are bidding for God and Christ Jesus to compromise with them, and their speech is in effect this: "Is it peace, Jehu?" What was said by those enemies of Jehu foretold what would be said to Christ Jesus, the Greater Jehu, and he answers: 'What! Peace, so long as the whoredoms of that old woman Jezebel and her witchcrafts are so many?' (2 Ki. 9:22) Not much! "There is no peace, saith the Lord, unto the wicked." (Isa. 48:22) Likewise Haman the Amalekite was peaceful and considered himself secure when he was conspiring to have Mordecai put to death; but he was in fact not safe.—Esther 5:9-14.

29 The leaders in religious organizations of the world expect to bring peace and safety to the people by their own methods. The Roman Catholic Hierarchy have induced themselves to believe that their organization is invulnerable and that 'the gates of hell cannot prevail against it', and claim that they have made an agreement with death and hell and that therefore they are entirely secure. That organization is certain that it will rule the world, and in saying "Peace and safety" they would not be referring to the world's peace among the nations, but to what they think is accomplished by the Roman Catholic Hierarchy and their allies against the forces that have disturbed their peace. There no longer being any real Protestants or Jews, who worship the true God, those who call themselves "Protestants" and "Jews" join with the Roman Catholic Hierarchy in saying "Peace and safety". Before the destruction comes God will make the Roman Catholic Hierarchy hear the truth and make the leaders understand some things about the truth, and such is a great vexation to them. "It shall be a vexation [peace-disturbing] only to understand the report" of impending destruction, when he shall make them (the scoffers) to understand the report, that is, concerning the truth. (Isa. 28:19) The proclaiming of God's message of truth, that the Roman Catholic Hierarchy is built upon lies and that God, through Christ Jesus, will sweep away that great mountain of lies, constitutes a great disturbance of the peace of the Roman Catholic Hierarchy and their allies and associates who are compelled to hear it. That message is proclaimed by sound cars, transcription machines, phonographs, and radio, as well as in printed books. It is the truth that shocks their susceptibilities. Heretofore the Roman Catholic Hierarchy has been able to put to silence all who have spoken against that institution; and if, even for a short season, God permits these opposers to stop the proclamation of the truth of the kingdom the vexation of the Hierarchy would cease and that crowd would cry out, "Peace and safety."

[30] It is the priests, and prophets, that is, preachers, who the prophet foretells will cry "Peace", and who do not bring healing to the nations. "Every one dealeth falsely." (Jer. 6:13) They suppress the message of the kingdom brought to the people by Jehovah's witnesses and at the same time shout "Peace", that is, tolerance for themselves, and this they do to camouflage and to deceive the people concerning their work of opposing Jehovah and his kingdom message. Those clergymen assume to be preservers of the peace while at the same time they seek the destruction of God's messengers of real peace. As the clergy amongst the Jews said of Jesus, so now the clergy say of Jehovah's witnesses: "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar" in their refusing to obey men's laws which say they cannot preach without a permit's being had and obtained from police officers. (Luke 23:2, 5) The clergy said practically the same thing to Paul and his companions: "These men, being Jews, do exceedingly trouble our city." (Acts 16:20, 21) "These all do contrary to the decrees of Cæsar."—Acts 17:6, 7.

[31] When Jesus rode into Jerusalem and the multitudes sung his praise the clergy of that time said: "Behold, the world is gone after him." (John 12:19) They then set about to destroy Jesus, that their own peace and safety might be made sure. Now the "great multitude", known as "Jonadabs", are beginning to seek the Lord, and many are joining themselves to his kingdom. The Jonadabs are coming with joyful song, praising the name of Jehovah, and it must be expected that soon the religious crowd will say: "We must put an end to this proclaiming of the kingdom, that we may insure our own peace and safety." If they succeed temporarily, as they have in Germany, they will take it for granted that such is a sign that God is on their side and that they are at peace with him and Christ Jesus, the Greater Jehu. God will permit them to "believe a lie", as in Haman's case.—2 Thess. 2:11.

[32] Then will they say, "Peace and safety," that is, that the Roman Catholic Hierarchy, her allies and her dupes, have reached a point of safety from the annoying message carried by Jehovah's witnesses and therefore their safety, as well as their peace, is certain. Their use of the word "safety" implies that they have curtailed the activities of Jehovah's witnesses. The same crowd thought themselves safe when they caused the tomb of Jesus to be sealed and made sure. —Matt. 27:64-66.

[33] All the facts, together with the sure word of prophecy, show that the hour is near when the religious forces, led by the Roman Catholic Hierarchy and supported by the strong arm of the law of the nations, will be crying out to one another, "Peace and safety." That they will do, because they are of the opinion that the "pestiferous" witnesses of Jehovah are silenced. These undisputed facts and scriptures spur Jehovah's witnesses to bend every effort to do the witness work and finish it according to the will of God. In several countries the work of preaching the gospel has been stopped, and the Roman Catholic Hierarchy continues to move forward confident of its power to crush the witness work everywhere. Let all the faithful bear in mind that he who is for us is greater than all that can be against us. The Lord has sent forth his servants to deliver his message, and nothing can successfully prevent that message from being delivered until it is finished. Those who are faithfully obeying the commandments of the Lord in bearing the message of the kingdom to the people are the ones that are in fact in peace and safety. To such Jehovah's promise is: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." (Isa. 26:3) The "faithful servant" class is made up of those who are joyfully obedient to the commandments of the Lord, and these are now in the temple for ever with the Lord. (1 Thess. 4:17) "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the [nations], neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid."—Ezek. 34:25-28.

[34] To those faithful ones Jehovah now says: "I will bring them again unto this place [the temple], and I will cause them to dwell [in safety], and they shall be my people, and I will be their God." (Jer. 32:37, 38) Fear not the enemy; but what the Lord tells the faithful in the temple, which is a place of darkness to the enemy, the faithful witnesses must go and proclaim boldly in this day of judgment.—Matt. 10:26; 1 John 4:17, 18.

[35] The Lord informs the faithful in advance of what is certain to come to pass, and thus he does that they may have full assurance of faith. The witness work must be carried forward to completeness according to the will of the Lord before the final expression of Jehovah's wrath. What is required of every one who receives God's approval is that he must maintain his integrity toward Jehovah, proving his faithfulness under all conditions. Such would be impossible except that God permits the enemy to persecute his witnesses. It is plain that Jehovah is maneuvering the enemy forces as well as his own, preparatory to the final conflict; and being informed as to what will be the result the faithful have every reason to rejoice and press on doing with their might what their hands

find to do. These faithful ones move on together in perfect peace, joyfully responding obediently to organization instructions, knowing that, whatsoever awaits them, they are safe in the hand of the Lord.

36 The enemy will be permitted to conclude that they have rid themselves of Jehovah's witnesses. By persecuting and oppressing these faithful ones they are fighting against God, and thus doing they will have reached a climax in the reproach of Jehovah's name. If their "peace and safety" cry were done in ignorance, such would not of itself merit the calling down upon them of the wrath of God; but acting maliciously and hypocritically puts the matter in a different light. When the Philistines had Samson in their custody, that was their occasion for feasting, drunkenness and self-gratulations. In like manner the religious element of the world is now thoroughly drunk on the wine of Satan, and when they think they have successfully shut down the work of Jehovah's witnesses, that will be the occasion for a drunken revel and their congratulations of one another. They will sing out: 'We are now at peace and entirely safe.' Then what?

(To be continued)

QUESTIONS FOR STUDY

¶ 1. "Jehovah's day" is what period of time? How is that day designated in the Scriptures?

¶ 2-5. What great event in heaven marks the beginning of the day of Jehovah? Followed by what activities on earth?

¶ 6-8. With scriptures and facts, distinguish between "Jehovah's day" and "the day of the Lord" as the latter is used in 1 Thessalonians 5: 2.

¶ 9. What was one of the purposes of the apostle in writing to his brethren? How would the information in 1 Thessalonians 4 serve this purpose? That in the part of chapter five here under consideration?

¶ 10-12. What is meant by the expression "the times and the seasons"? How would these be discerned? For what purpose were these appointed?

¶ 13. When do "the times and the seasons" begin? Account for the apostle's words of 1 Thessalonians 4: 13-18. Justify his statement at 1 Thessalonians 5: 1.

¶ 14, 15. What is seen in the apostle's emphatic words, "You yourselves know accurately"? When and how would this be fulfilled?

¶ 16-18. What is meant by the apostle's statement that "the day of the Lord" would come "as a thief in the night"? Why would the "day of Jehovah" not come "as a thief", whereas "the day of the Lord" would so come? What do the facts show in this connection?

¶ 19-23. Compare Jesus' words of Matthew 24: 42-50 and Revelation 3: 3 and 16: 15 with the facts, to show whether those for whom the warning was provided have given due heed thereto.

¶ 24-26. Referring to 1 Thessalonians 5: 3: Who will say "Peace and safety"? When? "Peace and safety" from what? To whom will they say "Peace and safety"? Why do they seek such "peace and safety"? Describe the situation to which Psalms 17: 9-15 and 139: 18-24 and 2 Peter 3: 3, 4 apply or in which they have fulfillment.

¶ 27-30. Account for their saying "Peace and safety" at the appointed time. What is the purpose in their saying "Peace and safety"? On what grounds, and by what methods, will they seek to justify their plea for "peace and safety"?

¶ 31-34. Compare the occasion when Jesus rode into Jerusalem and the situation today, as showing that the hour for their foretold cry of "Peace and safety" is now near. With corroborative scriptures, explain whether this will affect the activity and security of the faithful witnesses of the Lord.

¶ 35, 36. Account for the persecution now coming, and yet to come, upon the faithful, and for their confidence and security in the face of such persecution and oppression. Why will Jehovah visit his wrath upon the enemy? When the time arrives that in their drunken revel the persecutors boast, 'We are now at peace and entirely safe,' then what?

JEHOVAH'S WITNESSES AND THE PRISONERS

LONG centuries ago God caused his prophet to write and foretell that a time would come when a campaign of education would be carried forth in the earth, and that this would be done by his "servant" in whom Jehovah God delights, saying: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles [nations]."—Isa. 42: 1.

It will be observed from this prophecy that at the time of its fulfillment there are blind people whose eyes must be opened, and that there are prisoners in the prison houses who must have an opportunity to be relieved. The prophecy must have a fulfillment, because it is uttered under the direction of Jehovah by his prophet upon whom he has placed his approval. The student of prophecy will look for the physical facts showing a fulfillment of this prophecy, and, if it is in course of fulfillment, he will be able to discern who are the prisoners and who are they that are blind.

It has been suggested that the grave is "the prison" and that the dead are in "the prison houses". That conclusion is clearly incorrect. The Scriptures show that the prisoners groan and cry unto God for help, and he hears them. Dead people do not groan and cry. They are unconscious and know not anything, waiting in the grave for God's due time to awaken them out of death. (Eccl. 9: 5, 10; Ps. 115: 17) A prison is a place where men are held in restraint of personal liberty. Thus a man may be held behind iron bars, or he may be held in restraint by fear and for that reason be unable to exercise his liberty. "The fear of man bringeth a snare." (Prov. 29: 25) A prisoner held by reason of coercion that puts him in fear is just as truly a prisoner as one who is physically restrained.

The Scriptural proof is now here submitted, showing that the prison houses mentioned by the prophet consist of organized systems of Satan, and particularly so-called "organized Christianity". There are many congregations, symbolically called "houses", both Catholic and Protestant, all of which have taken the name of Christian, but which in fact show by their course of action that the organizations are anything but Christian. The worship in these houses or con-

gregations is formalism. The worshipers bow down before images and go through forms of worship, which is contrary to the Word of God. They draw near to the Lord with their lips only, but there is no heart devotion to the Lord. They magnify men and go through a ceremony that, instead of reflecting honor upon the Lord, brings reproach upon his name. God is pleased only with those who worship him in spirit and in truth. (John 4:23, 24) Formalism is an abomination in the sight of the Lord God.

The Israelites in ancient times fell away to idolatry and formalism, and their course was prophetic, foretelling how professed spiritual Israel would fall away from God and into idolatry. God commanded that no graven image should be made, saying: "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God."—Lev. 26:1.

The formalism that is practiced in so-called "organized Christianity" comes clearly within the definition of graven images. (Isa. 44:9; 29:13; 2 Tim. 3:1-5) For that reason such becomes a part of the Devil's religion (Babylon, as the Scriptures call it), because the purpose is not to honor Jehovah's name but to build up an organization that dishonors his name and turns the people away from him. The ecclesiastical systems are therefore prison houses.

The chief prison keeper, or warden, is Satan himself, because he has by fraud obtained control of the organization called "Christian". In each congregation of these ecclesiastical organizations there is a shepherd, or watchman, otherwise called "pastor". These men, who are clergymen, call themselves the shepherds of the flock, or the clergymen of the flock. Each one looks to his own congregation for support. By their course of action they prove that they do not love God and Christ and his kingdom, because they give allegiance and support to the League of Nations, which is the Devil's makeshift. They otherwise participate in the politics of this world, and are more interested in what they call civic affairs than in telling of God's great purpose and his kingdom. They refuse to hear the testimony of his Word, and therefore they are blind to what the Lord God is really doing at this time. Not only do they refuse to hear, but they put forth their best endeavors to prevent their congregations from hearing. These clergymen are like their counterpart, the Jewish Pharisees, to whom Jesus said: "Woe unto you, lawyers [doctors]! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."—Luke 11:52; Matt. 23:13.

The lawyers, the Pharisees, the politicians and the commercial leaders stood together amongst the Jews. Today the politicians and the commercial powers support the 'doctors of divinity', so called. Not only are they blinded to the truth themselves and refuse to hear it, but they take every action within their power to prevent the members of their congregations from hearing the truth. The clergymen and the principal of their flocks are blind guides, and, as Jesus said, they will fall into the ditch. (Matt. 15:14) God foretold the condition and course of action of these clergymen who are called "watchmen", in these words: "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. 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. 56:10, 11.

It is these clergymen that are local prison keepers. Probably in every one of the denominational organizations, called "a church", and in every congregation thereof, there are those who do love God and who are anxious to know about him and to obey him. But because of the influence of the clergymen and the "principal of the flock" they are not permitted to freely discuss the Bible in the church meetings, and are discouraged from going anywhere else to get a knowledge of it. In fact, it is in a very few of these organizations that there is any Bible study. The clergy do not talk about the Bible. In fact, the modern clergymen deny that the Bible is God's Word of truth. If the attention of these clergymen is called to some book that gives instruction in the Bible and sets forth the Scriptural proof of God's purpose, the clergymen strongly denounce the book and ask their congregations to have nothing to do with it. The clergymen claim to be the only ones authorized to interpret the Bible. The result is that the people in those congregations are in darkness concerning the true teaching of the Word of God.

The congregation observes that the pastor or clergyman devotes his sermons to worldly politics, science so called, civic affairs and social matters, but never does he give them any food from the Word of God that establishes the faith of the people in God and in his purpose of salvation. If it is suggested that members of the congregation go elsewhere to hear the truth, the clergyman vehemently opposes this, saying that if they withdraw from the church they will be doing an evil work and will therefore participate in wrecking society, and that they will find their own eternal destiny in torment. Many good people are thereby held in fear and restraint in the denominational organizations called "churches". As the prophet foretold, they have a superstitious fear of God but that fear toward God "is taught by the precept of men". —Isa. 29:13.

God foretold through his prophet that the clergymen, or shepherds, would come to a time when they would not feed the congregation but would feed themselves, and he expressed his decided disapproval of such. The Lord caused his prophet to write foretelling

these conditions in these words: "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. Therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God, Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out."—Ezek. 34: 2-4, 9-11.

People of good will in these church organizations see that there is no longer any truth taught to the congregation by the clergymen nor by the principal of the flock. When the congregation assembles it is chiefly for the purpose of exhibiting the fine clothes of some and listening to a discourse that has no reference to God's Word. Therefore there are hungry souls in the denominational church systems who are in great distress because of the condition they see there existing. They know that the name of God is not honored in the congregation; and they know that the people on the outside, commonly called "heathen", look with disgust upon the profession of the clergymen, well knowing that they are hypocrites and that their claim to represent God is not true.

Those who willingly and joyfully separate themselves from the worldly religious systems, in obedience to the Lord's commands (2 Cor. 6: 16-18) are not thenceforth "prisoners". Feeding upon the Word of God, they have become strong and have left the prison houses, have consecrated themselves to do the will of Jehovah God, and have been brought unto Zion, God's organization. Many of such were once "prisoners" to Babylon, even as Jehovah's witnesses themselves once were (in 1918), but they came away from Babylon, the Devil's organization, and rejoiced. "Then said they among the heathen [the nations], The Lord hath done great things for them." (Ps. 126: 2) But those who remain in the Devil's organization and its denominational systems and are held there by being put in fear or by restraint, are yet held as prisoners, and these are they that now cry for relief. (Ezek. 9: 4) God's great Prophet, Jesus, then shows that the prisoners yet to be set free go to make up the "great multitude", who must "come out of the great tribulation" (*R.V.*) and wash their robes in the blood of the Lamb and thereby receive God's approval, and that then "God shall wipe away all tears from their eyes". They will not be of the royal family of heaven as Jehovah's witnesses will be, but they devote themselves to Jehovah in consecration and serve on earth "before the throne of God". (Rev. 7: 9-17) It is to such now that Jehovah's witnesses are commissioned to proclaim the "opening of the prison" and that the time is at hand when "the Lord looseth the [yet remaining] prisoners".—Isa. 61: 1; Ps. 146: 7.

WHEN THE WORLD PERISHED IN A FLOOD

THIS occurred about forty-three hundred years ago as recent findings by archaeologists in the Mesopotamian valley clearly bear out, thereby supporting the Bible account of the world-wide flood of Noah's time. Picture now to yourself the great ark, four hundred and fifty feet long and with a seventy-five-foot beam, built upon the dry ground, and Noah and his three sons and their wives, together with all the animals and birds that had been taken in, safely housed in the ark and tensely awaiting the moment for God to release the great flood waters.

The rivers of waters flowed peacefully on toward the seas. The water springs gave forth their regular supplies for man, while lakes afforded pleasure to the eye and bore up the vessels of men that glided over their peaceful bosoms. Never in the memory of man up to that time had these rivers overflowed their banks, nor had the water supply been increased or diminished. No man had ever seen any rain fall, because none had fallen since man was upon the earth. Moisture was supplied for the vegetation by a mist that arose from the earth to water it. The record of Genesis, chapter two, verses five and six, plainly says of those days before the great flood these words: "For the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground [before he created Adam]. But there went up a mist from the earth, and watered the whole face of the ground."

Why, then, should anyone expect a great rain to come? God had said that it was coming, and his word is true; and Noah believed and obeyed accordingly. The Lord God knew exactly what day and hour he would open the windows of the great "deep" of waters which were held suspended far above and all about the earth, like a great canopy. He told Noah that the flood would come seven days after he entered the ark. Noah went in and waited. Six days had passed and no rain had come, and now the seventh day was here

All during the time that the ark was in the course of construction wickedness continued to increase. The Nephilim who had assumed human bodies, under leadership of Satan, had indulged in every conceivable crime, and men of renown had joined them in crime, and their thoughts were nothing but evil. The completion of the ark and the entrance thereinto by Noah would be a signal to these devils in human form, and their human slaves, to indulge in the greatest revelry, debauchery and crime. The Devil, or some of his angels, at that time would doubtless have made a bonfire of the ark and destroyed it and its inmates, had not the hand of the Lord restrained them. God's faithful witness was inside that ark. The Lord God always protects his faithful ones. The promise of Psalm thirty-four, verse seven, is: "The angel of the Lord encampeth round about them that fear him, and delivereth them."

The time had now arrived when God would make a demonstration of his power and magnify his name before all creation. The Scriptures show that these Nephilim, who had left their first estate by materializing as men, debauched the human race and turned them into wickedness. That these fallen angels who debauched the human race were abased the Scriptures plainly state. The testimony of Peter's second epistle, chapter two, verse four, reads: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." The apostle Jude, in the sixth verse of his epistle, refers to the same matter, saying: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." Now the wicked men and women of earth must meet their fate. They had come to the full in wickedness and must die.

The animals had been gathered into the ark as God had commanded Noah. That marked the six-hundredth year of Noah's life. It was on the seventeenth day of the second month. The hour of doom for the ungodly world had struck. Far away to the north was heard a mighty roar, as though mountains were being torn from their foundations. Far distant from the south a like terrible sound filled the air. The wild beasts of the field and the fowls of the air sensed the oncoming of a terrible calamity. A great flood of waters was rushing from both the north and the south. The account, preserved in Genesis, chapter seven, verse eleven, says: "All the fountains of the great deep [were] broken up, and the windows of heaven were opened." Through the valleys mighty solid walls of water rushed on. Trembling, crushing and falling, on came these walls of irresistible power. Upon the bosom of the flood were borne great timbers, wrecked buildings, quantities of earth and mighty boulders. With the flood came strong winds that froze the marrow in the bones of the creatures that had never before known of cold. Reaching a city the flood snuffed it out and ground its buildings to powder. Terror-stricken, the people fled to the hills, only to watch the oncoming flood dealing death and destruction to everything in its way.

With increasing fury the waters rushed on. For forty days and nights the torrents poured from the north and the south and from above. Higher and higher rose the flood until the hills were covered. The waves swept away from the crests the surviving men and beasts. Then the flood struck the great ark. The great vessel groaned and its timbers creaked. Then the mighty waters lifted it high above the ground, and the ark floated upon the bosom of the newly-made sea. The wind increased in fury, the earth rocked and trembled, and the floods continued to rise until the waters covered the hills and the mountains; and everything wherein was breath died.

The graphic eyewitness account contained in the seventh chapter of Genesis, verses eighteen to twenty-four, reads: "And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days."

God had vindicated his name in the minds of Noah and those who survived with him, and in the minds of the angels in heaven. All the nations and kindreds and peoples who should ever spring from Noah and his sons would know of this mighty demonstration of the power of Jehovah, or at least have an opportunity to know. But some will refuse to believe. All peoples that have lived upon the earth since Noah's time have seen evidences of the great flood. But, as it was in Noah's day, those who have had their minds turned away from the Lord, who refuse to believe his Word, deny the flood and are ignorant of the works that God has in mind to perform soon.

"For," as the *Weymouth* translation of Second Peter, chapter three, verses five to seven, reads, "they are wilfully blind to the fact that there were heavens which existed of old, and an earth, the latter arising out of water and extending continuously through water, by the command of God; and that, by means of these, the then existing race of men was overwhelmed with water and perished. But the present heavens and the present earth are, by the command of the same God, kept stored up, reserved for fire in prep-

aration for a day of judgement and of destruction for the ungodly." The *Authorized Version* reads: "Whereby the world that then was, being overflowed with water, perished."

That the destruction of the old world by the deluge foreshadowed the coming destruction of Satan's organization, visible and invisible, at the battle of Armageddon, Jesus clearly proves in his great prophecy on the "end of the world". (Matthew 24 and 25) He said: "For as the days of Noah, thus will be the presence of the Son of man. For as in those days, those before the deluge, they were eating and drinking, marrying and pledging in marriage, till the day that Noah entered the ark, and understood not, till the deluge came and swept them all away, thus will be the presence of the Son of man."—Matt. 24:37-39, *Diaglott.*

EARTHLY REPRESENTATIVES OF GOD'S KINGDOM

IT IS a fixed rule of the divine arrangement that God grants everlasting life to no creature until that one is first fully tested and, under the test, proves his loyalty and faithfulness. God gave Adam, the first man, life; but he then put him to the test before he would grant him everlasting life. Under the test Adam fell. His failure was because he gave his allegiance to the enemy of God. He was both a disloyal and an unfaithful man.

The next perfect man on earth was Jesus. Before the heavenly Father granted Jesus the great and high reward of eternal life as a divine creature he first put him to the most severe tests; and all these tests Jesus met successfully, and thereby proved his loyalty and his faithfulness unto God.—Luke 4:1-14; Phil. 2:5-11; Heb. 5:8, 9.

At once the absurdity of the doctrine of 'inherent immortality of all men' appears. Satan is the author of this false doctrine; and Satan's representatives, the clergy, have proclaimed this false doctrine amongst men for centuries past.

Before the ransom sacrifice for mankind was provided by the death of the perfect man Jesus, it was impossible for any man to be granted everlasting life. This is true for the reason that all men are descendants from Adam and have inherited the result of his wrongdoing. (Rom. 5:12) It is the rule of God that "as in Adam all die, even so in Christ shall all be made alive". (1 Cor. 15:22) The death and resurrection of Jesus Christ must first take place before any man could be granted life everlasting. This, however, did not prevent imperfect men from proving their loyalty and faithfulness to God to the extent of their ability. By so doing they could have God's approval.

Since, however, there is no other name under heaven whereby salvation to life can come, except through the merit of Christ Jesus, it follows that life could not be granted until the coming of Christ Jesus and the giving of the ransom. He "gave himself [his life] a ransom for all, to be testified in due time". (Acts 4:12; 1 Tim. 2:5, 6) It follows that no matter how faithful a man might have proved prior to the giving of the ransom, he could not be granted everlasting life until the ransom is presented as a sin-offering before the mercy-seat of Jehovah God. Therefore the death and resurrection of the Lord Jesus brought life and immortality to light. (2 Tim. 1:10) All must have one opportunity for life. The opportunity for immortality is for those only who seek it according to God's appointed way, to wit, by being made conformable to the sacrificial death of Jesus Christ.—Rom. 2:6, 7; Phil. 3:10-14.

It must now be apparent to the student of the Scriptures that all that man can do toward saving himself is to have faith and, under the test, to prove his loyalty and faithfulness to God. For this reason it is written: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11:6.

Between Abel who was murdered by his brother Cain and the tree upon which Jesus died there were a few men on the earth who believed God and who diligently tried to please him and did please him. Concerning these men it is written in the epistle to the Hebrews, chapter eleven, verses thirteen to sixteen: "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 [that is, the Devil's organization], 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."

The word here rendered "country" means fatherland; that is to say, their native town or city or place of abode, or their land of nativity. The native condition of man was perfection in Paradise, the garden of Eden; and since it is God's purpose that this condition shall be re-established, but that this can come only through his heavenly kingdom; and since these faithful men desired such a thing, they therefore desired the heavenly kingdom or government to be re-established on earth. God, in the performance of his purpose, will therefore provide a city; to wit, an organization, a government, in which these men shall have a part. But who are these men?

Under inspiration of the holy spirit the apostle Paul

wrote of and concerning them. (Hebrews, eleventh chapter) First he mentions Abel, who proved his faith in God. Then he tells of Enoch, who "walked with God", meaning that he had faith in God and was obedient to him; and he says that God took Enoch away that he should not see death. Then he mentions Noah, who lived in a time of great wickedness, and who manifested his faith, loyalty and devotion to God by proclaiming the truth amidst a wicked and perverse generation. Then comes Abraham, who was called to go out into a place which he knew nothing about; and because of his faith he went. He sojourned in a strange country, dwelling in tabernacles with Isaac and Jacob. The apostle also mentions Abraham's wife, Sarah, who manifested her faith in God's promises. Then he tells of the great test that came upon Abraham, when God called upon him to offer up his son Isaac. Believing that God was able to raise Isaac up from the dead Abraham obeyed, and this proves Abraham's faith in the resurrection.

Then Paul mentions Isaac as one of the faithful. Next he tells of the faith of Jacob, who, because of his confidence in God, prophesied and blessed his sons upon his deathbed. He describes the faith of Joseph, and how the Lord directed him in Egypt. He then tells of Moses, who, although reared in the home of a king, when he came to the years of maturity refused to be called the son of the king's daughter, choosing rather to suffer affliction with his own people, because of his faith in God. The apostle adds concerning him as "esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward". (Heb. 11:26) And thus is proved the faith of Moses in the coming kingdom and in the great King. Then the apostle mentions the faith of Rahab, the harlot; and he also tells "of Gedeon, and of Barak, and of Samson, and of Jephthae".

After mentioning David, and Samuel, and the faithful prophets, the apostle then grows eloquent, and his words ring with joy and confidence in God when he adds: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise."—Heb. 11:33-39.

The apostle here says, "The world was not worthy" of these men; meaning the world of which Satan the Devil is the invisible ruler. By their faithful devotion to God and to his promises these worthy ones testified that they were completely out of harmony with the Devil and in complete harmony with God. They had true hearts, and did their best to do right; and because of their faithfulness they received a good report. But they could not then receive the promise. Keep in mind that the promise was the blessing of everlasting life, and the apostle plainly says that life is a gift of God through Jesus Christ our Lord. (Rom. 6:23) It reasonably follows, then, that they could not get life prior to the giving of the ransom sacrifice.

Then adds the apostle: "God having provided some better thing for us, that they without us should not be made perfect." It is manifest that the class here mentioned as getting the "better thing" are those who will be associated with Christ in the spirit condition in heaven, because Paul includes himself as one of them. He says that these faithful men of old without *us* should not be made perfect. The word here rendered "perfect" denotes complete, finished, accomplished purpose. By this, then, it is to be understood that these men, having received a good report because of their faithfulness, must wait in death in the tomb until the members of the body of Christ, which is the true church, are selected and proved. (Col. 1:18; Eph. 1:22, 23) The promise concerning those faithful men of old could not be completed until the Lord has selected the entire church. That is to say, God's purpose and provision for them cannot be consummated or finished until full and complete provision is made for the invisible kingdom of God, namely, Christ Jesus and the faithful church of which he is the Head.

In the atonement-day sacrifice, which God caused the Jews to practice each year and which is described in the sixteenth chapter of the book of Leviticus, it is shown that the ransom sacrifice is presented as a sin-offering on behalf of all, aside from the church, after the selection of the members of the body of Christ.

When the members of the body of Christ are completed, what then is to be expected for these men who died in faith before the great ransom sacrifice was given? Paul plainly says: "Wherefore God is not ashamed to be called their God; for he hath prepared for them a city." (Heb. 11:16) A city being a symbol of a government, this text is positive proof that God has prepared for these very men a place under his government of righteousness on earth. Hence they will be made the visible, earthly representatives of God's kingdom during the thousand years when the invisible Christ, God's anointed King and earth's rightful Ruler, will administer the government from heaven and will bless all the families of the earth, to the glory of the Lord God Jehovah.

MEMORIAL

THE date for the celebration of the name of Jehovah God and to the sacrifice of Christ Jesus is determined in this manner: From the observation of the new moon nearest to the vernal equinox, which marks the first day of the first month, count fourteen days. (Ex. 12:1-6) According to astronomical calculations the moon rises at least sixteen hours before it can be seen with the natural eye of man. In the time of Moses the calculation was made from the hour he could see the moon with the naked eye, and that is the proper manner for us to count the time. This year (called A.D. 1936) begins on the 24th day of March; and the fourteenth day, to wit, after 6 p.m. of April 6, is the proper time for the celebration of the Memorial. Jerusalem time is used.

The book entitled *Jehovah* contains a more detailed explanation of the Memorial than *The Watchtower* could carry at one issue. Carefully and prayerfully study chapters two and three of the book entitled *Jehovah*, beginning at page 26 and ending at page 120. Then on the 6th day of April, after 6 p.m., let each company of the anointed assemble and celebrate the Memorial. In doing so, use unleavened bread and real red wine. Unfermented grape juice or raisin juice will not meet the requirements. The Lord and the apostles used real red wine, and we should follow their lead.

LETTERS

ONLY JEHOVAH COULD GIVE

GREETINGS TO OUR BRETHREN IN ZION AT BETHEL!

We, the undersigned pioneers, preaching the gospel of the kingdom of Jehovah our God, throughout the various counties of Texas, do hereby assemble ourselves together this day, November 16, 1935, at San Antonio, Texas, to offer up thanks to Jehovah for the wonderful provision he has caused to be made through you our brethren at Bethel to keep the pioneers in the field. This is truly a stimulant that only Jehovah could give, and as one man we press forward in the battle with renewed zeal that will astound His enemies and put them to fear and shame. Our battle cry is "For Jehovah and the Greater Gideon". Our prayers are for the destruction of Satan's organization and the everlasting vindication of Jehovah's word and name.

Your fellow publishers in the King's service,

MRS. MARIE HUMES,	MRS. JOHN A. PETERSON,
H. S. ROBBINS,	ANNA M. COWDEN,
CONSTANCE PETERSON,	VIRGINIA STOKER,
(SR.) A. Y. HAYES,	ARTHUR T. MARSHALL,
CHAS. T. R. PETERSON,	JAMES D. CARTER,
MARIE A. ROBBINS,	MRS. JAMES D. CARTER,
MRS. MYRTLE ROBBINS,	ANNIE WALLACE,
HELEN MILLER,	MRS. E. A. MCDONALD,
JOHN A. PETERSON,	MRS. J. DENNING.

MANY PRISONERS COMING INTO LIBERTY

DEAR BROTHER RUTHERFORD:

With pleasure I am sending the report of our Bethel studies in Helsinki during the month of December 1935:

We have studied Part 2 and Part 3 of "Prisoners". There have been during these studies innumerable points of special interest, as many, many scriptures have been drawn into daylight. Although our thoughts of the prisoners have been altered, it has only made the deliverance of the prisoners to seem more bright, and we can hear the bells of liberty ringing ever louder above our heads, and joyfully we are trying to get the people to note that sound in the midst of the terrible noise in the world, and many prisoners are even hearing it and coming into His glorious liberty to the praise of God. These articles are a mighty sparkling to the work.

The attendance has been: December 3, 15 persons; 10th, 17; 17th, 16; 24th, 11; and 31st, 15.

Our Lord God bless you most richly in his service. May the Lord let you look upon the brightness on his face during the new year and help you to proclaim the glories of Him. With warm Christian greetings,

Your little brother by His grace,
ERRO NIRONEN, *Secretary*.

RESOLUTION

DEAR BROTHER RUTHERFORD:

We, the members of the Cambridge(Ohio) company of Jehovah's witnesses and Jonadabs wish to take this occasion to express our keen appreciation of the wonderful and strengthening food contained in *The Watchtower*, and as being the instrument of Jehovah. We hereby adopt and make our own the following resolution:

RESOLUTION

That our attitude is in complete harmony with lecture "Saluting a Flag".

That we will, by his grace, continue to lift high God's standard of truth and point to that as the only salvation of man, and to advertise the King and his kingdom.

We believe that Jehovah is the only true God and that Christ Jesus is man's Redeemer and the world's rightful Ruler.

We are certain that the kingdom of God under Christ is the only hope of mankind, and that Jehovah has placed Christ Jesus as King upon his throne; therefore we will give our allegiance to him, and in Jehovah and Christ Jesus we will implicitly trust. We therefore gladly take our stand on the side of Jehovah God and his kingdom under Christ Jesus our Redeemer and Lord, and, by his grace, we will love, serve and obey and honor Jehovah and his beloved Son, Christ Jesus.

SERVICE APPOINTMENTS

M. L. HERR

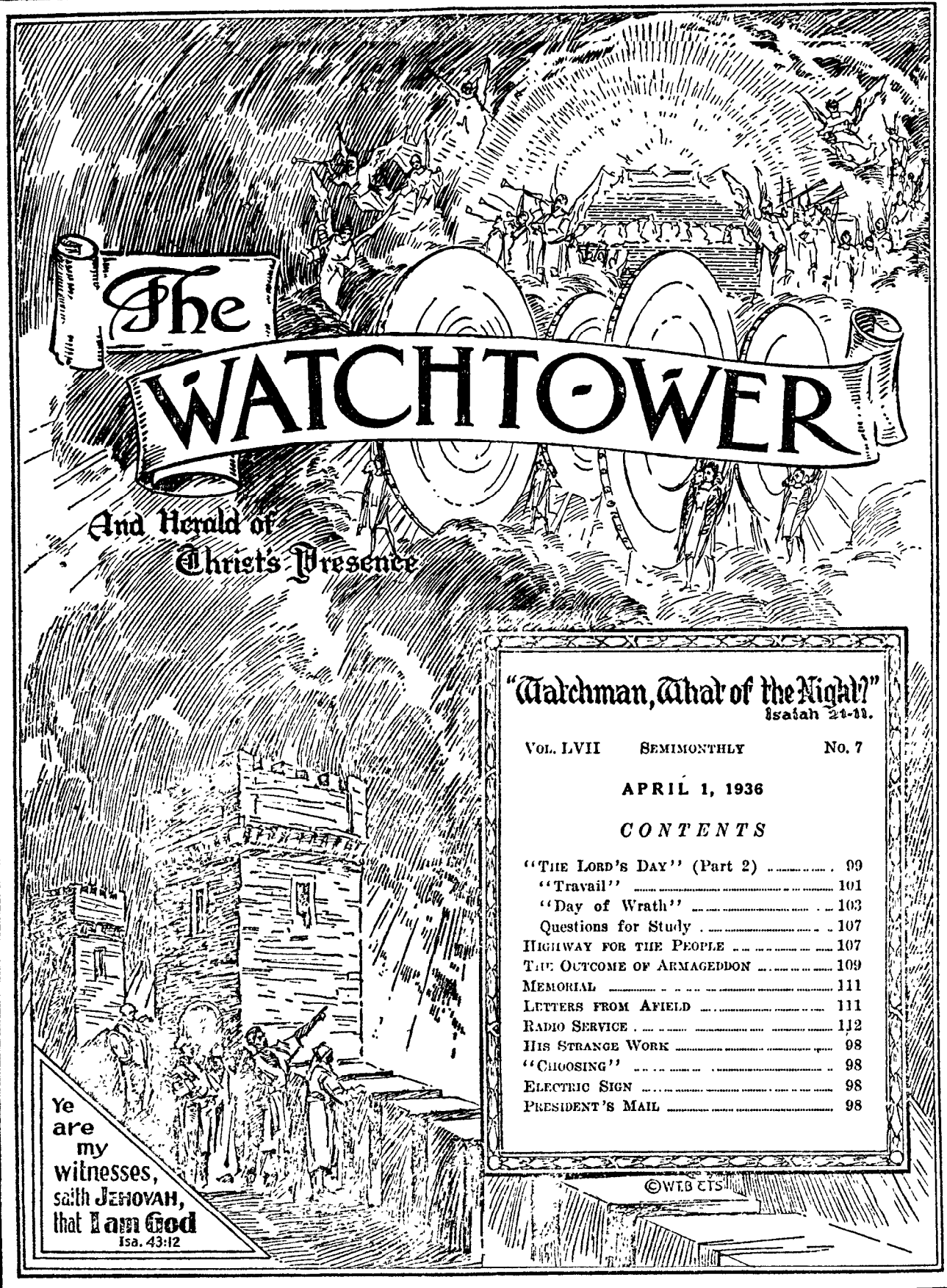
Notasulga, Ala.	Mar. 31	Etowah, Tenn.	Apr. 15		
Camp Hill, Ala.	Apr. 1	Rockwood, Tenn.	" 16		
Roanoke, Ala.	" 2	Oakdale, Tenn.	" 17		
Cragford, Ala.	" 3	Martel, Tenn	" 18		
Anniston, Ala.	" 4	Knoxville, Tenn.	" 19-21		
Lincoln, Ala.	" 5	Clinton, Tenn.	" 23		
Alabama City, Ala.	" 8	Luttrell, Tenn.	" 24		
Boaz, Ala.	" 9	New Tazewell, Tenn	" 25, 26		
Grove Oak, Ala.	" 10	Knoxville, Tenn.	" 28		
Chattanooga, Tenn.	" 11, 12	Waynesville, N. C.	" 29		
Cleveland, Tenn.	" 14	Asheville, N. C.	Apr. 30-May 3		

A. H. MACMILLAN

Eatonton, Ga.	Apr. 1	Greenwood, S. C.	Apr. 16		
Greensboro, Ga.	" 2	Greenville, S. C.	" 17		
Atlanta, Ga.	" 3-5	Taylors, S. C.	" 18		
Dallas, Ga.	" 7	Spartanburg, S. C.	" 19		
Rockmart, Ga.	" 8	Gaffney, S. C.	" 21		
Rome, Ga.	" 9	Chester, S. C.	" 22, 23		
Jasper, Ga.	" 10	Charlotte, N. C.	" 24, 25		
Murrayville, Ga.	" 11	Kannapolis, N. C.	" 26, 27		
Anderson, S. C.	" 12, 13	Salisbury, N. C.	" 29, 30		
Abbeville, S. C.	" 15	Winston-Salem, N. C	May 1, 2		

S. H. TOUTJIAN

San Jose, Calif.	Apr. 2, 3	Tulare, Calif.	Apr. 9, 10	Ceres, Calif	Apr. 16, 17	Stockton, Calif.	Apr 23, 24
Fresno, Calif	" 4, 5	Atwater, Calif.	" 11, 12	Oakdale, Calif	" 18, 19	Oakland, Calif.	" 25 26
Porterville, Calif.	" 7, 8	Turlock, Calif.	" 14, 15	Sonora, Calif.	" 21, 22	S. Francisco, Calif.	Apr 30-May 3


The
WATCHTOWER
And Herald of Christ's Presence
"Watchman, What of the Night?"
Isaiah 21-11.
Vol. LVII SEMIMONTHLY No. 7
APRIL 1, 1936
CONTENTS
"The Lord's Day" (Part 2) 99
"Travail" 101
"Day of Wrath" 103
Questions for Study 107
Highway for the People 107
The Outcome of Armageddon 109
Memorial 111
Letters from Afield 111
Radio Service 112
His Strange Work 98
"Choosing" 98
Electric Sign 98
President's Mail 98
Ye are my witnesses, saith Jehovah, that I am God
Isa. 43:12
©W.T.B.C.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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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, 7/- 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.

HIS STRANGE WORK

The testimony period "His Strange Work" dates from the 4th to the 12th day inclusive of April. During this period all desirous of singing forth the name of Jehovah will call upon the people with the book *Riches*. The Lord's publishers will have carefully read the autographed edition by April 4 and will be fully prepared and anxious to place this wonderful message in the hands of the people on a contribution of 25c.

Those not associated with companies of publishers should write the branch office in the country in which they live or the head office at 117 Adams St., Brooklyn, N. Y., expressing their desire to participate in the witness. *The Watchtower* has heretofore stated that the Society would soon publish a book especially for the benefit of the "great multitude". Here it is! Get it into the hands of the people, thereby informing them of Jehovah's "strange work".

"CHOOSING"

As a worthy companion to the new book *Riches* comes forth a new booklet entitled *Choosing*. It contains the message that people of good will throughout the earth are eager to read and study, to wit, the recently broadcast speech "Separating the Nations", and also a clear-cut treatise on "Your Choice", showing that everyone must now choose between riches or ruin. The booklet's cover is colorful and very striking to the eye. Its release to the public will be duly announced. Meantime you may procure a copy on a contribution of 10c to the Society. Read it and you will be instantly enthusiastic for its distribution to others.

ELECTRIC SIGN

For your homes and other places, to call attention of all passers-by to the kingdom message which Jehovah has entrusted to you to dispense. This sign is a beautiful white enamel metal case, 12 by 16 inches, with a glass front, back of which glass the sign itself is inserted, through which an electric light shines. The metal cabinet is built in the form of a reflector, the electric light being located in the cabinet behind the sign and equipped with an on-and-off flasher. The wording on these inserted signs can be changed at small cost, and the Society will supply such changes from time to time so that they will be uniform throughout all the earth. The Society will fill the orders at once, shipped to any address in the United States, at $1.50 each, your remittance to accompany order. If possible, order these in lots of two at least, as they are packed two in a carton. They come complete with cord, flasher, electric bulb and sign. Groups should order these through their service director or chairshooter, sending in one order for all that are required by the group.

PRESIDENT'S MAIL

Please address no mail to the president of the Society at San Diego after April 14. All letters and other mail after that date should be sent to 124 Columbia Heights, Brooklyn, N. Y.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII APRIL 1, 1936 NO. 7

"THE LORD'S DAY"

PART 2

"Then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."
—1 Thess. 5: 3.

JEHOVAH is the great Teacher, and he uses figures of speech by which he transmits to his creatures that love him the truth, and in no uncertain terms. By the hand of the Lord Jesus Christ the faithful servant class is brought into the temple of Jehovah and there instructed concerning what they must do and what is certain to come to pass, and that within a short time. The persecuting enemies are shown to be in darkness, while they hypocritically claim to be the light of the world. Those hypocritical religionists and their allies vigorously oppose the message of and concerning Jehovah's kingdom and heap many indignities upon Jehovah's witnesses, and thereby continue to reproach God's name. The enemy carries out such wicked persecution and to such a point that they conclude that Jehovah's witnesses are done for, and that the message of the Lord which greatly annoys the opponents has been successfully suppressed. As a result the enemy holds a feast and rejoices and says to all who will hear: "Peace and safety." While thus congratulating one another, "sudden destruction cometh upon them." The Lord in this connection uses as a figure of speech or illustration a "woman in travail" at the time of childbirth.

[2] The word used in the Greek and translated by the English word "sudden" does not mean 'apparent or appearing from the outward surface of things', but means that which comes unexpectedly, as a thunderbolt out of a clear sky; that is, anything that is contrary to what the surface appearance would lead them to expect. The enemy shall be taken by surprise and astonishment, because in darkness and not on the watch. This is due to the fact that they have not the spirit of the Lord, but the spirit of the prince of darkness, their father. They think themselves to be secure. When they suddenly fall, that will to many seem very strange, because it is the work, the strange work, the act, the strange act, of God. (Isa. 28: 21) In the conclusion of his great prophecy on the end of the world Jesus said: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21: 34-36) "Lest coming suddenly [unexpectedly (*Diaglott*)], he find you sleeping. And what I say unto you, I say unto all, Watch."—Mark 13: 36, 37.

[3] The end of those who willfully reproach God's name is destruction. To the faithful remnant class the Lord says: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you" (2 Thess. 1: 6) The faithful remnant are now willfully and wrongfully persecuted by the Roman Catholic Hierarchy and their allies, and this persecution is heaped upon them because in obedience to the Lord's commandments they continue to herald the message of the kingdom. For their comfort the Lord, through the apostle, says to them: "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. 1: 7-9.

[4] Manifestly those who are to be destroyed include those who have heard the gospel of the kingdom and have refused to obey it and have opposed it. The words "know not", above, have the meaning of casual vision of the truth of the kingdom, but which knowledge is treated lightly and disregarded. Such is the condition of those who compose the Roman Catholic Hierarchy. They have the Word of God and have taken a casual vision of the same and have misapplied it to suit their own selfish desires and have disregarded its importance, and hence have not obeyed God's Word. The text necessarily includes those who have had opportunity to know and have refused to know. There is no obligation on God's part to shield or protect anyone who does not seek his protection in the manner pointed out.

[5] This scripture and supporting ones show that the destruction will come suddenly and that the objects of God's wrath will see that destruction is upon them

immediately before it falls. The words "cometh upon them", as literally rendered, are "is instantaneous"; according to the *Diaglott:* "Sudden destruction impends over them." The destruction comes from Jehovah by Christ Jesus, his "Sword"; as it is written: "There is one lawgiver, who is able to save and to destroy." (Jas. 4:12) When those workers of iniquity begin to boast and swagger about and rejoice that Jehovah's witnesses are out of business, and that the opposers are at ease and peace, destruction is right then at hand, very close and immediately about to fall upon them. When they have reached the high point of utter abandon to self-peace and security by what they have accomplished wrongfully, then sudden destruction is actually upon them and they shall know it. God will not permit that old wicked and hypocritical crowd to go down to the grave in peace. His law does not change. David was God's anointed, and other faithful men worked with him. Joab had wickedly persecuted the Lord's people, including David, and this instruction was given to Solomon: "Do therefore according to thy wisdom, and let not his hoar [old and gray] head go down to the grave in peace." (1 Ki. 2:1-6) Concerning Shimei, who cursed David and threw stones at him, the Lord said concerning this persecutor of his anointed: "His hoar head bring thou down to the grave with blood." (1 Ki. 2:9) The Roman Catholic Hierarchy is old in years and old in crime, and the "hoar head" well represents that wicked organization. What God said in his law foreshadowed what shall come to pass upon the wicked crowd at the end of the world. God has given that wicked crowd the full length of the tether and they have reached the end of it, and destruction shall immediately fall upon them. All the wickedness that they have done will quickly flash before their faces and they will realize that their skirts, as the prophet says, are marked with human blood. They will know that their gold lace and funny hats and other paraphernalia will render them no aid and protection whatsoever.

6 Upon the plains of Moab Moses, by the will of God, announced the law of the Most High concerning the hypocritical crowd that defamed his name, and upon such comes the wrath of God. "When he [the boasting, bragging, hypocritical class that have persecuted God's anointed, and have carried on their wicked schemes in the name of the Lord] heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven."—Deut. 29:19, 20.

7 This law applies to the wicked persecutors of Jehovah's witnesses. The Roman Catholic Hierarchy and their allies have set snares or nets in which to catch and punish the anointed of God. They have repeatedly lied about God's people and brought false witness against them in the courts and had them punished in order that those hypocritical religionists might prosecute their own wicked work. Concerning that wicked and persecuting crowd the Lord's Word says: "Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall." (Ps. 35:8) "How are they brought into desolation, as in a moment! they are utterly consumed with terrors." (Ps. 73:19) "When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon 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: they would none of my counsel; they despised all my reproof." (Prov. 1:27-30) "Pride goeth before destruction, and an haughty spirit before a fall." (Prov. 16:18) Such are vessels of wrath for destruction.—Rom. 9:22.

8 Says the text, "Cometh upon them." Upon whom? The hypocritical Roman Catholic Hierarchy in particular, which has built a mighty organization on a basis of lies and has made a covenant with death and hell, and upon their so-called "Protestant"-clergy "yes men" and Jewish rabbis, who kowtow with them and to them, together with all their allies, who join with them to lull to sleep the people, and who say to the simple: "All is well; all is safe." The priests and preachers now say unto the people: "No evil shall befall you; we will bring peace." In the language of the prophet they say: "Peace, peace; when there is no peace." (Jer. 6:14) In order to keep the people blind to the truth the preachers and priests say to them: "Ye shall not see the sword [the grievous trouble], neither shall ye have famine; but I [so-called 'holy father'] will give you assured peace in this place. Then the Lord said unto me, The prophets 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 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 be consumed."—Jer. 14:13-15.

9 The Scriptures clearly indicate that, for a time at least, the religionists, that is, the Roman Catholic Hierarchy and their allied "Protestant"-clergy and Jewish "yes men", will have the co-operation of the political and commercial bosses and the strong-arm squad in the persecution of Jehovah's witnesses. Without such co-operation they could not well hollo, "Peace and safety."

10 The sudden destruction, it would seem, begins at a time when the secular elements suddenly turn against the hypocritical religionists by bursting out in

expressed hatred against "the old whore" and destroy that organization; because it is written: "God hath put [it] in their hearts to fulfil his will." (Rev. 17:16, 17) It is the work of Jehovah, the beginning of the final expression of his wrath against the enemy organization. It is "his strange work" which will awaken the political and commercial element to a revolt against the religionists and to unseat the old whore from their backs. (Hab. 3:14) Jehovah caused illustrations to be made in his Word as to the manner of executing his wrath or vengeance upon the enemy, and one that seems clearly to foreshadow the destruction of the hypocritical crowd is that concerning Mount Seir, Moab and Ammon. Mount Seir appears to picture the religious, and Moab and Ammon the political and commercial elements. These three enemies of Israel join in an assault upon God's chosen people, and when the attack began 'the Lord set an ambush against them'. Then they destroyed each other in this wise: "The children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another." (2 Chron. 20:19-23) This is supported by other scriptures, that the Lord will first destroy the religious hypocritical element and then will follow the destruction of all other enemies in the latter part of the battle of the great day of God Almighty.

[11] It appears from the Scriptures that the final expression of God's wrath against Satan's organization will commence upon the religionists and then extend to all workers of iniquity: "The spoilers are come upon all high places through the wilderness: for the sword of the Lord shall devour from the one end of the land even to the other end of the land: no flesh shall have peace. They have sown wheat, but shall reap thorns; they have put themselves in pain, but shall not profit [for all their pains and efforts against Jehovah's witnesses]; and they shall be ashamed of your revenues, because of the fierce anger of the Lord."—Jer. 12:12, 13.

[12] God speaks against the religious hypocrites who have committed adultery by making an alliance with the Devil and his political and commercial elements, and says: "For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord. Wherefore their way shall be unto them as slippery ways in the darkness; they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord. And I have seen folly in the prophets of Samaria [Roman Catholic Hierarchy, which instituted the practice of man-worship]; they prophesied in Baal [that is, the Devil religion], and caused my people Israel to err. I have seen also in the prophets of Jerusalem [Protestants and others claiming to be worshipers of God] an horrible thing: they commit adultery [with the Roman Catholic Hierarchy and other elements of Satan's organization], and walk in lies: they strengthen also the hands of evil doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith the Lord of hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Jerusalem is profaneness gone forth into all the land. Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you; they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you [therefore you are in safety]."—Jer. 23:10-17.

[13] It appears that when destruction is suddenly impending and about to fall upon those enemies they come suddenly to a realization that their time of visitation has arrived: "Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled; I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord." (Ezek. 7:25-27) As that wicked institution has heaped insult upon Jehovah, and injury to his people, so shall that wicked crowd be recompensed double for her iniquity. "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; Ezek. 13:9-16; Zech. 12:3.

"TRAVAIL"

[14] How shall the impending destruction appear? "As travail upon a woman with child." The illustration which the Lord gives here is clear, apt and forceful. When God expelled man from Eden, to the woman he said: "In sorrow thou shalt bring forth children"; and it has ever been so. In all the centuries motherhood has been the chief desire of women and a barren woman has in most times been a reproach. Conception is a happy hour, and during the period of gestation the woman looks forward with great expectation to the coming offspring and how it shall attain to distinction in the world. A good woman desires her child to glorify the name of God. The selfish woman has desire that her child may have honor amongst men. With both, however, the approaching days of childbirth are filled with joyful anticipation. The doctor fixes the day according to his method of calcu-

lation, and the woman waits in apparent peace and safety, resting securely in the hope that soon she will bring greater honor upon herself by producing a son. But the date fixed arrives very suddenly, because upon her the pains of birth come, and she knows that she is faced with death, which may quickly occur, and only the Lord can bring her through.

15 A woman who serves God has said in describing her experience in childbirth and the days preceding it: "In advance of the day set travail came upon me suddenly. Out of a sound sleep I was awakened with a certain knowledge that my time had come. Alone in the darkness I was faced with the ordeal with God alone to sustain me. With a sinking sensation I was shaking all over like a leaf trembling in a great wind. With increasing distress I was seized again and again with convulsions, convinced that I could bear no more. Twisting, writhing and turning with frantic desire to get away and there was no place to flee. Life seemed ebbing quickly away and I sunk into forgetfulness."

16 Addressing his disciples Jesus said: "A woman when she is in travail hath sorrow, because her hour is come." (John 16:21) She is face to face with death, and only the Lord can bring her out of that terrible condition. Many women have died in childbirth, and many have escaped death, but the hypocritical religionists, concerning whom the illustration is given, "shall not escape" death, because God has decreed that destruction shall come upon them. That wicked organization will see death staring it in the face immediately before dissolution takes place.

17 "Jacob's trouble" is an attempt of Satan and his agents to destroy God's faithful people, and is pictured by Jacob in great distress, and out of which trouble God delivers his faithful ones. Antitypically that trouble came upon God's faithful ones in 1917 and 1918, and out of it they were delivered. Concerning that trouble it is written: "Ask ye now, and see whether a man doth travail with child? wherefore do I see every man [not a woman, but meaning those faithful ones who acquit themselves like men] with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it."—Jer. 30:6, 7.

18 The sudden trouble that befalls hypocritical religionists shall be like "travail upon a woman" and is different from Jacob's trouble, in this, that there will be no way of escape or salvation for that hypocritical crowd. Then they will cry out: "We have heard the fame thereof; our hands wax feeble; anguish hath taken hold of us, and pain, as of a woman in travail." (Jer. 6:24) That trouble hour comes upon them suddenly and unexpectedly, when they say: "Peace, peace; everything is safe." (Jer. 6:14) The Roman Catholic Hierarchy in particular, which has created many priests, has taught many of them to be captains or chief ones over the "Catholic population" and one to be chief thereof, and to such persecuting crowd the Lord says: "What wilt thou say when he shall punish thee? for thou hast taught them [priests, so-called 'fathers'] to be captains, and as chief [the pope, or so-called 'holy father'] over thee; shall not sorrows take thee, as a woman in travail? And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare."—Jer. 13:21, 22.

19 There shall be no escape for them, because destruction is certain. It will be as with the wife of Phinehas, 'who bowed herself and travailed and died.' (1 Sam. 4:19, 20) There will be no "twilight sleep" there to benumb the pain upon "Christendom's" hypocritical religionists. Her degeneracy and wicked living will make her pains the more intense and her death certain. 'And they shall in no wise escape' (*Rotherham*); says the *Diaglott:* "They shall by no means escape." It is written: "Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee." (Ps. 21:8) So shall it be when God's wrath is suddenly expressed against the hypocrites, who cry "Peace and safety". "And the shepherds [including the Jesuit priests, that wily crowd that operate fraudulently in the name of Christ Jesus] shall have no way to flee, nor the principal of the flock to escape."—Jer. 25:35.

20 Jehovah has permitted the Devil and his agents to operate in the earth for many centuries, that the day of reckoning may work a complete vindication of his name and "for to shew in thee my power; and that my name may be declared throughout all the earth". (Ex. 9:16, *Leeser*) The witness work is now in progress and may be near the end, and when that end is reached then Jehovah will show his power against all who have reproached his name, and none shall escape.

21 For many years the Roman Catholic Hierarchy has falsely taught the people and made millions believe that that institution has a covenant with death and hell and that their bulwarks are so strong and are so absolutely invulnerable that nothing can prevail against them. God's prophet foretells of the days of reckoning in these words: "I saw the Lord standing upon the altar [of 'Christendom's' false worship]; and he said, Smite the lintel of the door [into 'Christendom's' religious-political, fraudulent organization], that the posts [thresholds (*R.V.*); that is, the clergy's way or path] may shake; and cut them in the head, [(*R.V.*) break them in pieces on the head of] all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee [shall not escape] away, and he that escapeth of them shall not be delivered. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down; 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: and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them; and I will set mine eyes upon them for evil, and not for good." (Amos 9:1-4) Their destruction shall be complete.

"DAY OF WRATH"

[22] The day of the beginning of the exercise of God's power against Satan and his organization was when he enthroned his beloved Son as the world's rightful ruler. (Ps. 2:6) For centuries Jesus had waited until the coming of that day, even as God had commanded him: "Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1) The Scriptures and the facts show that it was in the autumn season of 1914 that the day of God's power began to be exercised against the enemy, and therefore it is written: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come." (Rev. 11:17, 18) Then it was that Jehovah sent forth his beloved Son, saying, "Rule thou in the midst of thine enemies." (Ps. 110:2) The enemy refused to voluntarily vacate, and then there followed a war in heaven. (Rev. 12:7-9) Seeing the time had come when the great issue between himself and Jehovah must be settled, the Devil plunged the nations of the world into a war, which was in fulfillment of the prophecy uttered by Jesus Christ. Satan's purpose there was to destroy the human race. That was the beginning of sorrows upon the organization of Satan, and particularly upon the visible part thereof. "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."—Matt. 24:7, 8.

[23] For four years the war between the nations of earth raged, and not only were millions of the warring nations destroyed, but Satan desperately attempted to destroy those who had devoted themselves to God and his kingdom. The war in heaven was the beginning of the expression of the wrath of God against Satan's organization, but the war on earth Jehovah did not begin. It was Satan who caused the nations to engage in war. The tribulation that was begun in heaven the Devil carried on in the earth against humankind, that he might accomplish his boastful challenge. Since he was cast out of heaven he has continued to bring woes upon the people. (Rev. 12:12) If Satan had carried out his purpose that great World War would have continued until all the human race had been wiped out. In 1918 the World War came to an end, but the earthly rulers could give no good reason why it suddenly ended. The reason is given in the Scriptures

[24] God stopped the war for the sake of his elect, the faithful servant class. "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. 24:22) Had the war continued without abating until the destruction of the world, would those on earth and then in line for the kingdom have been saved? No; for the reason, all such must first be judged by Christ Jesus at the temple, which judgment began after the coming of Christ to the temple in 1918. At the coming of the Lord to the temple even those who were in line for the kingdom were displeasing to the Lord and could not have been taken into God's capital organization without first being judged, repenting and receiving forgiveness. This is clearly shown by the prophecy of Isaiah. It was "in the year that king Uzziah [picturing professed Christianity or 'Christendom'] died" that, says Isaiah, "I saw also the Lord sitting upon a throne [the judgment throne (Matt. 25:31)], high and lifted up, and his train filled the temple." (Isa. 6:1-3) This prophetic picture shows that the time of judgment had arrived. Isaiah, here picturing those saints of God in line for the kingdom, continues to say: "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 [professed followers of Christ Jesus] of unclean lips [failing to bear witness to the kingdom], for mine eyes have seen the King: the Lord of hosts."—Isa. 6:5.

[25] Then at the judgment by the Lord at the temple the faithful were cleansed, and this is pictured by the words of the prophet: "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) The facts strongly support the conclusion that this cleansing took place in 1922, when God's faithful people on earth came to know that Christ Jesus is at the temple. Then the Lord, having cleansed those found faithful, sent them forth to be his witnesses, as foreshadowed by the prophet's words: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." (Isa. 6:8, 9) The prophecy then tells of the joy of those cleansed and who obey the commandment of the Lord to bear witness to the kingdom. (Isa. 12:1-4) The facts that have come to pass exactly fit the words of the prophecy, and since 1922 there has been a constant movement forward on the part of the elect to give testimony to the name of Jehovah and his kingdom. Had the war continued without cessation, they would not have given that testimony in obedience to the commandment of the Lord, and therefore it was for their (that is, the elect's) sake that the tribulation was cut short by stopping the war in 1918 until the witness work is done. The Lord temporarily stopped his war upon

Satan for that reason, and Satan then knew that his time is very short to prepare for the final expression of the wrath of God.

[26] Had not the war been stopped in 1918, would the "great multitude" have been saved? No; for the reason, the "great multitude" was not then in existence and could not be until the judgment of the house of God at the temple, and the selection of the elect. It has been only in recent months that the great multitude came into view of the remnant. Now the remnant must carry the message of truth to those persons of good will toward God in order that those may learn of God and his King and have opportunity to seek meekness and righteousness, that they may be saved in the day of God's expressed wrath. (Zeph. 2:2-4) The obligation is laid upon the remnant to bear before the peoples and nations the fruits of the kingdom, that is to say, the life-giving and life-sustaining food from the Word of God. This not only means a privilege, but means a mandate from Jehovah and Christ Jesus that cannot be avoided by those who will be loyal and who will ultimately be of the royal house. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." That statement of the Lord is positive and certain, and as soon as the witness work is done, "then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." From the end of the war until the final tribulation the way is made clear for the elect to work as commanded, and that explains why there has been such a great witness work given in the earth since 1922.

[27] The "wrath of God" shall be expressed in a much more marked degree than ever before. Clearly that expression of final wrath will begin with the execution of judgment upon professed "Christianity", that is to say, the Roman Catholic Hierarchy, which takes the lead in hypocritical religion, and upon all her allies and supporters. It is the Lord Jesus Christ, God's mighty Sword and Executioner, that will give expression to the divine wrath, and there "the day of the Lord Jesus Christ" comes upon all hypocritical and unbelieving ones "as a thief in the night". When the witness work is done, it seems, God will permit it to be stopped and then the religionists, who have so violently opposed God and his kingdom message, will consider that they have stopped the "pestiferous" witnesses of Jehovah. They begin to act hilariously, like drunken men, and then suddenly God's wrath is expressed against them, and no part of their organization or people will be able to escape. It is the Lord's work, and, expressed against the religionists, it will seem strange to many. Thus it is made clearly to appear that the wrath of God began to be expressed against Satan's organization in 1914; that he cut it short in 1918; that the witness work is in progress; that when that witness work is done, then God's wrath will again be expressed against every part of Satan's organization, commencing with the religionists, and continue until both the visible and the invisible part of the Devil's organization is destroyed, the Devil himself being the last to be destroyed.

[28] The Lord gives this information to the elect before it comes to pass. And why? The answer is, says the apostle, "That we [the elect, of whom Paul was one] through patience [that is, steadfastly pushing on amidst great opposition and confidently trusting in the Lord] and comfort of the scriptures [an understanding thereof] might have hope." (Rom. 15:4) Otherwise many of those who have covenanted to do the will of God might faint under the opposition and fall by the way. God has graciously made provision that those who love him may stand. To contrast the condition of those in darkness with the faithful followers of Christ Jesus in this day the apostle says: "But ye, brethren, are not in darkness, that that day should overtake you as a thief."—1 Thess. 5:4.

[29] The "brethren" here mentioned are such as are alive and remain until the coming of the Lord to the temple, and these are the ones that are "caught up . . . in the clouds, to meet the Lord in the air; and so shall we [if continuing faithful] ever be with the Lord" in the temple and its glorious light. Since the opening of the temple there is great light. The glory of Jehovah God there shines in the face of Christ Jesus and is reflected upon those of the temple class, and such must let their light so shine that the great multitude may see that the kingdom is at hand and that they also may have part in the telling of its blessedness.—2 Cor. 3:14-18.

[30] Those who cry "Peace and safety" are in darkness, but the wise virgins are in the light. The "evil servant" class the Lord by his angels has gathered out from those in line for the kingdom and has cast them into outer darkness, and they gnash their teeth upon the faithful, who continue to proclaim the kingdom message. (Matt. 13:41) The "evil servant" class continue to scoff at the truth concerning the Lord Jesus' being at the temple, and this they do because they are in darkness. Some who still think themselves in the truth but who are of the "elective elder" class continue to say: "There is nothing new or enlightening in *The Watchtower* these days"; and they so say because they are in darkness, not being of the temple, neither are they of the Jonadab class. Such claim to have fellowship with God, and yet they continue in darkness; concerning whom it is written: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:5-7) Those who are faithful to God, and whom Christ Jesus has brought into the temple,

are in the light by the grace of the Lord.—Col. 1:13.

[31] Being in the light of the temple, 'that day does not overtake the faithful as a thief,' meaning that particular part of the day when sudden destruction cometh upon those who say "Peace and safety". "The day of the Lord Jesus Christ" began even on the elect as a thief, but they awoke and hastened to obey the Lord, and after 1922 went forward in obedience to the Lord's commandment, proclaiming his kingdom message. The *Authorized Version* translation of the above text is not so clear by reason of using the word "overtake". According to the *Rotherham* it reads: "That the day upon you as upon thieves should lay hold." Thieves found breaking in during the nighttime were legally slain, and that without violation of the everlasting covenant. (Ex. 22:2) Now the thieves of "Christendom", the hypocritical religionists and the "evil servant" class, that are trying to break into the kingdom and at the same time steal the devotion and worship from Jehovah God and take the honor unto themselves, by crying "Peace and safety", will be killed without violation of the everlasting covenant. The curse of God shall be upon such thieves. (Zech. 5:1-4) The "evil servant" class have consented, connived at and aided and abetted these thieves and hence are parties to the crime and will end in the same way: "When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers." —Ps. 50:18.

[32] God is light, and Christ is the light of the world; and the elect, being the sons of God, are sons of light, and therefore says the scripture: "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." (1 Thess. 5:5) Such are "children of the day" because they are born of God's woman and are sons of God, upon whom in the day of the Lord Jesus Jehovah has bestowed his holy name. They are sons of the Father of lights (Jas. 1:17), and hence brethren of the Lord Jesus Christ. They are brought forth by the Lord and exhibited to the world "for signs and for wonders". (Isa. 8:18; Heb. 2:13) Being God's children, they are all taught of God and continue to walk in his light.—Isa. 54:13.

[33] Those in darkness, spiritually speaking, are idolaters, thieves, thugs, drunkards, rioters and revelers, and all rebel against the light. They know not the ways thereof. "They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the daytime; they know not the light. For the morning is to them even as the shadow of death [lest they be caught and identified]: if one know them, they are in the terrors of the shadow of death." (Job 24:13-17) Such love darkness rather than light, because their deeds are evil. (John 3:19) They delight to persecute all who faithfully tell the truth, because the truth makes manifest their deeds of wickedness and brings torment upon them. They and their allies are asleep as to their opportunities and privileges of knowing God and his kingdom and serving the King.

[34] Continuing his admonition to those on the side of the Lord and who are in the light, the apostle says: "Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:6); meaning, do not now permit yourselves to fall asleep, but be on the lookout, on the alert, and ready, watchful and anxious at all times to have a part in the service and to well care for the interests of the kingdom which the Lord has committed into the hand of the "faithful and wise servant" class. At all times and under all circumstances resist the Devil and let your forehead be as adamant against the enemy, and firmly stand in the Lord and for his kingdom. Such faithful ones will not be indifferent to an opportunity of service, but will be eager to grasp the opportunity to joyfully perform the duties accompanying it. Instead of being in confusion and befuddled, like drunken men who imbibe the wine of the Devil's organization, the faithful will be sober and will watch. They will 'drink the wine of joy of the Lord new in the kingdom', because the kingdom is here and the time for the vindication of Jehovah's name, and those who will have a part therein must be in the joy of the Lord Jesus Christ. —Luke 22:18; Matt. 26:29.

[35] Night is the time for sleep; and because they that cry "Peace and safety" have no light they are of the night, and so they sleep. "For they that sleep, sleep in the night; and they that be drunken are drunken in the night." (1 Thess. 5:7) They are drunken with the wine of Satan endeavoring to carry out his policies, because they are his children, and they are wrapt in the night with all of Satan's crowd. While it is not the duty of those who are in the light to execute judgment upon another, yet this is the time of judgment, because the Lord is here and now is the time when 'by their fruits ye shall know them'. (Matt. 7:16) If the fruits they bear consist of doctrines employed to influence the people, and if you come in contact with those who are promulgating a selfish teaching that tends to turn men away from God and turns them to the worship of man, know that such are the children of the wicked one. If you see and hear men scoff at the truth of and concerning the Lord's being at the temple for judgment, and continue to eulogize other men whether dead or alive, know that such are in darkness and are committing the "sin of Samaria". All such as seek by "good words and fair speeches", or by other means, to deceive the simple and turn them away from complete devotion to and service of the Lord, know that such are of the night; therefore have nothing to do with them.—Rom. 16:17, 18.

[36] Those who are in the temple, and hence with the Lord, are "of the day". Being brought into the temple, Jehovah says to such: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." (Isa. 60:1, 2) Those who are in the temple stand out separate and distinct from those who are in the darkness, and they must show, by holding high the message of truth and proclaiming it to others, that they are the sons of God. They have been called forth as his witnesses and must show forth the praises of him who has called them out of darkness into the marvelous light. (1 Pet. 2:9, 10) "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. 13:43.

[37] Those faithful ones, who are of the day, cannot have fellowship with those in darkness, but "let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation". (1 Thess. 5:8) The day of the Lord Jesus Christ is the day on which the sons of God have been born by Jehovah's woman, and the brightness of that day will not permit anyone in the light to do wrong toward his brethren and get away with it. The Lord will not permit him to do injury to the kingdom interests and let that wrongful act go unnoticed. The remnant will now see the absolute necessity of being sober, fully awake, steady, serious, and filled with the joy of the Lord, watching carefully to do their duty and acquit themselves like men. This is the day of warfare, and God's sons must be joyfully engaged in the battle. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth."—Ps. 110:3.

[38] To be equipped for this fight, the apostle says, 'Put on the breastplate of faith' by reason of our knowledge and confident reliance upon God's truth; our affections must be wholly set upon the Lord and his kingdom, and we must be blind to everything else. The remnant must keep a clear mind; hence there must be a helmet for the protection of the head, and for that helmet, says the apostle, 'put on the hope of salvation.' The vindication of Jehovah's name means the salvation of the remnant. The knowledge that this is the day for the vindication of his name, and that the faithful may now have a part in that vindication, should be a great hope and safeguard to the head, and the result is a clear understanding of the doctrines now due to be understood. From the description, this equipment here described means war. It is the time for the battle of the great day of God Almighty, and it seems clear from the Word of the Lord that some of the faithful will see that battle and be carried through it while on the earth.

[39] Even though this is the day of the wrath of God, he has not appointed his own people to wrath: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." (1 Thess. 5:9, 10) The wicked are "vessels of wrath fitted to destruction"; but not so with the faithful remnant. This is the day of the Lord Jesus Christ, because he is Jehovah's Vindicator, and in this day Jehovah's name will be completely vindicated. Christ Jesus died for all who believe on him and serve him and Jehovah, and this is true whether they sleep in death until he comes or be alive at his coming. These latter mentioned are the ones that are caught up with the Lord to meet him in the air, that is, in the temple, and that enter for ever into the house of Jehovah when they maintain their integrity.

[40] True to his loving-kindness and his way of dealing with those who love him, the Lord has graciously permitted his people in this time of judgment to have a better and clearer view of the time of tribulation upon the world and what is the proper relationship of the remnant thereto. Chapter four of First Thessalonians informs the faithful concerning the resurrection of those who have died in faith, and the exaltation into the temple of those living and remaining faithful at the coming of the Lord Jesus Christ. The faithful are told to "comfort one another with these words" now. The apostle admonishes concerning the day of God's wrath and says to his people: "Wherefore comfort yourselves together, and edify one another, even as also ye do."—1 Thess. 5:11.

[41] Such is the reason why the Lord permits these truths to be published in *The Watchtower*. What is said is not the opinion of man, and no man is to be given credit therefor. The Lord has his own good way of informing and comforting his people. While the remnant need no man to teach them, it is the privilege of the remnant to be fed by Jehovah and Christ Jesus upon the food convenient for them in this day, and to that end the Lord causes an understanding of the Scriptures and permits these to be published in *The Watchtower*. It is the privilege and duty of all companies of Jehovah's witnesses, together with the Jonadabs, to be obedient to this commandment and to study these precious truths, and to thus comfort one another, even as all such are now doing. Happy is their state while so doing.

[42] In this connection the apostle presses upon his brethren the necessity of dwelling together in peace: "Be at peace among yourselves," and "to esteem them very highly in love for their work's sake". "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."—1 Thess. 5:13, 15.

[43] If you find amongst the company of brethren those who are covetous, who gender strife and confusion, who manifest the spirit of selfishness, know that such are not of the temple company. Do not indulge in

controversies with them, render no evil unto them, but follow the admonition of the apostle and avoid them. The faithful remnant must continue in peace together and must have and manifest the joy of the Lord, and with zeal perform the privileges and obligations laid upon them by the Lord. The unity of the temple class now exists, and those who do not show the spirit of harmony and unity thereby give evidence that they are outside the temple. This is the time when the anointed of the Lord truly sing: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1) With sobriety of mind and with full confidence the anointed will move forward, looking with joy to the early vindication of the name of Jehovah.

QUESTIONS FOR STUDY

¶ 1. Account (a) for the understanding of Jehovah's Word by those who love him. (b) For the course of action now being taken by those opposed to the message concerning Jehovah's kingdom. How will the enemy proceed? Why is this permitted? With what result to the faithful, and to the opponents?

¶ 2. Apply the word "sudden", as here used. Quote Jesus' admonition relating to the same time and situation.

¶ 3, 4. What comfort from the Lord, through the apostle, is found at 2 Thessalonians 1:6-9? Identify "them that know not God, and that obey not the gospel of our Lord Jesus Christ"; and account for such ignorance and disobedience.

¶ 5. Point out the prophetic fitness of 1 Kings 2:6, 9.

¶ 6, 7. To what time and situation does Deuteronomy 29:19, 20 apply? With related scriptures, further point out that such destruction is justified.

¶ 8-13. "Sudden destruction cometh." Upon whom? When, and how? Why, as foretold in the prophecy of Jeremiah (14:13-15; 12:12, 13; 23:10-17) and related scriptures?

¶ 14-16. Explain the statement that the impending destruction shall come upon them "as travail upon a woman with child".

¶ 17-19. Distinguish the trouble or anguish here mentioned from "Jacob's trouble", using scriptures that clearly show they are not identical.

¶ 20, 21. Account for the Devil's being so long permitted to operate in the earth. What agencies has he employed, and to what end?

¶ 22, 23. Apply Psalm 110:1, with scriptures and facts showing that the time of waiting has ended. Account, then, for the greater woes upon the people at this time.

¶ 24-26. Show that the shortening of the days of the great tribulation has clearly been "for the elect's sake".

¶ 27-29. When and how will the final expression of God's wrath begin? How does the Lord provide this information for the elect beforehand? What is then their privilege and duty?

¶ 30. Show that the statement at 1 John 1:5-7 is exemplified at this time.

¶ 31, 32. Upon whom has the day of the Lord come "as a thief in the night"? Show that in that day two classes have become manifest, and why.

¶ 33. How do the Scriptures describe the position and condition of those in darkness?

¶ 34-36. Apply (a) 1 Thessalonians 5:6. (b) 1 Thessalonians 5:7. (c) Isaiah 60:1, 2 and Matthew 13:43.

¶ 37, 38. "Let us, who are of the day, be sober." What does this mean? What is meant by "putting on the breastplate of faith and love"? By "putting on, for a helmet, the hope of salvation"?

¶ 39. To whom, and how, does 1 Thessalonians 5:9, 10 apply?

¶ 40, 41. How does the apostle's admonition at 1 Thessalonians 4:18 and 5:11 serve its purpose at this time?

¶ 42, 43. Point out the fitness and present timeliness of 1 Thessalonians 5:13, 15.

HIGHWAY FOR THE PEOPLE

THE facts are that in the denominational church organizations, both Catholic and Protestant, there are today many souls hungry for the truth, and yet the clergy, who are virtual prison keepers, do their best to keep them from knowing the truth of the sacred Scriptures. In their distress these hungry souls (prisoners they are) pray unto God and cry and sigh because of all the abominations which are done in the midst of the organization of "Christendom" and which they cannot reconcile with the God whose name "Christendom" has adopted and then wickedly brought reproach upon it.—Ezek. 9:4.

Through his prophet God foretells of a time when he would hear the cries of these prisoners and send relief, and then shows that the time that such relief would be sent would be after the building up of his organization, which is Zion. This proof shows a work that those who are God's temple class must do, and one reason for giving the witness. The psalm-prophecy reads: "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord [Jehovah] behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death [his faithful remnant]." (Ps. 102:16-20) But now still others aside from God's remnant still remain as prisoners of Satan's organization Babylon.

The Lord has, just at the right time, brought the radio into action, which permits the people to remain in their homes and listen to the proclamation of the truth, regardless of the opposition of the prison keepers, the clergy. Knowing this, the clergymen unite with Big Business to control the radio and, if possible, to prevent the truth from being broadcast. The Lord has also provided a great number of books explaining the Bible, and his faithful witnesses go from house to house and put these in the hands of the people that the prisoners may have some food. The prophet shows then that God will open the prison doors by giving those who honestly seek the truth an opportunity to hear and know him. "Praise ye the Lord . . . which made heaven, and earth, the sea, and all that therein is; which keepeth truth for ever; which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners: the Lord openeth the eyes of the blind: the Lord raiseth them

that are bowed down: the Lord loveth the righteous." —Ps. 146:1-8.

The proof shows, therefore, that the honest ones in the denominational church organizations who desire to know God and his Word are hungry and in distress, and that they cry for help; and that the clergy are the prison keepers who render no help and concerning whom God says: "Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more."—Ezek. 34:10.

And then God, through his prophet, shows how he will bring relief to such prisoners by giving them a knowledge of the truth. Through his prophet he says to the faithful "servant" class, those who are of the temple class and whom he has appointed as his witnesses: 'I have called you in righteousness, and I will hold your hand, and sustain you and give you the power. I will send you to open the blind eyes and to bring the prisoners from the prison houses and them that sit in darkness out of the prison. That you may say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.' —Isa. 42:5-7; 49:9.

This is one of the reasons why the testimony of the truth of God's Word must now be given by the temple class; and that work is now progressing in fulfillment of prophecy. That is the reason why faithful men and women go from house to house with books that explain the Bible, and place them in the hands of the people on contribution. That is the way they preach the gospel, because it is God's appointed way. The effect of giving the testimony by radio, by books, and by other means, is to separate or divide the people. It brings the honest persons of good will, who want to serve God, out from those who are hypocrites. It is neither the purpose, nor the result, to get anyone to join an organization of men; but the testimony is given to enable them to get their eyes opened and to take their stand on the side of Jehovah God. God having commanded this testimony to be given to the prisoners, his witnesses must deliver the testimony; otherwise they could not be pleasing to him.

There are millions of people of good will in the world who are no part of Satan's organization but who are under the influence and control of that oppressive organization. They are not held in the church prison houses, but are on the outside. They see the hypocrisy in the churches and hold themselves aloof therefrom. They are blind to the truth, however, and Satan has caused their blindness. (Isa. 42:7; 2 Cor. 4:3, 4) It is God's purpose that such persons may have an opportunity to learn the truth and have their eyes, which means their understanding, opened to enable them to take their stand on the side of Jehovah God and against the Devil. Jehovah, through his prophet, foretold that he would make provision for this work, and he has made provision for it. By his prophet he foretold that he would make an everlasting covenant with Christ, his beloved Son, who was foreshadowed by the anointed David, and that others would be brought into that covenant, and that the ones faithful to that covenant should be members of his "servant" that is approved. As the mouthpiece of Jehovah God, the prophet 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 Gentiles." And then, addressing those who are invited to enter into the covenant for the kingdom with Christ the great antitypical David, the prophet says: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."—Isa. 42:1-6; 55:1-3.

That Jehovah provides these witnesses of his to do a work for the benefit of the people is made clear. Through his prophet he said: "Behold, I have given him for a witness to the people, a leader and commander to the people." (Isa. 55:4) These words of the prophet apply primarily to Jesus Christ, who declared that he came into the world that he might be a witness to the truth. They apply to all who are in Christ, which includes those who are in the temple and therefore of Zion, God's organization. The last members of The Christ on earth are therefore designated by Jehovah as his witnesses to the people, and the obligation laid upon them is made plain. Under the supervision of the great Witness Christ Jesus, these are to be made, and are made, "a witness to the people, a leader and commander to the people."

The remnant constitute the "feet of him", the great Witness, that is to say, the last members on earth of the body of Christ, which is the true church; and they are therefore of Zion and in the spiritual temple of God and, being yet on earth, are standing at the very borders of God's glorious kingdom. These are God's watchmen, and he speaks of them as being placed upon the walls of Jerusalem, which represents the organization of his people on earth; and then through his prophet he says of and concerning them: "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.

The remnant must continue to give the witness, even unto the time of entering the kingdom. The entrance thereinto is symbolized by the expression "the gates", and, addressing the remnant class who are his witnesses, Jehovah says: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

With their faces toward the heavenly kingdom the faithful witnesses are pointing the people to the right way. These faithful ones are 'preparing the way of

the people' by telling them the reason for their blindness and oppression, and of God's gracious provision to release them from their burdens and to show them the way to endless life. This is not an effort to convert the world, such as the clergy have pretended that they could do, but it is a campaign of education, informing the people according to God's commandments.

These faithful witnesses "cast up the highway" for the people by showing them that God has provided a great, broad and clear way for man to return to him and to receive everlasting blessings. These witnesses are commanded to "gather out the stones", which is a part of the work of preparing the way for the people. Satan the enemy, through the operation of his agents, and particularly the clergy, has placed many stumbling stones in the way of the people. Among such stumbling stones are the falsehoods, that God is responsible for all the evil of the world; that God takes little children away in death because he wants them; that God causes all the sickness and suffering of man on earth; and that when man dies, if he is outside the church, he is to be for ever tormented in fire and brimstone.

Another great stone in the way of the people is that, as they have been told by the clergy, "this present evil world" is God's kingdom on earth; that therefore God is responsible for the oppression under the wicked rulership of the nations. The people must be told the truth, to wit, that Satan the Devil is "the god of this world" and that so-called "Christendom" is a blasphemy of God's holy name, because it assumes to represent Christ, the beloved Son of Jehovah. The people must be told that Jehovah is the only true and almighty God, and that his way is always right because he is love.

The witnesses are commanded to "lift up a standard for the people". A standard means a guidon or staff to which the people may rally and identify themselves with a specific side in a fight. The standard to be lifted up for the people is God's standard concerning salvation and his government of righteousness. The people must be told that Satan is the real enemy of mankind and that Jehovah is man's true and everlasting Friend. This must be done in order that all the people of good will may have opportunity to take their stand on the side of the Lord God and under his standard.

THE OUTCOME OF ARMAGEDDON

ARMAGEDDON, which means the "hill of the gathering of troops", marks the place and the time where and when the supreme issue will be finally and for ever decided, namely, Who is the Most High God? and who will rule the earth? Using symbolic language to describe the unseen and intangible influences which are now at work to bring all the governing powers of earth together for this final battle, Revelation 16:13, 14, 16 says: "And I saw three unclean spirits like frogs come out of the mouth of the dragon [Satan's entire organization], and out of the mouth of the beast [Satan's visible, earthly organization], and out of the mouth of the false prophet [the Anglo-American imperialistic system]. 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 [(*R.V.*) they] gathered them together into a place called in the Hebrew tongue Armageddon."

The great and terrible day of God Almighty, the battle of Armageddon, will be marked with such a decisive victory for righteousness that all will know it. The name of Jehovah, who is God, will be exalted in the earth. Even the clergy shall have their mouths for ever closed to speaking presumptuously concerning the Lord God. Now they name themselves 'shepherds of the flock'. They have brought into the flock as the principal men the profiteers and politicians and men of great influence. God's prophet, describing the expression of God's anger against these wicked systems and false prophets, and thus giving another description of Armageddon, says: "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the Lord hath spoiled their pasture. And the peaceable habitations are cut down, because of the fierce anger of the Lord."—Jer. 25:32-37.

Another of God's prophets gives a vivid picture of the great and terrible day of the Lord. The sea, being a great, restless body of water that is constantly lashing itself against the rocks, fitly represents the ungodly people of earth, alienated from Jehovah God and selfishly bearing up the commercial organization that the Devil has built like a sea-faring ship, to exploit the peoples. The prophet, in the prophecy about to be quoted, uses the sea as a symbol of such. Ships are used as a symbol of present methods of carrying on great commercial enterprises. The financial interests

of the world are really the backbone of the present visible organization of the enemy, Satan the Devil. The prophet refers to the time when Satan's organization will reach the point of assembling or being assembled for Armageddon, saying, "They that go down to the sea in ships, that do business in great waters." —Ps. 107:23.

In the deep distress that comes upon the nations they discern the Lord; that is, they see the manifestation of his power in these troublesome events, even as described in the prophecies, such as the prophecy of Habakkuk. Then the psalmist, whom we are now quoting, pictures Jehovah as commanding the fight to begin. The conflict is represented as a stormy wind. A stormy wind is always used as a symbol of trouble. The prophet proceeds and thus describes the scope of the trouble, and the result: "For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they [the people of good will who have been associated with the commercial organization] cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven [Jehovah's organization]."—Ps. 107:25-30.

The Lord Jesus refers to the same great battle of Armageddon that would follow the World War after an interval of time, when he says: "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.

The people may confidently rely upon the statement of Jesus that this will be the end of tribulation upon the earth, because he says there shall never be another. He also states that many will pass through this trouble and live, and not die; and all should take courage from this who desire to see a better condition.

Another of the prophets shows that in this time of trouble those will be destroyed who compose the symbolic "beast" (that is to say, the Devil's visible earthly organization) and the "false prophet" class. This scripture and its context read as follows: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against [Christ Jesus] that sat on the horse, and against his army [in heaven]. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image ['the abomination of desolation', or League of Nations]. These both were cast alive into a lake of fire burning with brimstone," that is to say, into "everlasting destruction", annihilation. (Rev. 19:19-21) Thus these two wicked systems will be completely destroyed; and those people who give allegiance and support and aid and comfort to them will doubtless also go down. The ones that will be brought through are Jehovah's faithful remnant and that class of people who will have taken their stand on the side of Jehovah God and his kingdom. Thus the Jonadabs survive the trouble and will then have the opportunities of complete reconstruction and blessing. Without doubt there are a great many people who are now held in bondage to Satan's organization by reason of the fact that they are blinded to God's purposes. The enemy Satan has blinded them, lest the glorious good news of God's kingdom should shine into their minds and lest they should understand and believe and break away from the Devil's system. (2 Cor. 4:4) The Lord Jesus, speaking of the conclusion of this old world and of the manifestation of his kingdom, said: "And then shall appear the sign of the Son of man, in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." (Matt. 24:30) It is manifest from this scripture that all the peoples will see, in the great battle of Armageddon, that it is the Lord dashing to pieces Satan's organization.

The stubborn and willful ("goats"), who continue to support the systems in defiance of God, will go down with them. Doubtless now is the time when they who by deceit and fear have been held in bondage to the Devil's organization must break away and must call upon the Lord, and then he will bring them through the time of trouble. The Lord has specially promised favors to those who are good to the Lord's "poor", his witnesses on earth. Through his prophet he says: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies."—Ps. 41:1, 2.

These mentioned here as coming to the knowledge that the great trouble is to be a manifestation of God's power and glory shining through his kingdom will doubtless call upon the name of the Lord, at the same time taking their position openly on his side, and he will hear them and bring them through the trouble; and then, if they are obedient to him, he will give them the blessings long ago promised to come through "the seed of Abraham", that is to say, through the Christ. —Isa. 41:8; Rom. 9:7; Gal. 3:16, 27-29.

The prophet of God again refers to the same time, when he says: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then

will I turn to the people a pure language, that they may all call upon the name of the LORD [Jehovah], to serve him with one consent."—Zeph. 3: 8, 9.

This will mark the end of Satan's organization and the deliverance of the people therefrom. Then, as the prophet here says, God will turn to them a pure message, that they may all call upon the name of the Lord and serve him with one consent. Then will follow the establishment of conditions upon the earth such as will make it a fit place upon which to live. Such will be the work of the Messiah, The Christ, and the next step in the outworking of the divine purpose.

MEMORIAL

THE date for the celebration to the name of Jehovah God and to the sacrifice of Christ Jesus is determined in this manner: From the observation of the new moon nearest to the vernal equinox, which marks the first day of the first month, count fourteen days. (Ex. 12: 1-6) According to astronomical calculations the moon rises at least sixteen hours before it can be seen with the natural eye of man. In the time of Moses the calculation was made from the hour he could see the moon with the naked eye, and that is the proper manner for us to count the time. This year (called A.D. 1936) begins on the 24th day of March; and the fourteenth day, to wit, after 6 p.m. of April 6, is the proper time for the celebration of the Memorial. Jerusalem time is used.

The book entitled *Jehovah* contains a more detailed explanation of the Memorial than *The Watchtower* could carry at one issue. Carefully and prayerfully study chapters two and three of the book entitled *Jehovah*, beginning at page 26 and ending at page 120. Then on the 6th day of April, after 6 p.m., let each company of the anointed assemble and celebrate the Memorial. In doing so, use unleavened bread and real red wine. Unfermented grape juice or raisin juice will not meet the requirements. The Lord and the apostles used real red wine, and we should follow their lead.

LETTERS FROM AFIELD

GREATLY BLESSED IN BEING JEHOVAH'S WITNESSES

DEAR BRETHREN:

The undersigned, members of the Baltimore pioneer camp, desire to express their appreciation of the loving provision made to assist *all* of the pioneers in their efforts to continue advertising the King and the kingdom. Your letter of November 5, to the pioneers, was gratefully received, and we wish especially to thank the members of the Bethel family for their part in making this arrangement possible, for we realize it means sacrifice on their part.

We realize we have been greatly blessed in the privilege which is ours of being Jehovah's witnesses in the earth at this time, and are thankful for the various provisions made by our heavenly Father to enable us to carry on.

With warm Christian love, and assuring you of our continued prayers on behalf of Brother Rutherford and all the members of the Bethel family,

Your fellow witnesses,

SAMUEL O. APPLER, J. T. PADGETT,
JULIA SCHAEFER, MRS. M. E. PADGETT,
MABEL A. PORTER, JOHN TENCZA,
LOUIS KIEFER, LILLIE G. FRAZIER,
EULA MOBLEY, ANN PARRISH.

GREAT PROVISION JEHOVAH HAS MADE

DEAR BROTHER RUTHERFORD:

For Jehovah and for Gideon.

We just received our *Year Books*, and as we read them our hearts are so filled with an appreciation of the untiring efforts which the Lord's people are putting forth all over the world to sing forth the praises of Jehovah in proclaiming the "Kingdom Message" that we wish to thank you for them immediately. We also thank Jehovah for the truths which are being prepared for us, and pray that we may soon see the two pillars supporting Satan's visible organization go down. Being blind to everything save the vindication of Jehovah's name, we have been pressing the battle to the gate here in these mountainous counties, and our experiences have been so interesting that we can't refrain from telling you some of the most recent ones.

In one little town there were just sixteen houses, but the lecture from the sound car was so much appreciated that 18 books and 16 booklets were left there. (How clear the lectures ring forth up here!) One lady said, "Oh, to think this message is brought right to my home, and I never heard it before! I surely want to tell everyone of the joy it has brought me. And to think this card tells it all and no salesmanship is necessary!"

In visiting a dam, we found an old man, 70 years of age, who appreciated the message so much he said it was the happiest day of his life. He contributed for all of our publications, a record, and also for some gasoline to carry on the work.

Yosemite National Park is in these counties, and after three visits we were, by the Lord's grace, able to visit everyone in it. They threatened to throw us from the park, but after carefully explaining the work to the officials and going forth boldly with Jehovah's strength we were able to finish. At Hetch Hetchy dam we took them by surprise and put on a lecture before they knew what it was all about. One man came down from a mountain over two miles away and, stopping his car by the sound car, said, "Is this what I heard 'way up there? It was fine." Seeing the testimony card, and before it could be presented, he grabbed it, read it aloud, and said, "Bring those three books to my house; I surely want them."

Every few miles we find groups of tents with miners in them who are working very hard for an existence. They appreciate the kingdom message, and, though they have very little, they contribute that they may help others receive the message.

The other day, when we were giving a lecture in Mariposa (the county seat), a reporter came up to us and said, "Mariposa seldom has a treat like this." After asking us a few questions, she left us. The enclosed clipping was in the paper yesterday, and several people called our attention to it.

Our hearts are so overflowing with the privilege of service given us here, and as we look over the previous report without a sound car and this one with a sound car we thought perhaps you might enjoy a comparison. The sound car is surely a great provision Jehovah has made for his people.

	Books	Booklets	Hours	Obtainers
Previous report	355	1,152	850	601
Last report	1,539	6,523	2,743	2,993
Sound car	405 lectures		45 hours	11,428 listeners

May Jehovah's blessing be upon you as you daily serve him.

We joyfully remain in the King's ranks,

PUDDY AND ELSA [PUDLINER],
TED AND DORIS [KLEIN], *California.*

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.]

ARGENTINA

Bahia Blanca	LU2	We	10:00pm
Buenos Aires	LR2	Su	11:00am
Chaco	LT5	Su	10:45am
Cordoba	LV2	Th	7:15pm
Los Andes, San Juan	LV5	Su	10:45am
Mendoza	LV10	Fr	8:45pm
Rosario	LT1	Su	10:15am

AUSTRALASIA

NEW SOUTH WALES

Albury	2-AY	Tu	9:45pm
Goulburn	2-GN	Su	7:30pm
Grafton	2-GF	Tu	7:30pm
Gunnedah	2-MO	Su	7:00pm
Lismore	2-XN	We	7:15pm
New Castle	2-HD	Su	10:30am
Su 6:30pm		Su	11:40pm
		We	6:30pm
Sydney	2-UE	Su	9:00am
Tamworth	2-TM	Su	8:00pm
W'ga W'ga	2-WG	Su	7:45pm

QUEENSLAND

Brisbane	4-BC	Su	7:30am
Marybor'h	4-MB	We	9:45pm
Townsville	4-TO	We	8:00pm

TASMANIA

Launceston	7-LA	Su	5:45pm
Ulverstone	7-UV	Su	5:30pm

VICTORIA

Ballarat	3-BA	Su	12:45pm
Bendigo	3-BO	Su	7:00pm
Hamilton	3-HA	Su	6:15pm
Horsham	3-HS	Su	9:00pm
Melbourne	3-AK	Su	2:15pm
Swan Hill	3 SH	Su	7:15pm

WEST AUSTRALIA

Kalgoorlie	6-KG	Su	7:00pm
Perth	6-ML	Su	7:00pm

BELGIUM

Wallonia-Bonne Esperance (201.7 m)		We	7:00am

CANADA

ALBERTA

Calgary	CFCN	Su	5:45pm

BRITISH COLUMBIA

Kelowna	CKOV	Su	1:45pm

NOVA SCOTIA

Sydney	CJCB	Su	9:00pm

ONTARIO

Cobalt	CKMC	Su	3:00pm
Hamilton	CKOC	Su	10:30am
Su 1:30pm		Su	8:00pm

CHILE

San Antonio	CE135	Su	11:40am
Santiago	CE131	Tu	9:15pm
Valparaiso	CE Radio Wallace	Su	12:15pm

CHINA

Shanghai	XHHE	Su	12:00 nn
Shanghai	XMHA	Su	8:15pm

CUBA

Caibarien	CMHD Spanish	Su	12:00 nn
Camaguey	CMJF	Su	11:30am
Havana	CMQ Spanish	Su	5:30pm
Santa Cl'a	CMHI	Su	11:15am
(1st and 3d Sundays) Spanish		Su	11:00am
Spanish		Th	11:00am
(1st and 3d Thursdays)			

FRANCE

Radio Beziers		Th	9:00pm
Radio Juan-les-Pins (Cote d'Azur)		Sa	8:00pm
Radio Lyon		Sa	6:50pm
Radio Natan-Vitus			
Tu 7:45pm		Th	7:45pm
Sa 7:45pm		Su	12:00 nn
Radio Nimes		Tu	9:00pm

PARAGUAY

Asuncion	ZP4	Su	11:45am

URUGUAY

Montevideo	CX10	Su	12:15pm
(International)			
Montevideo	CX32	Mo	8:45pm

UNITED STATES

ALABAMA

Birm'ham - WAPI		Su	10:15am
Su 2:15pm		Su	5:15pm

ARIZONA

Jerome	KCRJ	Su	8:30am
Su 12:25pm		Su	3:00pm
Tucson	KGAR	Su	9:30am
Su 12:55pm		Su	5:45pm
Yuma	KUMA	Su	12:15pm
Su 6:30pm		Su	7:30pm

ARKANSAS

Hot Sp'gs	KTHS	Su	10:15am

CALIFORNIA

El Centro	KXO	Su	10:00am
Su 12:15pm		Su	6:45pm
Hollywood	KNX	Su	10:15am
Su 5:15pm		Su	6:25pm
Oakland	KROW	Su	10:00am
Su 2:00pm		Su	7:00pm
Tu 9:00am		Tu	2:00pm
Tu 11:00pm		We	8:15pm
Fr 9:30pm		Sa	10:00pm

COLORADO

Col'o Spr.	KVOR	Su	10:30am
Su 12:40pm		Su	4:30pm
Denver	KVOD	Su	7:30pm
Greeley	KFKA	Mo	9:30am
Mo 1:00pm		Mo	6:25pm

DISTRICT OF COLUMBIA

Washington	WOL	Su	10:00am
Su 1:00pm		Su	7:15pm

FLORIDA

Orlando	WDBO	Su	10:35am
Su 12:30pm		Su	5:30pm

ILLINOIS

Chicago	WCFL	Su	8:00am
Harrisb'g	WEBQ	Su	4:45pm
Su 6:45pm		Su	9:00pm
Quincy	WTAD	Su	9:15am
Su 2:30pm		We	2:30pm
Tuscola	WDZ	Su	9:35am
Su 11:55am		Su	1:50pm

INDIANA

Ind'apolis	WIRE	Su	10:00am
Su 4:00pm		Su	7:00pm

IOWA

C. Rapids	WMT	Su	10:00am
Su 5:00pm		Su	10:10pm

MAINE

Augusta	WRDO	Su	9:55am
Su 2:45pm		Su	6:45pm
Bangor	WLBZ	We	9:55am
We 12:55pm		We	5:10pm

MARYLAND

Frederick	WFMD	Su	10:30am
Su 1:30pm		Su	5:00pm

MASSACHUSETTS

Babson P.	WORL	Su	10:05am
Su 2:05pm		Su	4:05pm
Boston	WMEX	Su	9:25am
Su 4:30pm		Su	8:10pm

MICHIGAN

Detroit	WJR	Su	10:00am
Kalamazoo	WKZO	Su	8:25am
Su 9:55am		Su	10:55am

MINNESOTA

F'gus Falls	KGDE	Su	10:00am
Su 1:45pm		Su	7:15pm
Min'apolis	WDGY	Su	9:25am
Su 2:00pm		We	6:15pm

MISSISSIPPI

Meridian	WCOC	Su	10:00am
Su 2:25pm		Su	6:30pm

MISSOURI

Columbia	KFRU	Su	10:30am
Su 1:30pm		Su	4:30pm

NEBRASKA

Lincoln	KFAB	Su	9:30am

NEVADA

Reno	KOH	Su	10:30am
Su 4:30pm		Su	9:00pm

NEW HAMPSHIRE

Laconia	WLNH	Su	10:30am
Su 2:10pm		Su	7:10pm

NEW JERSEY

Atlantic C'y	WPG	Su	10:00am
Su 2:00pm		Su	7:00pm
Newark	WNEW	Su	7:00pm
Mo 12:25pm		Fr	3:25pm

NEW MEXICO

Albuq'que	KOB	We	11:45am
We 5:25pm		We	8:25pm

NEW YORK

Brooklyn	WBBR	Su	9:10am
Su 4:30pm		Su	7:30pm
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
Buffalo	WGR	Su	10:00am
		Su	10:45pm
Buffalo	WKBW	Su	5:55pm
New York	WMCA	Su	10:30am
Tu 12:55pm		Tu	5:00pm

NORTH CAROLINA

Greensboro	WBIG	Su	10:30am

NORTH DAKOTA

G'd Forks	KFJM	Su	2:30pm
Su 4:00pm		Su	7:55pm

OHIO

Akron	WJW	Su	11:30am
Su 3:25pm		Su	10:15pm
Cleveland	WJAY	Su	10:25am
Su 3:45pm		Su	5:00pm
Toledo	WSPD	Su	8:30am
Su 11:00am		Th	5:25pm

OKLAHOMA

Tulsa	KVOO	Su	10:05am
Su 3:00pm		Mo	5:15pm

OREGON

Portland	KWJJ	Su	10:45am
Su 4:15pm		Su	9:00pm

PENNSYLVANIA

Philadelphia	WIP	Su	7:00pm
Pittsburgh	KQV	Su	10:15am
Pittsb'gh	WWSW	Su	10:15am
Su 5:00pm		Su	9:00pm

SOUTH CAROLINA

Spart'b'g	WSPA	Su	10:30am
Su 2:00pm		Su	4:15pm

SOUTH DAKOTA

Pierre	KGFX	Su	10:00am
Tu 4:00pm		Th	4:00pm

TENNESSEE

Cha'nooga	WDOD	Su	9:30am
Su 1:30pm		Su	4:15pm
Memphis	WREC	Su	9:40am
Su 4:00pm		Su	10:00pm

TEXAS

El Paso	KTSM	Su	9:10am
Su 1:15pm		Su	6:30pm
Houston	KXYZ	Su	10:00am
S. Antonio	KTSA	Su	10:15am
Su 1:55pm		Su	4:00pm

UTAH

Salt L. City	KSL	Su	8:00am

VERMONT

Springf'd	WNBX	Fr	9:00am
Fr 4:25pm		Fr	8:00pm

VIRGINIA

Petersb'g	WPHR	Su	8:55am
Su 10:30am		Fr	10:30am
Richmond	WRVA	Su	12:15pm

WASHINGTON

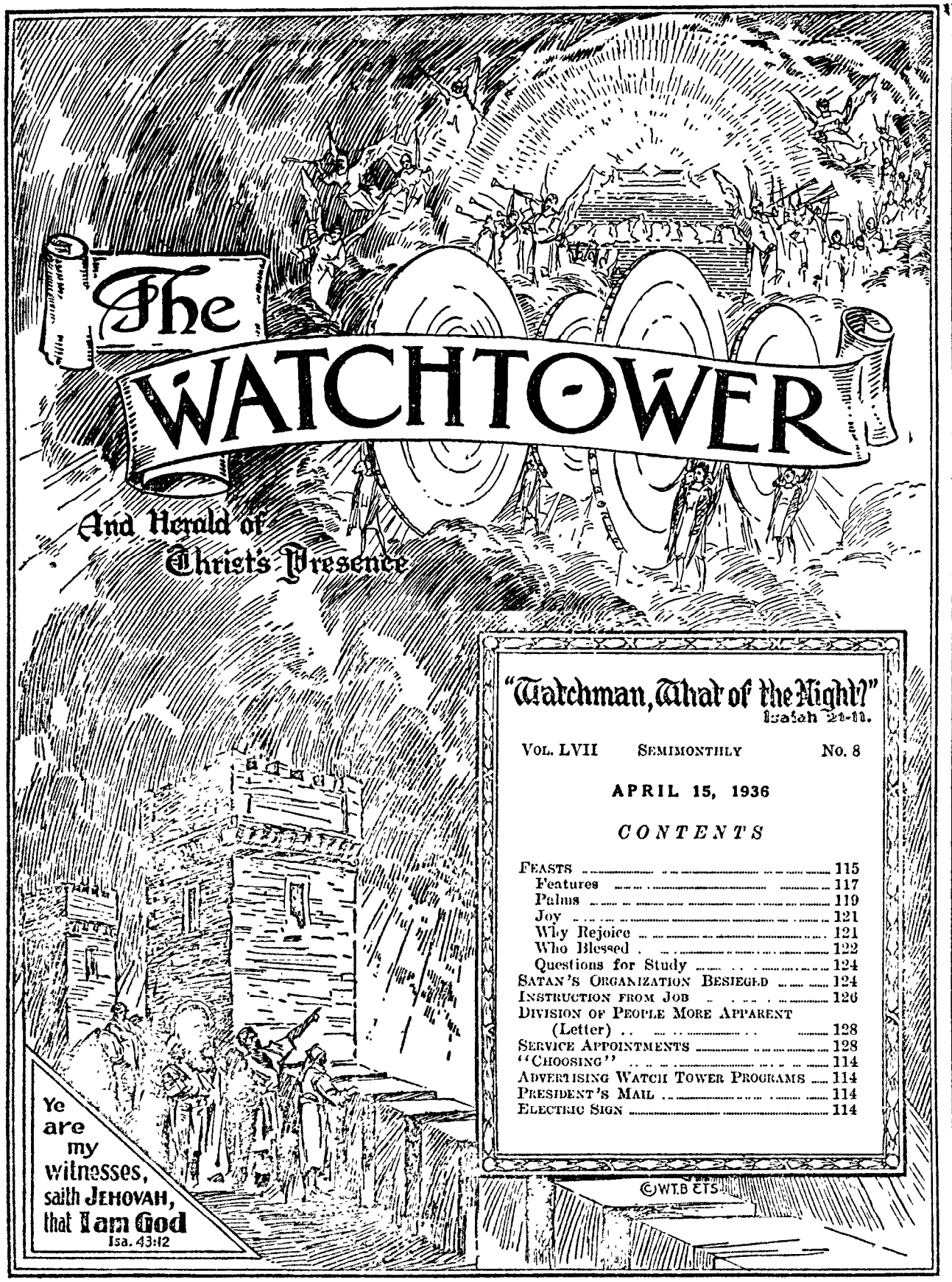
Seattle	KIRO	Su	10:25am
Su 5:15pm		Su	9:00pm
Spokane	KGA	Su	10:00am
Su 1:00pm		Su	5:55pm
Tacoma	KVI	Su	9:30am
Su 2:00pm		Su	7:30pm

WEST VIRGINIA

Cha'ston	WCHS	Su	1:00pm
Su 3:00pm		Su	5:00pm
Wheeling	WWVA	Su	10:00am
Su 4:55pm		Su	7:00pm

WISCONSIN

La Crosse	WKBH	Su	10:30am
Su 1:00pm		Su	5:30pm
Madison	WIBA	Su	10:30am



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

VOL. LVII SEMIMONTHLY No. 8

APRIL 15, 1936

CONTENTS

FEASTS 115
Features 117
Palms 119
Joy 121
Why Rejoice 121
Who Blessed 122
Questions for Study 124
SATAN'S ORGANIZATION BESIEGED 124
INSTRUCTION FROM JOB 126
DIVISION OF PEOPLE MORE APPARENT (Letter) 128
SERVICE APPOINTMENTS 128
"CHOOSING" 114
ADVERTISING WATCH TOWER PROGRAMS 114
PRESIDENT'S MAIL 114
ELECTRIC SIGN 114

©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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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.

"CHOOSING"

As a worthy companion to the new book *Riches* comes forth a new booklet entitled *Choosing*. It contains the message that people of good will throughout the earth are eager to read and study, to wit, the recently broadcast speech "Separating the Nations", and also a clear-cut treatise on "Your Choice", showing that everyone must now choose between riches or ruin. The booklet's cover is colorful and very striking to the eye. Its release to the public has only recently become effective. You may procure a copy on a contribution of 10c to the Society. Read it and you will be instantly enthusiastic for its distribution to others.

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 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.

PRESIDENT'S MAIL

Please address no mail to the president of the Society at San Diego after April 11. All letters and other mail after that date should be sent to 124 Columbia Heights, Brooklyn, N. Y.

ELECTRIC SIGN

For your homes and other places, to call attention of all passers-by to the kingdom message which Jehovah has entrusted to you to dispense. This sign is a beautiful white enamel metal case, 12 by 16 inches, with a glass front, back of which glass the sign itself is inserted through which an electric light shines. The metal cabinet is built in the form of a reflector, the electric light being located in the cabinet behind the sign and equipped with an on-and-off flasher. The wording on these inserted signs can be changed at small cost, and the Society will supply such changes from time to time so that they will be uniform throughout all the earth. The Society will fill the orders at once, shipped to any address in the United States, at $1.50 each, your remittance to accompany order. If possible, order these in lots of two at least, as they are packed two in a carton. They come complete with cord, socket, electric bulb and sign. Groups should order these through their service director or shipping agent, sending in one order for all that are required by the group.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII APRIL 15, 1936 NO. 8

FEASTS

"Thou shalt observe the feast of tabernacles seven days after that thou hast gathered in thy corn and thy wine."—Deut. 16: 13.

February 23, 1936, was the first time, so far as known, when a general convention of the people of Jehovah assembled in different parts of the earth and was simultaneously addressed by one speaker. On that occasion the president of the Society spoke to a large assembly at Los Angeles, California, and at the same time the speech was instantaneously transmitted by radio and wire connection to large companies assembled at various points in America, Mexico, Canada, Great Britain, Continental Europe, and other places. The text of the speech is set out herein. At the conclusion of the address the many assembled listeners unanimously adopted the declaration appearing herein at the end of this article. Immediately responses came by cable and telegraph from the divisions assembled, giving evidence that the speech and resolution had been clearly and enthusiastically received. It was a joyful feast, participated in by many of God's people, and to Jehovah is given all glory and honor. The evidence is conclusive of the united action of the Lord's consecrated ones in their determined forward movement to make known the message of the kingdom.

JEHOVAH commanded that the Israelites should observe three great feasts during the year, each one a feast unto Jehovah. This shows that the three feasts directly and specifically related to the vindication of Jehovah's name. Those three feasts are named by the Lord, to wit: "Feast of unleavened bread," or the passover; "feast of harvest," or Pentecost; and the "feast of ingathering", that is, the "feast of tabernacles". "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear before me empty:) and the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field."—Ex. 23: 14-16.

[2] The passover marked the beginning of the year; Pentecost was fifty days after the first day after the sabbath following the passover and was likewise a sabbath with Israel, and the feast of tabernacles began on the fifteenth day of the seventh month ending the special feature of the year. The people of Israel having been commanded by Jehovah to keep these three feasts, the question arises, Is spiritual Israel, and particularly the remnant, directly concerned about all three of these feasts?—Ex. 34: 18, 22; Lev. 23: 6, 10, 34.

[3] Jehovah specifically fixes the time and place for each of the feasts. The time never varied. At first the place was at Shiloh. (Josh. 18: 1) Later Jerusalem was appointed as a place where these feasts were to be observed. The feasts were directly associated with the harvest time of the people of Israel. The passover was observed on the fourteenth day of Abib, the first month, and the feast of unleavened bread followed immediately thereafter, at which feast the high priest offered a sheaf of the first ripe corn or barley and waved it before the Lord to be accepted by him as from the people. (Lev. 23: 9-12) On the fiftieth day thereafter, before the commencement of the "feast of weeks", later known as Pentecost, the high priest waved two loaves baked of newly ripened wheat and baked with leaven, the offering of the people as the firstfruits of the harvest. That was called the "feast of harvest, the firstfruits of thy labours". (Ex. 23: 16; Lev. 23: 17) The time fixed for the celebration of the feast of tabernacles was at "the end of the year", when the harvest was gathered in, and it was called the "feast of ingathering". "Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord."—Lev. 23: 34.

[4] Jehovah gave command to Israel by the mouth of Moses concerning all three of these feasts. Moses was a type of Christ Jesus, and Christ Jesus is directly associated with all three of the feasts. It would seem, therefore, that those who are in Christ would be directly concerned. The passover was instituted in Egypt by the slaying and eating of the paschal lamb, and this was fulfilled in the sacrifice of Christ Jesus, at which time Jesus instituted the memorial of his death and memorial to the name of Jehovah and to the vindication of his name. At the command of the Lord his people have kept that feast and still observe

it. Now the Lord Jesus has come to the temple and gathered his people unto himself and they are still celebrating the feast of the passover, or memorial, drinking the new wine with the Lord in the kingdom and rejoicing.

5 Pentecost marks the time of the outpouring of the holy spirit as prophesied by Joel and fulfilled first on the apostles, as recorded at Acts the second chapter. The time corresponds with the time of the coming of the Lord's spirit upon Gideon, when he blew the trumpet. (Judg. 6:34) The second fulfillment of the prophecy of Joel concerning the outpouring of the holy spirit, as appears from the overwhelming testimony, began in 1922. (See *Vindication*, Book One, page 57.) The Pentecost date also corresponds with the coming of the Ruth class to a knowledge of the truth, the climax of the prophetic book of Ruth. The larger fulfillment of the outpouring of the holy spirit marks a time of great rejoicing amongst God's people on earth. In the language of the prophet the anointed ones sing, 'This is the day the Lord hath made, and we will rejoice and be glad in it.'—Ps. 118:24.

6 The passover feast and Pentecost are directly related to the new covenant. The making of the new covenant was marked by the death of Jesus, the antitypical passover Lamb. The inauguration of the new covenant is marked by the final outpouring of the holy spirit. (Acts 2:16-18) Particularly since the second outpouring of the holy spirit the Lord's people on earth have understood and appreciated that the time of rejoicing is here, because they are privileged to drink the new wine with the Lord in the kingdom and to enter into his joy. It is the feast of joy unto the Lord, as it is written: "Rejoice, ye heavens, and ye that dwell in them." (Rev. 12:12) Since the outpouring of the holy spirit the remnant have understood and appreciated that the work of the Lord Jesus is the vindication of Jehovah's name and that since he has come to the temple and gathered his faithful ones unto himself these have entered into the joy of the Lord, being privileged to participate in the vindication of Jehovah's name. They have also an appreciation of the words of the scripture, "The joy of the Lord is your strength."—Neh. 8:10.

7 In the past we have been told that the waving of the two loaves baked with leaven, and which were waved at Pentecost, pictured two spiritual classes offered to the Lord, to wit, the "little flock" and the "great multitude", both being spiritual classes. Now we see, however, that such could not be true, for the reason that God does not have two spiritual classes, one wholly faithful and the other partially faithful. The facts now well known seem to support the conclusion that the waving of the two loaves at Pentecost pictured a division amongst those who claim to serve God. At the first outpouring of the holy spirit there were many dwelling in Jerusalem who were devout men or at least claimed to be. Some of these were amazed at what they saw, while others mocked. (Acts 2:5-13) There was a division then and there, and that division called forth the speech by Peter concerning the fulfillment of the prophecy of Joel. "Then they that gladly received his word were baptized." (Acts 2:41) The inference must be drawn that those who did not gladly receive his words put themselves in opposition. At the passover only unleavened bread could be used, whereas the two loaves waved by the priest at Pentecost were baked with leaven. Leaven being a symbol of imperfection and sin, the leaven in the two loaves therefore seems clearly to say in symbol that the offering in behalf of the people would not be without taint, that all would be contaminated to some extent with the world, and, when informed by the Lord, it would be the responsibility of those presented to the Lord to purge themselves by separating themselves completely from Satan's organization. This is exactly what the remnant are commanded to do. This supports the conclusion that the two loaves waved by the priest at Pentecost pictured the division, that is, a separation, of those who are accepted by the Lord, from those who are rejected by the Lord.

8 The second outpouring of the holy spirit undoubtedly has disclosed two classes of persons, both of which were presented before the Lord when he appeared at the temple and began judgment at the house of God (Mal. 3:1-3; 1 Pet. 4:17) One class is made up of those that are approved, which the Lord designates as the "faithful and wise servant", and to that class he commits his kingdom interests on earth. The other class is not approved, and is designated by him the "evil servant" class. Those of both classes claimed to be sincere when presented to the Lord at the temple, but the Lord caused the selfish ones to demonstrate that they were moved by selfishness and therefore not unqualifiedly devoted to Jehovah and his kingdom. The words of the apostle at 1 Corinthians 5:1-3 fully corroborate these words, and hence the apostle admonishes the sincere ones to have nothing to do with the insincere ones who continue to compromise with Satan's organization. The two loaves, therefore, show that one class is rejected and one class accepted by the Lord. The feast of the passover and that of Pentecost undoubtedly are limited to those who are in line for the kingdom. What is to be said, then, about the feast of tabernacles?

9 At one and the same time Jehovah commanded his chosen people Israel to keep these three feasts above named. For many years it seems to have been taken for granted that the feast of tabernacles, antitypically celebrated, is exclusively related to the millennial reign of Christ and hence the church while on earth would have nothing to do therewith. The question arises, Did the feast of tabernacles foreshadow things that must come to pass during the millennial reign of Christ, or does its fulfillment begin while the remnant are still on the earth engaged in the

service work? If the feast of tabernacles is having an antitypical fulfillment at the present time, then surely we should expect that the Lord would reveal that fact to his covenant people. The Scriptures and the facts are now here submitted for the purpose of showing that the feast of tabernacles directly concerns the *remnant and* the *"great multitude"* and that the antitypical feast is now being fulfilled.

10 Why should we conclude that Jehovah commanded the feast of tabernacles to be kept by the Israelites, his covenant people, merely to show what shall come to pass during the millennial reign? The positive statement is made in the Scriptures 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); and also that "all these things happened unto [Israel] for ensamples [or types]: and they are written for our admonition, upon whom the ends of the world are come". (1 Cor. 10:11) Paul thus limits these things to the class to which he belonged, consequently to the church. The Scriptures are graciously provided by the Lord for the benefit of men during the period of time when wickedness is permitted and when the wicked one is allowed to prosecute his work, and these scriptures are thus provided that the man of God may be instructed and thoroughly furnished unto all good works. (2 Tim. 3:16, 17) The vindication of Jehovah's name is the all-important matter, and it is the royal house of God that has particularly to do with the vindication of his name. The Devil raised the issue of the supremacy of Jehovah, and that issue will be settled by the destruction of the Devil and his organization, and that work must be accomplished and will be accomplished before the thousand-year reign of regeneration begins. Jehovah first declares his purpose to bring forth by his "woman" or organization a righteous seed, and that the seed of his organization will destroy the seed of the Serpent. The seed is brought forth, and then follows the prophecy recorded by Jude (14 and 15) of Jehovah's purpose to execute his judgment by and through Christ Jesus. Before that judgment is executed, however, the Scriptures show not only that the "little flock" of sheep led by Christ Jesus shall come to him but that he will also gather his "other sheep", which latter flock is the "great multitude". To Abraham Jehovah declared his purpose in these words: "I will bless them that bless thee, and curse him that curseth thee." (Gen. 12:3) From other scriptures it clearly appears that the execution of this purpose takes place at the time when Christ Jesus is at the temple for judgment during the day of Jehovah, and not at the end of the thousand-year reign. (Matt. 25:31-46) The prophecies concerning judgment clearly are fulfilled and apply at the time when Jehovah arises to make known his name in all the earth and to vindicate his name by his great right Arm, his Vindicator, Christ Jesus.

11 The Scriptures were not written merely to show how some may inherit the heavenly life. True, they do tell of that hope through Christ Jesus to those who are called, chosen, and prove faithful, but the primary purpose is the selection of a people for the name of Jehovah and who have to do with the vindication of his name, and after these have proved their integrity then God gives them a place in heaven. Those taken out for the name of Jehovah are first put to the test, must maintain their integrity, and then receive God's approval before they are given a heavenly inheritance. It seems certain, therefore, that the fulfillment of the prophecies, including that concerning the feast of tabernacles, has to do with the church, and particularly the remnant, and those closely associated with the remnant, during the time of a special work being done by the Lord Jesus at the temple of Jehovah.

FEATURES

12 By looking at certain features of the type we may be enabled to determine whether or not there is now a fulfillment of the feast of tabernacles in the experiences of the remnant. As stated by the Scriptures it was "the feast of Jehovah", which shows that the time foreshadowed the vindication of Jehovah's name. The command as recorded in God's law is: "Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest." (Lev. 23:39, *A.R.V.*) Thus is shown that the first day was a sabbath day and the last day was a sabbath day. The feast was celebrated in the middle of the seventh month, at the season of the year when the harvest was gathered in, and is therefore called "the feast of ingathering". (Ex. 23:16) It was a time of rejoicing before the Lord, the people being reminded that Jehovah is the source of all life and of all their joys. They were to eat and drink and to rejoice before the Lord.

13 This matter is specifically emphasized when some of the captives returned from Babylon. When they were in captivity they did not keep the feast of tabernacles. When Nehemiah and others returned, the people were found weeping because they learned that the law of God commanded them to keep the feast of tabernacles, which they were not doing. It was then that preparation was made to celebrate the feast, and Nehemiah said to the people: "Go your way, eat the fat, and drink the sweet, . . . for this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength."—Neh. 8:9, 10.

14 Two special features of the feast of tabernacles are noted, to wit: (1) The people were commanded to dwell in booths for the seven days of the feast, and (2) that, beginning with the first day, they were to offer thirteen bullocks, and continue to offer bullocks one less each day thereafter, concluding on the seventh

day with the offering of seven bullocks, making a total of seventy bullocks offered during that period of the feast. The eighth day was a day of rest and a solemn assembly unto the Lord. (Num. 29:12-35) That whole convocation was to remind Israel that their blessings would come to them because Jehovah had chosen them as his people for his purpose and for the honor of his name.

15 The dwelling in booths appeared to be significant. A booth is a temporary dwelling place, while those therein dwelling are looking for a permanent abode. All the people of God, including the spiritual and human class, have been brought onto the side of Jehovah during the time that Satan has ruled in wickedness. Dwelling in booths therefore seems to say that they are not a part of Satan's organization but are separate and apart therefrom, that temporarily they must dwell in Satan's world but are no part of it, and that they are looking for a permanent and righteous government in which righteousness dwells. Abraham and the other faithful men of old, being on the Lord's side, were in that condition. Concerning him it is written that 'he dwelt in tabernacles with Isaac and Jacob, the heirs with him of the same promise, for they looked for a city which hath foundations, whose builder and maker is God'. Concerning all the others mentioned by the apostle it is written that they confessed that they were pilgrims and strangers on the earth, desiring a heavenly country.—Heb. 11:8-16.

16 As Jesus declared, "My kingdom is not of this world," so all those who are on the side of God and his King are not of Satan's world, but are dwelling temporarily here, waiting for the full establishment of God's government under Christ. This is literally true with reference to the "great multitude", because they separate themselves from the Devil's organization and take their stand with the Lord's organization. When the Israelites returned from captivity they made booths and sat under them and were glad. For a long while those persons of good will have been in captivity to Satan's organization, and now when they receive the light of the truth they take their stand on the side of Jehovah and are antitypically strangers in a strange land, waiting for the full establishment of the kingdom of God.

17 The offering of the seventy bullocks must have some important meaning. It is noted in the tenth chapter of Genesis that mention is made of seventy families of the sons of Noah. "These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood." (Gen. 10:32) There is a tradition amongst the ancient Jews that the seventy bullocks offered at the feast of tabernacles pictured or represented the seventy families of the earth as mentioned in the foregoing scripture. Jewish history tells of certain other things that were done in connection with the feast. There was a special lighting of the temple, and each day water was drawn from the pool of Siloam and carried to the temple altar, where it was received amidst the blast of trumpets and the repeating of the words of the prophecy by the people: "With joy shall ye draw water out of the wells of salvation." (Isa. 12:3) (Peloubet's *Bible Dictionary*) These water wells pictured the fact that the remnant and Jonadabs who have lately associated themselves with the remnant have come to appreciate the truth that salvation, pictured by the water, comes only from Jehovah God through Christ Jesus and these truths are revealed by the Word of God, the well of salvation. No other persons on earth recognize that salvation proceeds from Jehovah through Christ Jesus.

18 Jesus associated himself directly with the feast of tabernacles, and this of itself shows that the remnant on earth bear some relation thereto, that is to say, that those who compose the "little flock" must be closely associated therewith and that those also of the "other sheep", the "great multitude", are included in what the feast of tabernacles foreshadows. When Jesus identified himself with the feast of tabernacles it was the time when the religionists were seeking to kill him. "Now the Jews' feast of tabernacles was at hand. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he?"—John 7:2, 10, 11.

19 Jesus had sent his disciples up before him, and he went secretly. But when the feast was well under way he appeared in the temple and taught: "Now about the midst of the feast, Jesus went up into the temple, and taught." (Vs. 14) The religionists saw Jesus standing there expounding the Word of God, and they said of Jesus: "How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7:15-17.

20 This corresponds with the present time. As Jehovah's witnesses stand in the public places and speak the truth, the clergy say of them: 'How do these fellows know anything, seeing they have never been to a theological school?' Jesus there continued to speak boldly, and so now his faithful followers boldly speak the truth, regardless of opposition. As the feast drew near to a close Jesus continued to boldly declare the truth, and there was a division amongst those who heard him, some supporting him, while others sought his life: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet." (John 7:37, 38, 40) It appears that probably it was the eighth day, or the time of the holy

convocation, that Jesus said in the presence and hearing of the religionists: "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John 8:12.

[21] It was at the feast of tabernacles that Jesus showed the clear distinction between those religionists, whom he told that they were on the side of the Devil, and those of honest heart who took the side of Jesus. "And he said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins." (John 8:23, 24) The religionists not only rejected Jesus, but sought to kill him. But many of the common people believed on him: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed."—John 8:31, 32, 36.

[22] This is the only place revealed by the record that Jesus taught in connection with the feast of tabernacles. By associating himself with the feast of tabernacles Jesus proves conclusively that he fulfilled the type in miniature and that the fulfillment in completeness must begin while the remnant members of his body are on the earth and during the time when Christ Jesus is at the temple conducting judgment. What Jesus, when on earth, did at the feast of tabernacles finds a similarity in things that have come to pass since his appearance at the temple. As the Officer of his Father, Jesus, at the last of the feast of tabernacles, boldly cried out to the people. Since coming to the temple he, as the Officer of Jehovah, cries out and calls upon all the nations to be silent and give ear to what he says: "But the LORD is in his holy temple; let all the earth keep silence before him." (Hab. 2:20) At the feast of tabernacles Jesus told the religionists that they were of the Devil. In these last days the remnant, as his faithful witnesses and acting under his command, give warning to the religionists, calling attention to the fact that they are defaming the name of Jehovah and are the chief instruments of the Devil on earth. On the last day of the feast Jesus issued an invitation to the people, saying to them: "If any man thirst let him come unto me, and drink," and live. —John 7:37, 38.

[23] Since the coming of the Lord Jesus in power and glory at the temple he says: "I am . . . the Bright and Morning Star," and "let him that heareth say, Come." He commands the members of his body, the remnant on earth, to join in that proclamation. In addition thereto he calls upon those persons who are of good will among the people to take up the glad message or proclamation and tell it to others; as it is written: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely."—Rev. 22:17.

[24] The Scriptures and the attending facts, therefore, show that the great antitypical fulfillment of the feast of tabernacles has begun. This is the time when Christ Jesus is separating the nations and making it clearly appear that there are two separate and distinct classes, one that is against him and Jehovah, and one class that is for him and Jehovah, and that all who would live must now identify themselves as being on the side of Jehovah and his kingdom.

PALMS

[25] Another prominent feature of the celebration of the feast of tabernacles was that concerning the branches of palm trees, which the people must take on the first day of the feast and use throughout the period of the feast. (Lev. 23:40, 41) Boughs of other trees are mentioned, but the branches of the palm tree are specifically mentioned. The waving of palm branches must be done with rejoicing before the Lord, the manifest purpose of which was a recognition by the people that Jehovah God was and is their Deliverer from Satan's power, and their Savior. The entire performance was looking to the vindication of Jehovah's name, rejoicing in him as the supreme and holy One. That the people thus recognize Jehovah as their Savior and Deliverer he said to them that they must keep this feast, "that your generations may know that . . . I am the Lord your God." (Lev. 23:43) The fact that palm trees are specifically mentioned in connection with the feast of tabernacles shows that they were symbolically used to foreshadow some greater thing that must come to pass in the future.

[26] The eleven faithful disciples of Jesus recognized him as the Christ and followed him gladly. Later, when he rode into Jerusalem to offer himself as King, it was the common people who met him on the way, waving their palm branches and shouting to his honor and to the praise of Jehovah. At the first outpouring of the holy spirit at Pentecost the faithful disciples rejoiced, recognizing Christ Jesus as Jehovah's glorious King whom he had raised up and exalted to heaven. In 1922, at the second outpouring of the holy spirit, the faithful servant company recognized Christ Jesus at the temple and greatly rejoiced. The point is that the recognition of the King as having come is the occasion for joy. Since 1922 others who are not of the remnant, but who are of good will toward God, have recognized Christ Jesus as King, the Savior and Deliverer, and they have rejoiced.

[27] The palms must be used in connection with the feast of tabernacles, and in the use thereof others aside from the remnant appear to be specifically pictured. The use of palms symbolically says by those using them: "We hail our glorious Warrior and Victor, our Deliverer and Savior." That the palm branches specifically locate the "great multitude" is shown by the

record at Revelation 7:9. Sometime after the second outpouring of the holy spirit, and not until the year 1935, was the true meaning of the great multitude discerned by the remnant on earth. Concerning the great multitude it is written: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." (Rev. 7:9) This shows the remnant beholding a class of persons other than themselves as coming from all the nations and which class recognize the only name whereby men can be saved, and that class is the great multitude. The description above given of the great multitude exactly fits the prophecy concerning the palms used at the typical feast of tabernacles.

[28] The feast of tabernacles was called "the feast of ingathering . . . in the end of the year, when thou hast gathered in thy labours out of the field". (Ex. 23:16) Jesus declares "other sheep" he will bring or gather to himself, and these are the Jonadabs or "great multitude" class, gathered at the end of the antitypical year and after Christ Jesus has gathered the spiritual class to the temple. Those persons of good will are gathered unto the Lord and become a part of his flock or organization. When Moses at the command of Jehovah had instructed the Israelites at Moab, he said: "And Moses commanded them saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, . . . gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law."—Deut. 31:10-12.

[29] According to this commandment God's people were to gather all men and women and children and the strangers within their gates, who were of good will toward the Lord. This shows a direct relationship of the spiritual class, that is, the remnant, to those of the "other sheep", whom the Greater Moses gathers to himself at the end of the year. (John 10:16) The Lord Jesus uses his anointed ones to proclaim "this gospel of the kingdom" for the purpose of gathering to himself his "other sheep", and which ingathering must be done before Armageddon.

[30] Those who are gathered in must dwell in booths; which symbolically says: "We are not of this wicked world of Satan. At present we are in a temporary abiding place, but we are confidently looking for the establishment of the rule of Christ Jesus in all the earth." The taking of the palm branches and using them shows that they are recognizing and attributing to Jehovah God and Christ Jesus all protection and salvation. They hail Jehovah and Christ as the Savior, Deliverer and Victor.

[31] Note now how well the description of the great multitude gathered from all nations fits the prophetic picture, particularly as pertaining to the gathering of all persons of good will as commanded by the Lord through Moses. 'Standing before the throne, clothed with white robes' shows that those of the great multitude have an approved standing before the Lord, and with palms in their hands they hail Jehovah and Christ Jesus: "And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7:10) These refuse to attribute salvation to what any flag may represent. They hail Jehovah God as the Supreme One, and Christ Jesus his anointed and enthroned King as the victorious Warrior and righteous Ruler. They refuse to hail men or any man-made thing and to thereby attribute salvation to such. This shows a company of persons other than the "little flock" brought into the fold of Christ and that such are in exact harmony with the Lord and serve Him. Then the scripture discloses that all of God's organization are in full harmony therewith and are saying, "Amen," and are thereby attributing protection and all power and salvation to God and to Christ Jesus. (Rev. 7:11, 12) Palm trees and wells of water are symbolically used to show that the people recognize Jehovah as the great Victor and Savior and the Giver of life; and this is shown by the first mention made in the Bible concerning palm trees. Moses, at the command of Jehovah, had led the Israelites successfully out of Egypt and over the Red sea. Jehovah had thus gained the victory over Pharaoh, the Devil's representative, and had saved the Israelites, and thus had shown them that their salvation is of Jehovah. He brought them to Elim. "And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees; and they encamped there by the waters." (Ex. 15:26, 27) This statement is repeated at Numbers 33:9, and certainly recorded there for a purpose. The name "Elim" means 'strength', and with its fountains of living waters and seventy palm trees there is made a picture of complete strength and victory and the fountain of life everlasting, all given at the hands of the gracious Giver, Jehovah God, through his chosen and anointed One, Christ Jesus.

[32] That which was required by the law given to the Israelites, and which was typical, exactly fits what the Lord and his anointed ones do in these last days. Christ now at the temple stands forth and cries out: "I am the way, and the truth, and the life." He causes this good news to be proclaimed to all nations as a witness. He sends forth his anointed ones to say to those of good will in every nation: 'Come, and learn of Jehovah, and drink of the water of life.' He then invites and commands the Jonadabs, or "other sheep",

which form the great multitude, to say to all who would hear, 'Come, and take of the water of life.' These facts are further proof that the antitypical feast of tabernacles is now being celebrated, and that those who have heretofore been 'strangers in the land unto the Lord' have heard the message of the kingdom, learned of the Lord, and are recognizing him and hailing him; which is pictured by the waving of their palm branches. For this reason those who have associated themselves with God's organization do not and will not hail men or man-made power nor attribute salvation to such.

JOY

[33] Each one of the three great feasts which the Lord commanded to be kept by the Israelites was celebrated with much rejoicing. Each one was a feast unto Jehovah because he is recognized and acclaimed as the supreme and almighty One. The chief purpose of the feast is a recognition of the vindication of Jehovah's name. Christ Jesus, the great Vindicator, has now come, and, true to his promise, he is now drinking the new wine of joy with his anointed ones in the kingdom. (Matt. 26:29) The joy of the Lord Jesus Christ is the vindication of his Father's name. Now he has gathered the faithful unto himself at the temple, and to them he says: 'Because ye have been faithful over a few things I will make you ruler over many things; enter thou into the joy of thy Lord.' (Matt. 25:23) It is the "faithful and wise servant" class to whom Christ commits his kingdom interests and who join with him in the joy of vindicating Jehovah's name.

[34] Since the second outpouring of the holy spirit the remnant have discerned the Lord at his holy temple illuminating the minds of each and that he is sending them forth to carry out Jehovah's purpose, and this has greatly increased the joy amongst the people of the Lord. They have appreciated the great privilege of bearing the name of Jehovah and greatly rejoice to be witnesses to the honor of his name. The feast of tabernacles and feast unto Jehovah is therefore a feast of joy unto the Lord participated in by his anointed ones. In recent months Jehovah's witnesses have experienced a new expression and superabundance of joy for the reason that to them Jehovah through Christ Jesus has revealed the truth concerning the "great multitude" and the remnant see that it is the privilege of such at the command of the Lord to proclaim the truth and have a part in the ingathering of the great multitude to the glory of Jehovah God.

[35] When God's typical people were released from captivity and saw their privilege of celebrating the feast of tabernacles, they immediately ceased their weeping and all rejoiced. In the keeping of the feast of the passover and Pentecost the remnant do not cease from their work and the joy thereof. They continue therein, but have the added joy of having a part in the work of ingathering of the great multitude, and in this joy those of the great multitude join. All of Jehovah's people keep the feast together, and particularly the great multitude is shown by waving palm branches and thus recognizing and hailing Christ as King, Victor and Savior sent to them by Jehovah.

[36] When Moses was concluding his instructions to the Israelites on the plains of Moab he said: "Rejoice, O ye nations, with his people." (Deut. 32:43) This surely must indicate that those aside from the anointed, who take their stand on the Lord's side, rejoice with the anointed. The apostle quoted these words of Moses, at Romans 15:10, and this is further proof that the anointed remnant and the great multitude are now celebrating the feast of tabernacles together.

WHY REJOICE

[37] The great rejoicing is now taking place amongst those of the Lord's people because the day of deliverance is at hand. (Luke 21:28) Many scriptures and the attending facts show that Armageddon is near. The mighty Warrior, Christ Jesus, is pictured as traveling in great strength, seated upon his war mount, and this he does in the day of Jehovah, and in response to a question propounded to him he says: "For the day of vengeance is in mine heart, and the year of my redeemed is come." (Isa. 63:4) Jehovah's anointed ones, the remnant, must be active in "the day of vengeance of our God", ministering comfort to those who sigh and cry, because such is the specific commandment to them from the Lord. (Isa. 61:2; Ezek. 9:4) Those who are comforted by the message they hear join with the comforters in rejoicing and in singing the praises of Jehovah and in bearing testimony to others. That means that the remnant and Jonadabs or great multitude together 'with joy shall draw water from the wells of salvation'. (Isa. 12:3) All of these know that salvation is of Jehovah through Christ Jesus, and they so say to others who have a hearing ear.

[38] The day of atonement was on the tenth day of the seventh month, or just five days before the feast of tabernacles, and on that day the jubilee trumpet was sounded by commandment of the Lord. "Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land." (Lev. 25:9) The sounding of the jubilee trumpet means liberty for those on the side of Jehovah, and of necessity must include the remnant and those who associate themselves with the remnant, to wit, the great multitude. To the remnant the jubilee trumpet appears to mean this: The higher powers are not the rulers of this world, as we once thought. Such rulers are Satan's agents. The higher powers are Jehovah God and Christ Jesus. Only in recent years have the remnant come to a knowledge of this great truth, and since then they have realized that they are free from worldly powers and from the iron bands of worldly government, and that these do not bind the

spirit of such as are devoted to Jehovah and his kingdom. Referring to the sounding of the jubilee trumpet, which the Lord commands must be sounded on the tenth day of the seventh month, the psalmist says: "Blessed is the people that know the joyful sound [jubilee sound]; they shall walk, O Lord, in the light of thy countenance." (Ps. 89:15) Within five days following the feast of tabernacles was celebrated. The blowing of the jubilee trumpet, therefore, must refer to the release of all prisoners or bound ones, including the remnant and the great multitude. It is for all such as appreciate that they are free from Satan's organization and that their salvation comes to them from Jehovah through Christ Jesus.

[39] Jehovah's comprehensive covenant is his unchangeable declaration made to Abraham and which he bound with his oath. (Heb. 6:17-19) That declaration was that Jehovah would produce a seed through which he would administer his purpose. In that covenant Jehovah stated: 'I will bless them that bless thee. . . . And thy name shall be a blessing, and I will bless them that bless thee, and curse him that curseth thee.' (Gen. 12:2, 3) The cursing and blessing are directly connected. Before the curse is executed Christ Jesus at the temple separates the blessed from the cursed, that is to say, the sheep from the goats. He puts Jehovah's curse upon the goat class and administers blessings to his "other sheep", which is the great multitude, and this he does because the goats have cursed the faithful remnant, who are a part of The Christ, and his "other sheep" have blessed the remnant and done them good. (Matt. 25:31-46) This cursing and blessing takes place before the time of regeneration begins. The little flock and the "other sheep" therefore rejoice together, because the "other sheep", or great multitude, have been gathered unto the Lord, and this being the ingathering of the harvest of the earth, and the little flock having been used in connection therewith, they all rejoice together to the glory of God. It appears to be certain that the "feast of ingathering" must begin while some of the priestly class are with those of the earthly class. Is there any Scriptural reason for holding that the promised blessing cannot begin until after Armageddon? There certainly appears to be none. The primary purpose of the Abrahamic covenant is the vindication of Jehovah's name. The other or added covenants are for the purpose of providing God's instrument for his name's sake to be used in the vindication of his name. The vengeance, or vindication, and the blessing are tied together and show that there must be some blessing before the vindication; otherwise there would be none spared and taken through Armageddon as a vindication to Jehovah's name. It is this blessed class to whom Jesus the Vindicator says: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This is further proof that the antitypical feast of tabernacles, which is a feast of Jehovah, has begun and the remnant and the great multitude are enjoying it together.

WHO BLESSED

[40] To Abraham Jehovah said: "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18) This promise must be considered in the light of other explanatory scriptures. It certainly does not mean the universal blessing of all people regardless of whether they are wicked or good. It means only those who take their stand on the side of Jehovah and obey him and who come from all nations. The blessed ones must keep the feast of tabernacles. Otherwise they shall have no blessing. It is written: "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." (Zech. 14:16) This scripture also helps us to locate the beginning of the feast of tabernacles.

[41] What nations came up against Jerusalem? It is those who are left out of the nations, which nations came up against Jerusalem, that keep the feast. The name "Jerusalem" applies to the new Jerusalem, which is God's capital organization, composed of Christ Jesus and the faithful members of his royal house, which is his kingdom. That nation was born in the year 1914, when Jehovah sent forth Christ Jesus to rule in the midst of his enemy. (Ps. 110:2) Thereafter, and particularly in 1917 and 1918, Satan assembled all the nations, of "Christendom" in particular, against the Lord's "holy nation" and, in the language of the prophet, 'spoiled that nation' by turning the "evil servant" class wholly to Satan, and at the same time the Lord preserved the remnant, the "faithful servant" class, and sent the latter forth to bear testimony to the name of Jehovah. The bearing of this testimony must be done between the time of this attack upon "Jerusalem" and Armageddon, and must be done by God's faithful witnesses Before the battle of Armageddon is fought Satan sends forth his wicked spirits, headed by Gog, to gather all nations against God's organization, and Satan makes war on the remnant because these keep the commandment of God and have the testimony of Jesus Christ. (Rev. 12:17; 16:13-16) Today those on the side of the Lord have experienced and are experiencing the very things which Jesus foretold: "Ye shall be hated of all nations for my name's sake." Those who rule the nations of earth, being Satan's representatives, do hate those who are for the kingdom of God. These are hated because they bear testimony to the name of Jehovah and his King. The Lord uses his faithful witnesses to carry the message of the kingdom to other persons of good will, who are designated as 'Jonadabs' or "other sheep" or the "great multitude". These hear the message and, like Jonadab, join themselves to the Lord's

chariot or organization, and are included in the hated ones, all of which are designated by the prophet as the "nation not desired". (Zeph. 2:1) All the nations came up against Jerusalem, and out of those nations subsequently comes the great multitude. These are now told that they must seek meekness and righteousness before the day of God's wrath if they would be hid and carried through Armageddon.

42 Only a few months ago the Lord revealed that those "other sheep", or Jonadabs, are the ones who compose the great multitude coming from all these nations. Now we behold these standing before the Lord waving their palm branches and hailing Christ as King and singing out with a loud voice that they attribute salvation to Jehovah God and Christ Jesus, and to none other. The Lord then discloses that all the faithful remnant and all the resurrected ones, and the angels of heaven, together with the great multitude, are proclaiming Jehovah's praise and rejoicing. (Rev. 7:11, 12) That marks the beginning of the feast of tabernacles, the feast unto Jehovah, and these are the ones, according to the prophecy of Zechariah, that keep the feast of tabernacles. Some men, wise in their own conceits, tell you that "we are getting nowhere", and that "the great multitude cannot come forth until Armageddon". Such conclusion is void of reason and without Scriptural support. The Lord's promise is that he will carry some through Armageddon, and those few will be the ones who keep the feast of tabernacles to the praise of Jehovah. Armageddon will work an indescribable devastation of the nations, and, says the prophet, "it shall come to pass, that everyone 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." It is manifest that this scripture must be construed as meaning that those of all the nations who refuse to keep the feast of tabernacles by worshiping the King shall not be left, but shall be destroyed. Furthermore it means that the Jonadabs or the great multitude must joyfully obey and worship and serve Jehovah God all the time if they would be carried through Armageddon. They must prove their integrity toward God before the wrath of God is expressed. That means that they must hear and learn the truth and obey it now and that the obligation is laid upon Jehovah's witnesses and all that do hear to continue joyfully and energetically to proclaim the truth from now on.

43 Jehovah having commanded his chosen people to keep the feast of unleavened bread and of Pentecost and of tabernacles, it appears that the antitypical fulfillment of such prophetic feasts, including the feast of tabernacles, must be performed while the remnant are on the earth and that those who participate with the remnant in that latter feast are the great multitude, and that none of all the nations aside from the great multitude do participate in that feast, and that the remnant and great multitude must continuously celebrate that feast when once begun. They must do it "from year to year", which means all the time, rejoicing and praising Jehovah. Concerning those who are dead, and who will be resurrected and given an opportunity for life, they shall have a blessing, as indicated by the Scriptures, only if they come up to God's organization and worship the King, the Lord of hosts, as it is written: "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. 14:17.

44 It is now the privilege and obligation laid upon the remnant to energetically and joyfully carry the message of the kingdom to the people of good will and to do this work faithfully to the end and before Armageddon. It is the privilege and obligation laid upon the Jonadabs or "other sheep" or great multitude to join in that work and to continue therein faithful to the end and up to Armageddon. Many of those who will be of the great multitude are now prisoners. God commands his witnesses to bear testimony before the people and to "say to the prisoners, Go forth; . . . Shew yourselves". Those who do show themselves by taking their stand on the side of Jehovah and Christ Jesus participate in the feast and receive the blessing: "They shall feed in the ways, and their pastures shall be in all high places." (Isa. 49:9) Undoubtedly these are of the great multitude, because they "serve him day and night in his temple", that is, they serve him continuously. "He that sitteth on the throne shall dwell among them. They [the great multitude] shall hunger no more, neither thirst any more; . . . For the Lamb, which is in the midst of the throne, shall feed them."—Rev. 7:15-17.

45 Furthermore Jehovah commanded his covenant people to keep the feast of tabernacles, which must begin "after that thou hast gathered in *THY* corn and *THY* wine" (Deut. 16:13), clearly meaning, antitypically, at the conclusion of the gathering of the temple company, each one of whom has made a covenant by sacrifice. (Ps. 50:5; 2 Thess. 2:1) When gathered to the Lord in the temple and anointed, then the remnant discerns the true meaning of the great multitude and that the gathering thereof has begun, and then the feast of tabernacles antitypically must begin. It has begun and is progressing with increasing joy. The witnessing to the great multitude must now be energetically done, and no one who loves God will now 'slack the hand' in doing that work or cease to rejoice in this feast of Jehovah.

46 That the great multitude, together with the remnant, participate in this feast of rejoicing is further supported by the words of the prophet Isaiah: "Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains; for the Lord

hath comforted his people, and will have mercy upon his afflicted."—Isa. 49:12, 13.

47 There can be no strife between those fully devoted to the Lord. The remnant and great multitude must dwell together in peace, and work together harmoniously in proclaiming the kingdom message. The Lord has graciously provided this message in a simple form, as set forth in the book *Riches*, which each of you now should carefully digest and then be diligent to carry that message to others who have a hearing ear, that they too may participate in the feast of joy to Jehovah by giving honor and praise to his name.

48 Every person on earth who loves Jehovah is invited to join in this emphatic Declaration:

WE are mindful that the war is on to the finish of the enemy, and notice is now served on the Devil and his chief earthly agent, the Hierarchy at Rome, and her allies,

THAT we will not stultify ourselves by compromising with or yielding to the enemy's demands.

OUR trust is wholly in Jehovah and his King, and we will attribute salvation to none other.

IT is our privilege and duty to serve Jehovah, following the lead of his Faithful and True Witness, and this, by his grace, we will do. If because of our faithfulness we die at the enemy's hands, we die! If we survive, it will be as loyal subjects of Almighty God.

JEHOVAH'S Vindicator cannot be defeated, and by his grace and in performance of our covenant we will follow him into the very jaws of death, being fully confident that God will preserve our everlasting existence.

WITH the zeal of his house we will continue to march forward, and as we go we will joyfully sing our victory song:

THE SWORD OF JEHOVAH AND HIS GLORIOUS KING!

QUESTIONS FOR STUDY

¶ 1-3. What feasts did Jehovah command the Israelites to observe, and when and where were these feasts to be kept? What was the purpose of these feasts?

¶ 4-6. That Jehovah gave command by the mouth of Moses concerning all three of these feasts is of what significance? When and how was the pass-over instituted, and fulfilled? Pentecost? How are these related to the new covenant?

¶ 7, 8. Explain the waving of the two leavened loaves in offering at Pentecost, and what was prophetically pictured thereby.

¶ 9-11. What was the feast of tabernacles? Whom does it concern, and how is this shown? When does it have fulfillment?

¶ 12-16. Point out how certain features of the type enable us to determine whether the feast of tabernacles is now having fulfillment in the experiences of the remnant, and whether the "great multitude" have part therein.

¶ 17-19. What appears to have been foreshown (a) by the offering of the seventy bullocks at the feast of tabernacles? (b) By the fact, time and manner of Jesus' identifying and associating himself therewith?

¶ 20-24. Show that the occasion described at John 7:2, 10, 11, 14-17 corresponds with the present time. What is shown by the fact that Jesus thus associated himself with the feast of tabernacles? What Jesus did there finds what similarity in things that have come to pass since his appearance at the temple?

¶ 25-27. What is shown in the fact that palm trees are specifically mentioned in connection with the feast of tabernacles, that palm branches were used when Jesus rode into Jerusalem to offer himself as King, and that the "great multitude" had palms in their hands?

¶ 28-30. What was the feast of ingathering? and what was foreshown therein? Why were all the Israelites to dwell in booths? and what was the prophetic meaning of that requirement?

¶ 31, 32. Point out (a) how well the description of the "great multitude" (Rev. 7:10) fits the prophetic picture. (b) That the requirements in the type exactly fit what the Lord and his anointed ones do in these last days.

¶ 33-36. What was the prophetic significance of the joy that attended celebration of these feasts? What new occasion for joy now attends the feast of tabernacles and feast unto Jehovah? Compare this with the experience of God's typical people when they were released from captivity.

¶ 37. What is (a) the occasion for the great rejoicing among the Lord's people now? (b) The responsibility of the anointed ones at this time? (c) The privilege of those who are comforted by the message they hear?

¶ 38. Point out the relationship of the sounding of the jubilee trumpet and the feast of tabernacles, in the type, and in the fulfillment.

¶ 39. To whom and how does Genesis 12:3 apply?

¶ 40-42. Who are they that are to be blessed according to the declaration recorded at Genesis 22:18? Show how Zechariah 14:16 helps to locate the beginning of the feast of tabernacles, and to determine who keep this feast, and when, and how?

¶ 43. That in the same expression Jehovah commanded his chosen people to keep the feast of unleavened bread and of harvest and of ingathering, and this from year to year, is of what prophetic significance?

¶ 44-46. "Say to the prisoners, Go forth; . . Shew yourselves." To whom does this apply? and is it the expression of a privilege or of an obligation? How do the "prisoners" 'go forth, and show themselves'? With related scriptures, show the prophetic significance of the time set for keeping the feast of tabernacles.

¶ 47. What provision has Jehovah made for all those fully devoted to him to celebrate together the feast of tabernacles?

¶ 48. What are the points upon which every person on earth who loves Jehovah is now invited to join in declaration?

SATAN'S ORGANIZATION BESIEGED

IN Nahum's prophecy is given a symbolic description of the forces which Jehovah God sets in motion for the overthrow of the Devil's terrible organization which has afflicted and oppressed the human race for these thousands of years. The overthrew of that vicious organization is right at the door. Jehovah's siege forces are even now moving into action for the final conflict. Painting a vivid and colorful picture the prophet Nahum (2:3) says: "The shield of his [Jehovah's] mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken."

A shield wards off or turns aside the blows of the enemy. Jehovah is the Shield to the members of Zion, his organization. The members of his organization say, in the language of Psalm 18:35: "Thou hast also given me the shield of thy salvation." Jehovah is the right-hand support of his "mighty" officer, Christ Jesus, in the battle. (Ps. 110:5) Describing the battle-

ful of the Lord who "finally" or at the end are equipped for the war, the apostle Paul, in his letter to the Ephesians (6:16), mentions the *shield of faith* which turns aside the fiery missiles of the enemy. The abiding *faith* of God's anointed ones yet on earth in the shed blood of Christ Jesus and also the faithful keeping of the covenant by sacrifice into which they have been graciously brought by the Lord well represent the shield which the prophet says is "made red".

Again, another picture is given by the prophet Isaiah (63:1-3). The mighty Christ Jesus is described as returning from the war, and the question is propounded to him, "Wherefore art thou *red* in thine apparel?" and he replies that he has stained his raiment with the blood of the enemy.

Returning to the prophecy of Nahum: "The valiant men are in scarlet," says the prophet; and these words show that the garments are made red, which identifies the valiant men with those who have the absolute and abiding faith in the shed blood of Christ Jesus as the Redeemer and Deliverer, in whose footsteps they joyfully follow. The so-called "organized Christianity" has no faith in the shed blood of Jesus, because his blood is denied as a means of salvation. It is only those who valiantly stand for the Lord that are identified by their garments of scarlet. These are given the garments of salvation when the Lord builds up Zion his organization.—Isa. 61:10.

Again, God's prophet speaks of these valiant and faithful followers of Christ Jesus and calls them volunteers who joyfully obey the commandments of the Lord "in that day". (Ps. 110:3) Those who are of Zion occupy the position of favor with the Lord, and concerning them it is written: "Through God we shall do *valiantly.*" (Pss. 108:13; 118:16) It is important to note that both of these prophecies are made to apply "in that day", which is the day of God's preparation.

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

Throughout the earth today there are small militant groups of the remnant of God's organization, who are active in the service of the Lord. These are divisions of God's organization, and are represented as his "chariots"; and these flash with the light of fire from the symbolic "lightning" of Jehovah, which shines upon them by and through his present King, Christ Jesus, who is now in his temple. The words of the prophet Nahum as written in the Hebrew text do not convey the thought of chariots with a burning torch. That fact is well shown by other translations of the text which are here quoted; the *Revised Version* Bible reads: "The chariots flash with steel in the day of his preparation." *Rotherham's Version* reads: "On fire are the chariot-steels." God's chariots or divisions of his organization are *fired* with a zeal peculiar to his house, and are illuminated by Jehovah's "lightnings" and by the beams of light arising from "the Sun of righteousness", Christ, now present and in command of the forces of Jehovah.

It is, as the prophet Nahum says, "the day of his [Jehovah's] preparation," because it is the day which God has made for the accomplishment of his great work. (Ps. 118:24) The word "preparation", used by the prophet Nahum in this text, is from the Hebrew word *kun*. It is interesting to note the manner in which this word is used in the prophecies of the Bible. It means "to prepare, to perfect, to establish or be established". For example, Proverbs 4:18 reads: "The path of the just is as the shining light, that shineth more and more unto the perfect [(Hebrew) *kun*] day." That would indicate that the day of Jehovah's preparation is the beginning of "the perfect day". Other texts in which the same Hebrew word is used are Micah 4:1, reading, "The house of the Lord [Jehovah] shall be established [*kun*] in the top of the mountains," and Psalm 87:5; also Psalm 48:8, reading, "God will establish [*kun*] it for ever."

The conclusion, therefore, is that "the day of his preparation" must be the day in which Jehovah's chariots (that is to say, the divisions of his organization) begin to receive the light of "the perfect day" because of the invisible presence of Christ the Head of Zion in his temple and because of the flashes of Jehovah's lightnings. It is the time when the Lord God, in fulfillment of the prophecy of Zechariah 3:9, lays "the Stone", that is, Christ, before the members of the temple class and when the perfect light shines thereupon.

To be sure, Jehovah is always fully equipped to en-

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

Reverting again to Nahum's prophecy, we read: "And the fir trees shall be terribly shaken." What could that mean in connection with God's preparation? It appears that God's consecrated people, spiritual Israel, are likened unto fir trees. The prophet foretells the *shaking* of spiritual Israel and the protection of those who shall 'dwell under the shadow of his wing'. These are represented as saying: "I am like a green fir tree. From me is thy fruit found." Then adds the prophet: "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."—Hos. 14:7-9.

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

Other translators render the words of Nahum's prophecy thus: "The chariots flash with steel in the day of his preparation, and the cypress [or fir] spears are brandished." (*A.R.V.*) "And the lances are put in motion." (*Rotherham*) God's anointed ones are likened unto polished shafts or spears. A spear made of a fir tree or cypress, polished, and brandished in the sunlight, flashes and reflects the light. By the prophet of the Lord (Isaiah 49:2) it is written concerning God's "servant" class: "He [Jehovah] hath made . . . me [as] a polished shaft."

With the coming of the Lord to his temple, and the judgment that followed, there was a great shaking among the consecrated. The approved ones, like polished spears, were put in motion by the great zeal manifested by them for the kingdom witness-work in which they have participated and which is still in progress. This further suggests that God's preparation is to fortify his people for 'that great and terrible day'; and before the battle he sends them forth to serve notice upon the enemy and upon the people of his purpose to lay siege to the enemy organization and bring about its destruction. The prophet (Habakkuk 3:11) describes the great war and its preparation, and some of God's instruments are mentioned as his "glittering spear". Throughout the nations of the earth there are numerous groups, called "companies", who are consecrated and devoted to the Lord, and who therefore form parts of his organization; and they may be properly spoken of as divisions of God's organization, a number of whom are polished like a shaft ready for the service of the King.

The war that is impending is not the battle merely of men. It is "the battle of that great day of God Almighty". (Rev. 16:14) God has not kept it secret and is not now proceeding in secrecy. He causes his witnesses to proclaim the facts, that even his arch-enemy and all of his organization may have an opportunity to know of Jehovah's purposes. Satan is now aware of the fact that he is facing the greatest conflict of his existence. Recently, as fulfilled prophecy plainly shows, he engaged in a fight with Christ Jesus in heaven and was worsted in that fight and was cast out of heaven down to the earth. The Devil now has "great wrath, because he knoweth that he hath but a short time" to prepare. So it is stated in Revelation 12:12.

INSTRUCTION FROM JOB

THE Jewish rabbis sometimes speak of Messiah because the prophets frequently foretold the coming of a Messiah. The prophets also foretold that the Messiah would be the great Redeemer of mankind. Very few of the Jews, the natural descendants of Abraham, have any faith in a redeemer. The ecclesiastical systems of "Christendom", so called, speak of Jesus and call him the Redeemer, but their words are merely words of mockery, even as were the words of the three supposed friends of Job. They speak of God and of Jesus with their mouths, but, as the Lord foretold, their hearts are far removed from him. (Isa. 29:13) The most that these ecclesiastical teachers say concerning Jesus Christ is that he was a great example and that men should study his life and follow his example. The majority of the clergy today even deny that he was more than an ordinary, sinful man. They openly and flippantly deny the value of his sacrifice that provides the great redemptive price for man, and therefore they repudiate the saving power of his blood.

Today there is no ecclesiastical system under the sun, Jewish, Catholic or Protestant, that teaches that the blood of Jesus Christ was shed to provide the

purchase price for man from death, and that God by Jesus Christ at his coming and his kingdom will regenerate the obedient ones on earth to perfect life and give them a home on earth for ever. At the same time all these ecclesiastical systems and their leaders pose as God's representatives, but in fact are frauds and hypocrites. All these systems repudiate God's kingdom on earth as a means of bringing about peace, prosperity, life and happiness. However, the prophet Job represented that there would be a class of people having faith in God and in the great Redeemer.

In his speech Job uttered a prophecy concerning the necessity for a Redeemer and a Vindicator. He expressed faith in a Redeemer when he said: "For I know that my Redeemer [near of kin, or vindicator, (*Roth.*)] liveth, and that he shall stand [up] at the latter [last] day upon the earth," or, as *Rotherham* renders it, "over my dust will he rise"; "and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25, 26) The sense of this seems to be as follows: That the One who was to be Job's (and all mankind's) Redeemer was then alive in the universe; and though he should arise over Job's dust, that is to say, though he should come forth after Job had died and, as Job puts it, "after my skin is struck off," yet in or through Job's flesh he should see the evidence of the presence and day of the Lord; and although his old skin and body would be destroyed, yet "apart from" this old fleshly body Job would be given a new one in the resurrection and would look forth and behold the evidence of the presence of his Redeemer.

On another occasion Job expressed his faith in a Redeemer, and his desire to find and to know him. He said: "Oh that I knew where I might find him! that I might come even to his seat [dwelling place (*Roth.*)]! I would set my cause in order before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Would he contend with me in the greatness of his power? Nay; but he would give heed unto me. There the upright might reason with him; so should I be delivered for ever from my judge. Behold, I go forward, but he is not there; and backward, but I cannot perceive him; . . . But he knoweth the way that I take; when he hath tried me, I shall come forth as gold." (Job 23:3-10, *R.V.*) In this connection attention is called to God's provision through the Redeemer to bring life to man. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:16, 17.

While the ecclesiastical systems, which are of the Devil's organization and pictured by Job's professed comforters, have not comforted the human family by telling them of God's gracious provision through the Redeemer, God has had some witnesses on earth, and still has some who do call attention to his purpose of salvation by redemption and the Kingdom. The Lord spoke words of disapproval of Job's three professed friends, and words of reprimand against Job, but no words of disapproval or reprimand were spoken against Elihu, the young man who also spoke words to Job after the three false friends had stopped tormenting Job with their hard speeches. This is further proof that those who like Elihu are pleasing to the Lord, even though imperfect in themselves, are the ones who are wholly devoted to him and who joyfully proclaim the message of his name and his great works, as Elihu did.

The Scriptures emphasize the fact that amidst all his trials and tribulation Job maintained his integrity. In this Job had the confidence of Jehovah God. In due time God sent Jesus his beloved Son into earth. Jehovah had confidence that Jesus would maintain his integrity on earth, even though Satan, through remote causes, would move God to let suffering come upon Jesus. The Jews considered Jesus "stricken, [and] smitten of God", just as Job's "three friends", Eliphaz, Bildad and Zophar, thought of Job; but in fact, as God's prophet disclosed, Jesus' suffering was for the vindication of Jehovah's name and the benefit of humankind. (Isa. 53:4, 5) God knew that he could put a man on this earth who would withstand the temptations of Satan and would cleave to God and maintain his integrity, and on the basis of his integrity he would provide for the redemption and blessing of the obedient ones of the human race.

When Jesus began his ministry Satan thought he could cause Jesus to turn against God. He placed before him three great temptations, and in all of these Satan failed to turn Jesus from the path of rectitude and Jesus maintained his integrity. (Matt. 4:3-10) Satan then set his organization, to wit, the clergy of that time and their allies, the commercial and political rulers, against Jesus and brought upon Jesus all manner of persecution. Amidst it all Jesus maintained his integrity. Jesus suffered persecution, great affliction, and the most ignominious death, and the pious Jewish clergy attempted to make the people believe that all this was because of the direct judgment of God against him.

God also foresaw a strain of men in the human family who would resist Satan and maintain their integrity of heart devotion to Him. There is a long list of these given in the eleventh chapter of Hebrews, and they are designated as faithful witnesses. The Lord shows also that a class of 144,000 "called and chosen and faithful" ones, following in the footsteps of Jesus, are subjected to persecution and misrepresentation and yet maintain their integrity, their faith and devotion to God. God's expressed confidence in Job also reflects God's purpose to discipline the human family, which he will do under Christ's kingdom, and that eventu-

ally, during the reign of Christ, he will bring the submissive and obedient ones into harmony with him, and that at the end of his reign, when the great test shall come upon all mankind, there will be a large number that will maintain their integrity and prove worthy of life everlasting. (Rev. 20:7-10) And thus it is prophetically written concerning Jesus: "By his knowledge shall my righteous servant justify many." —Isa. 53:11.

Be it further noted that all of these who have maintained their integrity have been witnesses to the name of Jehovah God. Jesus testified that for this cause was he born and for this reason came he into the world, that he might bear testimony to the truth. (John 18:37) The faithful men that preceded Christ were witnesses to the name of Jehovah God, and they are cited as examples of faith to the followers of Jesus. (Heb. 12:1) It follows, therefore, that those who shall be associated with the Lord Jesus in his kingdom will be those of his followers who will maintain their integrity and stand firmly against the Devil and his organization and will with boldness and joy of heart proclaim the name and works of Jehovah God.—1 John 4:17, 18; Isa. 12:1-5.

There must be instruction in the book of Job for all who love righteousness. In brief, that instruction may be summed up as follows:

(1) That Jehovah is the only true God and there is none other; that his power is supreme; that he is just, wise, and the complete expression of unselfishness; that he is the source of life, and that all who will receive life must receive it from him.

(2) That Satan is the embodiment of evil, the enemy of man, and the adversary of God, and that he always resorts to fraud, lies, deceit and hypocrisy to accomplish his wicked purposes.

(3) That Satan has a powerful organization, both visible and invisible to man; that the agencies of the visible part of Satan's organization are, to wit, the clergy and their allies, the commercial and the political powers of earth who rule the people and misrepresent God, and whose efforts turn the people away from God and blind them to his Word of truth.

(4) That on the earth there is a class of men and women who have a desire for righteousness but have been blinded by the efforts and misrepresentation of Satan and his agencies, and who are in the dark and know not of the proper course to take.

(5) That God has an organization a part of which is visible to human eyes; that those who are members of his organization are wholly devoted to him; that it is the privilege and duty of the members of the visible part of God's organization to obey his commandments and to proclaim his power and his works for the vindication of his name and his loving provision made to give life to the people; and that the time is now come when this testimony must be given to all the nations as a witness.

(6) That shortly God will express his indignation against Satan and his agencies by a demonstration of his power in a time of trouble to be visited upon the world, such as never before was known; that in that time of trouble Satan's organization will perish from the earth and the people will be delivered from his oppressive hand.

(7) That following the time of trouble peace will come to the peoples of earth; that all will be brought to a knowledge of the truth, and that those who will know and obey God shall be blessed with true riches that endure for ever and ever and be given even much more than they ever before possessed; and, thus the obedient will receive life everlasting and dwell together in peace upon earth for ever.

This knowledge of the mercy and loving-kindness of God is now brought to the attention of the people that all those who desire may take their stand on the side of Jehovah God and gladly obey and serve him. "Blessed is that man that maketh the Lord his trust; and respecteth not the proud, nor such as turn aside to lies." (Ps. 40:4) "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."—Ps. 33:12.

DIVIDING OF THE PEOPLE MORE APPARENT

DEAR BROTHER RUTHERFORD AND DEAR ONES AT BETHEL HOME:

I just cannot keep quiet any longer, but I want to express my thanks and appreciation for the loving-kindness manifested by you all at headquarters for your labor of love manifested in behalf of the pioneers.

I am down here in the swamps of Louisiana, in the ROME (or Vatican City) of the South, and we can see the tentacles of the old sea serpent (Rev. 12:12) reaching out, more and more endeavoring to ensnare us, and bringing woe to the inhabiters of the earth and sea, thus making a marked division of the people more apparent.

So we appreciate very much the co-operation and partnership spirit exhibited by the brethren at headquarters in helping us to stay in the field; and I am sure it will be a stimulus to each pioneer to keep on until the Lord says, "It is enough." Trusting we too may have this same spirit of co-operation, I am

Your fellow publisher by his grace,

E. A. DICKERSON, *Pioneer.*

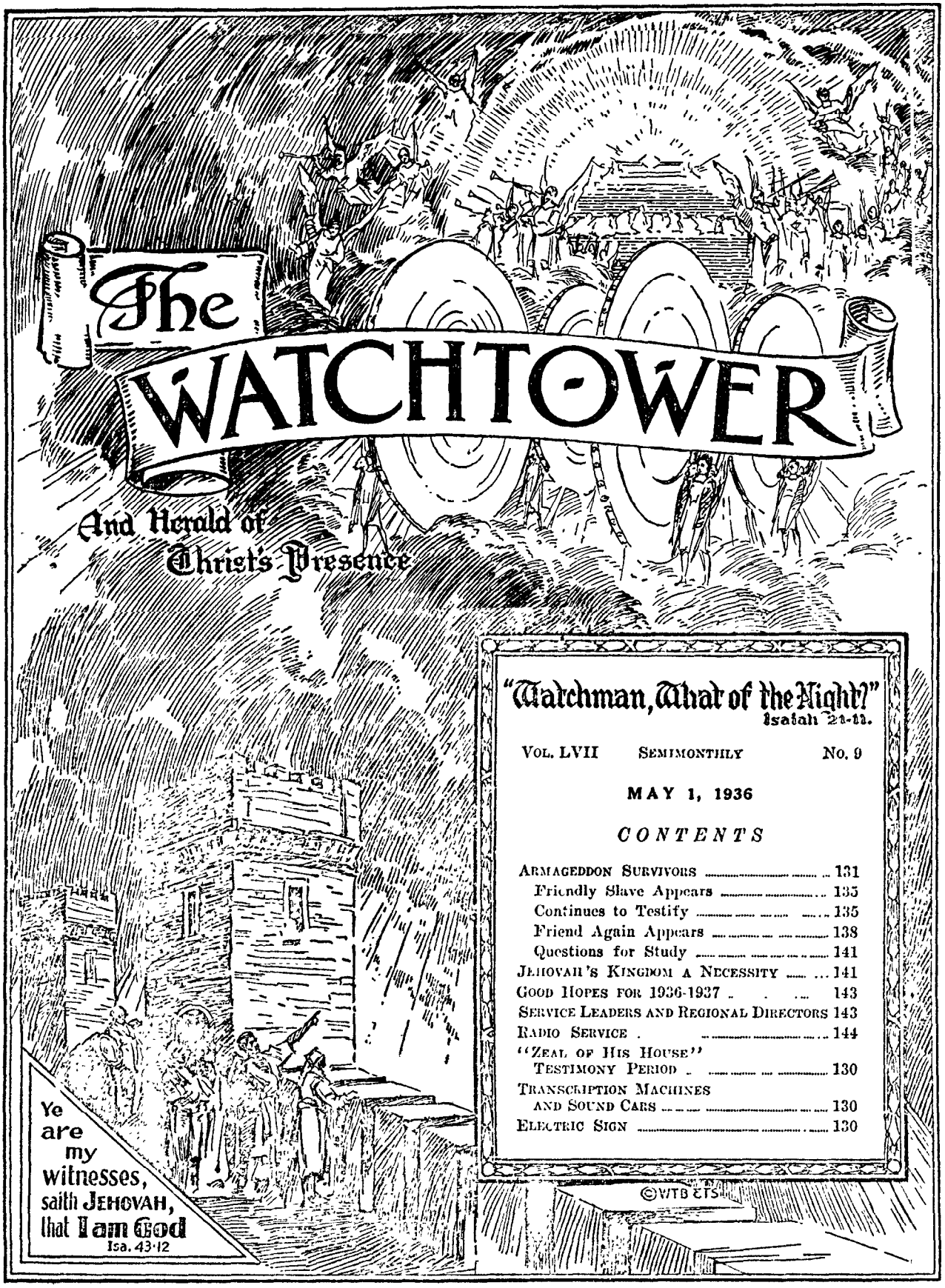
SERVICE APPOINTMENTS

M. L. HERR

Asheville, N. C.	Apr. 30-May 3	Salisbury, N. C.	May 17-19		
Hendersonville, N. C.	May 5	Winston Salem, N. C.	" 21, 22		
Dana, N. C.	" 6	Greensboro, N. C	" 23, 24		
Morganton, N. C.	" 7	Rural Hall, N. C.	" 26		
Lawndale, N. C.	" 9	Burlington, N. C.	" 27		
Shelby, N. C.	" 10	Stem, N. C	" 28		
Gastonia, N. C.	" 12	Louisburg, N. C.	" 29		
Charlotte, N. C.	" 13, 14	Durham, N. C.	" 30		
Kannapolis, N. C.	" 15, 16	Raleigh, N. C.	" 31		

A. H. MACMILLAN

Danville, Va.	May 3, 4	Richmond, Va.	May 16 17
Chatham, Va.	" 6	Norfolk, Va.	" 19 21
Roanoke, Va.	" 7, 8	Waterview, Va.	" 22
Lynchburg, Va.	" 9, 10	Washington, D C.	" 23 25
Keysville, Va.	" 12	Baltimore, Md.	" 27-29
Crewe, Va.	" 13	Hagerstown, Md.	" 30, 31
Petersburg, Va.	" 14, 15	Cumberland, Md.	June 2



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

VOL. LVII SEMIMONTHLY NO. 9

MAY 1, 1936

CONTENTS

ARMAGEDDON SURVIVORS 131
Friendly Slave Appears 135
Continues to Testify 135
Friend Again Appears 138
Questions for Study 141
JEHOVAH'S KINGDOM A NECESSITY 141
GOOD HOPES FOR 1936-1937 143
SERVICE LEADERS AND REGIONAL DIRECTORS 143
RADIO SERVICE 144
"ZEAL OF HIS HOUSE" TESTIMONY PERIOD 130
TRANSCRIPTION MACHINES AND SOUND CARS 130
ELECTRIC SIGN 130

©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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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, 7/-. 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.

"ZEAL OF HIS HOUSE" TESTIMONY PERIOD

The nine-day period, June 6 to 14 inclusive, is thus designated and indicates another of those seasons of special united activity on the part of Jehovah's visible organization on earth. Uncomplaining, and with unflagging zeal, all those gathered at the house of God, whether of the anointed remnant in the inner court or of the Jonadabs in the outer court thereof, will participate in the opportunities of this testimony period. Organization instructions are that, on a contribution of 35c, the book *Riches* together with three booklets (one a paper- or self-covered booklet) shall be offered to the public, and that the rural sections of your territory shall be given the preference this time. Weather and other conditions should by then be very favorable for such rural work. The zeal which is peculiar to those of and at God's house prompts every one to take under consideration at once his part in this coming testimony period. Your report on work done should be made to our Brooklyn office if you are not working in territory under one of our branch offices.

TRANSCRIPTION MACHINES AND SOUND CARS

The Society constructs and assembles portable transcription machines at our own factory at 117 Adams St., Brooklyn, N. Y. These machines are spring-wound, and operated from a 6-volt wet-cell battery. Every machine is furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. This machine can be offered at $100, complete, to brethren in the United States.

The sound car equipment includes the above and, additionally, a power amplifier and a horn with mountings for the top of your car. The entire sound car equipment with microphone attachment can be had for $175. Write to the Society for details.

ELECTRIC SIGN

For your homes and other places, to call attention of all passers-by to the kingdom message which Jehovah has entrusted to you to dispense. This sign is a beautiful white enamel metal case, 12 by 16 inches, with a glass front, back of which glass the sign itself is inserted, through which an electric light shines. The metal cabinet is built in the form of a reflector, the electric light being located in the cabinet behind the sign and equipped with an on-and-off flasher. The wording on these inserted signs can be changed at small cost, and the Society will supply such changes from time to time so that they will be uniform throughout all the earth. The Society will fill the orders at once, shipped to any address in the United States, at $1.50 each, your remittance to accompany order. If possible, order these in lots of two at least, as they are packed two in a carton. They come complete with cord, flasher, electric bulb and sign. Groups should order these through their service director or sharpshooter, sending in one order for all that are required by the group.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII MAY 1, 1936 NO. 9

ARMAGEDDON SURVIVORS

"For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord."—Jer. 39: 18.

JEHOVAH makes it clearly appear to his anointed witnesses that he has laid obligations upon them and that they are responsible to him for faithful performance concerning those obligations. At the same time he makes it known that the Lord's "other sheep", the "great multitude", must hear the message of the kingdom before Armageddon, and upon those who hear the Lord has laid obligations and they are responsible for the proper performance in connection with such obligations. The purpose of what is here published is to show that Jehovah's witnesses must now carry the message of the kingdom to those persons of good will known as the "other sheep" and who form the "great multitude", and that those people receiving joyfully the directions and commandments of the Lord and rendering full obedience to him may survive the great day of God Almighty. Because of the close relationship of the anointed remnant to those who compose the "other sheep" of the Lord it is needful to consider some prophecies that relate to them and their relationship to each other.

2 The Lord used Jeremiah his prophet to utter things now due to be understood. When Jeremiah was a young man he was chosen by Jehovah as a prophet and witness to the Lord. (Jer. 1: 4-7) Jeremiah's name means "Raised up [appointed] by Jehovah". He was a son of the priest Hilkiah. Jeremiah prophesied in Judah from the thirteenth year of King Josiah's reign on and until the destruction of Jerusalem. (Jer. 1: 2, 3) Zedekiah, the son of Josiah, was Jerusalem's last king. Nebuchadnezzar, the king of Babylon, carried King Jehoiachin captive to Babylon and then made Zedekiah king of Judah. This occurred eleven years before Jerusalem was destroyed, and Jeremiah was prophesying during that period of time. —2 Ki. 24: 10-18.

3 Zedekiah was a wicked king. He made a solemn oath to be submissive to Nebuchadnezzar the king of Babylon. (2 Chron. 36: 11-13; Ezek. 17: 12-19) Shortly thereafter Zedekiah broke his oath and made a treaty of alliance with Pharaoh of Egypt to fight against Nebuchadnezzar. (Ezek. 17: 15-17) (See *Vindication*, Book One, page 217.) In this prophetic drama Nebuchadnezzar stood as the representative of Jehovah God, while Pharaoh represented the Devil. Corresponding to this, the Lord Jehovah placed Christ Jesus upon his throne in the year 1914. Christ Jesus, the King, is pictured by Nebuchadnezzar in this prophetic drama at this particular point. At and prior to 1914 the ruling element of "Christendom" claimed to be Christians and to govern the nations of the world for Christ, and therefore assumed the position of the "higher powers". Their open claim or declaration put them in an implied covenant bound by their oath to be submissive to Christ Jesus, the great representative of Jehovah God. They were duty-bound to keep that oath.

4 When Christ Jesus was enthroned the rulers of "Christendom" rebelled against God, even as Zedekiah had rebelled against Nebuchadnezzar. Both Zedekiah and the rulers of "Christendom" broke their oath. "Christendom" turned to antitypical Egypt, that is to say, the organization of Satan, and engaged in the World War. Christ Jesus was then King, but "Christendom" rejected the King and turned to the king's enemy, exactly as Zedekiah did in his time. Satan induced the rulers of "Christendom" to believe that their action in turning to antitypical Egypt would keep them from being brought into forced subjection to Christ, the rightful King of the world. From this point on in the type Zedekiah pursues a course of action that pictures the course taken by "Christendom".

5 Zedekiah sent the 'son of a priest' to the prophet Jeremiah, saying: "Pray now unto the Lord our God for us." (Jer. 37: 3) When the World War was on and the situation looked bad the clergy of "Christendom", claiming to be priests of the Lord, threw all their influence on the side of the political rulers, sanctified war, and cried out that they "had red blood in their veins", and they counseled the political rulers to fight, and they prayed for the success of their respective armies. Both contending sides of the controversy had their own clergymen or priests who prayed for success of the respective nations in the great war. They also tried to exert pressure and influence upon God's faithful message-bearers to cause them to fall in line and pray with the rulers of "Christendom" for success of the war and to bring about peace. At

that time the United States was considering entering the war. The president of the United States, without doubt at the instance of clergymen, set a day certain and called upon 'all Christians to pray for peace in Europe'. That was before the United States got into the war. But the stage was all set for the United States to get into it. The then president of the WATCH TOWER BIBLE & TRACT SOCIETY, in a public address, made this statement, to wit: 'I cannot concur with our worthy president in this matter. The prayers of these millions praying for the prosperity of the Germans and of other millions praying for the allies, will go unanswered.' (See *The Watchtower* October 15, 1914.) The words of the president of the WATCH TOWER BIBLE & TRACT SOCIETY above quoted expressed the harmonious view of all of God's truly consecrated people on the earth at that time who refused to pray to Jehovah God to bring about any result of the World War.

6 Jeremiah at that time was under the surveillance of the authorities of Jerusalem because the rulers did not like the words that he prophesied: "Now Jeremiah came in and went out among the people; for they had not put him into prison." (Jer. 37:4) Likewise in the spring of 1918, and a short time prior thereto, the true followers of Christ Jesus, particularly in America, were under surveillance, and early in the year 1918 the truth literature was seized in many places, and after the United States entered the war. At the time mentioned in the text, Jerusalem was under siege of the Chaldeans. The Chaldeans, hearing that Pharaoh's army was coming up out of Egypt, withdrew from Jerusalem. "Then Pharaoh's army was come forth out of Egypt; and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem."—Jer. 37:5.

7 Zedekiah, the king of Israel, was then looking to or depending upon Pharaoh's army. Likewise in 1914 "Christendom" was not relying upon Jehovah and his armies, but upon the Devil and his armies on the earth, the antitypical Egypt. Big Business was advancing the money for those in the war, and other nations expected to get in, and Big Business was looking forward to getting back the money with large profits at the end of the war. The political affairs of America are so manipulated that the United States entered the war, and the Lord took no steps to prevent the United States and other nations of "Christendom" from getting into the war. About that time the war was going on in heaven and Satan was cast out of heaven. And then came the Lord Jesus to the temple. About that time Jehovah stopped the World War for his elect's sake, and this he did by withdrawing his hand from the assault upon Satan's army. This was foreshown by the Chaldeans' withdrawing the siege of Jerusalem.

8 Jeremiah being God's prophet, he received instructions from Jehovah. "Then came the word of the Lord unto the prophet Jeremiah, saying, Thus saith the Lord, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land." (Jer. 37:6, 7) The substance of this prophetic statement is this: That the Devil's worldly armies would not be able to bring on Armageddon, before it was due; neither would they be able to prevent the destruction of "Christendom" (antitypical Jerusalem) at God's appointed time. The Lord maneuvers the armies of both sides to suit his convenience. The World War came suddenly to an end in 1918, and thus Jehovah shortened the days of tribulation for his own elect's sake. The worldly armies were held back from fighting. Thus Jehovah did that his witnesses might go forth and proclaim the kingdom message.—Matt. 24:14-21.

9 Continuing his instruction to Jeremiah, Jehovah said: "And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire" (Jer. 37:8) Thus the Lord foretold that at the end of the period of testimony from 1918 on his warriors should again fight against the Devil's organization. In due time Jehovah's heavenly armies, which were then withdrawn, would come back and bring fiery destruction upon "Christendom", and within the period between the end of the World War and Armageddon his witnesses would also come back and engage in vigorous activity in bearing testimony concerning the kingdom.

10 Since the World War ended Jehovah's witnesses, at his commandment, have gone forth giving the warning of the approaching day of Armageddon. The clergy of "Christendom", together with their allies the political and commercial rulers, in answer to this warning say to the people: "There will be no Armageddon, so far as we are concerned, because we have set up the League of Nations among ourselves and made peace pacts, insuring our peace and safety; we have hoodwinked the gullible people by hiding behind a great mass of lies, and the overflowing scourge shall not come near us." (Isa. 28:15) In reply to that the Lord instructed Jeremiah to prophesy, to wit: "Thus saith the Lord, Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart."—Jer. 37:9.

11 God had stopped the open warfare and thus shortened the day of tribulation that his witnesses might sound the alarm to the people in order that those of good will may find a way of escape. From the time of the end of the world, in 1914, until the battle of Armageddon is "the day of his preparation".—Nah. 2:3.

12 Those on earth representing the Lord are weak in themselves, but the armies of Jehovah that do the effective work are his heavenly forces under Christ Jesus, and therefore Jehovah directed Jeremiah to

prophesy, to wit: "For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire."—Jer. 37:10.

13 This prophecy shows that nothing will hinder Jehovah, when his time comes, in his forward movement against Satan's organization. "Christendom's" armies were unable to damage Christ's heavenly armies, but they did practically wreck the Lord's representatives on the earth. The faithful consecrated ones were rendered practically inactive and unable to act. The World War closed with Jehovah's faithful ones, spoken of in The Revelation as "my two witnesses", apparently dead. (See Revelation 11.) But the Lord declared that these should again come up, and they did come up. (Rev. 11:8-12) Since then the faithful have been scattering God's fiery judgments over the city, that is, over "Christendom", and proclaiming the doom of that wicked organization. (Ezek. 10:2-7) When that work is done by Jehovah's witnesses, then the Lord's invisible armies, the heavenly hosts, at Armageddon, will do the actual destruction of "Christendom".

14 Jeremiah, receiving this instruction from Jehovah, went forth to go out of the city to his work: "Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people." (Jer. 37:12) Up until the spring of 1918 Jehovah's people on earth, pictured by Jeremiah, were still at large, although under surveillance. They were then going forth to show themselves separate from the world by putting out the kingdom message, and the enemy was close on their heels. The prophetic drama concerning Jeremiah pictures this fact. "And when he was in the gate of Benjamin, a captain of the ward [ward-master (*Rotherham*)] was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah: and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans." (Jer. 37:13) Antitypically that ward-master or gate-master was an espionage agent and professed good patriot and good church member with eyes wide open and ears always ready to hear all manner of false accusations against the true people of God, especially accusations made by the unfaithful and hypocritical clergy against God's faithful witnesses. The antitypical ward-master, the espionage agent, in substance said to Jehovah's witnesses: 'You are deserting to the enemy, you are for the Germans and are obstructing the government and her allies by the preaching that "Christendom" will be destroyed, and such preaching proves that you are enemies of the government.' As a result, in the early part of 1918 the arrest of the Lord's people began in Canada and shortly thereafter arrests were made in the United States, and these arrests continued from day to day until early in May of that year, when the officers of the Society at headquarters were restrained of their liberty.

15 When the ward-master accosted Jeremiah, the prophet answered him, vehemently denying the charge: "Then said Jeremiah, It is false [(*margin*) It is a lie], I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes." (Jer. 37:14) No heed was given to the vehement protest of God's prophet then, and likewise no consideration was given to the protest of God's people in 1918, and so they were thrown into prison. The course of action taken by the faithful people of Jehovah in bearing testimony to the kingdom made the religionists very mad, both in Jeremiah's day and in 1918. "Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison." (Jer. 37:15) God's faithful people were then restrained or imprisoned and they were put in the house of bondage, a death-dealing place according to the language of verse twenty of this same chapter. The "house of . . . the scribe" had been made the prison house, and no doubt that scribe was a religionist and corresponds to the clergy of modern times, who were the real ones that caused the imprisonment of God's people. By imprisoning the Lord's people they were thus made "the children of death", being by the enemy, particularly the clergy, assisted by their allies, "appointed to die." (Ps. 102:20, *margin;* 79:11) The enemy thought that they had gotten rid of Jehovah's people by stopping their work and putting the witnesses in prison, but God saw to it that they were released and came back in due time.

16 Jeremiah was put in the cells of the prison, and remained there many days. "When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days." (Jer. 37:16) It was even so with many of the Lord's people during the World War. Zedekiah, like all men who serve the Devil, was a coward, and he desired some place of safety for himself: "Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there any word from the Lord? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon." (Jer. 37:17) He inquired of Jeremiah, thinking he might find out whether there was danger of his falling into the hands of God's representative. Here was a test upon the Jeremiah class antitypically, to see whether or not they would compromise with worldly rulers. Many public officials consulted the Society's publications to learn for a selfish reason what they contained and what therein might be used for their own selfish ends. The government had banned the Society's books, doubtless expecting the Society's representatives, the faithful people of the Lord, to compromise and put on the soft pedal and say things

that would please the earthly rulers, and thus give them something that would allay their fears. The guilty are always fearful. The worldly rulers received no compromising message from God's people, but the information they did receive was that the Lord in his due time would destroy "Christendom". This was foreshadowed by what Jeremiah had told Zedekiah, that he would be delivered to the king of Babylon, who pictured Jehovah's executioner.

17 Jeremiah then inquired of the king: "What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?" (37:18) Likewise the representatives of God's organization in 1918 asked in what had they offended. They protested that they had been guilty of nothing and therefore stood guiltless before the law. The religious advisers of the government said, before the World War, that the statement of the Watch Tower publications that the trouble was coming, and that Armageddon was approaching, was all nonsense. The worldly clergymen boastingly said that there could be no war, even. Jeremiah said to the king: "Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?" (37:19) Likewise God's faithful people said openly and publicly to the rulers of the world concerning the clergy: "Where now are your preachers, who said there shall be no world war or time of trouble? Who now appears to be right?" These statements angered the clergy and their allies even more than they had been, because they had expected to break the courage of Jehovah's faithful people.

18 Then Jeremiah asked those having him in custody that he be not returned to the prison house, "lest I die there." (37:20) During the latter part of the World War and after it had ended the Watch Tower Society appealed to the political and judicial rulers that they be not further restrained of their liberty. This they did, not for themselves, but that the work in the name of the Lord might proceed. Jeremiah had made a like request to the king. "Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison."—37:21.

19 With the exception of two Roman Catholic judges the judicial officers manifested no personal malice against Jehovah's people, whom Jeremiah foreshadowed. The question was, What should be done with them? The clergy and the principal of their flocks exercised all their influence against Jehovah's witnesses; so while they were technically released from prison they were put on a restricted diet, that is to say, they were restricted to that which is represented by bread and water. (See Ezekiel 4:9-15, discussed in *Vindication*, Book One, pages 55-58.) The "court of the prison" represented a condition of restraint or where the witnesses were kept under surveillance.

20 The princes, antitypically the clergy, had taken note of what God's covenant people had said, as set forth in the publications they had widely circulated. (38:1) Jeremiah, at the instruction of the Lord, prophesied in this manner, to wit: "Thus saith the Lord, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live." (38:2) Substantially the same message appeared in the published literature of the WATCH TOWER BIBLE & TRACT SOCIETY to the effect that those who remain in the world, and allied against Christ Jesus the King, should die, but those who turned to the Lord Jesus would live. The people were advised that all of those under "Christendom" who would break away from Satan and put themselves on the side of Jehovah and his Vindicator might live. Jehovah's witnesses have continued to make this statement in the presence and hearing of the worldly ones from then till now.

21 The Lord then spoke to Jeremiah directing him to say: "Thus saith the Lord, This city shall surely be given into the hand of the king of Babylon's army, which shall take it." (38:3) Antitypically this work of siege and destruction will be accomplished by Jehovah's invisible army under the leadership of Christ Jesus. Because Jehovah's witnesses have faithfully continued to make declaration of the truth the clergy and the principal members of their flock have been greatly angered and have spoken to the political rulers as their prototype spoke to the political rulers concerning Jeremiah: "Therefore the princes said unto the king, We beseech thee, let this man be put to death; for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the welfare of this people, but the hurt." (38:4) Such was the attitude of murder on the part of the clergy during the World War, and such spirit was manifested by the trial judge, who conducted the "kangaroo court" that convicted the Society's representatives.

22 Zedekiah knew that Jeremiah was entirely innocent, but he showed his lack of courage to deal justly with him. Likewise the rulers of "Christendom", political and judicial, knew that the Lord's representatives on earth at that time were innocent, but they had not the courage to deal honestly and fairly with them and they stated to the religionists practically what Zedekiah said concerning Jeremiah, to wit: "Behold, he is in your hand; for the king is not he that can do any thing against you. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison; and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; so Jeremiah

sunk in the mire." (38:5, 6) Such was the real situation at the time of the trial in the spring of 1918. The men then charged under the espionage law, the evidence being that they had preached the gospel of God's kingdom, were sentenced to eighty years' imprisonment, and by that means they were "appointed to death", a slow death, and the clergy and their allies expected to see them stay in prison until they died. The Lord graciously preserves his own.

FRIENDLY SLAVE APPEARS

[23] Jehovah has very wonderfully and in a simple manner pictured those who put their trust in him and not in worldly powers. In the house of King Zedekiah was an Ethiopian, whose name was Ebed-melech. His name means "servant" or "slave". He was a eunuch. (38:7) He was not an Israelite; and this is made certain by the fact that he had been sterilized and made a eunuch, which is contrary to the law of Israel. He was in effect a prisoner of unfaithful Jerusalem, being a trusty and a harmless one, who had general access to the king's house to serve the king. He was not at all in sympathy with the harsh deeds of the ruling house of Jerusalem, and therefore pictured a class subjected to "Christendom" which is not at all in sympathy with the harsh and cruel methods employed by "Christendom". Being a slave, this Ethiopian could not take the advice of Jeremiah and go away to the Chaldeans. He saw the great injustice that had been done to Jeremiah. He had faith in Jeremiah's God; therefore he pictured the "other sheep" of the Lord Jesus, and therefore pictures the same class of persons as did Jonadab. (2 Ki. 10:15-23) As an Ethiopian he symbolized a natural sinner who desires to learn of God. He had heard of God's purposes through the preaching of Jeremiah. This is in harmony with the words of the psalmist: "Ethiopia shall soon stretch out her hands unto God." (Ps. 68:31) The king was sitting in the Benjamin gate, probably holding court there, and it was then that Ebed-melech, the Ethiopian, had the opportunity to publicly approach the king and speak to him in open court. In doing this the Ethiopian pictured those persons, other than the spiritual Israelites, taking their stand on the side of Jehovah God and speaking in favor of Jehovah's witnesses. Correspondingly early in the year 1919, and while the representatives of the Lord's organization were in prison, many thousands of persons of good will toward God and his people gladly signed a petition to the government that the Society's servants might be given a hearing and released from prison. (See *The Watchtower* 1919, page 101.) These also picture the prisoners in Babylon other than the anointed coming forth and showing themselves and manifesting their sympathies on the side of those who served Jehovah God.—Isa. 49:9.

[24] Approaching the king, Ebed-melech the Ethiopian addressed him and said: "My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is; for there is no more bread in the city." (38:9) The king heard his speech and then commanded the Ethiopian to take thirty men to assist him and to draw Jeremiah out of the dungeon. (38:10) This corresponds to the release of God's people who were then in prison. The Ethiopian, with the other men, proceeded to make arrangements to take Jeremiah out of the dungeon and to do so in the most comfortable manner that they could, thus preventing the least possible injury to him. (Jer. 38:11, 12) This shows that antitypically the faithful followers of Christ Jesus were imprisoned and were visited by persons of good will, who were commended by the Lord Jesus in these words: "I was in prison, and ye came unto me." (Matt. 25:36) The Ethiopian showed much kindness to Jeremiah in putting old clouts under his arms to lift him out of the prison. The clergy had done exactly the contrary when they shoved Jehovah's servants into prison. In taking this kind action toward Jehovah's servant the Ethiopian probably had in mind the words of the psalmist, as set forth in The Psalms, chapters 142, 102, and 69. Those of good will drew the servants of the Lord out of prison, and thus "the Lord looseth the prisoners".—Ps. 146:7.

[25] Neither the religionists nor the politicians lifted the Lord's servants out of the dungeon. No effort was made to do so until the people of good will filed an urgent petition with the public officials. These pictured the Jonadabs or "other sheep" class that showed sympathy for and interest in God's faithful servants, whom the Lord released from prison in 1919. This releasing refers to all of those who were faithful, some who were actually in prison, and others under restraint. "So they drew up Jeremiah with cords, and took him up out of the dungeon; and Jeremiah remained in the court of the prison." (38:13) From the time of their release until now Jehovah's witnesses have been under surveillance by the ruling factors, and particularly at the instance of the clergy, who increasingly try to limit and circumscribe the freedom of activity of the faithful servants of Jehovah. God's witnesses go on regardless of this surveillance and restraint. Jeremiah was in the court of the prison, which foreshadowed the surveillance of God's people now, until Jerusalem was taken. But did he stop testifying to the name of the Lord? Not by any means!

CONTINUES TO TESTIFY

[26] Referring now to the type: Zedekiah took Jeremiah into the house of the Lord to question him: "And the king said unto Jeremiah, I will ask thee a thing; hide nothing from me." (38:14) The way was then open for Jeremiah to give testimony before the king. That seems clearly to correspond with what the Lord said unto the remnant: "And he said unto me, Thou

must prophesy again before many peoples, and nations, and tongues, and kings." (Rev. 10:11) The antitypical Jeremiah class began to do that very thing when the resolution was delivered by them to the International Arms Conference in Washington, D.C., and when notice was served upon "Christendom" that God's purpose is to destroy Satan's organization. This was further emphasized by the Cedar Point resolution called "The Challenge" and by other resolutions that have been adopted and sent forth since that time. The ruling factors were now looking for an expression of the released prisoners to see whether or not they would compromise and give a more favorable message.

27 To be sure, Jeremiah knew that the plain statement of the truth might lead to his death. Likewise Jehovah's witnesses knew that a continued declaration of God's truth would raise great opposition to them and might lead to their death. Jeremiah asked the king a pointed question: "If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?" (38:15) Jehovah's witnesses knew after being released from prison, and still know, that the religious element of the rulers of this world will not give heed to the message of the kingdom but that they still conspire to put the faithful ones to death. Jehovah's witnesses are determined, however, to obey the Lord and to continue to declare his message of truth, whether it is heeded or not. Not until 1929 was it revealed to Jehovah's witnesses that some of the remnant will go through the battle of Armageddon, and then that increased their efforts to declare the truth. Zedekiah, hearing the question of Jeremiah, gave his word and joined it by his oath, that he would not put Jeremiah to death or give him into the hands of those seeking his life. (38:16) This was a further assurance to the king that Jeremiah would answer truthfully and without equivocation. That does not mean that Jeremiah was afraid to tell the truth regardless of the king's oath-bound promise, but it shows that Jeremiah was acting as sagaciously as a serpent and holding out for the oath-bound promise made by the king, and which would make the king even more eager for the answer and more likely to give ear to what Jeremiah said. This is a further indication that some of the antitypical Jeremiah class will survive and pass through Armageddon.

28 Note that Jeremiah did not try to make himself popular or exalt himself, as many men have done, but he boldly declared what Jehovah had to say. "Then said Jeremiah unto Zedekiah, Thus saith the Lord the God of hosts, the God of Israel, If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire and thou shalt live, and thine house." (38:17) He told Zedekiah that if he would go forth unto the king of Babylon he should live and the city would not be destroyed. Likewise Jehovah's witnesses have repeatedly admonished and warned the rulers and the chief ones of "Christendom" to 'kiss the Son, lest they perish in the way' (Ps. 2:12), and have given warning to the common people that they must take their stand on the side of Jehovah God and his King if they would live. This plain declaration of the truth has angered Satan's chief representatives, to wit, the Roman Catholic Hierarchy, and their religious allies.

29 Jehovah's witnesses must not shun to declare the whole counsel of God; therefore they say as Jeremiah said to Zedekiah: "But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand." (38:18) This means that if men will not abandon the earth-made or man-made things and "flee to the mountains", that is, the kingdom of God under Christ Jesus, they will suffer destruction. (Matt. 24:15, 16) This is in harmony with the rule announced in Zephaniah 2:2, 3. Zedekiah again showed himself a coward: "And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me." (38:19) He was afraid of the Jews, that is to say, those pretended praisers of God, who 'draw near to the Lord with their mouths, but whose hearts are far removed from the Lord', those who have a 'form of godliness, but deny his power'.—Isa. 29:13; 2 Tim. 3:5.

30 The political and commercial rulers high in the church organizations give heed to the counsel of the clergy, who pretend to know God's Word and who falsely tell them that if they give heed to the witnesses of Jehovah such would mean that they are traitors to their country and they would thus be turning the country over to mobocracy. The Roman Catholic judge, in delivering his opinion in the case of "Quebec versus Brodie" and others of Jehovah's witnesses who were charged with seditious conspiracy, so expressed himself in regard to the literature distributed by the Society. He showed that he was under the direct domination of the Roman Catholic Hierarchy.

31 Jeremiah pointed out the weakness of Zedekiah's religious counselors and the futility of Zedekiah's giving heed to them. (38:20) Likewise Jehovah's witnesses point out now to "Christendom" the futility of giving heed to the counsel of the Roman Catholic Hierarchy and other clergymen. If the people would put their trust in the Lord they need not fear the mob, because Jehovah would take care of the result. At London, in 1926, a resolution, called "Testimony to the Rulers", and the supporting argument thereof, called upon the rulers of "Christendom" to turn themselves and their people to the Word of God and be guided by that if they would escape. (See *The Watchtower* 1926, page 212.) The counsel given by

Jehovah, and repeated at his command by his witnesses, is the only wise counsel, because it leads to life.

[32] Jeremiah, although under surveillance, continued to prophesy and give warning. He told the king that if he refused to go forth to the representative of Jehovah he would lose everything. (38:21-23) No doubt Zedekiah the king trembled upon hearing these words, but he did not have the faith and courage to act, although he felt certain that Jeremiah was giving him the only sound advice that he had received from anyone. Further expressing his cowardice or fear of man he said to Jeremiah: "Let no man know of these words, and thou shalt not die." (38:24) The fear of man surely puts the ruling factors into the snare of the Devil. Many men in public office have much sympathy toward Jehovah's organization and would like to have the blessings thereof, but fear holds them on the side of the enemies of God. Secret sympathies or kind feelings will avail nothing at Armageddon. One, to receive the Lord's protection, must put his trust wholly in the Lord and take his stand on the side of Jehovah.

[33] The clergy and chief politicians envy anyone who seems to have influence over the more exalted rulers. If such rulers show any favor to Jehovah's witnesses, this is opposed by the underlings. Knowing this and fearing men, Zedekiah said to Jeremiah: "But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death: also what the king said unto thee: then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there." (38:25, 26) Likewise today those rulers who have fear of other men conceal the fact that they are paying any serious attention to the message delivered by Jehovah's witnesses, but in truth and in fact they are trembling in their boots, fearing what they see coming upon the world.—Luke 21:26.

[34] The religionists of Jeremiah's time then approached him to find out what he had been talking about to the king: "Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him: for the matter was not perceived. So Jeremiah abode in the court of the prison until the day that Jerusalem was taken; and he was there when Jerusalem was taken." (38:27, 28) Jehovah's witnesses are not duty-bound to tell the enemy everything they know and to thereby afford the enemy greater opportunities to work against the interests of God's kingdom. The statement of Jeremiah, and likewise the statement of Jehovah's witnesses, is not a lie. The other party were not entitled to hear what had taken place, and failing to tell them would work no injury to them. Jeremiah continued in the court of the prison, that is to say, under the surveillance of the government, until the day the city of Jerusalem was taken. Likewise all the nations of "Christendom" continue to hate Jehovah's witnesses because they proclaim Jehovah's name, and these nations continue to restrict the sphere of activity of Jehovah's witnesses, and will continue to do so, until the battle of Armageddon. Samson was held in prison after his hair began to grow, and this suggests the same thing as last above stated.—Judg. 16:22, 25; see *The Watchtower* 1936, page 6.

[35] Nebuchadnezzar, the king of Babylon, again renewed the siege of Jerusalem, and Jeremiah was there at the time. (39:11, 12) Thus is foretold Jehovah's orders through Christ Jesus, and to his angels, as to the disposition and protection of the remnant at and after Armageddon. This appears to say that Jehovah by Christ Jesus orders that his remnant shall be spared during Armageddon and shall be given service afterwards. No doubt Nebuchadnezzar had heard about Jeremiah's predictions to the effect that Nebuchadnezzar would be successful, and of Jeremiah's advice to Zedekiah that he should keep his oath to Nebuchadnezzar. At any rate, it shows that the faithfulness of Jeremiah called forth approval of Jehovah and his great Executive Officer. To be sure, the Lord Jesus, as Jehovah's Chief Officer, well knows all about the activities of the antitypical Jeremiah class, whether they are faithfully and truly representing the Lord, and this fact now gives more encouragement to the remnant to continue joyfully proclaiming the message of the Kingdom, and these things were written long ago and are now revealed for the comfort and increasing hope of the remnant.

[36] By this time Zedekiah had fled from Jerusalem, leaving Jeremiah under restraint, and this is shown by Jeremiah 39:4. Then Nebuzaradan, the captain of the guard of Nebuchadnezzar's army, sent certain men, and all of the princes of Babylon, and took Jeremiah out of the court of the prison and committed him unto Gedaliah that they should carry him home so he might dwell among his people. (39:13, 14) The rulers in "Christendom" never turned loose any of the prisoners of the Lord. It is Jehovah's own officers that loosened his prisoners. The officer of the king Nebuchadnezzar, picturing the officers of Jehovah's organization, came to Jeremiah and told him that God had pronounced evil and destruction upon Jerusalem because that city had sinned against the Lord. Then he loosened Jeremiah and told him he might go to Babylon or remain with his own people or do whatever he pleased. (40:3-5) "Then went Jeremiah unto Gedaliah the son of Ahikam, to Mizpah; and dwelt with him among the people that were left in the land." (40:6) "Gedaliah" means "made great by Jehovah", and manifestly refers to some creatures who render faithful service to the Lord and whom the Lord God has approved. The remnant that survive Armageddon will be honored by continued service under Jehovah, as this prophetic drama shows.

FRIEND AGAIN APPEARS

37 Let it be borne in mind that the divine record set forth in the Scriptures regarding prophetic dramas, including the one here considered, was not made for the benefit of Jonadabs or any other class of men; nor was it made for the purpose of giving adulation, credit, and honor to some person or persons who have been privileged to suffer imprisonment because of their faithfulness to the truth. The divine record is made for the very reason as stated in the Scriptures, to wit: "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 record was made and preserved for the present time for the learning, comfort and hope of the remnant of God's people that are consecrated and begotten, and who are continuing faithful unto him. In these days, when the enemy grows more vicious and when the remnant are subjected continuously to gross indignities, it is a real comfort to them to be permitted to see the provisions which God has made for them and what he has appointed for them to do and their true relationship to God and to all who are faithful in carrying the kingdom message to others who will ultimately be made a part of the Lord's flock. Men who are looking at service from a selfish viewpoint will never appreciate the real meaning of this and other prophecies. To appreciate what God is doing for his people one must be blind to everything else save what is the interest of the Kingdom. (Isa. 42:19) If a man is trying to make manifest his own wisdom by criticizing what is published in *The Watchtower*, and trying to put his personal views ahead of such in order that he might receive adulation, he is certain not to understand the prophecies of the Lord or the proper relation of the Lord's servant to the Most High.

38 One who has selfishness in his heart falls an easy victim to the wiles of the Devil. When the heart is impure and selfish the possessor thereof cannot walk in the light and therefore cannot have partnership with the Lord. (1 John 1:7) It appears that there are still some who mingle with the anointed and continue to have and manifest the "elective elder" spirit. They desire to have the approval of men that they may be thought highly of. Some of such are using words to this effect: "*The Watchtower* is running ahead of the Lord; *The Watchtower* contains only the opinion of a man; Armageddon is not near, and there is no evidence of the coming forth of the great multitude; that will take place after the first part of Armageddon; now we are getting nowhere; what we must do is to get understanding, and later we shall be able to do something." The difficulty with those who use such language is that they do not know what the word *understanding*, as used in the Scriptures, means. What is the effect of such speech upon those who rely upon and believe it? The tendency thereof is to cause others to slack the hand, become drowsy, indifferent, and do nothing, and thus play exactly into the hands of the Devil. Who would induce such speech? Certainly not the Lord God or Christ Jesus, because such speech is exactly contrary to the Word of God. The only true answer thereto is that such speech is induced by Satan, and his purpose in inducing the same is to cause those who have devoted themselves to the Lord to become negligent and utterly fail to do their duty as the Lord has commanded. Let those who have covenanted to do God's will take warning concerning such sophistry. One who indulges in speech like the foregoing quoted words complains against *The Watchtower* and uses words to this effect: "Inasmuch as our expectations in the past did not materialize, can we be so certain of the fact that they will materialize in the immediate future?" Jehovah's purpose was not understood until after the coming of Christ to the temple, and is now understood only by those who are really devoted to the Lord. In times past men attempted to interpret prophecy and others gave heed to men as the teachers. Now those really devoted to God recognize Jehovah and Christ Jesus as the teachers and that the Lord himself interprets the prophecy. No prophecy is of private interpretation, and it can be understood only in the Lord's due time and when he has brought to pass the physical facts in fulfillment of prophecy.

39 God's people are now at a great crisis and a time of very great importance, and if selfishness is permitted to have a place in the heart they are certain to miss the real import of Jehovah's commandments. The anointed temple company has received a definite command from the Lord and must obey that command that directly affects those of the "great multitude". The message must now be carried to those of good will. When "Christendom" falls at Armageddon all restraint will be removed from Jehovah's witnesses. But note now the words of Jehovah which came to Jeremiah while he was in the court of the prison, that is, while under surveillance of the enemy's agents, and therefore in restraint: "Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee." —39:16.

40 Likewise information is now come to Jehovah's witnesses by the Lord Jesus Christ at the temple, and they are told to go and tell it and not to wait until some future time. To them the Lord says: "What ye hear in the ear, that preach ye upon the housetops." (Matt. 10:27) The fact that the Lord has revealed these truths to his people, and has shown them the true meaning of the "great multitude" and of the proper relationship of the "little flock" to his "other sheep", shows positively that the witnesses of Jehovah must now be active in telling the kingdom message to others. Information to the Jonadab class comes to

them from the Lord through the witnesses of Jehovah now on earth, and that while the remnant are in fact "in the court of the prison", that is to say, under surveillance of the worldly powers and being persecuted by such; hence before Armageddon is fought this message must be delivered to the end that the "other sheep" may learn and obey and be preserved at Armageddon. This must be done now in order that the preservation of the great multitude may be recognized and proved to be the act of God as he has foretold. Such information given to the great multitude after the fight begins would be too late. The warning must be given before the fight, and not afterwards.

41 Did Jehovah tell Jeremiah to sit down and wait for a more favorable season to proclaim the truth within the city? Has the Lord told his people in this day that they are to be indifferent and wait until after the fall of Satan's religionists at Armageddon and then to give the warning to the great multitude and gather them? Exactly the contrary is true. Jehovah said to his prophet, and while the prophet was yet in the court of the prison: "Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring my words upon this city ['Christendom'] for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the Lord; and thou shalt not be given into the hand of the men of whom thou art afraid."—39:16, 17.

42 Jeremiah was not waiting for the Ethiopian Ebed-melech to come to him, but Jeremiah must go direct to Ebed-melech, who pictures the great multitude, and see to it that Ebed-melech, picturing the great multitude, receives the message of the Lord, and to do this regardless of restraint or opposition. Everywhere the Roman Catholic Hierarchy, the chief visible enemy and representative of Satan on earth, is inducing law officers to interfere with the witness work; but the antitypical Jeremiah, the remnant, must vigorously continue to work as long as the Lord permits them to do so and to vigorously proclaim the message of the truth. Jehovah's witnesses have been doing that very thing, particularly since the identification of Jonadab, in 1932, and with even greater zeal since 1935, when God revealed to them that Jonadab, the "other sheep", and the "great multitude" are one and the same company. Jehovah's witnesses must go to the homes of the people, not with their message, but with the message of the Lord. In doing this they must be bold, but not rude. Boldness means fearlessness in telling the truth faithfully for the Lord. Note that the Lord commanded Jeremiah to speak, saying, 'Thus the Lord of hosts says,' that is, 'the God of battle,' which means that the great fight is near. The warning is given to those of good will to the effect that Jehovah says: 'I will bring my words upon this city, or organization of "Christendom", and wreck it, and thus will vindicate my name.' The warning message is delivered to those of good will, and they heed it and hasten to the Lord, and these form the great multitude.

43 The name Ebed-melech, meaning "servant (or slave) of the king", and the class whom he pictured having taken their stand on the side of Christ the King, shows that these become the servants or slaves of Christ, joyfully doing his service. These have washed their robes in the blood of Christ, having put their faith in him and in Jehovah, and have lined up on Jehovah's side, and with palms in their hands they hail the "King of saints", Jehovah, and his glorious anointed King, Christ Jesus. These give honor and praise to Jehovah and Christ and attribute to them all protection and salvation. They do not wave flags and hail men and thereby attribute salvation to man or man-made things. Because of their faith and obedience to Jehovah he says to them, as he said to Ebed-melech: "But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid."—39:17.

44 This assurance from the Lord brings great comfort to the Jonadab or "great multitude" class, and no longer do they fear or dread the coming destruction of "Christendom", but with confidence they look forward to Jehovah's protection and salvation of them because they have done good unto the least of the brethren of Christ Jesus and have thus shown their love for the Lord himself. (Matt. 25:40) They are not given over to the Executioner of Jehovah's vengeance nor into the hands of the enemy rulers.

45 The hand of the Lord shields and protects them. This is exactly in accord with God's instructions to his Executioner, saying: 'Come not near the man upon whom is the mark' of identification, as being for Jehovah. (Ezek. 9:6) The Jonadabs or "other sheep" or great multitude, having fled to the city of refuge, Jehovah's organization, are not handed over to the Executioner.—Num. 35:9-34.

46 War, famine and pestilence were raging at that time in Jerusalem, and the Lord directed Jeremiah to say to Ebed-melech: "For I will surely deliver thee [save thee], and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith the Lord." (39:18) The sword there pictured the sword of Jehovah's Executioner at the battle of Armageddon that destroys the antitypical Jerusalem, to wit, "Christendom." If the major portion of the great multitude do not see the message of *warning until after* the battle of Armageddon, then why give them the warning at all? Shall we listen to man's expressed wisdom, or shall we obey the commandments of the Lord? Ebed-melech and Jeremiah both survived the destruction of Jerusalem, because they were both on the side of the Lord Jehovah. Concerning the cities of refuge God's law says: "These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the so-

journer among them; that every one that killeth any person unawares may flee thither."—Num. 35:15.

47 Corresponding to this, those who will constitute the great multitude are designated as Jonadabs and "other sheep", who in the law were designated as "the stranger" and "sojourner". It seems almost certain that the sons of Jonadab, the Rechabite, were also in Jerusalem at the very same time that Jeremiah and Ebed-melech, the Ethiopian, were there. Prior to this the Rechabites were there, and to these Rechabites, sons of Jonadab, Jehovah had commanded Jeremiah to speak and bring them into His house. (Jer. 35:2) The Rechabites then dwelt in tents, showing that they were looking for something better than a worldly government: "But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army [allied armies] of the Chaldeans, and for fear of the army of the Syrians; so we dwell at Jerusalem." (Jer. 35:10, 11) The Rechabites took their stand on the side of Jehovah and were saved. This foreshadows the "great multitude".

48 The Ethiopian Ebed-melech was at the palace as a servant and could not flee, but he showed his favor to God's prophet Jeremiah; therefore Jehovah directed Jeremiah to say to him: "Thy life shall be for a prey unto thee, because thou hast put thy trust in me, saith the Lord." Jehovah's promise to the Ethiopian was that he should gain life as though he had sought life in God's appointed way; and likewise the "other sheep" class, whom Ebed-melech here represented, the Lord declares, 'shall go away into life everlasting.' (Matt. 25:46) They are shielded by the Lord and survive Armageddon, and continuing faithful they gain everlasting life. The words of the Lord to the Jonadabs are similar thereto. "Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever."—Jer. 35:19.

49 The Ethiopian was shielded because he was a eunuch, that is, one who had unselfishly devoted himself to Jehovah God. Jehovah preserved his life as a spoil to himself. And why? Because the Ethiopian had put his trust in Jehovah. The class whom he represented have not put their trust in earthly governments or men or things which symbolize men or governments, such as flags and images. They do not attribute salvation to some man-made thing, as the religionists of "Christendom" now do and seek to force others to do likewise. The eunuch had not trusted the false prophets of the religionists; and likewise that antitypical class do not now trust the false prophets of religionists, nor do they trust the strong-arm squad, nor any earthly rulers or power. The Ethiopian therefore clearly foreshadowed those whom the Lord addresses in these words: "Seek ye (1) Jehovah [and put your trust in him], all ye meek [teachable ones] of the earth, that have kept his ordinances [that have shown favor toward and rendered aid to the Jeremiah class]; seek (2) righteousness, seek (3) meekness: it may be ye will be hid in the day of Jehovah's anger." (Zeph. 2:3, *A.R.V.*) "Christendom," like her prototype Zedekiah, has put her trust in Egypt, the organization and power of Satan, thereby breaking her oath to be faithful to the King of Jehovah. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin; that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." (Isa. 30:1-3) "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!"—Isa. 31:1.

50 Some who thought themselves to be in the truth have become weak-kneed in this day and have sought favor of the antitypical Egypt. Others would now hinder the remnant by inducing them to await a more favorable time to carry the message of the kingdom to the great multitude. The Lord has graciously revealed to those who are in the temple and unselfishly devoted to him that there is a close relationship between themselves and his "other sheep" that he will bring into his fold. He sends forth his witnesses, the remnant, now and commands them, as Jeremiah received the command, to "go and speak" to the people of good will that they may hear and know the truth before the wrath of Jehovah breaks upon Satan's organization. Those who now seek an excuse to await a more favorable time are certain to fail of Jehovah God's approval. Those who are wholly devoted to God and his kingdom will hasten to obey his commandments, and that without any delay. Whether it is one year or many years until Armageddon makes no difference to the faithful. Their privilege is to obey God's commandments now, knowing full well that they within themselves can accomplish nothing, but that, by the grace of God, through Christ Jesus, they will faithfully continue to do with their might what their hands find to do, having full confidence that the Lord will bring good results in his own way and time. As Paul said to the Corinthians, who were looking to men for guidance, so now those devoted to God say to their brethren: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." (1 Cor. 3:6, 7) It is not ours to determine just when Armageddon will break upon the world, but it is our duty and solemn obligation to be

diligent and joyfully obedient in carrying the message of the kingdom to the people that those who may so desire may seek safety in Jehovah's organization.

QUESTIONS FOR STUDY

¶ 1. What is now seen by Jehovah's anointed witnesses and the Lord's "other sheep" as to obligations laid upon them? What is the purpose in here considering prophecies relating thereto?

¶ 2. What facts concerning Jeremiah are of interest here?

¶ 3, 4. Apply the prophetic fact of Zedekiah's breach of covenant with Nebuchadnezzar and making a treaty of alliance with Pharaoh of Egypt.

¶ 5. How has Jeremiah 37: 3 had fulfillment?

¶ 6-8. Describe the situation pictured in Jeremiah 37: 4. That foreshown in verse 5. What is now seen as fulfilling the prophetic statement of verses 6 and 7?

¶ 9-11. Show that those whom Jeremiah prophetically pictured have delivered the message foretold in verse 9.

¶ 12, 13. What important instruction and assurance is seen in verse 10?

¶ 14. Relate what has taken place as foreshown in verses 12 and 13.

¶ 15. Show that the record at verses 14 and 15 has become a prophecy fulfilled.

¶ 16. Point out the prophetic significance of what took place as recorded in verses 16 and 17, showing that what was there foretold has duly come to pass.

¶ 17-19. What was Jeremiah's purpose in his questions recorded in verses 18 and 19? Of his request of the king (verse 20)? How has verse 21 had fulfillment?

¶ 20, 21. In the fulfillment of Jeremiah 38: 1, how did these "princes" 'hear the words spoken by "Jeremiah" unto all the people' as prophetically stated in verses 2 and 3? Show that verse 4 is a prophecy fulfilled.

¶ 22. Describe the situation foreshown in the fact and result of Zedekiah's lack of courage though aware of Jeremiah's innocence.

¶ 23-25. Point out the fitness of Ebed-melech as a character in this prophetic picture.

¶ 26-28. Apply Jeremiah 38: 14, 15. What instruction for Jehovah's witnesses is seen in verse 16? How has the message of warning foretold in verses 17 and 18 been given? and with what result?

¶ 29-33. Show that the prophetic situation recorded in verses 19-23 has found its parallel, in fulfillment. That recorded in verses 24-26.

¶ 34. Have the "princes" come to "Jeremiah" with their inquiry and received his answer (verse 27), with the result foretold (verse 28)?

¶ 35, 36. What prophetic message is seen in Jeremiah 39: 9 12 and in the record that the instructions there given by the king were carried out?

¶ 37, 38. For whom and for what purpose were the Scriptures provided? When and by whom is prophecy understood? Why?

¶ 39-42. Describe the present situation in application of Jeremiah 39: 16, 17, as indicating the great responsibility laid upon Jehovah's witnesses and showing the urgency of delivering this message *now*.

¶ 43, 44. How does the name Ebed-melech, with the record concerning him, serve to indicate the class whom he pictured, in harmony with the position and course of action taken by that class when they receive the message?

¶ 45-47. What did Jehovah's word by Jeremiah (39: 18) mean to and for Ebed-melech? To and for those whom Ebed-melech pictured? Compare this with the prophetic provision recorded (a) at Ezekiel 9: 4, 6, (b) that concerning the Rechabites, and (c) that of the cities of refuge.

¶ 48, 49. What is meant by the statement "Thy life shall be for a prey unto thee", 'because thou hast put thy trust in the Lord'? Contrast this, and the promise at Zephaniah 2: 3, with the declaration (Isaiah 30: 1-3; 31: 1) concerning the disobedient.

¶ 50. What, then, is the present privilege and responsibility of the remnant as prophetically expressed in Jeremiah 39: 15-18? What about time involved, and results?

JEHOVAH'S KINGDOM A NECESSITY

THE people need a government which will bring to them peace, prosperity, contentment, happiness, and life everlasting.

Such a government is the desire of every honest person. For centuries men have tried to provide themselves with such a government. Today they are desperately struggling to prevent the collapse of such governments as are now left on earth. What is the prospect for a world-wide government of order and peace?

The lofty mountain speaks peace to the heart of man. God uses it as a symbol of peace. And what a fitting symbol it is! As the man of reverential mind lifts his eyes to the mountain peaks seemingly the mountain smiles upon him and says: 'My peace is eternal because my Creator has made me so, and this peace pictures his righteous government that shall bring peace to those who lift up their heads and turn their hearts unto God.' "The mountains shall bring peace to the people, and the little hills, by righteousness."—Ps. 72: 3.

The mountain peaks stand as eternal sentinels that never slumber. They picture God's righteous King and government ever keeping watch over them that love and obey the Lord. Knowing that his kingdom will bring peace to the people, with certainty now may the faithful remnant rest in the peace of that kingdom. The sweet singer of Israel foreshadowed the zealous and faithful remnant of this time and represented such, and to such God caused him to sing: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand."—Ps. 121: 1-5.

Let all the members of the remnant, who are God's witnesses on the earth, now dwell together in peace. That eternal stability and sweet serenity, pictured by the mountains, should be their daily portion. Such peace and unity in mind, heart and action, the prophet likens unto 'the dew of Hermon that descended with refreshment upon the mountains of Zion, where God commanded blessings for evermore'. (Ps. 133: 1-3) Let the people of God now stand shoulder to shoulder and never quail before the enemy. (Phil. 1: 27, 28) Let them avoid all controversy and dwell together in unity and peace. "For there [at Jerusalem] are set thrones of judgment, the thrones of the house of David. 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. 122:5-9.

"How lovely are thy habitations, O Jehovah of hosts! How happy are they who abide in thy house, still are they praising thee."—Ps. 84:1, 4, *Rotherham.*

All sober-minded persons concede the great need for a better government. All must agree that there is no satisfactory government on earth. All must admit that man has never been able to establish and carry on a satisfactory government. There is no reason to conclude that imperfect man will ever be able to establish a righteous government. What, then, shall the people do? The Bible discloses the reason for man's inability to set up a perfect government and God's purpose to remove the hindrances and give man a perfect and righteous government. Why, then, do the clergymen, both Catholic and Protestant, oppose and speak against those who insist on telling the people about the Bible and God's provision for a righteous government? Why are they aided and abetted in this opposition by the profiteers and professional politicians? The answer is plain. The clergy, the profiteers and the politicians are in an alliance to govern the peoples of earth, and their god or invisible ruler is Satan the Devil, the prince of evil. Because they refuse to hear and to obey the truth and because they oppose every effort to give the people the truth, and insist on keeping the people under the oppressive organization, God will destroy Satan and his organization and for ever put down the haughty, the proud, and the oppressor, and the deceiver, including the clergymen, profiteers and politicians. God is now taking a hand in the fight, and the result is certain.

When Jesus was on earth he spoke often to the multitudes. It is written that "the common people heard him gladly". When he offered himself to Israel as King the multitude hailed him with songs of praise. At the instance of the governing powers, however, and particularly of the clergy, the people were turned against him. Had the common people been left to themselves, great multitudes would have accepted the Lord. A similar condition exists in the earth today. The common people hear the truth gladly, and would follow it were it not for the fact that they are hindered by the clergy and the principal of their flock. Are these common people a part of the Devil's organization? They are not directly so. The Devil's organization is made up principally of those that rule and that are called the official part of the nation. The government is represented under the symbol of "beast". (Daniel 7) The Revelation speaks of those that have 'the mark of the beast [Satan's organization] in their hand or in their forehead'. (Rev. 14:9) There are certain ones amongst the rank and file of the people who are controlled in their minds by what the governments do, and yield thereto. These may be said to have the mark of the beast in their forehead, which is a symbol of the place of intelligence. Others lend active support to the oppressive government. The hand is a symbol of power; therefore those who have the mark of the beast in their hand are supporters of the beast. But there are millions of people upon earth whose minds and hearts are not in sympathy with beastly governments and who have no part therein. These are not a part of the Devil's organization, yet they are under the influence and power of that organization. They are prisoners. Turning away therefrom and seeking the Lord they will early receive the blessings that the Lord has for them.

During the administration of God's righteous government there will be no "beast" [Devil organization] on the earth. Satan will be bound during the Messianic reign. (Isa. 35:9; Rev. 20:1-3) His organization will never again come into control. At the end of Messiah's reign Satan will be loosed for a little season that he may gather unto him all those that prefer iniquity. God will then devour Satan and his allies with fire from heaven. (Rev. 20:7-9) Jehovah's judgment against Satan is written: "I will cast thee as profane out of the mountain of God. . . . [The] fire . . . shall devour thee . . . and never shalt thou be any more." (Ezek. 28:16-19) "I will . . . destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord."—Ps. 101:8.

The people need a government that will bring to them peace, prosperity, contentment, happiness, and life everlasting. God's righteous government will abundantly supply all their needs. It is his due time to tell the people and nations of earth that Jehovah is God, and that he has set upon the throne earth's rightful Ruler. It is the good news that his angels prophetically declared should come to all people (Luke 2:9-11) No power can stop the message of truth now. Therefore to his faithful witnesses God commands: "To a high mountain [where your message can be heard] get ye up, O herald-band of Zion, lift high with strength your voice [harmonious message], O herald-band of Jerusalem, lift it high, do not fear [1 John 4:17, 18], say to the cities of Judah [the royal house]: Lo! your God!"—Isa. 40:9, *Roth.*

Let the peoples of earth be told that their desire for a righteous government shall be satisfied. Say to them: "My Lord Jehovah as a mighty One doth come, and his own arm is about to rule for him."—Isa. 40:10, *Roth.*

Let every man, woman and child on earth who desires and loves a righteous government take up the good news and pass it on to the suffering millions. Bid them lift up their heads and take courage, because earth's rightful Governor is come and through him all the nations and families of the earth shall be blessed. Jehovah God promised it and now he will do it. "Say among the nations, Jehovah hath become

King [*Roth.*]; the world also shall [now] be established that it shall not be moved; he shall judge the people righteously."—Ps. 96:10.

"O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth."—Ps. 67:4.

GOOD HOPES FOR 1936-1937

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 may 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
WATCH TOWER BIBLE & TRACT SOCIETY,
Treasurer's Office,
117 Adams St., 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.

SERVICE LEADERS AND REGIONAL SERVICE DIRECTORS

ONCE each year the companies of Jehovah's witnesses and their associates 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, and such other groups as request aid in getting organized. It is the desire of the Society to keep in touch with and help every such organization. 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 Watch Tower, Brooklyn, N. Y. Isolated brethren who wish to have a part in the service, 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 publishers reporting monthly.

(d) Are field service activities arranged for on Sundays, Thursdays, and Saturdays?

(e) If not organized for service, would you like to have the assistance of a regional service director to help you organize?

(f) Are conditions such that your company can entertain a service leader or regional service director?

(g) Is your territory covered by radio stations carrying Brother Rutherford's lectures?

(h) Does your company own and use any sound equipment? State which: sound car, P.T.M., or phonograph.

(i) Give full name and street address of the company secretary.

(j) Give name and address of another to whom we could send notice.

(k) Give the name of your railway station.

(l) If in the country, state distance from station and if the brother will be met.

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.]

ARGENTINA

BahiaBlanca	LU2	We	10:00pm
Buenos Aires	LR2	Su	11:00am
Chaco	LT5	Su	10:45am
Cordoba	LV2	Th	7:15pm
Los Andes, San Juan	LV5	Su	10:45am
Mendoza	LV10	Fr	8:45pm
Rosario	LT1	Su	10:15am

AUSTRALASIA

NEW SOUTH WALES

Albury	2-AY	Tu	9:45pm
Goulburn	2-GN	Su	7:30pm
Grafton	2-GF	Tu	7:30pm
Gunnedah	2-MO	Su	7:00pm
Lismore	2-XN	We	7:15pm
New Castle	2-HD	Su	10:30am
		Su	6:30pm
		Su	11:40pm
		We	6:30pm
Sydney	2-UE	Su	9:00am
Tamworth	2 TM	Su	8:00pm
W'gaW'ga	2-WG	Su	7:45pm

QUEENSLAND

Brisbane	4-BC	Su	7:30am
Marybor'h	4-MB	We	9:45pm
Townsville	4-TO	We	8:00pm

TASMANIA

Launceston	7-LA	Su	5:45pm
Ulverstone	7-UV	Su	5:30pm

VICTORIA

Ballarat	3-BA	Su	12:45pm
Bendigo	3-BO	Su	7:00pm
Hamilton	3-HA	Su	6:45pm
Horsham	3-HS	Su	9:00pm
Melbourne	3-AK	Su	2:15pm
Swan Hill	3 SH	Su	7:15pm

WEST AUSTRALIA

Kalgoorlie	6 KG	Su	7:00pm
Perth	6-ML	Su	7:00pm

BELGIUM

Wallonia-Bonne Esperance (201.7 m)		We	7:00am

CANADA

ALBERTA

Calgary	CFCN	Su	5:45pm

BRITISH COLUMBIA

Kelowna	CKOV	Su	1:45pm

NOVA SCOTIA

Sydney	CJCB	Su	9:00pm

ONTARIO

Cobalt	CKMC	Su	3:00pm
Hamilton	CKOC	Su	10:30am
		Su	1:30pm
		Su	8:00pm

CHILE

SanAntonio	CE135	Su	11:40am
Santiago	CE131	Tu	9:15pm
Valparaiso	CE Radio Wallace	Su	12:15pm

CHINA

Shanghai	XHHE	Su	12:00 nn
Shanghai	XMHA	Su	8:15pm

CUBA

Caibarien	CMHD Spanish	Su	12:00 nn
Camaguey	CMJF	Su	11:30am
Havana	CMQ Spanish	Su	5:30pm
Santa Cl'a	CMHI	Su	11:15am
(1st and 3d Sundays) Spanish		Su	11:00am
Spanish		Th	11:00am
(1st and 3d Thursdays)			

FRANCE

Radio Beziers		Th	9:00pm
Radio Juan-les-Pins (Cote d'Azur)		Sa	8:00pm
Radio Lyon		Sa	6:50pm
Radio Natan-Vitus		Su	12:00 nn
		Tu	7:45pm
		Th	7:45pm
		Sa	7:45pm
Radio Nimes		Tu	9:00pm

PARAGUAY

Asuncion	ZP4	Su	11:45am

URUGUAY

Montevideo	CX10	Su	12:15pm
(International)			
Montevideo	CX32	Mo	8:45pm

UNITED STATES

ALABAMA

Birm'ham	WAPI	Su	10:15am
		Su	2:15pm
		We	5:15pm

ARIZONA

Jerome	KCRJ	Su	8:30am
		Su	12:25pm
		Su	3:00pm
Tucson	KGAR	Su	9:30am
		Su	12:55pm
		Su	5:45pm
Yuma	KUMA	Su	12:15pm
		Su	6:30pm
		Su	7:30pm

ARKANSAS

Hot Sp'gs	KTHS	Su	10:15am

CALIFORNIA

El Centro	KXO	Su	10:00am
		Su	5:45pm
		Su	6:25pm
Hollywood	KNX	Su	10:15am
		Su	5:15pm
		Su	6:25pm
Oakland	KROW	Su	10:00am
		Su	2:00pm
		Su	7:00pm
		Tu	9:00am
		Tu	2:00pm
		Tu	11:00pm
		We	8:15pm
		Fr	9:30pm
		Sa	10:00pm

COLORADO

Col'o Spr.	KVOR	Su	10:30am
		Su	12.45pm
		Su	4:30pm
Greeley	KFKA	Mo	9:30am
		Mo	1:00pm
		Mo	6:25pm

DISTRICT OF COLUMBIA

Washington	WOL	Su	10:00am
		Su	1:00pm
		Su	7:15pm

FLORIDA

Orlando	WDBO	Su	10:35am
		Su	12:30pm
		Su	5:30pm

GEORGIA

Atlanta	WATL	Su	10:45am
		Su	1:00pm
		Su	9:00pm

ILLINOIS

Chicago	WCFL	Su	8:00am
Harrisb'g	WEBQ	Su	4:45pm
		Su	6:15pm
		Su	9:00pm
Quincy	WTAD	Su	9:15am
		Su	2:30pm
		We	2:30pm
Tuscola	WDZ	Su	9:35am
		Su	11:55am
		Su	1:50pm

INDIANA

Ind'apolis	WIRE	Su	10:00am
		Su	4:00pm
		Su	7:00pm

IOWA

C. Rapids	WMT	Su	10:00am
		Su	3:30pm
		Su	10:00pm

MAINE

Augusta	WRDO	Su	9:55am
		Su	2:45pm
		Su	6:45pm
Bangor	WLBZ	We	9:55am
		We	12:55pm
		We	5:10pm

MARYLAND

Baltimore	WCBM	Su	9:00am
		Su	12:15pm
		Su	6:15pm
Frederick	WFMD	Su	10:30am
		Su	1:30pm
		Su	5:00pm

MASSACHUSETTS

Boston	WMEX	Su	9:25am
		Su	4:30pm
		Su	7.40pm
Needham	WORL	Su	10:05am
		Su	2:05pm
		Su	3:05pm

MICHIGAN

Detroit	WJR	Su	10:00am
Kalamazoo	WKZO	Su	8:25am
		Su	9:55am
		Su	10:55am

MINNESOTA

F'gusFalls	KGDE	Su	10:00am
		Su	1:45pm
		Su	7:15pm
Min'apolis	WDGY	Su	9:25am
		Su	2:00pm
		We	6:15pm

MISSISSIPPI

Meridian	WCOC	Su	10:00am
		Su	2:25pm
		Su	6:30pm

MISSOURI

Columbia	KFRU	Su	10:30am
		Su	1:30pm
		Su	4:30pm

NEBRASKA

Lincoln	KFAB	Su	9:30am

NEVADA

Reno	KOH	Su	10:30am
		Su	4:30pm
		Su	9:00pm

NEW HAMPSHIRE

Laconia	WLNH	Su	10:30am
		Su	2:10pm
		Su	7:10pm

NEW JERSEY

AtlanticC'y	WPG	Su	10:00am
		Su	2:00pm
		Su	7:00pm
Camden	WCAM	Su	11:00am
		Su	12:15pm
		Su	3:15pm
		Mo	2:30pm
		We	2:30pm
Newark	WNEW	Su	7:00pm
		Mo	12:25pm
		Fr	3:25pm

NEW MEXICO

Albuq'que	KOB	We	11:45am
		We	5:25pm
		We	8:25pm

NEW YORK

Brooklyn	WBBR	Su	9:10am
		Su	4:30pm
		Su	7:30pm
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
Buffalo	WGR	Su	10.00am
		Su	10:45pm
Buffalo	WKBW	Su	5:55pm
NewYork	WBNX	Su	1:55pm
		Su	4:55pm
		Su	9:40pm
New York	WMCA	Su	10:30am
		Tu	9:15am
		Tu	5:00pm

NORTH CAROLINA

Greensboro	WBIG	Su	10:30am

OHIO

Akron	WJW	Su	11:30am
		Su	3:25pm
		Su	10:15pm
Cleveland	WJAY	Su	9:45am
		Su	3:30pm
		Su	5:00pm
Toledo	WSPD	Su	8:30am
		Su	11:00am
		Th	4:25pm

OKLAHOMA

Tulsa	KVOO	Su	9:30am
		Su	3:00pm
		Mo	5:10pm

OREGON

Portland	KWJJ	Su	10:45am
		Su	4:15pm
		Su	9:00pm

PENNSYLVANIA

Pittsburgh	KQV	Su	1:15pm
Pittsb'gh	WWSW	Su	10.15am
		Su	5:00pm
		Su	9:00pm

SOUTH CAROLINA

Spart'b'g	WSPA	Su	10:30am
		Su	2:00pm
		Su	4:50pm

SOUTH DAKOTA

Pierre	KGFX	Su	10:00am
		Tu	4:00pm
		Th	4:00pm

TENNESSEE

Cha'nooga	WDOD	Su	9:30am
		Su	1:30pm
		Su	4:15pm
Memphis	WREC	Su	9:10am
		Su	4:00pm
		Su	10:15pm

TEXAS

Dallas	WRR	Su	9:30am
		Su	3:55pm
		Su	7:55pm
El Paso	KTSM	Su	9:10am
		Su	1:15pm
		Su	6:30pm
Houston	KXYZ	Su	10.00am
S. Antonio	KTSA	Su	10:15am
		Su	1:55pm
		Su	4:00pm

UTAH

Salt L. City	KSL	Su	8:00am

VERMONT

Springf'd	WNBX	Fr	9:00am
		Fr	4:25pm
		Fr	8:00pm

VIRGINIA

Petersb'g	WPHR	Su	8:55am
		Su	10:30am
		Fr	10:20am
Richmond	WRVA	Su	12:15pm

WASHINGTON

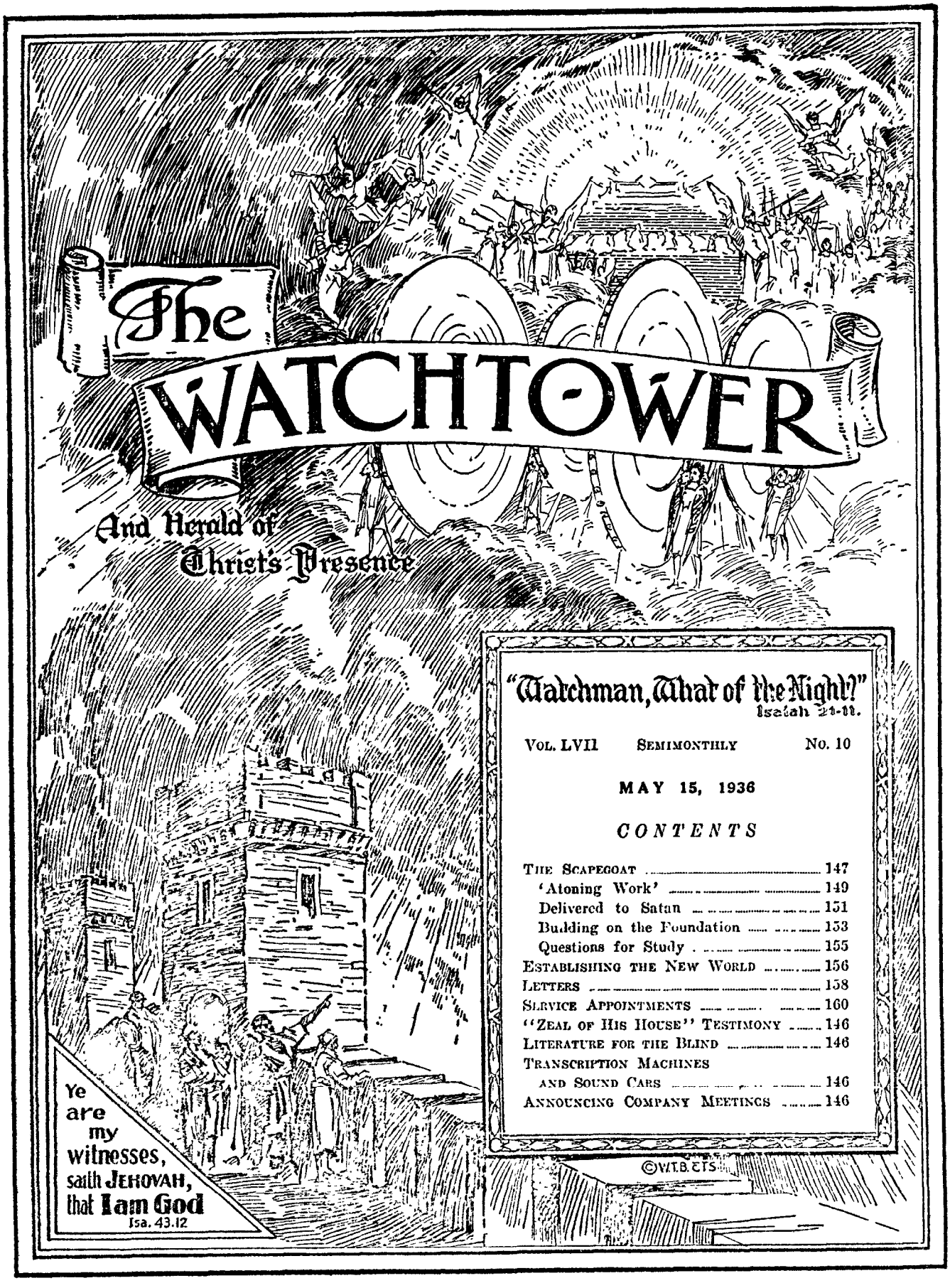
Seattle	KIRO	Su	10:25am
		Su	5:15pm
		Su	9:00pm
Spokane	KGA	Su	10:00am
		Su	1:00pm
		Su	5:55pm
Tacoma	KVI	Su	9:30am
		Su	2:00pm
		Su	7:30pm

WEST VIRGINIA

Cha'ston	WCHS	Su	1:00pm
		Su	3:00pm
		Su	5:00pm
Wheeling	WWVA	Su	10:00am
		Su	4:55pm
		Su	7.00pm

WISCONSIN

La Crosse	WKBH	Su	10:30am
		Su	1:00pm
		Su	5.30pm
Madison	WIBA	Su	10:30am



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

VOL. LVII SEMIMONTHLY No. 10

MAY 15, 1936

CONTENTS

THE SCAPEGOAT 147
'Atoning Work' 149
Delivered to Satan 151
Budding on the Foundation 153
Questions for Study 155
ESTABLISHING THE NEW WORLD 156
LETTERS 158
SERVICE APPOINTMENTS 160
"ZEAL OF HIS HOUSE" TESTIMONY 146
LITERATURE FOR THE BLIND 146
TRANSCRIPTION MACHINES AND SOUND CARS 146
ANNOUNCING COMPANY MEETINGS 146

©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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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.

"ZEAL OF HIS HOUSE" TESTIMONY PERIOD

The nine-day period, June 6 to 14 inclusive, is thus designated and indicates another of those seasons of special united activity on the part of Jehovah's visible organization on earth. Uncomplaining, and with unflagging zeal, all those gathered at the house of God, whether of the anointed remnant in the inner court or of the Jonadabs in the outer court thereof, will participate in the opportunities of this testimony period. Organization instructions are that, on a contribution of 35c, the book *Riches* together with three booklets (one a paper- or self-covered booklet) shall be offered to the public, and that the rural sections of your territory shall be given the preference this time. Weather and other conditions should by then be very favorable for such rural work. The zeal which is peculiar to those of and at God's house prompts every one to take under consideration at once his part in this coming testimony period. Your report on work done should be made to our Brooklyn office if you are not working in territory under one of our branch offices.

LITERATURE FOR THE BLIND

Of the new series of booklets, *Dividing the People, Hereafter, Cause of Death, Who Is God?* and *What Is Truth?* can be supplied, in Braille, for the blind. These are obtainable at $1 a copy, or may be had on loan by any blind reader. Address the Society's branch for the blind, 1210 Spear St., Logansport, Ind.

TRANSCRIPTION MACHINES AND SOUND CARS

The Society constructs and assembles portable transcription machines at our own factory at 117 Adams St., Brooklyn, N. Y. These machines are spring-wound, and operated from a 6 volt wet-cell battery. Every machine is furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. This machine can be offered at $100, complete, to brethren in the United States.

The sound car equipment includes the above and, additionally, a power amplifier and a horn with mountings for the top of your car. The entire sound car equipment with microphone attachment can be had for $175. Write to the Society for details.

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. LVII MAY 15, 1936 NO. 10

THE SCAPEGOAT

"And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat." "But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness."—Lev. 16: 8, 10.

JEHOVAH constituted Moses his spokesman or medium of communication to give instruction to the Israelites. Moses was Jehovah's superior priest, foretelling Christ Jesus, the Chief Officer of Jehovah God. Aaron, the brother of Moses and high priest to Israel, was commanded to perform certain service on the day of atonement, and in this he also pictured Christ Jesus. Jehovah commanded Moses to direct Aaron as to what he should do on the day of atonement, among which was that Aaron should present two he-goats before the Lord: "And he shall take of the congregation of the children of Israel two he-goats for a sin offering, and one ram for a burnt offering." (Lev. 16: 5, *R.V.*) One of the goats was offered for a sin offering, while the other goat was sent away alive "for a scapegoat into the wilderness". The Lord's goat represented those who become joint sacrificers with Christ Jesus. Did the scapegoat represent or foretell the "great multitude" class that 'die unwillingly' but are 'forced into death'? The Scriptural answer to this question is in the negative. For a long while the consecrated have proceeded upon the theory that the scapegoat pictured the great multitude or a secondary class. The Scriptures do not warrant that conclusion. The great multitude is not a spirit-begotten company, but is made up of those "other sheep" of the Lord Jesus which he brings into his fold during the period of judgment at the temple now in progress. It is not a company that is partially faithful, because Jehovah does not approve a halfway faithful creature. The great multitude is not a company of persons 'who through fear of sacrificial death are held in bondage all their lifetime'. What, then, was pictured by the scapegoat? The scapegoat prophetically pictured or foretold a spirit class that form the "evil servant" class, the members of which go into perdition. The Scriptural argument in support of this conclusion follows.

2 The Scriptures that determine the different uses to which the two goats were put are these, to wit: "For 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) "We have an altar whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." (Heb. 13: 10, 11) The Lord's goat was killed and the blood thereof was sprinkled upon the mercy seat in the Most Holy. The blood of the scapegoat was not used or offered for any purpose anywhere.

3 Aaron, the high priest, presented the two goats, bringing them into the court before the tabernacle. In this Aaron was a type of Christ Jesus, the high priest of Jehovah. These two he-goats described in Leviticus 16: 5 were selected from amongst the goats in possession of the Israelites. The antitypical great High Priest, Christ Jesus, began the selection of the two antitypical goats in the day of the apostles. That work of selection must continue until the required number of the Lord's goat class is selected and offered before Jehovah. The two goats taken from the congregation of the Israelites were at the expense of that people. The Israelites pictured humankind seeking reconciliation with God and out from which certain ones are taken to be offered up with Christ Jesus. Both of the goats were selected and in line to be used for the sin offering, but only one of the two goats was actually used as an offering for sin, and that one was called "the goat of the sin offering".—Lev. 16: 15.

4 The two goats Aaron brought into the court that surrounded the tent of the tabernacle and there presented them before the Lord. "And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation." (Lev. 16: 7) At this point the two goats pictured all those during the period of sacrifice who consecrate themselves to do the will of God and whom God justifies. This period of sacrifice began with the Lord Jesus and the apostles and continues until all the members of the body of Christ are selected. The fact that both are in line for the sin offering is shown by the law-covenant sacrifice, which required both goats to be without blemish. The justified man stands before God as approved and is fit to be offered as a sacrifice before the Lord. (Lev. 22: 21, 22) The two goats in the court

therefore pictured the justified and spirit-begotten class in the entirety, for the reason that God's granting justification to men during the period of sacrifice is for the very purpose of qualifying them as his sons to be in the sacrifice with Christ Jesus. All at this point are very much alike so far as outward appearances go. Their selection takes place by reason of their sincerity of heart, and this is done not by words only, but by the course of action taken by each one. To men it would be impossible to tell just who is acceptable, because men look at the outward appearance. "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) The selection is made, then, based upon the real inward condition. The judgment takes place when the Lord Jesus appears at the temple for judgment. (1 Pet. 4:17; Mal. 3:1-3) Prior to that time the two goats are merely in the court by representative members who are consecrated, and not yet presented before the Lord for judgment. Jehovah is the great Judge, and he does the judging by his duly commissioned representative to whom he has committed all judgment in heaven and in earth, namely, Christ Jesus.—John 5:22, 27.

5 All the consecrated and spirit-begotten ones pictured by the two goats in the court go on together until the time of judgment and separation. The command to the high priest shows how the separation takes place, and that is by the casting of lots. "And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat." (Lev. 16:8) The separation is not arbitrary, nor does Christ Jesus judge arbitrarily, but he judges according to God's law which directs him. "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."—John 5:30.

6 The consecrated ones pictured by the two goats are not predestinated or fated by Jehovah without regard to the wishes or conduct on their part. The course of action of each individual determines the class into which he will be put, and the heart condition is the real determining factor. Like the ten virgins who are associated together until the time of separation, so all the consecrated are shown in the picture here under examination. (Matt. 25:1, 2) The priest casts the lots, the casting of which lots shows that the selection is not arbitrary. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." (Prov. 16:33) The class that are sincere and wholly devoted to the Lord, and hence are in the right heart condition, become the Lord's goat to be made a part of the sin offering, and those who are moved by selfishness are pictured by the scapegoat.

7 The one designated or selected by the casting of lots as the Lord's goat is offered as a sacrifice. "And Aaron shall bring the goat upon which the Lord's lot fell [upon which the lot fell for the Lord (*R.V.*)], and offer him for a sin offering." (Lev. 16:9) The consecrated, spirit-begotten ones that are wholly and unselfishly devoted to God stand on the side of Jehovah and firmly hold that position regardless of all outside influence. They are not selfishly looking for reward, but are looking to God for his approval, and hence they devote themselves faithfully to God. Their faithfulness and the maintenance of their integrity toward God results in their fulfillment of their covenant with him by sacrifice. (Ps. 50:5) These, pictured by the Lord's goat, are accepted as joint sacrificers with Jesus, the sin-bearer, and therefore, as it is written of them, they "are buried with him by baptism into [his] death". (Rom. 6:4) It is only those who share in the sacrificial death with Christ Jesus that live and reign with him. "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us."—2 Tim. 2:11, 12.

8 The class pictured by the other goat, by reason of the course of action taken by such, is turned over to the Devil. "But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." (Lev. 16:10) This text in the *American Revised Version* reads: "But the goat, on which the lot fell for Azazel, shall be set alive before Jehovah, to make atonement for him, to send him away for Azazel into the wilderness." The Hebrew word here rendered "Azazel" does not mean a wilderness to which the goat is sent to escape death, and it does not mean that this class of persons, because of their fear of a sacrificial death, are subject to bondage. Clearly the word *Azazel* means a person or creature in opposition to Jehovah, and which creature is Satan the Devil. By the selfish course of action taken by this class, represented by the scapegoat, they stand on the side of the Devil, and not because the Lord arbitrarily so determines. The Lord judges them according to the selfish course taken and manifested by them. The heart condition and course of action taken automatically put them in the scapegoat class according to Jehovah's unchangeable law. These are not offered, but are "presented", that is, "set alive," before the Lord that attention may be called to the fact that this goat has not fulfilled the covenant with Jehovah by sacrifice but is alive contrary to the terms of that covenant. The judgment or decree is then with Jehovah as to what shall be done with that "live goat".

9 As will be observed, the *Authorized Version* says this goat shall be "presented alive before the Lord, to make an atonement with him [the goat]". But that could not be correct, for the reason, he fails to qualify for that purpose. The *Revised Version* reads: "To make atonement *for* him"; and according to *Rotherham*, "To put a propitiatory covering over him." Atonement cannot be made with this goat, because its blood was not shed; an atonement is made by the

lifeblood only. Therefore it is seen that the *Revised Version* and *Rotherham* renderings of the text must be correct, and these renderings, together with the following texts, show that it is correct, to wit: "For 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) "And almost all things are by the law purged with blood; and without shedding of blood is no remission." (Heb. 9:22) "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." (Heb. 13:11) These texts prove conclusively that no atonement is made *with* the live goat, because its blood is not shed. "Atonement *for* him," according to the *Revised Version* rendering, must mean this: That the "live goat" class originally had been presented before Jehovah that it might have opportunity to participate in the great atonement day sacrifice, and that it had been brought under the atoning sacrifice of Christ Jesus and justified by Jehovah God that such might have part in the sin offering. Before the disposition was made of this goat the bullock was slain and its blood sprinkled upon the mercy seat before the Lord, thus showing atonement made by the great antitypical bullock. The "live goat" was presented before the Lord for the determination of its case thereafter, thus showing that atoning power of the bullock's blood had been made available for this goat class, but now this "live goat" class shows that it had received this grace of God in vain and was doing despite unto the spirit of the grace of God.—2 Cor. 6:1; Heb. 10:29.

[10] There was nothing done with this live goat thereafter that shows an atonement was made "with it". On the contrary, it was "set alive [not slain] before Jehovah, . . . to send him away for Azazel". (*A.R.V.*) Having received the grace of God in vain there is no other place to send him and he is sent away out of God's organization and unto Satan, that is, 'delivered over to Satan.' (1 Cor. 5:5) Then it is with that scapegoat class as it was with Judas: "And after the sop Satan entered into him." (John 13:27) The class pictured by the live goat wanted to live and be free and not be "subject unto the higher powers", namely, Jehovah God and Christ. Accordingly it is given all the freedom of action it wants, but not in God's organization. It is given freedom of choosing its own course of action with Satan and his organization. Those of that class cry out for "freedom", and they get it. The wilderness does not necessarily signify a place or condition of violent death of the scapegoat class at the hands of Satan and his agents, but rather a condition void of all light of truth, a condition of outer darkness and destruction.—Matt. 13:42; 25:30.

'ATONING WORK'

[11] The work of the atonement day progressed in this manner: The two he-goats were brought into the court that they might be in line to be offered as a sin offering. The lots were cast by the high priest, and one of those lots fell on the goat that was set before Jehovah to send away for Azazel. But before so sending him away the work of atonement by the blood of the bullock and the blood of the Lord's goat must first be done. In the type the bullock was first slain and its blood carried into the holy place (the Most Holy) and there sprinkled upon the mercy seat. Then the Lord's goat was slain and the priest did with the blood of that goat "as he did with the blood of the bullock". Thus the priest makes atonement for himself and for his household and for all the congregation. Then the high priest "shall go out unto the altar", that is in the court, and make atonement for it, putting the blood of the bullock and the blood of the Lord's goat on the horns of the altar and round about the altar. —Lev. 16:12-19.

[12] After his doing as directed and as described in verses twelve to nineteen above, then the "live goat" or scapegoat is disposed of; as it is written: "And when he hath made an end of reconciling [atoning for (*R.V.*)] the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat."—Luke 16:20.

[13] Antitypically this marks the coming of the Lord Jesus Christ straightway to the temple for judgment, and a part of his work there is the cleaning out or cleansing of the sanctuary and separating the faithful remnant from the "evil servant", the "man of sin" class. The bringing of the live goat and sending him forth for Azazel pictures the "evil servant" class, the chief of that class which is the "man of sin". This class is made up of spirit-begotten ones who were once in line for the kingdom. The scapegoat at this point pictures all those who during the great atonement day antitypically have been justified and spirit-begotten and who have proved unfaithful, the disposing of which class takes place when the Lord Jesus is at the temple conducting judgment. What was done at the tabernacle was typical of what should come to pass at the time of the end of the world. (1 Cor. 10:11) That means at the time that the Lord Jesus appears at the temple for judgment.

[14] Aaron the high priest then made the public statement in the presence of the congregation of Israel concerning the "live goat" or scapegoat. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness."—Lev. 16:21.

[15] The action of Aaron toward the "live goat" does not at all signify that the scapegoat was to stand for or take the place of the priest and his house in doing atonement work. Rather it shows the time when the holy spirit as helper and advocate is being taken away

and when Christ Jesus takes full charge of all the consecrated at the temple and disposes of all spirit-begotten ones and when "the man of sin" is being revealed. (2 Thess. 2:1-10) Aaron's both hands upon the head of the live goat shows that the full power of Christ Jesus, the great High Priest, is directed toward the scapegoat class to reveal and expose the same, and shows the reason why this unfaithful class should be sent out of God's organization. The head represents the place where responsibility rests, so that the "live goat" could not plead ignorance and use that as an excuse. At Isaiah 58:1 the command is given that those of the spirit-begotten class must have the matter brought to their attention, which the Lord does that they may not plead ignorance. The priest's confessing over him, the live goat, shows that he makes public proclamation or declaration, and not that he makes allowance for or is condoning rebellion and disobedience and the compromising of that class with Satan's organization. It means that the true situation of this class must be made known.

16 Both of the goats were taken from among the children of Israel, but the live goat had not faithfully served the Lord. Likewise both antitypical goats were taken from the people who turned to the Lord and are consecrated to the Lord, but the "wicked servant" proves unfaithful and receives God's grace in vain and has not faithfully served God's interests amongst the antitypical Israelites but has caused many of them to sin. They are therefore workers of iniquity or lawlessness. Such iniquities consist of alliance with Satan's organization, becoming 'spotted with the world', and thus conniving at and consorting with the world or Satan's organization to do violence to and to oppose God's organization. Such are covenant breakers and are worthy of death.—Rom. 1:30-32.

17 Both goats had been brought up and offered for the Israelites, but since the scapegoat had failed to so act as to be a sin-bearer in behalf of the people, therefore the 'confessing over him of the iniquities', as stated in the text, could not transfer the sins from the people to the scapegoat and thus make it a public benefactor. The live goat therefore did not make atonement for anyone. Furthermore, those sins which the priest confessed over the live goat must be sins other than those wiped out by the atoning blood offered on the mercy seat, because the sins thus atoned for, the Lord does not again bring to mind. "As far as the east is from the west, so far hath he removed our transgressions from us." (Ps. 103:12) "Their sins and their iniquities will I remember no more." (Heb. 8:12) The sins and iniquities are put on the head of the scapegoat class because that class failed to warn the people as commanded. (Ezek. 3:17-20) They fail to protest against the wrongful acts of Satan's representatives committed against Jehovah's witnesses. Jesus states the same rule in these words: "Therefore he that delivered me [Jehovah's true witness] unto thee [the enemy for execution] hath the greater sin." (John 19:11) Concerning these unfaithful covenant breakers, the "live goat" or scapegoat class, it is written: "And ye shall leave your name for a curse unto my chosen [ones]." (Isa. 65:15) Thus the "live goat" class are identified as the chief sinners on earth and those composing that class are called the "man of sin", "the son of perdition."—2 Thess. 2:3.

18 Concerning the scapegoat class it is written: "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" (Matt. 18:7) "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." (Jer. 23:22) The scapegoat class does not turn out to be a benefactor of the people by taking the punishment upon their shoulders, but as a class injurious to the people by reason of unfaithfulness to God and disobedience to his commandments. This scapegoat class is sent away from God's organization and from him for ever. Says the text: "Shall send him away by the hand of a fit man," an appropriate man, therefore an unclean man. Thus is pictured a class of unclean ones on earth to whom Jehovah releases and turns over the scapegoat class, and these are led away to the Devil. The scapegoat class, probably first by indifference, and then by a positive and a willing course of action, become the associates with the unclean class and thus take a positive stand against God and his organization. The scapegoat class therefore goes away from God's organization and becomes a part of the world, or Satan's organization, and is thereby dragged away directly to the Devil. Many took exactly that course shortly after the coming of the Lord Jesus to the temple. (Zech. 14:2) The scapegoat class, as the record shows, was led away "into the wilderness", which would necessarily be outside of the camp of God's people for whom atonement had been made, and away from those in line for reconciliation with God. The wilderness pictures that condition where there is no life-sustaining food and no water of truth to quench the thirst of those who desire and love righteousness. It is that condition of darkness and alienation from God and his redeemed ones inhabited by the Devil and is clear outside of divine provision for sin atonement by Christ Jesus. Out there in that condition such are fully free to seek whatever selfish pleasure they may desire. The murmurers, complainers and rebellious ones against the law or instruction of God's organization put themselves in the position to be thus led away. "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) Such are outside of God's guidance and without his protection.

19 Further support is given to this conclusion by the words, to wit: "And the goat shall bear upon him all their iniquities unto a land not inhabited [(*margin*) a land of separation]." (Lev. 16:22) Those of the scapegoat class are led away into a condition separated from the people of God's camp or organization. Being taken to the wilderness does not suggest the possibility of the scapegoat class' being recovered and reinstated in God's organization. "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31) The true meaning of this prophetic picture must be determined by the facts that clearly appear in fulfillment of the prophetic picture. The Scriptures and the facts will not warrant the conclusion that God dismisses the sins of humankind into the wilderness of oblivion, and that the scapegoat class is the agency God uses to accomplish this. It is entirely unreasonable and unscriptural that God would permit covenant-breakers and unfaithful ones to bear the iniquities of others willingly committed, and thereby make that class pictured by the "live goat" fit for a place in heaven as servants of the elect class. The "great multitude" is not taken into consideration in this atonement-day prophetic picture involving the two goats. The great multitude are not spirit-begotten and never in line to be joint sacrificers with Christ Jesus. The scapegoat does not represent the great multitude in any way.

20 When he appears at the temple the Lord Jesus begins the cleansing work, and a part of that work is to clear out the wicked, that is, those who have not a pure heart. The ousting of the rebellious ones continues, and everyone who becomes an offender, murmurer or complainer against God and his organization is cleared out; and this is also pictured by the angels of the Lord on guard at the temple preventing the wicked from entering and putting out those who corrupt themselves by selfishness and a selfish course of action. If anyone would remain in the temple he must keep the commandments of Jehovah and forget not the law of his organization, because such is the commandment of the Lord: "My son, keep thy father's commandment, and forsake not the law of thy mother."—Prov. 6:20.

21 God has placed certain ones in the body to carry out his purposes, and it devolves upon such to transmit organization instructions to others. Those who complain, murmur or rebel against organization instructions are in fact complaining, murmuring and rebelling against the Lord. Every servant of the Lord must stand or fall to his own master, and not to some other one. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."—Rom. 14:4.

22 One in the service in God's organization rebels against organization instructions and defies the organization and sets himself up in opposition. Such is rebellion against the Lord, because it is the Lord's organization, and if his servants are going wrong the Lord will attend to them in due season. Even at this late date there are those who rebel and who enter into conspiracies against the Lord's organization and, moved by some ulterior selfish desire for the honor of men, seek to justify themselves and to create sentiment in their own favor. Sometimes an ambitious one inveigles others into the conspiracy, hoping to draw away supporters for himself. Recently one who has openly rebelled against the Society writes to his supposed friend, using these words: "The issue is the same as it was two years ago as we discussed it then, whether we would bow down to and fear a man, or honor Jehovah and Him alone. . . . At least seven men recognized this issue and made a covenant and agreed to face it in loyalty to Jehovah and not fear a man, but when the test came the same fear seems to have arisen." The writer of the above-quoted words, while in the service of the Society, repeatedly complained against various ones in the organization because they were carrying out assigned instructions and doing faithfully the service assigned to them. The complainer often resorted to scolding and indulged in browbeating the brethren at various times and sought to use his position in the Society to gratifying his own selfish desires. But the Lord stopped him in due season. From his above-quoted words it appears that others were in the conspiracy with him, and doubtless the Lord in his own good time and way will give them the needed attention. There are no bosses in God's visible organization, and there is no reason for anyone who is unselfishly devoted to God to fear any man. There is not even any occasion to think about fearing man. With equal certainty no one wholly devoted to the Lord will enter into a conspiracy against another in the organization of the Lord. Those of impure heart, that is, of selfish motive, are the ones that enter into conspiracies. They deceive themselves and deceive others, but the Lord knows the secrets of the heart, and judges accordingly. One of an impure heart will not be permitted to remain in God's organization; therefore it is written: "Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23.

DELIVERED TO SATAN

23 As the scapegoat was sent away to Azazel, so it appears that there have been those of the scapegoat class throughout the period of sacrifice that have turned away to the Devil, although the picture is especially fulfilled when the Lord comes to the temple. The apostle Paul was clothed with special authority from the Lord, including the power to turn away rebellious ones to Satan. In giving admonition and instruction to Timothy Paul wrote: "Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck: of whom is

Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." (1 Tim. 1:19, 20) It is made certain that the Lord does not tolerate willful opposers in his organization; and this is shown by what is written: "But shun profane and vain babblings; for they will increase unto more ungodliness: and their word will eat as doth a canker; of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrown the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity [lawlessness]."—2 Tim. 2:16-19.

[24] Writing to the Christians as a body of God's people the apostle calls attention to wrongdoers amongst them, naming the deeds of fornication, idolatry, wrath, envyings, drunkenness, and suchlike. (1 Cor. 5:1, 2; Gal. 5:19-21) Such are pointed out as unclean and having power to defile and to "leaven" others of the Christian company with the sins of insincerity, malice and wickedness. (1 Cor. 5:6-10; 2 Pet. 2:18, 19) Concerning such wrongdoers and the proper attitude of the faithful Christians toward such, the apostle wrote: "I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."—1 Cor. 5:9-11.

[25] Having reference to these workers of unrighteousness, the apostle says: "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed; in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. 5:3-5.

[26] The admonition to the faithful ones is to put away the wicked and put them in a place where they belong and to have nothing to do with such. The same rule applies to all kinds of opposition to and attempts to defile God's people and to bring about a division thereof. (Rom. 16:17, 18) The apostle directs such course, that is, that the faithful put away the workers of iniquity, "that the spirit may be saved in the day of the Lord Jesus." Those words do not refer to the saving of the spirit of the wicked one, as contrasted with his fleshly organism, but means that the spirit of the church, which is the spirit of the Lord Jesus Christ, and which his true followers will have, should be maintained, preserved and kept in the Lord's approval, that the body of Christians might be approved in the day of the Lord Jesus and when he appears at the temple.

[27] Had the acts of the wrongdoers been condoned the entire body of Christians would have been contaminated. "For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." (Gal. 6:8) "For to be carnally minded is death; but to be spiritually minded [the minding of the spirit (*margin*)] is life and peace." The admonition is to shun the wrongdoer that the spirit of Christ may be preserved in the church unto the coming of the Lord Jesus for judgment. The condition existing in the church at Corinth was dangerous to the life thereof, and that body was urged by the apostle to take due action to purge itself of wrongdoers. "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." (1 Cor. 5:6, 7) The words of the apostle subsequently written indicate that the body of Christians at Corinth followed his admonition and that the wrongdoer mentioned fully repented and turned to the Lord. (2 Cor. 2:5-11) Thus the spirit of the church was preserved and shows that such should be the course of those who receive the Lord's approval at his coming to the temple in 1918 for judgment and cleansing of the consecrated. In cleansing the sanctuary the great Refiner, Christ Jesus, would not destroy the blameless spirit from amongst the sanctuary class, but would preserve and save it until the earthly work of the anointed is done. It is then that the Lord gathers out the offending or lawless ones so that the entire body is clean and whole.

[28] When the Lord Jesus, the great High Priest, appears, he is clean, pure and holy and appears in glory as the representative of Jehovah. The type shows that even before the reproaches cease which have fallen upon his name and upon his footstep followers, Christ Jesus must appear in glory and in power, and this is made manifest in the type by the action of Aaron; as it is written: "And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there; and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people."—Lev. 16:23, 24.

[29] Aaron came forth clothed in his garments of glory and beauty, and thus pictured Christ Jesus appearing at the temple in glory and beauty as the Messenger of Jehovah's covenant and as a 'covenant for the people'. Aaron then offered "his burnt offering", which was for himself and his house, "and the burnt offering of the people." This burnt offering for the people prophetically pictured God's acceptance of the sacrifice

and sin atonement which preceded. Such acceptance is now manifested by bringing the remnant members of the body of Christ, which are now on earth, to completeness and the giving to them of the "new name", and using them for the closing work of the period of sacrifice and for the proclaiming of the message of truth to the "other sheep" of the Lord's flock.

30 Then the high priest burnt the fat of the sin offering: "And the fat of the sin offering shall he burn upon the altar." (Lev. 16:25) That is, he burnt the fat of the bullock and of the Lord's goat, for, as it is written, "all the fat is the Lord's." (Lev. 3:16) Now the picture is made clear, in this, that while the scapegoat class roams about in the wilderness having what they call their liberty, and doing as they please, the zeal of the remnant of Jehovah's anointed ones burns them up in the service as they joyfully bear testimony to his name and the kingdom. "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." (Ps. 69:9) Thus it is seen that the Lord does not compel man to take a certain course, but he gives him the opportunity to take the course desired and to receive the consequences accordingly.

31 Shall the worldly, unclean class, that is, the "fit man" (vs. 21) that led the scapegoat away to the Devil, ever come into God's favor? They may, provided they clean up, come clean, and take a positive stand on the side of the Lord; and this is shown in the type, to wit: "And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp." (Lev. 16:26) They must come under God's sin-atoning sacrifice and show full faith and obedience before entering upon the highway to Zion.—Isa. 35:8.

32 Both the bullock and the Lord's goat, the blood of which was carried into the Most Holy for a sin offering, were burnt without the camp: "And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung." (Lev. 16:27; Heb. 13:11-13) This shows the right way to go and the way that the footstep followers of Christ Jesus do go who therefore receive God's approval.

BUILDING ON THE FOUNDATION

33 The apostle under inspiration and with authority instructs the consecrated builders how they must build to receive God's approval. "Let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:10, 11) The true foundation is Christ Jesus, and the builder must follow the rules that the Lord has laid down for such in order that his building may survive in the day of the fiery tests. For, says the apostle, in 1 Corinthians 3:15, "if any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." Does this text last quoted concerning those that suffer loss refer to or mean, as has heretofore been stated, 'them that come up out of great tribulation,' that is, the great multitude?

34 The foregoing question must be answered in the negative, for the reason, if for none other, that the Scriptures show the great multitude is not included within the spirit-begotten class. The record reads: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—1 Cor. 3:12, 13.

35 The building work here referred to manifestly is done prior to the coming of the Lord Jesus to the temple, for the reason that it is at the time of the coming to the temple that he sits to judge and is "like a refiner's fire" and sits "as a refiner and purifier". (Mal. 3:1-3) The builders are those who have consecrated to do God's will, and they build upon the true foundation; but in building they use 'wood, hay, and stubble', which are symbolic of those things that are combustible and hence will not stand inspection and fiery judgments. The building with such material is properly classified as "character building" or "character development", outward form of dress, and sanctimonious bearing, that men may approve; human philosophies, such as the pyramid of Egypt, and which is improperly classed as God's witness; and such as charts and chronological calculations and deductions; such as honoring of men and calling them great and prominent as teachers and guides; such as being subservient to political or worldly ruling factors and recognizing them as the "higher powers"; such as vows and resolves daily repeated in the presence and hearing of others. Works of this kind, not being supported by the Word of God, will not stand the searchlight of truth and the fiery test when the Lord appears at the temple and flashes his light and applies his judgments.

36 When the Lord Jesus came to the temple and began judgment, he, at the same time, as Jehovah's great Servant, began to reveal the true meaning of many of the prophecies which could not be understood prior thereto. The fiery judgments of the Lord revealed the kind of building men had been doing, and subjected such work to the most searching tests. All the unsatisfactory building is consumed, such as wood, hay and stubble, or like combustible materials. Unsatisfactory building is unprofitable and is burned out of God's organization because it is useless and really a hindrance to the work which his people are appointed to do. All the consecrated were under orders from the Lord to build, and the unwise ones, being misdirected, built the things that might be seen of man, convincing themselves that they must do so in order to attract

others to the Lord and get them saved. The true issue was not understood and the vindication of Jehovah's name was not even taken into consideration. Some had the idea that they must proceed in this manner: "I must prepare myself to help the Lord rule the world." They thought more highly of themselves than they ought to think, and thus they built, and their building is illustrated by the combustible material mentioned by the apostle.

37 The day came for the Lord to take account with his servants and to make inspection of their building material, and the one who had used the wrong material suffered loss. The loss of what? Loss of service privileges in the interest of the kingdom of God under Christ. The approved ones being those who had used indestructible material, symbolized by the precious metals, their work of building withstands the fire and they receive a reward, their reward being kingdom interests and temple service while on the earth. Such are designated the "faithful and wise servant" class, to whom the Lord commits all his goods or kingdom interests. These also receive the reward of the "new name" which the mouth of Jehovah names. The one who suffers loss, how is he to be saved? "He shall suffer loss: but he himself shall be saved; yet so as through fire." (Verse 15, *R.V.*) It depends upon how he receives his loss, and his course of action thereafter.

38 As long as the builder holds on to the combustible stuff, such as character development and other things as above mentioned, he is in great difficulty and in danger of destruction with that combustible stuff; but if he does not try to save the 'wood, hay and stubble', and willingly lets that be consumed and go up in smoke and stands firm on the true foundation, he shall be saved, and thus comes through the fire. He must keep resolutely anchored on the true and only foundation, which is Christ Jesus, Jehovah's great Vindicator and King, and must fully acquiesce in and rejoice that his combustible building material is consumed, and that he has a clear vision of what is the issue, and joyfully stand on the Lord's side. Then he is saved as a member of God's approved remnant. It is written: "Jehovah preserveth the faithful." (Ps. 31:23, *A.R.V.*) "A remnant shall be saved." (Rom. 9:27) "God our Savior; who will have all men [building on the true foundation, and in the new covenant] to be saved, and to come unto [an accurate] knowledge of the truth." (1 Tim. 2:3, 4) The emphasis is on the word "yet" that appears in 1 Corinthians 3:15. The proviso is there stated by which the man is saved when his combustible material is burned up. Such unwise character developer or builder, who joyfully lets such building be destroyed, comes 'through the fire' rejoicing. He is glad that his unwise building is gone and that fire has been the means of saving him. The great Refiner, who sits in judgment at the temple, applies the fiery test in order that those who successfully stand the test may be approved and then offer unto the Lord an offering in righteousness, that is to say, bring forth the fruits of the kingdom in the way the Lord has pointed out this must be done. —Mal. 3:1-3.

39 Jehovah by his prophet further corroborates this conclusion with these words: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God."—Zech. 13:8, 9.

40 The "third part" mentioned in this scripture is the remnant, otherwise described by the Lord as the "brand plucked out of the fire". (Zech. 3:2) The fire tries and puts to the test every one that is in line for the kingdom, and this is done by the great Refiner as applying the fiery test at the temple, even as the apostle says, to wit: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (1 Cor. 3:13) Those who insist on and persistently hold on to the combustible material, as above described, go down with that material in the fire; but those who gladly let the combustible material perish, and hold on to the Lord and his truth, looking always to the glory and honor of the Lord and faithful service to him, shall be saved 'and brought through the fire'. It is those who come through the fire that the Lord rewards and uses to look after his kingdom interests and to whom Jehovah gives the new name.—Isa. 43:1, 2, 10.

41 After the combustible building material has been burned, the one saved out of the fire must remain firmly on the fireproof foundation and continue his building with fireproof materials, such as "gold", that is, divinely approved works; and "silver", or truths furnished him by the true Teachers, Jehovah and Christ Jesus; and "stone", of the temple, and himself be one of its living stones which are precious in the sight of God. (1 Pet. 2:1-5) Thus he shares in the "white stone" which bears the "new name" of Jehovah's witnesses. (Rev. 3:18; 2:17) "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever." (Ps. 12:6, 7) The fire will continue to the end, and all the faithful will come through the fire with rejoicing.

42 Now apply such facts as are well known by the consecrated, and mark how well these fit conditions that existed prior to and at the coming of the Lord to the temple. At his appearing the consecrated were building upon the true foundation, but not all were using the same material. Almost all were indulging in what was understood to be character development.

Almost all were then wearing long coats, with white ties, and appearing very solemn and sanctimonious. Every morning we were reading a vow and a morning resolve, and singing such songs as "Oh, to be nothing", thereby assuming that we in fact amounted to something, which we desired to get rid of that we might be just nothing. We were giving great honor and adulation to some creatures, to some, more, and to some, less, and some were more or less committing the "sin of Samaria". Such was the condition of the consecrated company when the Lord appeared at the temple. Some quickly discerned the truths revealed by the flashes of light from the temple and which consumed the combustible material, and these were glad that the combustible material was gone and that they could escape "through the fire", and they began to build quickly of 'gold, silver and precious stones'. The result is that some have been saved and this remnant have been given a reward by the Lord, of looking after his kingdom interests, and these greatly rejoice and continue to rejoice. To those faithfully holding to the truth and joyfully serving God and his Vindicator these words are addressed: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? 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. 3:16, 17.

43 The clear inference to be drawn from this scripture is that there is danger of defiling and that those who take such a course find the same fate as that meted out to the scapegoat. The faithful remnant are the children of light, and never has it been more important than now to walk in the light, which means to go in the way God has commanded and to give all diligence to joyfully obey his commandments. "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." (1 Thess. 5:5, 6) "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:7.

44 The sum total of this matter is this: That the scapegoat presented to the Lord on the day of atonement pictures the class that go away into everlasting destruction, into perdition, because of unfaithfulness to the Lord after having covenanted to do his will. The "Lord's goat" class are the ones that are faithful in the performance of the covenant by sacrifice and are made joint sacrificers with Christ Jesus, built upon the true foundation, and are approved by the Lord when he appears at his temple, and to them is committed the kingdom interests, and these continue faithfully rejoicing in what the Lord permits to come to them and continue to sing forth the praises of Jehovah. In this picture of the atonement day the "great multitude" are not involved. The great multitude are those constituting the "other sheep", which join themselves to the Lord and together with the remnant joyfully sing forth his praises day and night, that is to say, all the time attributing salvation to Jehovah and to his great Vindicator.

QUESTIONS FOR STUDY

¶ 1. Who were Moses and Aaron in relation to Jehovah's dealing with the Israelites? Why, in the typical tabernacle service, were two goats taken and presented before the Lord? Whom did these goats represent? Why could not the scapegoat picture the "great multitude" class?

¶ 2. What do the Scriptures say as to the use to which the two goats were put?

¶ 3-6. What is pictured in (a) that it was Aaron that presented these goats, (b) that there were two of them, (c) that they were taken "of the congregation of the children of Israel", (d) that they were presented at the door of the tabernacle, (e) that they were presented together before the Lord, and (f) that the selection was determined by casting lots? When has fulfillment of each of the foregoing steps taken place?

¶ 7. In the fulfillment of the prophetic picture, (a) how is it that the lot falls on one of these goats as that for a part in the sin offering? (b) What is the purpose of this offering, and the outcome thereof?

¶ 8-10. In the fulfillment, how is it that on one of these goats the lot falls for Azazel? What is meant by (a) its being set alive before Jehovah, (b) to make atonement for him, (c) to send him away for Azazel into the wilderness?

¶ 11-13. Briefly, what is included in "reconciling the holy place, and the tabernacle of the congregation, and the altar", (a) in the typical service, and (b) in the fulfillment? In the fulfillment, when and how is the "live goat" presented?

¶ 14, 15. What was foreshown in Aaron's taking the live goat and proceeding as recorded in verse 21?

¶ 16, 17. What does it mean, in the fulfillment, that both goats were taken from among the goats possessed by the congregation of the children of Israel, and both had been brought up and offered for the Israelites, but the one goat failed to be used in the sin offering? How do the Scriptures and facts clearly indicate what iniquities and transgressions would be put on the head of the live goat?

¶ 18, 19. How, in the fulfillment, does this goat come under the lot cast for Azazel? What is meant by its being 'sent away by the hand of a fit man into the wilderness'?

¶ 20-22. Show whether 'putting upon the head of the live goat the iniquities and transgressions of the children of Israel' has taken place.

¶ 23-27. With scriptures, apply the prophetic picture of the scapegoat's being sent away to Azazel. Also, with scriptures, explain 1 Corinthians 5:5, and how that is accomplished.

¶ 28, 29. What is seen foreshown in Leviticus 16:23, 24?

¶ 30-32. What privilege for the Lord's goat is seen in verses 25 and 27? What is the circumstance of the "live goat" class in this regard, and of the "fit man" that led the scapegoat away?

¶ 33-37. How was the true "foundation" laid (1 Cor. 3:10, 11)? Who have built thereon, and when and how? What is the evidence (a) that some have built upon this foundation "gold, silver, precious stones"? (b) That others have built thereon "wood, hay, stubble", and have suffered loss?

¶ 38. Where one has suffered loss, how may he himself be saved, "yet so as through fire"?

¶ 39-41. When and how is the refining work accomplished which was foretold at Zechariah 13:9 and 1 Corinthians 3:13? How long will that fire continue, and with what result?

¶ 42, 43. Relate facts well known which show how fitting are the apostle's words at 1 Corinthians 3:15, and the attending words of instruction and warning (verses 16, 17). What, particularly, is emphasized in 1 Corinthians 3:16, 17, 1 Thessalonians 5:5, 6, and 1 John 1:7?

¶ 44. What, then, is the application of the prophetic picture provided for his people by Jehovah in his Word at Leviticus 16:8, 10?

ESTABLISHING THE NEW WORLD

WHEN a great earthquake, a disastrous storm or a mighty tidal wave sweeps a community and destroys houses and people by the thousands, and leaves other thousands homeless, much woe and distress follow; and great effort is required to relieve the suffering. The battle of Armageddon, in the "great and the terrible day of the Lord", will mark the complete collapse of Satan's organization. What an earthquake or terrific storm or tidal wave is to a community, that trouble will be to the whole world, only much worse. In the wake thereof there will be great woe and distress and the people will cry for relief.

It may be truly said that the history of the world has been written in human blood. But the worst is not yet. The long and terrible siege of the Roman general Titus against Jerusalem brought to the Jews indescribable suffering, and the final assault upon the city by the Romans completely destroyed it. The destruction of Jerusalem was in fulfillment of divine prophecy, and foreshadowed what will befall the organizations of the world in the great battle of God Almighty.

The trouble that came upon Jerusalem was an expression of God's indignation against the people who had repudiated him and followed after the Devil. The clergy of that day, posing as representatives of God and hypocritically claiming to be the interpreters of his law, were responsible for the terrible calamity that fell upon the city. The religionists of "Christendom" have turned the minds of the people away from God. "Christendom's" trouble, therefore, will be more terrible than that which befell Jerusalem in A.D. 70-73. God has promised to make a complete end of the wicked systems in the final trouble that shall befall Satan's organization.

We may call to mind all the disasters that have befallen the human race during its existence, all the wars, all the earthquakes, cyclones and other calamities; and then know that none of these will equal in woe that which shall befall the world during the great battle of Armageddon. That this conclusion is correct is proved by the words of Jesus that upon the earth there should at that time be tribulation such as was not since the world began; no, and never should be again. But this great time of trouble will result ultimately in great blessing to the people. God has so ordained it.

After God's righteous indignation has been completely expressed against Satan's organization, the great stormy wind that will have torn the mountains and rent the rocks will cease to blow; the quaking that will have shaken the earth from center to circumference will quake no more; the heaven-enkindled fires, having quickly spent their fury, will cease to burn, and silence and rest will once more come to the earth. But the survivors of the people will be faint. In their distress and extremity they will call upon the Lord.

Then will come from heaven the still, small voice; and the message long ago spoken by the prophet of God will gently speak words of encouragement to all the people of good will on earth, saying: "O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the [nations], that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—Ps. 96: 9-13.

All divine prophecy has its fulfillment in due time, and can be understood only when fulfilled or in course of fulfillment. The foregoing prophecy has now begun to be fulfilled, in that those who are watching the development of God's purpose see that the Lord has taken his power and begun his reign; therefore they know that shortly shall follow the complete fulfillment of the prophecy. Then will come a period of reconstruction and the blessings of mankind, according to the promises God has made.

The positive and unequivocal promise here made by the prophet is: "The world also shall be established that it shall not be moved." "The world" here means an organization for the benefit of man. "World" in Scriptural usage means the people of earth, organized into forms of government, under the supervision and control of an invisible overlord. It consists of both heaven and earth. "Heaven" means the invisible, while "earth" refers to the visible part of the world. For centuries the invisible part of the world has been Satan and his unholy angels, while the visible part has consisted of organized forms of government on earth, influenced and controlled by Satan. Looking down to the time when Satan's world shall perish, God through his prophet says: "For behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create." (Isa. 65: 17, 18) This prophecy must have its fulfillment.

In harmony with these words of the holy prophet, the apostle Peter in prophetic phrase describes the passing of the old heavens and earth. He says the Christians are "looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat". (2 Pet. 3: 12) Be it noted that these pass away in the day of God; that is to say, in the time of God's expressed wrath. Then Peter adds: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth right-

cousness." (2 Pet. 3:13) In view of these two divinely provided witnesses we may have full assurance that the new world will be established, and that it will be so completely established that it can never be moved.

For many centuries Satan the enemy, as head, aided and abetted by his wicked angels, has constituted the heavens that have influenced and controlled the nations and peoples of earth. With the coming of Christ Jesus into power in the year 1914 Satan and his demon hosts have been cast out of heaven and onto the earth. (Ps. 110:6; Rev. 12:9) The new heaven is therefore now an established fact. Christ is in control thereof. None of the people appreciate this fact except those who diligently seek to know God's Word and to serve him.

The next great manifestation of the Lord's power will be the destruction of the systems, prophetically referred to as "the beast" and the "false prophet", the visible or earthly part of the Devil's organization. With the beast and the false prophet destroyed, and Satan bound, the whole earth (that is, the visible wicked systems) will pass away. Then there will no more be any elements of humanity alienated from God, symbolically described as "the sea". Then shall follow the establishment of the new earth. With its establishment the world will be established, as foretold by the prophet (Ps. 96:10), because both heaven and earth will then be under the control of the righteous King, the Prince of Peace and Lord of lords.

John the apostle had a vision of the new world, and in the book of Revelation (21:1, 2) he wrote, saying: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. 21:1, 2.

The new heaven is the government of Messiah, the New Nation born and in power. It is the holy city, the New Jerusalem. It is the government of peace, with the Prince of Peace as its head and ruler in charge; the government of Messiah, which takes the place of that which has long been invisibly ruling the world. The new heavens, or invisible part of the new government, is beautiful and glorious; and is described by John in symbolic phrase as being like unto a bride adorned for her husband. That is the time when a woman tries to appear at her best, and does so appear. The "new Jerusalem" is restricted to the one hundred and forty-four thousand faithful followers who are spoken of as being 'espoused to one husband, Christ' (2 Cor. 11:2), and who take the name of Jehovah's organization, namely, Jerusalem. It is specifically the organization of Christ of which he is the Head; it is "the Lamb's wife"; so says the scripture.—Rev. 21:9.

Since Satan the enemy and his angels, who compose the old heaven, are invisible, does that signify that the new heaven will also be invisible? Yes; the new heaven will be invisible. The chief one making up that new heaven is Christ Jesus. We have his own words as to whether or not he will ever again be seen by the peoples of earth, when he says: "Yet a little while, and the world seeth me no more." (John 14:19) Christ Jesus is the express image of Jehovah, and no human eye can see God. (Heb. 1:3; 2 Cor. 4:4; 1 Tim. 6:16) Satan, a spirit creature, has also been invisible to man and has exercised power and control over man. Even so the Lord Jesus, the King of glory, though invisible to man, shall exercise power and control over men of the earth.

Since the time of Eden until the complete destruction of his organization Satan has had visible representatives on the earth. Does this suggest that the Prince of Peace, the great Messiah, will have visible representatives on earth? He will; and the Scriptures definitely so state.

Since God has promised that he will create a new heaven and a new earth, and since the apostle Peter says that in this new heaven and new earth will dwell righteousness, we may be sure that the new visible organization of the Messianic government will be righteous; that is to say, the visible representatives of the righteous King on earth will be in harmony with and obedient to his command.

But after the destruction of Satan's organization, and after the binding of Satan, some men will survive. Will not ambitious and stronger ones push themselves forward and get into the government and control it and again bring about a condition of unrighteousness? They will not, because none will be permitted to do so. (Dan. 2:44) The righteous King will permit no one to represent him who indulges in unrighteousness. In order for man to be given an opportunity to be fully blessed with perfection the Lord will establish a righteous form of government on earth. The promise given in the prophecy of Isaiah (32:1) is: "Behold, a king shall reign in righteousness, and princes shall rule in judgment." This will preclude ambitious and stronger ones from exercising political propensities and seizing the government or any part of it.

But all men are descendants of Adam, who sinned in Eden; and since all of these are imperfect, where can there be found any to rule in justice and in righteousness as the representatives of the King?

Long ago God prepared certain men who under adverse conditions proved their loyalty and faithfulness to God; and then they died. These men, from Abel down to and including John the Baptist, received God's approval. They will be resurrected from the grave. They will be brought forth as perfect men, wholly devoted to the Lord, and will be the visible representatives of the Lord's righteous kingdom on the earth. They will constitute the nucleus of the new earth. The Scriptures conclusively prove these assertions.—Hebrews 11; Psalm 45:16.

LETTERS

THOSE who have natural eyes and who can read the message of the kingdom often miss a privilege by not reading to those who are blind. The brethren should watch for opportunities to help the blind to understand the kingdom. The letter below suggests this splendid privilege some of the brethren have, and which they miss. The pioneers and other workers should take occasion to find out the interested ones who are blind, and do what they can to help them. We advise them to write the Society's Department for the Blind, at 1210 Spear St., Logansport, Indiana.

DEAR BROTHER RUTHERFORD:

I wish to express our appreciation for the privilege of hearing the first speech given on February 23 and that Jehovah used you to expose that part of the Devil's organization in the way it was done. If they did not know they were naked before, they sure found it out when that speech was delivered.

Sister McDowell and myself are both without physical sight, but enjoy the truths as they are given to us from the Lord's table.

We managed to hear enough of the speech on Sunday night to make us anxious to get the rest of it. You see, there are some things that we are not able to reach on the Lord's table, due to our inability to read the ink print, and many of the brethren have not learned as yet that that would be some service to Jehovah, if they would help his people to get some spiritual food which they would not be able to reach otherwise. For fear we may not be able to get it otherwise, I am hoping, not only for myself, but for other blind as well, that it will come out in the Braille, that is, the second speech.

I want to take this occasion to express our appreciation for *The Watchtower* in the Braille. Were it not for that, we would practically starve to death. It is true, Jehovah causes us to understand many of the truths coming out, before we get to read them in *The Watchtower*, but it is good to have our thoughts confirmed by the Lord's visible instrument of communication, *The Watchtower*.

We are glad and thankful for the confidence we have in the victorious march of Jehovah, and that he has a faithful leader over the earthly part of his organization.

Brother Rutherford, as fellow servants of the Lord, we appreciate your untiring efforts in serving your brethren, and the giving of the notice of warning to the people, and the word of comfort to the mourners.

May the Lord continue to bless you, and give you faith and courage to the end. We are

Your fellow servants by his grace,
BRO. O. M. AND GRACE MCDOWELL.

P.S. Though we are without physical sight, we appreciate the privilege of being in the witness work, I as a pioneer and Sr. McDowell as an auxiliary.

REQUESTS WERE ANSWERED

DEAR BROTHER RUTHERFORD:

We, J. w's incarcerated, lift our hearts in unison to Jehovah for the wonderful privilege which has been ours, of hearing Jehovah's message of warning, "Separating the Nations." Having had a part in inviting the people to listen in, and being incarcerated at present for the same, we had an earnest desire to hear it also. After making the matter a subject of earnest prayer, our several requests were answered by our being taken to the officers' rest room in this building, and there in the presence of many of the officers and chiefs we had our hearts made glad, even to standing up at the end, thus testifying to Satan and his crowd that though we were behind prison bars, yet we were still free to shout, "For Jehovah and for Gideon." —Psalm 13: 6.

May Jehovah's rich blessings continue on you and coworkers.

Yours in kingdom service,

BENJ. COHEN, DANIEL BARNES,
LOUIS LEGRANGE, WM. C. DICKINSON,
TITUS DI SANTO, *New Jersey.*

"YOUR GOD CAN DO THINGS"

DEAR BROTHER RUTHERFORD:

Reporting further on the great broadcast of February 23: We have had reports from all points of the Commonwealth and some from New Zealand. The reception all over Australia was excellent; in fact, some of the station owners are astounded at the clarity of the message at that particular hour in the morning, when the Postal Department expected it to be a failure. One prominent official was heard to say: "After all, we must admit your God can do things." We were not able to extend the message to New Zealand by means of telephone, due to the fact that the land-lines in New Zealand were not available at that hour in the morning (8 to 9 a.m.). New Zealand friends, however, were advised of the shortwave stations, and Madrid was heard clearly by many of the New Zealand people. Thus, despite the opposition of the Hierarchy (the postmaster general in Wellington being a Roman), the message got in. Orders are pouring in for a copy of the lecture to be sent on receipt of same.

Book *Riches*—Author's Edition of this book is expected today and will be dispatched immediately, to the various points.

Arrangements are well under way for the April campaign, which promises to be the best bound-book effort that we have ever had.

Despite various schemes by the 'powers that be', the radio continues to send forth the kingdom message by means of the electrical transcription lectures.

The family join in sending love and best wishes, and desire to express appreciation and thanks for the provision of Jehovah in providing us with another new book.

With best wishes and love in the Lord, I remain

Your brother by his grace,
A. MACGILLIVRAY.

JEHOVAH SHALL GAIN THE VICTORY

DEAR BROTHER RUTHERFORD:

Loving Christian greetings in our Father's name! We thought you might like to know how two more of the pioneers in the battle for Jehovah and Gideon are standing the fight and thrilled beyond expression in words for each new avenue of service, and in being permitted to drink deep into the waters of life and truth that proceed from Jehovah, through the columns of *The Watchtower* and other publications. Surely we see the true distinction between loyalty and faithfulness, a difference between knowledge and understanding, and between being given much and being entrusted with much, therefore the more is required.

If there ever was a class of people that lived that should be joyful, happy and enthralled, not just part of the time, but all of the time, with the sweet privileges of service and increased blessings that we now have showered upon us, it is the class pictured by Jehu and Jonadab at this time.

We want you to know, dear Brother Rutherford, that this convention just past, February 22 and 23, which culminated in the greatest lecture delivered on the face of the earth to all nations and tongues, was a great stimulus and blessing that we are most thankful for in this day of crucial tests and experiences.

We first thank Jehovah and then you and the Bethel family for the sweet opportunity which was ours of staying at Bethel during the convention we attended in New York city. To rebroadcast every word of that most marvelous lecture "Separating the Nations" over the "*Preservation*" sound car from Philadelphia, in the face of being arrested at the time, was one of the keenest and sweetest privileges I have ever enjoyed since joining the ranks of Jehovah's army as a pioneer.

We realize that we are in for a real battle but since the battle is not ours, and we are assured that Jehovah shall gain the victory, we are, by Jehovah's sustaining grace, going to press on, side by side with you, as courageous warriors in this war of wars, until our earthly ministry is completed. We remember you and other of the Lord's little ones in our petitions before our Father daily.

Joyful in the Lord's service, we are

Yours for the victory,
GLENN AND JUNE GERBER, *Pioneers.*

"A GLORIOUS PRIVILEGE" "THE LORD'S DOING"

DEAR BROTHER RUTHERFORD:

So busy you are, putting palm branches in the hands of the "great multitude", and teaching them to sing the praises of Jehovah, that one hates to ask you to read an extra letter. But here are extracts from letters of two who have done much to make *The Golden Age* a better aid to you in your work, and it seems you should have a chance to read them.

First is a letter from a dear brother that God raised up to provide cartoons and illustrations. Notice that this brother completely conceals his identity from his drawings, and then see how he takes his opportunity:

"It is a glorious privilege Jehovah has given me, and many times I wonder if I am dreaming. It would be a grave responsibility to bear alone, but the Lord strengthens all of those who strive to do His will. How much pleasanter and sweeter it is to do anything we know is the Lord's will than to labor and strive for money (it matters not how much) in the Devil's system, even though it be only the seemingly necessary chores for our daily bread! I enjoy also the privilege of making a drawing for Brother Rutherford's wonderful talk 'Separating the Nations'. It still thrills me; and such blessed thrills will never depart from the Lord's people: the thrill of hearing the truth spoken forcefully, elegantly, beautifully, by one who is able, qualified and designated for that great responsibility. I appreciate the fact that you gave me an opportunity to contribute my efforts to embellish the recording in the *G.A.* Do not hesitate to call on me for any further efforts. I have that feeling which the slangists refer to as 'rarin' to go'."

Second is a letter from a British brother who has sent us regularly, every two weeks, for many years, clippings from London and other British papers. Like the sun, the moon and the stars, he is constant. He says:

"Another little cutting is boosting the new king's speech, the importance of which is relatively negligible compared with Brother Rutherford's pronouncement last week. However, while the press, etc., gave little or no publicity to that mighty witness, Jehovah's witnesses by one means or another bore active testimony to that coming event. We in Leicester fully entered into our privileges in that respect, using posters, window cards, leaflets, slides in cinemas, a moving electric sign, electric transcription machine announcements, etc. We were pleased to see 800 intelligent people gather at the Palace Theatre and listen intently to that speech of Brother Rutherford which so convincingly exposed the Roman Catholic Hierarchy. Without doubt that 'refuge of lies' was more completely exposed than ever before in history. The clarity of the speaker's words exceeded our highest expectations. 'It is the Lord's doing, and it is marvelous in our eyes.' As soon as the lecture was over two bus loads of brethren left for Birmingham, as did also several cars. We arrived there in time for the midnight broadcast. Only ten cities in Britain were having the second speech diffused; so the brethren from surrounding towns closed in on these. Again we had a treat, and were delighted to receive the greetings of the brethren in Los Angeles. We actually heard our own Leicester telegraphed message read out. Indeed, we felt we *were* at the convention, truly a world-wide one. Thereafter, at one o'clock, we left for home, happy and thrilled, to snatch what sleep we could before resuming the duties of another day. One brother I know went straight to work—but was he downhearted?"

Yours in the joy of Jehovah's feasts,

C. J. WOODWORTH.

ALL THANKS AND PRAISE TO JEHOVAH

DEAR BROTHER RUTHERFORD:

Having just completed reading the last article on Samson, and even though I know how very busy you and all must be, which makes me hesitate to intrude upon your valuable time, yet this once I simply must write to try to give expression to the joy, the strength and the thrill that comes through reading these marvelous truths. I feel these words are but feeble vehicles of expression, and this is by no means the first time I have felt prompted to write thus. Indeed, all Jehovah's witnesses must feel just the same, and do spontaneously praise and give glory to Jehovah, the Giver of light and life. This continuous and wonderful unfolding of truth no longer seems to be as flashes of light from the temple, but as a mighty, brilliant beam from the very throne of God itself, lighting our pathway in this dark and pagan world.

It has taken nearly two and a half years now to cover 500 miles of mountainous territory along the south of Spain here, amongst a people sitting in darkness and the shadow of death, who have never before had the gospel preached unto them. Some pioneers seem to be destined to work alone, but may it not be said that the coming of *The Watchtower* and *The Golden Age* with their marvelous food often enable one to accomplish what appears to be the absolutely impossible and to go on with a joy that knows no bounds, which is indeed our strength and song!

The outlook for the continuance of our work in this dark land—the cradle of the Inquisition—does not look too promising at the time of writing; for the Jesuits, who once controlled and ruled everything, have recently gained much of this lost power and through the strong-arm squad are beating down the influence of those who would otherwise prevent these parasites from ruling the country. As in Germany, so here, quite a number of secret arrests may be observed, and now and again we pioneers suffer this delay and inconvenience; but our free board so far has never been for long, as the authorities have not yet had the time or the power to prepare their false witnesses with others of Gog's crowd. It is great, however, to be flying away whilst the opportunity presents itself. To see Jehovah's enemies lifting up the head and taking crafty counsel and consulting against Jehovah's witnesses, how they may cut them off that the name of Jehovah may be no more in remembrance, surely indicates to us that the day is not far distant when Jehovah shall persecute them with his tempest, filling their faces with shame and confounding and troubling them for ever.

So we give all our thanks and praise to Jehovah, the God of Israel, who has strengthened us this once for the destruction of the haughty and defiant Philistines to the vindication of his great name.

May God abundantly bless you and continue to guide and protect you, is my constant prayer. Very gratefully I rejoice to be

Your fellow witness in kingdom service,

I. N. TAYLOR, *Spain.*

THANK JEHOVAH FOR ADDED TREASURE

MY DEAR BROTHER RUTHERFORD:

The eagerly-looked-for new book came, in its due time. Its appearance started the pleasure in its coming; for the binding in its rich red coloring, and the fine embossing, go well with the name *Riches.* The factory has done well: without disparagement of its predecessors, it may surely be said to be the best yet.

The *Watchtower* notice had led us to expect a book for the young and for the Jonadab class, but there is more here than for them alone. It seemed to me as I went through the book that here was just such a storehouse of truth as the Lord's people will treasure. No doubt that *Riches* is a gift of Jehovah for the children of his own, and for the Jonadab class—given to them through his channel it cannot be otherwise; but what a treasure they have come into! and how wonderful it is that the young and the uninstructed in the truth and the ways of Jehovah can enter right into the deep things of God! The times have indeed changed; for here are truths that were altogether out of our range a generation back. Your own heart must have been full when you named the book. It is almost a compendium of Truth, and the very full index makes the book all the more valuable; all together it is just the thing for the trainers of the young and for the helpers of the Jonadab class and company.

I thank Jehovah for this added treasure, and while I pray that it may be the blessing intended by it, I also pray that you may have joy in your own heart by it. I am sure only the Lord himself could give you grace and strength to write so when you are in the thick of the fight with the enemy's forces. May his RICHES be yours to share them with his people.

With much love, ever your servant in him,

J. HEMSLEY, *England.*

FULLY BY THE LORD'S ORGANIZATION

MY DEAR BROTHER RUTHERFORD:

I again take the privilege of writing to you a few lines about the work here in Greece. By the grace of God we are going on notwithstanding the ban of the government against our literature, and, because of that, the police everywhere were seizing our books and prosecuting the brethren. In a few months we had about 30 cases in the courts, some of which were for us, a few cases were against us, and some are still pending. In some parts the police went into the houses of the brethren and seized all their literature, even the books which were for their own use. In one district there are under seizure some hundreds of booklets, and as soon as the brethren are going out to the work they are seized and prosecuted. Still the work of the proclamation of the good news is going on. The Lord blesses also *The Golden Age* in Greek, which destroys the prejudice of the people. Many who formerly were enemies of the truth have, after receiving the magazine, asked for more literature. Now we give each month about 9,000 copies of it. The clergy every Sunday are howling bitterly against the magazine, urging the people to have nothing to do with it.

We hope by next month to begin printing the magazine in the office here. Until now we have had some difficulties, but now we have overcome them. With the printing machine we hope to be able to print even the colored covers of the booklets, and so the cost of printing will be reduced. For the buying of the type and other accessories as well as the electrical equipment is required about $500, which we have in the office. Of course, this money will be replaced from the money that we shall save each month from the money which we would have been paying to the printers for the magazine and the booklets. We also hope to be able to make the stereotype in the office.

We also had the opportunity to hear you again, and our joy was great. As far as we have heard until now, from different parts of Greece, many people have heard, but Greek people are loath to write. We gave advertisements to all radio owners in all parts of the country where the brethren could distribute them.

I read *Riches*, and my joy was great, and I thank the Lord for using you in his great work; I am fully by the organization of the Lord and I rejoice to use my strength in his work. I earnestly pray that the Lord may strengthen your hands to finish the work that the Lord placed in your hands.

I remain, with much love,

Your brother and fellow servant in his work,

ATH. G. KARANASSIO.

WHAT AN INCENTIVE!

BROTHER RUTHERFORD:

Loving greetings. I desire to express my gratitude to Jehovah God for the very encouraging articles which have been given to us through *The Watchtower* since I have been associated with present truth, and now we have the Samson articles. It is a great joy to know that the Lord has been pleased to give us this revelation that the work which was done prior to 1919 has had the Lord's approval and that the work did torment the Philistines. (And you know, dear brother, that you had your share; so rejoice, even as I do.) And as I remember the encounters which were had in this country it should help us to blow our trumpets still more. And now to see the various helps which the Lord has put into our hands in these days [compared] to what we had prior to 1919, when we used to put out in England such tracts as "Where Are the Dead?", etc. But now, as the King's business requires haste, we have transcription machines, phonographs, radio, telephone—all for the New King's work. So what an incentive now to Zion to do the King's work and to advertise the King and the kingdom, so that the servant can report and say, "I have done as thou hast commanded me"!

Hoping that you are keeping well, and praying the Lord's richest blessing upon you, I remain

Your brother in Zion,

W. J. ASTLING, *England*.

PRIVILEGE JEHOVAH HAS GRANTED

OUR DEAR BROTHER RUTHERFORD:

We, the pioneers of Belgium,—English, French, Polish, and Swiss—assembled at Brussels, heard clearly your thrilling address "Separating the Nations".

Our hearts rejoice in the privilege Jehovah has granted us at this time, through the unfolding of his Word, particularly as we witness in a land steeped in Catholicism where, through the wicked influence of the Roman Catholic Hierarchy, the people know not the Bible.

May Jehovah quickly destroy Satan's devilish organization and vindicate His glorious name.

At the end of this thrilling message all rose with a unanimous "Aye".

We unite in sending to you our warm love, and pray Jehovah will continue to strengthen you to the honor of his name.

Standing shoulder to shoulder with you in the fight,

Your brethren,

ASHLEY C. LAW	WERNER SCHUETZ
VICTOR TUNDER	RUTH TRINER
ALEX. M. B. COLE	HILDA WEBSTER
CH. KNECHT	JEAN SIEGENTHALER
F. CAWKIN	NANCY BERRY
MONA PRATT	ERNEST SENIOR
SALLIE NUTT	HULDA KNECHT

SERVICE APPOINTMENTS

T. E. BANKS

Belzoni, Miss.	June	2, 3	Oyska, Miss.	June	19, 20
Starkville, Miss.	"	4, 5	Bogalusa, La.	"	21, 22
Pickens, Miss.	"	6, 7	Baton Rouge, La.	"	24, 25
Bolton, Miss	"	9, 10	Prairieville, La.	"	26, 27
Lawrence, Miss.	"	11, 12	Alexandria, La.	"	28, 29
Laurel, Miss.	"	14, 15	Natchez, Miss.	July	1, 2
McComb, Miss.	"	17, 18	St. Joseph, La.	"	3, 4

JOHN C. BOOTH

Columbus, Ohio	June	2-14	Marietta, Ohio	June	25, 26
Portsmouth, Ohio	"	16, 21	Athens, Ohio	"	27
Gallipolis, Ohio	"	23, 24	Shawnee, Ohio	"	28, 29

M. L. HERR

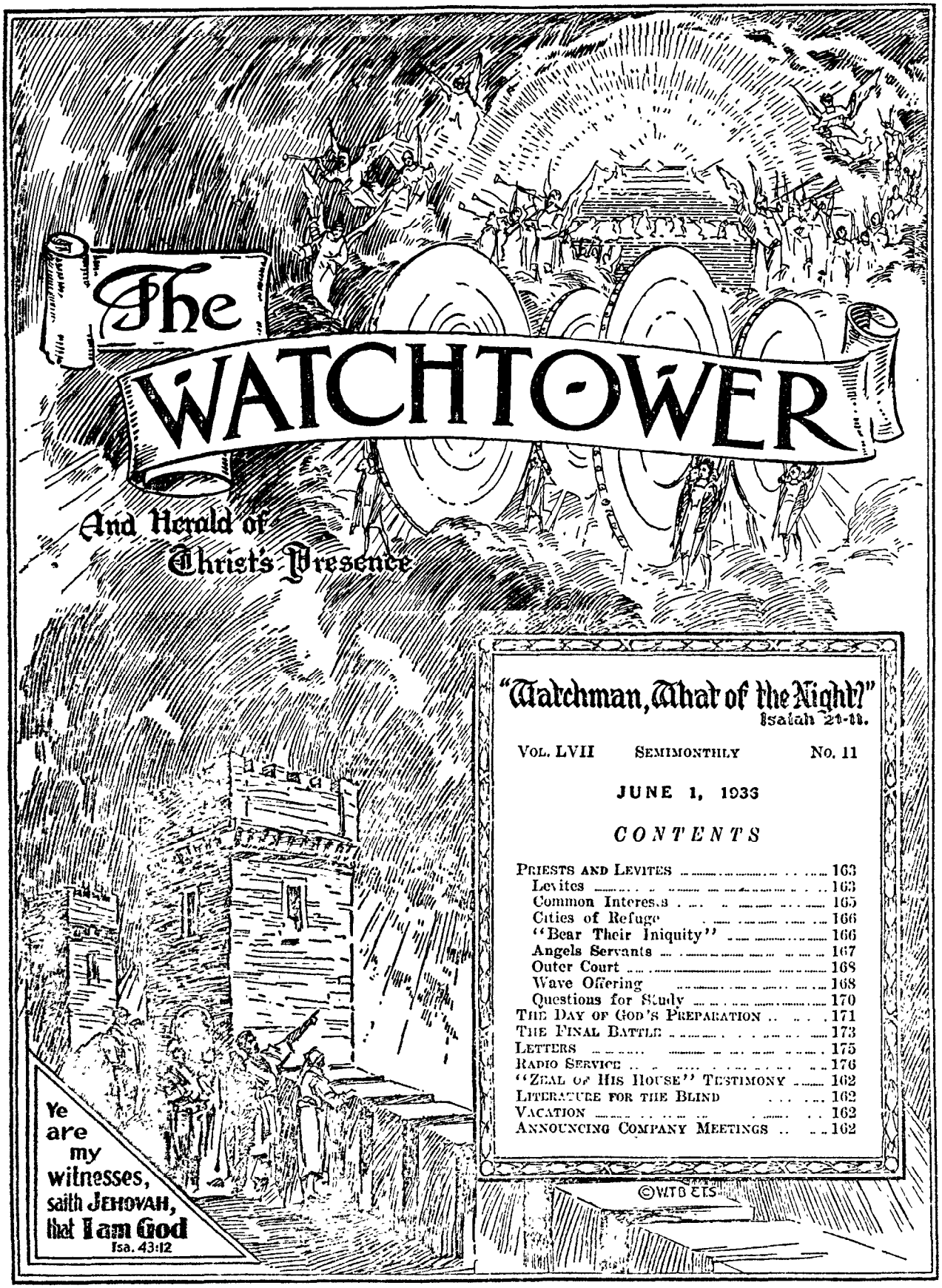
Raleigh, N. C.	May	31	Kinston, N. C.	June	16
Garner, N. C.	June	2	Mount Olive, N. C.	"	17
Smithfield, N. C.	"	3	Magnolia, N. C.	"	18
Wilson, N. C.	"	4	Wilmington, N. C.	"	19-21
Rocky Mount, N. C.	"	5	Tarheel, N. C.	"	23
Enfield, N. C.	"	6, 7	Hayne, N. C.	"	24, 25
Jackson, N. C.	"	9	Fayetteville, N. C.	"	26
Aulander, N. C.	"	10	Cumberland, N. C.	"	27
Scotland Neck, N. C.	"	11, 12	Sanford, N. C.	"	28
Vanceboro, N. C.	"	13, 14	Rockingham, N. C.	"	30

ALEXANDER WRIGHT

Ottawa, W. Va.	May	31	Carter, Ky.	June	17
Montgomery, W. Va.	June	2	Craney, Ky.	"	18
Mt. Lookout, W. Va.	"	3, 4	Mariba, Ky.	"	19
Rainelle, W. Va.	"	5, 6	Millersburg, Ky.	"	20
Glace, W. Va.	"	7	Frankfort, Ky.	"	21
Bluefield, W. Va.	"	9	Lexington, Ky.	"	23
Asco, W Va.	"	10	Kings Mountain, Ky.	"	24
Auxier, Ky.	"	11	Public, Ky.	"	25
Paintsville, Ky.	"	12	Eubank, Ky.	"	26
Richardson, Ky.	"	13	Campbellsville, Ky.	"	27
Ashland, Ky.	"	14, 15	Louisville, Ky.	June	28 July 1

S. H. TOUTJIAN

Ashland, Oreg.	May	30 June 2	Salem, Oreg.	June	14, 15
Yreka, Calif.	June	4	McMinnville, Oreg.	"	17
Klamath Falls, Oreg.	"	5	Newberg, Oreg.	"	18
Myrtle Creek, Oreg.	"	6	Willamette, Oreg.	"	19
Roseburg Oreg.	"	7	Portland, Oreg.	"	20-25
Reedsport, Oreg.	"	9	Hood River, Oreg.	"	26
Eugene, Oreg.	"	10, 11	White Salmon, Wash.	"	27
Siletz, Oreg.	"	12	Camas, Wash.	"	28
Dallas, Oreg.	"	13	Longview, Wash.	"	30



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

VOL. LVII SEMIMONTHLY No. 11

JUNE 1, 1933

CONTENTS

PRIESTS AND LEVITES 163
Levites 163
Common Interests 165
Cities of Refuge 166
"Bear Their Iniquity" 166
Angels Servants 167
Outer Court 168
Wave Offering 168
Questions for Study 170
THE DAY OF GOD'S PREPARATION 171
THE FINAL BATTLE 173
LETTERS 175
RADIO SERVICE 176
"ZEAL OF HIS HOUSE" TESTIMONY 162
LITERATURE FOR THE BLIND 162
VACATION 162
ANNOUNCING COMPANY MEETINGS 162

©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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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, 7/. 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.

"ZEAL OF HIS HOUSE" TESTIMONY PERIOD

The nine-day period, June 6 to 14 inclusive, is thus designated and indicates another of those seasons of special united activity on the part of Jehovah's visible organization on earth. Uncomplaining, and with unflagging zeal, all those gathered at the house of God, whether of the anointed remnant in the inner court or of the Jonadabs in the outer court thereof, will participate in the opportunities of this testimony period. Organization instructions are that, on a contribution of 35c, the book *Riches* together with three booklets (one a paper- or self-covered booklet) shall be offered to the public, and that the rural sections of your territory shall be given the preference this time. Weather and other conditions should by then be very favorable for such rural work. The zeal which is peculiar to those of and at God's house prompts every one to take under consideration at once his part in this coming testimony period. Your report on work done should be made to our Brooklyn office if you are not working in territory under one of our branch offices.

LITERATURE FOR THE BLIND

Of the new booklets, *Angels, Deciding the People, Hereafter, Cause of Death, Who Is God?* and *What Is Truth?* also *Loyalty*, can be supplied in Braille. These are obtainable at $1 a copy, or may be had on loan by any blind reader. Address the Society's branch for the blind, 1210 Spear St., Logansport, Ind.

VACATION

FACTORY AND OFFICE CLOSED—JULY 25-AUGUST 9

The factory and office at Brooklyn will be closed from July 25 to August 9 inclusive. During those two weeks the Bethel family will have the opportunity to take part in the field privileges with all other kingdom publishers. No shipments of literature can be made to anyone during that time. Please get your orders in to the Brooklyn office sufficiently ahead for handling and filling before the above date, and make certain thereby that you will not run short of literature supplies during the month of August. Bear in mind the special testimony period at that time.

Orders cannot be filled during vacation period, as no one will be here to answer letters, but all mail will have immediate attention on the reopening of the factory on August 10.

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 radio cast, 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. LVII JUNE 1, 1936 No. 11

PRIESTS AND LEVITES

"And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation."—Num. 8: 19.

JEHOVAH selected Aaron to accompany Moses to Egypt, and afterwards he chose Aaron to minister in the priest's office as the high priest. First the high priest was chosen, and then the underpriests. Jehovah instructed Moses: "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office." (Ex. 28: 1, 40, 41) Aaron was a Levite.—Ex. 4: 14.

[2] The tribe of Levi was taken by the Lord in the place and stead of the firstborn. (Num. 3: 41) After the selection of the high priest and the underpriests the Levites were given to the priests to be servants to them, the priests. (Num. 8: 19; 18: 23) At the time the high priest and the underpriests were selected to be servants of God in the priest's office the tribe of Levi was not even mentioned as an official tribe or officially recognized. Later the tribe of Levi was made an official tribe and consecrated to the service of the Lord Jehovah, and that only after the selection of Aaron and his sons, to serve in the priest's office, had been made.

[3] When the patriarch Jacob pronounced a blessing on his twelve sons, including Levi, there was no promise made to Levi that a priesthood should come out of that tribe. Nothing was then said about or any promise made concerning the priesthood. (Gen. 49: 5-7) The father and mother of Moses and Aaron were distinguished for their faith in Jehovah rather than for the fact of being of the tribe of Levi. (Ex. 2: 1-10; 6: 16-20) They were commended for their faith in Jehovah. (Heb. 11: 23) Aaron was chosen as the spokesman or "prophet" of Moses to appear before Pharaoh because of the inability of Moses to speak fluently. (Ex. 7: 1, 2) After that the firstborn of Israel were sanctified. (Ex. 12: 12; 13: 1, 2) It was some time later that the tribe of Levi was substituted by Jehovah for the firstborn. After the exodus of the Israelites from Egypt Aaron continued to serve as spokesman for Moses. (Ex. 16: 9, 10) Then Aaron was put in charge of the golden pot of manna. (Vss. 33, 34) Still later Aaron alone accompanied Moses up to Mount Sinai at the giving of the law.—Ex. 19: 24, 25.

[4] At the time Moses and Aaron were in the mountain of Sinai there were then priests serving the Israelites, but they had not been appointed by Jehovah, as far as the record discloses. None of those priests were permitted to come up into Mount Sinai. (Ex. 19: 24) Some time later Aaron and his four sons, together with seventy elders of the Israelites, were invited to 'come up unto the Lord in the mountain and worship afar off'. (Ex. 24: 1-14) All the foregoing historical facts mentioned took place before Aaron and his sons were selected for the priesthood.—Ex. 27: 21; 28: 1-4, 29: 44.

[5] It appears, therefore, that Aaron was called and chosen to be the high priest, not merely because he was a Levite, but because of the fact that he was a brother of Moses, who had shown his faith in Jehovah God. Moses was chosen by Jehovah as a priest superior to Aaron. He was also a prophet, because of his faith and faithfulness, and not because he was of the tribe of Levi. Both Moses and Aaron, in the performance of their duties to which they were officially assigned, foreshadowed Christ Jesus, the great Prophet and Priest of Jehovah.

LEVITES

[6] The priests were selected from the tribe of Levi, and those of the tribe of Levi, aside from the priests, were given service to the Israelites and were the servants to the priesthood. Otherwise they rendered assistance to the priests in the performance of the service of the Lord in Israel. Does this indicate two separate and distinct classes of spirit-begotten ones, to wit, the priests, representing the "little flock" (Luke 12: 32), and, second, the Levites, representing the less faithful class called the "tribulation saints" and often called the "great multitude"? The Scriptures do not support that conclusion. There seems to be no Scriptural support for the conclusion that the tribe of Levi, that

is, those aside from the priests, in any manner typified or represented the great multitude as described in Revelation seven. It seems necessary to submit here some Scriptural proof, in view of what has heretofore been held, as set forth in *The Watchtower* 1911, pages 21 and 22. In doing so it appears to be necessary to take notice of the Bible history concerning the tribe of Levi.

7 Moses, accompanied by Joshua, his minister, was in the mountains at the command of Jehovah, and after he had been there forty days he discovered that the Israelites had sinned against the Lord, in this, that they had made and were worshiping a golden calf. Seeing the terrible plight into which the Israelites had gotten themselves, Moses made a bold declaration in their presence and hearing: "Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him."—Ex. 32:26.

8 When all the Levites had gathered themselves unto Moses, then Moses commanded them to "slay every man his brother, and every man his companion, and every man his neighbour", and the Levites did according to the words of Moses, and about three thousand fell that day. "For Moses had said, Consecrate yourselves to day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." (Ex. 32:25-29) On this occasion it was the tribe of Levi that exhibited their faith and devotion to Jehovah God. Even at that time the Levites were not dedicated for any special service in connection with the tabernacle. The tabernacle service is mentioned in connection with the Levites at Exodus 38:21. Even this text does not specify the tribe of Levi, but clearly refers exclusively to the priests who were taken from the tribe of Levi. In the book of Leviticus there is no mention made of the tribe of Levi except in connection with the jubilee arrangement.—Lev. 25:32-34.

9 Aaron, who was a Levite, married a woman of the tribe of Judah, the family in line for the kingdom of Israel. She was the daughter of one of the great grandfathers of King David, from which tribe of Judah came the Lord Jesus. (Ex. 6:23; Ruth 4:20-22) The descendants of Aaron, therefore, occupied the relationship of priest and king among God's chosen people. The first mention made, as appears from the record, concerning the Levites' serving at the tabernacle is at Numbers: "But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up; and the stranger that cometh nigh shall be put to death. But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony."—Num. 1:50, 51, 53.

10 The Scriptural record does not disclose that the Levites assisted in the erection of the tabernacle, but mention of the tribes of Judah and Dan are specifically made in that connection. Service in connection with the tabernacle by the Levites was after it had been erected. That the Levites were specially set aside for service to the Lord is shown by the fact that they were not numbered for war service.—Num. 1:47-54; 2:33.

11 At the time God smote the firstborn of Egypt he set aside the firstborn of all the tribes of Israel as the specially favored ones of the Israelites. After the Israelites had left Egypt the Levites were selected instead of the firstborns and assigned to the tabernacle service, and concerning that it is written: "And the Lord spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel; therefore the Levites shall be mine; because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel both man and beast; mine shall they be: I am the Lord. Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord." (Num. 3:11-13, 45) The Levites then were cleansed and presented to the Lord for special service. They were separate and distinct from the other tribes. "And thou shalt bring the Levites before the Lord; and the children of Israel shall put their hands upon the Levites: and Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord. And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the Lord, to make an atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord. Thus shalt thou separate the Levites from among the children of Israel; and the Levites shall be mine. And after that shall the Levites go in to do the service of the tabernacle of the congregation; and thou shalt cleanse them, and offer them for an offering."—Num. 8:10-15.

12 The fact that the entire tribe of Levi was separated to the service of the Lord in the place and stead of the firstborn is a very persuasive argument that the Levites, both priests and underpriests, were typical of the "church of the firstborn, which are written in heaven", and which prove faithful to God and are made members of the royal house. (Heb. 12:23) "And I have taken the Levites for all the firstborn of the

children of Israel. And I have given the Levites as a gift to Aaron and to his sons [the priest and underpriests] from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary."—Num. 8:18, 19.

13 It was a privilege God had given to Aaron and his sons to minister unto him at the tabernacle in the priest's office, and it was no less a privilege from the Lord that the others of the tribe of Levi were assigned to specific service in connection with the tabernacle to assist the priesthood. Being a gift to the priest to do service at the tabernacle as assistants to the priest would strongly argue that all the Levites were members of the household of the high priest. In the sacrifice of the bullock and the Lord's goat the entire tribe of Levi must have been represented; as it is written: "And Aaron shall bring the bullock of the sin offering which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself." (Lev. 16:11) The same thing was done with the blood of the Lord's goat as was done with the blood of the bullock. (Lev. 16:15) The priest and the other Levites were all brethren, being of one family. The high priest was a representative of the entire tribe of Levi. (Deut. 33:8) The priests and the others of the tribe of Levi are always associated together. The nonpriestly part of the tribe served their brethren who were serving in the priest's office. Both were servers of the Lord, but not all were assigned to the same place of service. It is even so in the body of Christ that God hath "set the members every one of them in the body, as it hath pleased him". "But now are they many members, yet but one body." (1 Cor. 12:18, 20) The nonpriests of the tribe of Levi served the priests, not as the servants of men, but "as unto the Lord", as the Lord had assigned them places of service. Those in the church are likewise directed: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." (Col. 3:23) Not everyone in the Lord's organization can be assigned to the same place. Some may have a more responsible position than others.

14 The priests and nonpriests were assigned to separate duties in the service, and the Levites, as a tribe, were represented in the high priest's person or body just the same as the underpriests were represented in the high priest. The argument is made that the Levites did not go into the Most Holy of the tabernacle on the day of atonement. That argument has no weight, for the reason that the underpriests did not go into the Most Holy on the day of atonement, nor even into the holy, the high priest alone going into the Most Holy on the day of atonement. (Lev. 16:17) Not all the Levites could be called to the priesthood, because in the distribution of tabernacle service that service did not require such a great number of priests. That does not at all mean that the nonpriestly class was less faithful than those of the priesthood. All must be faithful if they would receive the Lord's approval, and the Bible account shows that they were faithful to Jehovah and to Jehovah's priest and to his king of the tribe of Judah. "But as for us, the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business." (2 Chron. 13:10) There is no Scriptural warrant for concluding that God used the nonpriestly ones of the tribe of Levi to represent a less faithful class. If the Lord did so, then that would mean that it was a part of his purpose to approve some that were partially faithful; and such is absolutely out of harmony with God's expressed purpose.

15 Noninheritance in the land applied to the priests and nonpriests all alike: "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation."—Num. 18:20, 21.

16 None of the Levites had any inheritance in the land. If this means that the priestly class must inherit a heavenly and not an earthly place, the same is true with reference to the nonpriestly class. Since the "great multitude", without a doubt, is an earthly and not a heavenly company, this would prove that the nonpriests of the Levites do not typify the great multitude. Even the nonpriests did priestly duties when the work was very heavy and required their service in that behalf. (2 Chron. 29:34; 30:16, 17) The nonpriests of that tribe were singers in the temple. (1 Chron. 15:16-22; 16:4-6; 2 Chron. 5:12) They taught God's law and expressed his judgment as commanded. (2 Chron. 17:8, 9; 19:8-11) Such service could not find an antitype in a less faithful spirit-begotten company, and especially not at the end of the world, when the great multitude is brought forth. It is true that the nonpriestly Levites did not wear official garments. Instead of this showing that they pictured a less faithful class, which has heretofore been called the 'tribulation or consolation class', it would show that they did not represent a special class in the Lord's organization but merely pictured those who render service in the Lord's organization. They served as unto the Lord.

COMMON INTERESTS

17 The interests of all the tribe of Levi, including priests, underpriests, and nonpriests, were all common. All of them did service unto the Lord according to his commandments. Their division into groups according to the grade of service evidently was not meant to

typify two separate and distinct classes of spirit-begotten ones, one faithful and the other less faithful; but to typify one service organization of God's favored ones or firstborn ones at the temple doing service to which each one was assigned. It is exactly so today in the antitype. Not every one of Jehovah's witnesses can serve at the same place. Some of them at headquarters, some at branch offices, and some pioneers, and some in other places, and all are doing service as unto the Lord. Whether in one place or the other, all are serving God and his kingdom and all are represented in the High Priest, Christ Jesus, who is their Head and Commander. If one suffers, all suffer; and if one rejoices, all rejoice. Some of them are made a gazingstock both by reproaches and afflictions, and others suffer by reason of being companions of God's anointed ones who suffer indignities. (Heb. 10:32, 33) In the eyes of men some occupy less honorable positions than others, but in the sight of God there is no distinction, because God is no respecter of persons. (Eph. 6:9) Faithful and complete devotion to him is what is pleasing and acceptable to Jehovah. There is not one scripture that even indicates that God approves and rewards an unfaithful class. There is no reason to conclude that God has a secondary spiritual class whom he rewards to some degree, because less faithful, and because they have gotten mixed up with the world and try to please both the world and God.

CITIES OF REFUGE

18 God's law provided for six cities of refuge, all of which would be inhabited by the tribe of Levi, and of this tribe one of the cities was at Hebron, and that was occupied by the priests, who were, of course, Levites. If the nonpriestly Levites pictured a secondary class or class of consecrated ones who are less faithful than the royal house, then that would mean that the unwitting man-slayer would be fleeing to that part of God's organization that is only partially faithful to him. Such a conclusion is entirely unreasonable and is unscriptural. (Num. 35:2-15; 1 Chron. 6:57) The cities of refuge typified God's faithful organization on earth as a whole and as a part of the royal house to which the man who slew another unawares might flee. The antitypical cities of refuge apply at the end of the world and after the coming of the Lord Jesus to the temple and the beginning of the proclamation of the kingdom message. (See *The Watchtower* 1934, page 247.) The organization of Jehovah could not be made up of two divisions, one faithful and one only partially faithful, the latter of which we have heretofore called the "tribulation" class. This is another strong argument that the Levites pictured those faithful to God, and forming his organization, in which some occupy one position and some another position, as God has been pleased to place them in those positions, Christ Jesus being the great High Priest over the entire organization.

19 There were some associated with the Israelites who were not Israelites. The "Nethinims" (meaning "given ones") mentioned in the Scriptures were not Israelites. (1 Chron. 9:2) Joshua assigned those "given ones" to some menial service. (Josh. 9:22-27) They are clearly distinguished from the Levites. (Ezra 2:70; 8:20; Neh. 7:73) The fact that the Nethinims did some service in connection with the tabernacle does not at all argue that the Levites typified a class of persons destined to live on the earth for ever.

20 The Kohathites were one of the families of the tribe of Levi. Korah of the tribe of Kohath was an infamous rebel against God's constituted arrangement for the tabernacle service. (Num. 16:1-25) Without a doubt Korah is used in the Scriptures to picture a spirit-begotten class once in line for the kingdom but who become unfaithful and are destroyed. "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 Co're." (Jude 11) Co're mentioned by Jude is the same mentioned in Numbers 16:1 and there spelled "Korah". This shows that the Lord does not approve those who are partially faithful and that he does not give any partially faithful a secondary place in his heavenly organization.

"BEAR THEIR INIQUITY"

21 We having once gotten into the error that the "great multitude" is a spirit-begotten company that will be assigned to a secondary place in the heavenly kingdom, the prophecy of Ezekiel has heretofore been improperly applied to the great multitude. "And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity."—Ezek. 44:10.

22 All these words of the text have heretofore not been properly considered together. Note the text says "when Israel went astray". The priests also at the time went astray, as well as the nonpriestly class. "But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge."—Ezek. 44:15, 16.

23 Instead of this prophecy's showing two classes of spirit-begotten ones, it shows this: That those consecrated ones and devoted to the Lord's service were mixed up at one time with "Christendom" and indulging in such formalism as showed that they had gone astray from the Lord, and they are designated as having garments soiled, that is to say, they were identified with others practicing forms of worship, and to some degree at least were mixing with the world. They got away from the true worship of Jehovah God. The

prophecy shows that, after they bore their iniquity, a remnant returned to the Lord, and being cleansed by him at the temple judgment, and their iniquity, that is to say, their lawlessness, removed, they were fit for service. Those, being cleansed and becoming a remnant of all the antitypical Levites, some priests and some nonpriests, were all assigned to certain parts of service in the Lord's organization. This fact was overlooked in considering this very prophecy in *Vindication*, Book Three, pages 265 to 269. This shows how God's people get into an error by taking for granted that we have a proper understanding of the prophecy before the time the prophecy is fulfilled. It is another proof that no man can understand prophecy until it is fulfilled and no man can interpret prophecy at any time. At the time the afore-mentioned book *Vindication* was written God had not revealed to his people the proper understanding of the "great multitude".

[24] Note also that before there was any deflection God gave instruction to the high priest that they should bear the iniquity of the sanctuary. "And the Lord said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood." (Num. 18:1) Clearly this reference is to the house of Levites, because the words "Thou, and thy sons, and thy father's house with thee" could refer to nothing less than all the tribe of Levi. The Scriptures immediately following, namely, Numbers 18:2-6, prescribe the duties of all the Levites, both priests, underpriests and nonpriests. Prior to that Jehovah had declared concerning the high priest that a plate of pure gold be made and there should be engraven upon that plate the words, "HOLINESS TO THE LORD," which plate must be attached to the forefront of the miter of the high priest, and then adds: "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts." (Ex. 28:35-38) These scriptures show that both priests and nonpriests must bear certain iniquities.

[25] As marking the antitypical fulfillment of these prophetic statements note this: that at the coming of the Lord Jesus to the temple for judgment of the house of God the antitypical Levites, priests and nonpriests, had gone astray and all such must bear their iniquity. There is no indication that there are two spirit or distinctly separate classes in this judgment. It is clearly stated that the purpose of the coming of the Lord to the temple was to cleanse the sons of Levi; as it is written: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Mal. 3:2, 3) These words, "he shall purify the sons of Levi," must of necessity apply to all the antitypical Levites, including the priestly and nonpriestly class. It is the cleansed ones that are assigned to the service of the Lord that these may "offer unto the Lord an offering in righteousness". All in line for the kingdom had to be cleansed and purified. Considering now the type in connection with the prophecy of Ezekiel (44:10-16), it is seen that the Levites, after they had strayed and after they had been cleansed and returned to the Lord, were not assigned to a lower or less favored place in the service than they had occupied before they went astray. This shows that the 'bearing of their own iniquity' or lawlessness (meaning a lawless course of action) could not refer typically to the Levites' being assigned to a secondary place or position in heaven. The fact that the entire spirit-begotten company had to be cleansed when the Lord came to the temple shows that the entire spirit-begotten company had gone astray and were proceeding in an unlawful manner and that all who possessed a right condition of heart were cleansed by the Lord and the faithful class who were approved constituted the Lord's "faithful and wise servant" class. (Matt. 24:45-47) The Scriptures show that the Lord was angry with them because they had gone astray, but when they had borne their iniquity and were cleansed and forgiven they rejoiced and said: "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me."—Isa. 12:1.

[26] Prior to that time the consecrated of earth looked upon the political rulers of this world as the "higher powers", whom they must obey, and they conformed themselves largely to the practices indulged in by "Christendom". But when they withdrew from Babylon and were cleansed and rejoiced, no more did they attribute salvation to any earthly powers nor look to earthly powers for protection, but said: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."—Isa. 12:2, 3.

ANGELS SERVANTS

[27] Nor is there any reason to conclude that the Lord assigns a portion of the spirit-begotten ones to be servants of the "little flock" in heaven because they have been a less faithful class. The Lord appears at the temple accompanied by his host of holy angels to do his service. (Matt. 25:31) There would appear to be no need to transfer to heaven a great multitude of spirit-begotten ones who had been only partially faithful and give them a secondary place of service in heaven with the angels during the thousand-year reign of Christ. If that were true, then God would be giving partially faithful earthly creatures a position equal

to that of those wholly and entirely faithful angelic hosts, which is both inconsistent, unreasonable and unscriptural. Certainly it could not be said that Jehovah needs to find room and some form of service in heaven for a class of creatures that are viewed as a sort of by-product of his work. When Christ was on earth he declared that he was going away and would prepare a place for his followers that proved faithful, and not for some also who proved only partially faithful. (John 14:3) The Scriptures do not set forth promises to two classes of spirit-begotten ones. There never was any Scriptural reason for holding before men the hope of a secondary place in heaven that might be reached by way of the "back door". It is positively stated, on the contrary, that 'all are called in one hope of our calling', not two hopes (Eph. 4:4) The begetting or acknowledgment of his sons called to the heavenly place by the Lord is in one hope, and that hope is to partake of the resurrection of Christ Jesus to an incorruptible inheritance. (1 Pet. 1:3, 4; Phil. 3:10) Instead of a heavenly opportunity's being reserved for those who become "less faithful" by drawing back and mixing up with Satan's organization it is plainly stated in the Scriptures that such as do draw back and become unfaithful are assigned to destruction.—Heb. 10:38, 39.

[28] To have part in the sin offering for mankind is not of first importance to those who become the followers of Christ Jesus, but to them that which is of first importance is to serve God's organization and have a part with Christ Jesus in the vindication of Jehovah's name. The purpose of justification and spirit-begetting is not primarily to have a part in the sin offering and assisting to uplift the world, but that which is of chief importance is to answer Satan's false charge against God by proving that the creature following in the footsteps of Jesus can withstand the assaults of Satan and maintain his integrity toward God even though that means to such a sacrificial death. It is thus that one becomes associated with the great Vindicator. The taking of men to heaven is not of primary importance. The sacrifice of the followers of Christ adds nothing to the great ransom sacrifice to give it more power or effectiveness in the taking away of sins. Therefore sacrifice for sins cannot be the primary reason for God's justifying men and begetting them as his spiritual sons. Even the great sacrifice of Christ Jesus producing the ransom was only secondary in importance. That which stands out as of the greatest importance is the vindication of Jehovah's name. The force of this argument is also strong proof that God will not fix a secondary place in heaven for some merely to save a great multitude from destruction. Such is not expressed in the Scriptures as a reason for God's providing a secondary reward in heaven and room for service for them to so serve. When we keep in mind that the great issue which must be settled is the vindication of Jehovah's name all other things take their proper place in the mind, as set forth in the Scriptures. When we wait upon the Lord to interpret prophecy, then we understand it and see the real truth.

OUTER COURT

[29] It clearly appears from the Scriptures that there is no secondary place provided in heaven for followers taken from amongst men and made spirit creatures. It therefore also clearly appears that the outer court of the temple could not typify such a place or condition. The tabernacle in the wilderness of Mount Sinai had only one court, and that one court was trodden by all the people, as well as by the Levites, priests and nonpriests. (Lev. 1:1-9) It would therefore picture the same thing as pictured by the outer court of the temple, as seen in Ezekiel's vision (Ezek. 40:17; 46:21-24), to wit: A condition of justification or standing before God of the new creatures in Christ, and of all those of mankind that are brought into harmony with Jehovah by Christ. The great multitude 'stand before the throne, clothed in white robes', that is, they have a standing of approval before God. In the temple, as it appeared in the vision of Ezekiel, the outer court is entered and trodden by the prince and by the people in general (Ezek. 46:3-10), and this would prove that the outer court does not typify a spirit condition in the invisible heavens, but a condition of justification or standing before the Lord by those who are on the earth and who are devoted to God. These are people of good will, the "other sheep" of Jesus' flock, the "great multitude", and will worship in the outer court. Now by reason of their faith in Jehovah God and Christ Jesus and of their fleeing to God's organization, the city of refuge, they have a standing and, there continuing faithful, they will have protection, as promised, at Armageddon. In the tabernacle the people were excluded from the Holy, and only the priest was permitted there; and this would prove that the Holy pictures the spirit-begotten condition of God's people while on the earth. The Most Holy pictured heaven itself.—Heb. 9:23, 24.

WAVE OFFERING

[30] The passover lamb was sacrificed on the fourteenth day of the first month. The fifteenth day of that month was observed as a sabbath or rest day. From the morrow after the sabbath, that is, on the sixteenth day, the count began, and fifty days counted from that time forward brought the people to the day of Pentecost. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days, and ye shall offer a new meat offering unto the Lord." (Lev. 23:15, 16) The "sheaf of the firstfruits of [the] harvest" (vs. 10), that is, the sheaf of the wave offering, was offered at the beginning of the fifty days.

There was a "new meal-offering" (*R.V.*). It was offered at Pentecost and consisted of two loaves baked of fine flour and baked with leaven, and this was offered together with a burnt offering: "Ye shall bring out of your habitations two wave loaves, of two tenth deals; they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the Lord. And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits, for a wave offering before the Lord, with the two lambs; they shall be holy to the Lord for the priest."—Lev. 23: 17-20.

[31] At one time in the past this statement was published, to wit: "The two loaves represented, therefore, the two classes of the consecrated—the overcoming little flock and the 'great company' of the consecrated servants of God." (*The Watchtower* 1898, page 68) In that same publication this statement was also made: "The two loaves represent[ed] the same thing as the two goats presented on the day of atonement." The two quotations above do not appear to be consistent. The latter statement seems to be a more nearly correct one, to wit, that the two loaves represented the same thing as the two goats presented on the day of atonement. When the two goats were presented, lots were cast to show that the selection was not arbitrary but that the course of action which each goat took determined which way the lot should fall. One of those lots signified the Lord's goat, and the other the castaway. It showed a division of a certain class. Both goats were presented to the Lord, and were in line for sacrifice, and the Lord disposed of them according to the course of action taken by each one. One was selected for a sacrifice; the other was cast away as the "evil servant". The offering was waved before the Lord, as it appears, for the same purpose, that is to say, that the Lord might indicate his acceptance of one and the rejection of the other. In the consecration of the priesthood the offering was put on the hands of the priest and waved before the Lord. "And Moses [picturing the Lord himself] took them from off their hands, and burnt them on the altar upon the burnt offering; they were consecrations for a sweet savour; it is an offering made by fire unto the Lord." (Lev. 8: 28) Thus was shown acceptance by the Lord.

[32] Concerning the wave offering at Pentecost the record is: "Ye shall bring out of your habitations two wave loaves, of two tenth deals; they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the Lord." (Lev. 23: 17) The two wave loaves, therefore, appeared to picture a dividing of those who were presented before the Lord, one part of which is wholly devoted to the Lord, and the other part or class not wholly devoted to him. Following the fulfillment of the passover the day of Pentecost marked the outpouring of the holy spirit in fulfillment of Joel's prophecy. At that first fulfillment there was a division among those who claimed to be on the side of Jehovah God at that time: "And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others, mocking, said, These men are full of new wine." (Acts 2: 5, 12, 13) After hearing Peter, many who had been in doubt were convinced and heard and believed his statement: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."—Acts 2: 41.

[33] Now concerning the second outpouring of the holy spirit, or the fulfillment of Joel's prophecy in completeness, this occurred after the coming of the Lord to the temple for judgment. That was the antitypical Pentecost, or complete fulfillment. All of the consecrated were then presented before the Lord for judgment and determination as to which should receive his approval and enter into his joy. There was a division at that time. All presented were imperfect in themselves, and this was represented by the leaven in the loaves, and not all possessed the same heart condition. Some were moved by selfishness, while others desired the approval of the Lord God above everything else and were therefore devoted to the Lord, ready and willing to do his will whatsoever that might be. There was a separation or division. This corresponded with the purifying of the sons of Levi. (Mal. 3: 2, 3) Out of that fiery test then applied came the "faithful and wise servant", to whom the Lord committed all his kingdom interests on the earth. At the same time there appeared also the "evil servant" class, which is not approved by the Lord. Both were in line for the kingdom when presented before the Lord, both were imperfect in themselves, as indicated by the leaven, one class was cleansed and accepted by the Lord to offer an offering in righteousness before him, and the other class was cast away. (Matt 24: 45-51) On the same day of the wave offering the priest proclaimed a holy convocation and that no servile work should be done on that day: "And ye shall proclaim on the self-same day, that it may be an holy convocation unto you; ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations." (Lev. 23: 21) Servile work could only be such as that done in the Devil's organization. The priests working on this day of atonement were guiltless, and the same must be true of the great high priest and the underpriests and of the Levites on this day.—Matt. 12: 5, 6.

[34] Since the outpouring of the holy spirit upon "all

flesh", that is, all spirit-begotten ones approved by Jehovah, they must work in obedience to the commandment of the Lord. (Joel 2:28, 29; Acts 2:16-18) This gospel of the kingdom must be proclaimed on this day, and that is their work. (Matt. 24:14) Jehovah's witnesses must see to it that on this day, the day of consecration and devotion to the Lord, they must worship God in spirit and in truth, and such worship is performed by giving obedience to the commandments of the Lord in doing his service.

35 It is reported from time to time that there are controversies among some of the companies of God's professed people now on earth. Such is conclusive evidence that those who indulge in such controversies or strife for personal advantage are not in fact in the temple but are associating themselves with those who are in the temple. Those who are devoted to God and to his kingdom should refrain from unnecessary discussions with opposers and avoid those who seek to cause divisions. (Rom. 16:17, 18) The proper attitude of those who have come into the house of the Lord is expressed by the psalmist. (Ps. 122:1-9) All the faithful ones, priests and Levites, are standing approved in the congregation of the Lord, bearing on their foreheads the name of Jehovah, and together are singing the new song. There must be complete harmony among all of those who are wholly devoted to Jehovah and in harmony with Jehovah and Christ Jesus, the Higher Powers of the entire organization. Satan's organization consists of all those who are against God and his kingdom, and Satan and Gog are the higher powers of that wicked organization. The Lord has his representatives on the earth who serve in his organization under the direction of Christ Jesus, the great High Priest. Some of these are pictured by the underpriests, and others are pictured by the others of the tribe of Levi. All are Levites, but not all occupy the same place in the earthly part of God's organization. It is written, in 1 Corinthians 12:18: "But now hath God set the members every one of them in the body, as it hath pleased him." There are no bosses in God's earthly organization, and if anyone arbitrarily assumes to boss he is almost certain to be removed by the Lord. That does not mean, however, that no one on earth shall transmit the instructions of God's organization to others. We must know that the Lord is conducting his organization according to his perfect wisdom and he has his own good way of directing his work. If each and every one of the followers of Christ on earth should follow his own course in the performance of service, there would be nothing else than confusion, and that could not be according to the will of God: "For God is not the author of confusion, but of peace, as in all churches of the saints." (1 Cor. 14:33) There must be peace and order, and it is certain that the Lord is directing his organization and service and using those on earth according to his will. The WATCH TOWER BIBLE & TRACT SOCIETY, the corporation, was organized to comply with the laws of the land that are not contrary to God's law. The corporation and its proper operation enables God's people to render unto Caesar the things that are Caesar's, or which the law of the land properly requires. The "Society", as that term is generally used, consists of all of the anointed ones on earth who continue faithfully doing the Lord's service and who engage in the orderly procedure of service. Such anointed ones, by the Lord's grace, working in a body, are enabled to render unto Jehovah the things that are God's. The chief concern of each one is and should be to do with his might the thing to which he is assigned and to do it always as unto the Lord. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31) Doing the Lord's service in this manner, the anointed are now fulfilling in antitype that which was performed by the entire tribe of Levi in type. Those who are wholly devoted to Jehovah will not be disposed to engage in controversy, discussions and haggling as to whether or not someone in the organization is receiving more or less honor than they are receiving. It is God through Christ Jesus that is conducting his work, and his servant is responsible to the Lord, and the Lord will determine whether or not that person is properly rendering service. (Rom. 14:4) What difference does it make where one serves in the Lord's organization? The question that should more deeply concern each one is, Am I faithfully performing the service to which I am assigned, and am I loyally and faithfully maintaining my integrity toward Jehovah? The vindication of his name is the great question for final settlement. Faithfulness on the part of each servant is required, and only those who are loyal and faithful will participate in the vindication of Jehovah's name. All the antitypical Levites on the earth will be singing: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. 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."—Psalm 122.

QUESTIONS FOR STUDY

¶ 1. Account for Aaron's accompanying Moses to Egypt, and for his and his sons' ministry afterward.

¶ 2-5. With historical facts, point out how, when and why the tribe of Levi was made an official tribe.

¶ 6-8. Explain the occasion for what is recorded at Exodus 32:29, and the purpose of what was there commanded.

¶ 9-12. What facts show that the Levites were specially set aside for service to the Lord? How was it that the Levites came into this service, whereas in Egypt God had set aside

the firstborn of all the tribes of Israel as the specially favored ones of Israel?

¶ 13, 14. Show that the relationship of the priests and the others of the tribe of Levi, together with their appointed privileges of service, was prophetic. Explain the fact that the Levites did not go into the Most Holy on the day of atonement.

¶ 15, 16. With scriptures and facts, show whether the nonpriests of the Levites could typify a less faithful spirit-begotten company.

¶ 17. That of the tribe of Levi there were priests, underpriests and nonpriests, all doing service to the Lord according to his commandments, was of what typical significance? Point out the essential privilege and responsibility of all who are of the antitypical tribe of Levi.

¶ 18-20. What strongly corroborative information in this connection is seen in God's law which provided for cities of refuge? Of what significance here is the record concerning the "Nethinims"? That concerning Korah of the tribe of Kohath?

¶ 21-26. Explain Ezekiel 44: 10, 15, 16. What is now clearly seen as to when and by whom divine prophecy can be properly understood? Point out how other scriptures show that both priests and nonpriests must bear certain iniquities. Apply these prophetic scriptures, together with Malachi 3: 2, 3, Matthew 24: 45-47, and Isaiah 12: 1-3, showing their fulfillment.

¶ 27, 28. With scriptures, show whether there is any reason for holding before men the hope of a secondary place in heaven that may be reached through only partial faithfulness. What is God's purpose in justifying men and begetting them as his spiritual sons? What does this show as to God's providing a secondary reward in heaven for some of these?

¶ 29. Who used (a) the court of the tabernacle and (b) the outer court of the temple as seen in vision by the prophet Ezekiel? Apply that prophetic fact.

¶ 30-33. What was the wave offering? When, how, for what purpose, was that offering made? Compare therewith the presenting to the Lord, by Aaron, of the two goats in the tabernacle service on the day of atonement. Point out fulfillment of those prophetic pictures.

¶ 34, 35. What do the Scriptures require now of all spirit-begotten ones approved by Jehovah? What is the proper attitude of all who have come into the house of the Lord? How has Jehovah provided for orderly procedure by those devoted to him in doing his service entrusted to them? What difference does it make where one serves in the Lord's organization? What, then, is essential, and why? What is seen to be the purpose of Psalm 122?

THE DAY OF GOD'S PREPARATION

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

The "wine cup" is a symbol of the potion which Jehovah has decreed shall be drunk by all the ruling powers of the earth. "Sheshach" is one of the names applied to Babylon, which means the Devil's organization, and therefore the prophecy particularly applies to "Christendom", so called, or "organized Christianity". It applies, of course, to all of the Devil's religions, but greater responsibility is upon those who have had ample opportunity to know better. While God proceeds with this preparation, he causes notice of his purpose to be delivered to the nations. —Matt. 24: 14.

By his prophet (Matt. 24: 3-35) Jehovah foretold the end of the Gentile times, the end of the world, and the beginning of the reign of Christ, and stated that it would be marked by the World War, quickly followed by famines, pestilences, distress of nations, the regathering of the scattered remnant of Jehovah's faithful servants, and the federation of the organizations of "Christendom". The physical facts in fulfillment of this great prophecy began to come to pass in the year 1914. Between that date and 1918, Christ Jesus, the great executive officer of Jehovah, ousted Satan from heaven. Next in order thereafter is the preparation for the final battle for the destruction of Satan's organization. The evil organization that controls the nations of the earth must be destroyed before Christ Jesus, earth's rightful King, inaugurates righteousness amongst the nations of the earth. Satan is now devoting his attention to the earth, as the great Prophet Jesus foretold; and "because he knoweth that he hath but a short time", Satan is preparing for the final battle. (Rev. 12: 12; 16: 14) Just when that great battle will take place is not now revealed to man; but because the preparations are being made, the indications are that it will come to pass in the very near future.

The prophet Nahum had a vision concerning Nineveh, the ruling city of Assyria, and he began his prophecy by saying, "The burden of Nineveh." The word "burden" means "an utterance of doom". His prophecy that follows relates to the day of God's preparation for the expression of his vengeance against his enemy, and incidentally refers to Satan's preparation also. Assyria, it will be recalled, was the Devil's organization in which politics held sway, and at the same time the political element was ably supported by the commercial and religious elements. The fact that Nahum's prophecy is directed against Nineveh, the capital city that ruled Assyria, is strongly

significant that the day of preparation marks a period of time when, in the world organization, politics hold sway, and at the same time the political rulers are ably supported by Big Business and the religious elements.

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

In the peace movements and war preparations the clergy and religious leaders are giving their unstinted support. These religious leaders occupy high seats at the councils held for the consideration of a world arrangement to prevent war. It was in the year 1929 that the great political power restored temporal power to the head of the church of Rome, and a large sum of money was handed to the pope in connection therewith, which evidently the financiers had something to do with providing. All the facts show that the political rulers are in the saddle, Big Business and the preachers are in the chariot, and the entire combine is moving on to the great climax. All the facts show that Nahum's prophecy is now in course of fulfillment.

The vision of Nahum can now be understood and is understood by those who are devoted to the Lord, because its fulfillment has begun and is progressing. The name Nahum means "comforter", and his prophecy contains words of comfort to the people of God. The anointed are told that Jehovah is slow to anger and great in power; that he will not acquit the wicked, but that he will have his own way in the trouble, and that he has in mind those that trust him. (Nah. 1:1-7) These are words of comfort to those who are in "the secret place of the Most High".

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

Jehovah calls his people by the name Judah, because Judah means "praise to Jehovah", and they praise his name; and in this connection, for the further encouragement and comfort of his own people, he says to them: "O Judah, keep thy solemn feasts, perform thy vows [that is, having been brought into the covenant for the kingdom, be faithful to it]: for the wicked shall no more pass through thee." (Nah. 1:15) The faithful remnant has been cleansed that the members thereof might "offer unto the Lord an offering in righteousness", which offering is the praise of their lips and their full heart devotion to him. (Mal. 3:1-3; Heb. 13:15) They appreciate the fact that they have been taken into the covenant by sacrifice and for the kingdom, and joyfully perform their part. (Pss. 50:5, 14; 24:4; Rom. 12:1) This fact is another proof that whatsoever was written in the Scriptures aforetime was written for the benefit and encouragement of those who devote themselves wholly to the Lord God and prove faithful to him in the last days.

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

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

Further addressing God's anointed ones concerning the preparation for the siege against the enemy, Nahum the prophet says: "Keep the munition, watch the way, make thy loins strong, fortify thy power mightily [that is, pull yourselves together firmly]. For the Lord [Jehovah] hath turned away [from the enemy country and thereby restored] the excellency of Jacob [his people]." (Nah. 2:1, 2) God announces that his time is at hand when he will show his favor in a special manner to his anointed, and he tells them to prepare for the siege and to be of great courage. Up to this time "plunderers have plundered" those of God's anointed; so declares the prophecy. (*Roth.*) They have "emptied out" God's people and marred

their vine branches; but now from henceforth and for ever God will protect them and keep them night and day.—Nah. 2:2; Isa. 27:2, 3; Ps. 125:1-3.

Then says the prophet Nahum: "The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches *in the day of his preparation*, and the fir trees shall be terribly shaken." (Nah. 2:3) This verse and the subsequent verses of the prophecy have heretofore been understood and described to mean or refer to the "chariots" for rapid transportation in this day. While the words of the prophet do well describe the modern means of fast travel, yet the prophecy surely has a deeper meaning than that. That deeper meaning could not be understood until the coming of the Lord to his temple in the year 1918 and the building up of Zion, God's organization, and not until God's lightnings flash, illuminating the prophecy. (Mal. 3:1-3; Ps. 102:16-18; Rev. 11:19) Instead of criticizing any interpretation heretofore given to this prophecy, rather should God's people rejoice because of the greater illumination that the Lord puts upon it in his own due time.

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

The prophecy mentions "his mighty men". Jehovah's 'mighty man' who is commanding all his forces is the great Christ Jesus. His other "mighty men" are those who are fully and completely devoted to God as members of the army of the Lord. To Christ Jesus, the great Field Marshal, Jehovah says in the language of Psalm 45:3, 4: "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." Concerning all the members of Zion, his organization, Jehovah says: "I have commanded my consecrated ones, yea, I have called my *mighty* men for mine anger, even my proudly exulting ones."—Isa. 13:3, *R.V.*; see also Zech. 10:5.

THE FINAL BATTLE

THE final battle is called in sacred Scripture "the battle of that great day of God Almighty". —Rev. 16:14.

Micah the prophet had a vision of the great and terrible day of God, and he prophesied for the benefit of the people now living on earth as follows: "The word of the Lord [Jehovah] that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple. For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." —Mic. 1:1-4.

The prophet Isaiah had a vision of this day; and he speaks of the Lord Jesus Christ, the active agent of Jehovah, the priest of the Most High, the Field Marshal, coming forth to make war upon the Devil's organization, and says: "Who is this that cometh from Edom [the enemy organization], with dyed garments from Bozrah [the capital of that organization]? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" And the response to the prophet is: "For the day of vengeance is in mine heart, and the year of my redeemed is come."—Isa. 63:1, 2, 4.

Suddenly there bursts forth a great flame of light and fire from the right hand of the little company who are singing praises to God and who are the remnant that have taken their stand on the side of Jehovah God as his witnesses, with the people of good will to God beside them. The trumpets are pealing out their terrible strains; the thunders are rolling, the mountains are quaking and trembling, and a voice is calling from the habitation of Zion, which is Jehovah's organization. It is the God of heaven moving into battle. The great and terrible day of the Lord has come! So terrible was the vision, and so great was the effect on the ancient prophet Habakkuk, that he cried out: "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy."—Hab. 3:2.

The mighty Warrior halts; and with feet planted upon the clouds of fire, as the prophet describes it, "he stood, and measured the earth." That is, he made a survey of the army of the enemy, the nations of the earth assembled against God. The prophet then says: "I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble." (Hab.

3:6, 7) "Cushan" means sin-blackened, wicked oppressors of God's people; while "Midian" means brawling, contentious, strife-breeding, fighting ones. The latter term well describes the leaders in the ecclesiastical systems, the false prophets who have blasphemed God's holy name and stirred up strife against God's faithful witnesses and persecuted those who tell the truth. Now they tremble at the sight of the Lord, and, as the prophet Joel (2:6) says, "all faces . . . gather blackness." The assembled nations see the approaching majesty and greatness of the Lord, and their faces turn colorless as they tremble for fear.

Then the mighty Leader of the army of the Lord unsheathes his sword and brings into action his instruments of destruction. The prophet (Hab. 3:5) says: "Before him went the pestilence, and burning coals went forth at his feet." At the approach of these 'the shepherds and the principal of their flocks' smite their knees together for fear; and, being unable to give battle against any other, in blind fear they turn to battle against each other.

On comes the conquering Hero, the Word of God, who for centuries has waited for this very blessed hour. (Heb. 10:12, 13) As prophetically described, "His eyes were as a flame of fire, and on his head were many crowns; . . . and he was clothed with a vesture dipped in blood." (Rev. 19:12, 13) But behold his apparel; it is glorious, even though covered with blood. He is treading out the winepress; he is crushing the wicked "vine of the earth". (Rev. 14:18-20) At his approach the mountains tremble, and the great deep utters its terrible voice and lifts up its hands to the heaven. The sun and the moon stand still in their orbits, and all the stars of the high heaven are shouting VICTORY! With righteous indignation and anger the mighty Conqueror marches through the earth to thresh the nations that have defamed Jehovah's holy name. He drives asunder the nations, and their kingdoms are scattered and their high places brought low. The saints, or God's remnant on earth, do not engage in the actual combat. This is the fight of God Almighty; and the fight is led by his beloved Son, the Priest of whom Melchizedek the priestly king of ancient Salem was a type. Long ago Jehovah's prophet recorded concerning this hour, saying: "The Lord [Jehovah] at thy right hand shall strike through kings in the day of his wrath. He shall judge among the [nations], he shall fill the places with the dead bodies; he shall wound the heads over many countries." (Ps. 110:5, 6) He is also fighting for the salvation of the people, that they might be delivered from the oppressor; and he is fighting for the anointed of God, that they may be vindicated for their faithful witness to the name of Jehovah.

That wicked ruling system, designated by the title "beast" and made up of profiteers, politicians and clergy, is taken. That wicked imperial system known in Scripture prophecy as the "false prophet" is also taken; and these are cast into the burning flames of everlasting destruction. (Rev. 19:20) These wicked systems fall, never to rise again. Then the Lord seizes the enemy himself, "the Dragon, that old Serpent, the Devil, and Satan," and binds him and casts him into the bottomless pit, that he may deceive the nations no more.—Rev. 20:2, 3.

Thus is Satan's empire swept from the earth to oblivion. The name of Jehovah God is vindicated. But all human words attempting to describe this great and terrible day of the Lord are beggarly. Let us read the words which God caused his holy prophet long ago to record, describing his majestic and victorious march against the stronghold of Satan and his organization.

"A prayer of Habakkuk the prophet upon Shigionoth. O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations: and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

"I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the [nations] in anger.

"Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Thou didst strike through with his staves the head of his villages; they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops."—Hab. 3:1-16.

In this great battle no Christian will strike a blow. The reason they do not is that Jehovah has said: "For the battle is not yours, but God's." To them the Lord said further: "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (Isa. 51:16) The hand of the Lord is over his little ones; and they that trust him implicitly and will prove faithful to him are free from harm and will continue to sing his praises until the end.

A description of this final battle is referred to again, in the book The Revelation, as a 'war between the beast and the Lamb', in which the Lamb, Christ Jesus, is victorious, because he fights the battle on the side of Jehovah. There the record says: "These [kings of the earth] shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."—Rev. 17:14.

Let no one deceive himself into thinking that the battle of Armageddon is a mere fight between men, or that it is only a picture. The Scriptures make it clear that it is real. It is the battle of God Almighty, in which he will clear the earth of the wicked system that Satan has used to blind the people for all these centuries. Satan has already been ousted from heaven; he has been cast into the earth; and now he is making a desperate attempt to destroy those who witness for God, and to blind all others and turn them away from God. But with the end of Armageddon, when his systems have been cast into utter destruction and when he is in restraint, then will come to pass the fulfillment of the prophetic utterance long ago written concerning the Devil: "Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"—Isa. 14:11, 12.

Another illustration of Armageddon is given in the battle fought by Gideon the Israelite against the great multitudes of Midian. The Midianites were the enemies of God's people the Israelites. A vast multitude of these were camped in a valley. Gideon, who is a type of Christ Jesus, was directed to put them to flight. What his followers did well illustrates what the Christian's part will be in the great and final battle.—Judges 7 and 8.

When it came to the time of going into action Gideon had only three hundred men. These he divided into three companies, and put in each man's hand a trumpet and an empty pitcher and a lamp within that pitcher. His orders were that these should be stationed on three different sides of the camp of the Midianites, and that they should watch Gideon; and that when Gideon should give the command each one must blow his trumpet, break the pitcher which he held in his hands, and hold high his light and shout: "The sword of the Lord, and of Gideon." When this was done the Midianites in their fear fell upon each other and slew one another, and the army of the Midianites perished. (Judg. 7:16-22) Even so the Scriptures teach that in these closing days of the rule of wickedness and the time of the incoming of the Lord's kingdom it is the duty and the privilege of those who are really consecrated to the Lord to lift high the light of divine truth and sing the praises of Jehovah God, proclaiming the message that he is God and that Jesus Christ is the King of kings.

LETTERS

JEHOVAH'S POWER IS WITH US

MY DEAR BROTHER RUTHERFORD:

It was most inspiring last night to listen to your voice coming halfway round the world to us and being relayed from here to all parts of the earth, bearing Jehovah's great message of truth for mankind.

The issue is being clearly drawn, more and more so every day as the message is getting more pointed. I rejoice that the wicked Hierarchy is being stripped naked and exposed in all her shame so that all honest men may flee from her. No doubt this will provoke that wicked and ruthless organization to still further anger against us, but we know that Jehovah's power is with us in the great fight for the honor of his name.

I sent you a short cable last night so you might know that the message was received well on this side.

Praying that Jehovah may bless, guide and strengthen you as you so courageously lead the way for us, and with warm love in the Lord, I remain

Your brother in his service,
HERBERT F. GABLER, *Spain.*

THE LORD IS GRACIOUS

DEAR BROTHER RUTHERFORD AND BETHEL FAMILY:

The Lord is gracious to his people, and affords them the opportunity of demonstrating their love for him.

The love for our God indeed unites and strengthens our efforts to maintain an unbroken front in this battle of praising his name, and we deeply appreciate the provision of the Society and the sacrifice on the part of the Bethel family in their help to us in furthering the work in the field.

He sends his name and his glory before us, and we pray his blessing on you our brethren, to his honor.

THE PIONEERS IN CAMP AT HICKSVILLE, N. Y.

WILL PUSH ON YET HARDER

DEAR BROTHER RUTHERFORD AND BETHEL FAMILY:

We are certainly thankful and appreciative to Jehovah for the provision now made for us to be able to carry on in the pioneer service.

We just wish we could do something for you all at Bethel, too, and so, by Jehovah's grace, we will push on yet harder.

This *does* bind us closer in our cause! Our troubles that seemed so heavy are now surprisingly nothing, for the joy of so great a work has offset them.

As to any loss that will be incurred for your thoughtfulness of us, we will pray for Jehovah's continued rich blessings, care and direction in your efforts to honor his name. We are with you heart, soul, mind and all.

Just had to write to express our appreciation; and so accept our love and best wishes, too.

Your fellow publishers by his grace,
WALTER AND ANNE LORCA, *Pioneers.*

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.]

ARGENTINA

Bahia Blanca LU2 Su 11:30am
Buenos Aires LR2 Su 10:50am
Los Andes, San Juan LV5 Su 10:45am

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 9:45pm
Goulburn 2 GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 6:30pm Su 11:40pm
We 6:30pm
Sydney 2-UE Su 9:00am
Tamworth 2-TM Su 8:00pm
W'gaW'ga 2-WG Su 7:45pm

QUEENSLAND

Brisbane 4-BC Su 7:30am
Marybor'h 4-MB We 9:45pm
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Su 5:45pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 7:00pm
Hamilton 3 HA Su 6:45pm
Horsham 3 HS Su 9:00pm
Melbourne 3-AK Su 2:15pm
Swan Hill 3 SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Perth 6 ML Su 7:00pm

BELGIUM

Wallonia-Bonne Esperance (201.7 m) We 7:00am

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKOV Su 1:45pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:00pm
Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm

CHILE

SanAntonioCE135 Su 11:40am
Santiago CE131 Tu 9:15pm
Valparaiso CE Radio Wallace Su 12:15pm

CHINA

Shanghai XHHE Su 12:00 nn
Shanghai XMHA Su 8:15pm

CUBA

Caibarien CMHD Spanish Su 12:00 nn
Camaguey CMJF Su 11:30am
Havana CMQ Spanish Su 5:30pm
Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Radio Beziers Th 9:00pm
Radio Juan-les-Pins (Cote d'Azur) Sa 8:00pm
Radio Lyon Sa 6:50pm
Radio Natan-Vitus Su 12:00 nn
Tu 7:45pm Th 7:45pm
Sa 7:45pm
Radio Nimes Tu 9:00pm

PARAGUAY

Asuncion ZP9 Su 10:30am

URUGUAY

Montevideo CX10 Su 12:15pm
(Radio Internacional)

UNITED STATES

ALABAMA

Birm'ham WAPI Su 9:15am
Su 2:15pm We 5:15pm

ARIZONA

Jerome KCRJ Su 8:30am
Su 12:25pm Su 3:00pm
Tucson KGAR Su 9:30am
Su 12:55pm Su 5:45pm
Spanish Fr 7:30pm.
Yuma KUMA Su 12:15pm
Su 6:30pm Su 7:30pm

ARKANSAS

Hot Sp'gs KTHS Su 10:15am

CALIFORNIA

El Centro KXO Su 10:00am
Su 12:15pm Su 6:45pm
Eureka KIEM Su 10:15am
Su 6:30pm Su 9:15pm
Hollywood KNX Su 10:15am
Su 5:45pm Su 7:55pm
Oakland KROW Su 10:00 a m
Su 2:00pm Su 7:00pm
Tu 9:00am Tu 2:00pm
Tu 11:00pm We 8:15pm
Fr 9:15pm Sa 10:00pm

COLORADO

Col'o Spr. KVOR Su 10:45am
Su 2:30pm Su 4:30pm
Greeley KFKA Mo 9:30am
Mo 1:00pm Mo 6:25pm
Pueblo KGHF Su 10:30am

CONNECTICUT

N. Britain WNBC Su 8:00am
Su 9:00am Su 10:00am

DISTRICT OF COLUMBIA

Washington WOL Su 10:00am
Su 1:00pm Su 7:15pm

FLORIDA

Orlando WDBO Su 10:30am
Su 1:00pm Su 5:30pm

GEORGIA

Atlanta WATL Su 10:45am
Su 1:00pm Su 9:00pm

IDAHO

Boise KIDO Su 10:55am
Su 6:00pm

ILLINOIS

Chicago WCFL Su 8:00am
Harrisb'g WEBQ Su 4:45pm
Su 6:45pm Su 9:00pm
Quincy WTAD Su 9:15am
Su 2:30pm We 2:30pm
Tuscola WDZ Su 9:35am
Su 11:55am Su 1:50pm

IOWA

C. Rapids WMT Su 10:00am
Su 3:30pm Su 9:00pm

MAINE

Augusta WRDO Su 9:55am
Su 1:15pm Su 5:00pm
Bangor WLBZ We 9:55am
We 12:55pm We 5:10pm
Presque I. WAGM Su 9:45am
Su 12:30pm Su 1:55pm

MARYLAND

Baltimore WCBM Su 9:00am
Su 12:15pm Su 6:15pm
Frederick WFMD Su 10:30am
Su 1:30pm Su 5:00pm

MASSACHUSETTS

Boston WMEX Su 9:25am
Su 4:30pm Su 7:40pm
Needham WORL Su 10:05am
Su 2:05pm Su 3:05pm

MICHIGAN

Detroit WJR Su 10:00am
Kalamazoo WKZO Su 8:25am
Su 9:55am Su 10:55am

MINNESOTA

F'gusFalls KGDE Su 10:00am
Su 1:15pm Sa 7:15pm
Min'apolis WDGY Su 9:15am
Su 2:00pm We 6:15pm

MISSISSIPPI

Hattiesb'g WFTB Su 1:00pm
Su 3:30pm Su 5:30pm
Meridian WCOC Su 10:00am
Su 2:25pm Su 6:30pm

MISSOURI

Columbia KFRU Su 10:30am
Su 1:30pm Su 2:45pm

NEBRASKA

Lincoln KFAB Su 9:30am

NEVADA

Reno KOH Su 10:30am
Su 3:30pm Su 9:00pm

NEW HAMPSHIRE

Laconia WLNH Su 10:30am
Su 3:30pm Su 7:10pm

NEW JERSEY

Camden WCAM Su 11:00am
Su 12:15pm Su 3:15pm
Mo 2:30pm We 2:30pm
Newark WNEW Su 7:00pm
Mo 12:25pm Fr 3:25pm

NEW MEXICO

Albuq'que KOB We 11:45am
We 5:25pm We 8:25pm

NEW YORK

Brooklyn WBBR Su 9:10am
Su 4:30pm Su 7:30pm
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
Buffalo WGR Su 10:00am
Su 10:45pm
Buffalo WKBW Su 5.55pm
Freeport WGBB Su 10:25am
Su 12:30pm Su 5:55pm
NewYork WBNX Su 1:55pm
Su 4:55pm Su 9:40pm
New York WMCA Su 10:30am
Tu 9:20am Tu 5:00pm
White Pl. WFAS Su 6:00pm
Tu 10:55am Sa 10:55am

NORTH CAROLINA

Greensboro WBIG Su 10:30am

OHIO

Akron WJW Su 11:30am
Su 3:25pm Su 10:15pm
Cleveland WJAY Su 9:45am
Su 3:30pm Su 5:00pm

OKLAHOMA

Tulsa KVOO Su 9:30am
Su 2:15pm Mo 4.55pm

OREGON

Portland KWJJ Su 10:45am
Su 4:15pm Su 9:00pm

PENNSYLVANIA

Pittsburgh KQV Su 1:15pm
Pittsb'gh WWSW Su 10:45am
Su 5:00pm Su 9.00pm

SOUTH CAROLINA

Spart'b'g WSPA Su 10:30am
Su 2:00pm Su 4.30pm

SOUTH DAKOTA

Pierre KGFX Su 10:00am
Tu 4:00pm Th 4:00pm

TENNESSEE

Cha'nooga WDOD Su 9:30am
Su 1:30pm Su 4:15pm
Jackson WTJS Su 10:30am
Su 12:15pm Su 2:30pm
Memphis WREC Su 8:55 am
Su 3:00pm Su 10:05pm

TEXAS

Dallas WRR Su 9:30am
Su 3:55pm Su 7:55pm
El Paso KTSM Su 9:10am
Su 1:15pm Su 6:30pm
Houston KXYZ Su 10:00am
Pt. Arthur KPAC Su 9.30am
Su 2:15pm Su 4:30pm
S. Antonio KTSA Su 10..0am
Su 12:55pm Su 4:30pm

UTAH

Salt L. City KSL Su 9:45am

VERMONT

Springf'd WNBX Fr 9:00am
Fr 4:25pm Fr 8:00pm

VIRGINIA

Petersb'g WPHR Su 8:55am
Su 10:30am Fr 10:30am
Richmond WRVA Su 12:15pm

WASHINGTON

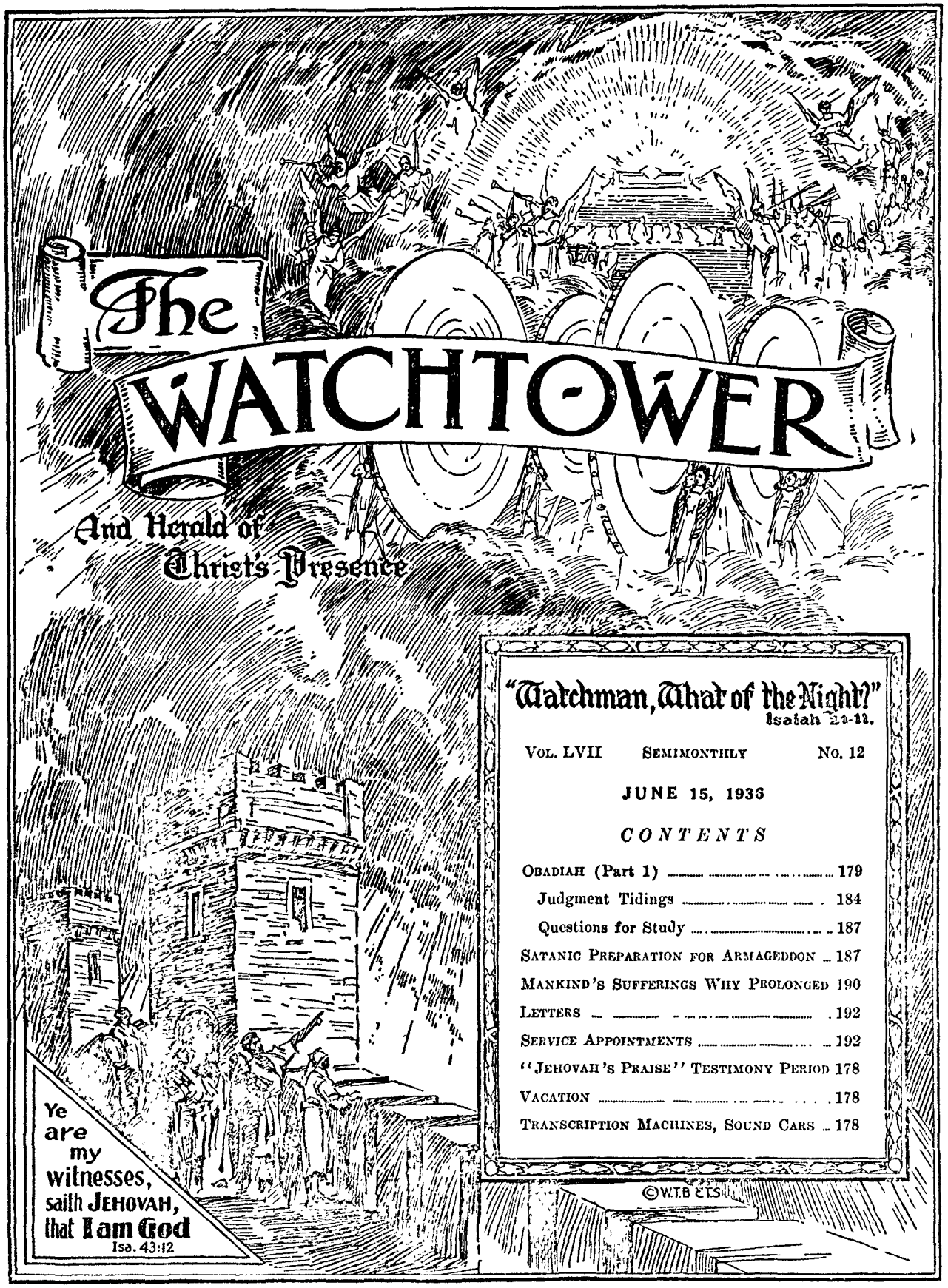
Seattle KIRO Su 10:25am
Su 5:15pm Su 9:00pm
Spokane KGA Su 10.35am
Su 12.55pm Su 5:55pm
Tacoma KVI Su 9:30am
Su 1:00pm Su 9.00pm

WEST VIRGINIA

Cha'ston WCHS Su 1:00pm
Su 3:00pm Su 5:00pm
Wheeling WWVA Su 10:00am
Su 1:00pm Su 6:25pm

WISCONSIN

La Crosse WKBH Su 10:30am
Su 1:00pm Su 5:30pm
Madison WIBA Su 10:50am



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

VOL. LVII SEMIMONTHLY NO. 12

JUNE 15, 1936

CONTENTS

OBADIAH (Part 1) 179
Judgment Tidings 184
Questions for Study 187
SATANIC PREPARATION FOR ARMAGEDDON 187
MANKIND'S SUFFERINGS WHY PROLONGED 190
LETTERS 192
SERVICE APPOINTMENTS 192
"JEHOVAH'S PRAISE" TESTIMONY PERIOD 178
VACATION 178
TRANSCRIPTION MACHINES, SOUND CARS 178

©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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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, 7/-. 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 PRAISE" TESTIMONY

The midsummer testimony period, August 1-9, is designated "Jehovah's Praise". This will be an excellent time for as many as can to arrange to take their vacation, thereby to be able to devote as much time as possible to this privilege than which none is higher or grander, Jehovah's praise. That all his devoted ones may begin at once to plan and arrange therefor it is here stated that the feature of this testimony period will be the offering bound in a special wrapper Books One, Two and Three of *Vindication*, on contribution of 50c. *Vindication*, with its full statement on the work of 'the man with the inkhorn' and the Jehu-Jonadab picture, etc., should prove excellent material to place following the recent wide distribution of the book *Riches*. It will also be proper to offer in combination with the above three books the two books *Light* with the book *Prophecy*, all on a $1.00 contribution. "Praise ye Jehovah." Due reports of your praise efforts should be made, to the Brooklyn head office direct if you are not under Branch supervision. Distribution of the above book offers will continue throughout the entire month of August.

VACATION

FACTORY AND OFFICE CLOSED—JULY 25-AUGUST 9

The factory and office at Brooklyn will be closed from July 25 to August 9 inclusive. During those two weeks the Bethel family will have the opportunity to take part in the field privileges with all other kingdom publishers. No shipments of literature can be made to anyone during that time. Please get your orders in to the Brooklyn office sufficiently ahead for handling and filling before the above date, and make certain thereby that you will not run short of literature supplies during the month of August. Bear in mind the special testimony period at that time.

Orders cannot be filled during vacation period, as no one will be here to answer letters, but all mail will have immediate attention on the reopening of the factory on August 10.

TRANSCRIPTION MACHINES AND SOUND CARS

The Society constructs and assembles portable transcription machines at our own factory at 117 Adams St., Brooklyn, N. Y. These machines are spring-wound, and operated from a 6-volt wet-cell battery. Every machine is furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. This machine can be offered at $100, complete, to brethren in the United States.

The sound car equipment includes the above and, additionally, a power amplifier and a horn with mountings for the top of your car. The entire sound car equipment with microphone attachment can be had for $175. Write to the Society for details.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII JUNE 15, 1936 NO. 12

OBADIAH

PART 1

"When the Lord shall build up Zion, he shall appear in his glory."—Ps. 102: 16.

JEHOVAH caused his glory to begin to be made manifest to his servants after he had sent his Messenger, Christ Jesus, straightway to the temple. The Chief One of Jehovah's capital organization is Christ Jesus, and he appears at the temple as the representative of Jehovah, and thus he builds up Zion. All power in heaven and in earth having been committed by Jehovah to the Lord Jesus, the appearing of Jesus at the temple and the building up of Zion is in fact the appearing of Jehovah and the shining forth is Jehovah's glory. Jesus Christ is the express image of Jehovah, and the glory of Jehovah is made to appear by and through Christ Jesus. At the temple Christ Jesus is accompanied by his retinue of angels, who serve him and do his bidding, as he the great Judge sits upon his throne of glory. (Matt. 25: 31) The time is the day of judgment, which judgment begins at the house of God, and which pertains particularly to those who are in a covenant to do the will of God, whether that covenant be actual or by implication. It was at the coming of the Lord to the temple that the unfolding of the prophecies began, and those who are received and made a part of the temple organization, or Zion, see and appreciate the prophecies as the Lord unfolds them. Those who are in a covenant to do the will of God but whom the Lord finds to be unfaithful when he appears and judges at the temple do not see or understand the fulfillment of the prophecies. For that reason there are those who claim to be in the truth but who fail to see present truth and hence doubt that there is really any evidence of the second coming of the Lord Jesus Christ. Such persons find themselves trying to locate themselves by reason of chronology, and, being unable to do so, they lose what little light they once possessed. Had such persons been unselfishly looking to the faithful performance of the covenant which they had made, and to the vindication of Jehovah's name, doubtless they would have laid hold on the promises and clearly discerned and appreciated the prophecies.

2 Those who have not been approved and received into the temple even raise objections to *The Watchtower*, saying that it is only the expression of the opinion of man and therefore cannot be relied upon. Others, who have had a desire to shine in the eyes of men, make remarks of this nature, to wit: "*The Watchtower* does not contain sufficient information to enable me to prepare from it a discourse for the friends." Being complainers, murmurers and faultfinders, both of the objectors here named are in the same class. (Jude 16) *The Watchtower* does not attempt the expression of the opinion of any man concerning prophecy, but in the language of the Scriptures continues to declare that prophecy is not of private interpretation. (2 Pet. 1: 20) Since the coming of the Lord Jesus to the temple as the representative of his Father he causes to be brought to the attention of those who love him the physical facts showing fulfillment of prophecy, and, setting these facts alongside the words of the prophecy, those who love God are enabled to see how such facts fit the prophecy and thus show the fulfillment thereof. Being wholly devoted to Jehovah, such are not concerned about chronology, but accept what the Lord clearly reveals, and that is usually after the date under consideration is past. They are not speculating as to the time when they are going to get off the earth and be taken to heaven. They have engaged to serve Jehovah for ever, and fully appreciate the fact that it is not for the creature to determine or even attempt to determine just when his service on the earth may cease and when he may be transferred to heavenly realms. The chief objective of the faithful servant class is to serve Jehovah and his kingdom, knowing full well that the Lord is directing their course and will bring about the result according to his holy will. Whether Armageddon is one year or many years in the future is not material to the faithful servant class. These faithful ones have entered into the joy of the Lord, which is the vindication of Jehovah's name, and, knowing that Armageddon will vindicate Jehovah's name, the faithful servant class are perfectly willing to wait on the Lord and continue loyally and faithfully serving him. These faithful ones are in the Lord's organization, and by the grace of the Lord they delight to remain there for ever, and the place of service they do not even care to choose. They well know that God assigns all mem-

bers to a place in the body as it pleases him and doubtless assigns all in his organization to a place, and that he requires of each and every one full obedience and faithfulness.

3 The faithful servants of the Lord do not fret themselves concerning the others who fail to do their duty. Each servant stands or falls to his master, and therefore the faithful one is deeply concerned about proving his own integrity and he knows that he cannot succeed in doing so by finding fault with others who appear to fail or who do fail to faithfully perform. It is entirely proper for the brethren to point out to one another the great privilege of serving God and his kingdom and to urge one another to do all he can to magnify the name of Jehovah, but such admonition should always be given in kindness and never by way of harsh criticism. All at the temple will be in exact harmony and will dwell together and work together in peace to the glory of God, which means the forgetting of self and the magnifying of the name of Jehovah. "In his temple doth every one speak of his [Jehovah's] glory."—Ps. 29:9.

4 These faithful ones deeply appreciate the lovingkindness of God in causing his prophecies to be written centuries ago for the special benefit of his faithful servants now on the earth. As these prophecies are unfolded by the Lord each one of the temple receives the same joyfully. They know that prophecy does not proceed from men, but from God, and is made clear in these last days that the man of God may be thoroughly furnished and prepared for all good work.—2 Tim. 3:16, 17.

5 All prophecy having the same objective, that is to say, the vindication of Jehovah's name, the same physical facts fulfill different prophecies. It may appear, therefore, that physical facts are often repeated in *The Watchtower*, and the critical ones will say and do say: "*The Watchtower* continues to speak about the same thing." The answer to that is, that the Lord God was pleased to treat the same matter in a number of different prophecies, his purpose manifestly being to furnish an abundant amount of corroborative testimony for the aid, comfort and hope of the remnant.

6 Among the prophecies Jehovah caused to be written is that of Obadiah, and according to His fixed rule that prophecy was written for the understanding of the remnant and for the aid and comfort of such class, and for that reason it is to be expected that the Lord will give the remnant an understanding of the prophecy of Obadiah in these last days. The prophecy of Obadiah clearly is present truth, which is received by the remnant with great joy. It foretells the doom of the religionists, that is, the men who have organized and carried on a work in the name of the Lord yet who have defamed the name of Jehovah for these many centuries past. The prophecy discloses the present duty and work of the faithful witnesses of Jehovah in exposing the duplicity and hypocrisy of the Roman Catholic Hierarchy and other clergy allied with that wicked organization, which for years have ruled the people in an arrogant and scornful manner. Those religionists have claimed to be heirs of God's promise and his favored ones, but they have ignored God's Word and employed their own selfish schemes and have advanced their own selfish doctrines in an effort to accomplish their wicked end. It is certain that the understanding of this prophecy at the present crisis will be a real comfort to the faithful witnesses of Jehovah. The prophecy is therefore considered in minute detail.

7 The name Obadiah means "serving Jehovah" or "servant of Jehovah"; which shows that the prophecy is for the servant class of Jehovah. The understanding is particularly for the remnant class and must be proclaimed within the hearing of all persons of good will, and this must be done before the wrath of Jehovah falls upon the wicked, hypocritical religionists. The identity of Obadiah is uncertain. It is not certain whether the prophet, the writer of the prophecy, actually bore that name Obadiah or used the name Obadiah as an appropriate title for the prophecy. This is very interesting for the reason it suggests that in the fulfillment of this prophecy the personal identity of those who compose the servant class, whom Obadiah pictured, is neither necessary nor important. This excludes the reason and opportunity for personal shining and adulation. To be sure, the Lord Jesus, who is the head of the servant class, is always definitely identified; but as to the persons who are made members of that servant class, their identity is not at all important except for their own special benefit. This is exactly as we should expect it to be in this day. There is no occasion, then, to give any special honor to any man or men. The special adulation and honoring of men is for the past, and at the present time it finds, or at least should find, no place amongst God's people. This further explains also that some of those once of the servant class may fall away and hence a change in the personnel of the servant body be made, but the purpose and the work of the servant class are never altered. There is no individual of the servant class who is so very important that he must be set up on a pedestal. What counts with the Lord is faithfulness in the performance of duty. Those who remain of the servant class must be dependable; and if some become unreliable they will be quickly set aside, but this would in no wise affect the result concerning the work and the purpose of the servant class.

8 As to the time when this unidentified Obadiah lived and prophesied, it is not definitely fixed by the Scriptures. It is uncertain as to whether the prophecy was written before or after the fall of Jerusalem at the hand of Nebuchadnezzar, but the application of the prophecy is not at all uncertain. That is the important time and matter. The name as well as the prophecy of Obadiah itself indicates clearly that it applies to

and is fulfilled in the time when God has raised up his servant class and brought them into the temple, which is after he (Jehovah) has returned to Zion and by his chief officer, Christ Jesus, has built up Zion and appeared in his glory, which is from and after the year A.D. 1918. It appears from the facts and the prophecy itself that its fulfillment began after the second outpouring of the holy spirit: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit."—Joel 2:28, 29.

[9] Jehovah gave his servant and prophet a vision: "The vision of Obadiah. Thus saith the Lord God concerning Edom, We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle." (Verse 1) The class pictured by Obadiah is doubtless the same as the watchman whom God foretold by his prophet Isaiah: "The burden [load, thing lifted up] of Dumah" [meaning "silence"; as stated by Jeremiah: "The Lord our God hath put us to silence" (Jer. 8:14, 15)]. "He [the prisoner class, those under restraint] calleth to me out of Seir [that is, meaning "rough", like a satyr or goat, the Devil], Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye will inquire, inquire ye; return, come [again]."—Isa. 21:11, 12.

[10] Mount Seir was the country of the Edomites, which pictured the political and hypocritical religious leaders who claim the birthright to the kingdom but who are in truth and in fact the representatives of the Devil. The watchman mentioned is Jehovah's anointed witnesses, who must be constantly on the watch in behalf of the interests of the kingdom of God under Christ and see to it that they do not compromise with any part of Satan's organization. The watchmen or servant class must be blind to everything except the kingdom of God and its interests. (Isa. 42:19) That class must hear the Word of God at his mouth and be diligent to proclaim it in the presence and hearing of others who have an ear to hear. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."—Ezek. 33:7.

[11] The watchman class is made up of those who are not to hold their peace and say nothing because of fear of the enemy or hope for some favor from the enemy. "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.

[12] Recently when some who had been occupying positions of more than ordinary importance in the Society's organization and work in the land of Germany were put on trial, charged with having attempted to carry on God's work contrary to the laws of the German government, there was a complete failure on the part of those thus charged to observe the above commandment of the Lord. Not only did those men fail to mention the name of Jehovah and of his kingdom and King, Christ Jesus, which they had agreed to serve and to obey, but, on the contrary, they compromised with the enemy by saying that they had done nothing to further the interests of the kingdom of God contrary to the laws of Germany. A copy of the testimony taken before the court that tried these cases at Halle contains the following, and the quotations are taken from that court record, and, without finding it necessary to mention any names, we call, as that record did, the ones charged by the term "defendant". One of these defendants testified before the court, using these words: "We did everything in our power to avoid any action against the decree [of Germany forbidding the preaching of the gospel of the kingdom] because we believed, and today still believe, that the government [of Germany] does not intend to rob the individual Christian of his faith, that religious freedom exists, and that things would develop in such a way that it would be possible for the individual Christian to worship his God. It is my conviction that the only way to obtain results is through negotiations with the government, and I have asked the friends not to do anything which would interfere with these negotiations. All information issued was according to the foregoing."

[13] Clearly the language here quoted is equivalent to saying, We must ask some earthly power as to whether or not we shall worship and serve Almighty God. At that same court trial held at Halle December 17, 1935, another one of the Society's representatives who was charged with violating the German decree testified in his own behalf, and the following is quoted from the official record:

"Question by chairman of the court: 'Did you consider it permissible to further faithfully stand together to carry on a work?'

"Answer by defendant: 'I would consider that a violation of the law.'

"Question by chairman of the court: 'Was anything said about all remaining true to the faith?' To which defendant made this answer: 'This was not spoken of. . . . We rather tried to hinder an organized holding together of the friends in the faith. The various officers [of the Society] had no right to organize and encourage such.'

"Question by attorney: 'At the conferences which took place in Magdeburg between the service directors, was it there said that the various individuals should seek to find a means of existence and at the same time should be illegally active?' Answer by defendant: 'No, on the contrary. I suggested on one occasion that

such gentlemen who had been active should cease their activity.' ''

[14] The above quotations of the testimony of the defendants were entirely contrary to what God's Word commands and directly contrary to what the Society holds must be done and what those representatives had been instructed that they should do. Such words show a compromise with the enemy. Those who are faithful to God and his kingdom must obey his commandments regardless of what any earthly power may decree or command. No one can prove faithful to God and maintain his integrity toward God and at the same time compromise with the enemy by failing or refusing to serve God by reason of fear of the enemies of God and his kingdom. Lukewarmness is an abomination in the sight of God. (Rev. 3:16) Jehovah's witnesses love him, and they prove this by their boldness in bearing testimony to the truth in the day of judgment. (1 John 4:17, 18) The judges trying the above cases must have clearly seen the attitude of compromise, and defendants received no consideration at their hands. It would be inconsistent for the Society to do anything in their behalf, after they have proved unfaithful to the Lord under stress.

[15] In contrast with the testimony given by the aforementioned representatives in Germany a number of faithful witnesses of Jehovah in that land have demonstrated their faithfulness, boldness and firmness in the declaration of the truth at all times, and, by the grace of the Lord, they continue to give testimony in the name of Jehovah and his King regardless of persecution. As an example of the determination of many of the faithful ones in Germany to stand firm, the following incident is quoted, which is taken from a report received from that country: "In one concentration camp there are 600 of Jehovah's witnesses. Every day they are called out and mistreated, then the official calls out and says: 'Bible Students or Jehovah's witnesses, step forward. How many of you will remain Jehovah's witnesses?' Every one raised their hands, thus testifying for the Lord and his kingdom." There are many such faithful and loyal brethren in that land. In Germany 2,894 of Jehovah's witnesses have been imprisoned, many of whom are still in prison. Many of such hesitate not to testify to the truth and stand firm for the Lord and his kingdom. In no other way can one be faithful to the Lord. The experience concerning Daniel, Meshach, Shadrach and Abed-nego, as recorded in the Bible, is an example of the proper attitude of one who is in a covenant to do God's will. All the faithful will follow the same course. Jehovah is able to sustain his witnesses, and nothing can come to them except by his permission. Such faithful ones have the assurance that the Lord is directing their way. (Prov. 3:5, 6) "And 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.

[16] The experiences recorded concerning Job prove that Jehovah permits severe tests to come upon his people that they may have opportunity to prove their devotion to and integrity toward God. If one compromises with the enemy and suffers from that, such suffering avails nothing. If one suffers because of his faithfulness to the Lord, happy is he, because that suffering is like the suffering that came upon Christ Jesus. "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."—1 Pet. 4:13.

[17] The faithful are now rejoicing in the Lord that they are permitted to fill up some of the sufferings of Christ left over. (Col. 1:24) Attention is called to these things, not for the mere purpose of criticizing anyone, but that those who are subjected to the test may see and have in mind what is the proper course for one who has undertaken to do the will of God. Many of the brethren in New Jersey have been subjected to similar experiences and in the face of all such persecution have stood firm and immovable for the Lord and his kingdom. "It is a faithful saying: For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him; if we deny him, he also will deny us." (2 Tim. 2:11, 12) Each one must determine which side he is on and prove his position by the constant and faithful course of action taken.

[18] Referring to those who find occasion to say before the brethren: "*The Watchtower* contains nothing but the opinion of a man; we have been mistaken in the past, and why not understand that *The Watchtower* is now mistaken?" Such persons should remember that *The Watchtower* sets out the words of God's prophet and alongside that prophecy sets down the physical facts well known to all, that each one who is of the temple class may readily decide what is and what is not in fulfillment of the prophecy.

[19] Now, concerning the prophecy of Obadiah, note that this statement is made: "Thus saith the Lord God." Obadiah's uttered words are therefore not a dream or a hallucination or a man's guess or opinion, but the sure and unfailing Word of Jehovah God. The purpose of the prophecy is to enlighten the remnant of God's people now on the earth that they might stand strong in the Lord and in the power of his might. Likewise *The Watchtower* emphasizes the Word of God and not the guess or opinion of man. God and Christ Jesus are the teachers, and the anointed do not need the aid of some self-constituted wise exegete. To such anointed ones this scripture applies: "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.

[20] The Lord God gave Obadiah his word "concerning Edom". The nickname of Esau was Edom: "Esau,

who is Edom." (Gen. 36:1) The name means "red" and is a reminder of Esau's failure to appreciate God's favor toward him concerning the Abrahamic birthright, which Esau sold for the paltry sum of a mess of pottage, that his selfish appetite might be appeased. "And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom [that is to say, Red (*margin*)]." (Gen. 25:30) In this prophecy of Obadiah the term Edom must of necessity apply first to the offspring of Esau, together with the country or place which they inhabited, and in fulfillment thereof to a people once in line for the Abrahamic birthright.

[21] Unlike Jacob's descendants, the offspring of Esau or Edom was not pure Semitic stock, for the reason that Esau married outside of Abraham's family relation. Esau took his wives of the daughters of Canaan, the cursed one. (Gen. 9:25) "Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite; and Bashemath, Ishmael's daughter, sister of Nebajoth." (Gen. 36:2, 3) Ishmael was a son of Abraham by Hagar, an Egyptian woman, and was therefore a descendant of Ham. (Gen. 16:1) Ishmael's daughter Bashemath was one of the wives of Esau. 'And Ishmael took his wife out of the land of Egypt.' (Gen. 21:21) All of Esau's children were of a mixed blood, and therefore all Edomites were children of an improper union of Esau with Hamitic women. It was therefore impossible for the Edomites to be God's holy nation. Esau was a brother of Jacob, a grandson of Abraham. The father and mother of Jacob and Esau were Isaac and Rebecca. Esau was the firstborn and apparently had the first claim to the Abrahamic birthright, but it was the will of God that it should be otherwise. (Gen. 22:18; 25:23-26) The descendants of Esau, that is, the Edomites, must therefore represent a class of persons who are apparently the firstborn and in line for the kingdom.

[22] The following definition is published in the book *Government*, page 283: "The name Edom represents that which is opposed to the Lord. It has the same meaning as 'Esau', and therefore refers to the organization of Satan, the most reprehensible element of which is ecclesiasticism." Here enlarging upon that definition, that it may be made more specific, it is stated that Esau or Edom more specifically stands for and represents that class of men who have organized and carried on religion in the name of God and Christ, but who in truth and in fact have been and are the representatives of the Devil, and hence a part of the Devil's organization. That clearly shows that antitypical Edomites are made up of the Roman Catholic Hierarchy and their clergy allies who have used the Word of God for a selfish purpose. The miniature or first fulfillment of this part of the prophecy of Obadiah was in the clergy of the time when Jesus was on the earth. The priests and Pharisees of that time claimed to be children of Abraham, and hence in line for the kingdom blessings that were promised to Abraham, but Jesus told them that they were the sons of the Devil. (John 8:13, 37-44) Those hypocritical men were the ones who rejected the Stone, Christ Jesus, upon which God has builded his church, and to whom Christ Jesus said: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them." (Matt. 21:43-45) The counterpart of the priests and Pharisees of that day are the clergy of the present time, and particularly the Roman Catholic Hierarchy.

[23] Edom, the offspring of Esau, therefore clearly stands for the official religious representatives of the Devil, to wit, the Roman Catholic Hierarchy and their allies, the other clergy. Today Protestantism is dead; which was pictured by the young lion slain by Samson. Those clergymen who organized and carried on the so-called "Protestant religion" are joined together with the Roman Catholic Hierarchy; and it has been true since the World War, at which time and since this combined crowd has sought the death of the true followers of Christ Jesus. The clergy of the Catholic and so-called "Protestant" organizations are vigorously working together at this day to destroy the true followers of the Lord. As the Edomites sought to kill Jesus when he was on the earth (John 8:37-44), so the modern-day Edomites seek to bring about the death of the members of Christ now on the earth, and therefore they 'thus do unto the Lord Jesus himself' in this day; and because these are his faithful followers he counts them as a part of himself. While this article is being prepared the clergy of the Roman Catholic Hierarchy, and the so-called "Protestant" clergy, are attempting to frame mischief by law by causing bills to be introduced in the New Jersey Legislature, and in other state legislatures, making it a crime for anyone to refuse to salute the flag or to write or publish anything setting forth the reason why a Christian cannot salute a flag and thereby attribute salvation to men. Otherwise stated, the clergy seek the destruction of Jehovah's witnesses because they insist that a true follower of Christ Jesus must obey God rather than men. (Acts 5:29) The clergy are the antitypical Edomites and are the most deceptive and reprehensible part of Satan's visible organization.

[24] The Abrahamic birthright privileges were claimed by the clergy because they have always claimed to be the ones favored of God. Jehovah foreknew that they would be unfaithful and would fall away completely to the Devil, and therefore he foretold such in this prophecy concerning the Edomites. The Abrahamic

birthright privileges as held out to and claimed by the clergy, Jesus foretold would be taken away from them because they failed to bring forth the fruits (the truth) of the kingdom. It is only the clergy that have tried to compete with Jehovah's true saints for the kingdom privileges. This corresponds exactly with Esau's rivalry toward Jacob for the birthright of his father. Esau tried to kill Jacob, and the antitypical Edomites likewise now try to kill and destroy Jehovah's true witnesses, pictured by Jacob. At verse seven of Obadiah's prophecy it is stated that the Edomites entered into a conspiracy against the true followers of Christ. That same verse also refers to the two other elements of Satan's organization, which form "the principal of the flock", all of which are falsely called "Christians". In the modern fulfillment of the prophecy the Roman Catholic Hierarchy and their so-called "Protestant" allied clergymen lead in a conspiracy against God's "hidden ones", whom he has selected to be members of his holy nation. The "principal of the flock" have joined in this conspiracy and are now this day committing overt acts against the people of God, and against his kingdom. The modern Edomites are therefore clearly identified and located by the Word of God and the indisputable physical facts, all of which exactly fit the words of the prophecy.

JUDGMENT TIDINGS

25 The prophecy indicates that it is a specific class of persons, and not just one person, that hear the "rumour", or "tidings". "We have heard a rumour [(*R.V.*) tidings] from the Lord." (Verse 1) It is God's servant class, to whom the kingdom interests on earth are committed, that hear these judgment tidings from the Lord. They being devoted to the Lord, their ears are attuned to the good news that proceeds from the Lord. Others do not have their ears so attuned, and because they are on the side of the enemy they do not hear, and therefore know nothing, about the judgment of the Lord. Continuing the prophet says: "An ambassador is sent among the heathen [the nations (*R.V.*)]." The Hebrew word used here for "ambassador" is *tzeer*, and means one who is constrained by a principle, or God's rule of action, and is therefore engaged in a pressing or urgent service. Mindful of his privilege and obligation, the ambassador is on the alert to faithfully perform the service assigned to him. Whose ambassador? It is the messenger or ambassador of the Lord, for the reason that the Devil would not stir up his own nations against Edom, whom the Devil has employed so well against God's faithful people. The prophecy suggests that the ambassador is a heavenly messenger or angel, one of the "seven stars" in the right hand of Jesus Christ, the same as the angel of Revelation 8:3-5, and 16:12: "The sixth angel poured out his vial . . . that the way of the kings of the east might be prepared." The angel of Revelation 19:17-21 assembles God's army against the "beast", the "false prophet" and the "kings", but not against the old "whore", of which Edom is the most prominent part.

26 After perceiving the call of the ambassador or angel of the Lord, then those composing the Lord's remnant on earth, his witnesses, like their prototype Obadiah, take up the judgment tidings and herald the same to others, both inside and outside of the remnant class. They speak to each other of the Lord's judgments and tell others who have the hearing ear of the judgments of the Lord. Note that the ambassador is not sent to the Devil's army, but sent to the members of God's organization on earth, who are found scattered amongst the nations but who are no part of the nations of this world. Jehovah is calling or summoning his own people. It is Christ Jesus and his army that do the treading of Edom and Bozrah.

27 The Lord's ambassador or messenger brings these tidings: "Arise ye, and let us rise up against her in battle." The angelic army of Christ Jesus, or hosts of heaven, to which God's remnant on earth must now be attached, is commanded to arise for battle against the enemy. The prophecy of Obadiah is fully corroborated by God's prophecy by the mouth of Jeremiah: "For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes."—Jer. 49:13.

28 The day of battle is nigh, and Jehovah makes known the purpose toward antitypical Esau: "For I will bring the calamity of Esau upon him, the time that I will visit him. . . . I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself." (Jer. 49:8, 10) For many years the Esau class, and particularly the Roman Catholic Hierarchy, has carried on its wicked work and apparently in secret, and in fact in secret to many persons, and thereby many millions have been deceived. The wicked institution has turned the Word of God upside down by teaching exactly opposite to the true meaning of the Word of God. To that wicked organization Jehovah says: "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.

29 That hypocritical and devilish crowd have said and continue to say: "We have made lies our refuge, and under falsehood have we hid ourselves." But the Lord says to them: "The hail [hard, solid truths] shall sweep away the refuge of lies, and the waters [flood of God's truth] shall overflow the hiding place." (Isa. 28:15-17) That the Lord says he will do in his "judgment time". Such is not the battle of Armageddon, because in that scourge of Armageddon Je-

hovah by Christ Jesus and his army will completely annihilate all of the enemy. When Jehovah says here, "Arise ye," it means to battle "against her", the enemy. This battle spoken of is now in progress, and is a battle of truth against entrenched lies. It is a battle between Jehovah's witnesses on one side and hypocritical religionists, particularly the Roman Catholic Hierarchy, on the other, and takes place just preceding and preliminary to "the battle of that great day of God Almighty".

[30] Note now the corroborative proof given by the prophet: "And I will lay my vengeance upon Edom by the hand of my people Israel [spiritual Israel; Jehovah's faithful witnesses]: and they [Jehovah's witnesses] shall do in Edom according to mine anger, and according to my fury; and they [the Edomites] shall know my vengeance, saith the Lord God." (Ezek. 25:14) In further corroborative proof see verse 18 of Obadiah's prophecy. It is the Edomites, the religionists, and particularly the Roman Catholic Hierarchy, that now make war upon Jehovah's witnesses, and this they do under the command of the field marshal of Satan. Jehovah's witnesses must fight with the sword of the spirit, that is, the Word of God, firmly and boldly declaring the truth which exposes and uncovers the hiding place of the lies of the modern Edomites.

[31] We should expect the Devil to use every subtle means at his command to lull God's anointed ones to sleep and to cause them to cease their fighting; but the true and faithful will not be deceived and lulled to sleep. Jesus says that the Devil and his agents "shall shew signs and wonders, to seduce, if it were possible, even the elect". (Mark 13:22; Matt. 24:24) To seduce means to turn one away from the right path into the way of Satan the evil one, and doing violence to God's people. The Devil would use some now to induce Jehovah's witnesses to believe that they should slack up their work and not expect to do anything particularly important until after Armageddon. To influence or induce one to take such a course is seducing or turning one aside from the rigat way. But the Lord shows that it is not possible to deceive the very elect. (Matt. 24:24) Those who are fully devoted to the Lord will refuse to be influenced or seduced by such efforts to keep them quiet. They will be on the alert at all times and resent any and all subtle influence of the Devil, which may appear to be put forward by him through any creature, whether that creature claims to be consecrated to the Lord or not. God has commanded his people to "rise up against her in battle" now. By his prophet Ezekiel he commands his anointed ones, "the man clothed with linen", saying, "Take fire from between the wheels, from between the cherubims; . . . And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight. And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it [fire] into the hands of him that was clothed with linen; who took it, and went out." —Ezek. 10:6, 2, 7.

[32] Such work by the anointed is doing the 'slaying' part of the Elisha work, which he was anointed to perform. The Lord graciously revealed this matter and caused it to be published in *Vindication*, Book One, page 116 *et seq.*, and that no doubt for the instruction and guidance of his anointed, that they might be fully equipped and furnished for all good work. Yet it appears that some who should have learned what is published, and should be performing these duties as God has commanded, instead have been seduced, and by some wrongful influence, and are interfering with the work and endeavoring to make the anointed believe that their chief work is to be done after Armageddon. The elect will not be deceived or seduced. These faithful anointed ones will not slack the hand in this day of war, but with the zeal peculiar to the Lord's house they will continue to press the battle against the enemy. The remnant will not engage in the destructive work at Armageddon. The part performed by the remnant is to proclaim the message by the Lord as he has commissioned and commanded them to do. The Lord Jesus Christ and his heavenly host will do the slaughter work. That is made clear by many prophetic statements.—2 Chron. 20:16-22; Ezek. 9:4-6.

[33] The remnant have a work to do now before the destructive work of Armageddon begins, and which work they must complete before that destructive work does begin. (Matt. 24:14, 21) From the time Jehovah put his name upon his anointed ones, giving to them the "new name", he commissioned and sent them forth to perform their part by declaring the day of his vengeance. As they go forth to the nations bearing testimony to the name of Jehovah, the Most High says to them: "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. 62:2, 3.

[34] Jehovah exhibits his anointed witnesses before the Esau crowd and thus shows his favor to his witnesses; and because he puts his favor upon them the fire of the enemy is drawn against Jehovah's witnesses and the battle goes on. The enemies of God, particularly the religionists, are designated under the name of "Esau", "Edom," "Ephraim," "Philistines," etc. All such refer to the Roman Catholic Hierarchy and their allies. Concerning such enemies Jehovah says: "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!" (Isa. 28:1) The enemy, the religionists, are drunken with satanic wine; and such, in their maudlin, drunken state, go forth, making war against the remnant because the remnant

"keep the commandments of God and have the testimony of Jesus Christ". These faithful ones bring the truth to the people, and the truth uncovers the hidden lies of the religionists. The battle is on, and to his anointed, faithful, true witnesses Jehovah now says: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue [the remnant] of his people." (Isa. 28:5) Jehovah thus shows he is on the side of these faithful witnesses.

35 Can there be any doubt in the mind of any of the truly anointed temple class that the battle is now on between the religionists and Jehovah's faithful servants? Has not that battle been raging, and with increasing fury, during the past ten years? The Roman Catholic Hierarchy trains all its guns upon the witnesses of Jehovah. In Germany that wicked "old whore" has bluffed and browbeaten some into silence, but there yet remain in that sorrowful land many humble, true and faithful witnesses who are determined to give the testimony as commanded, even if it costs them every drop of their blood. In New Jersey the enemy, led by the Roman Catholic Hierarchy, has brought up every available instrument with which to assault and beat down Jehovah's witnesses, but in that section the true and faithful remain firm and continue to sing louder and louder the praises of Jehovah, pressing on in the battle. They count not their earthly existence dear unto them. Moved by the unbreakable love of God and Christ, which is stronger than death, those faithful ones, in the language employed by Paul, now say concerning the war against them: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24.

36 The wicked Roman Catholic Hierarchy and allies use all their power and influence to cause the radio stations to cease broadcasting God's message of truth. They have employed all manner of political methods to have laws enacted to suppress the truth. They use their newspapers to publish malicious libels against God's faithful and true witnesses. They carry forward their mischievous persecution of Jehovah's witnesses, causing rules or laws to be made commanding that even the little children be compelled to submit to their senseless, religious ceremonies of saluting flags, thus attributing to a thing salvation rather than attributing to God salvation, to whom it belongs. They denounce everyone who attempts to set forth the Scriptural reasons showing that it is the duty of the follower of Christ Jesus to obey God and not man. The purpose of the enemy is to turn Jehovah's witnesses and all sympathizers away from God by putting them in fear and subjection, and to control them in an arbitrary, inquisitorial manner by dictators, and to destroy the freedom and worship of the true, almighty God. Shall anyone who loves God have anything to do or anything in common with such workers of iniquity? (Ps. 94:20) Would anyone who loves God co-operate with that wicked crowd by trying to induce the anointed to believe that the chief part of their work will be accomplished after Armageddon, and that they should now go easy? Could anyone who is devoted to God and to his cause, and who is participating in the fight, now put forth or attempt to put a scotch block under the wheels of God's organization by saying in the presence and hearing of the anointed words to this effect: "We are getting nowhere now. Our chief work is after the first phase of Armageddon. Wait till then. We will then be ready to receive the great multitude." Those who now yield to such sophistry and fall under that influence will be seduced and deceived, and that of itself shows that such cannot be of God's elect.

37 What is the purpose of the battle now in progress between the religionists and Jehovah's witnesses? Certainly not to convert the world nor to gather the great multitude; but it is to furnish the opportunity to those persons of good will toward God to hear the message of truth and to take their stand on the side of God and his kingdom and to truly "seek righteousness" and "seek meekness" before the fierce anger of the Lord is expressed at Armageddon. (Zeph. 2:1-3) Jehovah has not commanded his witnesses to gather the great multitude now or at any other time. That work the Lord himself does in his own good time and way. For anyone to say "Our work of gathering the great multitude will take place after Armageddon" is presumptuousness before the Lord. The business and work of the anointed is to obey God's commandments. He has commanded that this gospel of the kingdom shall be preached and completed before the slaying work begins. The Greater Moses, Christ Jesus, sends forth his followers from the temple and commands them to proclaim boldly from the housetops the message of the kingdom and the day of the vengeance of our God. To refrain from so doing or to slack the hand and become negligent, or to attempt to exercise influence over the anointed to cause them to become negligent and slack the hand, constitutes a failure to give heed to the commandments of Jehovah's great Prophet.—Acts 3:23.

38 Is the Lord Jesus at the temple of Jehovah? All the evidence shows that he is. That being so, then Christ Jesus is conducting judgment and "before him [are] gathered all nations", and he is separating them. Mark the words of the scripture which says that it is Christ Jesus that is separating the nations and determining who are the sheep, the Jonadabs, or great multitude. Christ is gathering them, and not we. If the gathering of the great multitude takes place after Armageddon, then when could it be possible for those people of good will to show favor to Christ and his persecuted remnant as the members of his body as stated at Matthew 25? At Armageddon the persecution will be done, because the persecutors will be slain.

Those of the great multitude must be firm and bold in doing their work by informing others and thus giving them the opportunity to seek righteousness and meekness before Armageddon, because such is the plain word of the Lord. If one does not see that the Lord is now at the temple, conducting judgment, then surely that person is not of the temple. If, while mingling with the temple class, continuing to claim to be one of them, a person utters speech or exercises influence to induce the anointed to be negligent, such is an offense against God and against his organization.—Matt. 18:6, 7.

[39] Let the anointed now hear and give heed to the words of Jehovah, who says: "Rise up against her [Satan's organization, the Edomites] in battle." The battle is on now, and is growing in severity each day. Amidst this great persecution by the enemy the work of proclaiming the kingdom message must go on to the end that the 'hidden lies' of the enemy may be uncovered and fully exposed to view in order that those who love what is right may flee to the city of refuge, which is God's organization, and remain steadfastly there until the wrath of God is past. Today the Roman Catholic Hierarchy and their allied clergy have departed entirely from the Word of God and his service and have devoted themselves to the political affairs of the forces of darkness. Their allies heretofore called "Protestants" are dead, and now 'darkness covers the whole world, and gross darkness is upon all the religionists'. Yet in that organization, and under its dominating control, there are those who sigh and cry for light and truth. To the remnant, his faithful anointed ones, Jehovah now says: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (Isa. 60:1, 2) You who have been brought into the organization of Jehovah, let your light now so shine that all with whom you come in contact may have cause to know that you are for Jehovah and his kingdom, first, last, and all the time.

(To be continued)

QUESTIONS FOR STUDY

¶ 1, 2. When and how did Jehovah cause his glory to begin to be made manifest to his servants? Account for the fact that some understand and appreciate the prophecies as the Lord unfolds them, while others who also are in a covenant to do the will of God are unable to discern the fulfillment of the prophecies, and some even object to the means and the message which Jehovah has provided for the instruction of his people.

¶ 3-5. What is the proper attitude and procedure for the faithful servants of the Lord in relation to others in the covenant and to the unfolding of the prophecies? Show whether repetition in *The Watchtower* of certain physical facts is in line with Jehovah's purpose in providing the prophecies and record thereof and in due time unfolding them to his faithful people.

¶ 6, 7. What is the source of the prophecy designated as that of Obadiah? Its message? Its purpose? What important and timely instruction is seen in the fact that the identity of Obadiah is uncertain?

¶ 8-11. When was this prophecy written? and when, and to whom, does it apply? Point out how Isaiah 21:11, 12, together with related scriptures, serves to confirm the application of this prophecy.

¶ 12-15. With examples of record in illustration, point out the great importance of being constantly uncompromising and bold in bearing testimony to the truth.

¶ 16. With scriptures, account for the suffering that comes upon Jehovah's people.

¶ 17-19. How is *The Watchtower* serving the purpose for which God has provided it?

¶ 20-23. With scriptures and facts, identify antitypical Edom and the modern-day Edomites.

¶ 24. Show that the record concerning Esau, the words of Obadiah 7, and the words of Jesus concerning the clergy of his day, are all prophetic of the situation at the present time, confirming the identity of the modern Edomites.

¶ 25-29. Referring to verse 1: Who have heard? and how? Why, whereas others with opportunity have not heard? Who is this "ambassador"? By whom is he sent "among the nations", and how? With what tidings? and for what purpose? With what response by those who hear these tidings? Explain the significance of this prophecy's being the word of the Lord "concerning Edom". What is Jehovah's foretold purpose toward the antitypical Esau? Why will he visit such judgment upon the Esau class?

¶ 30-32. How does Jehovah fulfill his declaration of Ezekiel 25:14? How does he have the work performed as directed in Ezekiel 10:6, 2, 7? How are his people put to test in this connection? and with what result?

¶ 33, 34. When and how is Isaiah 62:3 fulfilled? With what effect upon the enemy? With what result to the faithful witnesses?

¶ 35. What do the truly anointed temple class now clearly see as to present reality and progress of the battle foretold?

¶ 36. Describe the enemy's attempt to suppress the truth and to turn Jehovah's witnesses and all sympathizers away from God.

¶ 37. What is the purpose of the battle now on between the religionists and Jehovah's witnesses? How serious now is slackness or negligence or the exercise of adverse influence in connection with the proclamation of the kingdom message?

¶ 38. What takes place when the Lord Jesus comes to the temple of Jehovah? How is it accomplished? What does this mean as to when that work must be done?

¶ 39. What, then, is the urgency of proclaiming this message *now*, and the importance of having a part therein?

SATANIC PREPARATION FOR ARMAGEDDON

AT ONE time in the history of Satan's wicked organization of angels and men ancient Assyria was the outstanding and dominant world power. The city of Nineveh was its capital at that time. The ruling factors of that world power resided there and exercised dominion therefrom. Hence Nineveh, and also Assyria, of which it was the capital, are used in the Bible prophecies to represent Satan's organization as it exists in our day, particularly the political side of the earthly part of the Devil's organization. In the prophecy of Nahum, which is addressed to Nineveh, Jehovah describes his own organization as being prepared for the great and impending conflict, the battle of Armageddon, and serves warning notices on Satan's organization today, saying: "He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. For the Lord [Jehovah] hath turned away the excellency . . . The shield of his mighty men [that is, Christ and his armies in

heaven] is made red, the valiant men are in scarlet: the chariots shall be with flaming torches [or, flash with steel] in the day of his preparation [Jehovah's preparation], and the fir trees shall be terribly shaken."—Nahum 2:1-3.

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

The three unclean spirits here mentioned are likened unto frogs. A frog swells up, is bombastic, and boasts of what he is going to do and makes much noise about it. The noise of a bullfrog strikes terror to the mind of one who does not know whence the noise emanates. The Devil has the whole world in fear and distress because his bullfrogs are bellowing forth their noise. The "dragon" mentioned in the above-quoted text represents the entire satanic organization, while the "beast" is symbolic of the visible part of that organization, and the "false prophet" particularly represents the great political mouthpiece and spokesman which all observant people today can plainly see is the joint power of the British Empire and the United States. With one accord all these elements of Satan's organization boast and make much noise of what they are doing and are going to do.

In substance they say: 'The earth is ours, and we are going to fix everything to our liking; and when we get through the people will like it.' This is but voicing the sentiment of the Devil, who is symbolized by the dragon in the river, as described by the prophet Ezekiel (29:3), and which says: "My river is mine own, and I have made it for myself." Here the river is symbolic of the peoples on whom Satan has hold. The visible part of the Devil's organization makes peace pacts and boldly announces: 'We have outlawed war and hence there will be no more war, and let the people be assured to that end.'

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

Within a few days after the United States Senate ratified the Paris Peace Pact by an almost unanimous vote, the lawmaking machinery provided for the building of a more powerful navy than has ever before been had, and provided for the expenditure of $275,000,000 for new war vessels, to say nothing about the great expenditure for other military preparations. Public press dispatches, dated February 13, 1929, announced that the president signed a bill that day to authorize the construction of fifteen modern warships, and within a few minutes thereafter the building program was begun. The clergy and the religious leaders loudly applaud the action of the political and commercial powers, and say to the people, in substance: 'There will be no more war, because we have outlawed war. At the same time we must prepare by building more ships.'

It is rather difficult for the common people to understand the consistency of such actions and declarations. The building of war machines proceeds upon a gigantic scale in every nation of so-called "Christendom". The political factors, in the saddle, make the legal provision; the commercial giants arrange for the money; and the clergy provide the sanctimonious smoke screen which their "father" (whom Jesus declared to be the Devil) employs to blind the people to the truth. Just as the prophet says, all three are like bullfrogs; but the loudest one, and the most sanctimonious among the three, is the clergy of the great "false prophet" system, Britain and America.

The preparation goes on and Satan causes his agents, the rulers of the earth, to take counsel together against God and against his Anointed, and to say, in substance: 'Let us break their bands asunder, and cast away their cords from us, and fix the world to suit ourselves.' To this Psalm 2:4 replies: "He [Jehovah] that sitteth in the heavens shall laugh; the Lord shall have them in derision."

Returning now to the consideration of Nahum's prophecy relative to the preparation, it is found to be exactly in accord with the prophecy of Revelation, above quoted. Jehovah speaks through Nahum and says: "The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."—Nah. 2:4.

The chariots mentioned in this last-quoted verse are not the same chariots as those mentioned in the immediately preceding verse, which declares that "the chariots shall be with flaming torches [or, shall flash with steel] in the day of his preparation". These chariots flashing with steel are shown to be *outside* of the city (that is, outside of the Devil's organization) and are preparing to lay siege to the Devil's organization. The chariots mentioned in the next

verse, as 'raging in the streets and justling one against another', are in the streets or roadways *inside* of the city, and are therefore a part of and belong to the city which is the Devil's organization. These chariots last mentioned are therefore the military organization and machinery of Satan.

The Hebrew word translated "rage" in verse four of the prophecy is *hallal*, and means "to praise or to boast", and is also rendered by the expression "to show oneself foolish". (Young's *Concordance*) Thus the "chariots" of Satan's organization that "rage in the streets" are the military preparations that are vainglorious and carried on in a boastful manner; and those who are doing it swell up and bellow like bullfrogs making a great noise, while praising their own greatness, and thereby seek to impress the people by appearing in the streets and exhibiting themselves. Why all the noise in the public press and upon the screens of the moving pictures concerning war preparations? Why the great military and naval display at every national function? Why the exhibition at every moving-picture show of some politician or warrior who is preparing for war? It is the war organizations and war lords raging in the streets and making themselves foolish. Why, in all the war preparations, at the canteens, in the art galleries, in the public press and in the moving pictures, is the religious element made so prominent? It is always a part of the same bombastic campaign that Satan himself is engineering, and he is blinding the men who are really engaged in it and using them as his dupes. These fraudulently say: 'We are Christian, and we therefore represent "Christendom".' But be it noted that they do not praise God nor his King, but they praise themselves. They are hurrying in their preparations and boast of their power and make themselves mad and foolish before the Lord. And the preparation goes on!

One translator renders the text in Nahum thus: "They [the chariots] rush along in the broadways." (*Roth.*) Thus they do, because among the people they can make better speed by boasting of their power and that they are 'making the world safe for democracy'. Another translation renders the text thus: "They rush to and fro in the broad ways." (*A.R.V.*) The thought of friction, as implied in the *Authorized Version*, which reads, "They shall justle one against another in the broad ways," is entirely absent. By means of diplomacy they avoid friction, and thereby keep the real meaning hid from the eyes of the people. Such is always Satan's method.

Then adds the prophet: "They shall seem [or, as the *Revised Version* reads, The appearance of them is] like torches." The word "torches" in this verse is more frequently translated "lamp", and suggests the view that Satan's organization-units, or his foremost agencies, will claim or appear to be as lamps, lighting the way of the people, or like torches of liberty lighting the way for freedom and progress in the government of the people. It is the clergy that use their pulpits and the radio to harangue the people and to tell them of the great torches of liberty that the heroes are holding forth to light the people into a desirable condition. They are really blind guides and false prophets. God foretold exactly that the condition would exist which now does exist. "For such," he says, "are false apostles [preachers and teachers], deceitful workers, transforming themselves into the apostles of Christ [claiming to represent Christ, and hence being called 'organized Christendom', or 'organized Christianity']. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers [the clergy] also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. 11:13-15.

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

God's prophet proceeds, saying: "He shall recount his worthies [*gallants*]: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared." (Nah. 2:5) The word "worthies", or gallants, in this text is in the *American Revised Version* rendered "nobles". In other texts the same Hebrew word in the original is rendered "principal" (of the flock) (Jer. 25:34-36), and also "famous". (Ps. 136:18) It is Satan's nobles or principal ones of the flock of the religious organization who are here meant. He has them in mind and *recounts* them. He takes a census of his chief agencies, and measures the strength of his fighting force as well as of his bellowing "frogs". Those men are of Satan's world; hence Satan gives consideration to them. —John 15:19.

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

MANKIND'S SUFFERING: WHY PROLONGED

JESUS CHRIST was put to death, and on the third day God raised him out of death. (1 Cor. 15:4) He had stated when on earth that God had given to him the great privilege of attaining unto inherent life, or immortality. (John 5:26) When he was raised from the dead he was brought forth the express image of Jehovah, possessing immortality, and alive for evermore. (Heb. 1:3; Rev. 1:18) The resurrection of Christ Jesus as a divine creature is a guarantee that all his body members must be raised with His resurrection, to immortality. This is why the Christian is admonished to seek glory, honor and immortality, eternal life. (Rom. 2:7) Immortality is life in the highest condition, and indestructible. It is written: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's, at his coming." (1 Cor. 15:22, 23) Christ Jesus was the first one resurrected; and his body members, or the church, are resurrected at his second coming; and they are resurrected to immortality, to an inheritance incorruptible.

The apostle Paul wrote: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:3, 4) The argument here is that the one who is begotten by God's spirit and brought forth as a spiritual son of God is dead as a human creature and that his right to life is hid with Christ Jesus, and that when Christ appears at his second coming then the resurrection takes place. Again it is written concerning the same ones: "Beloved, now are we the sons of God; and it doeth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:2.

This is proof that members of the new creation while on earth do not know what their resurrection glory will be, but that they will be like Christ Jesus because they will be with him and see him as he is, and be members of God's royal family of heaven. This is further corroborated by the statement of Revelation 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6.

Concerning the time of the resurrection, it is written: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (1 Thess. 4:16) This proves that the Christians who have died throughout the Christian era have not gone straight to heaven at death, but that they must remain dead until the second coming of our Lord; and then when he takes his power to reign, those faithful ones in Christ shall be raised first. The word "shout", as used in this text, means a command of authority, which shows it has reference to the time when the Lord Jesus, as the great High Priest of Jehovah, takes authority and begins his reign.—Ps. 110:2.

God's new creation complete will constitute the great royal priesthood of God, which priesthood was foreshadowed long ago by Melchizedek, who was both the king of ancient Salem and also "priest of the Most High God", and who also blessed the patriarch Abraham after God had given him the victory over the enemies. (Gen. 14:18-20) Jesus the Head of the new creation is alone the "seed of Abraham", and his body members of the new creation are made a part of such seed of Abraham by being adopted by Jehovah God, the Greater Abraham. In Christ Jesus the "Seed" all the families of the earth are to be blessed. (Gen. 12:3; 22:18) The new creation constitutes the crowning feature of all of God's creation. It is that creation which is granted life and immortality, and shall be for ever to the glory of Jehovah God.

More than six thousand years have passed since Jehovah created the perfect man Adam, who failed. For more than two thousand years God caused great living pictures to be enacted, foreshadowing the development of his new creation. For nearly two thousand years more he has been selecting and developing this new creation. In all this period of time the human race has suffered sickness, sorrow and death. Satan has taken advantage of the time, to endeavor to turn the minds of men away from Jehovah. Many professed Christians have asked, Why should there be so much suffering amongst the peoples of earth?

"For we know," says the apostle Paul, "that the whole creation groaneth and travaileth in pain together until now." (Rom. 8:22) Not only is this statement of the divine record true, but every man can bear witness to the fact of human suffering. There is no human creature on the earth who is perfect, and none who has lived without suffering. From the cradle to the grave each one has experienced pain. Many have asked the reason why. The time is due for man to learn the reason why.

Death is a great enemy. That enemy has ravaged every home. The Devil has made the people believe that God is responsible for the death amongst the human race. On the contrary, death resulted by reason of sin, and sin entered the world because of man's disobedience to God's righteous law. The Devil himself is the one who induced such disobedience. Man willingly disobeyed God and heeded the enemy. When some loved member of a family dies those mourning the loss are often heard to say: "How can a just and loving God take away our beloved one?" When the people understand God's purpose and the outworking thereof, such a question will not be asked. Then the people will not sorrow as those who have no hope. There can be no hope without knowledge; hence the necessity of knowing God's truth that shows the way to life and happiness.

Could not God have made man so that he could not sin, and thereby have prevented so much suffering? Of course, God, being all-powerful, could have made a creature and called him man and made him so that it would have been impossible for him to sin. The fact that he did not do so is of itself proof that he had a good and sufficient reason for not so doing. The record is that God made man in his own image and likeness. That means that man was endowed with wisdom, justice, love and power. It was meant that man should use these faculties; otherwise God would not have endowed him therewith.

God created man with a body, mind, will and affections; and he desired man to use all the faculties with which he is endowed. To use his will would mean that man must determine to do or not to do that which was presented to him. Man was informed that to obey God is good, that to disobey him is sin and results in death. Since man was possessed with will power, it follows, then, that Adam must choose to do good or evil, and take the consequences. Suppose God had created him so that he could not choose evil, but was compelled to do good; then he would have been merely a machine, with no freedom of intelligent action.

God created man perfect and created him for His own pleasure. (Rev. 4:11) God takes no pleasure in wicked things. (Ps. 5:4) Neither does God compel any creature to do good. His purpose is that happiness and life shall result to those who do good, and suffering and death to those who do evil. Had God made man so that he could not commit evil, that would have been equivalent to compelling him to do good. Compulsory obedience does not bring real happiness to the Creator or to the creature.

God is love, and is therefore the perfect expression of unselfishness. He desires his intelligent creatures to love him and to serve him because of love for him. Such could not be the result unless the service is voluntary. Man must be like God in order to be happy; which means he must be unselfish. Why, then, did God punish disobedience, if he is unselfish? Because God is good; and everything opposed to him is wicked; and he who refuses to obey God allies himself with wickedness, which brings unhappiness both to himself and to the Creator. Love, or unselfishness, means looking out for the welfare of others, and had God refused to punish disobedience it would have been to the detriment and not for the good of man.

If God should exercise his power to compel man to obey, then he would be inconsistent; and it is impossible for God to be inconsistent. Why would he be inconsistent? Because to compel man to obey him would be selfish; and God cannot be selfish, because he is the complete expression of unselfishness. He desires his creatures to be like unto himself, to wit, prompted by love or unselfishness. He does not exercise his power to compel obedience, but he exercises his power to punish disobedience for the good of the one who disobeys. The creature who loves the Creator and who loves him supremely will obey him. For this reason his rule is announced by Jesus, his beloved Son, thus:

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."—John 14:21, 23, 24.

For the same reason it is written: "Love is the fulfilling of the law." (Rom. 13:10) That means that he who is prompted by unselfishness in his devotion to God, and who obeys for that reason, meets every requirement of God's law. Had Adam exercised love toward God he would have obeyed him. Adam was selfish and desired to serve himself. His wife was a part of himself, and for selfish reasons he wanted to be with her; hence he disobeyed God.

Jehovah never has done anything contrary to love, and never will. He gave this commandment to the Israelites: "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) Some may ask: Was not this a rule compelling the Israelites to love him, and was it not prompted by selfishness on the part of Jehovah? No! The Israelites were then imperfect. God was their true and only Friend. Obedience to his commandments meant life to them. They could obey only if they loved Jehovah; therefore Jehovah gave commandment, not because of selfishness on his part, but for the good and well-being of the Israelites. This announces the unchangeable rule of Jehovah that he who would enjoy life and happiness must love the Lord Jehovah with all his heart, mind, and soul or person.

To be completely happy man must exercise his own will freely, and always be prompted in so exercising it by love or unselfishness. Experience bears out that if he is prompted by selfishness and does wrong, he suffers. If he is prompted by unselfishness and does right, he is blessed.

There may have been many reasons why God did not make man so that he could not sin, and why he has permitted wickedness to have sway over such a long period of time; but it is certain that there are at least three good and sufficient reasons which appear, and these are: First, to prove that he can put creatures on this earth who, under conditions of temptation and stress, will maintain complete integrity and devotion toward him; second, to afford ample time for the selection and development of the new creation, through whom wickedness is to be eradicated and the blessings of life and happiness brought to the people in due time; and, third, to afford ample time for Satan the Devil to remain and go his limit in wickedness to try

to turn all men away from Jehovah God, before God manifests his power over Satan and his organization. This period of time has also allowed for the birth of a sufficient number of human creatures to fill and enjoy the earth when the kingdom of God is established over the earth and God's name is vindicated and all the obedient ones of the human race are lifted to perfection on a perfected earth.

LETTERS

GRATEFUL TO PARTICIPATE IN VINDICATION

DEAR BROTHER RUTHERFORD:

Your letter of November 5 received, stating that the Bethel family had voluntarily made it possible to reduce the rates on the books and booklets to the pioneers.

Immediately upon receipt of this letter the Chicago pioneer camp voted unanimously to express to you and the Bethel family its deep gratitude, believing this will assist them in continuing in the field service.

It will interest you to know that a check over a twelve-month period showed that the pioneer camp had placed 42,500 booklets and 7,500 books, a total of 50,000 pieces of literature.

We have enthusiastically read "An Open Letter to the Associated Press" and have just received the instructions to place the three latest *Golden Age* throughout this Catholic stronghold of Chicago. We are most grateful to participate in the vindication of Jehovah's great name under his Vindicator-King Christ Jesus.

With much love we pray that Jehovah may continue to uphold you and the Bethel family in the execution of his purposes.

Your brethren in the King's campaign,

PIONEER CAMP AT CHICAGO.

RESOLVED TO WORK SHOULDER TO SHOULDER

OUR DEAR BROTHER RUTHERFORD:

We, the company of Jehovah's witnesses at Fullerton, Calif., want to express to you our hearty appreciation of your efforts to serve Jehovah, and to extend our fervent brotherly love to you at this time, with an earnest desire to co-operate fully with you in every way that we can to make known to all the message of the kingdom, to the honor and vindication of Jehovah's name.

We believe your two broadcasts of February 23 will do a great work for the prisoners and that those talks were from Jehovah. By his grace we, as one, are resolved to work shoulder to shoulder with you, earnestly praying, as we know you do, 'Thy kingdom come; thy will be done on earth as it is done in heaven.'

We are grateful to Jehovah for the blessings we receive through *The Watchtower* and the direction of the kingdom work through the Society.

May our Father's rich blessing continue with you as you boldly and clearly declare his purposes.

With much love,

Your fellow servants,

S. E. WOLANDER	ANNE MARIE BROWN
RUTH WEBB	E. N. BROWN
NOLA M. CAMPBELL	LOUISA (MRS. C. J.) ROGERS
IDA M. BEAT	FRIEDA GRUND
MARY E. LUCE	ALMA BRINDLE
ILENE B. LUNT	GRACE WHITE
GRACE W. EIDSON	DORA GILLET
OLA D. MCWILLIAMS	C. C. INGRAHAM
MARTHA BINGHAM	VIVIAN L. EHMAN
EDWARD G. FALBE	ALYCE J. GALE
G. L. MCWILLIAMS	GERTRUDE GILMAN
BEULAH M. HASKILL	FANNIE BROWN
EDWARD HAMM	LEONA BROWN
R. M. GILLET	W. R. WINFREY
NELLIE E. BROUN	LOUISA M. WAGNER
DAVID O. BROUN	

This includes one deaf, one blind, one invalid and several semi-invalids, and nine who claim to be Jonadabs.

In arranging for sound cars in Fullerton, the chief of police was very agreeable—said "Judge Rutherford is best educated Bible lecturer there is", and he himself would like to go in to Shrine Auditorium February 23, but is "a servant of the people and may not be able to go in". Two sound cars were here.

In the little town of La Habra the mayor gave permission to use a vacant lot on Main street in town, and 'hoped the people would listen'.

BEULAH M. HASKILL, *Secretary*.

SERVICE APPOINTMENTS

T. E. BANKS

St Joseph, La.	July	3, 4	Wabbaseka, Ark.	July	17, 18
Monroe, La.	"	5, 6	Tucker, Ark.	"	19, 20
Parkdale, Ark.	"	8, 9	Redfield, Ark.	"	22, 23
Lake Village, Ark.	"	10, 11	Little Rock, Ark.	"	24, 25
Gould, Ark.	"	12, 13	Saratoga, Ark.	"	26, 27
Elaine, Ark.	"	15, 16	Rusk, Tex.	"	29, 30

J. C. BOOTH

Shawnee, Ohio	June	28, 29	Galion, Ohio	July	17
Crooksville, Ohio	July	1, 2	Crestline, Ohio	"	18
Zanesville, Ohio	"	3, 4	Mansfield, Ohio	"	19, 20
Cambridge, Ohio	"	5, 6	Ashland, Ohio	"	22, 23
Coshocton, Ohio	"	8	Upper Sandusky, Ohio	"	24
Dresden, Ohio	"	9	Tiffin, Ohio	"	25, 26
Newark, Ohio	"	10, 11	Fremont, Ohio	"	28, 29
Mt. Vernon, Ohio	"	12	Toledo, Ohio	July	30-Aug. 4
Marion, Ohio	"	14-16	Montpelier, Ohio	Aug.	6

M. L. HERR

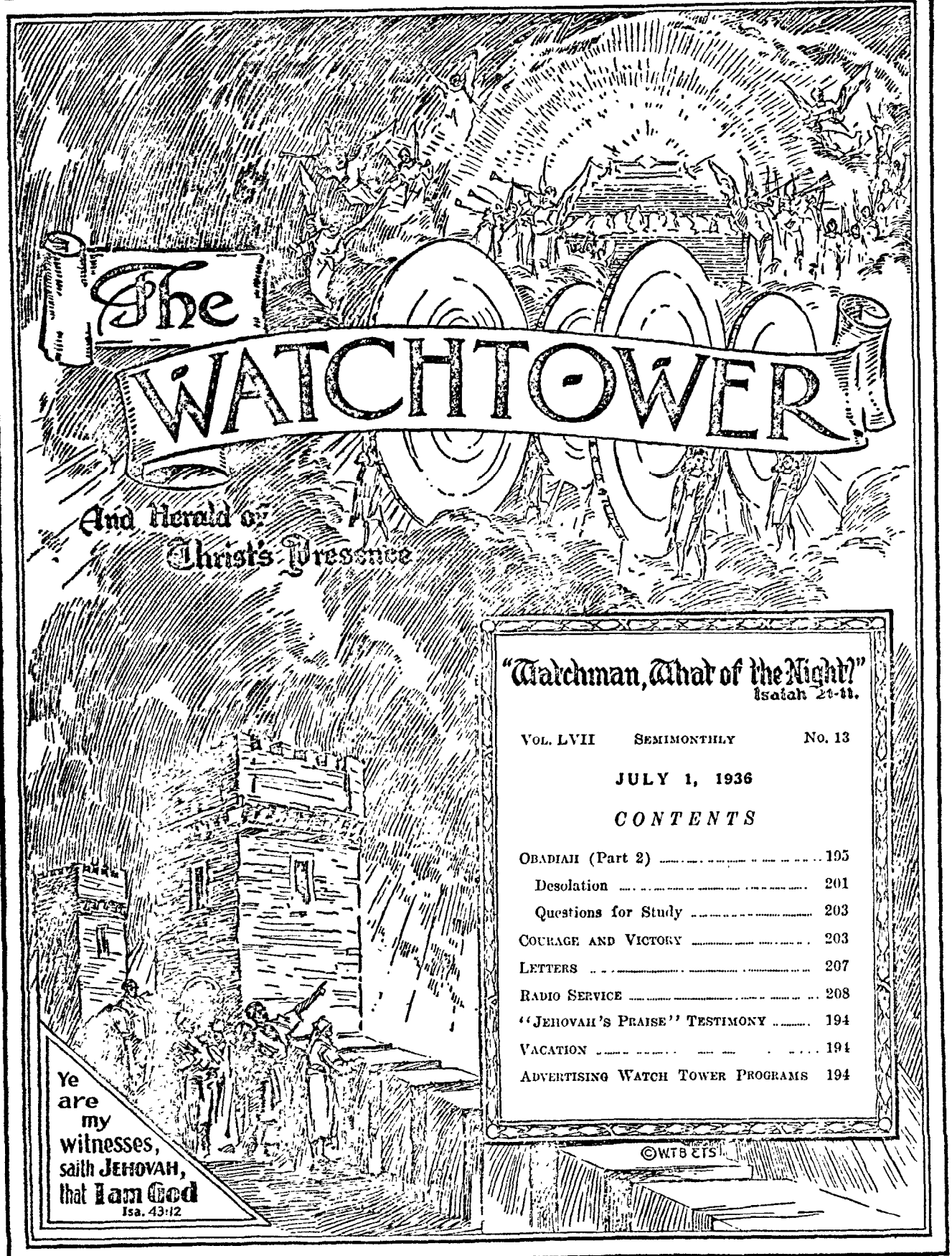
Florence, S. C.	July	1	Columbia, S. C.	July	16
Camden, S. C.	"	2	Cope, S. C.	"	17
Chester, S. C.	"	3, 4	Charleston, S. C.	"	18, 19
Gaffney, S. C.	"	5	Bonneau, S. C.	"	21
Spartanburg, S. C.	"	7	Savannah, Ga.	"	22, 23
Anderson, S. C.	"	8, 9	Brooklet, Ga.	"	24
Clinton, S. C.	"	10	Collins, Ga.	"	25
Greenwood, S. C.	"	11, 12	Uvalda, Ga.	"	26
Abbeville, S. C.	"	14	Midville, Ga.	"	28, 29
Batesburg, S. C.	"	15	Waynesboro, Ga.	"	30

A. H. MACMILLAN

Pittsburgh, Pa.	July	3-5	Tecumseh, Mich.	July	23
Cleveland, Ohio	"	7, 8	Adrian, Mich.	"	24
Toledo, Ohio	"	9, 10	Hudson, Mich.	"	25
Detroit, Mich.	"	11-14	Jackson, Mich.	"	26, 27
Port Huron, Mich.	"	16, 17	Jonesville, Mich.	"	29
Royal Oak, Mich.	"	18, 19	Coldwater, Mich.	"	30
Ann Arbor, Mich.	"	21, 22	Battle Cr., Mich.	July 31, Aug 1	

A. S. WRIGHT

Louisville, Ky.	June 28-July 1		Carbondale, Ill.	July	18
Elizabethtown, Ky.	July	3	Whiteash, Ill.	"	19
Beaver Dam, Ky.	"	4	West Frankfort, Ill.	"	21
Fordsville, Ky.	"	5	Mulkeytown, Ill.	"	22
Vanzant, Ky.	"	7	Swanwick, Ill.	"	23
Owensboro, Ky.	"	8, 9	Addieville, Ill.	"	24
Sebree, Ky.	"	10	Centralia, Ill.	"	25
Providence, Ky.	"	11, 12	Dix, Ill.	"	26
Paducah, Ky.	"	14	Patoka, Ill.	"	28
Round Knob, Ill.	"	15	Louisville, Ill.	"	29
Mounds, Ill.	"	16	Flora, Ill.	"	30
Anna, Ill.	"	17	Cisne, Ill.	"	31



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

VOL. LVII SEMIMONTHLY No. 13

JULY 1, 1936

CONTENTS

OBADIAH (Part 2) 195
Desolation 201
Questions for Study 203
COURAGE AND VICTORY 203
LETTERS 207
RADIO SERVICE 208
"JEHOVAH'S PRAISE" TESTIMONY 194
VACATION 194
ADVERTISING WATCH TOWER PROGRAMS 194

©WTB&TS

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY 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 willfully 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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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 5, Ontario, Canada
Australasian . . 7 Bereford 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 PRAISE" TESTIMONY

The midsummer testimony period, August 1-9, is designated "Jehovah's Praise". This will be an excellent time for as many as can to arrange to take their vacation, thereby to be able to devote as much time as possible to this privilege than which none is higher or grander, Jehovah's praise. That all his devoted ones may begin at once to plan and arrange therefor it is here stated that the feature of this testimony period will be the offering bound in a special wrapper Books One, Two and Three of *Vindication*, on contribution of 50c. *Vindication*, with its full statement on the work of 'the man with the inkhorn' and the Jehu-Jonadab picture, etc., should prove excellent material to place following the recent wide distribution of the book *Riches*. It will also be proper to offer in combination with the above three books the two books *Light* with the book *Prophecy*, all on a $1.00 contribution. "Praise ye Jehovah." Due reports of your praise efforts should be made, to the Brooklyn head office direct if you are not under Branch supervision. Distribution of the above book offers will continue throughout the entire month of August.

VACATION

FACTORY AND OFFICE CLOSED—JULY 25-AUGUST 9

The factory and office at Brooklyn will be closed from July 25 to August 9 inclusive. During those two weeks the Bethel family will have the opportunity to take part in the field privileges with all other kingdom publishers. No shipments of literature can be made to anyone during that time. Please get your orders in to the Brooklyn office sufficiently ahead for handling and filling before the above date, and make certain thereby that you will not run short of literature supplies during the month of August. Bear in mind the special testimony period at that time.

Orders cannot be filled during vacation period, as no one will be here to answer letters, but all mail will have immediate attention on the reopening of the factory on August 10.

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 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. LVII JULY 1, 1936 NO. 13

OBADIAH

PART 2

"For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low."—Isa. 2: 12.

JEHOVAH of hosts is the leader and commander of the warriors who fight for righteousness. His forces are led by his Chief Officer, Christ Jesus, his mighty Son, and the armies of the Lord know no defeat. When Goliath, the big bully of the Philistines and servant of the Devil, defied the armies of the Lord, David the beloved, who was a type of Christ Jesus, the beloved Son of God, boldly said to the Philistine: "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." (1 Sam. 17:45) The Israelites foreshadowed the spiritual Israelites of this day, the seed of Jacob, that is to say, the remnant of God's people. The arrogant, bold, rude and defiant clergy, led by the Roman Catholic Hierarchy, are united in war upon the true followers of Christ Jesus, who deliver the testimony of the King and the kingdom. Long ago Jehovah of hosts caused his judgments to be written and recorded, and now he gives his people to understand the meaning thereof that they may have full assurance that he who knows no defeat shall fight their battles for them. The antitypical David includes all the faithful members of the body of Christ, including the remnant now on earth, and these are face to face with the Roman Catholic Hierarchy and their allied clergymen engaged in a battle that asks and gives no quarter. By his prophets God identifies the clergy or religious element under the names of "Esau", "Edom," "Idumea," "Philistines," and by other devilish names, but all mean the same thing. That Jehovah is going to execute them in due time he fully discloses to those who love and serve him. Therefore like David they go forth to the war confident that the Lord will gain the victory. Concerning this war Jehovah says: "For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch."—Isa. 34: 5, 6, 9.

[2] These positive words of Jehovah's judgment show the end of the Hierarchy. Why will Jehovah execute this judgment against them? "For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion." (Isa. 34: 8) These prophecies are fully corroborated by the prophecy of Obadiah (verse 10), and to the consideration of that prophecy we now return.

[3] The revelation of the prophecy of Obadiah is a great encouragement to the people of God at the present time. He who now truly fears God and is diligent to walk humbly with him, hence in accord with his commandments and law of his organization, will fear neither man nor devil, but with full confidence in the Lord he will courageously go forward to the performance of his duty. Jehovah commands his people now to 'rise up against the clergy in battle', and then the Lord addresses the religionists, the clergy who have wickedly defamed his name: "Behold, I have made thee small among the heathen: thou art greatly despised."—Obad. 2.

[4] Since the days of Nimrod religion has been great amongst the nations, and the chief means employed by the Devil to deceive the people. Since the organization of the Roman Catholic Hierarchy that wicked religious institution has posed as the representative of God on earth, and it is the greatest hypocritical crowd that ever afflicted the peoples of the world. But the day is here when Jehovah will make those religionists "small among the nations" (*R.V.*) and greatly despised. That wicked institution, the Hierarchy, has for many years been a terror to the people of the nations; she has ruled by fraud, deceit, lies, coercion and oppression; that wicked institution is guilty of all manner of blasphemy, and the men who make up that organization are haughty, terrible and cruel, and concerning them Jehovah pronounced his judgment in these words: "I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." (Isa. 13: 11) Let Jehovah's witnesses

now be strong in faith and bold in the warfare, knowing for a certainty that the day of deliverance is at hand.

[5] Jehovah's witnesses are not engaged in fighting the battle of Armageddon, and never will be, but they are now at war with Satan's representatives on earth, and the faithful must and will remain firm and steadfast and quit themselves like men who are true soldiers of the Lord. The remnant is now doing real battle work by constantly declaring the judgments of Jehovah, making known his name, and holding high his standard that the people may learn that he is the only true God and Deliverer. (Isa. 62:10) By the proclamation of the truth Jehovah's witnesses are laying bare the frauds of organized religionists, and particularly the Roman Catholic Hierarchy, and this God is causing to be done by his servants under the command and leadership of Christ Jesus that in due time the commercial traffickers and politicians may see through the fraudulent claim of the clergy; and likewise that the common people may see and understand how they have been deceived and defrauded by the clergy and rapaciously robbed of the fruits of their honest labor. By causing his truth now to be declared, and by exposing the blasphemy of the religionists, the clergy, the Lord makes these men "greatly despised". Honest people of all denominations, and regardless of all nations or creeds, are now hearing the truth, which they believe and accept, and they despise the hypocrites that have slandered the name of the Lord in order to satisfy their own cruel and selfish desires. Now Jehovah and Christ Jesus make that religious organization small by frustrating the tokens of the liars, and causing them to appear in the eyes of the people of the world as worse than nothing. "Thus saith the Lord, . . . I am the Lord . . . that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish."—Isa. 44:24, 25.

[6] The day is here when Jehovah's chosen nation shall stand forth and boldly battle for the truth. To them Jehovah now says: "Trust ye in the Lord for ever; for in the Lord JEHOVAH is everlasting strength: for he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor [the poor in spirit, the true followers of Christ Jesus], and the steps of the needy [who need and receive God's help and protection]." (Isa. 26:4-6; Matt. 23:12) Like Esau, the clergy once had the opportunity of partaking of the birthright and they despised the same. They refused to make known the name of God and his kingdom, and now they fight with all their power to prevent others from seeing and embracing the kingdom. They exalt themselves and defy the Lord and spurn his Word, and to them the Lord Jesus says: "And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."—Matt. 23:12, 13.

[7] Esau went away from the land of promise and to gratify his selfish ambition built up an inheritance at Mount Seir. The Horites were dwelling in Mount Seir when Esau went there. They were cliff dwellers. (Deut. 2:12) Esau dispossessed those earlier dwellers. Then the Edomites, or those descendants of Esau, perched themselves high up on the cliffs of the rocks and they became cliff dwellers. Likewise the Roman Catholic Hierarchy clergy, because of selfish ambition to rule and control the peoples of earth, have pushed others aside, wrongfully taken possession of that which did not belong to them, and built up an inheritance for their own selfish use. They dwell high up, claiming that it is their pope, or head of their organization, who is the foundation rock against which the gates of hell shall not prevail. They have not built upon the true Rock, Christ Jesus, the express image of Jehovah the Great Rock. (Deut. 32:4) Thus the Edomites foreshadow the self-exalted clergy, particularly of the Hierarchy, who have ruled the people with arrogancy and have scorned the truth and defamed the name of God. With great pride the Roman Catholic clergy crowd have exalted themselves on high, the claim being made for the head of that organization that he is equal to God himself. Out of the mouth of the clergy they convict themselves and exhibit the greatest amount of pride. The following is a quotation from one of the Roman Catholic Hierarchy, high in authority in that institution. This quotation is taken from Ferraris' *Ecclesiastical Dictionary*, which appears in that book under the subtitle or article "Papa". Such blasphemous statements as the following are made for the sole purpose of overawing the gullible people to compel them to render obedience to the devilish Hierarchy: "The pope is of such dignity and highness that he is not simply a man but, as it were, God, and the vicar [representative] of God. . . . Hence the pope is crowned with a triple crown, as king of heaven, of earth and of hell. Nay, the pope's excellence and power are not only about heavenly, terrestrial and infernal things, but he is also above angels, and is their superior; so that if it were possible that angels could err from the faith, or entertain sentiments contrary thereto, they could be judged and excommunicated by the pope. . . . He is of such great dignity and power that he occupies one and the same tribunal with Christ; so that whatsoever the pope does seems to proceed from the mouth of God. . . . The pope is, as it were, God on earth, the only prince of the faithful of Christ, the greatest king of all kings, possessing the plenitude of power; to whom the government of the earthly and heavenly kingdom is entrusted. The

pope is of so great authority and power that he can modify, declare or interpret the divine law. The pope can sometimes counteract the divine law by limiting, explaining, etc."

8 Jehovah foreknew the selfish exaltation of the hypocritical clergy crowd, and particularly the Roman Catholic Hierarchy, and therefore he caused his prophet to write: "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?"—Obad. 3.

9 The proud man becomes so impressed with his own greatness and importance that he is blind to everything else, and therefore deceives himself. Continuing to follow in that course he is certain to fall. "Pride goeth before destruction, and an haughty spirit before a fall." (Prov. 16:18) Pride quickly leads one to the commission of presumptuous sins, which are a shame before God and all who love righteousness. "He that is void of wisdom despiseth his neighbour; but a man of understanding holdeth his peace." (Prov. 11:12) The Edomites perched high up in the rocks, regarded themselves as of supreme importance, and looked with contempt upon others. Likewise the clergy of the Hierarchy and their allies have perched themselves high up amongst men, have deported themselves in an arrogant and proud manner, and regarded themselves as far superior to the common herd. The Roman Catholic Hierarchy then calls gullible and trustful people who support and keep up their wicked organization "the Catholic population", and compels these poor people to confess to the wicked priests all their weaknesses so that the priests can extract money from the people and thus take advantage of them. The Roman Catholic Hierarchy is cruel and scornful, proud and severe. They receive their support and maintenance from the common people, whom they have deceived and made believe that the clergy are the representatives of the Lord and that the Hierarchy is a divine organization. In order to further deceive the people those of the Hierarchy call themselves "father", and all the Catholics other than the Hierarchy are called the "children of the church". All the children these roosters have are illegitimate, because they make the rule themselves that they must not marry, manifestly not wishing to be confined to one particular family. The clergy crowd are far removed from the Great Rock, Jehovah God, and his Chief Stone, the Head and Foundation Stone, and Captain of his organization, who is Christ Jesus. If they were in fact following in the footsteps of the Lord, and truly representing him, they would not show partiality among men, but would remember that the Lord God and Christ Jesus are no respecters of persons, and would do likewise. Such men have no fear of God. They ignore his plain word which is addressed to all who claim to serve him: "Wherefore now, let the fear of the Lord be upon you; take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." (2 Chron. 19:7) These hypocritical clergy push the poor on the side, make them confess to wicked priests by speaking to them through a hole in some cage or box, inside of which the priest is concealed. If a man of riches or influence comes to confess he is given much more consideration and in proportion to the amount he contributes through the hole in the box. Such is a practice particularly in the church at Vatican City called "St. Peter's". It is a common thing to see poor, wretched people kneeling on the flagstones in that building, dropping their coins through the hole and whispering in the ears of a priest inside the box. That such practice is despicable in the sight of God is shown by this declaration in his Word: "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts? But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."—Jas. 2:2-4, 9.

10 The Protestant clergy of modern times follow in the lead of the Hierarchy. These scriptures apply to all who have agreed to do the will of God or who are in an implied covenant to do his will by reason of their claims, and certainly that includes the clergy who have assumed and claim to be the representatives of God. An exactly contrary course is taken by the men who love God, as it is written: "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." (Ps. 18:2) "From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I." (Ps. 61:2) The faithful followers of Christ Jesus trust in Jehovah, the Great Rock, and in his beloved Son, the Foundation Stone of his organization.

11 But the clergy, the antitypical Edomites, boast of their superiority and the strength of their organization. They make the worldly governments their "rock". They clamber up into the high political places and participate in the councils of those who rule under the power of the invisible god of this world, Satan the Devil. Those clergymen have become skillful riders of the beast because the Roman Catholic Hierarchy, and the other clergy allied with her, falsely claim to represent God and Christ and at the same time openly and deliberately align themselves with the commercial traffickers and professional politicians and use their power to oppress and defraud the people who support them. God designates that hypocritical organization as "the whore". (Rev. 17:3-15) Relying

upon their own strength and acting with the commercial traffickers and politicians who support them, the clergy say, as the prophet of God foretold: "Who shall bring me down to the ground?" They well know that they find no support for themselves in the Word of God. They hear Jehovah's witnesses declare the Word of God, telling the people of God's expressed purpose to bring down the haughty and arrogant, and concerning which the clergy say: "Who are those pestiferous ones who seek to destroy us by constantly calling attention of the people to us in the light of the Scriptures? What can they do to bring us down? We are thoroughly fortified in our position, and the scourge shall not come nigh us. Hell shall not prevail against us." But does their pride and boasting hold them in security? Because they are high and lifted up among cruel and selfish men, does that make them safe? Jehovah answers those questions by his prophet and says to the modern Edomites: "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." (Obad. 4) The modern-day Edomites, the clergy, cannot perch themselves so high that God cannot reach them when he chooses to do so. Lucifer tried that very thing, and Jehovah gave him the full length of the rope and let him go, God biding his own good time to bring him down to the dust. Lucifer boastfully said: "I will be like the Most High; I will exalt my throne above the stars of God." To that proud and boastful claim of the wicked one Jehovah says: "Thou shalt be brought down to hell [oblivion], to the sides of the pit." (Isa. 14:12-15) "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. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." —Ezek. 28:18, 19.

12 Jehovah thus states his rule concerning the self-exalted, the high, and mighty, who boast of their strength and do despite to the Word of God. The Lord Jesus said of these clergy that 'they are sons of the Devil their father' (John 8:44) and their fate shall be the same as that of their father the Devil.

13 Now we are in the day of Jehovah. He is sending forth his servants to declare the day of the vengeance of our God, and thus they are waging war against the modern Edomites, and when this part of their work is ended the Lord will smite the boastful oppressors to the dust. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day." (Isa. 2:11) In this day of Jehovah all who love and serve him will sing, as the psalmist did: "Be thou exalted, O God, above the heavens; and thy glory above all the earth."—Pss. 108:5; 113:4.

14 The ancient Edomites had kings long before the Israelites had a king. The record concerning Esau's settlement indicates that Esau became great amongst his people and that his offspring, the Edomites, were ruled by kings, as it is written: "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." (Gen. 36:31) From the time the Israelites marched over the desert to the land of promise onward the Edomites manifested their enmity against the Israelites, God's chosen people; and this shows that they were the seed of the Serpent. (Gen. 3:15) Likewise the modern-day Edomites long ago accepted the kings or visible rulers of Satan's organization as the "higher powers" and they themselves became a part of those "higher powers", and their influence has been to turn the people away from God to the earthly rulers, whom they call "the higher powers". They attempt in this day to compel all people, including those wholly devoted to God, to bow to the dictates of Satan's representatives. In all the years past the modern Edomites, the clergy, have been the open and avowed enemies of those who truly worship Almighty God and Christ Jesus, and who do so by proclaiming God's Word of truth. That enmity of the clergy against the true followers of Christ Jesus is conclusive proof that the clergy are the "seed" of the Serpent their father, Satan the Devil, even as Jesus stated to the clergy of his day and as God declared concerning all who are opposed to him.

15 In 1914 Jehovah enthroned Christ Jesus as King, but the modern Edomites, the clergy, rejected Christ the King. The witnesses of the Lord went forth as he commanded and declared to all who would hear that Christ is King, and that the Lord is in his holy temple and commands all to give heed to his words, and yet the clergy rejected Jehovah's King and openly declared themselves on the side of Satan's organization and themselves a part of it. Now they seek to feather their nest high up in the rocks by taking the lead in political matters and by compelling teachers of schools and school children to indulge in enforced flag saluting and to hail men, and this in utter disregard of God's plain commandments. (Ex. 20:3-5) That hypocritical move on the part of the Hierarchy and their dupes is another effort on their part to destroy all who truly love and worship Jehovah God by bringing them into complete subjection to the dictatorial rule of the Hierarchy, their Jesuits, and political dupes. They well know that they cannot find an occasion against Jehovah's witnesses except they find it concerning the law of God. (Dan. 6:5) Therefore they set about to frame mischief by law, as God foretold. (Ps. 94:20) They well know that Jehovah's witnesses are careful to obey every law of the land that is in harmony with God's law, but now they frame laws that are directly contrary to God's law, with the hope of catching Jehovah's witnesses and destroying them. They well know that every true follower of Christ Jesus will

obey God's law first and all the time. (Acts 5:29) The clergy take this course in order to carry on a "bush-whack" warfare against Jehovah's witnesses. Those of the Hierarchy hide behind their political tools and direct them to fire their darts at the true followers of Christ Jesus. As a court magistrate, who is a tool of the Hierarchy and who presides in Irvington, N. J., recently said to Jehovah's witnesses: "I will fight you and stab you in the back. I will fight you to the bitter end." Thus a judicial officer, who is sworn to impartially administer the law, openly shows he is under the direction and control and management of the Hierarchy, the Devil's visible representative. The clergy refuse to fight in the open and in the light of God's Word because they well know that the Word of God is against them. As Jehovah's prophet says: "They fight like women" (Jer. 51:30), that is, they seek undue advantage, attack from the rear, pull hair, shoot from the dark, and do injury when they catch their adversary off guard.

16 Those who truly love God and his King, who worship him in spirit and in truth, well know that this is a time of war between the modern Edomites and the faithful followers of Christ Jesus. It is not a war with carnal weapons, because Jehovah's witnesses never use such weapons of warfare. The true and faithful ones use the "sword of the spirit, which is the Word of God", and that weapon is mighty to the pulling down of the strongholds that are hid behind the mountain of lies. (2 Cor. 10:4) Today the Edomites, that is, the clergy, are high and lifted up in their stronghold and they seek to hold their position by holding firmly to their alliance with the kings or rulers of this world. What they fear is to have their lies and hypocrisies exposed to view. They reason, and that correctly, that they might have some honest men amongst the politicians and commercial traffickers who would not be pleased with their lies. It is the truth of God's Word concerning his name, his King and his kingdom, that he uses to uncover that hiding place or refuge of lies. Jehovah's witnesses are commanded to lift high the standard of the Lord, which is the truth, and lead the way for the people of good will; and this means war. (Isa. 62:10) For more than a decade this war has been in progress, and it grows in severity with each year. The clergy alone are unable to withstand the onslaughts of truth, and therefore they enlist the aid of the ruling powers to enact laws by which they may catch the faithful proclaimers of the Word of God, charge them with some offense, and cast them into prison.

17 It is this warfare of truth against entrenched wickedness and hypocrisy that the Lord is using to awaken the Jonadabs, or "great multitude". Christ Jesus, at the temple, is judging the nations; before him are assembled all the nations, and particularly now is he dealing with so-called "Christendom". He sends forth his faithful enlightened ones, who make up the "faithful and wise servant" class, and commands them to proclaim from the housetops what they have learned in the secret place of the Most High. To his faithful servants the Lord says: "Fear them not therefore, for there is nothing covered that shall not be revealed." Then he says to his faithful ones: 'The waters of truth shall sweep away the refuge of lies.' "Fear not them which [shall] kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:26-33; Isa. 28:17) If these words of the Lord are not applicable to war, and if this does not mean war, what is it? It is war to the bitter end, and in this war doubtless some of Jehovah's witnesses will die, but the cause of Jehovah is certain to come through completely victorious. The faithful will not fear what the enemy can do, but trusts in the Lord and goes straight forward. Jehovah has given his word that "the hail shall sweep away the refuge of lies", and God always makes good his word. It is this warfare that affords the opportunity for the "goats" to brand themselves as such and for the "other sheep" of the Lord to identify themselves on the side of God's organization. Let not the sophistry of men deceive you who are in the covenant for the kingdom. Be not deceived by the worldly-wise or by the wily efforts of Satan to have you believe that God's people are now "getting nowhere", but that "after Armageddon they will gather the great multitude". It is now that the banner of the Lord must be lifted up and carried boldly and fearlessly on, that the people of good will, that is, the great multitude, may see and heed the way to go. If we fail to do our duty, by slacking the hand, we shall lose everything. (Ezek. 3:17-20) Ours is to obey the commandments of the Lord, and he will see to it that the results are according to his will. The Lord is "getting somewhere" right now, and doing it exactly according to his will, and for anyone to say that the servants of the Lord are "getting nowhere" means that such person is guilty of presumptuous sin. The Lord accomplishes his purpose as he wills. His word shall not return unto him void. Let some men stand before you and foolishly say, if they will: "Where are the Jonadabs? Where is the great multitude?" Anyone so saying does not have a vision and spiritual understanding of God's Word. Remember, you have covenanted to do God's will and you are in the covenant for the kingdom; that now you must blow the trumpet, sound the alarm, tell the truth, and cease not to do so, and that this must be done now, so that the great multitude may hear the truth and find the way to Zion.

18 Jehovah bides his own due time when he will crush the enemy to the dust. To the proud, haughty, bush-whacking warriors, who underhandedly assault Jehovah's witnesses and who declare that they are immune because they are high and lifted up, Jehovah says: "Though thou set thy nest among the stars,

thence will I bring thee down." Be assured that God will accomplish that very thing; therefore be strong in the Lord and in the power of his might and fight on. To the self-exalted modern Edomites Jehovah now says: "Thy terribleness [awe-inspiring position on the rocks of the world] hath deceived thee [into self-security, complacency and independence of God], and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof."—Jer. 49:16, 17.

19 Haman was a descendant of Edom. (Gen. 36:1, 12) He was exalted to the lofty rank of grand vizier of the emperor, became very scornful, haughty, arrogant and oppressive, and the Lord brought him down low. (Esther 3:1; 7:10) Edom is one part of Satan's organization, which is Babylon, and the spirit of Babylon is that of Edom, and concerning that wicked crowd Jehovah says: "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this, thou that art given to pleasures, that dwellest carelessly; that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children."—Isa. 47:1, 7, 8.

20 Hence in the later Scriptures written at the instance of the Lord Jesus Edom is symbolized by the "great whore". (Rev. 17:1-6) Because the descendants of Edom likewise stood for what is against God's people, the organization of Edom (the modern Edomites) is marked for utter destruction. Jehovah speaks of Idumea, which is Edom, and states what shall come to pass in the day of Jehovah upon the modern Edomites: "For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." —Isa. 34:8-10.

21 Let us always bear in mind that the complete destruction of the modern Edomites is Jehovah's work, to be performed through Christ Jesus, and the part of the remnant in this war is to declare the day of the vengeance of our God, and to sing forth his name and praises to the end that those of the great multitude may hear and have an opportunity to take their stand on the side of Jehovah and his organization before the destruction of the enemy takes place; also that they must sound the warning, that others may have an opportunity to be warned. It is the Edomites of the present time that make war at the instance of the Devil against Jehovah's witnesses, who are of Zion, and concerning the destructive judgments of the Lord executed against them it is written: "For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." (Isa. 34:5) The testimony by Jehovah's witnesses must precede the destructive work and must be finished before the destructive work. (Matt. 24:14-22) Esau lived by the sword, and so the Lord Jesus says concerning the descendants of Esau, the Edomites, that they shall perish by the sword. (Matt. 26:52) First, however, the Lord shows that the refuge of lies binding together the modern Edomites, and behind which they hide their nefarious work, must be swept away, exposing the wicked ones to complete view of the world. That is the warfare in which God uses his witnesses, and which warfare is now in progress.

22 The clergy have exalted themselves to the high places and have made commercial traffickers and political rulers believe that the clergy are absolutely essential to and constitute the chief part of the impregnable strength of earth's governments. The Lord will see to it that the clergy, the modern-day Edomites, are put in their proper place, exposed to view, disgraced, and brought low; and concerning this it is written in his Word: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will." (Rev. 17:16, 17) Like Esau, the clergy of so-called "organized Christianity" long ago became hunters, going about hunting with other elements of Satan's world, and despising the promises of God. They have lived by their own machinations and schemes directed by the power and influence of Satan; which is equivalent to saying that they have lived by the sword. They have winked at or approved every war of conquest that has been carried on, and they have often hypocritically said that they are for peace, while at the same time attempting to bless the men who go forth to destroy each other. They have deliberately turned away from the Bible, and they hold it up to ridicule before the world, putting their own wisdom ahead of and in the place of God's Holy Word. They sold their birthright for a mess of pottage that they might satisfy their own appetites. They have made their choice and must abide in it. In this day when the promise to Abraham is made clearly to appear to those who love God, and when these faithful witnesses, pictured by Jacob, go about diligently and faithfully proclaiming the meaning of that birthright, the modern-day Edomites seek the death of these faithful servants of Jehovah. In due time God will avenge his servants and magnify his own name.

DESOLATION

[23] Jehovah uses a striking illustration to show how completely the clergy shall be desolated. He compares the action of thieves and robbers with what shall come to the religionists, the hypocritical clergy: "If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes?"—Obad. 5.

[24] To what extent would a thief or robber go? Thieves hastily grab what they see and go away. Gatherers of grapes leave some for gleaners. (Deut. 24:21) When Jehovah has caused the refuge of lies to be uncovered and the duplicity and hypocrisy of the clergy to appear, then he will leave nothing of that crowd, but will clean them out completely. Likewise in the war that is now in progress Jehovah's witnesses in following and obeying the commandments of the Lord will spare no one, as Saul spared Agag. They must not be respecters of persons, but must be wholly obedient to the Lord. For many years the religious priests robbed and oppressed the Russian people, and when the day of retribution fell upon them there was an effort made by the religionists to have some ecclesiastical grapes left in Russia. Call to mind that on February 2, 1930, "Pope" Ambrose Ratti publicly protested against "religious persecution" in Russia. That protest was immediately followed by a like protest from the archbishops of Canterbury and York, and by the chief rabbi of London, and by Archbishop Manning of New York, thus showing that the clergy all work together. Of the Hierarchy and the other clergy Jehovah will leave nothing, such as robbers and grape gatherers might leave. By his prophet he says to these hypocrites: "How art thou cut off!"

[25] The name Esau means "rough, perceptible to the touch", expert to deceive. (Gen. 25:25) The modern Esau (or Edomites) likes to "wear a rough garment [that is, a hairy garment (*margin*)] to deceive" others and to make them think that the wearer is a prophet. (Zech. 13:4) Esau chose for his habitation a high country. (Gen. 36:8) The modern Esau or Edomites likewise have chosen the rough, cruel, beastly and inaccessible governments of Satan's organization for their abiding place. Such high and fortified places will not save them from the wrath of the Lord: "How are the things of Esau searched out! how are his hidden things sought up!"—Obad. 6.

[26] The ancient Edomites became very rich and filled their homes with loot stolen from the caravans that traveled between the Euphrates and Egypt. They collected heavy tribute from those who passed by their country and who engaged in commercial traffic. Likewise the modern Edomites, and particularly the Roman Catholic Hierarchy, have become exceedingly rich and have their storehouses full of great riches. Such riches they have obtained by fraud and deceit practiced upon the gullible people. On every payday of the factories and commercial institutions the Hierarchy sends the poor, deluded, black-hooded women about to collect tribute from the laborers on the pretext that it is for a good purpose, while those of the Hierarchy live wantonly upon what they collect. Those collectors enter the offices and business houses and leave with their pockets full. That organization employs coercion to extract treasure or wealth from the professional and businessmen, and threatens them with loss materially and spiritually unless they contribute liberally. That would be bad enough; but when we call to mind that the Hierarchy institution demands of the bereaved ones sums of money to give their dead what they term a decent burial, this is a cruel and wicked way to extract money from the people, to say nothing about the fraud and deceit. The so-called "Protestant" clergy, among the wealthy population, with boasting words say, as one recently said at Pittsburgh: "This is a three-million-dollar church, and who would dare place an advertising sign near it advertising these Jehovah's witnesses?" But of all the hypocritical, arrogant and scornful religionists Jehovah says: "How are the things of Edom searched out [(*Roth.*, margin) stript bare]!" In the war that is now on, the remnant, acting under the commandments of the Lord, search out these things of fraudulent ecclesiasticism and expose them to public view by telling the truth, both of historical facts and of the Word of God. Thus the Lord is searching out and stripping bare the old "whore", and when the work of his witnesses is done God will completely strip bare those who have laid up great treasure to satisfy their own greed and selfish desires.

[27] Vatican City holds great treasures that support the Roman Catholic Hierarchy and sumptuously supply all the needs of that deceitful and powerful organization. Throughout all "Christendom" that wicked institution holds the choicest property and sites and there locates its buildings. In all nations that hypocritical organization maintains its official representatives in great luxury, their support coming from loot that has been extracted from the people by coercion, fraud and deceit. For years they have kept their great wealth hidden from the commercial powers, but now the time has come when the truth shall be known, and of that organization Jehovah says: "How are his hidden treasures sought out!" (*A.R.V.*) This is not man's judgment nor the declaration of man, but the announcement of God's judgment declaring the day of his vengeance. The time has come for those who love God to make known these judgments, and they must do so because God has commanded it. Both the Scriptures and the facts show that the time has come to expose those who, for a long period, have defamed the name of Jehovah, and hence the Scriptures declare: "Therefore judge nothing before the time [and that time is here], until the Lord come, who . . . will bring to light the hidden things of darkness."

(1 Cor. 4:5) The Lord has come and is at the temple separating and judging the nations, and he sends forth his singers to proclaim the truth and to expose the hidden things before he strikes the devastating blow against the enemy. Clearly that these things might be emphasized in the mind of those who love and serve God, he also says by the mouth of another prophet, to wit: "If grapegatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy till they have enough [(*margin*) their sufficiency]. But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not." (Jer. 49:9, 10) Thus Jehovah declares himself concerning the Roman Catholic Hierarchy and their allied clergy, the defamers of his name. The hidden treasures of modern Edom, in addition to wealth, such as houses and money, refer also to the political power of those religious organizations which they have and exercise among the commercial traffickers and politicians that rule. Among the hidden things that must be exposed, and which are now being exposed, are the religious mysteries and doctrines, and rites, so-called "last rites", by which the clergy have deceived and defrauded the common people and taken away the fruits of their labor, and still continue to deceive them, and thus cause the common people great want and suffering both mentally and materially.

28 The public press reports that the Nazis, by reason of persecution, are compelling the Jews to sell their property at a great sacrifice in Germany and that the Catholics are buying up that property. A criminal always leaves some loophole by which he exposes himself. This is another evidence that the Hierarchy is back of the Nazi organization, which is robbing a thrifty class of people in Germany, persecuting all others that do not bow to the dictates of the Hierarchy and the Nazis, and extending favors only to those who support the arbitrary and dictatorial rule of that land. In due time the Hierarchy's hand will be completely exposed in Germany and her nefarious work and her ill-got gains will be searched out and come to an untimely end.

29 When the Lord enthroned David as king of Israel the ancient Edomites were the mortal enemies of David, and of the people over which he ruled, God's chosen people. The Edomites then kept a part of the territory which Jehovah had assigned to Abraham's seed, and David was moved to act according to the will of God when he fought the Edomites. Now the great antitypical David, Christ Jesus, is on his throne and is commanded by Jehovah to rule amidst his enemies. (Ps. 110:2) The modern Edomites, the religionists, are the mortal enemies of the antitypical David, including, to be sure, the remnant. Wrongfully the modern Edomites, the clergy, assume the place assigned to the true seed of Abraham, and the antitypical David sends forth the members of his body, the faithful remnant, to expose the position of the enemy before he destroys them. The remnant are therefore now acting under the command of the Lord when they publish to the world the truth of and concerning those hypocritical religionists who blaspheme the name of God and his kingdom and who oppose all who are in favor of his kingdom. This war is in progress according to the will of God. What appears in the Scriptures is not the word of man, and the citation of the facts with that of the Scriptures concerning the modern Edomites is not an accusation of man, but is set forth according to the will of the Lord that the refuge of lies may be stripped bare in this day. The remnant are not gathering the great multitude, because that is the Lord's work. The remnant are proclaiming the truth that it might be known that Jehovah is the only true God, and that those who hear that message and who are of good will toward God and put themselves on his side and obey his commandments may join the great multitude. It is unreasonable and unscriptural, and therefore foolish, for anyone to now say: "The work we are now doing is small potatoes compared with what we will do after Armageddon, in gathering the great multitude." The fact that Jehovah is revealing to his people now the meaning of his prophecies, such as Jehu, cities of refuge, Samson, concerning the Philistines, and other prophecies, is conclusive proof that it is his will that the remnant should now know these things, which were written aforetime for their comfort and hope, and that they might use these truths according to the will of God in declaring them to others. What will strengthen the hope of the remnant more than to know that they are now engaged in a work according to the will of God, and in which he commands them to serve notice upon others, that those who are of good will toward him may learn the way to Zion, take their place with God's organization, and form the great multitude that will forever praise Jehovah's name? Any attempt to make the remnant think that their chief work concerning the great multitude is some twenty years future only tends to cause Jehovah's witnesses to become lax in their efforts, indifferent and negligent of their duties and privileges. The remnant, who are really devoted to Jehovah and his kingdom, and who for the past few years have carefully studied the Lord's prophecies as the Lord has unfolded them, will not now be induced to slack the hand. They see the war is on and that they must fight, and fight continuously, and that their part of the fight is to proclaim the praise of Jehovah and to continuously offer before the Lord an offering in righteousness. The remnant are now hated by the ruling powers of all nations, even as Jesus was hated when he was on earth. The faithful remnant now delight to bear the reproaches that reproached our Lord and Head. The inspired Word now applies to the remnant, which says: "Let us go forth therefore unto him with-

out the camp, bearing his reproach. 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. 13:13, 15.

(To be continued)

QUESTIONS FOR STUDY

¶ 1, 2. Describe the battle line-up in which the remnant of God's people are graciously given a place. What was foreshown in the incident recorded at 1 Samuel 17:45, and foretold in the declaration at Isaiah 34:5, 6, 9?

¶ 3. Show that the prophecy of Obadiah is in line with Romans 15:4.

¶ 4. To whom do the words of Isaiah 13:11 apply, and how?

¶ 5, 6. What is the nature of the work now being done by Jehovah's witnesses? The occasion for that work? The foretold purpose of that work, and the evidence that that purpose is being accomplished?

¶ 7. Show that the facts concerning the Roman Catholic Hierarchy are in fulfillment of the prophetic record concerning Esau and the Edomites.

¶ 8-12. Apply Obadiah 3, clearly identifying those referred to therein and showing application of 2 Chronicles 19:7 and James 2:2-4, 9. Contrast the course taken by those who love God with that taken by the antitypical Edomites. According to related scriptures, with what result will the latter thus proceed?

¶ 13-15. Explain and apply Genesis 36:31, and the manifestation by the Edomites of their enmity against the Israelites, showing present fulfillment of prophecy.

¶ 16, 17. Why do the modern Edomites resist and oppose Jehovah's witnesses? What purposes are being accomplished by the warfare now in progress, clearly showing the importance and urgency of boldness and zeal and going straight forward *now?*

¶ 18-20. To what end, as declared at Obadiah 4 and in related scriptures, will the enemy now exalt themselves?

¶ 21, 22. What should we always bear in mind as to the part of the remnant in this war and when their part must be performed, and the purpose of the part committed to them? As to the Lord's action now, and later, toward the modern Edomites?

¶ 23, 24. Point out how fittingly illustrative are the words of Obadiah 5.

¶ 25-28. Show that the name Esau, Esau's choice of habitation, and the deceit, fraud and coercion practiced by the ancient Edomites were prophetic. When and how are the "things of Edom" "stripped bare"? When and how is the latter declaration of Jeremiah 49:10 fulfilled?

¶ 29. Justify David's fighting the Edomites. What was foreshown therein? How is the work of the remnant related to the gathering of the great multitude, which indicates the urgency of zealous activity *now?* Apply Hebrews 13:13, 15.

COURAGE AND VICTORY

TO THOSE who have fully agreed to do God's will this speech is addressed. Jehovah has taken out of the nations a people for his name and has put his name upon them. He has enthroned in Zion his mighty Executive Officer and sent him forth to crush the enemy and to vindicate God's name. That means war in which is expressed the complete and full vengeance of Jehovah against the wicked one. It also means the supreme endeavor of the wicked one to destroy those upon whom Jehovah has put his name. In that conflict no quarter is asked and none given. To those anointed and commissioned by Jehovah he now says (Isa. 62:1): 'I will not rest until the righteousness of Zion shall go forth as brightness, and the salvation thereof as a lamp that burneth.' The Lord has risen and he will compel all to know that he is God, whose name alone is Jehovah. The Lord is in his holy temple and commands all to be silent and hear his message.

The greatest favor ever bestowed upon man is to be on the side of Jehovah and to enjoy the privilege of serving in his organization. That favor is now possessed by a few persons on the earth. If you are one of such, happy is your lot and great is your responsibility.

To Jehovah's anointed witnesses much has been given and much more entrusted, and concerning such Jesus says (Luke 12:48, *Weymouth*): "To whomsoever much has been given, from him much will be required; and to whom much has been entrusted, of him [the more] will be demanded." Jehovah has given to his people the truth and made known that he has permitted Satan to carry on his wicked work for a limited time, at the end of which time he causes a world-wide testimony to be given to those who will hear, and then he will exhibit his supreme power in the battle of his great day. He requires his witnesses to deliver his testimony. To his anointed the Lord has entrusted his kingdom interests on the earth, and he demands that they shall render a full and satisfactory account of that stewardship.

For many centuries honest persons have looked forward to and prayed for the coming of the Lord Jesus and his kingdom. That great event has now come. The primary purpose of the kingdom is to vindicate Jehovah's name, and to this end he proves Satan a liar, that Jehovah is the only true Almighty God, the source of life, and that he can put men on earth who will remain true to him, and that he can and will establish righteousness in the earth. The secondary purpose of the kingdom is to give life everlasting to all who hear and render themselves in full obedience to God; that those who believe in God and Christ Jesus and prove faithful shall live; and that those who refuse to believe and obey shall remain with the Devil under condemnation and suffer destruction. Therefore God has entrusted to his witnesses the work of publishing these truths to the people, and those thus commissioned by the Lord who fail or refuse to give the testimony as commanded shall be destroyed. (Ezek. 3:17) The issue now is plain and clear-cut, and there is no excuse to side-step it. Who will remain true and steadfast on the Lord's side and faithfully perform his obligation?

To the anointed ones Jehovah now says (Prov. 6:20): "My son, keep thy father's commandment, and forsake not the law of thy mother." The commandment of Jehovah is his will expressed concerning

those in a covenant with him. The mother of God's sons is Jehovah's organization, and the law thereof is the instruction that comes to the anointed through Christ Jesus, the head of that organization. It is written of this day: "Out of Zion shall go forth the law." All the sons born of God's organization are taught by Jehovah through Christ Jesus; therefore God and Christ are the only Teachers. (Isa. 54:13; 30:20) Jehovah through Christ has made clear to his people the meaning of his will, or commandment. Through Christ he gives instruction to those of his organization. The Lord demands, therefore, that his anointed shall be diligent in rendering obedience to his will and careful to obey and follow the instructions of his organization.

It is the expressed will of God given through Christ Jesus that 'this gospel of the kingdom shall be proclaimed world-wide as a testimony', and that Jehovah's witnesses must do this work to the final end. It is the law of God's capital organization that the testimony work shall be done orderly under the supervision and command of Christ Jesus. He is the antitypical Moses, the great Prophet, and it is written that whosoever will not obey that Prophet shall be destroyed. (Acts 3:23) The Lord has shown his people that he transmits his organization instructions through the channel of that organization now on earth. When you receive such instructions it is your duty and privilege to quickly and faithfully obey the same.

Obedience to Jehovah's law and instructions must not be induced by the reward that is expected. To those who continue faithful unto the end the Lord will give reward, but that reward is incidental to faithful obedience. The motive or inducing cause to serve the Lord faithfully must be love. That means an unselfish devotion to Jehovah because he is altogether right and righteous. There can be no dividing of affection between God and any creature or thing. For this reason his commandment of first importance is: 'Thou shalt have no other god besides Jehovah, and thou shalt love the Lord thy God with all thy heart, soul and mind.' His rules do not change, and they apply to all creatures who have agreed to do his will. Such persons cannot salute flags or hail men, thereby attributing protection and salvation to human creation or power. All those who love God and his Christ must and do attribute protection and salvation to God alone through Christ Jesus his King. (Rev. 7:9-11) The sons of God who are true followers of Christ Jesus will do no injury to anyone. They will obey all the laws of the land that are in harmony with God, but they will obey no law that requires them to be unfaithful to Jehovah and his kingdom. They will obey God rather than men; and this they will do, by his grace, at all times.

In obedience to the Lord's commandment his faithful witnesses now carry the message of truth to the people and thereby they worship Jehovah as he has commanded. This brings down upon them the wrath of the Devil and of all his earthly agents because the Devil and his agents are in a conspiracy to destroy all who serve God. (Rev. 12:17; Ps. 83:1-5) Some who have started to do the will of God have become fearful and fallen back, but those who love God delight to do his will and trust him implicitly and in the face of great opposition they continue the forward movement and the Lord comforts and strengthens them. Upon the plains of Moab Moses assembled the people of the Lord and spoke to them at Jehovah's commandment. Moses was a type of Christ, and his words are recorded for the comfort of the remnant now on earth. (Rom. 15:4) The Greater Moses now says to Jehovah's witnesses (Deut. 20:1; 31:6): 'When thou goest out to battle against thine enemies, be not afraid of them; be strong and of good courage; fear not; for the Lord thy God, he it is that doth go with thee. He will not fail thee, nor forsake thee.'

Courage means to have implicit confidence and trust in the supreme power that backs you up. Jehovah and Christ Jesus are the higher powers to all who are in the covenant with God. All power belongs to Jehovah, and he has committed it into the hands of Christ Jesus to execute the same, both in heaven and in earth. The courageous ones are those who study carefully the truth which the Lord unfolds and gives to them through his earthly channel, and who then joyfully follow organization instructions, trusting wholly in the Lord. The self-important ones will not be courageous, because they trust not in the Lord, but trust in their own wisdom and strength.

The very hour of Armageddon is not revealed. The fact, however, that the Lord Jesus is at the temple, that he has revealed to the anointed the meaning of the prophecies of Habakkuk, and particularly why God's people are now persecuted, and the meaning of the song of deliverance, and that he has revealed the true meaning of the great multitude, and of the Philistines, and like prophecies, these facts are strong proof that Armageddon is very near. To know just how near is not so important, but it is of far greater importance that the witnesses of Jehovah now be energetic and diligent to obey the commandments of the Lord and observe the laws of his organization. To do so they must carry the message of the kingdom to the people, and faithfully do it, regardless of all opposition that the enemy puts forth. No true witness of Jehovah will now say to his brethren, "We are getting nowhere." "*The Watchtower* contains only the opinion of man." Such remarks show unfaithfulness. It is the day of Jehovah, he is leading his people and to those of his organization he now says (Zeph. 3:16): 'Fear thou not, and let not thy hand be slack.' Those who are fearful of man are selfish, and such will be hunting some excuse to slack the hand in serving, hoping that a more favorable time will come. The faithful will not be deceived by such sophistry.

Jehovah has not approved and never will approve an unfaithful person. In this day when the Lord has given much to his people and has entrusted to them all his kingdom interests on earth, absolute faithfulness in the service he demands. Faithfulness means fidelity and constancy in looking well to and safeguarding the interests of the kingdom. It is not enough to say, 'I am on the side of Jehovah,' but now all who receive his approval must show an unqualified devotion to God and to his organization. The words of Jehovah's prophet now apply to all who are in the covenant with him, to whom he says (Ps. 31:23): "O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer"; and (Ps. 101:6): "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."

An issue vital to God's people now is, Shall those of God's organization fail, or shall they maintain their integrity and have part in the vindication of Jehovah's name? Jehovah declares that his name shall be vindicated; and having enthroned his King in Zion he will not rest until the righteousness thereof shall appear and salvation from Zion shall shine as a burning lamp upon a high mountain, that the nations may know that he is God. The faithful and true witnesses will courageously and joyfully obey the Lord and will dwell with him for ever. The fearful, selfish and murmurers shall be excluded, because the Lord declares his angels shall gather them out and cast them into darkness. Jehovah has put his name upon the faithful ones and has declared that he will use them to make known to the nations that he is supreme. For this purpose he now holds forth the faithful as a royal diadem in his hand. To you who are faithful Jehovah now commands: 'Prepare the way before the people; lift up a standard for the people, that they may see the right way.'

Satan will see to it that some who count themselves wise, but who do not love God, will mingle with the anointed and attempt to tell them that this is not the time to awaken the great multitude, but that later more will be done. The subtle purpose thereof is to induce inactivity on your part. Be not deceived by such speech! God's Word says that the great multitude must hear the truth now that they may have opportunity to learn meekness and righteousness before his wrath at Armageddon, and the remnant must deliver that testimony. The admonition to the remnant now is: Be watchful, be diligent, and very courageous, and march forward regardless of the cunning speech of men and of all other opposition. The faithful will be on the alert and very active at all times in God's service, obeying joyfully his commandment and the law of his organization: "For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life."—Prov. 6:23.

Among the things written in the Bible aforetime, for the comfort of God's people now on earth, is that prophetic drama concerning the ancient Philistines and the chosen people of God. The modern or antitypical Philistines are the ones that dominate the religion and politics of the world and are known as the Roman Catholic Hierarchy. The secret service agents of that wicked organization are the Jesuits, who have fraudulently assumed the name of Christ. The ancient Philistines came out of Egypt, which is a type of Satan's world. They took their position in the land of promise and there opposed God's chosen people. The modern Philistines claim to have come out from the world of Satan and they wrongfully assume the position as representatives of God and Christ. The ancient Philistines were hypocrites. The modern Philistines are the greatest hypocrites of all time. Long after the destruction of the power of the ancient Philistines God foretold by his prophet that the modern Philistines, the Hierarchy of Rome, would say and now do say (Isa. 28:15): 'We have made lies our refuge, and under falsehoods we have hid ourselves; therefore the great tribulation shall not come nigh us.'

Among the lies deeply planted by that wicked organization in the mind of millions of people are these: They claim that their organization, called the "Roman Catholic church", is the church of God; that it is founded and built upon the apostle Peter, and that the popes are the divinely constituted successors of Peter, and that the pope speaks with absolute authority and he alone can interpret the Scriptures; they claim to have a covenant with death and hell, having issued an authoritative statement that there is no death, and that hell is a place of eternal torment for those who oppose the Roman Catholic Hierarchy; they have invented and promulgated the false doctrine of "purgatory", claiming that men do not in fact die, but pass on into "purgatory", 'where they suffer much punishment,' and that for a money consideration a priest of the modern Philistines can shorten the duration of punishment of men in "purgatory". This racket or false teaching has been the means of deceiving and fleecing millions of honest people. The modern Philistines claim that it is their God-given privilege and duty to control the politics of the world and to rule the nations of the world. They have about succeeded in bringing all nations under their control, for the reason that the Hierarchy is the Devil's chief visible agent. The once so-called "Protestantism" is dead.

The modern Philistines instituted and carried on for years the wicked and cruel Inquisition, applying the most fiendish torture to men in order to force them to submit to the false faith and dictatorial rule of the Hierarchy. Today the modern Philistines have reestablished the Roman iron rule in some of the nations and are using that power to torture and persecute those who refuse to yield to their wicked demands. As the ancient Philistines were bent on the destruction

of God's chosen people, even so today the modern Philistines are bent on destroying Jehovah's witnesses and all those who boldly take their stand on the side of God and his kingdom. In Germany alone more than two thousand faithful witnesses of Jehovah languish in filthy prisons because they worship Almighty God in spirit and in truth. Many of these faithful witnesses have been cruelly tortured. Men and women are forcibly sterilized and others brutally murdered because they insist on serving God and not man. In other portions of the earth the modern Philistines are forging a well-organized campaign of cruelty against all who tell the truth.

Why does this terrible and wicked condition continue? It is because we are in the last days of Satan's rule. Christ, the rightful King of the world, is upon his throne and has assembled and brought into God's organization those who are with him. The enemy has gathered his forces to Armageddon for battle, and those wicked forces now surround God's faithful people, and the hour of final conflict between the Lord and the Devil draws near. The modern Philistines by the use of fraudulent and hypocritical ceremonies, such as enforced saluting of flags and hailing of men, are thereby attempting to browbeat the people, and put fear into their minds, so that the Philistines may rule all the nations. This is the Devil's scheme to turn all men away from God.

The Lord has permitted these conditions to come because it is the time for the separation of the nations when all people of good will toward God will take their stand on the side of the Lord and find the only place of salvation. The Lord therefore commands his witnesses to go forth and sound the alarm and to give the warning, that those who desire to hear may hear. The Lord has clearly revealed to his people that those who will compose the great multitude must hear the testimony of and concerning his kingdom before the expression of God's wrath. His witnesses must give that testimony regardless of opposition and persecution. The crisis is here, and now the Lord says to his own: 'Fear not the enemy; what I have revealed to you in secret, boldly declare from the housetops.'

The forward movement throughout the land is progressing. The Lord has caused to be published a book entitled *Riches;* setting forth the plain truths of and concerning his kingdom and fully exposing the enemy, and particularly the modern Philistines. That book is now ready in many languages and all over the land the faithful go forth as one man joyfully putting that message in the hands of the people, that they may see and know that Jehovah is the only true God and that his kingdom is the only hope of man.

In many nations there are honest persons who sigh because of the abominations they see committed among men, and which defame God's name. It is Jehovah's time that such persons of good will shall have the opportunity to hear the truth, that they may be warned and helped to flee to the only place of safety, pictured by the cities of refuge. God commands his remnant to go through the land and mark the foreheads of those persons of good will by exhibiting to them his message of truth, and he commands that this work must be done before the expression of his wrath. After the expression of his wrath would be too late, because only those who are taught and learn righteousness shall escape. Who will have a part in that witness work?

Jehovah's remnant, being of the bride class, will engage in this work. The Jonadabs, or great multitude, will hear and also join in the witness work, saying to the people, "Come." And those who hear and who desire righteousness and hate iniquity will say, "Come and find the way to everlasting life." Everyone who loves God will have a part in this witness work.

The evidence points clearly to the fact that the time for God's "strange act" is very near, and that will be the time of full reckoning with the enemy. Jehovah speaks to the modern Philistines and commands his witnesses to repeat his words in the hearing of the people, to wit (Isa. 28:18): 'Your covenant with death and agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down; for Jehovah will rise up as he did at Mount Perazim and at Gibeon, and will destroy the enemy.' At the two points mentioned David led the forces of the Lord and gained a great victory. Christ Jesus, the Greater David, now leads the militant forces of Jehovah, and will gain the greatest victory of all time; and they that stand firm and joyfully with him shall have part in that victory.

Today the modern Philistines are battling to gain control of the world. They may soon succeed in compelling everyone to submit to them, except the true people of God. These latter appear so small in number, and, they refusing to employ physical force to resist, the modern Philistines will soon say: 'We are in control of the world; we are now in peace and in safety, and the ranting of this handful can do us no harm.' Says the Lord concerning the modern Philistines (1 Thess. 5:3): 'When they shall say, Peace and safety, then sudden destruction shall come upon them, and they shall find no way of escape.' As David crushed the ancient Philistines, so the Lord will crush the modern Philistines' organization; and when that is done, then many who looked with awe upon the Roman Catholic Hierarchy as God's representative on earth will exclaim: "How strange!" It will appear strange to them because it is God's "strange act".—Isa. 28:21.

It is not for us to know just in what manner God will perform his strange act, which he pictured at Gibeon. Our work is to do what God has commanded us to do. For the encouragement and comfort of his people Jehovah gave prophetic illustrations in times past. When the men of Ephraim joined Gideon's little band of warriors thus Jehovah

foretold that the invisible host of heaven, under Christ, will join the remnant and push the battle to a victorious end. When David was marching to attack the Philistines at Gibeon the Lord said to David: 'When thou hearest the sound of going in the tops of the mulberry trees, then shall the Lord go out before thee and smite the Philistines.' Clearly it appears that the 'sound in the mulberry trees' pictured the invisible host of heaven engaging in the fight under the Greater David. We know that it is our duty to attack the enemy boldly by loudly singing the praises of Jehovah, and that it will be the invisible host of heaven under Christ Jesus that will enter the battle and completely destroy the enemy. It is now clear that our part is to joyfully carry this Kingdom message to the people of good will. Within ourselves we are unable to cope with the enemy; but our extremity will be the Lord's opportunity to smite the enemy to the dust, and give victory to his faithful.

Let all those who engage in giving the testimony as commanded by the Lord rejoice because the day of victory and deliverance is at hand. In this work Jehovah's anointed will be in complete unity and dwell in peace. The remnant will aid and comfort the Jonadab company. The Jonadabs, or great multitude, will be at peace and walk harmoniously with the remnant. All will stand shoulder to shoulder and battle for this gospel of the kingdom. The true and faithful will not fear what the enemy may do to them, but will trust in the Lord and continue to sing his praises.

You anointed ones are the sons of God, and his command you must obey. Far better it is to die at the hand of the enemy because of your faithfulness to Jehovah than to prove unfaithful to him and suffer everlasting destruction. To his sons Jehovah now says (Prov. 29:25): "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe"; and (Prov. 14:26): "In the fear of the Lord is strong confidence; and his children shall have a place of refuge."

As Jehovah said to his people of old, so now he says to those who fully trust him: 'Be very courageous, and be not afraid; for the battle is not yours, but God's.' Christ Jesus is Jehovah's Right Arm in this battle, and he is certain to gain complete victory over the enemy. From henceforth every person who loves God and His King will in obedience to his command boldly and courageously lift high the banner of his kingdom by diligently and enthusiastically engaging in the witness work, and with increasing joy will continue to sing, "For Jehovah and for His Vindicator." When the fight is ended all surviving creation will be singing the praises of the Most High and saying: 'His Holy Arm has gotten him the victory.'

LETTERS

WHO CAN DOUBT RESPONSIBILITY?

DEAR BROTHER RUTHERFORD:

It is to express our joy and appreciation for the many and wonderful privileges that are coming to us continually, from our Father's hand and in connection with his organization, that we write you at this time.

Both of us, having had the privilege of knowing God's wonderful truth and serving him back in the Elijah period and on down to the present time, appreciate so much the remarkable and clear way in which *The Watchtower*, in the Samson prophecies, points out the modern Philistines, God's enemies and our enemies. How encouraging and comforting!

Then the February 15 *Tower*, on "Our Responsibility"; who can doubt that the kingdom has begun, and what Jehovah justly demands of his covenant people?

We feel that the March 1 *Watchtower*, article on "Loyalty and Faithfulness", is one of the most searching and also comforting messages that Jehovah and Christ Jesus, the Teachers of his covenant people, have given them. We find ourselves, by his grace, striving earnestly to be both loyal and faithful to the great Jehovah and to the trust and privileges given us.

Then, too, the book *Riches*, another priceless gift. Surely these flashes of light from the temple are glorious, and it behooves every one of us to make good use of this food our heavenly Father is so abundantly providing for our needs.

Dear Brother Rutherford, we appreciate much the privilege we have here of serving with God's organization at Kingdom Farm, and also of seeing your unswerving devotion to Jehovah, and your fearlessness in exposing the enemy, and we pray often that the blessed comfort which our dear Father alone can give may constantly be your portion.

Be assured of our continued love and loyalty to you and of our earnest effort to carry out all instructions from you and from the Watch Tower organization, of which we recognize you as the responsible head.

Faithfully and loyally your fellow publishers,

J. R. GORANFLO,
EDNA M. GORANFLO.

THE BLESSED PRIVILEGE

OUR DEAR, BELOVED BROTHER:

Servant of the most high God, whose name alone is Jehovah.

Greetings in the name of our King. Forgive the transgression on your time, but it seems that I must write you a line to relieve a little pain in my heart. Yes, pain, and joy too. Our hearts were filled with joy when we received your most kind letter of November 5, and to hear of the wonderful love and zeal of you and the brethren at the home place for those that are in the field and the vindication of our Father's name.

And then there is a pain in my heart, too; for how shall we in the field be able to walk shoulder to shoulder with such love and zeal? Try as best we can, it seems that we can do so little in our way; there are so many things to hold us back. It brings tears to my eyes to think that all I can do is to just strive to keep on keeping on.

But, oh, how I thank our heavenly Father that he has given me the blessed privilege of having just a little part in the vindication of his holy word and name!

With much love, and praying the Lord's rich blessing on you, we are standing with you, by his grace, to serve in the army of the Greater Gideon.

LOUISE MEWHARTER, *Pioneer.*

(Continued from page 208)

VIRGINIA

Petersb'g	WPHR	Su 8:55am	
Su 10:30am		Fr 10:30am	
Richmond	WRVA	Su 12:15pm	

WASHINGTON

Seattle	KIRO	Su 10:25am	
Su 5:15pm		Su 9:00pm	
Spokane	KGA	Su 9:25am	
Su 12:55pm		Su 4:55pm	
Tacoma	KVI	Su 9:30am	
Su 1:00pm		Su 9:00pm	

WEST VIRGINIA

Cha'ston	WCHS	Su 1:00pm	
Su 3:00pm		Su 5:00pm	
Wheeling	WWVA	Su 10:00am	
Su 1:00pm		Su 6:25pm	

WISCONSIN

La Crosse	WKBH	Su 10:30am	
Su 1:00pm		Su 5:30pm	
Madison	WIBA	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.

[Current local time is shown in each instance.]

ARGENTINA

Bahia Blanca LU2 Su 11:30am
Buenos Aires LR2 Su 10:50am
Los Andes, San Juan LV5 Su 10:45am

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 9:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 6:30pm Su 11:40pm
We 6:30pm
Sydney 2-UE Su 9:00am
Su 4:25pm
Tamworth 2-TM Su 8:00pm
W'gaW'ga 2-WG Su 7:45pm

QUEENSLAND

Brisbane 4-BC Su 7:30am
Maryboro'h 4-MB We 9:45pm
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Su 5:45pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 7:00pm
Hamilton 3-HA Su 6:15pm
Horsham 3-HS Su 8:00pm
Melbourne 3-AK Su 2:15pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Northam 6-AM Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

Wallonia-Bonne Esperance (201.7 m) We 7:00am

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKOV Su 1:45pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:00pm
Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm

CHINA

Shanghai XHHE Su 12:00 nn
Shanghai XMHA Su 8:15pm

CUBA

Caibarien CMHD Spanish Mo 1:15pm
Camaguey CMJF Su 11:45am
Havana CMQ Spanish Su 5:30pm
Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Radio Beziers Th 9:00pm
Radio Juan-les-Pins (Cote d'Azur) Sa 8:00pm
Radio Lyon Sa 6:50pm
Radio Nafan-Vitus Su 12:00 nn
Tu 7:45pm Th 7:45pm
Sa 7:45pm
Radio Nimes Tu 9:00pm

PARAGUAY

Asuncion ZP9 Su 10:30am

SPAIN

Madrid EAQ We 7:15pm
(Eastern Standard Time)
Sa 7:15pm
Spanish Su 6:45pm

URUGUAY

Montevideo CX10 Su 12:15pm
(Radio Internacional)

UNITED STATES

ALABAMA

Birm'ham WAPI Su 9:15am
Su 2:15pm We 5:15pm

ALASKA

Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Jerome KCRJ Su 8:30am
Su 12:25pm Su 3:00pm
Tucson KGAR Su 9:30am
Su 12:55pm Su 5:45pm
Spanish Fr 7:00pm
Yuma KUMA Su 12:15pm
Su 6:30pm Su 7:30pm

ARKANSAS

Hot Sp'gs KTHS Su 10:30am

CALIFORNIA

El Centro KXO Su 10:00am
Su 12:15pm Su 6:45pm
Eureka KIEM Su 10:15am
Su 6:30pm Su 9:15pm
Hollywood KNX Su 10:15am
Su 5:45pm Su 7:55pm
Oakland KROW Su 10:00am
Su 2:00pm Su 7:00pm
Tu 9:00am Tu 2:00pm
Tu 11:00pm We 8:15pm
Fr 9:15pm Sa 10:00pm

COLORADO

Col'o Spr. KVOR Su 10:45am
Su 2:30pm Su 4:30pm
Durango KIUP Su 1:00pm
Greeley KFKA Mo 9:30am
Mo 1:00pm Mo 6:25pm

CONNECTICUT

N. Britain WNBC Su 8:00am
Su 9:00am Su 10:00am

DISTRICT OF COLUMBIA

Washington WOL Su 10:00am
Su 1:00pm Su 7:15pm

FLORIDA

Miami WIOD Su 10:05am
Su 2:45pm Su 4:45pm
Orlando WDBO Su 10:30am
Su 1:00pm Su 5:30pm

GEORGIA

Atlanta WATL Su 10:45am
Su 1:00pm Su 9:00pm

HAWAII

Hilo KHBC Su 10:00am

IDAHO

Boise KIDO Su 10:55am
Su 6:00pm We 4:00pm

ILLINOIS

Chicago WCFL Su 8:00am
Harrisb'g WEBQ Su 4:45pm
Su 6:45pm Su 9:00pm
Quincy WTAD Su 9:15am
Su 2:30pm We 2:30pm
Tuscola WDZ Su 9:35am
Su 11:55am Su 1:50pm

IOWA

C. Rapids WMT Su 10:00am
Su 3:30pm Su 9:00pm

MAINE

Augusta WRDO Su 9:55am
Su 1:15pm Su 5:00pm
Bangor WLBZ We 9:55am
We 12:55pm We 5:10pm
PresqueI. WAGM Su 9:45am
Su 12:30pm Su 1:55pm

MARYLAND

Baltimore WCBM Su 9:00am
Su 12:15pm Su 6:15pm
Frederick WFMD Su 10:30am
Su 1:30pm Su 5:00pm

MASSACHUSETTS

Boston WMEX Su 9:25am
Su 4:30pm Su 8:15pm
Needham WORL Su 10:05am
Su 2:05pm Su 3:05pm

MICHIGAN

Detroit WJR Su 10:00am
Kalamazoo WKZO Su 8:25am
Su 9:55am Su 10:55am

MINNESOTA

F'gusFalls KGDE Su 10:00am
Su 1:45pm Su 7:15pm
Min'apolisWDGY Su 9:15am
Su 2:00pm We 6:15pm
Moorhead KGFK Su 10:00am
Su 1:30pm Su 7:00pm

MISSISSIPPI

Hattiesb'gWPFB Su 1:00pm
Su 3:30pm Su 5:30pm
Meridian WCOC Su 10:00am
Su 2:25pm Su 6:30pm

MISSOURI

Columbia KFRU Su 10:30am
Su 1:30pm Su 2:45pm
St. Joseph KFEQ Su 10:00am
Su 3:30pm Su 6:30pm

NEBRASKA

Lincoln KFAB Su 9:30am

NEVADA

Reno KOH Su 10:30am
Su 3:30pm Su 9:00pm

NEW HAMPSHIRE

Laconia WLNH Su 10:30am
Su 3:10pm Su 7:10pm

NEW JERSEY

Asbury P. WCAP Su 12:45pm
Su 2:45pm Su 9:00pm
Camden WCAM Mo 2:30pm
Mo 9:30pm We 2:30pm
Fr 2:30pm Fr 9:30pm
Newark WHBI Su 9:25am
Su 6:25pm Su 9:00pm
Newark WNEW Su 7:00pm
Mo 12:25pm Fr 3:25pm

NEW MEXICO

Albuq'que KOB We 11:45am
We 5:25pm We 8:25pm

NEW YORK

Brooklyn WBBR Su 9:10am
Su 4:30pm Su 7:30pm
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
Buffalo WGR Su 10:00am
Su 10:45pm
Buffalo WKBW Su 5:55pm
Freeport WGBB Su 10:25am
Su 12:30pm Su 5:55pm
NewYork WBNX Su 1:55pm
Su 4:55pm Su 9:40pm
White Pl. WFAS Su 6:00pm
Tu 10:55am Sa 10:55am

NORTH CAROLINA

Greensboro WBIG Su 10:30am

OHIO

Akron WJW Su 11:30am
Su 3:25pm Su 10:15pm
Cleveland WJAY Su 9:45am
Su 2:30pm Su 5:00pm
Columbus WBNS Su 7:45am
Su 12:30pm Mo 10:30am
We 10:30am Fr 10:30am
Columbus WCOL Su 10:00am
Th 2:30pm Sa 1:45pm

OKLAHOMA

Tulsa KVOO Su 9:30am
Su 2:15pm Mo 4:55pm

OREGON

Portland KWJJ Su 10:45am
Su 4:15pm Su 9:00pm

PENNSYLVANIA

Greensb'g WHJB Su 10:15am
Su 3:00pm
Pittsburgh KQV Su 10:15am
Pittsb'gh WWSW Su 10:15am
Su 5:00pm Su 9:00pm

SOUTH CAROLINA

Greenville WFBC Su 10:05am
Su 3:00pm Su 6:00pm
Spart'b'g WSPA Su 10:30am
Su 2:00pm Su 4:50pm

SOUTH DAKOTA

Pierre KGFX Su 10:00am
Tu 4:00pm Th 4:00pm

TENNESSEE

Cha'nooga WDOD Su 9:30am
Su 1:30pm Su 4:15pm
Jackson WTJS Su 10:30am
Su 12:15pm Su 2:30pm
Memphis WREC Su 8:55am
Su 3:00pm Su 10:05pm
Nashville WLAC Su 8:55am
Su 10:30am Su 9:30pm

TEXAS

Dallas WRR Su 9:30am
Su 3:35pm Su 7:55pm
El Paso KTSM Su 9:10am
Su 1:15pm Su 6:30pm
Houston KXYZ Su 10:00am
Pt. Arthur KPAC Su 9:30am
Su 2:15pm Su 4:30pm
S.Antonio KMAC Su 7:55am
Su 2:55pm Su 7:55pm

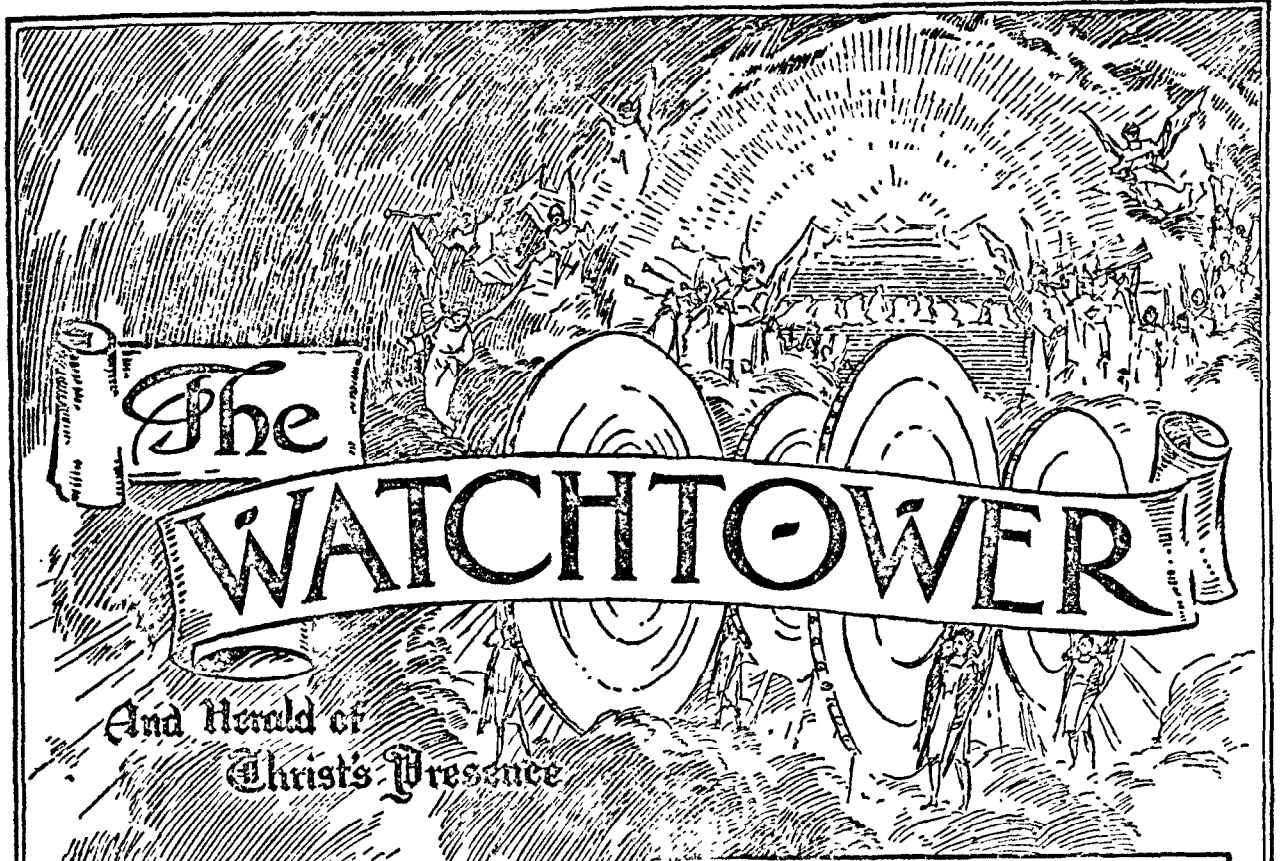
UTAH

Salt L. City KSL Su 9:45am

VERMONT

Springf'd WNBX Fr 9:00am
Fr 4:25pm Fr 8:00pm

(*Continued on page 207*)



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LVII SEMIMONTHLY No. 14

JULY 15, 1936

CONTENTS

OBADIAH (Part 3) 211
Worldly Wise 213
The Reason 215
Anti-Kingdom 216
Questions for Study 220
WHEN ALL SHALL KNOW JEHOVAH 220
HUMAN SUFFERING TO BE ENDED: HOW 222
SERVICE APPOINTMENTS 224
"JEHOVAH'S PRAISE" TESTIMONY 210
VACATION 210
NEW PORTABLE PHONOGRAPH 210

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

©W.T.B.&T.S.

The WATCHTOWER

PUBLISHED SEMIMONTHLY 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 willfully 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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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 5, 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 PRAISE" TESTIMONY

The midsummer testimony period, August 1-9, is designated "Jehovah's Praise". This will be an excellent time for as many as can to arrange to take their vacation, thereby to be able to devote as much time as possible to this privilege than which none is higher or grander, Jehovah's praise. That all his devoted ones may begin at once to plan and arrange therefor it is here stated that the feature of this testimony period will be the offering bound in a special wrapper Books One, Two and Three of *Vindication*, on contribution of 50c. *Vindication*, with its full statement on the work of 'the man with the inkhorn' and the Jehu-Jonadab picture, etc., should prove excellent material to place following the recent wide distribution of the book *Riches*. It will also be proper to offer in combination with the above three books the two books *Light* with the book *Prophecy*, all on a $1.00 contribution. "Praise ye Jehovah." Due reports of your praise efforts should be made, to the Brooklyn head office direct if you are not under Branch supervision. Distribution of the above book offers will continue throughout the entire month of August.

VACATION

FACTORY AND OFFICE CLOSED—JULY 25-AUGUST 9

The factory and office at Brooklyn will be closed from July 25 to August 9 inclusive. During those two weeks the Bethel family will have the opportunity to take part in the field privileges with all other kingdom publishers. No shipments of literature can be made to anyone during that time. Please get your orders in to the Brooklyn office sufficiently ahead for handling and filling before the above date, and make certain thereby that you will not run short of literature supplies during the month of August. Bear in mind the special testimony period at that time.

Orders cannot be filled during vacation period, as no one will be here to answer letters, but all mail will have immediate attention on the reopening of the factory on August 10.

NEW PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph of new design, which is 14 by 13 by 5 inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces, which is 5½ pounds lighter than the previous model manufactured by the Society. With the three phonograph discs which can be carried in it, it weighs 12 pounds 6 ounces. The volume of sound is just as strong as that of the previous model, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This new model, including three discs, is offered on a contribution of $10.00; without the three discs, $8.00. Remittance should accompany orders. Also specify the particular discs wanted.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII JULY 15, 1936 No. 14

OBADIAH

PART 3

"For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever."
—Obad. 10.

JEHOVAH GOD is the Most High, and before him there is no other. Any creature who exalts himself to a high place commits a presumptuous sin and so is an abomination in the sight of God. It was Lucifer who said: "I will ascend above the heights of the clouds: I will be like the Most High." (Isa. 14:14) The Devil formed a conspiracy against God and drew into that conspiracy a host of spirit creatures and a multitude of earthly creatures. Those conspirators have defied God and reproached his holy name. The end of such conspirators is destruction, and Jehovah has so written the judgment. (Ezek. 28:18, 19) God's rule is established, and he changes not. Destruction is the fate of all the wicked conspirators. The name of Jehovah is directly related to his faithful people. Those who hate them hate Jehovah and Christ Jesus. Those who conspire against the people of God conspire against the Lord himself. Jehovah has exalted Christ Jesus to the highest place in his organization. A hill is the highest part of the mountain, that is to say, it is the very pinnacle of the mountain; and concerning the position in which God places Jesus he says: "Yet have I set my king upon my holy hill of Zion."—Ps. 2:6.

[2] The Devil, Gog, the wicked angels, the clergy and others conspire together against God and against his anointed. (Ps. 2:2, 3) Christ Jesus, the King and Judge, now at the temple sends forth his anointed and approved ones to proclaim the message of the kingdom, and those who prove true and faithful to him in declaring that message form a part of the holy nation of Jehovah. The haters of God and of Christ and of the faithful remnant conspire together to destroy the remnant or "holy nation", as it is written: "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. 83:3-5.

[3] In the conspiracy here mentioned the Edomites are specifically named. (Vs. 6) In the present-day conspiracy to destroy Jehovah's witnesses the chief ones on earth are the Roman Catholic Hierarchy or clergy. Into that conspiracy or confederacy have been drawn the commercial traffickers and professional political rulers. Now, says Jehovah by his prophet Obadiah: "All the men of thy confederacy [All thy covenant-men (*Roth.*)] have brought thee even to the border; the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee; there is none understanding in him."—Obad. 7.

[4] The clergy have taught their other confederates to hate those who are on the side of Jehovah and his King, and for that reason the faithful witnesses of Jehovah now are "hated of all [nations] for my name's sake", says the Lord. (Matt. 10:22) The conspirators are all against God and Christ and his kingdom and all who are favorable to that kingdom. Those in the conspiracy or confederacy aside from the clergy are doubtless the ones described as "the principal of the flock" of the religionists. These are the "kings of the earth" who have "committed fornication" with Edom, the old "whore", the religious systems. (Rev. 17:1, 2) They constitute the "threescore and six" elements in the number of the beast. (Rev. 13:18) Concerning these confederate men, the principal of the flock, the Lord by his prophet says: For they "brought thee [(*R.V.*) brought thee on the way] even to the border", that is, to the boundary line or to the limit, to the exit or jumping-off place. Those covenant men, that is, the commercial and political elements, come to discern the hypocrisy of the modern-day Edomites and they show those Edomites the exit and tell them to get out. In this connection it is interesting to note that at the battle in the valley of Berachah Jehovah of hosts, the God of battle, confused the allied forces so completely that Moab and Ammon fought against Edom first and destroyed the Edomites, and thereafter "every one helped to destroy another". (2 Chron. 20:23) This picture seems to imply that the "principal of the flock" will drive the clergy into the hands of a mob from which they will receive no sympathy. That does not at all mean that the principal of the flock or the mob will then

show any favor to the remnant of Jehovah. Those who serve God look to Him and his King and to none other for aid and protection.

5 Continuing to address his words to the Edomites, Jehovah by his prophet says: "The men that were at peace with thee [(*margin*) the men of thy peace] have deceived thee, and prevailed against thee." According to *Rotherham* this scripture reads: "The men thou wast wont to salute," or, "The men wont to salute thee." More literally, and according to the marginal reading of *Rotherham:* "The men of thy salaam." The present-day facts exactly fit this part of the prophecy. Today the clergy and 'the principal of their flock', the commercial traffickers and politicians, have formed a mutual admiration society. The clergy pay high compliments and great respect to the big politicians, whom they call "great statesmen", and to the money-changers, whom they call "great financiers". In their sermons or speeches from their pulpits they extol the goodness and the virtue of these principal ones of their flocks, at the same time holding their hands behind them, and wholly ignore the name of Jehovah and his King. The "principal of the flock", the politicians and commercial traffickers, pay great respect to the clergy, calling them "father", "reverend," "doctor," and similar titles.

6 A leading politician of the present day made a speech on the 23d day of February, 1936, calling upon all the clergy, regardless of denomination, to form a "brotherhood", as he called it, and join hands and stand firm together against those who are exposing or attacking their "faith". The clergy and the principal of the flock praise each other and pat each other on the back. When there is a great function, political or otherwise, the clergy 'love the uppermost rooms at these feasts, and the chief seats in the synagogues, and love to be greeted in the market place and be called by other men, Rabbi [doctor, reverend, or father, or papa]'. (Matt. 23:6, 7) Their confederacy goes to the limit, and they come to the end.

7 Today the clergy rely not upon God and Christ but depend upon the 'principal of their flock' to feed them and keep them in the limelight. Concerning this unholy alliance Jehovah says: "The men of thy peace [reliance] have deceived thee, and prevailed against thee." Those 'seed of the Serpent' may expect that very thing.

8 The Scriptures show that the money-changers become weary listening to and submitting to their so-called "spiritual advisers", the religionists, and they throw them off, as Napoleon did the clergy of his day, and as the Bolsheviks of Russia did a few years ago. The political and financial men who form the "principal of the flock" well know that the clergy are hypocrites who claim to be followers of Christ, and yet who organize and carry on persecution against harmless men and women who do the will of God by telling of his name and his kingdom. God by his prophet says, 'They reach the limit'; and that limit is about at hand.

9 For some time political and financial men have furnished the wherewithal to "spread the butter on the bread" for the clergy, in this, that they have held them high up and induced the common people to think that they are worth while; and the common people have supported them with their contributions, and the rich have contributed on the theory that the clergy could render them some good. Those same men have sat at the table of the clergy and have fed upon the so-called provender that the clergy provided and handed out to them. To be sure, the Lord foreknew this, and foretold it in these words: "They that eat thy bread [(*margin*) The men of thy bread] have laid a wound [(*R.V.*) a snare] under thee." Stated in other phrase, for some time the clergy have been considered an advisable adjunct to big politics and big business, and in turn the big clergy have attempted to supply some kind of so-called "spiritual food" upon which to feed the principal of their flock. But according to the prophecy the time arrives when these "principal of the flock" see the progress of the war between the modern Edomites and the remnant of the Lord, and, clearly discerning the hypocrisy of the Edomites, they say to their erstwhile allies, the clergy: "It is enough. What is the use of having those barnacles hang on to our boat? Let us break them loose and set them adrift." Corroborating this the prophet of the Lord says: "And it shall come to pass, that when any shall yet prophesy, then his father and his mother [providers and nourishers] that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord [that is to say, you loud, lying fakes, you do not represent God and Christ Jesus]; and his father and his mother [who have acknowledged and supported the clergy who claim to be prophets of God] that begat him shall thrust him through when he prophesieth. And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."—Zech. 13:3, 6; see *Preparation*, page 252.

10 This seems to point to the fact that the clergy during the period of war, which is now in progress, will be exposed, disgraced and cast aside, and then will follow their destruction at Armageddon. In the Devil's organization affection changes or pretended, feigned affection ceases and the apparently best of friends fall out and fight against each other. As God's prophet Ezekiel puts it: The "untempered morter" fails to permanently bind them together. (Ezek. 13:10-15; 22:28) "Therefore, O Aholibah [Jerusalem; professed and hypocritical clergy], thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side: They shall also strip thee out of thy clothes, and take away thy fair jewels.

And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms." —Ezek. 23:22, 26, 29.

[11] The clergy have no understanding of the Word of God. To them it is ancient history written by old fogies. The clergy have cast the Bible on the side. Although the overwhelming physical facts plainly appearing before the eyes of everyone, together with the Scriptures written for this very time, show clearly that Jehovah's King is here, the clergy refuse to hear anything about the kingdom of God, and those who tell of God's kingdom are hated and greatly persecuted by the Hierarchy and their allies. Therefore Jehovah by his prophet Obadiah says of the modern Edomites: "There is none understanding in him [of it (*margin*)]." This prophecy is fully corroborated by these scriptures following: "They know not, neither will they understand; they walk on in darkness; all the foundations of the earth are out of course." (Ps. 82:5) "A fool hath no delight in understanding, but that his heart may discover itself." (Prov. 18:2) "None of the wicked shall understand; but the wise shall understand."—Dan. 12:10.

[12] Concerning the Roman Catholic Hierarchy and the other clergy allied therewith it is written: "For they are a nation void of counsel, neither is there any understanding in them." (Deut. 32:28) Those clergymen are blind guides of the blind, and the ditch of destruction is their end. (Luke 6:39; Matt. 23:24) Only those who now love and serve God will understand.

WORLDLY WISE

[13] The Roman Catholic Hierarchy in particular, and almost all clergymen in general, are 'wise in their own conceits'. They do not have the wisdom that is from above, and this is proved by the fact that they do not understand or even study the Word of God. They quote the words of men, citing such as authority for the expressions of wisdom by which they expect others to be guided. They extol one another while they "strut their own stuff", speaking with high-sounding and meaningless phrase. The Hierarchy in particular speak in Latin, a language foreign to most people, and especially to Americans. In this way they hope to overawe the common people who will look upon them and say: "What a wonderfully wise man that is!" They are fertile liars and supreme frauds. So wise are they in their own minds that they arbitrarily tell the people what they should and should not hear or read. They substitute their own doctrines for the Word of God. The day must come when God will expose them and then destroy them completely. Therefore says Jehovah by his prophet: "Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?"—Obad. 8.

[14] The Roman Catholic Hierarchy and its tools are so "self-wise", and regard themselves as so very important, that they call upon the public rulers, judges of courts, and officers of the lower rank, and tell such officers what they may or may not do; and up to the present time almost all such officers are fools enough to listen to them. If a radio station is broadcasting some matter of importance to the people, but which is not according to the pleasure of the wise modern Edomites, and which truth so broadcast "shocks their religious susceptibilities", they immediately wait on the radio manager and demand that programs of such cease, and arrogantly and boldly threaten to destroy the value of the radio station if the expressed wishes of the clergy are not acceded to. The Hierarchy sends its "wise men" and its "silly women" to the merchants and threatens them with boycott, if they dare have about their store anything that is not according to the pleasure of the Hierarchy. At Washington, D.C., the Hierarchy has established itself "high up on a hill", and issues orders to the daily newspapers, telling them what they shall and what they shall not publish, and such papers as the Washington *Star* and the Washington *Post* obey the commands of the Hierarchy. As to political affairs the Hierarchy brings into Washington its willing "yes men" from every part of the land and puts them in political jobs of importance, and key places, like that of "Postmaster General", and issues orders as to what shall be done in the political affairs of the nation. The foolish "Protestant" clergy, so called, fall right in with the Hierarchy, and the Jewish rabbis do likewise, and all of them look upon the Hierarchy as holding in its ranks the wise men of the world who must be obeyed. Now the Lord has caused a work to begin and to progress, which is uncovering the crookedness of the modern-day Edomites. The preaching of the Scriptures to the people reveals to them that the Hierarchy and allies possess no wisdom from the Lord, but that they have the wisdom of this world, which is devilish and injurious to those who desire righteousness. The war against that wicked crowd now progresses and proves to honest people, in the light of prophecies, that within a short time the modern Edomites will be completely exposed and their bluff and bluster will come to an end. Even now many of the commercial men and politicians clearly discern the hypocrisy of the so-called "wise men" of the clergy who attempt to give spiritual advice to others. The common people are seeing as never before, and are discerning, that the clergy are either willingly or unwillingly ignorant of the Word of God and hence are unsafe advisers. The entrenched lies and hypocrisy of the clergy will be completely uncovered and exposed to public gaze to their own confusion. We know this is true, because Jehovah God so states. (Isa. 28:17) Concerning the clergy, the modern-day Edomites, Jehovah says: "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and

your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed."—Isa. 29:10, 11.

15 Because the clergy have only the wisdom of this world they have no understanding of the Word of God, and concerning them it is written: "For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain." (1 Cor. 3:19, 20) "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (1 Cor. 1:19, 20) Furthermore says Jehovah: "I am the Lord, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish."—Isa. 44:24, 25.

16 When will the Lord bring upon the modern Edomites the calamities mentioned? He says, "In that day," that is, the day of Jehovah, when he rises up in judgment for the deliverance of his own, and particularly for the vindication of his own name. The Devil has used his worldly-wise clergy for many years to defame the name of Jehovah, and now the day of the Lord has come when he will bring them all to a fearful account. The Scriptures seem clearly to teach that after the Lord has torn off the mask now worn by the hypocritical clergy, the Hierarchy and others, and behind which they have hidden to carry on their crookedness, and after he has exposed them to public contempt and disgrace, then he will literally destroy them. They had the opportunity to know God and to embrace the birthright of the Abrahamic promise, but, like their ancestor Esau of old, they regarded the birthright as of no value, and hence they threw it aside. They have gathered together great crowds of gullible persons, deceived them, and wrung from them support for themselves. They have assumed the positions of shepherds of the flock for the common people, but not for the benefit of the flock, but, on the contrary, that the clergy might feed and clothe themselves and live wantonly. Knowing their crookedness the Lord caused his prophet to say concerning them: "Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. . . . But with force and with cruelty have ye ruled them."—Ezek. 34:3, 4.

17 Not only have the clergy failed to feed the hungry souls upon the truth of God's Word, but they have used all their power and influence to prevent the flock from receiving nourishment at the hands of those who really serve God. Therefore to the modern Edomites, the Roman Catholic Hierarchy and other clergy, Jehovah says: "Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet." (Ezek. 34:18, 19) The judgment of the Lord God written concerning those false shepherds, the modern Edomites, is that their destruction is certain, and they shall find no way of escape. "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape." (Jer. 25:34, 35) The wisdom of Satan, together with the wise men of this world, shall perish for ever, and the name of Jehovah God shall be exalted for ever.

18 Teman was a prominent stronghold of the ancient Edomites, and therefore pictures the prominent clergymen strong in power of the church organizations, foremost in the religious organizations with the political officers of the world, and these in the Scriptures are ironically called "mighty men"; and concerning them the Lord, by the prophet, says: "And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter." (Obad. 9) It is appropriate here that notice be taken of the fact that the three religious hypocrites, or frauds, appeared to suffering Job on the pretext of giving him comfort, but in fact to torment Job, the latter being faithful to Jehovah God. Eliphaz took the leading part in chastising Job with ironical words of pity, and Eliphaz was a Temanite. (Job 2:11) The Roman Catholic Hierarchy takes the lead in ridiculing and persecuting and tormenting Jehovah's faithful remnant and therefore is well foreshadowed by Eliphaz, and the other clergymen of "organized religion" trail along and do as the Roman Catholic Hierarchy leaders do. The "mighty men", the Temanites, are specifically the Roman Catholic clergy, and those Jehovah particularly declares shall be dismayed and cut off.

19 What will dismay those worldly-wise Edomites of the modern day? In a scornful manner and with boastful words they say: 'We are safe and secure behind our mountain of lies; the scourge shall not come nigh us; who can find us out?' And Jehovah says: 'The truth shall sweep away those lies and expose to view the hypocrisy of the fertile liars.' That now jars the "wise" Temanites somewhat, even to hear it at the mouth of Jehovah's witnesses. It will jar them more in the Lord's due time. The Lord says he will put it in the heart of the rulers, the kings of this world, to strip the old "whore" naked and apply the branding iron, and that will dismay them some more and

bring them into complete contempt and shame. "The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them?" (Jer. 8:9) These things are now made known to Jehovah's witnesses who are in the war, and God gives them this information as he pleases, that they might with patience and comfort of heart, and with strong hope, continue to push the fight against the enemy by declaring the message of God's Word with the zeal peculiar to the Lord's house. In doing this work the faithful remnant will not permit themselves to be adversely influenced by that other class of self-constituted "wise ones" who assume to tell the Lord that the great multitude will be gathered after what is unwisely called "the first phase of Armageddon". Such presumptuous speech before the people of God tends to defile the temple of God when spoken by one who claims to be of the temple. Manifestly the apostle had such in mind when he wrote these words: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." (1 Cor. 3:17, 18) Those who have 'the wisdom that cometh down from above' will stand shoulder to shoulder now in the fight for the kingdom gospel, being careful to obey the Lord's commandments and not to try to appear wise in the eyes of others by advancing some fanciful theory builded on credulity and not upon faith.

[20] Why is Jehovah now using the remnant to proclaim the truth concerning the modern-day Edomites? The answer is, that the hiding place of lies, which the Hierarchy has builded up, may be made manifest and exposed to view. Everything ecclesiastical, and which is therefore hypocritical and religious, Jehovah declares he will expose and then destroy utterly: "A sword [Jehovah's sword of execution, which is preceded by his Word, at the mouth of his witnesses] is upon the liars; and they shall dote [be foolish; do foolishly]; a sword is upon her mighty men; and they shall be dismayed." (Jer. 50:36) "Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword." (Ezek. 25:13) 'And the shepherds [modern Edomites] shall have no way of escape.' (Jer. 25:35) The time will come, the Scriptures declare, when these worldly-wise modern-day Edomites will boastingly and arrogantly say: 'We are in peace and safety'; and 'then sudden destruction shall come upon them as travail upon a woman'. —1 Thess. 5:3.

THE REASON

[21] Why will Jehovah humiliate and disgrace the modern Edomites, the Hierarchy and their allies, and then completely destroy them? By his prophet he answers: "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever." (Verse 10) Repeatedly Esau showed violence toward his brother Jacob. From the time that Esau lost his birthright and from the time Jacob received the blessing, Esau persecuted Jacob. "And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob."—Gen. 27:41.

[22] The Scriptures show that he continued to persecute Jacob; and this applies both to Esau and to the ones whom Esau foreshadowed. (Pss. 83:6; 137:7; Ezek. 35:6-9, 14, 15) From the time that the modern-day Edomites, the clergy, discerned that God's favor was upon his faithful witnesses, and particularly the remnant since the year 1918, those clergymen have put forth their best endeavors to destroy Jehovah's witnesses, the antitypical Jacob class. Particularly the Roman Catholic Hierarchy has manifested its enmity against Jehovah's witnesses, and the truth as told by those witnesses has exposed the crookedness of the Roman Catholic Hierarchy, particularly since 1918. The clergy have murder in their hearts against the faithful witnesses of the Lord. During the World War those clergymen met at Philadelphia to further work out their conspiracy against Jehovah's witnesses. They framed a case against some of those witnesses, and by fraud, deceit, lies and the connivance of crooked men in official positions, railroaded some of Jehovah's witnesses to the penitentiary, and then tried to prevent an appeal of those cases to the higher courts. Later, when the Supreme Court of the United States got to these cases, Jehovah's witnesses were immediately released from prison and admitted to bail, and the government dismissed the cases, and the judgment of the lower court was completely set aside. Now the cowardly Hierarchy and their newspapers falsely publish as fact that these men are ex-convicts, well knowing that such a statement is a deliberate lie. A man is not a convict until a judgment is final against him. They have not the courage to come into the open and fight and answer the Scriptural charges against them, but strike in the dark and thus attempt to poison the minds of their parishioners to prevent them from hearing the kingdom message of truth.

[23] These wicked clergymen, failing in their efforts to destroy Jehovah's witnesses during the excitement of the World War, have constantly persecuted the faithful remnant since that time. The modern-day Edomites seem to have no conception or understanding that they are fighting against God and his King. Like the Pharisees of old, those clergymen of the present day have turned themselves wholly to Caesar and recognize none other as their king. Their persecution of the faithful witnesses of the Lord is, as Jesus states, a persecution of himself, and the Lord will not permit such wickedness to pass unnoticed.—Matt. 25:32-46.

[24] Jehovah has declared his purpose to humiliate those wicked persecutors by causing his witnesses to proclaim his message of truth throughout the world, and in obedience to his commandment the witnesses are now doing that very thing. The truth vexes the Hierarchy and puts its men to shame. "Let all mine enemies be ashamed and sore vexed; let them return and be ashamed suddenly." (Ps. 6:10) "Let them be ashamed and brought to confusion together that rejoice at mine hurt; let them be clothed with shame and dishonor that magnify themselves against me. Let them be confounded and put to shame that seek after my soul; let them be turned back and brought to confusion that devise my hurt." (Ps. 35:26, 4) Those who really love and serve God will not be ashamed. They will look the enemy square in the face and tell them the truth. "Yea, let none that wait on thee be ashamed; let them be ashamed which transgress without cause." (Ps. 25:3) "Let me not be ashamed, O Lord; for I have called upon thee; let the wicked be ashamed, and let them be silent in the grave. Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous."—Ps. 31:17, 18.

[25] That Jehovah's witnesses may be assured and comforted and continue to pursue with patience their warfare against the modern Edomites, the Lord continues to pour into their minds his expressed purpose to destroy those who have defamed his name. To the modern-day Edomites the Lord says: "And thou shalt be cut off for ever." Furthermore God calls these hypocritical, persecuting clergy "the people of my curse". (Isa. 34:5) And no wonder; for their wickedness is brought to mind. Those self-worldly-wise ones, who claim to be the special representatives of God and the recipients of his blessings, who claim to rule in the name and stead of Christ Jesus, Jehovah condemns, and says: 'You shall be cut off for ever.' The modern-day Edomites have called themselves "nobles", and are looked upon by their allies as nobles. They have made believe that they are the possessors of the high places in the kingdom of God, but, says the Lord to them, "they shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing." (Isa. 34:12) "Thus saith the Lord, For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever; but I will send a fire upon Teman, which shall devour the palaces of Bozrah."—Amos 1:11, 12.

[26] God's Word is that the Edomites shall share the same fate as Babylon, which shall be cut off permanently. (Mal. 1:4) Perpetual hatred of and malicious persecution against the faithful servants of God and Christ is a "sin unto death". The Lord declares that those evil persecutors who thus sin are "goats" and that these shall go away into everlasting cutting off. (Matt. 25:46, *Diag.*) The clergy have maliciously and wickedly persecuted God's faithful witnesses, and still do so. "And shall not God avenge his own elect, which cry day and night unto him, . . . ? I tell you that he will avenge them speedily."—Luke 18:7, 8.

ANTI-KINGDOM

[27] The Roman Catholic Hierarchy has always been against the kingdom of God, while hypocritically and falsely claiming to rule by divine right and authority. In recent years "Protestant" clergymen, so called, have gone completely over to the Roman Catholic Hierarchy, and now all are in the same bag. During the World War practically all these clergymen took sides against the kingdom of God, refused to hear the testimony that the Lord had returned and that his kingdom is at hand, and joined in cruelly persecuting those who proclaim such truths of the Lord. To that anti-kingdom clergy crowd the Lord says: "In the day [particularly in 1917 and 1918, when the clergy sought to have enacted an espionage law by which Jehovah's witnesses might be destroyed] that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them."—Obad. 11.

[28] There is but one right side, and, in the language of the scripture, "the other side" is anti-kingdom-of-God, and it is on this "other side", or the anti-kingdom side, that the modern Edomites stand and have for a long while stood. It was the clergymen who were on the war draft boards that urged the rigid enforcement of the conscription law against Jehovah's witnesses, and did that in utter disregard of their conscientious objection and their privileges as provided by that law. The clergy induced the government to rule that Jehovah's witnesses could not take advantage of the "conscientious scruple proviso of that draft law" because they were not "a recognized religious organization". It was the clergy who insisted on the wrongful enforcement of the espionage law against God's faithful people because those faithful ones were telling the truth of and concerning the kingdom of God. Those same persecutors attempted to compel God's faithful witnesses to take an active part in the mortal combat, and caused those who refused to do so to be cruelly punished. It was the clergy who brought about the imprisonment of many of the faithful witnesses of the Lord, and when those faithful followers of Christ Jesus were confined in prison, and when the war had ended, the clergy did not ask amnesty in behalf of God's servants, but, on the contrary, sought to hold those faithful servants of the Lord in prison that they might die there. The clergy were the chief ones who indulged in the slaying of God's faithful witness Antipas. (Rev. 2:13; 11:7) The modern-day Edomites, who collectively make up the old "whore",

gleefully 'rode on the back of the scarlet-colored beast that bore her up'.—Rev. 17:3.

[29] During the World War "strangers", or aliens from God and his kingdom, put the Lord's faithful servants under restraint, many of them behind prison bars, banned the published message of the Lord, and relentlessly persecuted the faithful followers of Christ Jesus. Those "foreigners", particularly the Roman Catholic clergy and their allies, unknown to God and his kingdom, effectually stopped up the gates or ways that Jehovah's servants entered to render praise unto the Lord, and they reduced the companies of God's faithful people to the despicable level of that which results from a game of chance. They belittled, profaned and ridiculed God's earthly organization and made it appear that God could not furnish protection for his people. In carrying on this wicked persecution of Jehovah's witnesses by public officials the clergy urged it be done, and stood with those more actively engaged as spoilers; and concerning the clergymen the Lord says: "Even thou wast as one of them." The clergy hypocritically posed as the representatives of the Lord and as the spiritual advisers of the "strangers" or "foreigners", who actually imprisoned Jehovah's faithful servants. They conspired, and connived at and urged the committing of all the cruel atrocities against those who serve God and his kingdom; and now the Lord tells them, his witnesses, to make known his purpose to mete out to his enemies a just recompense.

[30] For many years the modern Edomites, the Hierarchy and their allied clergy, have nursed a burning hatred of God's faithful servants, and the coming of the World War opened to them the way for them to gratify their wicked spleen. They looked with keen satisfaction upon the day when apparent disaster came upon the faithful preachers of God's Word of truth, and now the Lord by his prophet says to that wicked, hypocritical Hierarchy crowd: "But thou shouldest not have looked on the day of thy brother in the day that he became a stranger [in the day of his disaster (*R.V.*)]; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress."—Obad. 12.

[31] The "evil servant" class connived with the Hierarchy and the other clergy in bringing about the apparent disaster upon Jehovah's witnesses. So satisfied were they with the punishment that befell the faithful servants of God that they laughed with glee. When once these faithful servants of the Lord were imprisoned the clergy spoke not one kind word to them or about them, giving them not even a cup of water to drink or any other means of comfort, but, on the contrary, gloated over them in an arrogant and insolent manner, as the billy goat does over his vanquished foe. The clergy rejoiced together that the faithful servants of God were thrown into prison, even as the Lord foretold they would do: "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."—Rev. 11:9, 10.

[32] When the clergy saw the faithful servants of God in distress they laughed at their misery and said to each other: "We did it, and now we are rid of that pestiferous crowd that interfered with us." The Lord by his prophet says to them: "Neither shouldest thou have magnified thy mouth [enlarged thy mouth in a laugh (*Roth.*, margin)] in the day of [their] distress." —*Margin.*

[33] Those in that day known as the "Bible Students", and who were the faithful servants of God, were the only ones during that period of the World War that firmly and steadfastly stood by the organization of God and his Word; and because of their faithfulness in so doing they were persecuted and punished at the instance of the clergy, who took great delight therein, and the clergy thereby showed themselves to be enemies of God and his people, and against his kingdom. Foreknowing this, the Lord caused his faithful prophet to write these words: "Mine enemies speak evil of me, When shall he die, and his name perish?" (Ps. 41:5) "For mine enemies speak against me; and they that lay wait for my soul take counsel together, saying, God hath forsaken him; persecute and take him; for there is none to deliver him." (Ps. 71:10, 11) "But in mine adversity they rejoiced, and gathered themselves together; yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not; with hypocritical mockers in feasts, they gnashed upon me with their teeth. Yea, they opened their mouth wide against me, and said, Aha, aha! our eye hath seen it." (Ps. 35:15, 16, 21) "They gaped upon me with their mouths, as a ravening and a roaring lion."—Ps. 22:13.

[34] Those clergymen have wickedly blasphemed the name of God, hypocritically claiming to be his representatives, and at the same time have rejoiced over the calamity of "Jerusalem" (that is, God's organization on earth) and "Judah" (the people who praise and serve Jehovah), and therefore Jehovah says to them: "Because thou hast said, These two nations, and these two countries, shall be mine, and we will possess it; whereas the Lord was there: . . . thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them."—Ezek. 35:10, 12, 13.

[35] Furthermore the Lord takes the modern Edomites to task for their wicked conduct and says to them:

"Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity."—Obad. 13.

36 The clergy connived at and worked with others of Satan's organization to bring suffering upon the true people of God during the World War period, and ever since that day they have continued to do so. The clergy have not even kept aloof as neutral, but, instead, they have been active enemies of God and his people. They have sought gain out of the calamities that fell upon God's faithful servants and have tried to get them out of the way so that the future work of the clergy in collecting money from the people upon false pretenses might not be hindered. Cruel selfishness has moved the clergy, and so now moves them, in every part of the earth in their attempt to prevent Jehovah's witnesses from proclaiming the truth, in order that the Roman Catholic Hierarchy and other clergy may have some personal selfish profit by further playing upon the credulities of the people.

37 The Roman Catholic Hierarchy and allied clergy have banded together with others of Satan's representatives and maliciously demand the annihilation of Jehovah's witnesses, and to them Jehovah says: "Neither shouldest thou have stood in the crossway, to cut off those of his that did escape, neither shouldest thou have delivered up those of his that did remain in the day of distress."—Obad. 14.

38 God did not commission Edom to punish his chosen people, nor has he commissioned the clergy to punish his faithful servants now on the earth. During the World War the clergy secured exemption from military service of all whom they desired, but, on the contrary, they asked for the destruction of Jehovah's servant class, who were real conscientious objectors against breaking the everlasting covenant. Concerning these faithful ones of the Lord the clergy said: "Make them come in line with the government [Babylon], and if they refuse, the firing squad for them." Their father the Devil put it into their mind to completely rid the earth of those who completely served God and his kingdom. The day of reckoning must come and the clergy will be brought to full account, as the Lord declares.

39 The judgment day of the Lord, and the terror to the wicked that accompanies it, is at hand, and to the modern Edomites Jehovah now says: "For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head."—Obad. 15.

40 "Organized religion" should not expect to be protected or find a way of escape when the Lord's wrath is expressed. Organized religion is truly heathen, because it is against God and his King and those who truly worship the Most High. All nations and peoples that are anti-kingdom of God are included in the foregoing words of Jehovah's prophet, and this is confirmed by the words of the Lord from another prophet, to wit: "For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea."—Isa. 34:2-6.

41 During the World War the modern Edomites, the Roman Catholic Hierarchy, and others compelled God's faithful people to drink the cup of bitterness, and the day of retribution must come upon those Edomites, and is near at hand; and therefore the Lord says to them: "For thus saith the Lord, Behold, they [God's faithful servants] whose judgment was not to drink of the cup have assuredly drunken [by compulsion at the hands of the Edomites]; and art thou [modern-day Edomites] he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it. For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes."—Jer. 49:12, 13.

42 Edom is specifically named to receive of the wrath of God. It is the duty of Jehovah's witnesses to now 'declare the day of the vengeance of our God' against the modern Edomites: "For thus saith the Lord God of Israel unto me, Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. . . . Edom . . . and all the kingdoms of the world, which are upon the face of the earth: . . . And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink."—Jer. 25:15-28.

43 Retribution shall come upon the modern Edomites, because God has so declared unto them: "As thou hast done, it shall be done unto thee." Jehovah of hosts will see to it that it is done, and he declares he will put it into the heart and mind of the "ten horns" and the "beast" to have part in the execution and the burning of the old "whore".—Rev. 17:16, 17.

44 Jehovah emphatically states that he will do it. "Because thou hast said, These two nations, and these two countries, shall be mine, and we will possess it; whereas the Lord was there: . . . thou shalt know that I am the Lord, and that I have heard all thy blas-

phemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee; thou shalt be desolate, O mount Seir, and all Idumea, even all of it; and they shall know that I am the Lord." (Ezek. 35: 10, 12, 15) The beastly rulers that have been in an alliance with the clergy, and who have eaten the clergy's fodder, will have part in inflicting retributive justice, which shall and must come upon the Hierarchy and their allied clergy.—Obad. 7.

45 Jehovah can prevent the clergy from inflicting punishment upon his people, even as he could have prevented the Devil from persecuting his beloved Son Christ Jesus, but Jehovah has given the Devil and his seed all the rope they want. But the end thereof must be reached, and that end has now come, and they shall have some of their own medicine, as Obadiah says: "Thy dealing shall return upon thine own head." (*A.R.V.*) Jesus announced the unchangeable rule of Jehovah, to wit: "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."—Matt. 7: 2.

46 To be sure, Jehovah needs no creature to give a hand in the destruction of the enemy clergy, but he expresses his purpose to give his people a share in that work: "Thus saith the Lord God, Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. And I will lay my vengeance upon Edom by the hand of my people Israel [the Head and Prince of which is Christ Jesus, the Executioner]; and they shall do in Edom according to mine anger, and according to my fury; and they shall know my vengeance, saith the Lord God." (Ezek. 25: 12-14) At the present time Jehovah's witnesses on earth are vigorously engaged in their part of the warfare by proclaiming the truth, which includes the "vengeance of our God", and are making known to the people that Jehovah's day of deliverance is at hand.

47 While there is no directly divine record that the Edomites were on Mount Zion, yet it can be inferred from the psalmist that they stood on the east side of the brook Kidron looking toward Mount Zion, and in a maudlin, drunken manner cried out, as Jerusalem was attacked: "Rase it, rase it, even to the foundation thereof." (Ps. 137: 7) It is certain that the Edomites, when they saw the Israelites in distress, indulged in a drunken feast because thereof; so Jehovah says to the Roman Catholic Hierarchy and their allies, the Edomites of the present time: "For as ye have drunk upon my holy mountain, so shall all the heathen drink continually [(*Roth.*, margin) round about], yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." (Obad. 16) This last drunkenness of the modern Edomites will not be with jubilation and pleasure, but will be an effort to drown their chagrin, shame and disgrace. "Yea, they shall drink," until they are beastly drunk, and what they shall drink is far worse than the Prohibition "hooch" formerly used in America, because they will drink themselves to death: "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." (Ps. 75: 8) According to *Rotherham:* "Yea, they shall drink and swallow down [(*margin*) stagger, reel]"; "they shall . . . talk foolishly" (*R.V.*, margin), thus losing their balance, reason and self-control, in their drunken efforts to make believe that they are cheerful and optimistic. That drunken brawl will witness the passing of the Edomites, for, says the prophet of Jehovah, "they shall be as though they had not been," and those who survive that day will put the Hierarchy and their allies for ever out of memory. It is Jehovah God who is now maneuvering the enemy, and who will hand them a cup and compel them to drink it. It is a picture of their destruction. It is God's work, and it will seem very strange to them and to others, because they have, for many years, hypocritically deceived honest people and made them believe that they are the representatives of God and Christ, when in fact they have been representatives of the Devil all the time. Jehovah has caused many pictures to be recorded concerning the destruction of the Roman Catholic Hierarchy and their allied religionists, and Obadiah's prophecy is but one of them. All those prophetic pictures show one thing, to wit, the complete destruction of the hypocritical religionists, who have blinded the people and defamed God's holy name; and even they shall know that Jehovah is the Almighty God when their end comes.

48 The organized religionists are now being exposed by the proclamation of the kingdom message, and this is the part in the war that is performed by Jehovah's witnesses in advance of the destruction of the Edomites; and Jehovah shows it now to his covenant people, and this he does for their comfort, that they may be fully assured and have strong hope. Those who will profit by this information will be the ones who appreciate the goodness of Jehovah and who "fear his name" and who fear not man nor devil. Let the fate of the Edomites be a warning to them that put a stumblingblock in the way of their brethren. Jehovah makes it clear that he will permit no creature to interfere with his work. Those who attempt to do so will come to grief. The faithful may expect no favor, protection or salvation from men or man-made organizations, and they will not look for such. Those who love God and his kingdom will look to the Most High for salvation through Christ Jesus. Even after the fall

of the Edomites no favor will be received by Jehovah's witnesses from the rulers of this world. It is war to the bitter end, and God through Christ Jesus will deliver those who love and serve him.

(To be continued)

QUESTIONS FOR STUDY

¶ 1, 2. Account for conspiracy against Jehovah and against his anointed. Who are in that conspiracy, and what is their purpose?

¶ 3, 4. As foretold in Obadiah 7, who are "the men of thy confederacy"? How have they "brought thee even to the border"?

¶ 5-8. Further, in verse 7, who are "the men that were at peace with thee"? and how and why have they manifested that "peace"? How and why have they "deceived thee", and "prevailed against thee"?

¶ 9, 10. How have they 'eaten thy bread', and "laid a wound under thee"?

¶ 11, 12. With related scriptures, and facts, show that the clergy do not understand the Word of God, and why.

¶ 13-15. What doctrines are taught, and tactics employed, by the clergy, particularly by the Roman Catholic Hierarchy, to retain their hold upon and support by the people? What is the "strange work" that is being done at this time, and the already manifest result thereof? Why do the clergy, in their "wisdom", walk on in darkness?

¶ 16, 17. Apply Ezekiel 34: 3, 4, 18, 19, showing justification of the calamity foretold in Jeremiah 25: 34, 35.

¶ 18-20. "Thy mighty men, O Teman": who are they? They shall be "dismayed": how, and why? How will this be "to the end that every one of the mount of Esau may be cut off by slaughter"? What timely instruction in relation hereto is seen in 1 Corinthians 3: 17, 18?

¶ 21-26. With scriptures and facts, show why Jehovah will humiliate and disgrace the modern-day Edomites, and then destroy them. How will their humiliation and destruction be accomplished? What is the prayer, by the psalmist, "written aforetime" for God's faithful servants now?

¶ 27-29. What are the facts showing fulfillment of Obadiah 11?

¶ 30-34. Point out fulfillment of verse 12, together with other scriptures foretelling the same conditions, and that Jehovah has heard the prayer of his people.

¶ 35-38. How have the modern Edomites "entered into the gate of [God's] people", "looked on their affliction," and "laid hands on their substance", "in the day of their calamity"? How have they "stood in the crossway, to cut off those of his that did escape", and "delivered up those of his that did remain in the day of distress"?

¶ 39-44. In verse 15, what is the "day of the Lord", which is near? How is it "near"? and why "upon all the heathen"? What is it (a) that "thou hast done"? (b) That "shall be done unto thee"? Why is it said "thy reward shall return upon thine own head"? Show, by God's word through his prophets Isaiah and Jeremiah, whether organized religion may escape from his wrath. Why is Edom specifically named to receive God's wrath? Why also Mount Seir and Idumea?

¶ 45, 46. Why does not Jehovah prevent the clergy from inflicting punishment upon his people? Compare Jesus' words of Matthew 7: 2 with the words of the prophet Obadiah in verse 15. What does this mean for "Edom"?

¶ 47. Apply Obadiah 16.

¶ 48. What, then, is thus far seen foretold by Obadiah's prophecy? What part in that war is graciously given to Jehovah's witnesses to perform? How will this prophecy, now made clear, serve both as a comfort and as a warning? What will the fall of the Edomites mean for Jehovah's covenant people?

WHEN ALL SHALL KNOW JEHOVAH

KNOWLEDGE of God has been sought by many honest-hearted persons in all times past. The time is now come, according to the prophecy of the Scriptures, when all shall know Jehovah, the eternal God.

Among all the benefits that men will receive under the righteous government of Christ Jesus the greatest will be to know God. He is the everlasting One, who created heaven and earth and all things therein. No human eye will ever see God, but all human intelligent creatures will have an opportunity to discern him and his loving-kindness. When that great truth is fully realized by man, then he will understand why God at stated intervals has made his name prominent before his creatures. It is written: "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 9) How will the knowledge of God result beneficially to man? It was Jesus who answered that question: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3.

That which man desires above all things else is that he might have life in happiness. God created man and gave him life, and no creature can with propriety take away life without God's consent. It follows that no man or other creature could have eternal life without the consent of Jehovah God. To know God, therefore, means to live.

The people must come to a knowledge of the fact that God is love. That means that he is so unselfish and that his desire to bless man is so great that he gave his dearly beloved Son to die and raised him out of death that man might get life. (John 3: 16; 10: 10) Surely when man learns that great truth he will have gratitude towards God. They will learn that Jehovah is their true friend because he has loved them all the time even while they were his enemies. (Prov. 17: 17) Satan the enemy being removed, the people will travel unhindered the great highway that leads to life, giving unstinted praise to Jehovah. As they progress under the just and righteous government of the Lord their knowledge of the loving-kindness and the glory of God will increase. All those who then willingly obey him and walk in the way of righteousness shall live for ever and never die.—John 8: 51; 11: 26; Ezek. 18: 27, 28.

Among the enemies from which man has long suffered are these: fraud, deception, exploitation, extortion, robbery, and war. Man has suffered at the hands of boodlers, grafters, and oppressors. He has suffered because of famine, pestilence, sickness and death. All these enemies God will destroy through Christ during the operation of his righteous government. "For he must reign, till he hath put all enemies under his feet The last enemy that shall be destroyed is death"—1 Cor. 15: 25, 26.

Sorrow and pain shall pass away and there shall be no more death. (Rev. 21:4-6) The people will learn that God in his loving-kindness has bestowed all these benefits upon them. They will then come to a full realization that among all the benefits received the crowning one is to know Jehovah God. They will know that God redeemed man and set up a righteous government for man. The people will then enjoy everlasting peace; they will be secure from all evil; they will have no fear of any enemy, because there will be none. They will have full confidence that their general welfare will be safeguarded by the great King. They will enjoy an abundance of food and raiment, and truth will be their portion. They will have health and strength and life. They will stand upon the earth in the image and likeness of their great Creator, and their prayers of thanksgiving will ever ascend unto him. They will delight themselves in the Lord God and express their hearts' sentiments to him. The prophet of the Lord foresaw that happy day and for the benefit of the people wrote: "I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever. . . . I will speak of the glorious honour of thy majesty, and of thy wondrous works. . . . All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. . . . Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works." —Ps. 145:1-17.

Jehovah manifests his loving-kindness toward man in many ways, that man might learn his purpose and know him. He uses visible parts of his creation to picture that which is invisible to man. In his Word he uses a "mountain" to picture a governmental organization. A great mountain usually has a small summit or peak which is the highest part or crown of the mountain. That part is the most conspicuous and is called a "hill", or the highest elevation of the mountain range. Mount Zion is a symbol of God's government; and the highest and most conspicuous part of his government is the Governor, his beloved Son. Therefore it is written: "Yet have I set my king upon my holy hill of Zion." (Ps. 2:6) "His foundation is in the holy mountains."—Ps. 87:1.

He speaks of Mount Zion as his dwelling place: "Mount Zion, wherein thou didst take up thy habitation." (Ps. 74:2, *Roth.*) "In Judah is God known; his name is great in Israel. In Salem also is his tabernacle, and his dwellingplace in Zion." (Ps. 76:1, 2) "For the Lord hath chosen Zion: he hath desired it for his habitation."—Ps. 132:13.

In the progressive steps in preparing for his government for man God caused many events to take place in a mountain. Isaac was offered up as a sacrifice in Mount Moriah, 'the mountain of the Lord.' (Gen. 22:1-14) "Moriah" means "the bitterness of the Lord". It was in that same mountain, but outside the city wall, that Jesus, whom Isaac foreshadowed, was sacrificed; and it seems to say: 'Through much tribulation or bitterness is the way into the kingdom. (Acts 14:22) "Moriah" also means "fear of the Lord"; and such fear is peculiar to the kingdom class, because they fear only Jehovah. (Isa. 8:13) Abraham called the place where Isaac was offered "Jehovah-jireh", which means "chosen, or seen, of the Lord". There Solomon began the building of the temple. Since a "mountain" is a symbol of God's organization, the facts show that the sacrifice of Jesus was carried out in God's organization preparatory for the kingdom of God, and this is supported by the apostle's words: "If we suffer, we shall also reign with him." —2 Tim. 2:12.

Moses, the prophet who foreshadowed Christ, died according to God's orders on Mount Nebo, which name means "that which speaks or prophesies". (Deut. 32:49, 50) Moses prophesied that Jehovah would raise up One of whom Moses was the type and that he should be the great Ruler of the world.—Deut. 18:15, 18.

Aaron foreshadowed the priesthood of Jehovah. It was ordered by Jehovah that Aaron should die on a mountain top; which he did. (Num. 20:28; 33:38, 39) These pictures made by order or command of Jehovah seem to say: 'The "royal priesthood" must die while members of God's organization and be exalted in his organization.'

When Moses was tending the flocks of his father-in-law Jethro, he "came to the mountain of God, even to Horeb". God told Moses that his chosen people Israel should be brought forth from Egypt (symbolizing Satan's organization) and that they should worship and serve God "upon this mountain". (Ex. 3:1, 12) That this mountain is used to picture the setting up of God's government or kingdom is definitely stated by the apostle Paul.—Heb. 12:24-29.

When God had led the Israelites safely across the Red sea by the hand of Moses his servant, Moses composed and sang unto the Lord a song which is a prophecy, wherein it is stated that God would "plant them in the mountain of thine inheritance, . . . in the sanctuary" which God has established. (Ex. 15:1, 17) "And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased."—Ps. 78:54.

Jesus took three of his zealous and faithful disciples and "bringeth them up into an high mountain apart, and was [there] transfigured before them". (Matt. 17:1, 2) A few days prior thereto Jesus, while speaking to his disciples of his coming in his glory to set up his kingdom, said: "There be some standing here which shall not taste of death, till they see the

Son of man coming in his kingdom." (Matt. 16:28) At this present time there is upon the earth a small "remnant" the members of which are zealous and faithful followers of the Lord and who are, by his grace, giving witness concerning the Lord's kingdom. This remnant believes on the Lord through the teachings of the apostles. In that prophetic picture in the mountain of transfiguration the three faithful disciples represented someone. Is it not reasonable to say that they represented the faithful remnant who have not tasted death but who have intelligently and understandingly seen the proof of the end of Satan's world, and who see Christ, God's great King, seated upon the throne of his kingdom? Those who will continue faithful from now on to the end must of necessity be of the remnant and will inherit the kingdom. God caused his prophet to write: "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed [the remnant of the seed] out of Jacob, and out of Judah [the royal house] an inheritor of my mountains [high places in the government]: and mine elect shall inherit it, and my servants shall dwell there."—Isa. 65:8, 9.

Look upon the mountains. Jehovah God made them. Their foundations are unshakable, except by the power of Almighty God. Their lofty heads tower above the clouds. The storms rage, the fires of lightning flash and burn, and the mighty waves of the sea dash against them; yet they are unmoved and undisturbed. Serenely and peacefully there they stand. They have thus stood since Jehovah made them, and will stand for ever. The lofty mountain peak pictures the great government of Jehovah God and his Christ. As the storms and floods do not shake the mountains, even so all the storms and floods of opposition that now rage or that might come shall never disturb or shake God's righteous government. "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise [discordant propaganda and speech made in opposition to his kingdom] of many waters [the peoples that oppose], yea, than the mighty waves [the great breakers, mighty opponents] of the sea." —Ps. 93:3, 4.

While Satan, that old Dragon, the Devil, and his organization now desperately attempt to destroy the remnant, these need not fear, but may firmly stand in confidence and in security, knowing that as long as they "have the testimony of Jesus Christ" and "keep the commandments of God" they shall be as secure as the mountains. Jerusalem is a picture of the people of God. Zion pictures or represents particularly the faithful remnant. To them Jehovah says: "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) Thus God speaks to his people of their absolute security as long as they dwell in the secret place of the Most High. There no evil shall befall them.

HUMAN SUFFERING TO BE ENDED: HOW

JEHOVAH'S every act toward the first man Adam was marked with goodness. By the manifestation of his loving-kindness he would show man the blessings resulting from goodness. He made Adam perfect in body and mind, and clothed him with authority as prince of all the earth's creation. He caused the beasts of the field and the fowls of the air to appear before Adam, that they might be named by him and receive his commandments; and they did appear and obeyed him. He made for Adam a perfect home, and supplied it with every need.

Then, as a climax of the exhibition of his loving consideration for Adam, he created for him a perfect companion, the most beautiful thing that Adam's eyes had ever beheld aside from his own image. She was a joy to his heart, and he had pleasure with her. They gathered fruits and flowers and feasted upon them, while they sat upon the banks of the beautiful rivers and listened to the laughter of the gentle waves as they kissed the verdure-lined banks and hurried on again. They walked midst the trees, and were entertained by the sweet song of the feathered tribes. Hand in hand, and with royal stride, they climbed the mountain tops and delighted their souls in gazing upon the rolling hills, the majestic mountains, the beautiful valleys, the peaceful rivers, and the waving forests of evergreen and fruit-bearing trees.

A perfect man and a perfect woman in a perfect home, with vigor, strength and perfect health and life, what more could heart desire? All these things Jehovah had provided for them, and they were the expression of God's loving-kindness. Because God had told Adam, he would tell his wife of their rights and privileges in that Eden. Something to this effect he would say to her: 'Eve, all these wonderful and beautiful things are ours, because God our Creator and Father has given them to us. Of every tree of this marvelous garden it is our privilege to eat, except of the tree of knowledge of good and evil; and God has said that in the day we eat thereof, dying we shall die. But as long as we are obedient to our Father all these wonders and beauties are ours, for our pleasure; and he has

commanded that we shall bring forth children and make this earth a glorious place for all of us to dwell in.'

Everything that Adam and Eve had came from God. He was their Life-giver, therefore their Father. Now as prince and princess of earth they must be put to a test, that they might prove their appreciation of God's loving-kindness and be always in harmony with him. Why should they not love God and obey him? He was their true and loving Friend. If they should lack appreciation of his goodness they would not be a pleasure to their Maker. God would not compel them to obey, but he would afford an opportunity for them to prove their love for him; and this they would prove by being obedient to him. It was but a small thing to ask them to do. It meant the loss of everything to them to refuse.

Eve yielded to the seductive and fraudulent representations of Lucifer, who was their invisible overlord in the garden of Eden, and she disobeyed God. Adam was not deceived as she had been. (1 Tim. 2:14) He loved self more than he loved God. He desired to gratify self by going in the way with Eve rather than to obey God and be deprived of her. Here God began to teach man that love is the only motive that leads to happiness. Because Eve was a part of Adam she shared in the sentence of death that came upon him. (Rom. 5:12) Because of their disobedience to God this perfect pair were deprived of their beautiful home; and they went forth to labor in the sweat of face and to suffer and finally to die. Over a long period of time they passed through this terrible experience, and then they returned to the dust from which they were made.

While Adam and Eve were passing through sorrow and suffering their children were brought forth, and they in turn suffered. But why should their children and their children's children throughout the ages be compelled to suffer from the effects of the evil-doing of their parents? Were these children in any way responsible for the wrongful acts of their parents? No, because they were not in existence at the time the wrongful deed was committed; but the effect of that wrong was visited upon them; and the fact that it was so done shows forth the wisdom of Jehovah God. The provision which God made in their behalf showed not only his wisdom, but his love for man.

The provision God made was that the outworking of his purpose would provide redemption for man, and that in due time God would grant man an opportunity to gain life. This provision for redemption was through the voluntary and sacrificial death of the perfect One whom he would provide. Suppose, then, that each one of Adam's children had been born perfect, and had not received the results of their parents' sins; then each one must in turn be put under test as to whether he would obey or disobey God. Some might have obeyed and lived; but every one who violated God's law must go for ever into death, unless provision were made for his redemption. If redemption was provided, then a separate ransom would have been required for each and every one.

God in his wisdom and loving-kindness caused all men to be embraced, included or shut up, in Adam's condemnation because of sin, in order that by and through one perfect sacrifice redemption could be provided for all. The record states that such was his arrangement. (Gal. 3:22) Permitting then the children of Adam to be born in sin and shapen in iniquity was again an exercise of God's loving-kindness toward them, because opportunity for redemption shall come to all of them through the one great sacrifice.

All the human race sprang from Adam, and all have been born imperfect because of sin. (Ps. 51:5) Throughout the ages God has been bringing to the attention of some the fact that to serve and obey him, the righteous One, leads to life. These in turn, acting as God's witnesses, have taught the lesson to others; and in God's due time all shall be brought to a knowledge of this great truth. (Isa. 11:9) Then all will know that God is loving and kind, and that everything out of harmony with him is wrong and evil, and that therefore he who would live in peace and happiness must be in harmony with God.

Unless all men had been embraced in this condemnation of Adam, resulting from sin, the sacrifice of Jesus could not have availed for all. The fact that all were embraced under it opens the way, through one sacrifice, that all may have an opportunity to live. To this effect it is written: "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." —Rom. 5:18, 19.

Now God's due time is at hand when all men shall be brought to an accurate knowledge of the truth, and shall learn that God, in his loving-kindness, long ago made provision that through the death of Christ Jesus all men shall have an opportunity to live.—John 17:23; 1:9; 1 John 4:9, 10.

Jehovah in his wisdom and loving-kindness not only provided a "ransom for all", but provided that the One who would be willingly obedient unto death in order to provide such ransom should be exalted to the highest place in the universe and be granted the prize of inherent life, be made his Executive Officer and instrument to bless all the families of the earth. His beloved Son won that great prize. God's purpose also is that there shall be associated with his mighty Son one hundred and forty-four thousand members of his body; and that these, together with Christ Jesus, shall constitute "the seed" mentioned in God's promise to Abraham and through which the blessings of mankind shall come.—Gen. 22:17, 18.

Much time has been required to teach men concern-

ing this part of the great divine arrangement, and to gather out from amongst men those who shall constitute this "seed". First, the Lord foreshadowed by pictures what he would accomplish; then he began to develop the new creation. Much time has been required to test those who shall be members of the new creation, and who shall then be highly exalted to a place in God's royal family. The restraining of wickedness and the blessing of mankind could not begin until God has vindicated his name and has selected and developed the instrument that he will use for this purpose. That done, then all men shall have a fair and individual trial for life, and an opportunity to learn that obedience to God leads to life and happiness.

Jehovah could have provided redemption at any time, and could have developed "the seed" and blessed the obedient ones long before; but had he done so only the men born up to the time of completed redemption could have been affected and benefited by the ransom sacrifice. During the six thousand years since Adam, millions have been born into the earth. If all the people who have ever lived upon the earth were brought to perfection, and the earth were brought to an Edenic condition, there would be a sufficient number to comfortably inhabit the earth; and there would be plenty upon the earth for all. God made the earth to be inhabited by man. It is his purpose therefore to provide a sufficient number of men and women to inhabit the earth in due time. Therefore it is easy to be seen that in the exercise of his wisdom and loving-kindness God had permitted sufficient time to elapse for a sufficient number to be born into the earth, before he would begin the work of blessing according to his promise.

Let everyone be sure that because God has promised to restrain wickedness and bless all the families of the earth with an opportunity for life and happiness he is absolutely certain to carry out that promise, and that he will do so in his own due time. Millions of people have been born, have lived on the earth, and have died. Are these to have an opportunity for the blessing? How can they ever receive the blessing promised?

The apostle Paul has written: "For we know that the whole creation groaneth and travaileth in pain together until now." (Rom. 8:22) And then the apostle shows for what the creation is waiting, when he says: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." (Rom. 8:19) The sons of God here spoken of constitute God's new creation, that is to say, The Christ, Jesus being the Head and his true church being the body thereof (Eph. 1:22, 23; 2 Cor. 5:17); and Jehovah God has employed the centuries of the Christian era to develop the new creation, and with this new creation, or 'seed of promise', performing its functions in harmony with the divine will during the thousand-year rule of Christ, the blessings shall come upon the human race as promised. Even the billions sleeping in the dust of the earth in death shall be raised from the graves by divine power exercised through Christ Jesus, in order that they may learn of the vindication of Jehovah's name and may share in the blessings purchased for them through the death of Jesus Christ.

GREAT IS JEHOVAH,

and greatly to be praised; and his greatness is unsearchable. One generation shall laud thy works to another, and shall declare thy mighty acts. Of the glorious majesty of thine honor, and of thy wondrous works, will I meditate. And men shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall utter the memory of thy great goodness, and shall sing of thy righteousness.—DAVID.

SERVICE APPOINTMENTS

T. E. BANKS

Douglass, Tex.	July 31, Aug. 1	Cameron, Tex.	Aug. 18, 19
Lufkin, Tex.	Aug. 2, 3	Mexia, Tex.	" 20, 21
Beaumont, Tex.	" 5, 6	Fort Worth, Tex.	" 22, 23
Port Arthur, Tex.	" 7, 8	Ardmore, Okla.	" 25, 26
Houston, Tex.	" 9-11	Chickasha, Okla.	" 27, 28
San Antonio, Tex.	" 13, 14	Oklahoma City, Okla	" 29, 30
Austin, Tex.	" 15, 16	Weleetka, Okla.	Sept. 1, 2

J. C. BOOTH

Auburn, Ind.	Aug. 7, 8	La Porte, Ind.	Aug. 20
Kendallville, Ind.	" 9	Knox, Ind.	" 21
Ligonier, Ind.	" 11	Lake Village, Ind.	" 22
Elkhart, Ind.	" 12, 13	Francesville, Ind.	" 23
South Bend, Ind.	" 14-16	Warsaw, Ind	" 25
Michigan City, Ind.	" 18, 19	Fort Wayne, Ind.	" 26-30

M. L. HERR

Augusta, Ga.	July 31, Aug. 1	Monticello, Ga.	Aug. 19
Dearing, Ga.	Aug. 2	Eatonton, Ga.	" 20
Athens, Ga.	" 4, 5	Deveteux, Ga.	" 21
Jasper, Ga.	" 6, 7	Milledgeville, Ga.	" 22
Dalton, Ga.	" 8	Macon, Ga.	" 23, 24
Rome, Ga.	" 9, 10	Ft. Valley, Ga.	" 26
Dallas, Ga.	" 12	Columbus, Ga.	" 27, 28
Atlanta, Ga.	" 13-16	Vienna, Ga.	" 29
Lagrange, Ga.	" 18	Hawkinsville, Ga.	" 30

A. H. MACMILLAN

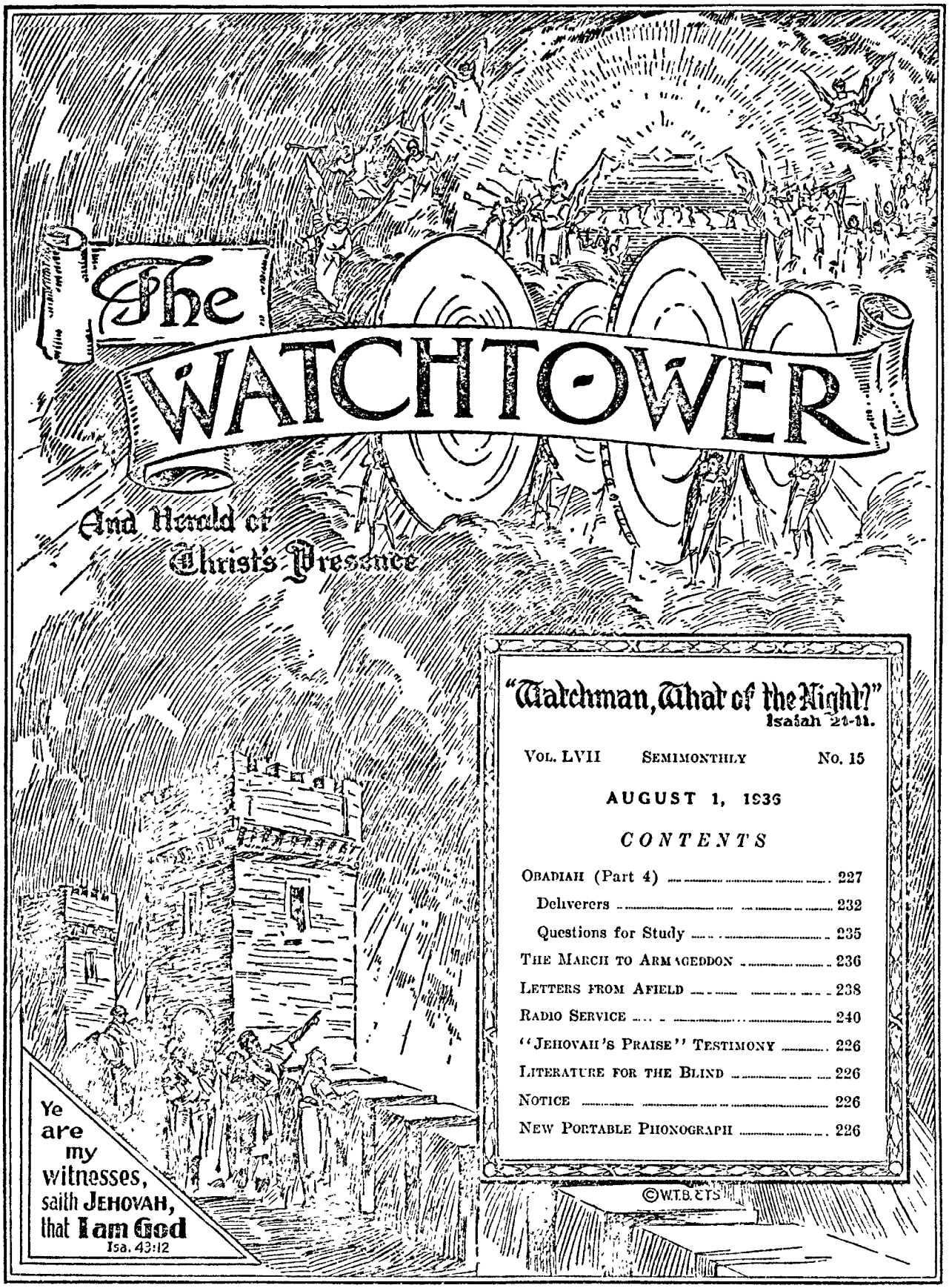
Kalamazoo, Mich.	Aug. 2, 3	Ravenna, Mich.	Aug. 18
Cassopolis, Mich	" 5	Muskegon, Mich.	" 19, 20
Benton Harbor, Mich.	" 6, 7	Hart, Mich	" 21
South Haven, Mich.	" 8	Manistee, Mich	" 22
Allegan, Mich.	" 9	Traverse City, Mich.	" 23, 24
Hastings, Mich.	" 11	Barton City, Mich.	" 26
Lansing, Mich.	" 12, 13	Pinconning, Mich.	" 27
Saranac, Mich.	" 14	Bay City, Mich.	" 28, 29
Grand Rapids, Mich.	" 15, 16	Midland, Mich.	" 30, 31

S. H. TOUTJIAN

Hood River, Oreg	Aug. 1	Rochester, Wash.	Aug 14
White Salmon, Wash.	" 2	Tacoma, Wash	" 15, 16
Camas, Wash.	" 4	Puyallup, Wash.	" 18
Longview, Wash.	" 5	Enumclaw, Wash.	" 19
Chehalis, Wash.	" 6	Seattle, Wash.	" 20-23
Raymond, Wash.	" 7, 8	Bremerton, Wash.	" 25, 26
Aberdeen, Wash.	" 9, 10	Everett, Wash.	" 27, 28
Elma, Wash.	" 12, 13	Coupeville, Wash.	" 29, 30

A. S. WRIGHT

Fairfield, Ill.	Aug. 1	East St. Louis, Ill.	Aug. 11, 12
Bellmont, Ill.	" 2	St. Louis, Mo.	" 12-23
Bone Gap, Ill.	" 4	Wood River, Ill.	" 25
Lawrenceville, Ill.	" 5	Gillespie, Ill.	" 26, 27
Sumner, Ill	" 6	Pana, Ill.	" 28
Flat Rock, Ill.	" 7	Martinsville, Ill.	" 29
Willow Hill, Ill.	" 8	Mattoon, Ill.	" 30
Vandalia, Ill.	" 9	Arcola, Ill.	Sept. 1



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

VOL. LVII SEMIMONTHLY NO. 15

AUGUST 1, 1936

CONTENTS

OBADIAH (Part 4) 227
Deliverers 232
Questions for Study 235
THE MARCH TO ARMAGEDDON 236
LETTERS FROM AFIELD 238
RADIO SERVICE 240
"JEHOVAH'S PRAISE" TESTIMONY 226
LITERATURE FOR THE BLIND 226
NOTICE 226
NEW PORTABLE PHONOGRAPH 226

©W.T.B.T.S.

The WATCHTOWER

PUBLISHED SEMIMONTHLY 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 willfully 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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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 5, 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 PRAISE" TESTIMONY

The midsummer testimony period, August 1-9, is designated "Jehovah's Praise". This will be an excellent time for as many as can to arrange to take their vacation, thereby to be able to devote as much time as possible to this privilege than which none is higher or grander, Jehovah's praise. That all his devoted ones may begin at once to plan and arrange therefor it is here stated that the feature of this testimony period will be the offering bound in a special wrapper Books One, Two and Three of *Vindication*, on contribution of 50c. *Vindication*, with its full statement on the work of 'the man with the inkhorn' and the Jehu-Jonadab picture, etc., should prove excellent material to place following the recent wide distribution of the book *Riches*. It will also be proper to offer in combination with the above three books the two books *Light* with the book *Prophecy*, all on a $1.00 contribution. "Praise ye Jehovah." Due reports of your praise efforts should be made, to the Brooklyn head office direct if you are not under Branch supervision. Distribution of the above book offers will continue throughout the entire month of August.

LITERATURE FOR THE BLIND

Of the new booklets, *Angels, Dividing the People, Hereafter, Cause of Death, Who Is God?* and *What Is Truth?* also *Loyalty*, can be supplied in Braille. These are obtainable at $1 a copy, or may be had on loan by any blind reader. Address the Society's branch for the blind, 1210 Spear St., Logansport, Ind.

NOTICE

All mail pertaining to matters of the Society should be addressed to the Watch Tower Bible & Tract Society, not to individuals. This insures proper handling and attention. Some of the brethren think that because they speak a foreign tongue they must address their letters to some individual at the office. This should never be done. All letters should be addressed and remittances be made out to the Society. The Society will give attention in due course to all letters addressed to it, regardless of language.

NEW PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph of new design, which is 14 by 13 by 5 inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces, which is 5½ pounds lighter than the previous model manufactured by the Society. With the three phonograph discs which can be carried in it, it weighs 12 pounds 6 ounces. The volume of sound is just as strong as that of the previous model, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This new model, including three discs, is offered on a contribution of $10.00; without the three discs, $8.00. Remittance should accompany orders. Also specify the particular discs wanted.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII AUGUST 1, 1936 NO. 15

OBADIAH

PART 4

"But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions."—Obad. 17.

JEHOVAH is the deliverer. David the beloved servant of God long ago expressed the heart sentiments of the remnant now on earth when he wrote: "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) Now Jehovah has builded up Zion, his capital organization, and placed Christ Jesus the great antitypical David, the Head and King thereof, upon the throne. Jehovah has appeared in his glory, and the time is at hand when he will deliver his faithful people by the hand of Christ Jesus, his King and Vindicator. Before the battle of the "great day of God Almighty" ends, even the enemy shall be compelled to see that Jehovah's favor is upon Zion. While the modern Edomites persecute God's faithful people they hypocritically claim that deliverance of the people of the world shall be by the hand of the Roman Catholic Hierarchy and their allies. Declaring that the hypocritical clergy crowd shall come to an ignominious end, Jehovah says: "But upon mount Zion shall be deliverance [(*R.V.*) those that escape]." That shall take place when Psalm 102: 13-16 is fulfilled, declares the Lord; and that day has now come. Jehovah manifests his zeal for his organization and therefore speaks to his people, by his prophet Zechariah: "Thus saith the Lord of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury. 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 [the kingdom of God]." (Zech. 8: 2, 3) "Christendom" and all the Devil's organization are traveling swiftly in the rapids and soon will be crushed beyond recognition. Therefore this is the time when God's message must be proclaimed by his faithful witnesses to those who are of good will towards Jehovah, that they may flee to the place of safety. "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 [(*R.V.*) those that escape], as the Lord hath said, and in the remnant whom the Lord shall call."—Joel 2: 32.

2 The promise is sure and certain that God's faithful remnant shall be delivered from the oppressive organization of Satan and shall fully enjoy the privileges of God's organization. (Zech. 2: 7; Isa. 4: 2-6; 10: 20-22; 37: 31, 32) Even now the modern Edomites behold the hand of the Lord over his faithful remnant, and this they have seen since their murderous assault made upon God's people during the World War. The complete unity of the faithful remnant, their determination and zeal to serve Jehovah God regardless of opposition, their united shout of loyalty and faithfulness to God and his kingdom that goes up throughout the land, strike terror to the Edomites, the Roman Catholic Hierarchy. The faithful ones of the Lord in Germany and New Jersey refuse to yield to the threats of their persecutors, and this fills the enemy with fear. There shall be no deliverance or escape for the modern Edomites and their allies.—Jer. 25: 35.

3 Then says the Lord by his prophet: "There shall be holiness"; (*R.V.*) "And it shall be holy." *Rotherham* renders this part of the text in this manner: "In Mount Zion shall be a delivered remnant which shall be holy." Clearly this text means that the faithful remnant, delivered from Satan's crowd, will be holy and completely devoted to Jehovah and will render holiness unto the Lord. These faithful ones are holy, in having come clean from Babylon or Satan's organization, and will be continually offering their sacrifice of praise to God and to his King. (Isa. 52: 11, 12; 2 Cor. 6: 17, 18; 7: 1) The great Refiner and Purifier sees to it that the "delivered remnant" are made pure and holy and that they offer continually an offering in righteousness before the Lord. (See Malachi 3: 3, 4) The faithful ones will not be putting forward their own expression of "wisdom" with a view to attracting attention to themselves. They will be blind to everything save the kingdom interests. They will be entirely dependable, faithful and true

to the Lord, and any who fail to come up to that standard will not be permitted in Zion. "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." (Isa. 4: 3) The faithful remnant are now easily discernible as they go forward unselfishly to the service, always singing the praises of Jehovah and his King.

4 It was the expressed will of God that Jacob should receive the birthright. "And the house of Jacob shall possess their own possessions." (*Roth.*) These possessions are in full accord with God's covenant, that is, according to the birthright which God declared Jacob should receive. The faithful remnant now on the earth are the antitype of Jacob, that is, Jacob represented them; and this promise means restoration of the remnant to their rightful place in Jehovah's organization and to full privileges of service and activity in God's organization. The kingdom privileges are taken away from the clergy and the "evil servant" and given to the faithful remnant to possess, because they are bringing forth the fruits of the kingdom.—Matt. 21: 43; John 15: 8.

5 The Roman Catholic Hierarchy, the chief part of the visible enemy of God, and their allied clergy now conspire to destroy God's remnant and say: "Let us take to ourselves the houses of God in possession." (Ps. 83: 12) They have said and still say, "We will possess it," that is, the kingdom (Ezek. 35: 10), but their efforts are even now completely failing. "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7: 18, 27) The time when this taking possession of the kingdom comes to pass is "in the day of Jehovah": "Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." (Dan. 7: 22) Christ Jesus, the Head of the house of the antitypical Jacob, is now enthroned, and his judgment proceeds, and he completely ousts the "squatters" who fraudulently claim to possess the kingdom: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. 2: 8.

6 "The house of Jacob" particularly applies to the tribe of Judah, of which Christ Jesus is the Lion, the strong and mighty One, who shall completely annihilate the enemy. "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it."—Obad. 18.

7 "The house of Jacob," as used in this verse, applies particularly to Judah, and "the house of Joseph" refers particularly to the ten tribes of which Ephraim, Joseph's son's tribe, was the head. (1 Chron. 5: 1, 2; Ezek. 37: 16) Therefore the expressions in this part of the prophecy of Obadiah, "the house of Judah" and "the house of Joseph", include and cover the entire 144,000 of the twelve tribes of the children of Israel, and hence mean the entire body or members of Christ.—Rev. 7: 4-8.

8 Note now that the two houses named, that is, the house of Jacob and the house of Joseph, act in complete unity in the destruction of the enemy organization; and here the rendering of this text by *Rotherham* is enlightening: "And the house of Jacob shall be a fire, and the house of Joseph a flame, with the house of Esau for stubble, so shall they kindle upon them and devour them, and there shall be no survivor to the house of Esau, For Yahweh [Jehovah] hath spoken."—Obad. 18, *Roth.*

9 Since the prophecy of Obadiah applies specifically to the Roman Catholic Hierarchy and their allied clergy, "the house of Esau," as used in this text, clearly means the modern-day Edomites. Concerning this same hypocritical crowd God says: "Therefore shall the Lord, the Lord of hosts, send among his [the enemy's] fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light [Christ Jesus, the representative of Jehovah] of Israel shall be for a fire, and his Holy One [Christ] for a flame; and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standardbearer fainteth." (Isa. 10: 16-18) Supporting this, another prophet of Jehovah says: "A fire devoureth before them; and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." (Joel 2: 3) Another prophet further supports this conclusion: "In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem."—Zech. 12: 6.

10 Today all that is left of organized religion is but stubble, ready to burn. The clergy now have but a "form of godliness", and their hearts are turned entirely away from Jehovah and his kingdom; hence the Lord says: "And the house of Esau for stubble," fit only to be consumed by the devastating fire. Jehovah puts it in the heart of his faithful people to now pray concerning the modern Edomites the words expressed by the Psalm: "O my God, make them like a

wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire." (Ps. 83: 13, 14) Thus the Lord says what shall befall the Edomites and their allies: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. 4: 1.

[11] It is written at Revelation 17: "And the ten horns which thou sawest, and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and burn her with fire. For God inclined their hearts to do his purpose, even to execute one purpose."(Rev. 17: 16, 17, *Diag.*) Confirming this, Jehovah through his prophet says: "Thy nakedness shall be uncovered, yea, thy shame shall be seen; I will take vengeance, and I will not meet thee as a man." (Isa. 47: 3) Doubtless these prophecies apply to the complete destruction of the influence and power of the Hierarchy and their allied clergy among the rulers of the earth, when the Hierarchy and other clergy are fully disgraced and cast aside as wholly worthless. Note that in Obadiah's prophecy the credit for the complete destruction of the house of Esau is not given to the 'men of her confederacy' (vs. 7), but, says the Lord: "and the house of Jacob shall be a fire, and the house of Joseph a flame, . . . and they shall kindle in them [shall burn among them (*R.V.*)], and devour them." (Obad. 18) God lays his vengeance upon the Edomites by the hand of his own power: "And I will lay my vengeance upon Edom by the hand of my people Israel; and they shall do in Edom according to mine anger, and according to my fury; and they shall know my vengeance, saith the Lord God."—Ezek. 25: 14.

[12] In the war that is now in progress between the modern-day Edomites and the faithful servants of God the latter are now declaring Jehovah's fiery judgments against the hypocritical Hierarchy or Edomites. Jehovah's witnesses can be obedient to God now only by continuously bearing his message before the people of the world; his name and his Word must now be proclaimed far and wide. It is the Word of God in the mouth of these witnesses that is burning the clergy, even as his prophet foretold: "Wherefore thus saith the Lord God of hosts, Because ye [Jehovah's faithful witnesses] speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." (Jer. 5: 14) "But I will send a fire upon Teman, which shall devour the palaces of Bozrah." (Amos 1: 12) As Jehovah used the heathen to perform certain parts of his purpose to inflict punishment upon backsliding Israel in olden times, so he now maneuvers the enemy and their allies that one part of the heathen will inflict punishment upon modern or unfaithful so-called "Israel" of the present day.

[13] The Roman Catholic Hierarchy and allied clergy shall be completely destroyed; as it is written: "And there shall not be any remaining of the house of Esau." (Vs. 18) "Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land." (Joel 3: 19) "Also Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it." (Jer. 49: 17, 18; Isa. 34: 9-17; Ezek. 35: 1-9, 15; 25: 13) "The Lord hath spoken it"; and therefore all the "goats" shall be destroyed.—Matt. 25: 46.

[14] Jehovah suffers or permits his enemies to take their own course until it is his due time to act, and when the due time arrives the enemy must be ousted. (Ps. 110: 1-3) The Roman Catholic Hierarchy, the modern Edomites, for many years have wrongfully assumed possession of that which belongs to the true people of God. Concerning the ousting of the enemy and giving the possession to those to whom it rightfully belongs and who the Lord discloses shall have it, he says by his prophet Obadiah: "And they of the south shall possess the mount of Esau; and they of the plain the Philistines; and they shall possess the field of Ephraim, and the fields of Samaria; and Benjamin shall possess Gilead."—Obad. 19.

[15] Judah occupied the south part of Palestine, which territory bordered all the land held by the Edomites. (Josh. 15: 1, 8, 10) When the Israelites were journeying from Egypt to Canaan Jehovah instructed Moses to command the people that they were not to meddle with the Edomites: "And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you; take ye good heed unto yourselves therefore; meddle not with them; for I will not give you of their land, no, not so much as a footbreadth, because I have given mount Seir unto Esau for a possession." "And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned, and passed by the way of the wilderness of Moab."—Deut. 2: 4, 5, 8.

[16] It was not then God's due time to dispossess the Edomites. Likewise God has permitted the clergy to go on in their wrongful way without interruption until his due time to take action. The time to dispossess the modern Edomites is after Christ Jesus, the Greater Moses, is enthroned and begins his reign. Since 1914 "the kingdoms of this world" rightfully belong to Jehovah God and his Christ, and Christ shall "reign for ever and ever". (Rev. 11: 15, *R.V.*) Christ Jesus, the rightful Ruler of the world, having come and begun his reign, the time is here for the fulfillment of the prophecy, to wit: "I shall see him, but

not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his [Edom's] enemies; and Israel [spiritual Israel, of which Christ Jesus is Head] shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." —Num. 24: 17-19.

17 In proof further corroborating the above is the prophecy of Amos, which is quoted at Acts 15: 14-18. The Lord by his prophet Amos said: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they [The Christ] may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." (Amos 9: 11, 12) This verse, according to another translator, reads: "That they on whom my name hath been called [that is, Jehovah's servant class, upon whom he bestows his name, and of which Christ Jesus is the Head] may take possession of the residue of Edom and of all the nations [the nations that are anti-God and anti-Kingdom], declareth Jehovah, who executeth this."—*Rotherham.*

18 The time when this prophecy is fulfilled is definitely fixed, and the proof shows that it takes place after Christ Jesus is enthroned and begins his reign. "God at the first did visit the Gentiles [nations], to take out of them a people for his name," says the apostle, quoting from the prophecy. This work of taking out a people for his name is not completed until the coming of the Lord Jesus to the temple and the gathering unto himself of those who form the royal house. "And to this agree the words of the prophets [particularly Amos and Obadiah]: as it is written, After this I will return, and will build again the tabernacle of David."—Acts 15: 14-16.

19 The taking possession of Edom, which means the ousting of the modern Edomites, the Roman Catholic Hierarchy and their allied clergy, takes place when the Lord is at the temple for judgment and after he brings unto himself the temple company. The taking possession of the modern Edomites by the Lord Jesus Christ was foreshadowed when King David brought Edom into subjection to the typical kingdom of God. The taking possession of the Edomites and all nations means the breaking of them in pieces, as stated by the psalmist: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2: 8, 9) The modern Edomites have exercised power over many peoples of the earth, but all of those who forsake that wicked organization and turn to the Lord and seek righteousness and meekness will come under the influence, power and control of God's kingdom under Christ Jesus, the Greater David, and will be in line for the blessings which Jehovah promises through Abraham.

20 All the nations must bow down and become subject to Christ, and only the obedient shall live. Therefore says the prophet: "And they of the plain [lowland (*R.V.*)] [shall possess the land of] the Philistines." They of the plain or lowland, called *Shephelah* (Hebrew), are the spiritual Israelites, the children of Jacob. That country of the ancient Israelites after the flesh was contiguous with the country of the Philistines and was subdued by David. (2 Sam. 8: 11, 12) "The plain," or maritime slopes of Philistia, merged into the plain of Sharon on the north. Speaking prophetically of the spiritual seed of Jacob, the Lord says: "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me."—Isa. 65: 9, 10.

21 The Philistines were allies of Edom, and both of these peoples are employed in the prophecy to foretell the Roman Catholic Hierarchy and those other clergy who walk with the Hierarchy in this day. Jehovah by his prophet declares his purpose to destroy all those enemies: "and the coast shall be for the remnant of the house of Judah." (Zeph. 2: 4-7) It is thus made clearly to appear by the Word of the Lord that the Roman Catholic Hierarchy and all allied clergy guilty of persecuting and vexing God's people shall be completely dispossessed. This will mark the fulfillment of God's promise to Abraham, to wit: "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."—Gen. 22: 17.

22 Concerning others of the royal house the prophet Obadiah says: "And they [the rest of Judah, the royal tribe] shall possess the field of Ephraim, and the fields of Samaria." In the type that would take in the territory of the ten tribes of Israel, who seceded from Judah after the son of Solomon ascended the throne of the twelve tribes. That would mean that the Ephraimite and the Samaritan hybrids, who afterwards occupied that territory, must be cleared out or willingly come under God's kingdom through his royal Son Christ Jesus. All the territory promised to the seed of Abraham, according to the covenant, must come under the rule of Christ Jesus. This is also shown by the prophecy which reads: "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and

commander to the people. Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee."—Isa. 55: 3-5.

[23] Continuing, the prophet Obadiah says: "And Benjamin shall possess Gilead." The tribe of Benjamin was the only tribe that faithfully stood by and clung to Judah, the royal tribe. The tribe of Benjamin went into captivity with the royal tribe and returned to Zion with it. The tribe of Benjamin represents those who are dedicated to the interests of God's kingdom like as the tribe of Judah was. They foreshadowed the ones that are dependable and remain true and faithful to the Lord. The name "Gilead" means strong rock, heap of witnesses. That was the territory lying east of the Jordan river and was occupied by the tribes of Reuben and Gad, and half of the tribe of Manasseh, it being suitable for their purposes as cattle raisers. (Num. 32: 1-5; Deut. 3: 12-16) Benjamin comes into possession of this land, and this prophetically pictures the blessings Jehovah bestows upon those who are faithfully devoted to the interests of God's kingdom, and who share in the "sure mercies of David".

[24] The prophetic pictures seem clearly to show that Jehovah first brings into disgrace and shame the antitypical Edomites, the clergy, and then drives them completely out of their possession long occupied by them, and then clears out all enemies of God and brings the entire earth and all the people who continue thereon completely under the control and rule of the royal house, the Christ. "And the captivity of this host of the children of Israel shall possess that [that is, the territory] of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south."—Obad. 20.

[25] This is exactly in harmony with the terms of the Abrahamic covenant: "And thy seed shall possess the gate of his enemies." The Canaanites were enemies of God and of his people. Zarephath was a Phoenician town between Tyre and Zidon and well known as the place where Elijah lodged with the widow and her son during the three and one-half years of the drouth in Israel.—1 Ki. 17: 9, 10.

[26] Looking now to the fulfillment of the prophecy: The host of spiritual Israel was in captivity to Satan's organization, that is, Babylon, prior to and in 1918. Up to that time they had even recognized the rulers of this world, the servants of Satan, as the "higher powers". This they did ignorantly, of course, but remained faithful and true to Jehovah. The promise is that these faithful ones shall possess the place wrongfully occupied by those who oppressed them. It is a picture of how God takes careful note of those who remain true and faithful to him and in due time delivers them and gives them a place of supremacy over their enemies and over his enemies. These truths the Lord without doubt is now permitting his people to understand that they may receive comfort and with patience pursue their work which he has assigned to them.

[27] "The captivity of Jerusalem," as used by the prophet Obadiah, strongly implies that the fulfillment of this part of the prophecy begins sometime after 1918 and while the remnant are still on the earth and before their work on the earth is finished. "When the Lord turned again the captivity of Zion, we were like them that dream." (Ps. 126: 1) When the remnant saw that they were free from the binding cords of Satan's organization, free in Christ Jesus, and recognized God and Christ Jesus as the "Higher Powers", to whom they must at all times be obedient, that was so refreshing it seemed like a dream, and many so said.

[28] Further concerning the remnant it is written: "Then was our mouth filled with laughter, and our tongue with singing." That was literally true when the remnant saw that Satan was cast out of heaven, and that they had a work to do of praising and serving Jehovah God till Armageddon, when Satan and his hordes would be destroyed. The Lord spoke to them, saying, "Rejoice, ye heavens, and ye that dwell [therein]" (Rev. 12: 12); and the remnant heard, understood and shouted for joy. They rejoiced because they saw that the main purpose of the Lord Jesus is to vindicate Jehovah's name, and now they had entered into the joy of the Lord, seeing that the remnant has a part in the vindication of Jehovah's name. Others among the nations, who observed the favor of the Lord upon the remnant, who are devoted to Jehovah, are shown by the psalmist to speak to one another concerning the remnant, to wit: "Then said they among the heathen, The Lord hath done great things for them." Many people of the world saw that God's remnant had returned as it were from the dead after the World War and were going forth with greater zeal and earnestness than ever in witnessing to God's kingdom, and thus they saw and remarked concerning God's favor upon them. The faithful remnant now in the joy of the Lord say amongst themselves: "The Lord hath done great things for us; whereof we are glad." For some time these faithful ones have been sowing in tears; but now the change has come, and, as it is written, "they that sow in tears shall reap in joy." (Ps. 126: 1-5) It has been a time of ever-increasing joy to the faithful remnant since they have seen it is their privilege to have a part in the vindication of Jehovah's name. They have forgotten self, and the unselfish ones are the ones who are serving God and doing so because they love him. This clearly seems to refer to the time mentioned by the apostle, who wrote: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." (2 Thess.

2: 1) "The Lord knoweth them that are his. And, Let every one [henceforth] that nameth the name of Christ depart from iniquity." (2 Tim. 2: 19) It shows that those faithful ones were widely dispersed or scattered and now they are gathered together unto the Lord.

29 In this connection note now that Obadiah says concerning the "captivity" that they "shall possess the cities of the south". This clearly implies the ousting of the enemy and the entrusting of the rulership to the faithful people of God and to the vindication of Jehovah's name. Those whom the Lord found faithful at the time of the temple examination and judgment he said would be assigned to certain "cities", which apparently means certain portions of his organization of the great and holy city. "Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities."—Luke 19: 16-19.

30 Each one now in the Lord's organization, and who appreciates that great privilege of knowing and serving Jehovah, realizes that "now hath God set the members every one of them in the body, as it hath pleased him" (1 Cor. 12: 18), and each one of such delights to fill, by the grace of the Lord, the place to which he is assigned. There is no envy or covetousness amongst those of pure heart. There is no respect of persons, but all are at unity in Christ and therefore one in action, to the glory of Jehovah. It appears, however, that some who mingle with the faithful anointed remnant for a time are covetous, having a desire to receive honor amongst men, and such ones seek to push themselves forward into what appears to them a more favorable position. That is entirely the wrong spirit and means that they are following a course of lawlessness, and the Lord declares he will gather such out of his kingdom. (Matt. 13: 41) The angels of the Lord at his command do this ousting work, and these are the angels who attend upon Christ Jesus at the temple (Matt. 25: 31) These angels doubtless perform in connection with and toward the people of God many things that they cannot see with their natural eyes or hear with their natural ears. We have the assurance that "the angel of the Lord encampeth round about them that fear him" (Ps. 34: 7), and which must mean that these angels under Christ Jesus' command have a special interest in and oversight of the faithful servants of God on earth.

DELIVERERS

31 Jehovah has no pleasure in the wicked, not even in their death. "For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee." (Ps. 5: 4) Furthermore it is written: "As I live, saith the Lord God, I have no pleasure in the death of the wicked." (Ezek. 33: 11) The wicked are those who have had an opportunity to know and to serve Jehovah and have turned the other way, and such include the clergy and the "evil servant" class; and concerning all such wicked it is written: "If any man draw back, my soul shall have no pleasure in him."—Heb. 10: 38.

32 The prophecy of Obadiah is devoted almost exclusively to God's purpose and manner of punishing the wicked religionists. Not that God has pleasure in such a thing, but that he must make known his purpose to vindicate his name and reveal to his creatures the only way whereby they may obtain life everlasting. Jehovah takes pleasure in the vindication of his name and in the blessing of those who are loyal and faithful to him and who have a part in the vindication of his name. "Let them shout for joy, and be glad, that favour my righteous cause; yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant."—Ps. 35: 27.

33 God's due time has come to show his favor to his organization; and hence it is written: "Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time, is come." (Ps. 102: 13) When Jehovah sent Christ Jesus to the temple for judgment, that marked the time of the beginning of the showing of his favor to Zion. He takes pleasure in those who have remained true to him; says his prophetic word: "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." (Ps. 147: 11) "For the Lord taketh pleasure in his people; he will beautify the meek with salvation."—Ps. 149: 4.

34 The people of all nations who do survive and live must in due time hear the truth and put themselves on the side of Jehovah. (Rev. 15: 4) Information concerning the destruction of the enemy is now given to the remnant in advance of the coming to pass of those events that the remnant may be strong in hope and may well understand that their persecution by the enemy is permitted by the Lord to test them, and that in due time Jehovah will completely deliver them.

35 For many centuries the Roman Catholic Hierarchy and allied clergymen have been browbeating, frightening, coercing and oppressing the people, and at the same time telling the people a great mass of lies, while at the same time they have been posing as the saviors of the people, and hence as their spiritual guides. By their use of fraud and deceit the clergy have induced credulous people to support them, and now their preying upon the people is at an end. While the clergy form a part of Satan's organization, yet the prophecy of Obadiah is limited to the religionists of the Devil's organization so far as the execution of God's wrath against them is concerned. When David was put on the typical throne of God's kingdom he found it necessary to engage in war with the

enemy round about, including the Edomites. When the Greater David was enthroned in 1914 and sent forth by Jehovah to rule midst his enemies he engaged in war with the enemies of God. All the evidence points to the fact that the day of the fulfillment of Obadiah's prophecy is now here. While the clergy pose before the people as saviors or deliverers, the real saviors provided by Jehovah appear, as it is written: "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." —Obad. 21.

[36] In ancient Israel the judges were called "deliverers", and the word "saviours" here used by the prophet Obadiah means "deliverers" also. The words "saviours" and "deliverers" mean the same thing: "Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies."—Neh. 9: 27.

[37] When Israel was oppressed by the enemy and the oppressed people cried unto the Lord, he sent them a deliverer or savior: "And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother. And the spirit of the Lord came upon him, and he judged Israel, and went out to war; and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim." (Judg. 3: 9, 10) "And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians; and the children of Israel dwelt in their tents, as beforetime." (2 Ki. 13: 5) Speaking of Gideon's band of warriors, Jehovah said to him: "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand; and let all the other people go every man unto his [own house]."—Judg. 7: 7.

[38] In the prophecy of Obadiah under consideration the prophet calls these deliverers "saviours" because they represent the Great Savior, Jehovah, and are directly associated with Christ Jesus, the Savior of the world, and through whom Jehovah accomplishes salvation of those who love and serve him. The term "saviour", as used in the prophecy, therefore properly applies to and includes Jehovah's remnant now on the earth, just as certainly and as fully as it applied to human creatures whom Jehovah used to deliver the Israelites of old.

[39] The Lord uses the faithful members of his body in his work and counts what is done to them as unto himself. Today at the command of Jehovah the remnant go forth and 'publish salvation', which God provides and which is the only salvation for any creature. (Isa. 52: 7) To the prisoner class the witnesses of Jehovah now bear his message of deliverance to the people, that those prisoners, the persons of good will, may know and find the only way of salvation. (Isa. 49: 9) The true and faithful remnant watch out for the interests of their brethren and co-operate faithfully with each other in safeguarding the kingdom interests. (1 Tim. 4: 16; Jas. 5: 20) It is the remnant, the faithful witnesses of Jehovah, that take the lead over the highway and lift high the standard of Jehovah, pointing those people of good will to the way of salvation. (Isa. 55: 4; 62: 10) All this the remnant do under the command and leadership of Christ Jesus, the Savior, and hence they are included in the term "saviours" mentioned by the prophet Obadiah.

[40] These "saviours" "come up on mount Zion", that is, the organization of Jehovah, and concerning that organization it is written: "Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." —Ps. 122: 3, 4.

[41] This takes place when Jehovah builds up Zion, the building up of which began with the coming of the Lord Jesus, the great Judge and Savior, to the temple. Not every one who says, "Lord, Lord," shall be of Zion, but only those who lawfully and faithfully do the will of God. By his prophet, the psalmist, Jehovah shows that there is a specific qualification that must be had by all who come up to the position of "saviours", as mentioned by the prophet, and that qualification is set forth in these words: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."—Psalm 15.

[42] These faithful ones who meet the divine requirements see and appreciate the presence of the Lord at the temple, and they hear and obey the prophecy, to wit: "Rejoice greatly, O daughter of Zion; . . . behold, thy King cometh unto thee; he is just [the great Judge], and having salvation." (Zech. 9: 9) The picture by the prophecy of Obadiah of the 'saviors coming up on Mount Zion' corresponds exactly with the picture recorded at Revelation 14: 1, and which shows the 144,000 with Christ Jesus the Savior on Mount Zion. All these scriptures disclose the fact that salvation is from Jehovah and comes solely through the channel of his provision, which is his official family Zion, and that salvation comes not from any of the clergy crowd, such as the hypocritical Roman Catholic Hierarchy. Jehovah God has provided salvation, and there is no other name through

which it comes save that of Christ Jesus. It was to this very day the prophet looked forward when he recorded these words: "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."—Ps. 14: 7.

43 What is the work assigned to these saviors that come up on Mount Zion? The prophet answers: "To judge the mount of Esau." This, of course, means that those of Zion, the remnant, pronounce the judgments of God, which he has previously written and which judgments mark and condemn to destruction the hypocritical religionists, particularly the Roman Catholic Hierarchy and her allied clergy. It is the declaration of the vengeance of Jehovah God against the hypocrites which the remnant are commissioned to declare. God caused his prophet to write concerning this very time: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all his saints. Praise ye the Lord." —Ps. 149: 5-9.

44 The pronouncing of these judgments of Jehovah against the scornful men, the Hierarchy and their allied clergy, necessarily provokes a war, because it exposes the frauds and hypocrisy of that wicked crowd. Jehovah's witnesses are now engaged in the declaration of the divine judgments, proclaiming the Scriptures that make known that God's time is at hand when he takes account with his enemies, in which he executes those who have defamed his name. They will be declaring the Scriptures and making known that many of the remnant will be on earth and see Christ Jesus execute the judgments of Jehovah against the religionists and others who have so wickedly defamed Jehovah's name. Before the Lord Jesus Christ all nations are now gathered (Matt. 25: 31, 32), and this particularly applies to the religionists of "Christendom" and is clearly in line with the prophecy written, to wit: "Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Egypt shall be a desolation, and Edom [Esau] shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion."—Joel 3: 12, 19-21.

45 By his prophet Jeremiah Jehovah supports this conclusion concerning the fall of the Edomites: "Also Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. . . . Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong; but I will suddenly make him run away from her; and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me? Therefore hear the counsel of the Lord, that he hath taken against Edom; and his purposes that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out; surely he shall make their habitations desolate with them. Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah; and at that day shall the heart of the mighty men of Edom [Esau] be as the heart of a woman in her pangs." (Jer. 49: 17, 19, 20, 22) The Edomites have brought great reproach upon the name of Jehovah, and so the Lord will see to it that they do not go unpunished. God will clear and vindicate his holy name.

46 This clearing out of the Edomites takes place when the Lord builds up Zion: "And the kingdom shall be the LORD'S [so shall the kingdom belong unto Jehovah (*Roth.*)]." Today the fraudulent crowd, the Roman Catholic Hierarchy, claim to be ruling the world as the representatives of the Lord, but that claim is wholly false and the Lord will see to it that it appears false in the eyes of the other elements that rule the earth. The Roman Catholic Hierarchy and their allies now assume to 'reign as king without' Jehovah's royal house, and contrary to the will of God. (1 Cor. 4: 8) The commercial traffickers and politicians, together with the clergy or religious allies, have set up the "abomination that maketh desolate" and claim that it rules the world by divine right; but that makeshift must soon pass away for ever. Satan's organization must shortly end and a part of that ending shall be the destruction of the old "whore". The destruction of the "old whore" system, and the literal cleaning out or killing of the men who make up and rule that hypocritical organization, does not necessarily take place at one and the same time. Rather does it appear from the Scriptures that the war now, which is in progress, against the clergy crowd will completely disgrace and bring into disrepute the Hierarchy and its religious allies, and then at the battle of the great day of God Almighty Christ Jesus will destroy all the wicked. This is not a dogmatic statement or conclusion, but such seems to be reasonable in the light of the Scriptures and the facts. At any rate the part of the remnant in that war is to sing the praises of Jehovah and to declare the day of his vengeance and make known his judgments heretofore written. By so doing they expose to view the refuge of lies behind which the wicked religionists have long concealed themselves; and then the Lord will do the destructive work. This is clearly and emphatically shown by other prophecies.—Ezekiel, chapters nine and ten.

47 The remnant must now give close attention to the

commission which the Lord has given them and perform that commission loyally and faithfully. Jehovah permits them to see his purpose in destroying the clergy and all of Satan's organization, but it is not so important for the remnant to know just the order in which this will be done or the day when the destruction will take place. The remnant must be wholly obedient to the Lord, and, being obedient, they will not try to run ahead of the Lord and state how he is going to do it, a thing he has not revealed. The remnant must declare the message that Jehovah and Christ Jesus have placed in their mouth to declare, and not only be contented with so doing, but rejoice in that privilege. They must bear the fruits of the kingdom before the people; and the proclaiming of this message is to awaken those of good will, the Jonadabs, who form the "great multitude", as well as to give warning to others. This work must be completed before Armageddon because after the destructive work begins by the "Sword of Jehovah", and with the angelic host accompanying Christ Jesus with their slaughter weapons, it will then be both too late for the remnant to declare the message and too late for the great multitude to receive the message and seek righteousness and meekness before God's wrath falls upon the enemy.

[48] Let the people now understand the only means of salvation is that which God has provided through Christ Jesus. "Behold, my servant whom I have chosen; my beloved in whom my soul is well pleased; I will put my spirit upon him, and he shall declare judgment to the Gentiles. . . . And in his name shall the Gentiles hope." (Matt. 12: 18-21, *R.V.;* Acts 4: 12) The Lord will rid the earth of the enemy and make it a fit place for honest creatures to live upon. "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." —Zech. 14: 9.

[49] None of the hypocrites or of the wicked will survive, and all who do survive Armageddon, and all who are resurrected, must obey, if they live, and come completely under the rule of the Lord Jesus, the King of the earth. "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations." (Ps. 22: 27, 28) Then Christ Jesus, the Greater David, will say to Jehovah, as it is written: "Thine, O Jehovah, are Greatness and Might, and Beauty and Victory and Majesty, nay! all in the heavens and in the earth; thine O Jehovah, is the kingdom, who art exalted above all, as chief; and riches and honour are from before thee, and thou art ruling over all, and in thy hand are power and might, and in thy hand it is, to give greatness and strength unto any."—1 Chron. 29: 11, 12, *Roth.*

[50] The Roman Catholic Hierarchy and their clergy allies and all others who reproach and defame the name of Jehovah must and soon will be completely cleared out. Nothing shall be permitted to offend in all God's holy kingdom. Jehovah will order and carry on his kingdom under Christ Jesus, his anointed One, the King and "righteous Branch", agreeable to his promise made: "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. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."—Jer. 23: 3, 5, 6.

[51] Then is heard the great voice throughout the universe praising the Most High: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." (Rev. 19: 6) Let all those now on the earth who love and serve Jehovah stand firm and steadfast for his name and his kingdom. Regardless of what the enemy may do, we know that the day of deliverance is near; and therefore the song of praise which his people now raise to the holy name of Jehovah shall go on for ever and ever to the honor and glory of the Most High.

QUESTIONS FOR STUDY

¶ 1, 2. Whose promise is expressed in this text? With scriptures, explain who are to be delivered, and by whom, and from whom.

¶ 3. "There shall be holiness." How will this be accomplished?

¶ 4. What is meant by the declaration that "the house of Jacob shall possess their own possessions"?

¶ 5. With scriptures show whether the purpose expressed in Psalm 83: 12 will succeed.

¶ 6, 7. Identify "the house of Jacob" and "the house of Joseph".

¶ 8-13. With other scriptures, point out the significance and the fitness of their being "fire" and "flame", "with the house of Esau for stubble," and how this 'fire and flame' will "kindle in them, and devour them".

¶ 14-18. Account for God's enemies' having so long continued to take their own course. Harmonize Deuteronomy 2: 4, 5, 8 with the declarations at Obadiah 19 and Numbers 24: 17-19.

¶ 19 24. How shall "they of the south" "possess the mount of Esau"? Point out fulfillment of Amos 9: 12. How and when shall "they of the plain" possess "the [land of the] Philistines"? Who shall "possess the field of Ephraim, and the fields of Samaria", and how? How and when shall "Benjamin" possess "Gilead"? What do these prophetic pictures seem clearly to show?

¶ 25-29. Identify "the captivity of this host of the children of Israel". When and how do they 'come into possession' of the 'land' of "the Canaanites"? Who are "the captivity of Jerusalem"? How, and with what response, are they 'given possession' of "the cities of the south"?

¶ 30. Account for the present unity of purpose and action of God's faithful servants on earth.

¶ 31, 32. Who are the wicked? In view of what is stated at Ezekiel 33: 11, account for God's purpose toward the wicked, and his ultimate dealing with them.

¶ 33, 34. How and when does Psalm 102: 13 have fulfillment? Why is Jehovah at this time so graciously favoring his organization?

¶ 35-40. With scriptures in illustration, explain the term "saviours", used in verse 21. How do these "saviours" "come up on mount Zion"?

¶ 41, 42. When and how is Psalm 122: 3, 4 fulfilled? What is the necessary qualification for all those who in Obadiah 21 are designated "saviours"? What do the scriptures here disclose regarding the source of salvation and the channel through which it is provided? When Jehovah takes account with his enemies, how will he deal with those who have defamed his name?

¶ 43-47. What is the work assigned to these 'saviors that come up on Mount Zion'? and how is that work accomplished? How is their part foreshown in the prophecies? Why, according to Joel 3: 12, 19-21 and Jeremiah 49: 17, 19, 20, 22, is such desolation wrought upon "Edom"? What must the remnant now know and do? Why?

¶ 48-50. With scriptures, show that exaltation of Jehovah's word and name attends and follows the execution of his judgments in the earth.

¶ 51. What, then, shall be done by all those now on the earth who love and serve Jehovah?

THE MARCH TO ARMAGEDDON

DESCRIBING Satan's marshaling of his forces for the coming fight of Armageddon, the prophet Nahum in symbolic terms says: "He [Satan] shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared." (Nah. 2: 5) Satan's "worthies" are his foremost servants.

In his preparation for the great battle Satan summons his nobles and the principal of his flock, and these "noble" clergymen and principal of the flock, hypocritically claiming to be Christians, hurry to obey the summons of their master, Satan, even as the prophet of God says they would do; and as they come "they stumble in their march". (*R.V.*) The prophet Isaiah (8: 14) long ago said: "And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem." Even so, Satan's "worthies" stumble over "the Stone", which is God's anointed King, Christ Jesus. They make haste to the defense of Satan's world or organization; and in so doing they stumble and fall, just as Jesus the great Prophet foretold they would, saying: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: . . . 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) The prophet Isaiah (8: 14, 15) foretold this, saying: "And many among them shall *stumble*, and fall, and be broken, and be snared, and be taken." They hasten to aid in the preparation for the assault upon God's Anointed, but they fall, even as it is written: "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they *stumbled* and fell."—Ps. 27: 2.

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

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

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

Many centuries ago Jehovah sent Jonah to prophesy against Nineveh, the capital city of Assyria, the same city against which the prophet Nahum testified. The prophecy was given when Jonah had been delivered from the belly of the whale. The destruction of the city was deferred until the day of God's preparation mentioned by the prophet Nahum (2: 3). Since Jesus

Christ was raised from the dead, which miracle was foretold by the deliverance of Jonah from the whale's belly (Matt. 12:40), there has been given a testimony to the nations of the earth; and particularly has this testimony been given since the second coming of the Lord in these latter days and the heavenly resurrection of the faithful members of the body of Christ who had been sleeping in death. Now the testimony work is about complete. The day of God's preparation is done. War upon and destruction of Satan's organization is now about due. As the gates of the city, ancient Babylon, were opened and the army entered and the city fell, so, as the prophet Nahum (2:6) says, "The gates of the rivers shall be opened, and the palace shall be dissolved," and Satan's organization shall fall.

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

Notice must be given to the world, because God does not take action in secret. Through his prophet (Joel 3:9, 10, 12) Jehovah says: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Let the heathen be awakened, and come up to the valley of Jehoshaphat [the place and time for Jehovah to pronounce and execute judgment]: for there will I sit to judge all the heathen round about." (Vs. 14) "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

Satan marches his great army into the "valley of decision" for war. With blaring bands of military music and flying banners his officers approach. In the van march the kings, the princes, the presidents, the governors, and the smaller political rulers; the judges and the attendants upon the great judicial systems; the parliaments, the congresses, and all others having to do with the political machinery of the world. More bands and banners, and on come the financial giants of the world, comparatively small in number, but great in power. More music, banners and floats, and then appear in the line of march the mighty ecclesiastical pontiffs, the bishops, the cardinals, the priests, the rabbis, the doctors of divinity, the right reverends and all the other clergy, each wearing an apparel that identifies him, and accompanied by lay leaders and those who serve and receive the collections. Proud, haughty, cold, calculating and severe, and with heavy dignity, each one of the three great governing factors of the visible part of the Devil's organization takes its respective position in the line of march. Self-importance is written upon their countenance, and self-praise is upon all lips.

March! March! March! And on they come! In the line there are great magazine owners and publishers, who use their columns to extol the virtues of the mighty worldly organization. There are the owners and publishers of the great metropolitan newspapers, which mold public opinion in favor of the ruling heroes. More bands of music, and on come the chariots and horses of war. These are no part of the ruling factors, but they are instruments employed by the ruling factors.

Tramp! Tramp! Tramp! Will they never cease to tramp? All the nations must come, because they must assemble to drink of that cup of wrath which God has poured for them, and none can refuse.—Jer. 25:28.

There are more than sixty nations that are putting forth their best endeavors to equip for war. Some idea of the number of poor souls that are prepared for the slaughter, and which form a military instrument of the Devil's organization, may be gathered by anyone if he will consult the table of figures, published by the U.S. War Department, and which sets out the name of the country, the active army, the organized reserve, the unorganized reserve, and the total military man-power of each such country in the list. The total military man-power will be found to exceed one hundred and twenty-four million men. For all these men there must be war equipment, such as guns, swords, knives, knapsacks, gun carriages, tanks, ammunition, bombs, and all other instruments of destruction used by men of war. Then add to the above the tremendous navies of the countries, including torpedoes and numerous submarines. To this add the numerous aircraft that fly through the air and drop deadly missiles upon men. To this add poison gases, a comparatively small quantity of which would destroy a whole city in less than a day.

These are all marching into "the valley of decision", the mass of them ignorant of why they are going there. There are multitudes upon multitudes of people who are no part of this organization, but who are either directly or indirectly affected thereby. These include the drivers of motors, the hospital corps, those who supply and convey the food necessary to feed the armies, the doctors and the nurses. And then there are other multitudes upon multitudes of people who are indirectly affected, because their necessities of life must be curtailed in order to supply the military organization. And then, over and above all this visible organization, unseen by all and known by a very few, rides the Devil, its mighty god, flanked and supported by hordes of evil angels.

In view of all this array of organized power, even some who claim to be Christians scorn the thought of a Devil's organization. It might here be asked, Whose organization is it that is above described? Surely God does not need such; and while these come in the name of the Lord, they come hypocritically in his name, but in fact in the name of Satan the Devil.

The visible part of God's organization is really small and insignificant, so small, in fact, as to hardly deserve notice. They are on the other side of the valley of decision, under the banner of the Lord. They bear no weapons of warfare; only their trumpets do they have with which to sound the praises of Jehovah God. The visible members of Satan's organization look upon this small and insignificant company of trumpeters with contempt. They are the only visible foes of Satan, and they refuse to compromise with any part of his organization. They persist in singing forth Jehovah's praise and in declaring the wonders of his works. Satan incites the clergy to destroy the little band of trumpeters, or singers, because the great ecclesiastics are annoyed by the presence of and the noise made by this small company of witnesses. The little company is doing no harm to anyone; the politicians would find no occasion against them except for the influence of the ecclesiastics, and the financiers are too busy to give them any heed; but both must heed their ally's demands, because Satan is very mad at this little company and would destroy them. (Rev. 12:17) The Lord says to them: 'Continue to sound your trumpets, cease not day or night, and fear not; no evil shall befall you; I have put my words in your mouth; tell it out that others may know that I am God.'—Isa. 62:6; 51:16; Ps. 91:10.

The power and military strength of the invisible part of God's organization cannot be stated, because it is not revealed. We know that Jesus said that he could call for twelve legions of angels for his own defense. We know, therefore, that there are angels of great power who form a part of God's mighty organization. Christ Jesus is the Head of it, the Field Marshal leading the forces; and over and above it all rides the Almighty God. The power thereof may be approximated somewhat by the results that follow. The great issue to be determined finally is, Who is the Almighty God? The day of decision is at hand, and those who have some knowledge of and faith in the Word of God are now enabled to determine from the words of the prophets what shall be the result, namely, the deciding of the issue in favor of Jehovah God, and the vindication of his name!

LETTERS FROM AFIELD

'JEHOVAH DOING A GREAT WORK IN THIS LAND!'

OUR DEAR BRETHREN:

It's time that we give some sign of life from us. We feel strongly urged to do this, because our hearts are filled with great exultation. Wonderful are the works of our great King that are done in this country. The virgins are continuously moving into the King's palace, following the bride, and they entirely clean themselves, in order to be worthy to participate in the praises of the "King of eternity". They are really coming with great joy and jubilation, wearing white robes and having palms in their hands. If you could only see them, it would widen your heart! Our heavenly Father is doing a work in this land! When it is completed, all you beyond the borders will make big eyes. He does not permit his faithful to be touched by the enemy, and preserves those completely who love him. Of course, they must use the sword of the spirit and the shield of faith very often, in fact, all the time, because the fight against the evil spirits is getting hotter all the time; but Jehovah God is leading the fight, through his King, and so in reality we have only *to stand* and behold our salvation. In the meantime we diligently use the trowel and build with energy. Jehovah covers everything up with his wings. Yet we all must have faith like Abraham; otherwise all is in vain. By such faith have the faithful in this country caused mountains to move and hills to tremble; and while we are going forward, we are doing it with great thankfulness and deep humility. We know that Jehovah, our heavenly Father, will continue to bless us as he has done up to the present time.

The food which he in his loving-kindness is still providing for us we eat very prayerfully that we may have a clear understanding of his entire purpose and then may also carry out everything as it is right in his sight. The lightning flashes are so bright and wonderful that there is falling from our eyes as it had been scales, and everything is clearing up, whatever was heretofore somewhat obscure. Thus the Lord is preparing his people for the final battle. While things on the outside are becoming more and more confused and everything sputters and roars, Jehovah steers his work serenely to its goal. Those who today have seeing eyes are standing firm in the strength of the Lord amidst foaming waves of the sea. . . .

We wish you the Lord's richest blessings, and we will continue to stand with you shoulder to shoulder for the cause of our glorious King till everything shall be done. We greet you as

Your brethren,
K. B., K. N., AND FR. J., *Germany.*

"YOU HAVE NOT BROKEN A LAW"

DEAR BROTHER PHILLIPS:

With great joy I am writing this letter late in the night to tell you just what happened this evening. About 7:30 p.m. I decided to go into Bulawayo Town just on the center corner of the town. I placed my gramophone and immediately many Europeans came near me wondering for what I was preparing. I had my books with me in my hand; then I started to play Judge Rutherford's records. Many people attended. Policemen and C.I.D. came and hid themselves near by, listening to the records.

Many people were very interested when I played 'Why are the Roman Catholic priests called "fathers"?' "Peace Messengers," and "Why Clergy Oppose the Truth" and "Comfort". Everyone enjoyed these wonderful truths. Immediately after two hours a detective (police) was sent to come and take me to C.I.D.'s office. I was taken away with a crowd of people standing around wishing to hear some more records.

A sergeant questioned me what I was doing. I replied to him that I was playing these records explaining the truth which Jehovah's witnesses are telling the people, and that the people may hear what message Jehovah's witnesses are taking to the people. He asked me who gave me a permit to do so. I said, "The Scriptures." He said he was going to charge me for interfering with the public on the pavement. Then I told him that I was not interfering with anybody, nor was I in the way to prevent people to pass through. I said that the "Salvation Army" people always stand in the street and sing and people attend to them; you do not stop them nor charge them for making a noise in town. After a long explanation they said, "You have not broken a law; therefore we are just telling you that we shall find out tomorrow [meaning the 13th of May, the day I am posting this letter to you], then we shall let you know whether you shall be stopped."

Yesterday evening I was in the B.S.A. police camp. I played the records and placed some booklets to a native sergeant. They were very interested indeed. The machine I used this evening was lent to me by the native sergeant of the police camp. If they will allow me I will go to the police station and

play the records for them, as I wish them to hear also. Whatever they will say or do to me, I will boldly face it. I shall let you know what they will say tomorrow. Please remember me in all your prayers.

With best wishes in the Lord's service, I am

Your brother

O. M. KABUNGO, *Southern Rhodesia.*

JEHOVAH BRINGING FORTH THE GREAT MULTITUDE

DEAR BROTHER RUTHERFORD:

We feel it our duty to drop you a line for your encouragement, and we rejoice because we are in this field service with you. Here are some experiences which may give you joy to know:

We have organized the friends here in the northern part of Ontario into a service campaign, getting eight into our automobile, and choosing our territory from Fauquier to Kapuskasing, which is solid Roman Catholic territory. This territory scatters for thirty miles.

We placed our workers out in sections of this territory, and covered it in one day, placing 45 books. We held two transcription meetings: one in the open, in a farming settlement, and the other in Kapuskasing, at a Mr. Roy's house. There we put on the talk "Separating the Nations", which went out from the housetop, and was heard for five or six blocks around the town, according to the chief of police, who said that we were awaking all the people of the town, therefore we were disturbing the peace. One thing we noticed was that we disturbed the peace of the priests, because we saw two standing about a block away; another, evidently with more "authority", listened to the lecture, and then went quickly to the police station.

The next thing we knew was that the chief of police was upstairs in the house from where we were sending the talk. We were very thankful that we were well on with the fourth record of that wonderful talk before he arrived. He at once endeavored to show his authority, and demanded that we stop at once, which we flatly refused to do. He then came over to the machine, and took the pickup off the record. At this point I shoved him aside, and replaced the pickup. Then he said he'd arrest if I did not stop. He was told to go ahead and do so. He then walked over to the window, and picked up the speaker out of the window. At this point I took the speaker under my arm and held it out the window till the talk was finished. After stopping the machine we went through the usual pro and con. We felt that we had gained a victory in the favor of Jehovah.

After our day's work was over, which had stirred the community for thirty miles with the kingdom message, we were well repaid, because two carloads of French friends came to Sister Marleau's that night, where we were staying. (They came thirty miles.)

That was very unexpected. Their zeal was kindled because of the message they had heard go over that day. They came to hear more that night; but, owing to cutting a wire in our generator, it was impossible to use the transcription machine. We instead gave a talk on Revelation 7, explaining the "great multitude", just as *The Watchtower* had related. We had to use our French brother to interpret, because many in this group of 24 could not understand English.

I do not know whether I have seen a greater manifestation of happiness on the friends' faces in my life. It was openly manifested that they had taken their stand on Jehovah's side; and I believe this experience will give them boldness in declaring the kingdom message. It is quite manifest that this is the day that Jehovah is bringing forth the "great multitude" to his own honor and glory.

We thank our God for this privilege of service, and pray all that has been done has been done to his honor and glory. Truly, our fellowship is with Jesus Christ, the True and Faithful Witness, in carrying forth the kingdom message.

Praying the Lord's blessing on you, dear Brother Rutherford, we are glad to colabor with you until the kingdom is set up in the earth. These are the names of those who had part in this experience [first three formerly French R C.]:

Sister MARLEAU	L. KING
Bros. F. HEMPEL	H. WILKINS
T. CHARRON	S. WALSH
C. CLINE	G. A. BISSETT, *Pioneer.*

JOY TO STAND BEFORE RULERS

DEAR BROTHER RUTHERFORD:

I am very thankful for your letter in reply to my inquiry. I am determined, by His grace, to continue to take advantage of such opportunities as I have, to serve the Lord.

It gives me joy many a time when I am privileged by the Lord in having to stand before some of the world-rulers, representing the cause of the truth. I attach hereto a copy of some notes which, I think, might be of interest to you.

I am glad to record once more my thankfulness to Jehovah God for the nourishing food which he provides for his people in the columns of *The Watchtower* and the books, and my appreciation of the booklet *Hereafter*, which we now have in the Itsekiri language. It thrills one with some surprise to note how the brethren at the headquarters turn out the booklets like the dews falling upon the grass.

May the Lord continue to strengthen you and all his faithful servants to obediently follow Jehovah's Vindicator whithersoever he goes.

With much love I remain

Yours on Jehovah's side,

C. O. OMONEUKANRIN, *Nigeria.*

PRAISE TO JEHOVAH FOR TRUMPETS

DEAR BROTHER RUTHERFORD:

Thanks be to Jehovah for the strength we have received from the "C and V" record. We wished you could be with us to enjoy some of the thrills with the Sound Car No. 3. The Lord always sends things to us just when we need them.

The people here in the South are very poor and have little or no money. But the sound car opens the way; and almost all of our books are placed by use of the sound car. We also find that almost all the colored preachers have some of the Watch Tower publications; and they are all falling in line by inviting us to put on our programs in their churches, some white as well as colored. We are very glad to say there is very little opposition to our work here.

Praise be to Jehovah for the trumpets he is using today.

Our love and prayers go with you till the victory be won.

Your fellow publishers in the kingdom work,

JOSEPH HOWARTH	STELLA COOPER
MARY OWEN	FERN ALLEN, *Pioneers.*

P.S. This incident may be of interest to you:

When we first came here we had difficulty in parking trailer; had to pay for parking space. Then the Lord provided a goodwill (a service station man), who asked us to come and park on his ground, and gave room for storage of books, furnished us with electricity for trailer and sound-car equipment, gas and oil for car at cost, and other conveniences; and he asked us to put on the sound car every evening. He would pay the expense; he wanted to wake up the town.

The enemy was so mad that they sent a representative, a "principal of the flock" (a woman), to tell him that he should not harbor a crowd like that around, but should kick them out. He answered: "The Lord has not yet authorized me to do such a thing." So we are still getting the benefits.

(Continued from page 240)

Midland	KRLH	Su	10:30am	**WASHINGTON**			
Su	1:30pm	Su	5:15pm	Seattle	KIRO	Su	10:25am
Pt. Arthur	KPAC	Su	9:30am	Su	5:15pm	Su	9:00pm
		Su	4:30pm	Spokane	KGA	Su	9:25am
S. Antonio	KMAC	Su	7:55am	Su	12:55pm	Su	5:55p.m.
Su	2:55pm	Su	7:55pm	Tacoma	KVI	Su	9:30am
				Su	1:30pm	Su	9:00pm
UTAH							
Salt L. City	KSL	Su	9:45am	**WEST VIRGINIA**			
				Cha'ston	WCHS	Su	1:00pm
				Su	3:00pm	Su	5:00pm
VERMONT				Wheeling	WWVA	Su	10:00am
Springf'd	WNBX	Fr	9:00am	Su	1:00pm	Su	6:25pm
Fr	4:25pm	Fr	8:00pm				
VIRGINIA				**WISCONSIN**			
Peters'b'g	WPHR	Su	8:55am	La Crosse	WKBH	Su	10:30am
Su	10:30am	Fr	10:30am	Su	1:00pm	Su	5:30pm
Richmond	WRVA	Su	12:15pm	Madison	WIBA	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.

[Current local time is shown in each instance.]

ARGENTINA

Bahia Blanca LU2 Su 11:30am
Buenos Aires LR2 Su 10:50am
Los Andes, San Juan LV5 Su 10:45am

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 9:15pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 6:30pm Su 11:40pm
We 6:30pm
Sydney 2-UE Su 9:00am
Su 4:25pm
Tamworth 2-TM Su 8:00pm
W'ga W'ga 2-WG Su 7:45pm

QUEENSLAND

Brisbane 4-BC Su 7:30am
Marybor'h 4-MB We 9:45pm
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Su 5:15pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 7:00pm
Hamilton 3-HA Su 6:15pm
Horsham 3-HS Su 8:00pm
Melbourne 3-AK Su 2:15pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Northam 6-AM Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

Wallonia-Bonne Esperance (201.7 m) We 7:00am

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKOV Su 1:45pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:00pm
Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm

CHINA

Shanghai XHHE Su 12:00 nn
Shanghai XMHA Su 8:15pm

CUBA

Caibarien CMHD Spanish Mo 1:15pm
Camaguey CMJF Su 11:45am
Havana CMQ Spanish Su 5:30pm
Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Radio Beziers Th 9:00pm
Radio Juan-les-Pins (Cote d'Azur) Sa 8:00pm
Radio Lyon Sa 6:50pm
Radio Natan-Vitus Su 12:00nn
Tu 7:45pm Th 7:45pm
Sa 7:45pm
Radio Nimes Tu 9:00pm

PARAGUAY

Asuncion ZP9 Su 10:30am

SPAIN

Madrid EAQ We 7:15pm
(Eastern Standard Time)
Sa 7:15pm
Spanish Su 6:45pm

URUGUAY

Montevideo CX10 Su 12:15pm
(Radio Internacional)

UNITED STATES

ALABAMA

Birm'ham WAPI Su 9:15am
Su 2:15pm We 5:15pm

ALASKA

Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Jerome KCRJ Su 8:30am
Su 12:25pm Su 3:00pm
Tucson KGAR Su 9:30am
Su 12:55pm Su 5:45pm
Spanish Fr 7:00pm
Yuma KUMA Su 12:15pm
Su 6:30pm Su 7:30pm

ARKANSAS

Hot Sp'gs KTHS Su 10:30am

CALIFORNIA

El Centro KXO Su 10:00am
Su 12:15pm Su 6:45pm
Eureka KIEM Su 10:15am
Su 6:30pm Su 9:15pm
Hollywood KNX Su 10:15am
Su 1:45pm Su 7:55pm
Oakland KROW Su 10:00am
Su 2:00pm Su 7:00pm
Tu 9:00am Tu 2:00pm
Tu 11:00pm We 8:15pm
Fr 9:15pm Sa 10:00pm

COLORADO

Col'o Spr. KVOR Su 10:45am
Su 2:30pm Su 4:30pm
Durango KIUP Su 1:00pm
Greeley KFKA Mo 9:30am
Mo 1:00pm Mo 6:25pm

CONNECTICUT

N.Britain WNBC Su 8:00am
Su 9:00am Su 10:00am

DISTRICT OF COLUMBIA

Washington WOL Su 10:00am
Su 1:00pm Su 7:15pm

FLORIDA

Miami WIOD Su 10:05am
Su 2:45pm Su 4:45pm
Orlando WDBO Su 10:30am
Su 1:00pm Su 5:30pm

GEORGIA

Atlanta WATL Su 10:45am
Su 1:00pm Su 9:25pm

HAWAII

Hilo KHBC Su 10:00am

IDAHO

Boise KIDO Su 10:55am
Su 6:00pm We 4:00pm

ILLINOIS

Chicago WCFL Su 8:00am
Harrisb'g WEBQ Su 4:45pm
Su 6:45pm Su 9:00pm
Quincy WTAD Su 9:15am
Su 2:30pm We 2:30pm
Tuscola WDZ Su 9:35am
Su 11:55am Su 1:50pm

IOWA

C. Rapids WMT Su 10:00am
Su 3:30pm Su 9:00pm

MAINE

Augusta WRDO Su 9:55am
Su 1:15pm Su 5:00pm
Bangor WLBZ We 9:55am
We 12:55pm We 5:10pm
Presque I. WAGM Su 9:45am
Su 12:30pm Su 1:55pm

MARYLAND

Baltimore WCBM Su 9:00am
Su 12:15pm Su 6:15pm
Frederick WFMD Su 10:30am
Su 1:30pm Su 5:00pm

MASSACHUSETTS

Boston WMEX Su 9:25am
Su 4:30pm Su 8:15pm
Needham WORL Su 10:05am
Su 2:05pm Su 3:05pm

MICHIGAN

Detroit WJR Su 10:00am
Kalamazoo WKZO Su 8:25am
Su 9:55am Su 10:55am

MINNESOTA

F'gusFalls KGDE Su 10:00am
Su 1:45pm Su 7:15pm
Min'apolis WDGY Su 9:15am
Su 2:00pm We 6:15pm

MISSISSIPPI

Hattiesb'g WFFB Su 1:00pm
Su 3:30pm Su 5:30pm
Meridian WCOC Su 10:00am
Su 2:25pm Su 6:30pm

MISSOURI

Columbia KFRU Su 10:30am
Su 1:30pm Su 2:45pm
St. Joseph KFEQ Su 10:00am
Su 3:30pm Su 6:30pm

NEBRASKA

Lincoln KFAB Su 9:30am

NEW HAMPSHIRE

Laconia WLNH Su 10:30am
Su 3:10pm Su 7:10pm

NEW JERSEY

Asbury P. WCAP Su 12:45pm
Su 2:45pm Su 9:00pm
Camden WCAM Mo 2:30pm
Mo 9:30pm We 2:30pm
Fr 2:30pm Fr 9:30pm
Newark WHBI Su 9:25am
Su 6:25pm Su 9:00pm

NEW MEXICO

Albuq'que KOB We 11:45am
We 5:25pm We 8:25pm

NEW YORK

Brooklyn WBBR Su 9:10am
Su 4:30pm Su 7:30pm
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
Buffalo WGR Su 10:00am
Su 10:45pm
Buffalo WKBW Su 5:55pm
Freeport WGBB Su 10:25am
Su 12:30pm Su 5:55pm
New York WBNX Su 1:55pm
Su 4:55pm Su 6:25pm
White Pl. WFAS Su 6:00pm
Tu 10:55am Sa 10:55am

NORTH CAROLINA

Greensboro WBIG Su 10:30am

OHIO

Akron WJW Su 11:30am
Su 3:25pm Su 10:15pm
Cleveland WJAY Su 9:45am
Su 3:30pm Su 5:00pm
Columbus WBNS Su 7:45am
Su 12:30pm Mo 10:30am
We 10:30am Fr 10:30am
Columbus WCOL Su 10:00am
Th 2:30pm Sa 1:45pm

OKLAHOMA

Tulsa KVOO Su 9:30am
Su 1:45pm Mo 4:55pm

OREGON

Portland KWJJ Su 10:45am
Su 4:15pm Su 9:00pm

PENNSYLVANIA

Greensb'g WHJB Su 10:15am
Su 3:00pm
Pittsburgh KQV Su 10:15am
Pittsb'gh WWSW Su 10:45am
Su 5:00pm Su 9:00pm
York WORK Su 12:25pm
Su 3:00pm Su 6:30pm

SOUTH CAROLINA

Greenville WFBC Su 10:05am
Su 3:00pm Su 6:00pm
Spart'b'g WSPA Su 10:30am
Su 2:00pm Su 4:50pm

SOUTH DAKOTA

Pierre KGFX Su 10:00am
Tu 4:00pm Th 4:00pm

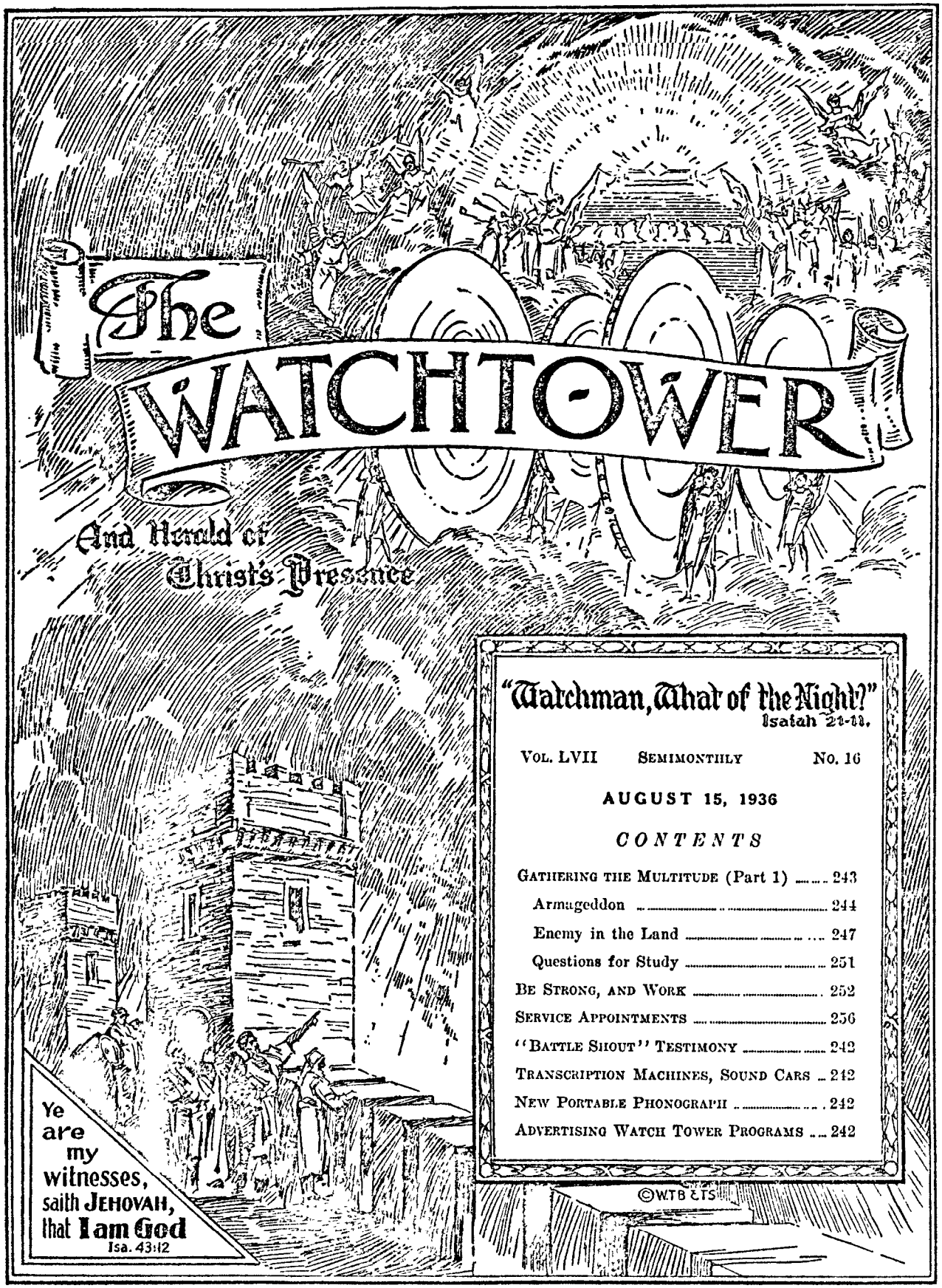
TENNESSEE

Cha'nooga WDOD Su 8:55am
Su 1:30pm Su 3:55pm
Jackson WTJS Su 10:30am
Su 12:15pm Su 2:30pm
Knoxville WNOX Su 9:55am
Su 12:55pm Su 8:30pm
Memphis WREC Su 8:55am
Su 3:00pm Su 10:05pm
Nashville WLAC Su 8:35am
Su 10:30am Su 9:30pm

TEXAS

Dallas WRR Su 9:30am
Su 3:55pm Su 7:35pm
El Paso KTSM Su 9:15am
Su 1:15pm Su 6:30pm
Ft. Worth KTAT Su 10:15am
Su 3:00pm Su 7:00pm
Houston KXYZ Su 10:00am

(Continued on page 239)



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

VOL. LVII SEMIMONTHLY No. 16

AUGUST 15, 1936

CONTENTS

GATHERING THE MULTITUDE (Part 1) 243
Armageddon 244
Enemy in the Land 247
Questions for Study 251
BE STRONG, AND WORK 252
SERVICE APPOINTMENTS 256
"BATTLE SHOUT" TESTIMONY 242
TRANSCRIPTION MACHINES, SOUND CARS 242
NEW PORTABLE PHONOGRAPH 242
ADVERTISING WATCH TOWER PROGRAMS 242

©W.T.B.&T.S.

The WATCHTOWER

PUBLISHED SEMIMONTHLY 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 willfully 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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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 5, 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.

"BATTLE SHOUT" TESTIMONY

Prepare now for the "Battle Shout" Testimony and be ready for the period beginning October 3 and continuing until October 11. The book *Riches*, containing a comforting message for those of good will, is now published in many languages, and this will be presented to the people on a uniform contribution of twenty-five cents to aid in the publication and further distribution of the kingdom message. Detailed instructions will appear in the *Informant*. Make all your arrangements in advance. Have your territory, your supplies, sound equipment, and everything else, ready. At the end of the period report the results to the Society's office.

TRANSCRIPTION MACHINES AND SOUND CARS

The Society constructs and assembles portable transcription machines at our own factory at 117 Adams St., Brooklyn, N. Y. These machines are spring-wound, and operated from a 6-volt wet-cell battery. Every machine is furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. This machine can be offered at $100, complete, to brethren in the United States.

The sound car equipment includes the above and, additionally, a power amplifier and a horn with mountings for the top of your car. The entire sound car equipment with microphone attachment can be had for $175. Write to the Society for details.

NEW PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph of new design, which is 14 by 13 by 5 inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces, which is 5½ pounds lighter than the previous model manufactured by the Society. With the three phonograph discs which can be carried in it, it weighs 12 pounds 6 ounces. The volume of sound is just as strong as that of the previous model, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This new model, including three discs, is offered on a contribution of $10.00; without the three discs, $8.00. Remittance should accompany orders. Also specify the particular discs wanted.

ADVERTISING WATCH TOWER PROGRAMS

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 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. LVII AUGUST 15, 1936 NO. 16

GATHERING THE MULTITUDE

PART 1

"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."—John 10: 16.

JEHOVAH gathers unto himself all to whom he gives life everlasting. He does such gathering by his anointed One, Christ Jesus the Beloved. He does not gather unto himself any who oppose him, but does gather only those who seek him and comply with his requirements. He gathers unto himself first those who have made a covenant by sacrifice and who keep that covenant faithfully. "Gather my saints together unto me; those that have made a covenant with me by sacrifice." "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God."—Ps. 50: 5, 23.

2 Jehovah is not in a contest with Satan to determine which one may get the greater number. God has fixed his rules by which men may get life, and only those who comply with those fixed rules ever gain everlasting life. The Lord Jesus at the command of his Father testified in his Father's name: "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." (John 6: 38, 40) He gathers first the saints to the temple, and these form the royal house, otherwise called by him the "little flock". Then he gathers others, and concerning these he says: "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." (John 10: 16) This latter-named class are those who constitute the "sheep" that are placed on the right hand of Christ Jesus, and are gathered into that favorable position during the time of the temple judgment by the Lord Jesus.—Matt. 25: 31-46.

3 The subtle enemy Satan attempts in every possible way to deceive God's people; and among the things that wily foe now attempts is to induce the faithful remnant to believe that they will gather the great multitude, and that the work which the remnant is now engaged in doing amounts to little or nothing compared with what they shall do after what is called "the first phase of Armageddon". The claim is that then the little flock, the remnant, will do much more and hence that they should not be so much concerned now about doing the witness work. The purpose of what is here published is to offset the strategical move of that wily foe Satan and those whom he may use, and to enable the remnant to see from the Scriptures what is their real duty and work at the present time.

4 Jesus sounded the warning that the enemy would, if possible, deceive the very elect; but the faithful elect will not suffer themselves to be deceived. Their safeguard in this respect is to study carefully the Word of God and to follow his commandments, and if this is done earnestly, honestly and faithfully the Lord will guide them in the right way and keep them in safety. (Prov. 3: 5, 6) "The meek will he guide in judgment, and the meek will he teach his way." (Ps. 25: 9) The faithful remnant fear the Lord, and thus they manifest wisdom and are continued in wisdom, and such have the promise of Jehovah that he will show them his purpose.

5 The remnant now on earth, that is to say, Jehovah's witnesses, do not gather the great multitude, but the Lord assigns to them a work to do while he gathers that multitude. The Lord gathers the remnant to the temple and anoints them and instructs them, and then sends them forth with his message, which is now due to be proclaimed, and that message of the kingdom they proclaim while the Lord does the judging and the separating of the people and gathering unto himself those whom he approves. The "great multitude" is made up of those who seek the Lord, find him and obey him. They hear the voice of the Lord and believe and give heed thereto. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10: 13-15) It is the privilege and obligation given to the remnant to serve as proclaimers of the Word of God to the end that those who will form the great multitude may hear

the truth and seek the way to Jehovah's organization, of which Christ Jesus is the Head and where they may find the place of safety.

ARMAGEDDON

6 The question is propounded by some who appear to be confused, to wit: "Will not the chief work of the remnant in connection with the great multitude be done after the 'first phase of Armageddon'?" There is no Scriptural reason for such a conclusion, but the Scriptures are squarely to the contrary. Another asks: "Is it not stated in the February 1 (1936) *Watchtower* that there will be two phases of Armageddon?" No, *The Watchtower* makes no such statement, and certainly the Scriptures do not warrant such a statement. What *The Watchtower* did say is this: It seems there will be "two distinctive parts of Armageddon: (1) That which accomplishes the destruction of hypocritical religionists; and (2) that which accomplishes the complete destruction of all of Satan's organization". (*The Watchtower*, 1936, page 43) The battle of Armageddon is the great battle of the great day of God Almighty, which battle is fought by the great Field Marshal Christ Jesus and his heavenly hosts. It is written, in Revelation 17:16: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." This appears to apply specifically to the destroying of the religious systems or organizations which the Devil uses to deceive the people. (*Light*, Book Two, page 113) The religionists then seek to hide their identity. (See Zechariah 13:6; *Preparation*, page 252.) The clergy or religionists are a part of Satan's organization and are the shepherds that suffer destruction at the hand of the Lord. (Jer. 25:35) There are, as it clearly appears, three elements of Satan's visible organization, to wit: religionists, commercial traffickers, and political rulers. The nineteenth chapter of Revelation describes the Lord Jesus Christ on his war mount leading his invincible forces to war against the enemy. The statement made in *The Watchtower* of February 1, 1936, page 43, is not dogmatic, but it seems reasonable and Scriptural that the hypocritical religionists will be the first destroyed at Armageddon and then follows the destruction of the "beast" and the "false prophet" and then Satan himself.—Rev. 19:18-21; 20:1-3.

7 All of the enemy must know at or immediately preceding their destruction that Jehovah is the Supreme One and that he is bringing about their destruction. When the religious organizations and the religionists themselves are destroyed, that will appear to the survivors in Satan's organization as a very strange act, because they have been led to believe that the religionists were and are the representatives of the Lord. To be sure, we cannot now determine just how and the order in which the Lord will bring the destruction of the enemy, and that is not so important for us to know. That which is of greatest importance to the remnant in this connection is to obey God's commandment and do now what he has directed shall be done and to do it with energy and zeal. It is certain that when the battle of the great day of God Almighty, led by Christ Jesus, is on, the work of the remnant in proclaiming the testimony to those who will form the great multitude will have been finished.—Ezek. 9:4-11; Matt. 24:14, 21.

8 Let this be kept in mind, that the religion-mongers have long been the principal ones among men who have defamed the name of Jehovah. The Devil has used the Roman Catholic Hierarchy in particular, and later the other clergy in general, who have joined hands with the Hierarchy, to bring great reproach upon the name of Jehovah, and it appears to be both reasonable and Scriptural that the Lord will bring the clergy into disgrace and then at the battle of Armageddon will destroy them and in that same battle the other elements of Satan's organization, visible and invisible, will be destroyed. What *The Watchtower* meant, therefore, in saying "two parts" is that the religious element will first be destroyed and then will follow the destruction of the other parts of Satan's organization.

9 What is now here published is for the purpose of proving beyond all doubt that the remnant must now be diligent and very active in doing the work which the Lord has assigned to them to do and that such work must be completed, so far as the great multitude is concerned, before the battle of Armageddon begins. Here again attention is called to the rising up of Jehovah, as set forth by him through his prophet, to wit: "For Jehovah will rise up as in mount Perazim, he will be wroth as in the valley of Gibeon; that he may do his work, his strange work, and bring to pass his act, his strange act."—Isa. 28:21, *A.R.V.*

10 By his prophet Obadiah, heretofore considered in *The Watchtower*, Jehovah calls upon his faithful witnesses, the remnant, to "rise up against her [organized religion, and particularly the Roman Catholic Hierarchy and allied clergy] in battle". This action by the remnant, taken at the command of Jehovah, precedes the battle of the great day of God Almighty, that is, Armageddon. The prophecy at Isaiah 28:21 concerning the great and final battle fought by Christ Jesus for Jehovah, and which is therefore Jehovah's fight, draws special attention to the city of Gibeon. In the same chapter, and immediately preceding this statement that Jehovah will be wroth as in the valley of Gibeon, the Lord tells of the "hail" that "shall sweep away the refuge of lies" (verse 17) and "a tempest of hail". (Verse 2) These words of description concerning "hail" appear to be set forth there to call attention specifically to what took place at Gibeon, to the end that it may be seen that Gibeon and the battle fought there were prophetic.

11 There were two battles fought at Gibeon, at different times, and the fact that the record is made of

each one of those battles shows what came to pass at Gibeon foreshadows something to come to pass thereafter. The Lord fought the first battle at Gibeon, with Joshua as the visible leader of the Lord's forces. (Joshua, tenth chapter) At the second battle at Gibeon the Lord put King David forward as leader in the army visible to human eyes. (2 Sam. 5:19-25) That both of those battles were typical of Armageddon, and that both are to be considered in looking at the antitype, there cannot be any reasonable doubt. At the first battle of Gibeon the Lord caused great hailstones to fall down from heaven upon the enemy and those hailstones slew more than were killed otherwise, and that is made there prominent in the Scriptural record. When David fought the Philistines, the enemies of God, and chased them to Gibeon, there is no mention made in the record of hail. At the battle of Mount Perazim, fought by David against the Philistines, the enemies of God, and which battle preceded David's battle of Gibeon, David spoke using these words: "The Lord hath broken forth upon mine enemies before me, as the breach of waters." (2 Sam. 5:20) The prophecy of Isaiah, written in connection with Jehovah's "strange act", makes mention of "a tempest of hail" and "a destroying storm, as a flood of mighty waters". (Isa. 28:2) The same prophet also says: "Hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And . . . the overflowing scourge shall pass through."—Verses 17, 18.

12 That which was involved in the first battle of Gibeon was typical of the kingdom of Jehovah God involved in the battle of Armageddon. That which was involved in the second battle of Gibeon, fought by King David, was the kingdom of Jehovah God, and which is involved at Armageddon. Joshua, the leader of the first battle of Gibeon, was a type of Christ Jesus. His name "Joshua" is the same. "Jesus" is the Grecian name for the Hebrew name "Joshua". The name "Joshua", or "Jesus", means "Jehovah the Saviour". David, whose name means "Beloved", was also a type of the beloved Son of Jehovah God, Christ Jesus. As David was king of natural Israel, so the beloved Son of God is King of spiritual Israel and of all who get life everlasting. At Hebrews 4:8, *A.R.V.*, it is written: "For if Joshua had given them rest, he would not have spoken afterward of another day." In the *Authorized Version* it reads: "For if Jesus had given them rest." It is written concerning spiritual Israel: "David [meaning 'Beloved'] my servant shall be king over them." (Ezek. 37:24) This latter text undoubtedly refers to the Lord Jesus Christ, the King, and who is the head of Jehovah's capital organization. Then says the Lord's prophet: "He shall be wroth as in the valley of Gibeon." (Isa. 28:21) The wrath of God was expressed against his enemies at both battles of Gibeon; therefore undoubtedly this scripture refers prophetically to the expression of God's wrath "in the day of Jehovah", which is now, and which shall be expressed emphatically at Armageddon.

13 Just a few months before Gibeon is first mentioned in the Scriptures as coming into view, the scripture record shows, the covenant of obedience and faithfulness was made by Jehovah with the Israelites under Moses and when assembled on the plains of Moab. That covenant foreshadowed the covenant of faithfulness for the kingdom which the Lord God has made with spiritual Israel. (Deut. 1:3; 29:1) In connection with the covenant of faithfulness Jehovah named Joshua as successor to Moses. The covenant of faithfulness made in Moab foreshadows the covenant of faithfulness for the kingdom of God, which covenant the Lord makes with the temple class by and through the Greater Moses. (See book *Jehovah*, pages 312-315.) It was just two and one-half months after the covenant made in Moab and at the Passover time that Joshua led the Israelites across the river Jordan and began the conquest of the land of Canaan, which God had given to Abraham. Jehovah was then "king in Israel" (Deut. 33:5); and now Jehovah has begun his reign by placing his beloved Son, Christ Jesus, upon the throne and commanding him to rule amidst his enemies and over the land which Jehovah gave to the "seed of Abraham".—Gen. 13:14-17; 15:18; Ps. 110:2.

14 The Canaanites offered stubborn and bitter resistance to the establishment of and the increase of the typical kingdom of God in the Land of Promise, just as the Philistines resisted and tried to overthrow Jehovah's typical people under King David. All of these were the enemies of God. Because of that opposition a battle at Gibeon was fought in each instance, first by Joshua and long afterwards by David. Now Jehovah has set his beloved Son upon his throne in establishing his everlasting kingdom, while the enemy is still in the land as the Canaanites were in Palestine, and the enemy makes stubborn and bitter resistance now to the establishment and increase of God's kingdom. And the battle of the great day of God Almighty is now imminent for the purpose of clearing the enemy completely out of the land. Surely the prophetic record concerning both battles at Gibeon was written aforetime for the special comfort and hope of the remnant, and it now seems due time for the remnant to be given a clearer view of the meaning of the two battles at Gibeon, which two battles foreshadowed the battle of the great day of God Almighty. For this reason the events which immediately preceded those battles may be considered with profit.

15 The Israelites were assembled on the east side of the Jordan river and under the command of Joshua, who spoke to the Israelites as commanded. "And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites."—Josh. 3:10.

16 The advance of God's chosen people against the enemies occupying the promised land was about to begin and the first important thing was that the Israelites should know that Jehovah is the true and only God. Jehovah, in performing a miracle, led the Israelites across the Jordan river by causing the waters of that river at a certain point to be held back or dried up so that the whole host of Israel passed over on dry land and in safety. When the Israelites got on the west side the fight did begin against the enemy. Why Jehovah did this is stated in these words: "That all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God for ever." (Josh. 4:24) God was there showing that the most important thing is the vindication of his name, that all the people may know that he is the Almighty.

17 Today Jehovah, by his Greater Joshua, Christ Jesus, has led the faithful antitypical Israelites, that is, Israel in the spirit, into the "land" or place which Jehovah has assigned to them, and now the war is on between the enemies, and particularly the religionists who are fighting against the remnant at the instance of the Devil. (Rev. 12:17) The purpose of the war now in progress is to magnify the name of Jehovah and to make known to the people that Jehovah is supreme. In this way both the enemy and those who desire to do right are informed and warned. Without doubt this is one of the reasons why God has permitted the Devil to remain and to continue his wicked work; as it is written: "That my name may be declared throughout all the earth." And this declaration of Jehovah's name must be done and performed before Jehovah exhibits his great power in the destruction of Satan's organization at Armageddon. (Ex. 9:16) It is the testimony delivered by Jehovah's witnesses that causes the enemies to make war upon them, and which war precedes the battle of the great day of God Almighty. It is the name of Jehovah that is involved, and his kingdom which is now advancing, and his name shall now be exalted and vindicated and his kingdom rule the whole earth.

18 That we may have a clearer view of the gathering of the great multitude now, consideration is given to what preceded the first battle at Gibeon, that is, what led up to that battle and what occurred at the battle. "And it came to pass, when all the kings which were on this side Jordan [the west side of Jordan], in the hills, and in the valleys, and in all the coasts of the great sea [the Mediterranean sea, the coast of which was held by the Philistines] over against [Mount] Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof [that is, heard that the Israelites had crossed the Jordan in safety by reason of a miracle performed by Jehovah, and of the battle that followed in which the cities of Jericho and Ai were destroyed], that they gathered themselves together, to fight with Joshua and with Israel, with one accord."—Josh. 9:1, 2.

19 Hearing of these great things performed by Jehovah and how he had used his people, the enemy immediately formed a conspiracy to make war against the people of God. That foreshadowed what came to pass with the coming of the Greater Joshua, Christ Jesus. Antitypically it was in 1914 that Jehovah took to himself his great power and began his reign by then and there placing upon the throne his beloved Son Christ Jesus to rule in the midst of his enemies. (Rev. 11:17, 18; Pss. 110:2; 2:6) Then followed the ousting of Satan and his hosts from heaven, and the casting of them down to earth. Satan then began to assemble all his forces, invisible and visible, in preparation for the battle that must follow, and he has been doing so since. For this purpose Satan draws all his forces into a confederacy to fight against Christ Jesus, the Greater Joshua and Greater David.—Rev. 12:10-17; Isa. 8:9-13.

20 Among the peoples who occupied the Land of Promise there must have been some of good will and who desired righteousness, and who therefore would foreshadow those of good will at the present day, and who have been for a long while under the control of Satan's organization. There were some in the land of Palestine that saw the favor of Jehovah upon his people, and they took notice thereof; and those people resided at Gibeon: "And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilily, and went and made as if they had been ambassadors; and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us."—Josh. 9:3-6.

21 The Gibeonites began to look out for themselves, and the Scriptures tell of what they did. This is the first mention of Gibeon in the Scriptures. The name means "hill" or "hilly city". It was situated on a high place. (1 Ki. 3:4; 2 Chron. 1:13) The Gibeonites were Hivites. (Josh. 9:7) The name Hivites means "villagers", that is, those who live in a village. The Hivites were descendants of Noah's son Ham, through Canaan the son of Ham. (Gen. 10:6, 15-17) The Hivites were under Noah's curse pronounced upon Ham because of Ham's sin: "And Noah awoke from his wine, and knew what his younger son had done unto him: and he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant." (Gen. 9:24-26) That curse was fulfilled literally upon the Gibeonites, who, being Hivites, were Canaanites and who became the servants of

the Israelites, the descendants of Shem. The Gibeonites included the inhabitants of three other towns or communities, to wit: Chephirah, meaning 'the village (enclosed by walls)'; and Beeroth, meaning "wells"; and Kirjath-jearim, meaning "city (or place) of forests"; and thus their names indicated the place of residence and surrounding conditions.

22 The Gibeonites would therefore well typify the condition of the entire human race, in this, that all the race came under the curse by reason of the sin of Adam. Christ Jesus' sacrifice is the purchase price of all under the curse, and his blood and his name the only means of salvation and life. "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 Gibeonites, particularly being Canaanites, which latter name means "humiliated", picture those who were debased and brought low by inherited sin.—Rom. 5:18.

ENEMY IN THE LAND

23 The Lord has set forth many details in his record written of old, the understanding of which details now enables the prophetic student to have a better understanding and appreciation of what is taking place at the present time and preceding Armageddon. There were seven nations settled in the land of Canaan, and among those seven nations was the tribe of Hivites. Before Israel reached that land God informed them of the strength of the enemy: "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou." (Deut. 7:1) The Israelites, therefore, were informed and knew that when they entered the land it meant war with the enemy. Likewise Jehovah has informed his people now on earth of the combined forces of the enemy. This information is given to the remnant in advance, and hence they are informed and know of the combined forces of the enemy and they must expect to fight, and hence now the remnant are engaged in the fight and they know the reason why.

24 The enemies in Canaan formed a conspiracy against the people of God, and likewise now the Devil and his gang, invisible and visible, have formed a conspiracy against the people of God. The Hivites of Gibeon and neighboring towns appear not to have joined that conspiracy of the other Canaanites, and therefore were the exception. They showed fear of God and his hosts, and they sought a way of obtaining God's favor. Whether the action of the Hivites was sagacious or deceitful to begin with does not alter the fact that they were used to make a part of the great prophetic picture here being considered. That the Gibeonites had fear of God's chosen people is certain, and this appears to be the reason why they took the course of action as shown by the record. "They did work wilily, and went and made as if they had been ambassadors; and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country; now therefore make ye a league with us."—Josh. 9:4-6.

25 The fear of the Gibeonites foreshadowed a class of people that have now fear of God, which marks "the beginning of wisdom". The word "wilily", used in this text, also means "with prudence, discretion and wisdom". Gibeon was seeking a way whereby the lives of that people might be spared at the hand of Jehovah's executioners led by Joshua. The main purpose of almost all men at the beginning in turning to the Lord is to selfishly seek life and safety. They grow in love or unselfishness after they have gained some knowledge of God's purpose. Life is dearer to creatures than anything else, because without life man could not enjoy anything. The point to be stressed here is that the people of Gibeon sought a way of good for themselves. Necessarily they would act with prudence and discretion, because they were not certain how Joshua would receive them, and for this reason, as the text says, "they did work wilily." They showed themselves dependent upon Joshua and they moved with caution to see what they should best do. Likewise all men who seek the way to safety and life come to know that they are entirely dependent upon Christ Jesus our Lord, because his is the only name by and through which Jehovah God grants salvation. (Acts 4:12) Men therefore act with caution in ascertaining whether or not it is the truth presented to them, in order that they may take the right course. All that come to Christ, to begin with, are mere babes. They grow into the full stature of a man in Christ Jesus when they have advanced in knowledge and appreciation of the goodness of God. There is no reason, therefore, why it should be said of the Gibeonites that they were lying and trying to "put one over" on Joshua. They were merely acting in a discreet and sagacious manner in harmony with what Jesus later said to his disciples, to 'be as sagacious as the serpent and harmless as doves'. They were not seeking to do injury to Joshua and his men. They were seeking to find out exactly what was their own position.

26 All the other nations of Canaan were in a conspiracy to fight and, if possible, to destroy the Israelites; and for the Hivites or Gibeonites to stand aloof from that conspiracy, and in the face of it to seek favor at the hands of the one leading the fight against the conspirators, required some real faith on the part of the Gibeonites. Likewise today all of Satan's organization and those under his organization, with but one exception, are bound together in a conspiracy to

fight against and, if possible, to destroy Jehovah's chosen and anointed people. That one exception is the class that forms the "great multitude".

27 The Gibeonites in this prophetic drama played the part foreshadowing the great multitude, and a careful consideration of what follows from here on with the Gibeonites enables us to see what the Lord is doing toward the great multitude.

28 Joshua and his army proceeded with caution, as they should. They had in mind the instructions given by Jehovah to the Israelites long before that people reached the land of promise, and in which Jehovah said to them: "Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee."—Ex. 34:11, 12.

29 The Israelites were definitely informed by the Lord that they must meet allied and vicious enemies in the land, and heeding that advice the Israelites would proceed with due caution. When approached by others they must first determine whether or not it was a trick being practiced to draw them into a snare; and this explains why Joshua was careful. The Israelites had been informed that, if they would obey the Lord, their fight against the enemy would result in victory: "But ye shall destroy their altars, break their images, and cut down their groves." (Ex. 34:13) Consequently when the Gibeonites approached the men of Israel as though they were ambassadors, the Gibeonites were received by the Israelites with due reserve: "And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?" (Josh. 9:7) Here is wisdom expressed for the benefit of Jehovah's witnesses. The Gibeonites told Joshua they had come from a far country, and it was proper that Joshua be certain they were friends, and not foes. The Lord's anointed know that they are among the enemy, and they are cautious to consider one who approaches them and to first ascertain whether the one approaching is a friend or a foe. The instructions given by Jehovah to his anointed people are to refuse absolutely to make a covenant or have anything in common with any part of the condemned Devil's organization. Jehovah's people know there are those in the world who are not in accord with the Devil's spirit, but they act with due care to make no covenant with anyone until they first see some evidence that the others are sincerely seeking the way of the Lord. The question of Joshua and his men was in exact accord with the instructions which Jehovah has given to the followers of Christ Jesus, the Greater Joshua: "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.

30 Those who come to the Lord's people now, sincerely seeking to know the truth, recognize that the ones serving Jehovah are in a position of favor with the Lord; and likewise the Gibeonites saw that Joshua and his army were in the favor of the Almighty God. They were for that reason willing to put themselves under Joshua's command: "And they [as Gibeonites] said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye?" (Josh. 9:8) Their words were a proper acknowledgment on the part of the Gibeonites that Jehovah, the God of the Israelites, is the Supreme One and that Jehovah and his chosen general, Joshua, constitute the higher powers. Likewise the people of good will now seeking the way to God's organization recognize Jehovah as the Supreme One and Christ Jesus the Greater Joshua as the "higher powers". The Gibeonites willingly submitted themselves to Joshua without battle, and this they did by saying to Joshua: "We are thy servants." They thus expressed their desire to serve the God of Joshua rather than perish or take the chances of a battle with Joshua's men. That was a petition on the part of the Gibeonites for a friendship treaty or covenant with Joshua. To the petition of the Gibeonites Joshua replied: "Who are ye? and from whence come ye?" How well the course of the Gibeonites fits the condition upon which the great multitude seek God's organization. In the first place they must have a good will toward God and toward his kingdom and the King Christ Jesus, the Greater Joshua. As Joshua required the Gibeonites to identify themselves, so the Greater Joshua requires those coming to him to identify themselves and to confess whether they are on the Devil's side or not, or are on the side of God and Christ and his people: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."—Rom. 10:10-13.

31 Those who form the great multitude must believe that Jehovah is the only true and almighty God and that Christ Jesus is the Savior of man and the only way to life; and having such belief or faith, then each one must take his stand openly on the side of the Lord by confessing his belief in God and in Christ and by his agreement to do the will of God. Such is the way of salvation, and there is no other way. Salvation cannot come to man from any earthly creature or organization or by bowing down to some symbol or

image that stands for any creature or thing. The line is so clearly drawn that there cannot be any doubt about this.

32 The Gibeonites did not stand aloof and watch for the decisive battle that was later fought at Gibeon. They would take no chances, but would make themselves known and declare where they stood before that battle. Likewise the great multitude cannot now wait until the final battle of Armageddon, foreshadowed by that at Gibeon, until they make themselves known and take their clear and unequivocal stand. Had the Gibeonites waited until the battle came, no consideration would have been shown them by the Lord. If the great multitude wait until Armageddon to make their identity known, no consideration will be given to them. When Joshua propounded the question, the Gibeonites promptly replied; "and they said unto him, From a very far country thy servants are come, because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt." (Josh. 9:9) The statement of the Gibeonites that they came from a very far country simply represents that the great multitude are not of this world but are looking for a kingdom. Their statement to Joshua that they were his servants was not merely a polite expression, but an expression of complete willingness to do what they were told.

33 Continuing their answer to Joshua, the spokesman of the Gibeonites said of the Lord God that they had heard what he had done, "and all that he did to the two kings of the Amorites that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth." (Josh. 9:10) The other Canaanites had heard the same thing, but they showed that they were a foolish people, and, like foolish people of the present day who follow their leaders, the Roman Catholic Hierarchy, they were not at all impressed or moved to seek the favor of Joshua. The Hierarchy today has a great portion of the people so completely cowed that they will not give heed to the Word of the Lord. The exception, however, are those of good will.

34 The Gibeonites showed and acknowledged that they had some knowledge of God, and they began also to show that they had some wisdom. Likewise those who form the great multitude in this day of Jehovah must and do hear of Jehovah and his King, and this message of truth they receive at the hands of the witnesses whom the Lord has sent forth into the land to give that testimony. This is the day in which Jehovah by Christ Jesus makes his name to be known and when he is using that people taken out of the world for his name's sake to advertise his King and kingdom. Those who hear and give heed begin to have some wisdom as expressed by the psalmist: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever."—Ps. 111:10.

35 Jehovah's witnesses have known for a long while that there is but one way to come to God and that is through Christ Jesus, and that there is no other way of salvation. Now they see more clearly than ever that those who form the great multitude also must hear the message of Jehovah and his kingdom and must know the only way to salvation and must take their stand on the side of God by confessing with their mouth and showing by their course of action their faith in God and in Christ Jesus. By giving the remnant this information the Lord is clearly pointing out the duty and obligation that is laid upon the remnant, to wit, the necessity of bearing the fruits of the kingdom before those who may desire to seek the way of salvation. But what would be the result if the Devil could now induce Jehovah's witnesses to believe and to rely upon the statements that 'it is not so important now to seek the great multitude'; that 'the great work to be done for and in behalf of the great multitude is after Armageddon begins'? The result would be wholly disastrous to the remnant so believing and acting, and also disastrous to those who might desire salvation and who might be of the great multitude. This is made clearly to appear by Jehovah's instruction to his watchman set forth at the mouth of his prophet. (Ezek. 3:17-20; 33:3-13) Those who feed upon God's Word and follow his instruction will not be deceived by the guesses of men, but will be diligent to carry out the Lord's instructions now.

36 In this day of Jehovah he makes clear the issue, so that every man must be either on the side of the Devil or on the side of God and his King. This is also clearly foreshadowed by what the Gibeonites did and said: "Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us."—Josh. 9:11.

37 Mark this, that the Gibeonites made no mention of a king over them and of their allegiance to such a ruler, but they mentioned "our elders [or counselors] and all the inhabitants of our country", from the least to the greatest of them. No doubt there had been an assembly of the Gibeonites and they had selected a delegation that now stood before Joshua and his army. And so they said to Joshua for themselves and for all their people, "We are thy servants." In other words, 'We are not your enemies, deserving death at your hands, but we are entirely willing to serve you; therefore make ye a league with us: enter into a peace treaty or agreement with us by which we may serve you.'

38 No doubt Jesus had in mind this very picture, which Jehovah had caused to be made by the Gibeonites and Joshua, when he declared God's rule concerning those who seek to join themselves to Christ Jesus and his organization. Note that Jesus was speaking to the great multitude when he said: "And there

went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." "Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14:25, 26, 31-33.

[39] Those who compose the great multitude cannot stand idle today and watch for the fall of Satan's organization before obeying the Lord. They must know of Jehovah and his kingdom, must declare themselves on the side of Jehovah and his King, and must learn righteousness and meekness as a condition precedent to being shielded at Armageddon. They must be able to withstand the test which of necessity must come upon each one who receives God's favor. If those of the great multitude would escape the sword of Jehovah's Executioner, the Greater Joshua, they must act quickly and not wait until Armageddon is begun before they declare themselves. The Lord has given warning and is continuing to give warning now to the people of good will that Armageddon is approaching and is near at hand, and if they would find salvation the great multitude must now "flee into the mountains" and offer themselves as the servants of Jehovah and Christ Jesus, the Greater Joshua, before Armageddon begins. The Lord specifically warns all such not to wait and not to begin their flight in the wintertime.—Matt. 24:15-20.

[40] The Lord Jesus says: "When you see Jerusalem surrounded by encampments, then know that its desolation has approached. Then let those who are in Judea flee to the mountains." (Luke 21:20, 21, *Diaglott*) Ancient Jerusalem pictured the present-day hypocritical religious organization on earth, which claims to represent God and Christ Jesus. God used certain earthly agencies to destroy ancient Jerusalem. God has now given to his anointed remnant, and to those who associate themselves with the remnant, namely the Jonadabs, a vision of his purpose to destroy modern, hypocritical Jerusalem, that is to say, the religious element of Satan's organization which now encumbers the earth. The meaning of the words of Jesus above quoted seems to be this: That when the people of good will toward God have a mental vision of the coming destruction of the present-day hypocritical Jerusalem, that is, the religious element of Satan's organization, then it is their duty to flee to God's organization, because it is then certain that the destruction of "Christendom" is nigh at hand. For one to now be negligent and stubborn, and to hold out for a deathbed repentance or a more favorable season to flee to God's organization, means to that one destruction, even as the Lord foretold.—Deut. 20:16, 17.

[41] The spokesman for the Gibeonites continued to present their plea before Joshua that they might save themselves, and that Joshua would make a treaty insuring their safety, and therefore they said: "This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: and these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey."—Josh. 9:12, 13.

[42] Some may say the Gibeonites were speaking and acting out a lie. But not so. A statement is a lie only when it is told for the purpose of deceiving and working injury to another and when injury would naturally result from the statement told or withheld. The Gibeonites were not seeking to do injury to the Israelites, nor were they attempting to interfere with the conquest of the land by the Israelites; but the Gibeonites were seeking their own safety and were acting and speaking with caution and sagacity. Furthermore, and this is the important thing, God was here having a picture made foreshadowing something of far greater importance to come to pass in the future, the fulfillment of which prophetic picture is for the instruction of the remnant in particular, and which may result likewise in instruction for those who form the great multitude.

[43] When the Gibeonites cooked their bread it was hot and fresh. When they presented it before Joshua it was dry and moldy, and therefore a food such as a menial servant would eat. In other phrase, this moldy food in symbol said: "We who have this food are a class of servants, poor and needy, and that come to you that we may receive help in this time of need." This exactly fits the condition of persons of good will who seek the Greater Joshua, the Lord Jesus Christ. The old bottles of wine, rent and torn, and their old garments and old shoes, likewise spoke in silent language and said: "We are a menial class of servants, who have these things." The reason assigned for this undesirable condition of their food and raiment was that they had come a long journey. That was not true literally, but it was a reason assigned which did not work injury to anyone. It symbolized that they were from a country far removed from God's people. What they had and presented before Joshua pictured a class of humble people who desired better things than what things they possessed. The Gibeonites sought aid of Joshua that they might obtain these desirable things. Likewise the great multitude seek aid at the hand of Christ Jesus that they might find the desirable things. Critics of God's Word have been too much inclined to find some excuse to make themselves appear as of a very high standard and thus receive a good report from other men. They have been

willing to criticize what is in God's Word for the purpose of impressing others with their own intrinsic value. Such a course is not in keeping with God's way. He knows each man's heart, that is, his secret motives.

44 The Gibeonites standing before Joshua in their unpleasant appearance, with bad food and soiled garments, well pictured those who seek the Lord and who have on themselves filthy garments, badly soiled by association with Satan's agents and representatives. They come to the Lord with food which they have received at the hands of the professed servants of God, the clergy, and which food is old and musty and fit only for dogs to eat. They come to the Greater Joshua, Christ Jesus, as the only means of salvation and help, and by this means they 'wash their robes [garments] and make them white in the blood of the Lamb'. They cast away the old, musty and decayed food and receive at the Lord's hands refreshing and life-giving, life-sustaining food; and hence, as it is written, "they shall hunger no more." (Rev. 7:14-16) The description of the Gibeonites here exactly fits the condition of those who form the great multitude class, as described by the foregoing scripture texts. Those who form the great multitude do make a long journey from Satan's organization to Zion, because the two are far removed from each other.

45 It is now of great comfort to the remnant to see how wonderfully the Lord had in mind both the remnant and the great multitude when making this prophetic picture, showing the remnant and the duties that devolve upon them, and showing the great multitude what course they must take if they would receive favor at the hands of the Greater Joshua.

46 The men of Israel under Joshua saw standing before them a motley-looking crowd, a crowd in bedraggled garments, and carrying food not fit for human creatures to eat. The Gibeonites appeared to be a simple people, and so those of the Israelites who examined their food evidently considered them such. They asked no questions: "And the men took of their victuals, and asked not counsel at the mouth of the Lord." (Josh. 9:14) They examined their clothing and took their food and tasted that, and in doing this the Israelites showed that they asked no counsel of the mouth of the Lord. To be sure, Jehovah was fully aware of what was going on and could have informed Joshua what all this matter meant, but that was not necessary, because Jehovah was here having a picture made for future use; and we may therefore be assured that the acts performed by the various players were exactly in accord with his will. To the Greater Joshua Jehovah has committed all power and authority concerning those of the great multitude. These come seeking the way to Zion, and Christ Jesus the Greater Joshua deals with them. He sends forth from his temple his servants with instructions as to how they are to deal with those who are seeking the way to the kingdom. These witnesses see the soiled garments of the persons of good will and they see the unwholesome provender which has been handed to these people to feed upon, and which they have received at the hands of the clergy; and the remnant having received their instruction concerning the servants of the Lord, they then endeavor to show such honest-hearted ones the way to the kingdom by exhibiting to them the fruits of the kingdom, the life-giving food that proceeds from the Lord.

47 These faithful witnesses, whom the Lord instructs and sends forth from the temple as representatives of the kingdom, sound the warning of the Lord before the rulers and before the common people: "Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Ps. 2:11, 12.

48 The Roman Catholic Hierarchy and allied clergymen make mouths of derision and scorn concerning this warning and mock the faithful witnesses who bring the warning; they hold Jehovah's witnesses in derision and denounce the message they bring. For a long while these scornful and deceitful men have ruled the gullible and credulous people in a harsh manner and have induced the kings of the earth to push aside the Word of God and listen to the filthy things brought forth by the clergy. But the Lord shows that there are those men of good will toward God, and who have long been under the domination of these scornful rulers, and he points out that his witnesses must bear the truth to them. He shows the remnant their duty and obligation and privilege to examine into the conditions and the food that these people have, and then to tell them the way to seek the Lord and find the way to life. It is the teachable class, the meek ones, that turn to God and the Greater Joshua, and put their trust in the Lord and receive his favor; as it is written: "Blessed are all they that put their trust in him." The Lord declares concerning the Roman Catholic Hierarchy and their allied clergy: "Ye scornful men, that rule this people . . . When the overflowing scourge shall pass through, then [that will mark the time] ye shall be trodden down by it." (Isa. 28:14-18) But to those who previous to the coming of God's wrath seek righteousness and seek meekness, the Lord gives his word to them that 'they may be hid'. Is not this further proof of the absolute necessity for the great multitude to be instructed and to take their stand firmly on the side of Jehovah and his kingdom before Armageddon? Those of God's elect will act accordingly and give diligence in bearing the fruits of the kingdom before them.

(To be continued)

QUESTIONS FOR STUDY

¶ 1, 2. Whom does Jehovah gather unto himself? and how and when is this done?

¶ 3, 4. Satan now makes what attempt to hinder the gathering of the great multitude? How will the faithful safeguard themselves in this respect?

¶ 5. What work in relation to gathering the great multitude is assigned to Jehovah's witnesses?

¶ 6-8. Of what, as apparent from the Scriptures, does the battle of Armageddon consist? Explain whether it is reasonable to conclude that the chief work of the remnant in connection with the great multitude will be done after the 'first part of Armageddon'. What is of greatest importance for the remnant to have in mind, and do, in this connection? Why?

¶ 9. What is the purpose of what is now here published? Why is this now so important?

¶ 10. How is the action commanded at Obadiah 1 related to the tempest of "hail" foretold in Isaiah's prophecy (28: 2, 17)?

¶ 11, 12. Describe the two battles of Gibeon as to leadership and how they were fought, and point out the significance thereof as prophecy.

¶ 13, 14. What prominently important matters took place on the plains of Moab? Show that they were prophetic.

¶ 15-17. "Hereby ye shall know." To what evidence did Joshua here refer? Know what? Why was this so important? Why did Jehovah perform this miracle? How does this prophetic picture find fulfillment?

¶ 18, 19. What led up to the first battle of Gibeon? What was foreshadowed therein?

¶ 20-22. Who were the Gibeonites? How were they a typical people?

¶ 23-27. Show that the information (concerning the nations already occupying the land of Canaan) given beforehand by Jehovah to the Israelites, and the conspiracy against his people upon his 'bringing them into the land to possess it', were prophetic. How did the Gibeonites there, in the face of that conspiracy, distinguish themselves as a prophetic people? They played what part in this prophetic drama?

¶ 28, 29. With scriptures, account for the caution exercised by Joshua and his army. Compare the situation with that of Jehovah's covenant people now.

¶ 30-34. Explain Joshua 9: 8 as a prophecy. What is required of those who form the great multitude? What instruction for and concerning the great multitude is seen in the Gibeonites' wise course of action so promptly taken? What was expressed, then and prophetically, in the Gibeonites' reply to Joshua (verse 9)? As indicated by verse 10, how did they further, there and prophetically, distinguish themselves from the other Canaanites?

¶ 35. Why has Jehovah informed the remnant concerning the great multitude? This knowledge is attended by what duty and obligation? Why does the Devil at this time try to blind Jehovah's witnesses to the great urgency of seeking the great multitude *now?*

¶ 36-38. Explain the position of the Gibeonites, there and in the prophetic sense, which enabled them to come to Joshua and immediately declare, "We are thy servants."

¶ 39, 40. What must the great multitude know and do? When, and why? What does Jesus' instruction at Luke 21: 20, 21 mean for the remnant and for the great multitude?

¶ 41-43. Justify the Gibeonites' statement of verses 12 and 13, both as for that time and as fittingly prophetic.

¶ 44, 45. Apply the prophetic picture presented by the Gibeonites standing before Joshua with their poor food and in their soiled garments. What purpose is served by this prophetic picture?

¶ 46. Apply verse 14.

¶ 47. What is the warning now sounded by the faithful witnesses whom the Lord instructs and sends forth from the temple? Before whom is this warning sounded, and why? How is it received by them?

¶ 48. The remnant, then, have what privilege, duty and obligation in relation to the people of good will? When must these be so instructed, and why? Who will do that work?

BE STRONG AND WORK

JEHOVAH will get his work done. Each part thereof he sets going in his own appointed time, and he gets it finished on time. He calls attention of his faithful servants on earth to this dependable fact, saying: "Ye are my witnesses, saith the LORD, and my servant whom I have chosen; . . . I will work, and who shall let it?" (Isa. 43: 10-13) The wise witness takes this to heart and responds: "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose, and for every work." (Eccl. 3: 17) Such one shows the faith in his heart by his action: action at God's time for his purpose and work. Thus doing he is counted among the number who are "labourers together with God" and at one with Him —1 Cor. 3: 9.

The Devil would like to halt the work of God, at least to slow it down. This he seeks to do by slowing down the activities of these "labourers together with God". He uses various methods to do this. He raises up opposition and constantly thereafter increases it against the laborers. He tries to rouse up fears that will weaken their hearts and their arms. He tries to persuade them that they are moving too fast, because the time is not due. He used these very tactics against the first remnant of the Lord, which forsook Babylon and returned to Jerusalem for a specific purpose, to build his typical earthly temple and to serve Jehovah there in holiness of devotion. Permitting themselves to be affected by Satan's wily efforts, the remnant weakened in faith and zeal, and the work on the temple lagged for years. They excused themselves, saying: "The time is not come, the time that the Lord's house should be built." Then the Lord showed them that they were wrong in this conclusion, and he set them to work again. That they should not be discouraged by small visible beginnings, Jehovah by his prophet said unto them: "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua son of Josedech, the high priest; and be strong, all ye people of the land [of Israel], saith the Lord, and work: for I am with you, saith the LORD of hosts." (Hag. 1: 2; 2: 4) It was Jehovah of the holy armies, the great Warrior of Righteousness, that was with them and for them. Hence he could be expected to fight for them and defend them, that his temple work might duly be finished as an evidence of victory over the enemy.

The full application of this command to be strong and work is now, for now will Jehovah reveal himself as Lord of Sabaoth, Jehovah of armies. He will not forever be building his spiritual temple. He has built it by his great High Priest and King, Christ Jesus. At the due time he has cleansed that sanctuary, which cleansing the Scriptures and the recent facts show was officially completed toward the end of 1932. (Dan. 8: 13, 14) He has brought his faithful remnant, gath-

ering them out of the many nations, and has set them at his service in his holy temple. Their service is not a ritual, or formal religious exercises, motions and repeating of sanctimonious speeches. They are not just filling in time and really getting nowhere until God himself does some big work. Theirs is a service guided by Jehovah, according to his rules, and with the results precisely as he desires. At the temple this remnant does not offer up sacrifices for sin. The High Priest, Christ Jesus, has done that by his own ransom sacrifice; he has "offered one sacrifice for sins for ever". (Heb. 10:12) Hence the remnant are instructed: "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) Such sacrifices of praise and thanksgiving are not for sin, and do not take away sin. They constitute a great public witness or testimony to Jehovah's name, which is worthy of all praise, and to his glorious purposes by his kingdom.

If, as the last of God's "holy priesthood" on earth, the remnant offer up such "spiritual sacrifices, acceptable to God by Jesus Christ", and do so at his temple, are there any other worshipers at the temple? Jehovah says: "Mine house shall be called an house of prayer for all peoples." (Isa. 56:7, *R.V.*) Christ Jesus quoted these very words at the time that he cleansed the temple of the thievish money-changers and merchants, saying to them: "Is it not written, My house a house of prayer shall be called for all the nations?" (Mark 11:17, *Roth.*) He said this after a great multitude had manifested itself and accompanied him on his ride into Jerusalem when he offered himself as God's anointed King. (Mark 11:7-16; Matt. 21:9-12) It being then the passover season, this great multitude consisted of Jews and proselytes at the feast from among the many nations where they resided; but such members of that great multitude were not then the disciples of Christ Jesus.

Those circumstances suggest the right thing as regards today. Not only do Jehovah's remnant publicly serve him at his temple, there offering up the spiritual sacrifices of praise and thanksgiving to his name, but it is now Jehovah's will that the outer courts of his temple shall be filled with an unnumbered multitude of people from all nations, kindreds, peoples and tongues, all worshiping him and openly confessing their good will toward Jehovah and his King and kingdom. They must come there to worship him before the battle of Armageddon, and it is the public witness work by the priestly remnant that draws their attention to Jehovah's temple and invites them to worship him there. How do we know this? God's faithful and wise ones seek to be "filled with the knowledge of his will, in all wisdom and spiritual understanding".—Col. 1:9.

Speaking in the spirit of the Scriptures: The battle of Armageddon is near. It is one of the major events that now "must shortly come to pass". (Rev. 1:1) Armageddon finishes up "the great tribulation", which tribulation is so called because it is the final one upon Satan's organization and needs no repetition. It is not for the developing and perfecting of any of Jehovah's people, the "great multitude" included. (Rev. 7:9, 14) Armageddon is no effort of Jehovah God to force or drive the people *en masse* to take their stand upon his side. The Scriptures declare that this unnumbered great multitude of people of good will come out of that "great tribulation" because of the mercy of Jehovah which he shows to such before the final battle, Armageddon.

Had it not been for Jehovah's mercy and compassion and for his name's sake Jehovah's great Vindicator, Christ Jesus, would not have stopped pressing the battle further after casting Satan and his spirit organization out of heaven, which was accomplished, at the latest, by A.D. 1918. He would have continued his triumphant push against the enemy and given them no breathing spell. He would have fought the final battle forthwith, destroying the earthly or visible organization of the Devil as well as the invisible or spirit organization, including that wicked one himself. That would have meant the destruction of all those who had come into bondage to that organization. In 1918 all were in bondage thereto, the Lord's earthly remnant unwillingly so because of misunderstanding, "fear of man," and "fear of death" at the hands of Satan's forces.

The remnant were Jehovah's "elect" or chosen ones, and nineteen centuries ago Jehovah, by Christ Jesus, gave his word for it that "for the elect's sake those days [of great tribulation] shall be shortened"; and they were, from 1918 onward. (Matt. 24:21, 22) This gracious act of mercy Jehovah did because he respected his own name. Ezekiel 36:21 reads: "But I had pity for mine holy name, which the house of Israel had profaned among the [nations], whither they went." Jehovah's name was upon his elect remnant. As a result of forty years' work by Christ Jesus in preparing the way before Jehovah they had been taken out from the nations to be a "people for his name". (Mal. 3:1; Acts 15:14) Were Jehovah to destroy them at the same time with the Devil's organization, which for a time held them prisoner, it would not have permitted this elect people for his name to fulfill this function of publishing Jehovah's name throughout all the earth and thereby to prove their zeal for Jehovah and their integrity and devotion to him. Also, Jesus had declared that after the World War the final end or destruction of Satan's earthly organization would not immediately follow, but "this gospel of the kingdom shall be preached in all the world for a witness unto all nations", and first "then shall the end come". To provide for his name-people to enjoy this exalted privilege Jehovah, by his elect servant, Christ Jesus, called for a pause,

that is to say, a 'shortening of those days' middlewards of the "great tribulation" which began upon Satan's organization in 1914, when Michael, or Jesus, began the "war in heaven" against it. (Rev. 12:7-9) Hence in 1918 the divine command was given to the "four angels standing on the four corners of the earth" to hold back the four winds "till we [that is, Christ Jesus and his accompanying angels] have sealed the servants of our God in their foreheads". (Rev. 7:1-3) The sealing of the remnant, or remaining ones on earth of the 144,000 members of God's royal family of heaven, proceeded, and is now about done.

This seal upon the foreheads of Jehovah's remnant on earth must not be hid, but be made manifest to all the world that it might be known to all those of and under Satan's organization that Jehovah has a devoted people of integrity upon earth. This must be made manifest by their faithful service as Jehovah's witnesses before the end comes upon the enemy organization. So Jehovah by his elect servant, Christ Jesus, opened the prison doors for his faithful remnant, and that Servant said "to the prisoners, Go forth; to them that are in darkness, Shew yourselves". (Isa. 42:1, 6, 7; 49:9) This faithful remnant, the first of the prisoners to go forth, shunned not to show themselves as on the side of Jehovah and his kingdom. To them the Lord gave the "new name" and sealed them as his own, his authorized representatives, "Jehovah's witnesses," and the faithful ones continue under this official seal. But such were not the only prisoners under restraint of the enemy. Jehovah foresaw many more in the prison house of Satan's earthly organization, who sighed and cried for all the abominations being done in "Christendom". If the proper knowledge were put in their heads, and after this enlightenment the opportunity were given them, they would enthusiastically take a stand for Jehovah and his anointed and installed King, Christ Jesus. Jehovah first has the remnant of his witnesses sealed in their foreheads. He now arranged it that these others might be marked in their foreheads with a knowledge of the Kingdom truth, for an identification sign and for their safety.

It is these that go to make up the great multitude standing before Jehovah's throne, "clothed with white robes and [with] palms in their hands," hailing boldly Jehovah and his installed King, and crying: "Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7:10) After Christ Jesus successfully fought the "war in heaven" against Satan these too come out of Satan's prison-house organization, that is, during the days of mercy by which "those days" of "the great tribulation" are shortened. Hence the "great multitude" are said to "come out of the great tribulation". (*R.V.*) They must come out in that period. They must clean up their robes in Christ's blood by identifying themselves as on Jehovah's side of righteousness before the battle of Armageddon. Failure to do so would mean their destruction in that battle.

Jehovah has called his heavenly hosts under Christ Jesus for the final battle which vindicates his name. These hosts were with Jesus in the war in heaven against Satan and his angels. Though Jehovah has marked a pause before Christ Jesus presses the battle through to its glorious conclusion in the utter wiping out of the enemy, yet Jehovah has not disbanded his assembled armies. They are armed for the continuation of the fight. When Christ Jesus came from the north to the temple, as by "way of the higher gate, which lieth toward the north", his holy angels came with him, all armed for execution of Jehovah's judgments. That execution means an appalling slaughter of all Satan's crowd. Those armed executional forces under Christ Jesus were foreseen in a vision to the prophet Ezekiel. He described them as "six men, . . . every man a slaughter weapon in his hand" and who "stood beside the brazen altar".

In his great compassion for all possible people of good will Jehovah did not order these "six men" at once to the work of slaying humankind without discrimination or making any difference between them. He restrained them while he sent forth his witnesses before them to proclaim his name and his kingdom and to warn all of the day of God's vengeance. Thus they bring knowledge to the people of good will, enlightening their darkened minds and enabling them to come forth and show themselves as for Jehovah and his righteous government by Christ Jesus. These witnesses, engaged as one man in this educational work, Jehovah pictured to the prophet Ezekiel as an unwarlike person, a man "clothed with linen", not armor, and "with a writer's inkhorn by his side", not a sword. After the Lord's coming to the temple in 1918 Jehovah called this man and commanded him to go through the midst of the hypocritical organization and use his writing materials and mark the foreheads of the people of good will toward Jehovah's name and who were grieved because of the abominable things done to reproach that holy name. That sign of intelligence and identification upon their foreheads was like the blood-mark upon the doorposts of the houses of Israel in the land of Egypt, upon seeing which blood-mark the destroying angel of the Lord would not invade such houses, but pass them over and spare the firstborn ones therein. Thereafter Jehovah ordered his "six men" or armed heavenly hosts to proceed to the executional work, sparing the people with marked foreheads, but slaughtering the unmarked ones without discrimination, completely wiping out such devil worshipers. That slaughter work in the prophetic vision pictures Armageddon. To be spared during that wholesale slaughter of all in and under Satan's organization the "great multitude" must come out now before it begins; for woe then to

all that be without 'marked foreheads'. According to Jehovah's instructions the "six men" of slaughter never got ahead of the 'man clothed with linen, which had the writer's inkhorn by his side', but this man finished his assigned work and then "reported the matter, saying, I have done as thou hast commanded me".—Ezekiel 9.

Promptness in identifying oneself now on the right side is further emphasized in the prophetic drama of Jehu, king of Israel. Zeal for Jehovah marked him from the time of his anointing to be the king. It pictures the fiery zeal of the King Christ Jesus, and it also sets an example for the remnant of Jehovah's witnesses who are today associated with Christ Jesus, the Greater Jehu. After being anointed and told the terms of his commission from Jehovah Jehu immediately set out and drove his chariot horses furiously to the execution of that commission. Jezebel, the mother queen, looked out of a window as Jehu rode into Jezreel, the city of royal residence. When she called to him and tried to frighten him off from doing the will of Jehovah God, Jehu "lifted up his face to the window, and said, Who is on my side? who?" Jehu was on Jehovah's side, who had commissioned him. Jehu had not bowed and never did bow the knee in worship and obedience to Baal, symbol of the Devil. Jehu now called for a showdown on the part of those hearing his voice and who had hitherto been serving Jezebel, who worshiped Baal and who therefore pictured Satan's woman, his organization. "And there looked out to him two or three eunuchs. And [Jehu] said, Throw her down."

The eunuchs recognized Jehovah's anointed and victorious king. They feared and obeyed. "So they threw her down," and Jehu's horses and chariot crushed her lifeless. (2 Ki. 9: 30-33) Had the eunuchs disobeyed and tried to shield wicked Jezebel, whom Jehovah had sentenced to death, it would have meant his disapproval of the eunuchs and their death at the hands of his executioner, King Jehu. What meets Jehovah's approval is to promptly forsake the Devil's organization at the command of Jehovah's present King, Christ Jesus, and let that organization drop to its destruction at the great Executioner's hands, and unequivocally answer the right way his question, "Who is on my side? who?" To such people of good will Jehovah promises that they may "be hid" at Armageddon. These same people were pictured also in Jonadab, who now appears in the drama.

Though not an Israelite in the law covenant through Moses, yet Jonadab worshiped Jehovah as God. Ahab and Jezebel, being Baal worshipers, pictured Satan the Devil and his queen, his organization. Jehu fulfilled his commission to kill Ahab and Jezebel and all of Ahab's house or royal line. But Jehu was not satisfied with that alone. He was out to destroy all Baal or devil worshipers. His direct commission did not order him to do so, but the law of Jehovah to the twelve tribes of Israel laid this upon him as his obligation as king in Israel. The prophet Elijah, at the fire test on Mount Carmel, had set Jehu an example as to destroying Baal worshipers. (1 Ki. 18: 18-40) So when Jehu in his chariot met Jonadab and asked him, "Is thine heart right, as my heart is with thy heart?" Jehu meant, in effect, "Are you on the side of Jehovah and his anointed king?" Jonadab replied, "It is," and showed it was by getting up into Jehu's chariot and publicly riding with him, to see Jehu's "zeal for Jehovah". This desire to see Jehu's zealous action in Jehovah's behalf showed Jonadab's desire to see Jehovah's name vindicated. That was sufficient to impel him to openly side in with Jehu, Jehovah's anointed and acting king. For this reason Jehovah was generous to Jonadab, and thus his name truly applied to him, "Jonadab" meaning "Jehovah-largesse" or "generous".

Jonadab was true to Jehovah's cause. Jehu confided to Jonadab his secret designs against the Devil's Baal worshipers. Jonadab did not betray that confidence. When Jehu had succeeded in getting all the leaders of Baal worship in Israel to gather together in the great Baal temple in Samaria, to destroy those Baal worshipers, Jonadab went in with Jehu into the temple. He did not go in to worship Baal, nor to expose Jehu's plans to destroy Baal out of Israel. He co-operated with Jehu. The Baal worshipers having now finally identified themselves by donning vestments of Baal worship, Jonadab refused to show them any mercy by crying out to warn these devil worshipers that Jehu was merely playing a sham and had trapped them there to massacre them. Jonadab went into the temple so as to see Jehu's zeal for Jehovah, and in thus helping Jehu to corner the devil worshipers and destroy them Jonadab showed his own zeal, love and faithful stand for Jehovah. Thus he realized his desire to see Jehovah vindicated: the Baalites were all destroyed, but Jonadab lived on. His stand for Jehovah and His king caused him to be spared from slaughter by the executioner's sword.—2 Ki. 10: 15-28.

Even as Jonadab was not an Israelite, yet worshiped Jehovah and served with His king in vindicating Jehovah, so today: one need not be a spiritual Israelite, in the new covenant and in the covenant for the Kingdom, in order to worship Jehovah and be on the side of his anointed, the Greater Jehu, and to serve in some way for the vindication of Jehovah's name. Full devotion to Jehovah, an unreserved consecration to him, and zeal for him in his service now, this it is that brings Jehovah's approval and his protection and preservation, and this is what he requires of "men of good will" of the present time who were foreshadowed by Jonadab. To all such as do what the Lord requires he becomes "Jehovah-largesse" or "generous", and they become modern Jonadabs. These manifest their heart condition as being right with the heart of

Jehovah's Greater Jehu. This they do by going along with the prospective members of Jehovah's royal family, who are in Jehovah's war chariot or organization, to wit, the faithful remnant of Jehovah's witnesses. They join hand with his witnesses in active fellowship in the King's business. Their hearts are with the witnesses in zeal for Jehovah, and they never betray the confidence which Jehovah reposes in them, but maintain integrity toward God and thus are for a vindication of his name. At Armageddon's slaughter they are preserved.

In fulfillment of his own prophecy on events at the end of the Devil's world the Lord Jesus has come in glory to the temple, and all his holy angels with him. Since 1918 he sits upon his glorious throne; not his Millennial throne, but that of judgment as Vindicator of his Father's name. By causing the truth to be proclaimed in all parts of the earth by books, sound-magnifying machines, radio, and other means, all the nations are notified of the King on his throne for judgment, and thus the nations are gathered before him. "And," as prophesied, "he shall separate them one from another, as a shepherd divideth his sheep from the goats." Is the King getting nowhere with this separation work since his coming to the temple in 1918? And if the King has been and still is using the Society with all the aforementioned divinely provided means of publishing the truth by which the nations are gathered before the Lord for separation, is the Society getting nowhere in the Jonadab work? Faith in Jehovah's Word answers "No!" The facts in evidence answer "No!"

The separation work *is* going on and with increasing speed toward its full accomplishment by the great King and Judge. He is getting somewhere, and not an indefinite somewhere, toward the complete manifestation of the "sheep" class. That is just as sure as that no wide-awake person can deny that the "goat" class are sharply manifesting themselves by hard-headed, persistent resistance to the Lord's message and to his brethren who bear it to the sheep class. The parable of the sheep and goats does not directly mention the witness work of the brethren of the King on his throne, to wit, Jehovah's witnesses, but the parable does indicate that they are at work and that the sheep class know who they are and have taken a stand for and with them. Be assured of this: the sheep class are not doing deeds of mercy and goodness to all mankind in general and merely by accident getting to do a good turn to some of Christ's brethren in the witness work but not knowing at the time that such are Christ's brethren. Doing works of charity to mankind for humanity's sake is not a work performed only by pretending Christians. Unbelievers and opposers of God's kingdom do such things also. So then, if the indiscriminate charity work of unbelievers is not unto the Lord and King though done to any and all creatures, how could it be so in the case of the sheep if ignorantly performed by them?

In order for the deeds of help and mercy to be counted of the King as done unto him, there must be an intelligent and therefore a deliberate action on the part of the sheep class, and for that to be the case the sheep must identify Christ's brethren as Jehovah's witnesses and must show them favor because the Lord and King is involved in the matter. The action by the sheep is not a mere blind indiscriminate doing good to any and every one in need, including some unrecognized, unidentified brethren of Christ. That would find no merit with the Lord above what others do who are engaged in works of charity.

(To be continued)

SERVICE APPOINTMENTS

T. E. BANKS

Muskogee, Okla.	Sept.	3, 4	St. Louis, Mo.	Sept.	18 20
Tulsa, Okla.	"	5-7	Centralia, Ill.	"	22, 23
Topeka, Kans.	"	9-11	Danville, Ill.	"	24, 25
Kansas City, Mo.	"	12, 13	Chicago, Ill.	"	26, 27
Independence, Mo.	"	15, 16	Sycamore, Ill.	"	29, 30

J. C. BOOTH

Decatur, Ind.	Sept.	1	Frankfort, Ind.	Sept.	15
Hartford City, Ind.	"	2	Kirklin, Ind.	"	16
Marion, Ind.	"	3, 4	Tipton, Ind.	"	17
Kokomo, Ind.	"	5, 6	Elwood, Ind.	"	18, 19
Wabash, Ind.	"	8	Anderson, Ind.	"	20, 21
Peru, Ind.	"	9	Muncie, Ind.	"	23, 24
Logansport, Ind.	"	10	Farmland, Ind.	"	25
Lafayette, Ind.	"	11	Union City, Ind.	"	26
Covington, Ind.	"	12	Richmond, Ind.	"	27
Crawfordsville, Ind.	"	13	New Castle, Ind.	"	29

M. L. HERR

Dallas, Ga.	Sept.	1	Vienna, Ga.	Sept.	19
Atlanta, Ga.	"	3-6	Hawkinsville, Ga.	"	20
Lagrange, Ga.	"	8	Cordele, Ga.	"	22
Monticello, Ga.	"	9	Albany, Ga.	"	23
Eatonton, Ga.	"	10	Bainbridge, Ga.	"	24
Devereux, Ga.	"	11	Thomasville, Ga.	"	25, 26
Milledgeville, Ga.	"	12	Valdosta, Ga.	"	27
Macon, Ga.	"	13, 14	Adel, Ga.	"	29
Fort Valley, Ga.	"	16	Ocilla, Ga.	"	30
Columbus, Ga.	"	17, 18	Fitzgerald, Ga.	Oct.	1

A. H. MACMILLAN

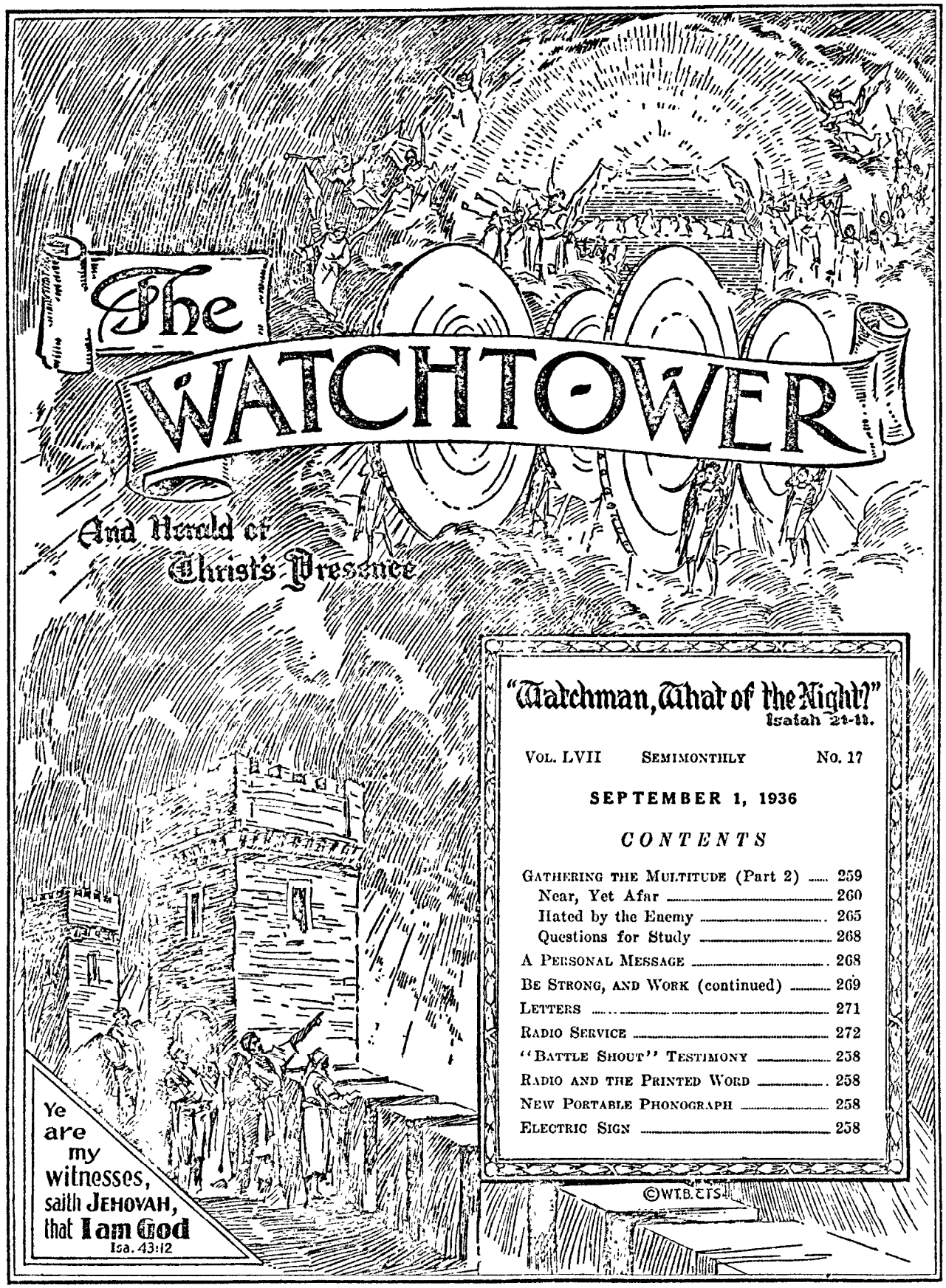
Mt. Pleasant, Mich.	Sept.	2	Pontiac Mich.	Sept.	10
Vestaburg, Mich.	"	3	Columbus, Ohio	"	20, 21
Saginaw, Mich.	"	4, 5	Fort Wayne, Ind.	"	23, 24
Munger, Mich.	"	6	Chicago, Ill.	"	25 27
Flint, Mich.	"	7, 8	Kenosha, Wis.	"	29, 30

S. H. TOUTJIAN

Mt. Vernon, Wash.	Sept.	1	Richland, Wash.	Sept.	17
Bellingham, Wash.	"	2, 3	Walla Walla, Wash.	"	18
Blaine, Wash.	"	4	Pendleton, Oreg.	"	19
Wenatchee, Wash.	"	6, 7	Hermiston, Oreg.	"	20
Entiat, Wash.	"	9	La Grande, Oreg.	"	22
Chelan, Wash.	"	10	Wallowa, Oreg.	"	23
Ellensburg, Wash.	"	11	Dayton, Wash.	"	24
Yakima, Wash.	"	12, 13	Colfax, Wash.	"	25, 26
Wapato, Wash.	"	15	Spokane, Wash.	"	27, 28
Prosser, Wash.	"	16	Whitefish, Mont.	"	30

A. S. WRIGHT

Hume, Ill.	Sept.	2	Augusta, Ill.	Sept.	16
Danville, Ill.	"	3, 4	Hamilton, Ill.	"	17
Champaign, Ill.	"	5, 6	Knoxville, Ill.	"	18, 19
Decatur, Ill.	"	7, 8	Peoria, Ill.	"	20-23
Springfield, Ill.	"	10	Canton, Ill.	"	25
Jacksonville, Ill.	"	11	Pekin, Ill.	"	26
Beardstown, Ill.	"	12	Bloomington, Ill.	"	27, 28
Quincy, Ill.	"	13	Delavan, Ill.	"	30
Ursa, Ill.	"	15	Atlanta, Ill.	Oct.	1



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

VOL. LVII SEMIMONTHLY No. 17

SEPTEMBER 1, 1936

CONTENTS

GATHERING THE MULTITUDE (Part 2) 259
Near, Yet Afar 260
Hated by the Enemy 265
Questions for Study 268
A PERSONAL MESSAGE 268
BE STRONG, AND WORK (continued) 269
LETTERS 271
RADIO SERVICE 272
"BATTLE SHOUT" TESTIMONY 258
RADIO AND THE PRINTED WORD 258
NEW PORTABLE PHONOGRAPH 258
ELECTRIC SIGN 258

©W.T.B.T.S.

The WATCHTOWER

PUBLISHED SEMIMONTHLY 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 willfully 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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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 5, 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: Acknowledgement of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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

"BATTLE SHOUT" TESTIMONY

Prepare now for the "Battle Shout" Testimony and be ready for the period beginning October 3 and continuing until October 11. The book *Riches*, containing a comforting message for those of good will, is now published in many languages, and this will be presented to the people on a uniform contribution of twenty-five cents to aid in the publication and further distribution of the kingdom message. Detailed instructions will appear in the *Informant*. Make all your arrangements in advance. Have your territory, your supplies, sound equipment, and everything else, ready. At the end of the period report the results to the Society's office.

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.

Distribution of the radio folder (supplied by the Society) is a convenient and effective method of giving *continual* public notice of this program while engaging in the house-to-house witnessing. Leave one of these at every call.

NEW PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph of new design, which is 14 by 13 by 5 inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces, which is 5¼ pounds lighter than the previous model manufactured by the Society. With the three phonograph discs which can be carried in it, it weighs 12 pounds 6 ounces. The volume of sound is just as strong as that of the previous model, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This new model, including three discs, is offered on a contribution of $10.00; without the three discs, $8.00. Remittance should accompany orders. Also specify the particular discs wanted.

ELECTRIC SIGN

For your homes and other places, to call attention of all passers-by to the kingdom message which Jehovah has entrusted to you to dispense. This sign is attractive. The wording on the inserted signs can be changed at small cost, and the Society will supply such changes from time to time so that they will be uniform throughout all the earth. The Society will fill the orders at once, shipped to any address in the United States, at $1.50 each, remittance to accompany order. If possible, order in lots of two at least, as they are packed two in a carton. They come complete with cord, flasher, electric bulb and sign. Groups should order these through their company servant, sending in one order for all required by the group.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII SEPTEMBER 1, 1936 No. 17

GATHERING THE MULTITUDE

PART 2

'Life is the gift of God through Jesus Christ our Lord.'—Rom. 6: 23.

JEHOVAH has but one way of giving life to the fallen race, and that is by and through Christ Jesus, and those who receive it must exercise faith in the shed blood of Christ Jesus as the redemptive price. God does not make peace with his enemies, and particularly with those who reproach his name. When the messenger of Jehovah appeared at the cradle of the child Jesus this message was delivered by Jehovah to mankind: "Glory in the highest unto God! And on earth peace, among men of good-will." (Luke 2: 14, *Roth.*) It is those who learn of Jehovah and his law, and who love his law, that receive peace. (Ps. 119: 165) A man must first have good will toward God and seek the Lord before he receives peace and learns the way to life. He must seek the way of peace by and through Christ Jesus, who is the Prince of Peace.

2 Joshua is a type of Christ Jesus, the Prince of Peace, and those who form the great multitude must find peace with God through Jesus Christ, and in no other way. The Gibeonites had stated their case before Joshua and declared their willingness to be his servants, and thus they showed their good will toward Joshua and his God: "And Joshua made peace with them, and made a league with them, to let them live; and the princes of the congregation sware unto them." (Josh. 9: 15) Those who compose the great multitude get life by the grace of God, and they must get life through Jesus Christ, and in no other way, and they must exercise faith in the shed blood of Jesus Christ and so declare themselves before the great antitypical battle of Gibeon is fought; and this is clearly taught by what follows in this prophetic picture.

3 Joshua took the Gibeonites at their word, gave them credit for telling the truth. In doing this Joshua did not violate the instructions given by Jehovah, as set forth in Exodus 34: 11, 12, to make no covenant with the nations of Canaan. This instruction given by Jehovah in the scripture last above cited must be construed in harmony with what God said to Moses concerning those who willingly became his servants. By their course of action the Gibeonites had severed their relationship with the other nations, that is, with the nations who were the avowed enemies of God. The Gibeonites were now seeking peace and safety at the hands of Joshua and were no longer to be classed as the enemies of God. Hence they were the exception to the rule, as stated in Exodus 34: 11, 12. To Moses and to those who went with him to war Jehovah had said: "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations."—Deut. 20: 10, 11, 15.

4 The Gibeonites were strangers from the covenant of promise. That was true of all the Gentiles. But it is written concerning those who came to the Lord in his appointed way: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."—Eph. 2: 11-14.

5 That being true of all of those who came to Christ and were received by him into his church, it is also true of those who form the great multitude, who were sometime afar off. And this appears to be included within the rules stated by the Lord to Moses concerning the cities which are "very far off". (Deut. 20: 15) The Gibeonites pictured the "great multitude" class when they came to Joshua seeking peace and safety. Now likewise the great multitude comes to the Greater Joshua, Christ Jesus, seeking peace, safety and life. Joshua made a covenant with the Gibeonites to let them live. The Greater Joshua, as Jehovah's representative, makes a covenant with the great multitude that they shall live. But will God respect this covenant, and, if so, upon what conditions? Jehovah expresses the conditions by the mouth of his prophet when he

says: "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger," when expressed at Armageddon. (Zeph. 2: 2, 3) It conclusively follows, therefore, that those of the great multitude seek the Greater Joshua and then obtain peace, and must continue to seek righteousness and meekness, and do this before the battle of the great day of God Almighty begins. Such is the condition upon which the Lord God respects the covenant with them.

NEAR, YET AFAR

6 The facts soon developed that the Gibeonites had not journeyed from a far country. Their place of abode was in the near vicinity. But, having in mind that here the Lord was causing a prophetic picture to be made, we can readily see how this picture foreshadowed the great multitude at one time far removed from the Lord and their being favored by people of God, such as the Israelites were. The record then says: "And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them."—Josh. 9: 16.

7 The army of Joshua would travel very slowly, and yet it was only three days' journey to the city of Gibeon. "And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim." (Josh. 9: 17) Israel after the spirit, the faithful remnant of this day, have been for some time preaching to the people concerning God and his kingdom and telling the people that the day is at hand when those who devote themselves to the Lord and to his kingdom may never die but continue to live under the King. That message was preached by God's witnesses on earth to the people long before they recognized who constitutes the great multitude. Since the coming of the Lord Jesus to the temple this particular message has been proclaimed, and it did not appear from the evidence before the remnant at that time that those to whom they were preaching were the ones who would compose the great multitude, or millions who would live on the earth, be spared from Armageddon and not die. In fact, it was not until 1935 that the great multitude was identified, when the remnant saw that it is this class that shall dwell on earth forever. It is only recently that the great multitude began to organize into "cities", that is, compact companies. Now these are seen in many parts of the earth, anxious to learn the kingdom message and to serve the Lord's cause. And here the names of the cities of the Gibeonites may be considered with profit as symbols well applying now to those of the great multitude, in this, to wit: "Hivites" means "having a living place", and the Gibeonites were Hivites; "Chephirah" means "village (as covered by walls for protection or refuge)"; and "Beeroth" means "wells", which supply life-sustaining waters; "Kirjath-jearim" means "city of forests", the trees of which symbolize living creatures. The opportunity to receive protection, sustenance and life comes to the great multitude by the grace of God through Jesus Christ, because those of the great multitude voluntarily seek to become servants of the Lord. Those who take that course have a place to live. They are as a city protected by walls which receive refuge. They are supplied with life-giving waters. They are like forest trees, creatures having life and flourishing.

8 The chief ones amongst the Israelites had given their solemn word and oath that the Gibeonites should not be put to death, but manifestly there were many among the Israelites who insisted on killing the Gibeonites, and there must have been an argument following between the Israelites, as the record indicates. "And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes." (Josh. 9: 18) Without a doubt the Gibeonites or Hivites were marked for death because of the command that Jehovah had given to Moses to destroy them: "For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee." (Ex. 23: 23, 24, 28) "But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth." —Deut. 20: 16.

9 The Gibeonites were therefore in extreme danger of death, but were saved therefrom by the firm action taken in their behalf. The murmurers who objected to the action of the princes of Israel had the letter of the law on their side, while the princes stood in a different position because in the name of Jehovah they had pledged themselves to save alive these people, because the Gibeonites had shown faith in Joshua and expressed a willingness to become his servants. This is exactly in line with the Word of God governing the matter. The entire race is marked for destruction, and there is but one way to escape that destruction, and that way is by faith in Jesus Christ, the Greater Joshua. "That whosoever believeth in him should not perish, but have eternal life. 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. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 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."—John 3: 15, 16, 18, 36.

[10] Gibeon said to Joshua: 'We have come to thee because of the name of thy God.' (Vs. 9) Thus they showed faith in God and in Joshua, which is the first step that leads to life. Joshua and his associates spoke in the name of Jehovah and gave their solemn promise in his name, and therefore they were duty-bound to preserve the Gibeonites alive. Likewise those today who hear the message of the kingdom, and who come to Jehovah's witnesses and say: "We believe on the Lord Jesus Christ, and Jehovah the Eternal God, and we desire to be associated with God's organization." By this they take their first step toward life. Those men of Israel who "murmured against the princes" appear clearly to picture a class of persons now on the earth who claim to be consecrated to God, and begotten of his spirit, and yet who are not and never have been at all sympathetic with the message "Millions now living will never die"; and they have even spoken sarcastically concerning the same; and when the great multitude is identified as an earthly class, that same murmuring class set themselves against the ones who will now have an opportunity to live on the earth. The present-day murmurers are not desirous of engaging in the field witness work, as servants of the Lord to carry the message to this earthly class to show them the way of escaping execution at Armageddon. And so they object to any work now being done in this behalf and refuse to have any part therein. Some of such hinderers, who are not zealous in field service, say in substance: "Wait till Armageddon has broken down the enemy, then the great multitude will come forth; then we will have a great work to do." The circumstances and the facts disclosed by this prophetic picture made with Joshua and his army show the absolute necessity now to ignore the murmurers and take prompt action in carrying the message to those people of good will, that they may know and exercise faith in God and Christ Jesus and may have the opportunity to voluntarily declare themselves as servants of God and Jesus Christ. There is no other way for them to escape execution at Armageddon. As the princes of Israel disregarded the murmurers and objectors, so now the true and faithful followers of Christ Jesus will disregard all murmurers, objectors, and interferers with carrying the message to the great multitude, but, on the contrary, will be diligent in carrying out the Lord's commandments at the present time.

[11] Manifestly there are those walking with the remnant, and also claiming to be of the remnant of God's people, who do not have a vision of God's purpose, and who are against what God commands his remnant now to do. The princes of Israel, who were with Joshua, picture those who are wholly and completely devoted to God and who speak in the name of Jehovah and Christ, not for any selfish purpose, but only that the will of God may be done in them. They have spoken in God's name and are determined to carry out their covenant with the Lord. They stand out against those who object to carrying the message to the great multitude; and this is shown by the action taken by the princes and what they said to the murmurers: "But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now, therefore, we may not touch them."—Josh. 9: 19.

[12] In this prophetic picture Jehovah was guiding the course of the princes of Israel, which shows that they had not the privilege or duty to kill the Gibeonites. This exactly fits God's instruction to the remnant as set forth in the prophecy of Ezekiel. The man with the writer's inkhorn and clothed with white linen, described by the prophet Ezekiel, pictures Jehovah's witnesses who are commanded to mark the believers in their foreheads, to the end that those who were thus marked might not be slain by the Executioner. The mark is put upon the forehead of those who do believe on God and in Christ Jesus and who confess their faith. When they are thus marked, the Executioner, who was pictured by the 'six men with slaughter weapons', is commanded to come not near the men upon whom this mark appears, but to preserve them from death. (Ezek. 9: 4-6) Jehovah's anointed remnant has sworn to do God's will, and his will to them is expressed in his Word and reveals to these faithful ones that they are to bear the fruits of the kingdom before and minister unto the great multitude, and that this must be done in order that the ones marked as the servants of God may be delivered from the sword of the Executioner at Armageddon.

[13] Some may say that Joshua was acting contrary to the Word of God, just as some now say that the remnant are acting contrary to the Word of God in speaking to and of the great multitude. How must we consider this matter? Joshua was God's duly appointed servant and used as a type of Christ Jesus. If Joshua had done that which God did not approve he would have suffered death, even as that penalty fell upon Saul. There is nothing in the record that God was displeased with Joshua's action, or that he reproved Joshua for having entered into a covenant with the Gibeonites and for that reason spared them from death. The presumption must be indulged that Jehovah fully approved the action of Joshua and that Joshua acted in strict accord with the will of God in making this prophetic picture; and this conclusion is fully supported by the record in Hebrews eleven, in which Joshua is mentioned as one approved by Jehovah God.

[14] Joshua and the other princes had made a covenant with the Gibeonites in the name of Jehovah, and for them to violate their covenant would bring reproach upon the name of Jehovah. This is emphasized by the record: "This we will do to them; we will even let them live; lest wrath be upon us, because of the oath which we sware unto them." (Josh. 9: 20) The princes of Israel feared to do that which would bring

reproach upon Jehovah's name and thus call down God's wrath upon them, and this is proved by what later occurred, and which is recorded in 2 Samuel, chapter 21.

[15] King Saul was selfishly stubborn and rebellious. He knew that the Israelites under Joshua had sworn that the Gibeonites should not die, and yet Saul slew them, as the record states: "Then there was a famine in the days of David three years, year after year; and David inquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites."—2 Sam. 21: 1.

[16] Saul willfully, that is, knowingly and intentionally, violated that covenant, and for that reason afterwards God brought a famine upon the land for three years and said that this famine was because Saul slew the Gibeonites, showing that God fully approved the covenant that had been made with that people by Joshua, and disapproved Saul's action.

[17] Furthermore, King David, acting under Jehovah's guidance, offered to make full amends to the Gibeonites because the covenant with them had been broken by Saul: "And the king [David] called the Gibeonites, and said unto them: (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah;) wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?"—2 Sam. 21: 2, 3.

[18] The Gibeonites did not seek a money damage for the great injury that had been done them by reason of the breaking of the covenant with them, but manifestly they were guided by Jehovah and called for retributive justice to be visited upon the house of Saul: "And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you. And they answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them [symbolizing that they were cursed of God (Deut. 21: 23)] up unto the Lord in Gibeah of Saul [the home town of Saul], whom the Lord did choose. And the king said, I will give them. . . . And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord; and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest. . . . And after that, God was entreated for the land."—2 Sam. 21: 1-14.

[19] The Scriptural record in regard to the avenging of the Gibeonites upon Saul's house shows that God settles the account with the "wicked servant" class, the "man of sin", because their course of action is against the Jonadab or "great multitude" class, who seek life. The foregoing account strongly emphasizes the blood responsibility under which Jehovah holds his watchman, the remnant now on earth, and proves that the work today in behalf of the great multitude is very important and is precious in the sight of God. The murmurers, complainers and objectors against the remnant, and who do not favor carrying the message to the great multitude, are like the Pharisees who were sticklers for the letter of the law but who had not the spirit of it. Furthermore, their course of action shows that they do not have a proper vision of God's purpose. They single out some Scriptural text to attempt to support their position, and ignore many other texts which must be construed together with that they cite. If the remnant should slack the hand now and wait until Armageddon begins to declare the message of the Lord concerning the great multitude, the responsibility for such neglect would fall upon them. All who do so neglect, fail or refuse to thus obey the Lord put themselves in the same class in which Saul put himself by going contrary to God's commandment. We must keep in mind that these things were written aforetime in the Scriptures for the aid of the remnant, to the end that the remnant of God may be advised and thoroughly equipped for their work.

[20] The true position of the great multitude is now disclosed in this, to wit, that they are made the servants of the royal house: "And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them." (Josh. 9: 21) In making the covenant with the Gibeonites they were fully informed and understood that their lives would be spared only upon the performance of the conditions of that covenant, which were that they were to serve in the capacity of servants to the Israelites and not be on an equal footing with them. That did not mean that God is a respecter of persons, but it did mean, and it showed, that the princes of Israel foreshadowed the spiritual Israelites who shall be forever with Christ Jesus, the great Prince, and with him be priests in the royal house and members of the temple, whereas the great multitude shall serve the princes. The faithful remnant with Christ Jesus will serve God and Christ in heaven, while the great multitude serve on the earth; and both will be exceedingly joyful in the position which the Lord gives to them — Rev. 7: 9-15.

[21] There is no reason to harshly criticize the Israelites or the Gibeonites, because in a prophetic picture such as this which was made and recorded in Joshua, chapter nine, the picture is directed by Jehovah for the purpose of foretelling things to come to pass at the end of the world and each character in the prophetic drama plays a part according to the will of God: "And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying,

We are very far from you; when ye dwell among us?"—Josh. 9: 22.

[22] For the time the Gibeonites did deceive or beguile Joshua and the princes of Israel, but it was not to the injury of anyone; and since God did not condemn their action, we must conclude that it was a fixed part of the drama which the Gibeonites were playing according to the will of God. When understood, the statement of the Gibeonites was really not deceptive, because the country they were seeking, that is, with God's chosen people, was far removed from the enemies of the Lord. All the Canaanites were condemned by Jehovah for destruction, just as all mankind came under the condemnation because of Adam's sin. (Rom. 5: 12) The Gibeonites were spared because they declared themselves to be separate and apart from the wicked Canaanites that opposed Jehovah's typical Kingdom being established in Palestine. Likewise today, under the provisions of Jehovah only those separating themselves from Satan's organization and declaring their allegiance to God and to his organization, and thereby showing good will towards Jehovah, receive his favor, and they are the only ones who have the promise of being spared when the sword of the great Executioner begins to fall upon the same.

[23] Joshua being only a man, the words of the Gibeonites may have appeared deceptive, but not to the injury of anyone, and in fact were not deceptive. They sincerely desired to be understood and treated as having fully forsaken the other Canaanites, even though it led them to be slaves of the Israelites. Likewise now, those who will be spared must forsake the organization of Satan and become the voluntary slaves of the Lord Jesus Christ and serve his anointed. The Gibeonites were the only nation of the Canaanites that showed their faith in Joshua and in Joshua's God: "There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all other [cities] they [the Israelites] took in battle." —Josh. 11: 19.

[24] Does not this show that at Armageddon only those who have previously declared themselves free and separate from Satan's organization, and who have taken their stand with God's organization and have faithfully held to that position, seeking righteousness and meekness, will be spared from the Executioner's sword?

[25] The Gibeonites were bound by their covenant which they sought to have made with them, foreshadowing that those of the great multitude are bound by the covenant they make to become the servants of Jehovah and his anointed King: "Now therefore ye are cursed; and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God."—Josh. 9: 23.

[26] The Gibeonites were not cursed because they had deceived Joshua; but, having been identified as Hivites, the descendants of Ham's son Canaan, upon whom the curse was pronounced, they were of an accursed tribe. (Gen. 9: 24, 25) The words of Joshua merely reminded them that they were of the cursed Canaanites, Ham's descendants. It was a great favor to them to receive salvation on any condition, because they were faced with death. The issue therefore was life and death. Likewise those of the great multitude originally came under the curse, and it is a great favor to all of them to be saved and receive life anywhere and under any and all conditions. The Gibeonites were told that they could not be free and could not free themselves from service to the house of God. By sparing their lives Joshua had become their savior, and that was even more so later at the battle of Gibeon, as the record discloses. (Josh. 10: 6-12) Likewise the Greater Joshua becomes the Savior of the great multitude and particularly spares them at the antitypical battle of Gibeon, which is Armageddon. Those Gibeonites had received the brand or 'mark in their foreheads', even as today those of the great multitude must receive the 'mark in their foreheads', as a condition precedent to being spared at the battle of Armageddon. (Ezek. 9: 4-6) To live, the Gibeonites must be servants of God in the house of Joshua's God. Likewise the great multitude, to live, must be servants at the house of Christ Jesus, the Head of the temple of God. The Gibeonites must put away all their idols and images and anything and everything else showing their allegiance to the Devil's organization, and particularly so since thereafter Gibeon was made a priest's city unto the Lord. (Josh. 21: 13-19) Likewise those foreshadowed by the Gibeonites, that is, the great multitude, must put away all idols and images and formalisms and all evidence of being connected with any part of the Devil's organization, and thereafter salute and serve Jehovah and Christ Jesus, from whom their salvation comes. That means that the great multitude will see that the saluting of any image, flag, thing or creature is a violation of God's law.

[27] The Gibeonites must of necessity be circumcised to show their devotion to God. (Ex. 12: 48, 49) That was included in the law provision concerning "the stranger", as mentioned in the feast of tabernacles or feast of ingathering: "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine; and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates." (Deut. 16: 13, 14) These truths serve to further show that the Gibeonites foreshadowed the great multitude which is now partaking of the antitypical feast of tabernacles, together with those who are antitypical or spiritual Israel. They have a standing before God and "serve him day and night", that is to say, continuously, and never depart from his service. As the location and conditions of their country show that the Gibeonites were a suitable people to be wood choppers and water carriers, that

is, servants, likewise the situation or conditions of the Jonadabs or great multitude show them suitable to be servants of the Lord everlastingly on the earth.

[28] The Gibeonites were not wholly ignorant of God, and had been told of the marvelous things God had done and what God had commanded Moses to do. Likewise those of the great multitude have heard of God and Christ Jesus and have had fear of God even before coming to Christ, and this is shown in the prophetic picture: "And they answered Joshua and said, Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing."—Josh. 9: 24.

[29] There is no scoffing in the words employed by the Gibeonites here. They did not spurn or shun the Word of God, but exhibited a proper fear for God causing them to be of good will toward God and those who serve him. Likewise those of the great multitude, particularly since the coming of the Lord Jesus to the temple in 1918, have heard of the kingdom's being given to Christ Jesus and what terrible destruction shall come upon Satan's organization at Armageddon, and for them to have shown a fear of God would cause them to respect his name and to seek his favor and to show favor toward his faithful witnesses in the earth. This is the reason why these Jonadabs or great multitude have shown kindness to Jehovah's witnesses, who are arrested, persecuted, thrown into prison, and otherwise ill-treated. It was in 1918 that the message "Millions now living will never die" began to be proclaimed in the land, and since then many have heard that message and have believed it to be true and have turned their hearts toward the Lord.

[30] The Gibeonites showed a disposition to be guided in the right way, even as those whom they foreshadowed, the great multitude, show a like disposition to be guided of the Lord: "And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do." (Josh. 9: 25) One must become willingly submissive to the Lord before he is teachable. In that manner he seeks meekness, that is to say, he seeks to learn. The Gibeonites were not like a wild beast driven into a corner and at bay, and therefore being compelled to yield, but they had come to Joshua, the representative of God, of their own volition, declaring their purpose and desire to do as they were told to do in order that they might receive benefit at the hand of the Lord's servant Joshua. It is just the same today with the Jonadabs, the great multitude company. They come not demanding something because of right, but they come in meekness, seeking to know the right way. They inquire of the Lord at the hands of those whom they believe to represent God. They are inquiring of God's servants as to what they shall do, and it is the duty and privilege of the remnant to inform them what is the will of God concerning them. Anyone, therefore, who fails or refuses to take advantage of opportunities to inform those of the great multitude or who would interfere with the carrying of the message to the great multitude thereby 'turns aside the stranger from his right'. (Mal. 3: 5) Those who would hinder the work of carrying the message to the great multitude now, by trying to induce Jehovah's witnesses to believe that the greater amount of their witness work is to be done after Armageddon, are thereby fighting against God, whether they know it or not. As the Gibeonites had not asked to be spared, even so now the great multitude does not ask to be spared from persecution and suffering at the hands of Satan's wicked organization. It is a noticeable fact that the Jonadabs or those of the great multitude show a disposition of willing service that often puts in the shade those who have for a long while claimed to be of the temple company. As soon as they hear the truth, they are diligent to take up the message and carry it on, knowing that it will bring persecution on them, and they rejoice in the persecution. The Gibeonites declared themselves entirely willing to be obedient to Joshua; and this foreshadows that now the great multitude must and do joyfully declare their willingness to be obedient to Christ, the Greater Joshua.

[31] Joshua, the servant of Jehovah, and the prototype of Christ Jesus, shows what Jesus also does in saving and delivering those of the great multitude: "And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not." (Josh. 9: 26) Joshua delivered the Gibeonites from the hand of the executioners; and likewise Christ Jesus spares the great multitude at the time of execution at Armageddon: "And Joshua made them [(*margin*) gave, or, delivered them to be] [(Hebrew) *nathan*] that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose."—Josh. 9: 27.

[32] Joshua placed the Gibeonites in a company of servants, that is, he "made" or "gave" them to be choppers of wood and carriers of water for the Israelites. The Hebrew word *nathan* is used in this text and translated "gave" or "made"; and the name "Nethinim" is derived from the same root word, and means "given ones", and relates to the people "given" to the service of Jehovah at the temple. At 1 Chronicles 9: 2 "Nethinims" are mentioned for the first time in the Scriptures as associates with the Israelites, the priests and the Levites. It appears that the Gibeonites (which were Hivites) are the original Nethinim, who are later mentioned in the Scriptures as engaged in menial service about the temple of Jehovah God. Doubtless in time the people of the non-Israelite nations were made bondmen by the Israelites and some of the other nations would be devoted by the Israelites to service like that to which the Gibeonites were assigned, and therefore the term "Nethinim" would be applied to any such helpers

that might come or that came from the many "nations, kingdoms, peoples and tongues", just as the great multitude is described in Revelation seven as being of many nations, peoples and tongues. It should be expected that the subsequent facts would fit the picture exactly, and this proves that the picture was prophetic.

[33] The Gibeonites and others of the Nethinim were the descendants of Ham the same as the Babylonians, yet the Scriptural record is that the Nethinim chose to return with Jehovah's faithful people, the remnant of Israel, when they came back from Babylon to Jerusalem to rebuild the temple there; and this part of the picture shows that they had completely separated themselves from the other heathen nations and had taken their place along with God's chosen people. (Gen. 10: 6-10; Ezra 2: 1, 2, 43-54, 58, 70) In this service at Jehovah's temple the Nethinim were tax-free. (Ezra 7: 24) In Nehemiah's time the Gibeonites assisted in the rebuilding of the walls at Jerusalem. (Neh. 3: 1-7) They separated themselves from the heathen of the land: "Now those that sealed were Nehemiah the Tirshatha, the son of Hachaliah, and Zidkijah. And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; they clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses, the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes."—Neh. 10: 1, 28, 29.

[34] When Ezra was traveling to Jerusalem after the restoration of the Jews, he "viewed", or took account with, the people traveling with him and "found there none of the sons of Levi". Then Ezra sent a delegation with a message to Iddo of the Nethinim: "And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God. And, by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen." (Ezra 8: 15-18) Although there came thirty-eight Levites, there were 220 Nethinim. "Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name." (Ezra 8: 20) This very well fits the facts as they are at the present time in the service of the Lord, that in that service there is a small number of Levites, and a larger number of Jonadabs, the great multitude. Anyone who does not see the multitude coming to the fore now does not have a vision of God's dealing with the peoples on the earth. If persons now insist on propounding the question, "Where are the great multitude?" this shows they are blind and do not have an understanding.

HATED BY THE ENEMY

[35] Every person who takes his place on the side of God and his kingdom is hated by the selfish worldlings, and particularly by the religionists, and in this crowd of haters the Roman Catholic Hierarchy takes the lead. The true followers of Christ Jesus are hated for his name's sake, and those who associate themselves with the remnant and bear testimony to the name of God are hated for the same reason. It could not be expected otherwise, because the Devil's crowd hates all that are on the Lord's side. By his prophet Jehovah says: "Gather yourselves together, yea, gather together, O nation not desired." (Zeph. 2: 1) This text shows that the command to gather themselves together must be obeyed just preceding the time of Armageddon, and that this command of Jehovah applies to all who are for God and for his kingdom, including the anointed remnant and those of the great multitude. None of these are desired by the religionists and their allies, because they serve Jehovah, which is exactly contrary to the interests of the selfish ones who have made their belly their god. It more clearly appears each day that every person who hears of God and his kingdom will take one side or the other, that is, for God and his kingdom or against God and his kingdom. This is but a fulfillment of the prophecy uttered at 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) This is completely supported by the words of Jesus concerning the separating of the nations, which he is now doing. (Matt. 25: 31, 32) This means a war between those on the Devil's side and those on God's side, and which war is now on in the earth and will continue until Jehovah takes a hand and by Christ Jesus fights the battle of the great day of God Almighty. The Scriptural record of what took place when the conspirators had heard of the action of the Gibeonites shows exactly what comes to pass upon modern-day Gibeonites, or great multitude, who have forsaken Satan's organization and placed themselves under the command of Christ Jesus, the Head of Jehovah's organization. Those who faithfully proclaim the message of the kingdom, whether they be of the remnant or of the great multitude, are now hated by all those of the Devil's organization, and the Roman Catholic Hierarchy is the most bitter.

[36] Gibeon was a very large community or city, that is, its people were multitudinous. This shows a splendid picture of the great multitude, which no man can number or the number of which no man knows. (Rev. 7: 9) Seeing that the Gibeonites foreshadowed the great multitude, and the Scriptures showing that the great multitude is composed of people of good will toward God who have heretofore been associated with

religious organizations ruled by the Roman Catholic Hierarchy and allied clergy, it is easy now to be seen how the clergy would be greatly disturbed by reason of the modern-day Gibeonites' forsaking the church organizations and seeking God's kingdom and the Greater Joshua. "Now it came to pass, when Adonizedec king of Jerusalem [then occupied by the heathen Jebusites] had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty [(Hebrew) *gibborim*, giants]."—Josh. 10: 1, 2.

37 The king of Jerusalem at that time was Adonizedec, which means "lord of righteousness" or "righteous lord"; but he was anything but a righteous lord. The name therefore applies to him ironically. He was against God and God's chosen people. His counterpart in the course he took is found in the pope of the Roman Catholic Hierarchy, who poses before the world as a "righteous lord" but who is the very opposite of righteousness, being a designing politician who, together with his gang, fraudulently claims to represent God and thereby uses the name of the Righteous One to accomplish their selfish desires. The name "father" or "righteous lord" is wrongfully used in connection with the pope. When armies go forward to murder each other, whoever fills the place of the pope, that fraudulent so-called "lord of righteousness" "blesses" the killers, that they may "kill well" according to the side they are on. When some great political and financial steal is about to be put forward, this same religious head, the pope, claims to bless the perpetrators of the crime. When a conspiracy is formed to destroy the people of God who tell the truth, then the Hierarchy takes the lead in that conspiracy and the pope assumes to bless the conspirators and does the best he can to bless them.

38 Adoni-zedec feared greatly that he would now lose his easy berth if Joshua got after him. Gibeon was a "great city" and had gone completely over to Joshua, and that looked as if the people of that heathen king were in great danger. Compare this with what came to pass when Jesus was on earth in the flesh. The Pharisees and their allied clergy at that day claimed to represent God, and hence posed as "righteous lords". Those clergymen observed that many of the people who had been keeping up their synagogues believed on Jesus, and that frightened the hypocritical clergy. When Jesus rode into Jerusalem, and as he came, a "very great multitude" went before him, crying out, "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord." That great multitude corresponded to the Gibeonites, who had forsaken the other heathen nations.

39 The great multitude, turning to Jesus and hailing him, frightened the clergy, and in their frenzy they said to each other: "Perceive ye how ye prevail nothing? behold, the world is gone after him." (John 12: 19; Matt. 21: 8, 9) Even so today, when the pope and others of the Roman Catholic Hierarchy and their allied clergy hear the shout of people from practically all over the earth declaring themselves for Jehovah and his kingdom and against the Devil and his hypocritical, religious crowd, they are greatly frightened and they hasten to put into action their conspiracy to prevent the multitudes from going to Jehovah and his King and to prevent the remnant from carrying on their work of advertising to the people the King and his kingdom. Being frightened, and having no way to openly fight against God's faithful witnesses, the Roman Catholic Hierarchy and their allied clergy resort to ridicule and libelous charges published in their newspapers and urge their allies to take some secret action to destroy Jehovah's witnesses. Included in their wickedness is enacting laws leveled directly against Jehovah's witnesses to prevent the further spread of the truth. The Hierarchy gang in New Jersey takes the lead in America in this behalf.

40 The fraudulent so-called "righteous lord", Adonizedec, saw it was necessary to take some steps immediately in an effort to cement and strengthen his frightened forces: "Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon; for it hath made peace with Joshua and with the children of Israel."—Josh. 10: 3, 4.

41 Following truly in the way of his father the Devil, that fraudulent "righteous lord" apparently directed his conspiracy against the Gibeonites, but in truth and in fact it was against Jehovah God and his officer Joshua. Having gone over to Joshua, the Gibeonites in effect belonged to Joshua and his God, who had saved their lives. Recently a petition and protest was circulated amongst the citizens of Irvington, New Jersey, protesting against the persecution carried on by the Roman Catholic Hierarchy and allied clergy against Jehovah's witnesses and asking that the same cease. The following incident shows how the members of the Hierarchy fight. To one who was carrying about the petition a Catholic woman said: "I signed the petition yesterday and my priest gave me a terrible bawling out, and just for that I am going to take the books you have this morning." That Catholic priest could not come in the open and tell the people why Jehovah's witnesses should be prevented from serving the people, but must strike in the dark and take undue advantage and attempt to coerce and thereby prevent others from signing the petition.

42 The purpose of Adoni-zedec apparently was to attack the Gibeonites, but his real purpose was to destroy Joshua's army. The purpose of the modern-

day fraudulent so-called "righteous lords" of the Roman Catholic Hierarchy is to direct their attack against honest Catholics who seek the Lord, but their real purpose is to destroy Jehovah's witnesses, who are working under the command of the Greater Joshua. Sometimes one of the tools of the Roman Catholic Hierarchy forgets and breaks out with violent speech. At a hearing before the legislative committee of the New Jersey Legislature a short time ago one of the dupes of the Roman Catholic Hierarchy, which was trying to cause a bill to be brought before the Legislature compelling certain ones to salute the flag, cried out before the committee and said: 'Ten years ago there were no Jehovah's witnesses here, and ten years from now there will be none, if we and the American Veterans have anything to say about it.' The "unrighteous lord", the Hierarchy gang, hate Jehovah's witnesses worse than they hate any other living thing, because these tell God's truth and speak in the name of Jesus; and in this they are exactly fulfilling the prophetic utterances of Jesus.—John 15: 18-20.

43 For many years the Roman Catholic Hierarchy has fed fat upon their "Catholic population", which includes millions of honest-hearted people who have been fraudulently induced by the priests to believe that the common people must give up their hard-earned money to support that so-called "righteous lord" crowd. The millions of common people have carried that ungodly old wench on their shoulders for years, and have done so blindly, not knowing that they were being duped. Now the situation is changing. The fact that some of the common people are fleeing from the old Hierarchy crowd greatly frightens and angers them, and so they seek in every possible way to hold for themselves the "Catholic population", even as the fraudulent "righteous lord", Adoni-zedec, the ancient king, desired and attempted to hold his supporters, and for that reason formed the conspiracy or confederacy. "Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it."—Josh. 10: 5.

44 The confederacy sought to hold the Gibeonites as prisoners, which they actually did at the time and during the siege that shortly followed thereafter. Likewise the Roman Catholic Hierarchy, which for a long time have held many prisoners, now put forth a desperate effort to continue to hold them in order to support their fraudulent organization. But Jehovah by Christ Jesus, the Greater Joshua, now says to those prisoners, the great multitude: "Go forth; . . . Shew yourselves." (Isa. 49: 9) The Gibeonites were besieged, but they refused to return to the enemy of Jehovah and Joshua. They held true to their covenant with Joshua and held out against the enemies who besieged their city. This pictures well the position of the Jonadabs, the great multitude, who resist the efforts of the Hierarchy and their allies to hold those in their prison houses who love the Lord. If the Gibeonites continued to hold out against their besiegers, it might mean death to them; but if they yielded to the enemy, their besiegers, that would mean certain death at the hands of Joshua's army later. They were compelled to make their choice, and they chose to stand by their covenant under Joshua. Even so now, if the Jonadabs or great multitude continue to resist the conspiracy formed and carried forward by the Hierarchy, it might mean death to them; but if they return to the enemy's camp, that means certain death at the hand of Jesus Christ when he executes the enemy at Armageddon. So they must make their choice and are thus plainly told by Jehovah that if they would gather themselves under his organization, and seek righteousness and meekness, they may be hid in the day of the wrath of Jehovah expressed at Armageddon.—Zeph. 2: 1-3.

45 The Scriptures strongly support the conclusion that at Armageddon Jehovah will destroy the peoples of the earth, saving only those who obey his commandments to stand by his organization. In times past millions upon millions of persons have gone into the grave without ever hearing of God and Christ, and these in due time must be awakened out of death and given a knowledge of the truth, that they may make their choice. The situation is different, however, concerning the people now on earth. A great crisis is at hand. Since the coming of the Lord Jesus to the temple "this gospel of the kingdom shall be preached . . . as a witness", commands the Lord; and it is being preached by the faithful witnesses, to the end that the people may have an opportunity to make their choice. Those on the earth must now have the opportunity to hear before Armageddon. Jehovah has given his solemn warning to his witnesses that they must obey his commandments and carry this gospel of the kingdom to the people or else suffer destruction. —Ezek. 3: 17-19; 33: 12-19; Acts 3: 23.

46 Those of the great multitude must receive this gospel message before the day of the battle of the great day of God Almighty, which is Armageddon. If the great multitude are not now given the message of truth, it will be too late when the slaughter work begins. Who, then, would be interested in an effort to induce Jehovah's witnesses to rest on their oars and to await a more favorable time to carry the message to the great multitude? There is but one answer, and that is, the Devil and those whom he may use; and we may be sure the Devil uses every one whom he can deceive and whom he may induce to proclaim just that kind of false teaching. The great multitude is now being made manifest, and the war is on and is being prosecuted by the agents of the "old Dragon" against the remnant of God's organization, who have the testimony of Jesus Christ and obey the commandments of Jehovah. The action of the Gibeonites at this point and the moving of Joshua to their rescue

exactly fit the present-day conditions, as will be seen as this consideration of the scripture proceeds.

(To be continued)

QUESTIONS FOR STUDY

¶ 1. To whom, only, of the fallen race will Jehovah give life and peace?

¶ 2-5. In view of the command at Exodus 34:12, explain the procedure recorded at Joshua 9:15, as for that time and as a pictorial prophecy.

¶ 6, 7. Show that the Gibeonites, though living near by, had come 'from afar'; also that the names of their cities were prophetic. What was foreshown therein?

¶ 8-10. Apply the prophetic picture recorded at Joshua 9:18. Harmonize this with Jehovah's instruction at Exodus 23:23, 24, 28 and Deuteronomy 20:16.

¶ 11, 12. Compare the prophetic situation seen in verse 19, and its fulfillment, with that foreshown in Ezekiel 9:4, and its application.

¶ 13-16. What is the evidence showing that Joshua did right in that recorded of him at verse 20?

¶ 17-19. What is prophetically foreshown in the record concerning the avenging of the Gibeonites upon the house of Saul?

¶ 20-24. Show that verse 21 discloses the true position of the great multitude. Explain whether the Gibeonites were justified in their thus beguiling the Israelites. Whether the Israelites properly spared the Gibeonites, since the latter were marked for death by Jehovah's command given to Moses. What does this show?

¶ 25-27. Having made peace with the Gibeonites, and a league, to let them live, was Joshua dealing aright with them in the matter recorded at verse 23? How does this fit in the fulfillment of the prophetic picture?

¶ 28-30. Compare the position and attitude of the Gibeonites (as shown in verses 24 and 25) with that of those whom they there foreshadowed. What does this show as to privilege and responsibility of Jehovah's witnesses? What, then, is the position of those who would hinder the work of carrying the message to the great multitude now?

¶ 31-34. How (in Joshua 9:24, 25 and other scriptures, and in facts clearly observed at the present time) are the Gibeonites further seen to have been, and to have foreshadowed, a 'people' 'separated from the people of the lands unto the law and service of God'?

¶ 35. Apply Zephaniah 2:1.

¶ 36-39. Compare the situation recorded at Joshua 10:1, 2, and that at Matthew 21:8, 9 and John 12:19, with that of the present time.

¶ 40-42. Adoni-zedec immediately took steps to "smite Gibeon". (Josh. 10:4) Apply the prophetic picture.

¶ 43, 44. How did the Gibeonites in their circumstance shown in verse 5 picture the present position of the "great multitude"?

¶ 45, 46. Wherein is the present situation different from that of times past in relation to the importance and urgency of giving witness and warning to the people concerning Jehovah's purpose? Why does the Devil now seek to induce Jehovah's witnesses to wait until later to carry the message to the great multitude?

A PERSONAL MESSAGE

TO JEHOVAH'S FAITHFUL SERVANTS:

JEHOVAH has given the command "Arise ye, and let us rise up against her in battle". (Obad. 1) This prophecy is now in course of fulfillment. God's forces will now push the enemy to the wall. The time of preliminary war is here. The Field Marshal of Jehovah, Christ Jesus, is in command of his forces. The earthly division consists of all who are devoted to God and his kingdom. All who love the Lord will be on the front, not to wield carnal weapons, but to use the Word of God to open the eyes of the people of good will that they may see the way of escape. Our part in this battle is to sing the praises of Jehovah and make known his King and kingdom as the only hope of mankind. No one is forced into the Lord's army, but when one enters voluntarily he must be obedient to the commandments. (Acts 3:23) This is mentioned that each one may see his privilege and his obligation.

A period for united action of all witnesses on earth is set for October 3-11 inclusive, and during that period a world-wide witness will be given with the kingdom message, using all the means the Lord has provided. This united action is for the benefit of the witnesses and for those who hear. All faithful service will be to the glory of Jehovah. The continued vigorous testimony will increase the hatred of the enemy, and the united action of the faithful witnesses of the Lord will terrify the enemy, whose doom is impending. Are you prepared to have your part in this campaign? If so, be ready to enter the field on the first day and continue therein until the last, and as you go be joyful in the Lord that you are permitted to fill up some of the sufferings of Christ for the sake of Jehovah's name. Jehovah is certain to triumph. Will you have part with Christ Jesus in the vindication of his name? Remember the "battle shout" and let your constant and faithful course of conduct, speaking louder than words, continue to say: "For Jehovah and for Gideon," his Vindicator. "Quit yourselves like men." Fear not. What you hear from the Lord, that publicly proclaim; and may his blessings ever be with you.

J. F. Rutherford

LET GOD ARISE,

let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad: let them rejoice before God; yea, let them exceedingly rejoice. Sing unto God, sing praises unto his name.—DAVID.

BE STRONG, AND WORK

(Continued from previous issue)

THE sheep do not hunt out Christ's brethren, but the brethren go out to the sheep, search for them, and, like the man in linen, mark them in he forehead. As Jesus the Good Shepherd said concerning this sheep class, which are sheep other than his own little flock, "Them also I must *bring*, and they shall hear my voice." (John 10: 16) The Lord both searches out the sheep and seeks them out. (Ezek. 34: 11) This he does by sending forth his brethren as witnesses of Jehovah to publish the truth to the sheep class. This enables them to hear the Good Shepherd's voice and to be drawn to him by the heavenly Father. Hence the King's brethren must work. Oftentimes they are butted by the opposing goats. But they must be active in witnessing out among both sheep and goats. So doing, such brethren of the King frequently get where they are hungry and thirsty without means at hand to get food and drink, and are naked and sick and also imprisoned at times. Then they are given loving attention, not by worldly charitable and relief institutions, but by members of this sheep class, the Lord's "other sheep". Everyone who is a sheep or has such sheeplike traits wants to know how to do something now unto Christ Jesus the King. Just how to do it, and can it be done? That is all that is meant to be set forth in the parable in the conversation between the sheep and the King: "Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren [Jehovah's witnesses], ye have done it unto me."—Matt. 25: 37-40.

This, then, does not mean to say that the sheep do not and cannot identify who are the Lord's brethren but are ignorant and unaware of the real identity of the ones to whom they are doing good. The force of the parable is this: that the sheep class desire to know how to do something in behalf of the King and his kingdom. Hence they are assured by the King that if they observe those who are his brethren on earth and do good to them because they are such, then they shall be blessed of the King's Father and shall enter as "righteous into life eternal" under the Kingdom. Thus this parable is but another proof that the sheep class must identify themselves as for the King and the members of his royal family, and this they must do before the battle of Armageddon, that is, before the King enforces the judgment against the goatish opposers, to wit: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment [or, (*Diaglott*) cutting-off]."—Matt. 25: 41, 46.

It is before Armageddon that the Lord separates the nations, not afterwards; and hence his brethren on earth whom he uses in his work now must be getting somewhere, by His grace. Facts do not belie this. The sheep class are being brought to the light. They are identifying themselves for Jehovah and for the Greater Gideon, and are being baptized in symbol of their consecration to do God's will. To deny the separation work as in progress now and as being of importance, and to postpone its application till after Armageddon, is in effect to deny the Lord and King as upon his throne, at the temple, judging. It borders on saying, "My Lord delayeth his coming." (Matt. 24: 48) Jehovah, however, gives assurance that the present efforts of the King's brethren on earth in behalf of the sheep are not abortive and ahead of schedule, but are part of their commissioned work. Let all such push on with it unabatingly.

These "sheep" must be for a vindication of God's word and name. Satan now brings great woe upon the world and seeks the destruction of all mankind at Armageddon by now striving to turn them all away from the Lord or by preventing them from going over to Jehovah's side, as by so doing Satan would bolster up his wicked boast against Jehovah. The sheep class therefore must and will resist Satan's efforts, and thereby they provide additional argument against that wicked one's challenge and in favor of the vindication of Jehovah's side of the controversy. They befriend Jehovah's representatives, his witnesses, before the battle of Armageddon, and hence become, as Jesus said, "ye blessed of my Father."

The King long ago prophesied, and it is his command for his followers today: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." This preaching is not merely for the health of the preaching remnant, for them to maintain their spiritual well-being and their integrity toward God. The words "for a witness" do not mean that the witnesses of Jehovah declare his Kingdom message simply to let it be heard, and let it go at that. It does not mean that none on earth aside from the remnant will heed the message and act upon it, taking their stand for the Kingdom preached. "For a witness" means, of course, that the preaching is not propaganda work. But it does not mean that the witnesses are merely trying to go down on record as having witnessed to that kingdom but are not looking for people to side in with that kingdom and to catch up the kingdom message and join the witnesses in passing it on to others. The Scriptures foretell that they may and should look for such, and in doing so they are not seeking to get joiners for any man-made organization. It is written: "A true witness delivereth souls" (Prov. 14: 25); and such souls are the sheep or Jonadab class.

At the present stage of God's work since the cleansing of the temple it may be that the witness is no longer needed to cause the newer part of the remnant, the "Ruth and Esther class", so called, to come in to complete the full membership of the body of Christ; but that would not mean that the witness will not actually benefit some in the nations to whom it is given. The parable of the sheep and goats shows that sheep will be separated out of the nations. Hence "for a witness" means that there is no compulsion by the Lord or by his witnesses to make anyone believe the message and accept it and take his stand for Jehovah and his organization. The fact is, there has never been any compelling to believe connected with the preaching of the Lord's message by his true servants since Jesus' days in the flesh. His followers have always been "witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth". (Acts 1: 8) Nevertheless, the witness-message has taken effect, and likewise the witness today is taking effect with marked visible results. After the witness "then shall the end come", says the Lord.—Matt. 24: 14.

In the following saying of the Lord he evidently refers to the great "day of Jehovah", when God's kingdom is established under God's dear Son and there is a transition from the death-dealing rule of Satan to the life-giving millennial reign of Christ Jesus. The Lord Jesus said: "I seek not mine own glory: there is one [that is, Jehovah] that seeketh [to glorify me in His kingdom] and judgeth [from 1918 onward]. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. . . . Abraham rejoiced to see my day: and he saw it, and was glad." (John 8: 50, 51, 56) "Whosoever liveth and believeth in me shall never die." (John 11: 26) It is also written: "For whosoever shall call upon the name of the LORD shall be saved." (Rom. 10: 13) To believe in the King Christ Jesus, and to keep his saying, and to call upon the name of Jehovah for salvation, the Jonadab class must hear the message of Jehovah and his kingdom declaring vengeance to Jehovah's opposers and salvation and peace to "men of good will" toward Jehovah and his King.

Jehovah's channel for Jonadabs to hear is his organization of witnesses, the 'feet-members' on earth of the body of Christ. In proof of this the inspired apostle writes: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written"; and then the apostle quotes from Isaiah 52: 7, which reads: "How beautiful upon the mountains [of God's kingdom] are the feet of him [the Christ] that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Further, the apostle adds: "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 13-17) Hearing and obeying any other message than that of the Word of God brings death, not salvation. But by believing in Jehovah's King, Christ Jesus, and keeping his saying, and calling upon the name of Jehovah by publishing it abroad, and doing so before the battle of Armageddon, such is what will mean that the Jonadab class, which has now come into existence, "shall never die," "shall never see death."

Since this is so, then the time for action by Jehovah's witnesses in behalf of the Jonadab or sheep class is now, before the battle of Armageddon breaks forth. The action should be with undiminishing zeal and intensity, for that mightiest of battles swiftly draws ever nearer and the work before then is great, whereas the workers at present are few. To say that Armageddon is far off is merely expressing the opinion of man; it is speaking arbitrarily, out of human shortsightedness and without the due consideration of the Scriptures and the present progress of Jehovah's work.

In the prophet Haggai's day the Israelites that lacked faith in Jehovah and that feared the opposition of the enemy said: "The time is not come, the time that the Lord's house should be built." (Hag. 1: 2) Concerning the present time the Scriptures do not argue that when the evidences of today are before us then we should know that the battle of Armageddon is yet far off, but, contrariwise, we should be convinced that it is near, and hence there should be conscientious diligence, earnest activity and serious application by Jehovah's witnesses. They should move ahead with the Lord's work, "as wise, redeeming the time, because the days are evil"; and never were the days more evil. "Wherefore be ye not unwise, but understanding what the will of the Lord is."—Eph. 5: 15-17.

Inspired wisdom says: "Seest thou a man diligent in his business [as a servant of the Lord]? he shall stand before kings; he shall not stand before mean men [or, obscure men (*margin*)]." (Prov. 22: 29) Those now diligent in the Lord's business are the ones to stand approved before The Kings, Jehovah and Christ Jesus. They do not have the approval, nor care they for the approval, of the political, financial and religious rulers of this world. Such rulers, though lofty in Satan's organization, are at most "mean men", that is, common, average men, of frail flesh and under condemnation to death. The Lord's diligent ones do not permit themselves to be taken into the service and organization of such worldlings, but they are taken into something far higher, into the covenant for the kingdom of heaven, and they have to do therefore with the highest government, the only rightful government, Jehovah's, by Christ Jesus.

The Devil, now for some years cast out of heaven, knows that "he hath but a short time" (Rev. 12: 12), and hence he shows no sluggishness nor indifference nor slacking up. Neither should Jehovah's witnesses.

It would be foolish and unscriptural now for anyone acquainted with Scripture to say that the Devil has not a short time, but the battle is yet far away. If the Devil knows the shortness of his own time, Jehovah's witnesses should likewise know that their time is also short to do the work before Armageddon starts. Also the time is short for the prospective Jonadabs to wash their robes and make them white in the blood of the Lamb and to grasp palm branches and before all Satan's world to salute Jehovah, who sitteth upon the throne, and the Lamb Christ Jesus.

(*To be continued*)

LETTERS

JEHOVAH'S WITNESS TO THE GREAT MULTITUDE

DEAR BROTHER RUTHERFORD:

Until now I have neglected to thank you for the wonderful book *Riches*, and particularly for my individual copy, which I greatly appreciate. I am enjoying the study of *Riches*, and especially working with it. The book really places itself with the ones who are to have it, and seems to have a different effect from any other we have ever had. It is evidently Jehovah's witness to the great multitude. It is a boon to the pioneers from every point of view. We rejoice that Jehovah arranged that you should produce *Riches*.

We rejoice that we all have this great privilege of a share in the witness work to the vindication of Jehovah's name, and daily remember you at the throne of grace.

Praying Jehovah's continued blessing upon your efforts in his service, I am

Your sister and fellow witness,
IDA M. QUENCER, *New York.*

BOLDNESS A TRUE INDEX OF LOVE

DEAR BROTHER RUTHERFORD:

Thankfully and joyfully we listened to the address given at Shrine Auditorium. We got it clear through Rugby, England. Our house was crowded with friendly listeners and J.w.'s. Waiting for the arrival of the address on the pages of *The Golden Age*, in order that we may translate it into Arabic, get it printed here, and published in the Near East.

Thank you, Brother, for the goodly supply of literature (Arabic and Armenian) we have just received. The shipping office at the Bethel has sent us 50 copies of *Deliverance* and 180 copies of *Angels*, which we had notified you as contraband goods. The custom-house officials confiscated them and delivered the rest to us. The French high commissioner, Beirut, must have been informed by certain high class clergymen of the great annoyance caused by the promulgation of the Truth to the Catholic church in Lebanon. This church has the preponderance over all the other sects in political affairs.

In our last local meeting in Tripoli one of the government detectives made us a surprise visit and found us studying *Deliverance*. He denounced us all, and particularly the chairman, myself, with suing us in the court. He took all particulars about me and departed, promising superficially that he would take no action. We made it known to him that our worship to God consists chiefly of studying His will and imparting it to others. What we thank the Lord for is the boldness He has granted us in this day of judgment. This boldness is a true index of our love to Him—love created by his love to us.

It was only yesterday that I had finished reading the leading article in *The Watchtower* entitled "Defeat of the Philistines" (Part 2). I cannot express my joy and appreciation of the account in a better way than I have done, when I wrote on the margin of one of its pages the following:

"If I were a member of the Catholic Hierarchy and had access to such an explanation as this I would forthwith withdraw from this hideous organization, the great whore, and be united with the Lord's people."

I believe that all sincere people who hear and understand will necessarily quit this ugly and accursed organization.

The Watchtower at this rate will not leave any part of the Scriptures not explained during the following two or three years. Everything shows the nearness of the collapse of Satan's kingdom and the rapid rise of the tide of God's blessings.

Submissive and zealous we shall hope to remain

Yours in the Lord,
IBRAHIM ATUYEH, *Syria.*
For the Tripoli company.

TRUTH TORMENTS SATAN'S AGENTS

DEAR BROTHER RUTHERFORD:

The book *Riches*, together with *Choosing* and "Saluting the Flag", has got the enemy desperate here. Please continue to use God's two-edged sword against Satan and his agents on the radio and the sound cars.

At the present time I am being held in the Griffin jail, working on a sixty-day sentence. The boss on the chain gang whom I work for told me not to work hard, as he believed we are right. The prisoners that are in and out here for drunks have soon got separated. At least five or six have learned that hell is the grave, and what elements make Satan's organization.

This makes seven times I have been arrested in Georgia, the fourth time here in Griffin. When I read our Order of Trial to a good-sized crowd in the courtroom, the judge got wild and fined me $200, or sixty days. I have been here over two weeks and have made a lot of friends among the officers.

I am mailing you a clipping of a letter the Griffin *News* published for me. It brought some of the people of Griffin to see me. It also brought out the Bibles for me. One Bible I received was from a member of the missionary circle of the First Methodist church.

One businessman here came to see me. He said he had been listening to our radio programs for several years, but had not been able to find anything wrong with them. He wanted to know why they arrested me. This judge here has done our work a lot of good by putting such a heavy fine on me. I find that in place of my suffering it is Satan's agents that are really suffering, because they are tormented by the Truth. They are just like the man holding the tiger and not knowing how to loose him. Neither do they know how to get rid of us.

I have been a pioneer about two years; am twenty-three years old, and never have I enjoyed the witness work better than now. The great multitude is made manifest every day in the service.

One people that is being overlooked in our section with the sound cars is the chain gangs; and if anyone needs the kingdom it is these Georgia convicts. Most of them have double shackles on their legs. They are made to work from daylight to dark, which is twelve or thirteen hours.

By Jehovah's favor I intend to go on from house to house until Jehovah says it is enough. Please excuse me for wasting your time.

Your fellow servant,
ROBERT TYSON, *Pioneer.*

(Continued from page 272)

TEXAS

Dallas	WRR	Su	9:30am
Su 3:55pm		Su	7:55pm
El Paso	KTSM	Su	9:10am
Su 1:15pm		Su	6:30pm
Ft. Worth	KTAT	Su	10:15am
Su 3:00pm		Su	7:00pm
Midland	KRLH	Su	10:30am
Su 1:30pm		Su	5:15pm
Pt. Arthur	KPAC	Su	9:30am
Su 2:15pm		Su	4:30pm
S. Antonio	KMAC	Su	7:55am
Su 2:55pm		Su	7:55pm

UTAH

Salt L. City	KSL	Su	9:45am

VIRGINIA

Petersb'g	WPHR	Su	8:55am
Su 10:25am		Fr	10:25am
Richmond	WRVA	Su	12:15pm

WASHINGTON

Seattle	KIRO	Su	10:25am
Su 5:15pm		Su	9:00pm
Spokane	KGA	Su	9:25am
Su 1:00pm		Su	4:30pm
Tacoma	KVI	Su	9:30am
Su 1:30pm		Su	9:00pm

WEST VIRGINIA

Cha'ston	WCHS	Su	1:00pm
Su 3:00pm		Su	5:00pm
Wheeling	WWVA	Su	10:00am
Su 1:00pm		Su	6:25pm

WISCONSIN

La Crosse	WKBH	Su	10:30am
Su 1:00pm		Su	5:30pm
Madison	WIBA	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.

[Current local time is shown in each instance.]

ARGENTINA

Bahia Blanca LU2 Su 11:30am
Buenos Aires LR2 Su 10:50am
Los Andes, San Juan LV5 Su 10:30am

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 9:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 6:30pm Su 11:40pm
We 6:30pm
Sydney 2-UE Su 9:00am
Su 4:25pm
Tamworth 2-TM Su 10:30am
Su 3:45pm Su 8:00pm
W'ga W'ga 2-WG Su 7:45pm

QUEENSLAND

Brisbane 4-BC Su 7:30am
Marybor'h 4-MB We 9:45pm
Townsville 4-TO We 8:00pm

TASMANIA

Burnie 7-BU Su 6:30pm
Su 9:00pm Su 10:00pm
Launceston 7-LA Su 5:45pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 7:00pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 8:00pm
Melbourne 3-AK Su 2:15pm
Su 10:00pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Northam 6-AM Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

Wallonia-Bonne Esperance (201.7 m) We 7:00am

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKOV Su 1:45pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:00pm
Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm

CUBA

Caibarien CMHD Spanish Mo 1:15pm
Camaguey CMJF Su 11:45am
Havana CMQ Spanish Su 5:30pm
Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Radio Beziers Th 9:00pm
Radio Juan-les-Pins (Cote d'Azur) Sa 8:00pm
Radio Lyon Sa 6:50pm
Radio Natan-Vitus Su 12:00nn
Tu 7:45pm Th 7:45pm
Sa 7:45pm
Radio Nimes Tu 9:00pm

INDIA

Rangoon VU2LZ Su 12:00nn

PARAGUAY

Asuncion ZP9 Su 10:30am

SPAIN

Madrid EAQ We 7:15pm
(Eastern Standard Time)
Sa 7:15pm
Spanish Su 6:45pm

URUGUAY

Montevideo CX10 Su 12:15pm
(Radio Internacional)

UNITED STATES

ALABAMA

Birm'ham WAPI Su 9:15am
Su 2:15pm We 5:15pm

ALASKA

Anchorage KFQD We 9:30am
Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Jerome KCRJ Su 9:25am
Su 12:05pm Su 4:05pm
Tucson KGAR Su 9:30am
Su 12:55pm Su 5:45pm
Spanish Fr 7:00pm
Yuma KUMA Su 12:15pm
Su 6:30pm Su 7:30pm

ARKANSAS

Hot Sp'gs KTHS Su 10:30am

CALIFORNIA

Bakersf'd W6XAI Su 10:30am
Su 1:15pm Su 7:00pm
El Centro KXO Su 10:00am
Su 12:15pm Su 6:45pm
Eureka KIEM Su 10:15am
Su 6:30pm Su 9:15pm
Hollywood KNX Su 10:15am
Su 1:45pm Su 7:55pm
Oakland KROW Su 10:00am
Su 2:00pm Su 7:00pm
Tu 9:00am Tu 2:00pm
Tu 11:00pm We 8:15pm
Fr 9:15pm Sa 10:00pm

COLORADO

Col'o Spr. KVOR Su 10:45am
Su 2:30pm Su 4:30pm
Durango KIUP Su 1:00pm
Greeley KFKA Mo 9:30am
Mo 1:00pm Mo 6:25pm

CONNECTICUT

N.Britain WNBC Su 8:00am
Su 9:00am Su 10:00am

DISTRICT OF COLUMBIA

Washington WOL Su 10:00am
Su 1:00pm Su 7:15pm

FLORIDA

Lakeland WLAK Su 9:00am
Su 12:30pm Su 5:00pm
Miami WIOD Su 10:05am
Su 2:45pm Su 4:45pm
Orlando WDBO Su 10:30am
Su 1:00pm Su 5:30pm

GEORGIA

Atlanta WATL Su 10:45am
Su 1:00pm Su 9:25pm

HAWAII

Hilo KHBC Su 10:00am

IDAHO

Boise KIDO Su 10:55am
Su 6:00pm We 4:00pm

ILLINOIS

Harrisb'g WEBQ Su 4:45pm
Su 6:45pm Su 9:00pm
Tuscola WDZ Su 9:35am
Su 11:55am Su 1:50pm

IOWA

C. Rapids WMT Su 10:00am
Su 3:30pm Su 9:00pm

MAINE

Augusta WRDO Su 9:55am
Su 1:15pm Su 5:00pm
Bangor WLBZ We 9:55am
We 12:55pm We 5:10pm
Presque I. WAGM Su 9:45am
Su 12:30pm Su 1:55pm

MARYLAND

Baltimore WCBM Su 9:00am
Su 12:15pm Su 6:15pm
Frederick WFMD Su 10:30am
Su 1:30pm Su 5:00pm
Hagerst'n WJEJ Su 10:25am
Su 1:40pm Su 9:15pm

MASSACHUSETTS

Boston WMEX Su 9:25am
Su 4:30pm Su 8:15pm
Needham WORL Su 10:05am
Su 2:05pm Su 3:05pm

MICHIGAN

Detroit WJR Su 10:00am
Kalamazoo WKZO Su 8:25am
Su 9:55am Su 10:55am

MINNESOTA

F'gusFalls KGDE Su 10:00am
Su 1:45pm Su 7:15pm
Min'apolis WDGY Su 9:30am
Su 2:00pm We 6:15pm

MISSISSIPPI

Hattiesb'g WFOR Su 1:00pm
Su 3:30pm Su 5:30pm
Meridian WCOC Su 10:00am
Su 2:25pm Su 6:30pm

MISSOURI

Columbia KFRU Su 10:30am
Su 1:30pm Su 2:45pm
St. Joseph KFEQ Su 10:00am
Su 3:30pm Su 6:30pm

NEBRASKA

Lincoln KFAB Su 9:30am

NEW HAMPSHIRE

Laconia WLNH Su 10:30am
Su 3:10pm Su 7:10pm

NEW JERSEY

Asbury P. WCAP Su 12:45pm
Su 2:45pm Su 9:00pm
Camden WCAM Mo 2:30pm
Mo 9:30pm We 2:30pm
Fr 2:30pm Fr 9:30pm
Newark WHBI Su 9:25am
Su 6:25pm Su 9:00pm

NEW MEXICO

Albuq'que KOB We 11:45am
We 5:25pm We 8:25pm

NEW YORK

Brooklyn WBBR Su 9:10am
Su 4:30pm Su 7:30pm
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
Buffalo WGR Su 10:00am
Su 10:45pm
Buffalo WKBW Su 5:55pm
Freeport WGBB Su 10:25am
Su 12:30pm Su 5:55pm
NewYork WBNX Su 1:55pm
Su 4:55pm Su 6:25pm
White Pl. WFAS Su 6:00pm
Tu 10:55am Sa 10:55am

NORTH CAROLINA

Greensboro WBIG Su 10:30am
RockyM't WEED Su 10:00am
Su 2:45pm Th 10:30am

OHIO

Akron WJW Su 11:30am
Su 3:25pm Su 10:15pm
Cleveland WJAY Su 9:45am
Su 3:30pm Su 5:00pm
Columbus WBNS Su 7:45am
Su 12:30pm Mo 10:30am
We 10:30am Fr 10:30am
Columbus WCOL Su 10:00am
Th 2:30pm Sa 1:45pm

OKLAHOMA

Tulsa KVOO Su 9:30am
Su 1:45pm Mo 1:55pm

OREGON

Portland KWJJ Su 10:45am
Su 4:15pm Su 9:00pm

PENNSYLVANIA

Easton WEST Su 10:25am
Su 11:55am Su 9:25pm
Greensb'g WHJB Su 10:15am
Sa 3:00pm
Pittsburgh KQV Su 10:45am
Pittsb'gh WWSW Su 10:15am
Su 5:00pm Su 9:00pm
York WORK Su 12:45pm
Su 3:00pm Su 6:30pm

SOUTH CAROLINA

Greenville WFBC Su 10:05am
Su 2:45pm Su 6:00pm
Spart'b'g WSPA Su 10:30am
Su 2:00pm Su 4:30pm

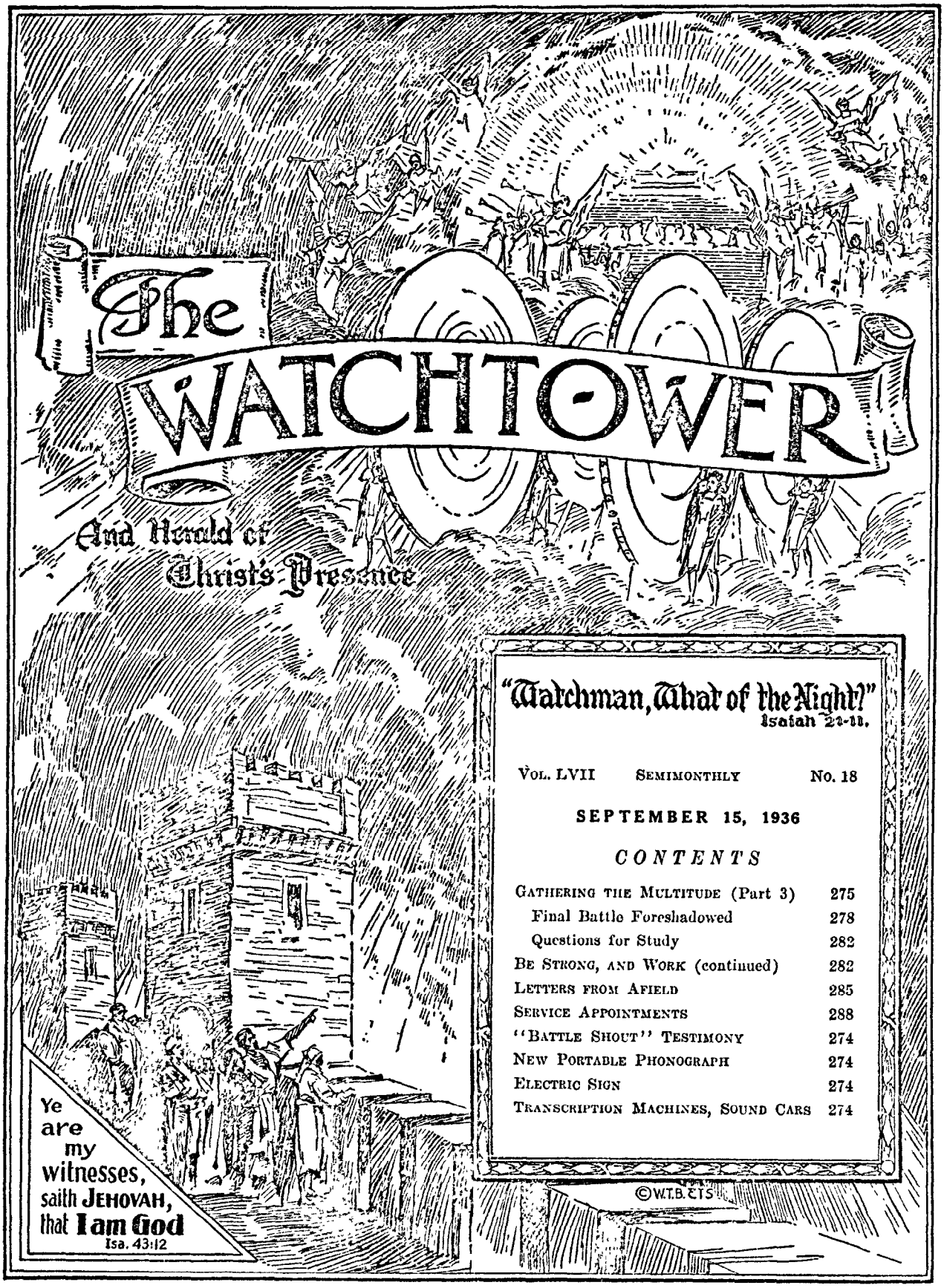
SOUTH DAKOTA

Pierre KGFX Su 10:00am
Tu 4:00pm Th 4:00pm
Sioux Falls KSOO Su 9:10am
Su 9:45am Su 4:30pm

TENNESSEE

Cha'nooga WDOD Su 8:55am
Su 1:30pm Su 3:55pm
Jackson WTJS Su 10:30am
Su 12:15pm Su 2:30pm
Knoxville WNOX Su 9:55am
Su 12:55pm Su 8:25pm
Memphis WREC Su 8:55am
Su 3:00pm Su 10:05pm
Nashville WLAC Su 8:35am
Su 10:30am Su 9:30pm

(Continued on page 271)



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

VOL. LVII SEMIMONTHLY No. 18

SEPTEMBER 15, 1936

CONTENTS

GATHERING THE MULTITUDE (Part 3)	275
Final Battle Foreshadowed	278
Questions for Study	282
BE STRONG, AND WORK (continued)	282
LETTERS FROM AFIELD	285
SERVICE APPOINTMENTS	288
"BATTLE SHOUT" TESTIMONY	274
NEW PORTABLE PHONOGRAPH	274
ELECTRIC SIGN	274
TRANSCRIPTION MACHINES, SOUND CARS	274

©W.T.B.&T.S.

The WATCHTOWER

PUBLISHED SEMIMONTHLY 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 willfully 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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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 5, 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: Acknowledgement of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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

"BATTLE SHOUT" TESTIMONY

Prepare now for the "Battle Shout" Testimony and be ready for the period beginning October 3 and continuing until October 11. The book *Riches*, containing a comforting message for those of good will, is now published in many languages, and this will be presented to the people on a uniform contribution of twenty-five cents to aid in the publication and further distribution of the kingdom message. Detailed instructions will appear in the *Informant*. Make all your arrangements in advance. Have your territory, your supplies, sound equipment, and everything else, ready. At the end of the period report the results to the Society's office.

NEW PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph of new design, which is 14 by 13 by 5 inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces, which is 5½ pounds lighter than the previous model manufactured by the Society. With the three phonograph discs which can be carried in it, it weighs 12 pounds 6 ounces. The volume of sound is just as strong as that of the previous model, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This new model, including three discs, is offered on a contribution of $10.00; without the three discs, $8.00. Remittance should accompany orders. Also specify the particular discs wanted.

ELECTRIC SIGN

For your homes and other places, to call attention of all passers-by to the kingdom message which Jehovah has entrusted to you to dispense. This sign is attractive. The wording on the inserted signs can be changed at small cost, and the Society will supply such changes from time to time so that they will be uniform throughout all the earth. The Society will fill the orders at once, shipped to any address in the United States, at $1.50 each, remittance to accompany order. If possible, order in lots of two at least, as they are packed two in a carton. They come complete with cord, flasher, electric bulb and sign. Groups should order these through their company servant, sending in one order for all required by the group.

TRANSCRIPTION MACHINES AND SOUND CARS

The Society constructs and assembles portable transcription machines at our own factory at 117 Adams St., Brooklyn, N. Y. These machines are spring-wound, and operated from a 6-volt wet-cell battery. Every machine is furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. This machine can be offered at $100, complete, to brethren in the United States.

The sound car equipment includes the above and, additionally, a power amplifier and a horn with mountings for the top of your car. The entire sound car equipment with microphone attachment can be had for $175. Write to the Society for details.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII SEPTEMBER 15, 1936 NO. 18

GATHERING THE MULTITUDE

PART 3

"In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack." —*Zeph. 3: 16.*

JEHOVAH caused his prophets to write aforetime concerning the things that must come to pass in this day, that is to say, in the day of Jehovah. These prophecies he now unfolds for the aid, comfort and hope of the faithful remnant. (Rom. 15:4) The elect remnant see this clearly and will refuse to be turned aside or caused to become negligent by any trick the Devil may put forth. The remnant trust in the Lord and acknowledge him in all their ways and therefore have the full assurance that God is directing their pathway. Some ambitious and covetous man, wise in his own conceits and desiring others to think him learned and wise, now says: "*The Watchtower* contains only the opinion of a man, and what is stated in *The Watchtower* is childish reasoning." The purpose of such statements is to prejudice others against *The Watchtower* and turn their attention to the self-conceited "wise" man. But the faithful remnant know that Jehovah and Christ Jesus are their Teachers, and that they are not being taught by the opinion of any man, and they refuse to follow a cunningly devised and uttered speech of an ambitious man. As every ox knows his master's crib, so every one of Jehovah's little ones knows that their spiritual food comes from their Father's treasure house. They will study the prophecies and receive the unfolding thereof from the Lord with great joy and satisfaction and will give all praise to the heavenly Father and to the Greater Joshua.

[2] Those of honest heart who have sat at the feet of the Roman Catholic Hierarchy and their allied clergy, and listened to the twaddle of those selfish men, have been robbed of their just rights and have been deceived and kept in the dark, and now by the grace of the Lord the time has come for their mental understanding to be enlightened and they are seeing that help for them can come only from Jehovah God, by and through Christ Jesus. Note how well Jehovah long ago pictured this very part of his work.

[3] As God directed the Gibeonites to turn to Joshua, so now the Lord directs those of honest heart to turn to Christ Jesus: "And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us; for all the kings of the Amorites that dwell in the mountains are gathered together against us."—Josh. 10:6.

[4] Joshua was encamped with his army at Gilgal, which name means "rolling", and signifies the place where the "reproach of Egypt" (which reproach was due to worldliness) had been rolled off Jehovah's people by the circumcision of the people of Israel. Jehovah rolled away such reproach from them because they obeyed his commandments to cleanse themselves before celebrating the memorial. (Josh. 5:2-9) Likewise God rolled away the reproach of the world from his faithful remnant because they have obeyed his commandments to completely separate themselves from the world and to wholly devote themselves to Jehovah and his kingdom.

[5] As the Gibeonites appealed to Joshua for help, so now the Jonadabs or the great multitude see that Jehovah's witnesses are wholly devoted to God; and, needing help, they apply to Jehovah's witnesses to bring to them food that is necessary for their sustenance, protection and life. The appeal of the Gibeonites to Joshua corresponds to the people of good will who cry unto Christ Jesus, the Greater Joshua, to deliver them from the abominations of "Christendom" in order that the people of good will may be preserved unto God. (Ezek. 9:4) Now Jehovah's instruction to his witnesses is so plain and unequivocal that there is no excuse to misunderstand the same. The remnant must obey by carrying the message of the kingdom to all who are hungering for and seeking to know the truth.

[6] The cry of the Gibeonites to Joshua was: "Come up to us quickly, and save us, and help us." This part of the picture clearly shows that the work in behalf of the great multitude is opposed by the combined efforts of the conspirators, to wit, the Roman Catholic Hierarchy and their allies, all of whom are acting under the command of Gog, the chief officer of the Devil, and that it is to the remnant under the command of the Greater Joshua that God has assigned the work of carrying the fruits of the kingdom to the great multi-

tude and that Jehovah's witnesses must be diligent in obeying this commandment. "Jerusalem" is a name of Jehovah's organization, which gives praise to the Lord, and those of the great multitude praise Jehovah saying: "Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7:10) As the Gibeonites of old were besieged by the enemy, so the modern-day Gibeonites, the people of good will, are besieged by the enemies of God's organization; and for the encouragement of the people of good will who are seeking to serve and worship Jehovah he says, "Fear thou not" the enemy; and likewise Jehovah says to the remnant of Zion, who are of his capital organization under the Greater Joshua: 'Fear not the enemy'; and furthermore adds the command to the remnant: "Let not thine hands be slack." (Zeph. 3:16) That does not sound at all like waiting for a more favorable time to carry the message of the kingdom to the great multitude, as self-constituted "wise men" advise. On the contrary, it shows that the work of the remnant now must be done with all diligence and without any letting up. It is now a war between the remnant and the enemies of God, and the weapon which must now be used by the remnant in this warfare is the "sword of the spirit, which is the Word of God", and which they must use by boldly and fearlessly declaring the kingdom message of truth. When is that work to be done? Shall it be done now or later? Jehovah answers by his prophet, It shall be done "in that day", that is, the day of Jehovah, when the Lord Jesus is at the temple separating the nations. It is now, at the present time, that the "other sheep" of the Lord must have an opportunity to hear the truth and must take advantage of that opportunity and prove themselves for God and for his kingdom.

7 There is no excuse for the remnant to be entrapped now by the Devil, and we have the assurance that the elect will not be entrapped. We are fully warned concerning the wily foe, and "we are not ignorant of his devices". (2 Cor. 2:11) Those who are now on the alert well know that the Devil is trying every possible means to defeat and nullify the work of Jehovah's faithful witnesses. The remnant are the "children of light" and must be on the alert, walking in the light and doing as commanded: "Therefore let us not sleep, as do others; but let us watch and be sober."—1 Thess. 5:6.

8 Joshua fully appreciated the fact that he was in the midst of the enemy and that the Gibeonites were the only people of that land that had shown a disposition to be friendly with the Israelites. He could not wait until the confederate armies had destroyed Gibeon, but must act without delay: "So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour."—Josh. 10:7.

9 Joshua, who stands for Jesus, there set the proper guide and rules of action for the remnant, that they must move with swiftness and be always on the alert. There God showed plainly that the work in behalf of the antitypical Gibeonites, the great multitude, must be done quickly and without slacking the hand. This work the Lord defines in another place as marking them in the foreheads, and of reaching out the hand to take them into Jehovah's chariot or organization. That work must be done quickly and not be permitted to slow down. (2 Ki. 10:15; Ezek. 9:4) In order to be diligent and watchful the remnant must be on the lookout for the movements of the enemy that would tend to entrap the remnant.

10 This hypothetical case is here stated to illustrate the point. One who has been for years in the service of the Society and frequently addresses companies of God's people from the platform, and who has read what the Watch Tower publications have to say concerning the great multitude and the prisoners, and the cities of refuge, speaks scornfully of all these published statements concerning the prophecies and says: "That is childish reasoning; the real work of the great multitude will be some twenty years in the future, and not now; the statements in *The Watchtower* are the mere opinion of a man, and what is said about prophecy is childish reasoning, and what we need now is to get understanding, and then get ready for the work later on." What would be the tendency of such speech? The effect on those who give heed thereto would be to cause them to slack the hand, to cease to carry the kingdom message to the people now, to sit down and be at ease, and to watch for a 'more favorable' time. All who are hunting for an excuse to cease their work would seize upon this as a justification for their course of action. What is stated in the above hypothetical case has actually occurred, and some of the brethren have been greatly disturbed by reason of it, and have written letters to the Watch Tower to know what to do. With such a subtle trick of the adversary being put forward *The Watchtower* must sound the alarm, giving warning to God's people that they be not influenced by such fallacious speech. If it were merely to answer an argument *The Watchtower* would pass it unnoticed; but this is an effort of Satan to steal God's people and hinder his work, and the faithful will not shun to sound the warning. (Ps. 50:18) The Word of God is the guide for his people. (Ps. 119:105) No man is the teacher of the Lord's anointed, and they need no man to teach them, because Christ Jesus is at the temple. (1 John 2:27) If *The Watchtower* publishes anything that is not supported by the Scriptures, do not give heed thereto. *The Watchtower* endeavors at all times to "prove all things" by the Word of God. The faithful anointed ones well know whether the points published are supported by the Word of God or not.

11 Joshua knew that the number of the enemy armies far outnumbered his own army; but he was there at Gilgal as the servant of Jehovah God and ready and willing to carry out the orders from the Lord, and he

gave heed to the Lord's commandments: "And the Lord said unto Joshua, Fear them not; for I have delivered them into thine hand; there shall not a man of them stand before thee."—Josh. 10:8.

12 Likewise those in Christ Jesus, who are at the temple and hence a part of the Greater Joshua, fully appreciate the fact that the enemy far outnumbers the remnant; but the business of the remnant is to obey orders from the Lord, and therefore the Lord says to the remnant, who now go out to face the confederated enemy: "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 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 hell. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matt. 10:26, 28, 33.

13 Jehovah has commissioned his witnesses and sent them forth to bear the fruits of the kingdom before the people. The witnesses go as commanded because they love God, and for this reason they do not fear the enemy. They give heed to the Scriptural instructions from the Lord, to wit: "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) No man or company of men can now stand successfully against the Lord and prevent the work of the Lord's people from being done. The anointed remnant being perfect in love toward God are wholly devoted to him, and, by his grace, they will do what they are commanded by the Lord to do, regardless of the efforts of man or devils.

14 With full confidence in the Lord Joshua lost no time in getting his army on the march Likewise God's people must now lose no time in marching out with the banner of the Lord lifted high, and they must mark out the way for the people of good will to go. (Isa. 62:10) Joshua did not lie down and sleep during the night and wait for a 'more favorable' time next day to move, but he went immediately: "Joshua therefore came unto them suddenly, and went up from Gilgal all night."—Josh. 10:9.

15 Throughout the night he pushed his army rapidly, and arrived before he was expected. On a previous occasion it seems to have taken three days to cover the same ground, in moving the army, that Joshua covered that night. (Josh. 9:16, 17) Joshua, seeing the importance of quick action, made a forced march over a rocky country, and up a decided ascent or climb. Probably his men were faint, worn and weary, but they kept right on and reached Gibeon early, to the surprise of the enemy. There was no slacking of the hand on the part of the Israelites there. Likewise it must be with the remnant of this day, that they see that it is the Lord's time to carry the message forward. They go, and do not stop to listen to the platitudes and high-sounding speech of some self-important man who thinks that he has some "understanding", but in fact has none. Now Jehovah keeps the remnant informed in advance, that they may not be surprised and overreached by the enemy, and he leads them by the hand of the Greater Joshua so that the enemy cannot catch the remnant off guard. Those who read *The Watchtower* with a critical and faultfinding spirit, who murmur and complain at what the Lord gives his people, can have no understanding of God's purpose. (Dan. 12:10) It is just such that the enemy uses to deceive the witnesses of Jehovah; but those faithful witnesses will feed upon the Lord's Word and be guided by it and, when they see the explanation of a prophecy, know whether the same is according to the Word of God or not, and then they have no trouble to stay in line of march against the enemy.

16 It appears that the confederated enemy that had laid siege to Gibeon was about to begin the final assault upon the city, when Joshua arrived with his army. That was a critical hour for the Gibeonites, likely their last stand; otherwise they would not have sent such an urgent appeal to Joshua. Having voluntarily placed themselves under Joshua and become servants of him and the other Israelites, the Gibeonites must have been trusting in God and in his representative. They looked and hoped for deliverance from the enemy at the hands of Joshua because they were firmly abiding by and performing their part of the covenant which they had made a few days previous with Joshua and his people. The Gibeonites knew that if they surrendered to the confederated enemy they would benefit nothing but would then be subjected to destruction at the hand of Joshua, because they believed that the God of Joshua had commissioned him to subdue Canaan and that he would do so. Their desertion from the Israelites now would mean certain destruction of the Gibeonites to which they had been doomed before making their covenant with Joshua. (Josh. 9:24) This part of the picture exactly fits the present condition of the people of good will toward God, who have taken the first step towards reuniting themselves with God's organization. They are no longer desired by the nations of this world, but are hated by the worldlings because those confederated powers stand for Satan and are against all who are for God and his kingdom. Those who have turned to the Lord are marked for death by Satan and his crowd. They have looked to God and Christ, and now they know that their salvation comes only from God and by and through Christ Jesus.

17 What took place between Joshua and the other Israelites and the people of Gibeon up to this point was previous to the fight or battle at Gibeon. Seeing that the people of the community of the Gibeonites pictured the great multitude, while the Israelites un-

der Joshua pictured Jehovah's chosen people who are now under the command of Christ Jesus, the events that came to pass up to this point picture what is to be done by Jehovah's witnesses before the battle of Armageddon is fought. It has pleased Jehovah to cause to be written in his prophecy various pictures foretelling the events that lead up to Armageddon and of what Armageddon consists. All of these pictures show that the work to be done by Jehovah's witnesses precedes the battle of the great day of God Almighty, and there is nothing in the Scriptures to show that the remnant bear witness to the great multitude after the battle of Armageddon, of which the battle of Gibeon was a type. *The Watchtower* has frequently stressed the point, and here again repeats it, that the great objective in the outworking of God's purpose is the vindication of his name and to that end he first causes a witness to be given to those who will hear concerning his name and his mighty organization under Christ Jesus, and thereafter he demonstrates his great power by destroying Satan and all those who align themselves with Satan. There is nothing in the Scriptures to show that God has any purpose of exalting some creature and making that creature's name great. There is nothing in the Scriptures to show that God now, in this day preceding Armageddon, selects some man and assigns to that man "a great work that he must do". There is no reason why the Lord should do such a thing, because the exaltation of men is an abomination in his sight. When a man in this day says in the hearing of others, "I have a special work to perform, but my hands are completely tied," there is much ground to doubt the sanity of that person. At least it shows that he does not have an understanding of the Scriptures. The Scriptures do not show that God has singled out any man and given him "a special work to do" in this day, and then causes that man's hands to be completely tied so that he cannot do his assigned work. In fact, the prophecy of Obadiah emphasizes this truth, that, aside from the Lord Jesus Christ, not one of the faithful servant class is identified. There is absolutely nothing in the Scriptures to show that God used a man to foreshadow or picture another man and his work. In fact, no man is used in the Scriptures to foreshadow the man Jesus. Joshua foreshadowed Christ Jesus. The very thing that brought so much sorrow amongst men was the covetous desire of Satan to be exalted. If any man makes it known that he is specially chosen of the Lord to do some specific work, we may know that such man is either weak in the mind or else being moved by the spirit of Satan. The great issue to be determined is, Who is supreme? The name of Jehovah must be and will be vindicated. Men are of no importance so far as they are individually concerned. The remnant will keep this point clearly in mind, and will therefore always know that it is worse than foolish to listen to the claims of a man who is looking for honor and exaltation among men. The remnant will be guided by Jehovah God through his Word, and by his Chief Officer, Christ Jesus, and, being so guided, will now give heed to and joyfully obey the commandments of the Lord.

FINAL BATTLE FORESHADOWED

18 Jehovah emphasizes the truth time and again that he will fight the final battle against the enemy, and which battle shall completely annihilate the enemy and vindicate God's name. Joshua, as a type of Christ Jesus, led the Israelites to Gibeon; and while the Israelites were there for war, the proof is overwhelming that it was Jehovah who fought the battle to a decisive end, Joshua being the visible leader: "And Jehovah discomfited them before Israel, and he slew them with a great slaughter at Gibeon, and chased them by the way of the ascent of Beth-horon, and smote them to Azekah, and unto Makkedah." (Josh. 10:10, *A.R.V.*) The Israelites were there and saw the battle, but it was the Lord Jehovah God who did the fighting so effectually. It was not the mere sudden arrival of Joshua and his little army that so frightened the confederated enemy and caused them to flee, but it was Jehovah who caused the enemy to get started on the rout. Was that an expression of Jehovah's anger against the enemy? Was Jehovah wroth when he slew the besiegers of Gibeon? He so states by his prophet, and says that he will again rise up against the enemy and express his anger; that "he shall be wroth as in the valley of Gibeon". (Isa. 28:21) The point here is that when Jehovah begins to take action against the enemy he will do so in anger, as he did when he began the assault upon the confederated enemy that was attacking and besieging Gibeon. At the first battle of Gibeon Joshua was the visible leader. At the second battle of Gibeon King David was the visible leader against the enemy. Both Joshua and David pictured the Lord Jesus Christ, the great Leader, the Field Marshal and Executioner of Jehovah in the final battle against the enemy, "the battle of that great day of God Almighty." Joshua was invincible because he was Jehovah's servant and strictly obeyed God's law and commandment; and in this he pictured Christ Jesus, who knows no defeat and who will win a signal victory at Armageddon.—Josh. 1:5-9.

19 That the first battle of Gibeon was Jehovah's war or fight against the enemy is made certain by the Scriptures. Joshua made a forced march and brought the chosen people of God to the place of battle, and then 'Jehovah discomfited the enemy, and Jehovah slew the enemy with great slaughter'. (*A.R.V.*) Thus began the great battle at Gibeon, and the great slaughter that resulted caused the confederated enemy to flee. Jehovah (by Joshua his representative) chased the enemy to Beth-horon (meaning "house of hollowness", such as caves). The fight began at the city of Gibeon, but did not end there. The beginning of the fight broke the confederated stronghold, because those

confederated forces broke up and fled from before the Lord. There is now a confederacy between the religionist, commercial and political crowd to destroy Jehovah's earthly organization. The beginning of the battle at the city of Gibeon may well picture the beginning of the battle of Armageddon, and which will destroy the religionists' combine and break up the confederacy; but that is not the conclusion of the battle, for the reason that the conclusion shows the destruction of the entire wicked organization of Satan.

[20] At page 287 of the book *Riches* this statement appears: This "seems . . . to indicate two distinctive parts of Armageddon: (1) That which accomplishes the destruction of hypocritical religionists; and (2) that which accomplishes the complete destruction of all of Satan's organization". This statement is not intended to be dogmatic, of course, because it is only a conclusion drawn from the picture. It does seem certain, however, that there is no period of time between the beginning, or first part, of Armageddon and the final part, in which there is a witness work done for the great multitude. Jehovah plainly declares that when he 'brings to pass his act, his strange act', it will be done in wrath as at Gibeon. (Isa. 28:21) The religionists constitute a powerful part of the confederacy or alliance that now exists, and when that part of it is destroyed it will seem very strange to others of Satan's organization. The Scriptures make it clearly to appear that after the destruction of the old "whore", then the "beast" and the "false prophet" are taken and destroyed and then the Devil goes down in complete defeat.

[21] Jehovah was chasing the enemy and they were fleeing, and while on the dead run the Lord Jehovah slew them. "And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron [lower Beth-horon], that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword."—Josh. 10:11.

[22] Those who survived that part of the battle which took place at the city of Gibeon seemed to be at the time outstripping the pursuers and apparently making a getaway from the sword, and then Jehovah opened his batteries in heaven against them and slew more than had been slain by the sword. In speaking of the expression of Jehovah's wrath against the enemy his prophet says: "Behold, the Lord hath a mighty and strong one [the Greater Joshua, Christ Jesus]; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, will he cast down to the earth with the hand." (Isa. 28:2, *A.R.V.*) This mighty and strong One mentioned uses his power as a "tempest of hail", which sweeps away the refuge of lies and destroys the liars, and then "a destroying storm", which does the complete slaying. In that same prophecy it is written: "And the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Vs. 17) A "tempest of hail" is one thing, and "a destroying storm" another and far greater thing. The latter may be or may not be accompanied with hail. A great storm in which many hailstones fall would be a "destroying storm".

[23] To be sure, hail is used in the Scriptures symbolically to picture some other or more forceful power. It is written, "Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" (Job 38:22, 23) "And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." (Rev. 16:21) In these texts "hail" is clearly symbolic of cold and hard truths, which are destructive to lies. Hail is a "sign" and a "wonder", that glorifies Jehovah and exhibits his power. (Ps. 148:7, 8; Ex. 9:18-33) It is Jehovah God who sends forth his truth, revealing and causing to be proclaimed the meaning of his prophecies, and this he does in the day of Jehovah. The cold, hard truths expose to view the lies that have long deceived the people, and bring the liars into disrepute and disgrace. Jehovah sends forth his anointed witnesses to proclaim his truth, and by his truth he sweeps away the lies; but where there is a great storm, during which hail of large size falls, the hail and wind together constitute a "destroying storm", and it is the destroying storm of Jehovah that does the destructive work. These words of description give us some idea of the manner in which Jehovah expresses his wrath against the enemy. The important point for consideration, however, is that it is Jehovah who expresses his anger and that expressed anger results in discomfiting and destroying his enemies.

[24] The first battle of Gibeon, when the forces were led by Joshua, was one battle, but it was not all fought at the city. The most destructive part of that battle was after the confederated enemy forces had fled and were going down to the rocky country where the caves were situated, and it was then, while on the way, that the "destroying storm" of Jehovah overtook the enemy. It was then that Jehovah cast down from heaven great stones, presumably chunks of ice formed by many pieces of hail uniting as they fell and making larger pieces of ice, which would easily kill a man when striking him. As an illustration of the effect of hail the following is quoted from the public press:

"An unusual fall of gigantic hailstones is reported from Johannesburg, South Africa. They fell in northern Transvaal on February 1, and killed nineteen natives and many animals. A cloudburst in which three inches of rain fell in a few minutes was followed by the hailstones, many as big as grapefruit. They covered the ground in the area affected to a depth of three feet, and many of the natives who were killed had to be dug out of the ice. The unusual feature

about the hailstones was that they were described as jagged pieces of ice instead of the smoothly rounded pieces. The largest hailstone of record is one seventeen inches in circumference and weighing one and a half pounds. It fell in Nebraska in July, 1928."

[25] It will be properly said that there were two parts of the battle of Gibeon, because the first part was fought near the city, while the other part was fought in the valley. But there was no period of waiting between the two parts. It was really one fight. It all took place in one day. This may suggest to some that "the battle of that great day of God Almighty" may be in two parts: the first, destroying the religionists; and that which follows, bringing even a greater destruction upon all parts of Satan's organization. This is not so material, however, but is merely stated as a suggestion.

[26] In the prophecy by Isaiah (28:17) the statement is that the Lord lays judgment to the line and righteousness to the plummet, that is to say, that the judgment is so strict and straight and right that it is wholly righteous, and nothing escapes that judgment. That judgment is by the Lord Jesus Christ, the great Judge at the temple, when the nations are gathered before him and he does the separating work; and in this connection the prophecy further says: "And the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." This does not seem to be Armageddon, but rather pertains to the fight that is now in progress. The Lord Jesus is separating the nations and at the same time sending forth his "faithful and wise servant" class with the cold, hard truths, symbolized by hail, which, being forcefully delivered, and that regardless of all opposition, uncovers the lies of the Roman Catholic Hierarchy and their allies, and exposes them to full view. The Lord then seems to fix the time and order of Armageddon by the words of his prophet, who says: "When the overflowing scourge shall pass through, then ye shall be trodden down by it." According to another rendering of the text it reads: "When the overflowing scourge sweepeth past, then shall ye be thereby beaten down." (*Rotherham*) This part of the prophecy emphasizes the time when the destruction shall take place. The Lord is now lashing the Roman Catholic Hierarchy and allied clergy with the message or "hail" of truth, and it stings them terribly and causes their crookedness to be exposed to view. Such, however, is not Armageddon, "the battle of that great day of God Almighty." It is Jehovah's "work" that precedes the battle of Armageddon. It is during this period of witnessing by telling the message of truth that the great multitude is gathered unto the Lord, and this is done before the "battle of that great day of God Almighty" begins, that is, before the "destroying storm" breaks upon the enemy. The war that is now on between the Roman Catholic Hierarchy and God's anointed witnesses is pictured in Revelation 12:17 as the 'old dragon's attacking or making war against the remnant'; and in this warfare the remnant uses the Word of God as a weapon or scourge of war, and which exposes to view the lies of the enemy, and the enemy is brought into disgrace. Through this and many other scriptures it appears that, when the witness work is done, which witnessing the Lord uses to expose the lies of the enemy as well as to inform the people of good will, "when the overflowing scourge sweepeth past," then Jehovah will express his indignation by and through Christ Jesus, who is his "mighty and strong one", and that in this expression of his wrath his "destroying storm" annihilates the enemy.

[27] Note here the text by *Rotherham* concerning the 'scourge sweeping past'. "As often as it sweepeth past, it shall take you away, for morning by morning shall it pass along, by day and by night, and it shall be nothing less than a terror to make out the message." (Isa. 28:19, *Roth.*) While the fight is on now and Jehovah's witnesses are moving daily into action, proclaiming the praise of Jehovah and his kingdom, and the day of the vengeance of our God against the wicked, the hail is thus sweeping away the lies, and that "message" is nothing less than a terror to the enemy when they hear it. This is proved by the fact that the Roman Catholic Hierarchy and allies are now doing everything within their power to prevent the message from going forth. They cry out: "What these people say shocks our religious susceptibilities, and we don't want to hear it by radio, sound car or any other means." It is while this fight is on that the people of good will are informed, and thus the Lord is gathering them into his organization, that is, he is gathering in his "other sheep", which constitute the great multitude. This present warfare between the faithful servant class and the enemy is not Armageddon, but is merely a skirmish immediately preceding Armageddon.

[28] Traveling with his little army all night, Joshua arrived at Gibeon early in the morning, and the battle began immediately, and while the moon was still shining in the west. The confederated Amorites fled, and it was as they were fleeing that Jehovah smote them with great stones of ice from heaven: "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon."—Josh. 10:12.

[29] The enemy was fleeing to the west in complete rout. The moon was still shining in the west, and the storm was coming up from the west, and the clouds had not yet obscured the moon, which evidently was shining above the storm clouds. Joshua, seeing the situation, uttered a prayer before his men that the light might not be obscured but that the forces of the Lord might continue to fight until the complete de-

struction of the enemy had been accomplished so that there need be no repetition of the battle with the Amorites. This is in line with what Jesus says concerning Armageddon, that it shall be a finish fight and a complete wiping out of the enemy, that it shall be 'tribulation such as never was, no, nor ever shall be'. (Matt. 24:21) When the Amorite combined forces got into the valley, they were being pursued from the rear by the army of Joshua, and a great and destructive storm met them on their front, and so there was no way for them to escape. This is like the description given by Jeremiah concerning the enemy at Armageddon: "And the shepherds shall have no way to flee, nor the principal of the flock to escape." (Jer. 25:35) Again this supports the conclusion that the shepherds (clergy) go down first, and then follow the principal ones of the flock, and other portions of Satan's organization. While this is not two battles, it does not seem improper to say that there are two parts of one battle: destroying (1) the religionists, and then (2) the rest of the Devil's bunch.

[30] From what follows it is certain that the prayer of Joshua was in accord with the will of God when he prayed for the moon and the sun to stand still. "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."—Josh. 10:13.

[31] If the enemy had been praying and hoping that they might do all their wicked deeds and then escape in the darkness, they were sorely disappointed. The effect on the eyes of all those on the earth was that the moon stayed and the sun stood still. Just how this was accomplished, an opinion might be advanced here, but that does not seem necessary. Nothing is impossible with Jehovah God, and manifestly this part of the prophetic picture foreshadowed that the light of God and Christ shall continue to shine while the destruction of the enemy takes place. Other prophecies show that when Armageddon is being fought the enemy will be in complete darkness, such as would accompany a destroying storm, while the people of God will have light. "The sun and moon stood still in their habitation, at the light of thine arrows as they went, at the shining of thy glittering spear." (Hab. 3:11, *A.R.V.*) "Sun, moon, have stood still on high, like light thine arrows speed along, like brightness is the flash of thy spear." (*Rotherham*) It was Joshua who prayed that the light might continue while the battle was being fought, and God gave him and his forces light; and this, being the prophetic picture, undoubtedly corroborates what Habakkuk says, that, while darkness envelopes the enemy, God will give light to his own people. Furthermore, this shows that Armageddon will not be interrupted by things determining time, such as sun or moon, but that the battle will be fought through to a finish and to the utter destruction of Jehovah's enemies. None of the forces of the Lord or of his people who sing his praises complain at the length of time consumed in the battle. They have light and they rejoice. Gideon (who also pictured Christ Jesus) with his little band of warriors marched all night, "faint, yet pursuing" (Judg. 8:4); but they were not complaining against the Lord because of their hardships or the length of the battle. Likewise Jehovah's faithful witnesses will not complain of the length of time, either before or during the progress of the battle of Armageddon. That Jehovah can and does perform miracles according to his will, such as making the sun stand still, is certain: "Behold, I will bring again the shadow of the degrees, which is gone down in the sundial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down." (Isa. 38:8) These prophetic scriptures all support one conclusion: that when the battle of the great day of God Almighty begins, it will be fought through to a complete finish, and that there will not be two battles or "two phases of Armageddon", but only one, and that the witness work to the great multitude must be completed before that time begins.

[32] This conclusion is also definitely sustained by the words of Christ Jesus, who commanded his followers to bear the fruits of the kingdom before the nations of the world, and to finish it before the great trouble. "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. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24:14, 21.

[33] The preaching of this gospel of the kingdom, which is now being done by the witnesses of the Lord, must be done to the nations as a witness; and for what purpose? There could be but one purpose, and that the vindication of Jehovah's name; which is the great question for determination. This, then, is the day about which God caused Moses to write, stating the reason why he permitted the Devil to carry on his wicked work during a specific time, to wit, "That my name may be declared throughout all the earth [to all nations]." (Ex. 9:16) This God does now in declaring his name throughout the earth that the enemy may be notified of his purpose, and that the people of good will may be warned, know that Jehovah is the God of salvation, and the only means of salvation, and that they must flee to him and his kingdom, and do this before the "winter" time, that is, before the great battle sets in. There is no reason why the great multitude should hear the kingdom message for the first time after Armageddon is fought. There is no scripture sustaining the conclusion that the great multitude will be gathered after Armageddon. All the Scriptural texts bearing upon the matter show that the witnessing must be completed that the people of good will, who are desirous of escaping from Satan's organization, may do so and gather themselves unto God and his

organization and declare themselves on his side. Then they must faithfully and continually seek righteousness and meekness until the battle of the great day breaks upon the enemy, and this they must do if they would find protection during that great tribulation.

[34] Describing the first battle at Gibeon the prophet further says: "Is not this written in the book of Jasher [(*margin*) the Upright]?" The word "Jasher", or "Jashar" (*R.V.*), is related to "Jeshurun", being derived from the same root. "Jeshurun" is first mentioned by Moses in the prophecy at Deuteronomy in connection with the covenant of faithfulness. (Deut. 32:15; 33:5, 26) Jehovah is the "Upright One", and the miracle concerning the sun and the moon that he performed during the battle at Gibeon is written in his book. The miracle, therefore, must be true, regardless of the fact that worldly-wise men scoff at the possibility of such a thing's being accomplished. "Jeshurun" is the name by which Jehovah's covenant people are designated and signified as a "righteous people". It means the nation of Jehovah, the "holy nation", God's people, who are in the covenant with him for the kingdom, and which people stand for Jehovah in the righteousness of Christ Jesus their head. The recording of the aforementioned miracle concerning the sun and the moon was undoubtedly for the aid, comfort and hope of the faithful remnant now on the earth. It is to be expected that the "Upright One", Jehovah, would give to his people in this day of judgment a revelation and understanding of why the record was made concerning Joshua and his army at Gibeon. It is insulting to the Lord for anyone to say that these things are mere expressions of man's opinion. What could any man hope to gain by making such expressions of opinion? Those who believe that these things are expressions of opinion of a man, as stated in *The Watchtower*, should give no heed to them, and they will not do so. Those who now understand and believe that Jehovah God and Christ Jesus are the Teachers of the people of Jeshurun will rejoice to see how marvelously Jehovah has provided for his people in this day and will give all honor and praise to Jehovah and his anointed King. The faithful ones will hear and give heed to the words of Jehovah addressed to Zion, and which apply specifically now: "Let not thine hands be slack." (Zeph. 3:16) With the zeal of Christ Jesus they will continue to press onward, singing as they go: "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."—Ps. 103:1, 2.

(To be continued)

QUESTIONS FOR STUDY

¶ 1. How have Jehovah's faithful people come to an understanding of his purposes? How, only, will also their continued and further understanding thereof be assured?

¶ 2-6. To whom is the message of the kingdom now to be taken, and for what purpose? Explain and apply the Gibeonites' urgent appeal to Joshua, at Gilgal, for immediate action in their behalf.

¶ 7. Point out the importance now of the apostle's words at 2 Corinthians 2:11 and 1 Thessalonians 5:6.

¶ 8, 9. What important instruction for the remnant is seen in Joshua 10:7?

¶ 10. How does the adversary now seek to entrap the remnant, in relation to the great multitude? Why? What is the only safe course for God's people at this time?

¶ 11-13. Why, for that time and as a prophecy, did Jehovah give Joshua the expression of assurance recorded in verse 8?

¶ 14-17. Of what were the prompt action taken (verse 9) by Joshua and his army, and their early arrival at Gibeon, prophetic? Point out the great issue to be determined then, and now, and whether creatures are of importance in this connection.

¶ 18-21. What importance, for Israel and for the Gibeonites at that time, and for those whom they there pictured, is seen in the statement that 'Jehovah discomfited the Amorites before Israel'? What seems to be the prophetic relation thereof to that which is recorded in the latter statement of verse 10 and in verse 11?

¶ 22-24. Compare the fulfillment of the prophecy at Isaiah 28:2 with that of Joshua 10:10 and that of Revelation 16:21. With that of Joshua 10:11.

¶ 25. That there were two parts of the battle of Gibeon, though it was really one fight, taking place in one day, is of what prophetic significance?

¶ 26. Apply Isaiah 28:17.

¶ 27. What is the evidence that Isaiah 28:19 is now in course of fulfillment?

¶ 28-31. Describe the early situation and what took place "in the day when the Lord delivered up the Amorites before the children of Israel". Apply the prophetic picture.

¶ 32, 33. Explain Matthew 24:14, 21, as showing when and for what purpose this witness must be given.

¶ 34. "Is not this written in the book of Jasher?" Just what does this mean, and why is it thus placed in the record? Why would anyone now say or hold that the revelation and understanding of the meaning and purpose of the prophetic record have come to Jehovah's people as mere expressions of man's opinion? What course will the faithful ones now take?

BE STRONG, AND WORK

(Continued from previous issue)

JEHOVAH appoints his Avenger of all the blood that has been spilled and all the human lives that have been crushed out by the Devil's organization. The Avenger is now on the trail of that gory, blood-besmeared organization with its shameful record of millions of willful murders of the poor innocents. In that organization there are many who are prisoners, out of sympathy with it, and who have therefore been unwilling and unwitting parties to the crimes of that organization. To escape the destructive sword of Christ Jesus, Jehovah's great Avenger of blood, at Armageddon, such unfortunate ones must get out before Armageddon. Otherwise the sword will overtake them. They need the truth to make them free. The highway must be prepared to the great city of refuge, Jehovah's organization. That highway and city of refuge must be pointed out to such unwitting manslayers, that they may speedily betake themselves over the high-

way and escape to the refuge provided under Jehovah's great High Priest, Christ Jesus, and thereby be shielded in the day of vengeance. Concerning such the law in Jehovah's kingdom covenant reads: "Thou shalt separate . . . cities [of refuge] in the midst of thy land, . . . Thou shalt prepare thee a way, . . . that every slayer may flee thither." (Deut. 19: 2, 3; Numbers 35; Joshua 20) Those in the kingdom covenant have been "called by a new name, which the mouth of the Lord shall name", and it is to these that Jehovah has given command: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isa. 62: 2, 10) Satan, in harmony with his destructive purposes, tries to turn the people away from Jehovah God and hence to turn them aside from this highway; and he would like, if possible, to turn the attention of Jehovah's witnesses away from those who need now to escape over the highway from the judgment sword of the Avenger and Vindicator of Jehovah's name. The faithful will not permit their attention to be diverted from those to whom attention must now be given according to God's will.

Jehovah's witnesses will not be thrown off guard by any suggestions or arguments of the great enemy. They know it is imperative that the work in behalf of the Jonadab or sheep class be done now. The King's words ring loudly in their ears: "Then shall the end come. When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judæa flee into the mountains: . . . pray ye that your flight be not in the winter, neither on the sabbath day." (Matt. 24: 14-20) Jehovah's witnesses have read, and by his loving-kindness have come to spiritual understanding, and hence they do see or discern that abomination of desolation standing like a usurper in the holy place of Jehovah's kingdom. The prophet Daniel (11: 31; 12: 11) foretold that the Devil's forces would violently take away "the daily sacrifice" and would place or set up this abomination that maketh desolate. That "daily sacrifice" is not the ransom sacrifice of Jesus Christ; it could not be such, for he has appeared in the presence of Jehovah God with the full value of his human sacrifice, and it is therefore beyond removal by Satan's servants. But the "daily sacrifice" was and is the continual or daily offering up by Jehovah's faithful servant class on earth of praise and thanksgiving to him by publicly proclaiming the message of truth he has given his people. Such procedure is an offering up of "spiritual sacrifices, acceptable to God by Jesus Christ". (1 Pet. 2: 5) In this the members of Jehovah's "royal priesthood" under Christ Jesus must be continually or daily engaged.

The enemy took this "daily sacrifice" away in 1918. They framed mischief by man-made laws and used their strong-arm squad to forcibly restrain God's people who were performing this sacrifice by publishing the Kingdom message. To this presumptuous act against Jehovah God the enemy added further insolence by rejecting his anointed King and his kingdom and then setting up a deceptive substitute, to serve as a "political expression of the kingdom of God on earth" and operated by their own crowd in control. This was abominable to God. It was of desolating power to those who looked for and hoped in God's kingdom. The taking away of the daily sacrifice meant the enemy's stopping of the kingdom proclamation; conversely, the setting up of the desolating abomination would mean the enemy's hateful activity in leaguing or conspiring together for offering up a sacrifice to the Devil in place of the one to Jehovah, and which finds its most prominent expression in proclaiming and maintaining the League of Nations as a substitute in place of God's holy kingdom.

Jesus commanded that when Jehovah's witnesses should see this, then they should sound the warning to others, that those of good will who desired to praise Jehovah God might get out of Satan's doomed organization and flee to God's kingdom, pictured as mountains of safe refuge. The Lord Jesus did not say that such people should wait until Armageddon has actually begun and the Roman Catholic Hierarchy and the other clergy of "Christendom" have been exposed by Jehovah's "strange work" and overthrown by his "strange act". (Isa. 28: 21) The substance of Jesus' warning is, Upon seeing the prophecy fulfilled, flee, without delay and without turning back, thankful that you may flee before the winter (or hard time) and before the sabbath day (when the witness work preceding the battle is done). Flight in the "winter" or on the "sabbath day" is something for one to pray to avoid. To delay for first some "strange" manifestation by Jehovah God might mean your attempting to flee at a difficult time, when it is impossible to get through to the mountains. To pray that your flight be not then means to flee *now*, ere winter and sabbath set in. Such is the urgent need for prompt flight now by the "great multitude" of Jonadabs. Hence it calls also for the continuous and unslackening activity by Jehovah's witnesses, and that now, to point out to the Jonadabs the way of escape to the mountains of Jehovah's kingdom by his Christ. This responsibility Jehovah's witnesses cannot shirk.

To these witnesses and to those others who would be on Jehovah's side as Jonadabs or Christ's "other sheep" Jehovah by his prophet says: "Before [not, When it begins; but, Before] the decree bring forth, . . . before the day of the Lord's anger come upon you. Seek ye [Jehovah], 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 [Jehovah's] anger." And why? Because, adds the prophet, Jehovah's judgments are to be executed upon

the modern Philistines, destroying their organization, "that there shall be no inhabitant." (Zeph. 2: 2-6) Further describing that day of the Lord's anger, the prophet says: "The day that I [Jehovah] 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." Then the prophet foretells how on the day of Jehovah and before his anger breaks forth at Armageddon Jehovah delivers his faithful remnant from the power of the Devil's organization Babylon and sets them to work in God's organization Zion as his witnesses. Concerning that time of activity by his servants Jehovah then says: "In that day it shall be said [by Jehovah through Christ Jesus] to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord [Jehovah] thy God in the midst of thee is mighty." (Zeph. 3: 8, 16, 17) For no cause whatsoever are Jehovah's children by his "woman" Zion to slack hand in his service. Neither through indifference, laziness, false arguments, nor through fear of enemy. Arranging for the enemy's destruction, Jehovah maneuvers their hosts so as to "gather the nations" and to "assemble the kingdoms" of the enemy organization. They are gathered and assembled against the earthly members of Jehovah's organization Zion, his witnesses, and those others who have taken a stand on Jehovah's side. (Zech. 14: 1-3) But Jehovah's witnesses and their companions, the Jonadabs, should not fear and let their hands slack because of paralyzing fear. They know from God's own word that the kingdoms and nations are gathered to (as the nations think) destroy Jehovah's people; but it means the destruction of all the nations combined by one stroke of Jehovah.

By now Jehovah's witnesses should be well convinced from the Lord's Word that their work must continue on in the face of steadily increasing opposition from Satan's quarter. This opposition causes Jehovah's fury to rise up in his face and he smites them low at Armageddon. In spite of the continuing opposition Jehovah blesses "his land", the earthly condition of his people, with prosperity in his service. Satan's spirit field marshal, Gog, is vexed at this prosperity. He begrudges Jehovah every one who in response to the Kingdom witness promptly forsakes the side of his [Gog's] lord, Satan, and lines up on the side of Jehovah's witnesses in Zion and worships Jehovah in his temple there. The remnant's prosperity in spiritual values is not as a result of slackness or idleness; for the sluggard comes to poverty. (Prov. 24: 33, 34) Jehovah blesses them with prosperity because of faithfulness and zealous service as his witnesses.

Hence Gog and his hordes oppose, and finally they invade the "land" (the earthly rights and privileges) of Jehovah's people to spoil them and reduce them to poverty and captivity, as was done in 1918. "And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face." (Ezek. 38: 1-18) "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle" in ancient times. (Zech. 14: 3) Vindicative victory will be with Jehovah and all on his side. In view of this the present increase of opposition by Gog and all his hosts in heaven and earth should neither surprise nor dishearten Jehovah's witnesses and their companions. Rather this should be encouraging as surely indicating that the battle of Armageddon is near, and its glorious outcome. For this reason they should hasten on with their God-given work, appreciating their privileges while still theirs to be performed, and fearing lest such be removed from them through laxity and coming short and be given to the ones constant in zeal and faithfulness.

Let none be disquieted because their individual efforts seem to be somewhat unproductive and the Lord is not yet bringing in the "other sheep" (the Jonadabs) in the overwhelming numbers that some think their efforts up till now justify them in expecting. Jehovah's own word-picture at Revelation 7: 9-15 shows his will and his objective to be that the outer courts of his temple shall be thronged with joyful devoted human creatures, a "great multitude" of them, of unknown number. Bringing these to his temple is His business by Christ Jesus. He is now getting whither he wants with it. He fails not, let the enemy increase their opposition all they will. The rate at which He brings in those of the "great multitude" is his concern. The facts show he is bringing them.

The Lord asks those of his temple class on earth: "Who hath despised the day of small things?" The "small things" for the time being test the faith, but those full of faith will not despise such things and leap to wrong conclusions, but will draw reassurance from the words, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4: 10, 6) That does not mean that they must not work, working hard and with diligence. It means that the Lord gives the increase and the success. Hence he says to his servants: "Yet *now* be strong, . . . and work." (Hag. 2: 4) There is still more work to be done, and much of it; but that should not be construed to mean that the event for which we all long, the final battle, is far distant and we may go easy meantime and take our time. If more work and much of it remains, then the efforts of all should be intensified to get it done in the time allotted before the battle, that at that time we may, like the 'man in linen', report the matter, saying, "I have done as thou hast commanded me." —Ezek. 9: 11.

The opportunity and the call is for service in God's temple "day and night", or all the time. It is prophetically written of the "great multitude" of non-priestly people of good will that, having cleaned up

and identified themselves on Jehovah's side, "therefore are they before the throne of God, and serve him day and night in his temple." (Rev. 7: 15) They must thus maintain their integrity toward God. If, then, it be so with the people in the courts, certainly also the priestly class, Jehovah's witnesses, are required to be on the job "day and night" in his temple to minister unto these that serve Jehovah "day and night".

Jehovah's throne is established, with Christ Jesus at his right hand. Out from the throne of the Kingdom proceeds the "pure river of water of life", the Kingdom truth. The Great Spirit, Jehovah, by his Bridegroom Son, Christ Jesus, says, Come; and the bride class, at one with him in the temple, joins him in saying, Come. "And let him that heareth say, Come. And . . . take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, . . . If any man shall take away from the words of the book of this prophecy [including that concerning the great multitude], God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22: 17-19) The faithful remnant on earth of Christ's bride will not take away nor deny the work now fulfilling the prophecy concerning the "great multitude", but will continue therein until it is successfully finished in vindication of Jehovah's own Word. Thus they maintain their part in the Lamb's book of life in heaven and maintain their part in the holy city, the capital organization, "the New Jerusalem," and they will come into and abundantly enjoy all the blessings written in Jehovah's book, that he may be glorified.

LETTERS FROM AFIELD

JEHOVAH TRUE TO HIS PROMISE

DEAR BROTHER RUTHERFORD:

At a recent meeting of this company it was unanimously and enthusiastically resolved that a letter be sent to you conveying the love of all the brethren in this part of the field.

True to his promise, the great Jehovah has indeed opened the windows of heaven and is pouring out such a shower of blessings upon his people throughout the earth in these days that there is not room enough to receive it. Among these many blessings, the recounting of which would take too much time and space, was that inspiring lecture of February 23, "Separating the Nations," which we in Adelaide were privileged to hear almost in its entirety. As we listened to the bold, fearless words which exposed so clearly the cruel and devilish Hierarchy, we realized, as never before, that this is the Lord's doing and marvelous in our eyes. It is not reasonable to conclude that the Devil's crowd would have permitted such an exposure to be made had they been able to prevent it.

Although we were not able, at the time, to listen to your talk on "Feasts" and to join in the declaration made at the conclusion thereof, we have since been enabled to appropriate to ourselves the meat in due season found in the *Tower* dealing with that subject.

At the service meeting held May 30, the Adelaide company of Jehovah's witnesses, along with their associates, the "great multitude" in this place, enthusiastically adopted this declaration by a rising vote, and will endeavor, by the Lord's grace, to prove our words by a consistent and persistent course of action in the King's business.

We realize that we have been greatly blessed in this place in that we have had freedom from persecution; and we also appreciate that, to whom much has been given, much also will be required. From now on, the sound-equipment work will be pushed more than ever before, because it is clearly evident that this phase of the work is essential in the gathering together of the great multitude.

Be assured, Brother Rutherford, of our hearty and willing co-operation in the abundant and glorious work the Lord has given us to do. We thank you and the other brethren at headquarters for all that you have done and are still doing for us in this section of the field. We love you and pray our heavenly Father that you may be given the necessary strength and grace to carry on the work until it is done.

JEHOVAH FURNISHES THE MEANS

DEAR BRETHREN:

We, the pioneers working in the Columbus (Ohio) area, being assembled together, desire to express our thanks and appreciation for the following blessings which Jehovah has extended to us: for the *Year Book* and the daily strength it gives to sustain God's faithful; for the sacrifices which the Bethel family has made on behalf of the pioneers; and for the *Riches* book, which brings the joyful prospect of having a part in a mighty campaign to vindicate Jehovah's name.

The feast of spiritual food spread for Jehovah's people at the recent conventions was surely encouraging and inspiring, and gave greater determination to prove our integrity to the end. The light God is furnishing his people through *The Watchtower* is surely growing brighter and brighter, illuminating the path of the just. For these blessings we are continually thankful.

The electric sign was a pleasant surprise. At the proper time Jehovah furnishes the means by which his people reveal their identity as his witnesses, and affords greater opportunity to sing forth his praises. Certain it is that God has caused his people to be "service minded" to meet the privileges and responsibilities of the great and glorious work now facing us. Our prayers are for those who throughout the earth now suffer for God's truth and for the sake of his name, that they may be sustained by hope, strength and encouragement, and for the guidance and blessing of all in responsible positions in God's organization on earth.

Yours in the service of Jehovah,

ARCH W. SMITH	ELIZABETH LEUCHLI
L. A. REYNOLDS	J. E. LOWE
MRS. L. A. REYNOLDS	JEAN E. LOWE
MRS. I. E. WAGNER	ALEXANDER LOWE
HELEN M. MILLER	HELEN K. LOWE

THANKFUL TO OUR GREAT GOD JEHOVAH

DEAR BROTHER RUTHERFORD:

I hesitate to take any of your valuable time, but feel constrained to tell you of my continued gratitude for all the good things that have come to me in recent months—the *Watchtowers*, with the great illumination for our pathway, and now *Riches*, the recent conventions, and "Feasts", which I anticipate learning more of when it comes into print.

I want to tell you that I am indeed thankful to our great God Jehovah for all these wonderful things and for his great favor in permitting me to still enjoy them and to do something in his service.

By Jehovah's grace it is my determination to stay with you as you are used by him to direct the activities of his people here, and with his witnesses as they push the battle against Satan's wicked organization on earth.

I just want you to know of my continued appreciation and joy in the increasing light of Truth, and assure you of my love as I see your unswerving love for and devotion to Jehovah the King Eternal.

Your brother in Jehovah's joyful service,
J. C. RAINBOW, *Ohio.*

BEHOLD STATELY STEPPINGS OF JEHOVAH OF HOSTS

OUR VERY DEAR BROTHER RUTHERFORD:

With fondest love we greet you in the name of God's dear Son, Christ Jesus our Lord. We the Port Limon division of Jehovah's organization take this opportunity of sending you a few lines, despite the fact that we dislike to encroach on your valuable and limited time so much used up in the service of Jehovah and Gideon, yet we are constrained to drop you a few lines to express in a very feeble way our thankfulness to the great Jehovah (whose Word is in our heart as a burning fire shut up in our bones, so we cannot forbear writing you [Jer. 20: 9]), and his illustrious Executive Officer, Christ Jesus, for supplying his people with that all-amazing and wonderful treasure, the book *Riches*. What a book! Indeed the Lord has accomplished his promise toward those who love him, in that he has 'opened the windows of heaven, and poured us out a blessing, that there is not room enough to receive it'. —Mal. 3: 10.

We stand in wonderment as we behold the stately steppings of Jehovah of hosts, and the unfolding of his purposes toward his little ones while surrounded by the enemy, who would immediately destroy us because (by His grace) we keep the commandments of God and have the testimony of Jesus Christ. From the depths of our hearts we exclaim, 'There is none like the God of Jeshurun, the Father of mercies, and the God of all comfort.' We fail to express ourselves adequately in words of thankfulness to the great Creator for this his latest gift of hard *hail* to place in the hands of those of good will, thus from "the housetop" exposing Satan's organization, and in a special way the chief visible part of it, the Roman Catholic Hierarchy.

We fully realize and appreciate the fact that the "old woman" Jezebel is having her susceptibilities severely shocked, and will use severe measures and methods to restrain the disturbers of her "peace"; but, fully confident that 'the LORD will give strength unto his people, and bless us with his peace', we are gladly taking *Riches* to the truth-hungry in obedience to God's commandments, regardless of the opposition and persecution of the "old painted-up woman", and, by his grace, will continue doing so until the uncircumcised Philistine and all her paraphernalia are relegated to oblivion (where all the wicked will be turned into), and thus with the zeal of his house we will continue to march forward, and, as we go, will sing our victory song, "The Sword of Jehovah and His Glorious King." And thus we hail Jehovah God and Christ Jesus the "Higher Powers".—Rom. 13: 1.

And now, dear Brother Rutherford, we thank you also for your unselfish service in the Lord's loving hand to share in the work of producing this priceless gem *Riches*, for the encouragement of his people at this particular time. Finally, dear brother, "The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."—Num. 6: 24-26.

Yours by grace in vindication service,
PORT LIMON (Costa Rica) COMPANY.

RESOLUTION UNANIMOUSLY ADOPTED

OUR DEAR BROTHER RUTHERFORD:

Loving greetings.

At an assembly of the Lord's people held at the Picton Hall, Liverpool, on the 11th and 12th instant, the following resolution was unanimously adopted, there being approximately 1,200 present.

RESOLUTION

"We, a representative company of Jehovah's witnesses in Great Britain, assembled at Liverpool, desire to express to Jehovah our acknowledgment and appreciation of the organization of his appointment and our complete loyalty and devotion to him, and rejoice in the lead given us against the Devil and his organization through the columns of *The Watchtower*, and we are wholeheartedly with you in standing shoulder to shoulder for Jehovah and for Gideon."

SEE SATAN'S FORCES MOVING TO BATTLE

DEAR BROTHER RUTHERFORD:

We have been putting off writing to you, as we know that you are very busy; but we cannot refrain any longer, as we must express our appreciation of your faithful and obedient service to Jehovah and his Vindicator Christ Jesus. The wonderful light that is coming from *The Watchtower* surely gives us courage to know that the victory is near at hand.

And we are enjoying with you the book *Riches* and the booklet *Choosing;* the former makes so plain the great multitude, and how we can see new faces in our midst every day, and are eager to have a little part in His service.

Our company is increasing; so it is necessary for us to arrange for larger quarters. The company is working as a unit as never before, each one eager to do his part as it should be, and we look forward to increasing activity with the PTM and phonographs, as our radio station has been forced off the air.

How we can see Satan and his visible forces moving forward to the battle, and how every scheme they put forth to pull themselves out of the dilemma they are in continues to fail! How plain it is for those of us who walk in the light to see and know why their schemes fail! What a world of confusion! And how the religionists are now beginning to strut around to show off their fine feathers and to crow and boast about bettering the world! We both hope to continue in His service until the Lord says "it's enough". We both send our love and express our sincere desire to co-operate with you in the kingdom interest. We are

Your fellow publishers by His grace,
J. P. LA VOIE
ESTHER E. LA VOIE, *Colorado.*

AS HORNETS' NEST IN 'LAND OF PHILISTINES'

DEAR BROTHER RUTHERFORD:

Words are inadequate to express our appreciation and gratitude for the provisions with which our heavenly Father has so graciously blessed his "faithful servant" at this time. It is especially with joyful hearts that we extend our thanks for the pioneer camp which has been established in the Chicago area. Truly it is as a hornets' nest in the "land of the Philistines". We rejoice that while the enemy make sport of the Lord's children, and though we of ourselves have not the power to "pull down Satan's house", we do receive strength to declare his purposes which will accomplish that very thing.

It is a privilege, beyond comprehension, to be engaged in the full-time service of our loving heavenly Father and to bring to the people the life-sustaining and life-giving message.

We are, however, not unmindful of the sacrifices made by our brethren at the Bethel home as well as of your labors of love. We greatly appreciate this even though we do not often express it, yet our hearts are always with you as you continue in your efforts.

The Lord is ever mindful of our needs, dear brother, as evidenced by each issue of *The Watchtower*, which we eagerly look forward to. And now we are enriched further by the book *Riches*, and as we study it we are encouraged to press on in placing this good news of the kingdom in the hands of the great multitude which is coming forth and engaging in the Lord's service.

Sincere love to you and the Bethel family.
THE CHICAGO PIONEER CAMP.

REJOICING, DETERMINED, PRAYING, LONGING

DEAR BROTHER RUTHERFORD:

Loving Christian greetings in our King Eternal.

I do not wish to take up any of your precious time, but could not resist letting you know how much we enjoyed your thrilling lecture. We heard distinctly (only for one or two interruptions) over shortwave 19 meters. We stood and shouted "Aye!" with you. We are rejoicing, and determined to press the battle to the gate, praying for you and our dear persecuted brethren throughout the earth, longing for that great day when Jehovah shall destroy His enemies.

The Gisborne company convey their love to you, and are all enjoying the food from the Lord's table.

Your fellow witness,
Sister [Mrs. J.] SMETHURST, *New Zealand.*

LIFTING UP JEHOVAH'S STANDARD

DEAR BROTHER RUTHERFORD:

We as Jehovah's witnesses send our appreciation to you for your lifting up Jehovah's standard for the people that everyone may know and choose for himself the wrong way and die, or the right way and live with life and happiness.

We heard your lecture given on the 23d inst. from Los Angeles, California, together with cheerful songs of praises sung by the assemblies; but because of some disturbances the lecture was not clear to us, and at 8:45 p.m. it was cut short. But, anyhow, we give praises to Jehovah God for his mercy in granting this broadcast to come across this continent of Africa from such a far distance; this is the Lord's doing, and is marvelous in our eyes.—Psalm 118:23.

We trust the Lord will make it simple for us at next opportunity to hear you clearly for his name's sake. With one mind we will continue with you to sing the songs of praises till Jehovah's name will be for ever vindicated.

With Christian love to you, dear brother,

ASHANTI KUMASI (Gold Coast, W. Africa) COMPANY OF JEHOVAH'S WITNESSES.

SOUND EQUIPMENT A BLESSING

DEAR BROTHER RUTHERFORD:

Thanks for the six months' free literature you have allowed me as a help in the work. I am now preparing to leave St. Kitts for Montserrat. I hope to begin work in that new field about the end of March, and will arrange for my first stock of free literature to be sent there in time. I understand from the pioneer department that the six months began in January; therefore there will be three full months before me to make use of the offer.

We heard you here on "Separating the Nations", but did not hear the four o'clock lecture so well.

On Sunday 15th inst. about twelve Jonadabs will be baptized here. One is already enlisted as an auxiliary, and the others will be organized into a company arrangement.

Every night of the week your voice is heard from one of our sound machines declaring Jehovah's glorious truth. Up till recently the P'TM did all the heavy artillery work against the enemy's stronghold here; but now, what a joy! what a blessing to have the No. 3 sound equipment in action! You can imagine our joy on Saturday 7th inst., when for four hours we took up our position in different parts of the city and gave eight No. 3 sound equipment lectures, with a total attendance of about 1,525, and placed 18 booklets.

From the enclosed clipping you will see that even in this remote corner of the earth the effort of those under the influence of the Roman Catholic Hierarchy is to hinder and oppose the spread of the truth. But the truth must prevail.

Thanking you again, and praying the Lord's richest blessings upon you and the Bethel family, I am

Yours in joyful service,

E. P. ROBERTS, *British West Indies.*

STEADY INCREASE OF SPIRITUAL FOOD

DEAR BROTHER RUTHERFORD:

Two years have already passed since my writing to you expressing thankfulness to Jehovah and rejoicing with you in having a part in vindication of the name of Jehovah. Now I rejoice with you in the steady increase of spiritual food which we see in *The Watchtower* at the hand of the Lord; and I rejoice very much. Be of good courage, Brother, and know that we are all with you, and, above all, that you stay on the side of that One who soon will vindicate his name. My dear brother, I am sure I would have lost my mind were it not for the hope, trust and comfort which I received from a booklet, a book and the Bible. After reading those I renounced my church and took away my children from the Polish Catholic school and was permitted to open the eyes of my brothers and sisters after the flesh, and many friends of mine are coming to an understanding of the truth. I have prayed for an understanding of the truth, and have received it, and now I can understand better. Dear Brother Rutherford, I want to thank you for the marvelous truth and clear understanding that you give to the people by the Lord's grace. I hope I may always be faithful, to the glory of Jehovah God. I remain

Your sister,

SOPHIE JURKIEWICZ.

IN SERVICE TRUTHS REVEALED ARE VERIFIED

DEAR BROTHER RUTHERFORD:

So many of the statements and phases of work mentioned in recent *Watchtowers*, and other publications, find immediate corroboration in the witness work in such an increasing manner of late that I am thrilled to the core. Real strength and joy flow from these verified truths. It is in service where the truths revealed in *The Watchtower* become real, so real that they live.

I only want to mention one phase of experiences: the one having to do with Catholic people. In *Riches* the thought is expressed that many of the Catholic population would be freed from the clutch of the Hierarchy. From past experiences with Catholics I wondered how that was to come about. But I didn't wonder long. I began to marvel at what I saw! My experiences with many Catholics have been of a manner expressed in *Riches*.

Yesterday a Catholic woman, after I had introduced myself as a J.w., asked me, without having read the card, "Why are our priests against you?" She had read three of our booklets, and said she couldn't find anything wrong with them. I let her hear your excellent answers, then opened the *Riches* book and let her see some of the reasons. To say the least, she was surprised. She said, "To think that I never could see that, makes me feel sick. Why, it is so simple and true." Her husband, a fanatic Catholic, had burned the three booklets. She took *Riches*, and said, "He won't get hold of this one."

That woman spoke the language of the class of people so wonderfully described in recent *Watchtowers* and in *Riches*. To actually see and hear these things from outsiders makes these truths live. I felt really happy. I was filled with joy and praises for Jehovah when I left that woman. I had gained as much as she had.

Thus every day in service becomes a source of real strength and joy. I want to express my deep-felt appreciation for the arrangement which makes it possible for us to stay in this wonderful branch of service, where one can be so close to truth in action.

Praise be unto Jehovah for everything. May he strengthen you and bless you richly.

Your fellow servant for Jehovah,

WILLIAM J. SCHNELL, *Pioneer.*

'CONTINUE WITH YOUR GOOD WORK'

DEAR BROTHER RUTHERFORD:

Greetings in our Father's name.

We take this opportunity to express to you our sincere appreciation for the abundance of riches which is contained in the book called *Riches*. We are tremendously thrilled each day for the privilege that is ours in bearing this message to the people.

While witnessing in Ocean City, N. J., a week ago, we had an interesting experience which manifested the good will of one of the "strong-arm squad". An officer accosted us on the street, and after reading the testimony card and stating that he was familiar with the work, insisted that we were soliciting and should go to the city hall and get a permit. When we refused to do this, he became very angry and called the police car. Upon the arrival of the police car the officer who had accosted us did not go with us to the city hall, but instead gave instructions to the driver of the car to sign the complaint for him, and stated that this work was compared to anyone's selling clams or produce. When we arrived at the city hall and spoke to the desk sergeant he likewise was familiar with our work and refused to listen to us, and said, "If you do not want to do as I tell you, then it is your funeral, not mine." With this he sent us to the chief. After we had witnessed to the chief he said, "I remember you; you were at my house yesterday and my wife obtained a book from you. Wait just a minute." He went to the files and took out our police list and letter from the Cape May campaign last summer, and showed these to us. We acknowledged them and told him this was the same work. He told us to continue with our good work and assured us we would not again be interfered with while witnessing in Ocean City. The officer who had arrested us and also the one who had taken us in apologized for any humiliation they had caused us.

We both unite in sending our sincere Christian love to both you and the Bethel family.

Your brethren and fellow publishers,

BRO. AND SR. WILLIAM H. WALTERS, *Pioneers.*

JEHOVAH KEEPING US POSTED

DEAR BROTHER RUTHERFORD:

Greetings in the name of our God and his King.

I have hesitated writing you since I have come to know the Truth, knowing how busy you are. But since your latest broadcast (which is beyond my ability to put into words) I felt I must take this opportunity to express my deep appreciation and gratitude because of your fearlessness in giving Jehovah's message which has struck fear and terror into the enemy's camp.

I was told just last week that we were going to get it soon. In reply I told them that Jehovah is keeping us posted as to the activities of our enemies and that we had nothing to fear. And so my prayer continually is that our God may keep each one who is striving to do as He commands.

And so my prayer for you, dear brother, is this:

"The Lord *bless* thee, and *keep* thee; the Lord make his face *shine* upon thee, and be *gracious* unto thee the Lord lift up his *countenance* upon thee, and give thee *peace*."

With Jehovah's help and assistance I am with you to the end, even unto death.

MARTIE GILLESPIE, *Canada*.

IN HARMONY WITH THE DECLARATION

DEAR BROTHER RUTHERFORD:

We, the Lakeland (Fla.) company of Jehovah's witnesses, by motion unanimously passed, have expressed ourselves in harmony with the Declaration adopted by the world-wide convention of the people of Jehovah on February 23, 1936, and we hereby resolve that,

"We are mindful that the war is on to the finish of the enemy, and notice is now served on the Devil and his chief earthly agent, the Hierarchy at Rome, and her allies,

"That we will not stultify ourselves by compromising with or yielding to the enemy's demands.

"Our trust is wholly in Jehovah and his King, and we will attribute salvation to none other.

"It is our privilege and duty to serve Jehovah, following the lead of his Faithful and True Witness, and thus, by his grace, we will do. If because of our faithfulness we die at the enemy's hands, we die! If we survive, it will be as loyal subjects of Almighty God.

"Jehovah's Vindicator cannot be defeated, and by his grace and in performance of our covenant we will follow him into the very jaws of death, being fully confident that God will preserve our everlasting existence.

"With the zeal of his house we will continue to march forward, and as we go we will joyfully sing our victory song: THE SWORD OF JEHOVAH AND HIS GLORIOUS KING!"

JONADABS REJOICE TO HAVE PART

DEAR BROTHER RUTHERFORD:

I enclose a copy of the resolution which was unanimously adopted by the Jonadabs in Brookfield, Illinois.

This was their first time out in the field. After working a little while four were arrested, including myself.

We were tried the following day and convicted and fined ten dollars each. The case was appealed to a higher court.

We were permitted to read the entire Statement contained in the Order of Trial.

At the conclusion of the "trial" the judge stated: "We are going to be omnipotent in Brookfield and fine you ten dollars each."

We rejoice to have a little part in the witness work and pray that we may also have a part in the vindication of Jehovah's name.

Wishing you the Lord's rich blessing, I remain

Your humble fellow servant,

ALBERT P. BRANT.

RESOLUTION

WE, the undersigned, Jonadabs of Brookfield, Illinois, assembled for field service on April 5, 1936, declare ourselves for JEHOVAH, his King, and his Kingdom, and against Satan the enemy.

We realize now that the real joy is in active service, and desire to be loyal and faithful for evermore.

"Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. 7: 10.

Our study leader will kindly convey this message to Brother Rutherford and to Brother Watt, regional servant.

ADOLF NILSEN	MARIE NILSEN
CLARENCE ERICKSEN	FRANCES ERICKSEN
HERMAN E. KRUEGER	ANNA KRUEGER
LORENTZ NILSEN	INA NILSEN
AAGOT NILSEN	ALBERT BRANT, JR.

WHAT A LONGING!

TO JUDGE RUTHERFORD AND ALL THE "FIRSTFRUITS":

A Jonadab would like to offer the profoundest thanks for the article on the "Feast of Ingathering", in the last *Watchtower*.

The loving expression of a "superabundance of joy", on page 121, calls to mind the beautiful prayer of God's Lamb, that all his "sheep" may be one.

What a longing is now aroused for Armageddon to burn up Satan's filth, and for the near day when everything that hath breath will be joyfully praising Jehovah!

Sincerely,

JOHN BENNETT, *England*.

SERVICE APPOINTMENTS

T. E. BANKS

Indianapolis, Ind.	Oct.	1, 2	Cincinnati, Ohio	Oct.	18-21
Madison, Ind.	"	3, 4	Dayton, Ohio	"	22, 23
Louisville, Ky.	"	6, 7	Columbus, Ohio	"	24, 25
Henderson, Ky.	"	8, 9	Pittsburgh, Pa.	"	27, 28
Mayfield, Ky.	"	10, 11	Hillsville, Pa.	"	29, 30
Louisville, Ky.	"	13-16	Cleveland, Ohio	Oct. 31,	Nov. 1

J. C. BOOTH

Indianapolis, Ind.	Oct.	1-4	Bedford, Ind.	Oct.	20, 21
Rockville, Ind.	"	6	Vincennes, Ind.	"	22, 23
Brazil, Ind.	"	7	Winslow, Ind.	"	24
Terre Haute, Ind.	"	8, 9	Evansville, Ind.	"	25-27
Jasonville, Ind.	"	10, 11	Cannelton, Ind.	"	29
Dugger, Ind.	"	13, 14	Dexter, Ind.	"	30
Linton, Ind.	"	15, 16	Salem, Ind.	"	31
Bloomington, Ind.	"	17, 18	Brownstown, Ind.	Nov.	1

M. L. HERR

Fitzgerald, Ga.	Oct.	1, 2	Orlando, Fla.	Oct.	20, 21
Waycross, Ga.	"	3, 4	Cocoa, Fla.	"	22
St. Marys, Ga.	"	6	Melbourne, Fla.	"	23
Jacksonville, Fla.	"	7-11	Winter Beach, Fla.	"	24
St. Augustine, Fla.	"	12	Fort Pierce, Fla.	"	25
Bunnell, Fla.	"	14	Okeechobee, Fla.	"	27, 28
New Smyrna, Fla.	"	15, 16	Pahokee, Fla.	"	29, 30
Sanford, Fla.	"	17, 18	Fort Lauderdale, Fla.	"	31

A. H. MACMILLAN

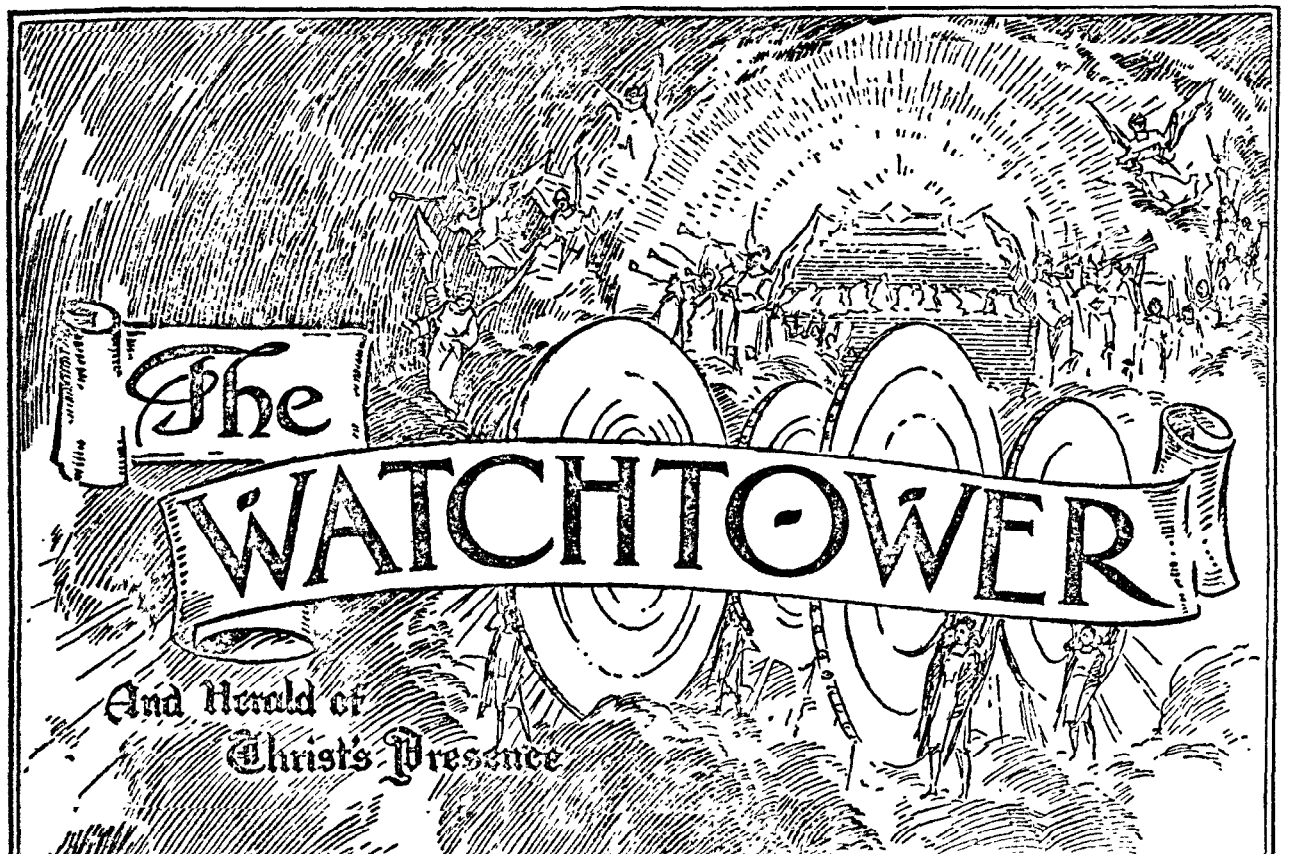
Racine, Wis.	Oct.	1	Lohrville, Wis.	Oct	17
Milwaukee, Wis.	"	2-4	Oshkosh, Wis	"	18, 19
Lake Mills, Wis.	"	6	Sheboygan, Wis.	"	21, 22
Madison, Wis.	"	7, 8	Green Bay, Wis.	"	23
Monroe, Wis.	"	9	Pulaski, Wis.	"	24
Dubuque, Iowa	"	10, 11	Blackcreek, Wis	"	25
Cassville, Wis.	"	13	Clintonville, Wis.	"	27
Richland Center, Wis.	"	14	Wausau, Wis.	"	28, 29
La Crosse, Wis.	"	15	Curtiss, Wis.	"	30
Black River Falls, Wis.	"	16	Loyal, Wis.	"	31

S. H. TOUTJIAN

Kooskia, Idaho	Oct.	2	Big Timber, Mont.	Oct.	17, 18
Athol, Idaho	"	4	Twodot, Mont	"	20
Whitefish, Mont.	"	6	Great Falls, Mont.	"	21, 22
Pablo, Mont.	"	7	Havre, Mont.	"	23
Missoula, Mont.	"	8, 9	Lewistown, Mont.	"	25, 26
Hamilton, Mont.	"	10, 11	Belmont, Mont.	"	28
Deer Lodge, Mont.	"	13, 14	Melstone, Mont.	"	29
Butte, Mont.	"	15, 16	Billings, Mont.	Oct. 30-	Nov. 1

A. S. WRIGHT

Kewanee, Ill.	Oct.	2, 3	Zion, Ill.	Oct.	20, 21
Peru, Ill.	"	4, 5	Flora, Ill.	"	22, 23
Bradley, Ill.	"	7, 8	Rockford, Ill.	"	24, 25
Aurora, Ill	"	9, 10	Freeport, Ill.	"	27, 28
Geneva, Ill.	"	11, 12	Rochelle, Ill.	"	29
Bartlett, Ill.	"	14	Sycamore, Ill.	"	30
Dundee, Ill.	"	15, 16	Moline, Ill.	Oct 31,	Nov. 1
Waukegan, Ill.	"	17, 18	Davenport, Iowa	Nov.	2, 3



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LVII SEMIMONTHLY NO. 19

OCTOBER 1, 1936

CONTENTS

GATHERING THE MULTITUDE (Part 4) 291
Evil Servant 294
David's Fight 295
David at Gibeon 295
Perversion 299
Questions for Study 302
NEWARK CONVENTION 290
LETTERS 302
RADIO SERVICE 304

©W.T.B.&T.S.

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY 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 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 arranges a systematic Bible study for its readers and supplies other literature to aid in such studies. 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 5, 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 bless 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.

NEWARK CONVENTION

A convention of Jehovah's witnesses will be held at Newark, N.J., beginning on Friday, October 16, and ending on Sunday, October 18. It is hoped that many of the remnant and Jonadabs from the eastern part of the United States will be able to attend this convention. The Newark Armory is the place of all meetings, and is located at Jay Street and Sussex Avenue. It will accommodate upward of 10,000 people. A loud-speaker system will be installed, so that all can hear. The public address will be given by the president of the Society on Sunday, October 18, at 3 p.m., on the subject "ARMAGEDDON".

ACCOMMODATIONS

It is well for you to arrange for your rooming accommodations in advance; therefore it is suggested that you write the Watch Tower Convention Headquarters, 51 Hadley Avenue, Clifton, N.J., letting them know what accommodations you require. The convention committee has covered a good portion of the city of Newark so as to locate rooms for those who will attend the convention. The price for rooms per person ranges from 75c to $1.50. Several hotels have quoted rates of $1.00 per person to $2.00 per person. All accommodations should be obtained through the rooming committee whether you desire to stay at a hotel or at a private home.

A special *Informant* is being prepared, setting out all the details concerning the convention, which *Informant* you should bring with you to the convention. The map of the city, printed therein, will show the location of the pioneer camp, the various parking lots, railroad stations, location of the Armory, also other necessary information concerning detailed organization for field service.

Cafeteria service will be arranged in the Armory to provide substantial food for those in attendance.

Arrangements are being made for those who desire to symbolize their consecration by water immersion.

This is a service convention, and it is expected that all of the remnant and Jonadabs will participate in the field service. In order to make proper assignment of territory it is quite necessary for everyone to register quickly upon arrival. All car drivers should have filled in properly the registration slip similar to those that have been used at all divisional campaigns. The first thing to do on arrival at the convention is to turn in your registration slip at the service booth, located in the balcony of the Armory. It is here that you will receive your assignment of territory.

The convention being held in New Jersey should be a cause of real rejoicing, and everyone who has taken his stand on the Lord's side will look forward with great enthusiasm to enjoying the privileges of service extended to him at this time. *The Watchtower* has so forcibly pointed out that now is the time to "Arise ye, and let us rise up against her in battle."

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII | OCTOBER 1, 1936 | NO. 19

GATHERING THE MULTITUDE

PART 4

"This is the day which Jehovah hath made; we will rejoice and be glad in it."—Ps. 118: 24, A.R.V.

JEHOVAH GOD has made this day, and it is the day of fulfillment of his prophecies which he caused to be written in the long distant past for the comfort of his people. It is the day in which the name of Jehovah is to be vindicated, and therefore the day in which the enemy makes war on all those who declare themselves on the side of Jehovah and his King. Those who have their understanding enlightened by Jehovah, through Christ Jesus, see that this is the day which Jehovah has made for the vindication of his name and the deliverance of his people, and they rejoice. They see Christ Jesus at the temple and know that the faithful remnant are gathered unto the temple with him, and therefore they sing: 'Blessed is he that cometh in the name of Jehovah.' "Blessed be he that cometh in the name of Jehovah: we have blessed you out of the house of Jehovah. Jehovah is God, and he hath given us light: bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will give thanks unto thee: thou art my God, I will exalt thee." (Ps. 118: 26-28, *A.R.V.*) The faithful ones now see that Satan and his crowd are making war with them and, knowing their entire dependence upon the Lord, they pray: "Save now, we beseech thee, O Jehovah: O Jehovah, we beseech thee, send now prosperity." (Ps. 118: 25, *A.R.V.*) The faithful know that Jehovah will get the victory in completeness at Armageddon, and now they pray and hope for prosperity from the Lord in their work which must be performed just before the battle of the great day of God Almighty.

[2] Concerning the first battle at Gibeon, when "the sun stood still, and the moon stayed", it is written: "And there was no day like that before it, or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel."—Josh. 10: 14.

[3] What came to pass on that day at Gibeon being a prophecy, there was no like day before it nor like day after it, but it foretold a greater day when the prophecy should be fulfilled; and now we have come to that day of fulfillment. No doubt Jehovah sent his angel to put into the mind of Joshua the bold thought that caused him to utter the prayer to God that the sun and the moon should stand still and continue to give light. Joshua was a mere man playing his part in the great prophetic drama wherein he pictured Christ Jesus, the beloved Son of God, who acts at Armageddon in behalf of man, both for the remnant and for the great multitude, and to the honor and praise of Jehovah God. (Isa. 63: 4) At Gibeon the Israelites were fighting for the Gibeonites, who had bound themselves to the Lord's representative, and so the Scriptures declare "the Lord fought for Israel", and thus Jehovah furnished protection and salvation for the Gibeonites, and to Jehovah they owed their salvation. Likewise today God fights in behalf of his anointed people and will thus furnish protection and salvation to the great multitude, and that great multitude now delights to acknowledge and hail Jehovah and Christ Jesus as Protector and Savior.—Rev. 7: 10.

[4] Joshua returned to his camp: "And Joshua returned, and all Israel with him, unto the camp to Gilgal." (Josh. 10: 15) That return, however, must have been after, and not before, the further activities of Joshua of that same day: "But these five kings fled, and hid themselves in a cave at Makkedah." (Josh. 10: 16) Joshua did not cease his work until it was finished. The name of Jehovah was exalted that day in the mind of every one who believed on Jehovah, but, to be sure, that would not include the enemies of God. By his prophet Jehovah manifestly refers to the time of Armageddon, in this writing, to wit: "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they [the survivors] shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."—Isa. 2: 17-19.

[5] With the destruction of the religionists and their hypocritical organization, the old "whore", those of Satan's organization who survive for a time will not turn to Jehovah but, like the five Amorite kings, will hide themselves in their own organizations; which was foreshadowed by the five kings' hiding themselves in a cave. It was the same day that the Amorite kings hid themselves in the cave that Joshua captured the

town of Makkedah. "And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah." (Josh. 10:17) Those kings would not be permitted to escape from Joshua; and likewise none of God's enemies shall escape the Greater Joshua at Armageddon. "Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee." (Ps. 21:8) This information concerning the five kings that had hid themselves was brought to Joshua while the fight was still on, but he would first destroy the fleeing army before attending to those men who had hid themselves. Therefore he gave instruction at the time concerning those kings. "And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: and stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand."—Josh. 10:18, 19.

[8] Joshua then pursued the fleeing army, and the Lord delivered them into his hand. The Gibeonites had received their information and had taken their stand firmly on the side of Joshua before the battle began; and this corresponds with the prophecy concerning the people of good will who, before Armageddon begins, have received the mark in the forehead, who take their stand on the side of Jehovah, and obey his commandments, and who are spared during the slaughter work that follows because they are on the side of the Greater Joshua. The allied Amorites, the enemy, foreshadowed those as prophesied by the prophet Ezekiel, whom the Lord declared and commanded his six men with slaughter weapons to slay utterly. (Ezekiel 9:5-7) So likewise it appears that the Lord reserves the "kings" (that is, the visible rulers composing the "beast" and the "false prophet", and Gog and Satan), both visible and invisible, of Satan's organization for destruction in the final part of the battle. All such of the enemy were foreshadowed by the five kings who hid themselves in the cave. It appears that the Lord holds back the "beast", the "false prophet", and the invisible hosts of the Devil to the last for destruction that these might know that it is the hand of Jehovah that does the destroying work, and that the enemy must drink the cup of bitterness to the brimful in seeing all the host of the wicked wiped out. That proves to all that Jehovah is the Almighty God, the "Mighty in battle", and that Satan is a cheap mimic or imitator and braggart, a fraud and a liar.

[7] Joshua pursued the enemy, picturing Christ Jesus pursuing the enemy at Armageddon; and those who were with Joshua in the fight at this point manifestly pictured the invisible host of heaven that fight on the side of the Lord and against the enemy at Armageddon. "And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities." (Josh. 10:20) Those who entered fenced cities did not escape, because Joshua smote all of them, as is shown by the record.—Josh. 10:29, 30, 40, 41.

[8] Having cleaned out the fleeing enemy, Joshua proceeded to give attention to those "brave ones" who had hid themselves in the cave: "And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel." (Josh. 10:21) When Joshua and his army appeared at the town of Makkedah the people there had nothing to say. They saw that there was a higher power on the side of Joshua. Their taunts, sneers and shouts of defiance against Jehovah and his people were now stilled. This foreshadows what God caused to be written concerning his people, when he vindicates his own great name and those upon whom he has put his name: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."—Isa. 25:8.

[9] The angel of Jehovah was directing Joshua, who then gave command concerning the five kings. The time to picture the finishing touches of the vindication of Jehovah's name had now come. In other parts of the Scriptures the Lord tells of the completeness of the work that shall be performed by the Lord Jesus, the Greater Joshua, in the destruction of the enemy: "And I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen shall know that I am the Lord, the Holy One in Israel."—Ezek. 39:6, 7.

[10] The Lord shows in the prophecy of The Revelation that the religionists are first destroyed and then follows the destruction of all other parts of Satan's organization. There it is shown that the angel of the Lord summons all that are on the side of Jehovah to come and see the complete vindication of his holy name. Then the "beast" and the "false prophet" are taken alive and destroyed, and then the Devil himself gets his deserts. (See Revelation 19:20, 21; 20:1-3.) These texts in Revelation show clearly that Satan first must witness the destruction of his fraudulent, religious systems that for so long deceived the peoples of earth. Then he must witness the destruction of the beastly governments that he has used to oppress the people. Then he must see his army under Gog destroyed; and certainly that will fully convince him that Jehovah is supreme. His own destruction follows.

[11] In obedience to the command of Joshua the five kings were brought out of the cave and caused to stand before Joshua: "And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth,

the king of Lachish, and the king of Eglon." (Josh. 10:23) In this part of the drama is pictured the Lord Jesus, the Greater Joshua, as Jehovah's Executioner, causing to be brought before him every part of Satan's organization that he takes captive and then executing them: "Thou didst ascend on high, lead away captives, receive gifts among men, yea, even the rebellious, to dwell among them, O Lord God."—Ps. 68:19, *Leeser*.

12 The proud and haughty must now be brought low. Those five kings were boastful, arrogant and wicked rulers, foreshadowing the boastful and wicked rulers of the present day. As the Devil's henchmen and supporters they must now be humiliated: "And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them." (Josh. 10:24) Thus the Lord foretells that at Armageddon the cruel and wicked rulers of the world, who have so grossly insulted Jehovah God and brought reproach upon his name, must be lined up to receive their dues, and Satan must look upon their humiliation and his own humiliation at the hand of Christ Jesus, the mighty avenger of Jehovah's name. To this the apostle referred when he wrote: "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you." (Rom. 16:20) The humiliation of the enemy is well pictured by Joshua's men treading upon the necks of those arrogant kings who had been so defiant and boastful. This is further corroborated by the words of Jehovah's prophet, as it is written: "For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy." (Isa. 26:5, 6) "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." (Mal. 4:3) "Then she [Satan's organization, called Babylon] that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets."—Mic. 7:10.

13 The five kings were brought out of their hiding place, and Joshua commanded his men to put their feet on the necks of those proud and haughty ones, and to do so required faith and courage on the part of Joshua's men. And then Joshua spoke to them giving them courage, but his words of encouragement were more particularly for the benefit of the remnant now on earth: "And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight."—Josh. 10:25.

14 The present-day rulers are haughty and proud and treat Jehovah's remnant with insolence and contempt; but the time is not far distant when Jehovah through Christ Jesus will greatly humiliate those proud ones. For Jehovah's witnesses to now continue to push forward their work in the face of such opposition requires faith and courage, and that courage and faith must be strong in them to the very end. The opposition against Jehovah's witnesses will continue unto the end, and of this Jesus declares: "But he that shall endure unto the end, the same shall be saved." (Matt. 24:13) The faithful will see God's enemies completely humiliated, as Joshua's men saw these kings humiliated and executed: "And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening."—Josh. 10:26.

15 The hanging of the bodies of the five kings on five trees symbolically said, "These men are accursed of God," and represented the accursed enemies of Jehovah that shall be humiliated and then destroyed. Hanging them on a tree was a further humiliation to Satan, whose servants they were, and foreshadows the humiliation that must come to Satan when he sees his representatives destroyed at Armageddon. "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance."—Deut. 21:22, 23.

16 These things were brought to pass and recorded to strengthen the faith and courage of Jehovah's faithful ones now on earth proclaiming the message of his name and his kingdom. As Joshua slew these enemies, even so the Greater Joshua, Christ Jesus, will slay all of God's enemies at Armageddon.—John 5:27.

17 In keeping with God's commandment that the land be not defiled, in the evening after the complete victory was given Joshua, the bodies of those five men were cut down and removed from the trees: "And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day."—Josh. 10:27.

18 Their bodies were not buried with pompous and military honors, but in disgrace they were cast into the cave where they had hid themselves, and rocks piled in the entrance thereat. Such is the judgment written against Satan and all of his organization. "But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people:

the seed of evil doers shall never be renowned." (Isa. 14:19, 20) The enemies of God will not have a decent burial; and this is further shown by the end of the unfaithful king Jehoiakim of unfaithful Jerusalem: "Therefore thus saith the Lord concerning Jehoiakim, . . . He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." —Jer. 22:18, 19.

19 Darkness had not yet come when the battle was over and the kings were hanged. The town of Makkedah must be taken and destroyed that same day in which the sun and the moon stood still; and this was done. "And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho."—Josh. 10:28.

20 That was a day of great slaughter, and it was to the vindication of Jehovah's name. That day foretold "the day of Jehovah", in that part of which day Jehovah, through Christ Jesus, will smite all his enemies to the vindication of His name. Joshua then proceeded to clear all the enemies out of Canaan and rid the land of them. (Verses 28-40) "And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen even unto Gibeon." (Vs. 41) Gibeon is especially mentioned in the Scriptural account because it was on the account of the Gibeonites, that had declared themselves for Jehovah and Joshua, that the enemy had been led to begin the fight against them. In this day of Jehovah when he will vindicate his name Satan gathers all the nations to Armageddon, because it is there that Jehovah's people are assembled and that is the principal point of the battle, and hence it is at Armageddon that Jehovah by the hand of Christ Jesus will fight the final battle, that is, the battle of the great day of God Almighty. A would-be teacher of God's people has insisted that Armageddon is one battle, and is a separate and distinct and different one from the battle of the great day of God Almighty, thus trying to furnish an excuse for saying that between the "two phases of Armageddon" there will be a great work done. *Armageddon* means 'the place of gathering of troops', that is to say, of Jehovah's troops. These are already assembled unto the Lord, and Satan brings up his forces for battle; and therefore, Armageddon being a place where the battle of the great day of God Almighty is fought, it is for that reason properly called the battle of Armageddon. It means the place or condition where assault is made by the forces of Satan against God's people; and when Jehovah God takes a hand and fights the enemy to a final finish, that is the battle of the great day of God Almighty in behalf of his assembled people and for the vindication of his own great name.

21 As further evidence that the battle of Gibeon is a picture of Armageddon, or the battle of the great day of God Almighty, it is written: "And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel." (Josh. 10:42) The statement there made concerning the battle and the forces of the enemy which 'Joshua did take at one time' is further proof that Armageddon is one battle and is fought at one time by Christ Jesus and that it is not divided, leaving a large space of time between "the two phases so that a witness work may be done between those periods". Men who jump at conclusions to make statements because such statements suit their fancy show that they do not study the Word of God. Those who possess the wisdom that cometh from above will not be influenced by haphazard guesses. God's elect cannot be deceived.

22 Thus ends the prophetic picture made by the first battle at Gibeon and which the Lord used to foreshadow the battle of Armageddon. The picture shows complete victory was given to Joshua and complete humiliation came to all the enemy; and that foreshadows that Christ Jesus will gain the complete victory at Armageddon and will humiliate and annihilate Satan's organization. The Gibeonites were fully delivered from all their enemies round about them, who would make them objects of assault and vengeance because they had forsaken the organization of Satan that fought against Jehovah's representative, Joshua. So likewise are the Jonadabs, who form the great multitude, and who will be saved and delivered from their enemies at Armageddon upon condition that they render full obedience to the Lord's commandments concerning them. Like the Gibeonites, the Jonadabs or great multitude are the only ones that come out from Satan's organization and take their stand with the Lord after the coming of Christ Jesus to the temple for judgment. These come fully on the side of Jehovah and Christ and associate themselves with Jehovah's faithful remnant and covenant to serve Jehovah, and do "serve him day and night in his temple".—Rev. 7:15.

EVIL SERVANT

23 Saul was a servant of Jehovah and became wicked. Saul and his house seem clearly to picture the "evil servant" class once in the service of Jehovah and who become wicked. (Matt. 24:48-51) There was a fight at Gibeon between the soldiers of Saul's son, Ishbosheth, and the soldiers of King David, when David was king over Judah at Hebron. Saul's son provoked the fight and was thoroughly thrashed and defeated. (See 2 Samuel 2:12-32.) If this was a picture, it may well represent the efforts of the "evil servant" class to prevent the anointed, under the Greater David, from bearing the fruits of the kingdom before those who are of good will toward God. The Scriptures show that the "evil servant" class does put forth an effort to hinder the faithful remnant from carrying the message of truth to those of good will who shall form the great multitude.

DAVID'S FIGHT

24 Afterwards David was anointed king over all Israel. (2 Sam. 5:3) David was a type of Christ Jesus. David established his kingdom at Jerusalem, and this prophetically pictures the enthronement of Christ Jesus in 1914, and later his coming to the temple as Head and Ruler over Jehovah's capital organization, which coming to the temple occurred in 1918. Later the temple was cleansed and all the faithful were brought into unity, and from that time onward Jehovah's witnesses have been busy proclaiming the message of the kingdom and, in obedience to the commandment of Jehovah, in declaring the day of the vengeance of our God against the wicked and his organization. The Roman Catholic Hierarchy and allied clergymen are the chief ones among the wicked and were foreshadowed by the ancient Philistines. When David was enthroned over all Israel the Philistines determined to destroy him and his people; and so now the Roman Catholic Hierarchy and allied clergymen are bent upon the destruction of the Lord's anointed that they might prevent the kingdom of God from being established and prevent the remnant from becoming a part of that kingdom or "nation".—Ps. 83:2-5.

25 The Philistines were out to crush David, as the record shows: "The Philistines also came, and spread themselves in the valley of Rephaim." (2 Sam. 5:18) David joined battle with the Philistines and put them to rout, Jehovah having said to David: "Go up; for I will doubtless deliver the Philistines into thine hand." The fight took place and David, being successful by the Lord's grace, called that place "Baal-perazim", which means "a breach or breaking forth upon Baal", which means devil religion. "And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim."—2 Sam. 5:20.

26 It is the arrogant Catholic Hierarchy that are now taking the lead in the practice of devil religion and using it as a shield to carry on their wicked actions. Even now the federation of churches known as the "Federal Council of the Churches of Christ" has made a common cause with the Roman Catholic Hierarchy. There is now a completed conspiracy between all these religionists to make war against Jehovah's witnesses and, if possible, to accomplish their destruction. Jehovah, by the Greater David, Christ Jesus, will smite the devil-religionists.

27 Now note that at Perazim David said: "Jehovah hath broken mine enemies before me, like the breach of waters." (*A.R.V.*) In this connection appears the language of Isaiah's prophecy, which reads: "Hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa. 28:17) The fight at Perazim therefore seems more particularly to represent the fight that is made now against the enemies by the forces of Jehovah under the immediate command of Christ Jesus, the Greater David, and in which Jehovah's witnesses engage at the command of Jehovah by vigorously proclaiming the message of truth against the enemy. In this connection also may well be considered the words of Jehovah's prophet, to wit, wherein Jehovah says: "Arise ye, and let us rise up against her in battle." (Obadiah 1) The invisible host of Christ Jesus, together with the visible witnesses of the Lord now on the earth, are here commanded to rise and go into battle against the enemy, which enemy hides behind a great breastwork of lies. That prophecy is now in course of fulfillment, and that fight is now on, and it is led by Christ Jesus, and therefore it is Jehovah God that has arisen. In this connection the prophet Isaiah says: "For Jehovah will rise up as in mount Perazim." (Isa. 28:21, *A.R.V.*) Jehovah God has now risen up by his representative, Christ Jesus. And for what purpose? To do a specific work, as it is written: "That he may do his work, his strange work." His "strange work" is now in progress. Surely the fight now being made against the entrenched enemy, the modern-day Philistines, by the proclamation of the truth, is like "a flood of . . . waters" and is God's work, and it seems very strange work to many persons, particularly those who have not an understanding of the prophecies of God. That work of Jehovah, as he states, will completely expose to view the great lies of modern Philistines and will enable those who have an honest heart to break away from the powerful influence of the devil-religionists and take their stand on the side of Jehovah and his organization. That fight described, and which was foreshadowed by the battle at Mount Perazim, is not Armageddon, but it is a work of Jehovah God done by his forces at his command, led by his great servant, Christ Jesus, and which will expose and disgrace the enemy, and prove that the religionists are fraudulent and do not represent God and his kingdom, but represent the Devil and constitute a part of his organization.

DAVID AT GIBEON

28 There was a second attempt on the part of the Philistines to destroy David and his army, and for that purpose the Philistines pitched again on the plains of Rephaim. (2 Sam. 5:22) Referring now to the prophecy of Isaiah, mark well these words spoken by Isaiah, to wit: "For Jehovah . . . will be wroth [meaning anger violently expressed] as in the valley of Gibeon; that he may . . . bring to pass his act, his strange act." (Isa. 28:21, *A.R.V.*) It was in the valley of Gibeon that "Jehovah cast down great stones from heaven" upon the enemy. (Josh. 10:11, *A.R.V.*) The casting down of these great stones was an act of God, and not of man, and it was a violent expression of Jehovah's righteous indignation and anger against

the enemy. The prophecy of Isaiah says nothing about Jehovah's being wroth at Mount Perazim, but does expressly mention Jehovah's wrath (or anger violently expressed) at Gibeon. It seems reasonable, therefore, to conclude that David's fight against the Philistines at Mount Perazim pictured particularly the war that is now on between the 'seed of the Serpent' and the 'seed of promise' mentioned in Revelation 12:7, and Obadiah 1; and that the two battles at Gibeon, the one fought by Joshua and the one fought by David, both pictured the violent expression of Jehovah's anger against the enemy at the battle of the great day of God Almighty, or Armageddon, and which will be the "act" of Jehovah God, and "his strange act", to all except those who are on the side of Jehovah and under Christ Jesus. The prophecies of the Lord, as expressed by Joshua, Isaiah, Obadiah and Habakkuk, must all be considered together, because all are the words of Jehovah and describe the same thing and are exactly in harmony.

[29] Jehovah has not written his Word as men write. It has pleased him to write some in one place and some in another, to the end that only those who devote themselves to Jehovah wholly and completely can understand the same. It is only those who are made righteous by full faith and obedience unto God and Christ Jesus and who humbly continue in the right way that will now understand: "Do they not err that devise evil? but mercy and truth shall be to them that devise good." (Prov. 14:22) "Light is sown for the righteous, and gladness for the upright in heart." (Ps. 97:11) This latter text does not say that truth is sown for the righteous, but that light is sown for the righteous. God's Word is truth, and it is published freely that all may get ahold of it who seek it. Jehovah God causes the glory of his light to shine upon his Word, and that light is for the righteous. The righteous ones are the ones who understand, and these are in the temple and are righteous by virtue of being under the "robe of righteousness". "None of the wicked shall understand; but the wise shall understand."—Dan. 12:10.

[30] In drawing the line of demarkation between the proud, hypocritical, drunken religionists and his faithful people in connection with the warfare between the two, Jehovah 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.

[31] It appears that confusion has arisen in the minds of some readers of *The Watchtower* concerning the gathering of the great multitude, and such confusion is increased by some would-be teachers who are ambitious and covetous. Those who follow the expressions of such persons are bound to have confusion in mind. The Roman Catholic Hierarchy is an inanimate thing, like a corporation, and can be destroyed without destroying the individuals who operate that body or corporate thing. The Roman Catholic Hierarchy and allied clergy hide behind a great mass of lies and thereby deceive the people. The Scriptures seem clearly to teach that Jehovah does a work which exposes the hypocritical religionists and their systems to view and brings the same into disgrace and destroys the power and influence thereof with the people. Thus Jehovah does by causing a great flood of truth like a mighty flood of waters to overflow and sweep away the lies. This is done in connection with the hard, cold truths, pictured by hail, which he causes his witnesses to proclaim before the people. Destruction of the religious systems necessarily appears to be a very "strange work" in the eyes of those who have no knowledge or understanding of God's purpose. The Roman Catholic Hierarchy has for centuries led the people to believe that it is God's special organization, and to expose and disgrace that organization would seem very strange to many. It is while this flood of truth is sweeping through the land, exposing the refuge of lies, that the honest-hearted people, those of good will toward God, hear and believe God's Word and come out and take their stand on the side of the Lord, and form the great multitude. All the Scriptures show that the gathering of the great multitude must be completed before the battle of the great day of God Almighty is fought. There is no scripture indicating that the great multitude will be gathered to the Lord after the battle of Armageddon begins. After the religious systems are brought into the full light and exposed and the clergy that have operated those systems are disgraced, those clergymen, as it appears from the Scriptures, try to repudiate their titles as clergymen and claim to be common laborers. "And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive; but he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." (Zech. 13:4-6) This scripture is considered in the book *Preparation*, page 246 and pages following. It appears that those who are trying to cause confusion and those who are permitting themselves to be confused have not read and studied the Watch Tower publications as the Lord has been pleased to bring them forth. Not understanding the truth, they set forth their own views in opposition to what the Lord has given his people.

[32] The following scriptures show beyond a doubt that the great multitude must receive the witness of the kingdom truth, accept the same, take their stand on the side of Jehovah and his organization, and then be diligent to seek righteousness and meekness before

the battle of the great day of God Almighty is fought; and which scriptures are, to wit:

At Zephaniah 2:1-3 it is stated: "Before [not after or in the middle of the trouble] the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, . . . seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." It was at the battle of Gibeon that Jehovah expressed his anger against the enemy, and which he says, through his prophet Isaiah, he shall do again when he performs his "strange act".

Ezekiel 9:4-11 proves beyond all doubt that the faithful witnesses of Jehovah must go through the land and give the people a witness to the truth and finish that "work" before the slaughter work begins by the Executioner of Jehovah. There is no intimation here that any witness work is to be given after the slaughter work begins, which witness work will bring forth the great multitude.

Second Kings 10:15-25 plainly states that Jonadab met and joined Jehu, was taken into Jehu's chariot, and rode with him in the chariot (his organization) before the slaughter took place.

Revelation 7:9-15 shows the great multitude gathered unto the Lord and serving him; and there it is stated that "these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb". The great tribulation reaches its climax at Armageddon and without doubt is the expression of Jehovah's anger against Satan's organization. Those of the great multitude escape that great tribulation and are brought through it and preserved by the Lord upon the expressed condition that they seek righteousness and meekness before Armageddon. Had they not already washed their robes in the blood of the Lamb they could not be preserved during the great tribulation.

Matthew 25:31-46 shows Christ Jesus at the temple for judgment and before him are gathered all the nations. Christ Jesus proceeds to separate the nations; and when the time comes to make known the wicked goat class, as distinguished from the sheep class, how does the Lord identify them and make them known? Have in mind that Christ Jesus said that aside from the "little flock" of his sheep he had "other sheep", which he would gather, and that they should become a part of his organization. (John 10:16) Those "other sheep" are the ones composing the great multitude. During the time of the separation the faithful remnant, in obedience to the commandments of the Lord, go forth and 'preach this gospel of the kingdom as a witness to all the nations', and while that preaching is going on those who compose the great multitude, that is, the "other sheep", show kindness toward the faithful witnesses of the Lord, and because of their kindness and co-operation, and because they take their stand on the side of the Lord and favor his witnesses, Christ Jesus the great Judge puts them on his right-hand side, and then says to them: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To those wicked religionists and their allies who persecute Jehovah's witnesses because they are preaching this gospel, Jesus Christ the great Judge says to them: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels . . . And these shall go away into everlasting [cutting-off (*Diaglott*)]." That destruction of the cursed is at Armageddon; and how could it be possible to put to the test others of good will or give them a chance to show themselves devoted to the Lord's people after the wicked are destroyed and the testing time is past?

[33] The Lord Jesus is at the temple conducting judgment, and has been there since 1918, and is now separating the nations. It is during this time that Jesus says to the faithful ones of the temple class: "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. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24:14, 21.

[34] The preaching of this gospel is for the very purpose of informing the people of good will, who are separate from the Devil's organization and form the great multitude, and there is nothing said by the Lord about preaching this gospel of the kingdom after the great tribulation, but clearly the inference is that such preaching is not then necessary.

[35] The two battles at Gibeon clearly foreshadowed Armageddon, and the Scriptures show such. At the first battle Joshua pictured the Lord Jesus, and, when Jehovah threw down great stones of ice from heaven that destroyed most of the enemy, that clearly pictured the invisible hosts of heaven engaged in the fight against the forces of the Devil commanded by Gog and including the earthly division of the Devil's army. At the later battle of Gibeon, fought by David, he there pictured Jehovah's beloved Son, Christ Jesus. David was instructed by the Lord at that battle that he should not begin the attack in the usual way, but that he should make a flank movement on the enemy, and then wait until he heard the signal from the Lord, that is, "the sound of a going in the tops of the mulberry trees"; "for then is Jehovah gone out before thee to smite the host of Philistines." (2 Sam. 5:24, *A.R.V.*; see also 1 Chronicles 14:13-17) That is conclusive proof that the invisible host of heaven led the fight against the enemy, in which David was the visible leader and in which the enemy was completely defeated. So likewise the picture given in Revelation concerning Armageddon, that the Lord Jesus leads the fight, and his armies in heaven follow after him. —Rev. 19:11-16.

[36] Jehovah fought the battles at Gibeon in behalf of his covenant people, and also for the Gibeonites, who had put themselves under Joshua. Likewise Jehovah

by his great Marshal, Christ Jesus, fights the battle at Armageddon for his covenant people, and the antitypical Gibeonites, the great multitude, who, of course, must be on the side of Jehovah before the fight takes place. The Gibeonites were completely delivered from Satan's forces round about them, which enemy had attempted the destruction of Gibeon because they had forsaken the Devil's crowd and put themselves on the side of the Lord and become his servants. So, too, the enemy attempts to destroy all those of the great multitude who are set free from Satan's organization, because they have devoted themselves to God's organization under Christ Jesus. These are preserved and taken through Armageddon. Like the Gibeonites, the great multitude are the only ones that today forsake Satan's organization and come over on the side of Jehovah and Christ Jesus and covenant to be the servants of God and his kingdom.

37 Gibeon not only was brought into prominence by Jehovah's battle that set them free, but thereafter they occupied a prominent part in the history of Jehovah's typical organization. Gibeon was allotted to the tribe of Benjamin and was even made a priest's city. "Now the cities of the tribe of the children of Benjamin according to their families were . . . twelve cities with their villages: Gibeon," and other villages named. (Josh. 18:21-28) "Thus they gave to the children of Aaron the priest, Hebron with her suburbs [out of the tribe of Judah], . . . and out of the tribe of Benjamin, Gibeon with her suburbs, . . ." (Josh. 21:13-19) The Scriptures make mention of "the pool of Gibeon" (2 Sam. 2:13); and of "the great waters that are in Gibeon" (Jer. 41:12); and also of the "great stone which is in Gibeon". (2 Sam. 20:8) Those landmarks mentioned fit well with the typical meaning of the name. Gibeon was a high place; likewise the great multitude is given a prominent mention in the Scriptures, in the prophecy both of the ancient prophets and of The Revelation.

38 Moses built the tabernacle in the wilderness; but in King David's reign the tabernacle, together with the brazen altar, was located at Gibeon. The tabernacle was then lacking the ark of the covenant, due to the Philistines' having captured it: "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) It was therefore convenient for the Gibeonites to be servants of the tabernacle at their home town, and that, too, with the pool and woods or forests needed for water and wood, which, as drawers of water and choppers of wood, they used.

39 Later David erected a tabernacle at Mount Zion and had the ark of the covenant placed there. (1 Chron. 16:1, 37, 38) The use of the high place at Gibeon continued until the reign of Solomon. The site of the temple had been indicated by the Lord to King David. "At that time, when David saw that the Lord had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there. For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon; but David could not go before it to inquire of God; for he was afraid, because of the sword of the angel of the Lord. Then David said, This is the house of the Lord God, and this is the altar of the burnt offering for Israel." (1 Chron. 21:28-30; 22:1) Until the temple was completed at Jerusalem during the reign of Solomon, in the eleventh year of his reign, Solomon himself went up to Gibeon to worship there: "And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places. And the king went to Gibeon to sacrifice there; for that was the great high place; a thousand burnt offerings did Solomon offer upon that altar. In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee." (1 Ki. 3:3-5) "And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do, that the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually." —1 Ki. 9:1-3; 2 Chron. 1:3-5, 13.

40 The result to the Gibeonites in covenanting to be the servants of God's people Israel was that they were rewarded beyond their expectations in becoming the intimate servants of Jehovah's house of worship. Certainly the Gibeonites did serve Jehovah God; otherwise they would not have continued with the Israelites in service. The Gibeonites, who were Hivites, had become proselytes to the faith of Jehovah and his people and thereafter manifested themselves as such. They were "strangers" ["proselytes" (in the Greek version *Septuagint*)], referred to in the scriptures at Exodus 12:48 and 20:10. They were circumcised, symbolizing that they were made clean before the Lord. It is written: "And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger [proselyte (*Sept.*)], and the fatherless, and the widow, that are within thy gates."—Deut. 16:14.

41 This was the feast of tabernacles, and the fact that the Gibeonites (who were "strangers" and "proselytes") participated therein is further proof that the great multitude now participates with the remnant in celebrating the feast of tabernacles. (See *The Watchtower* April 15, 1936, page 115.) That the descendants of the Gibeonites, who were strangers and

proselytes, continued with God's chosen people is further shown by the fact that at Pentecost, after the holy spirit descended upon the apostles, those who heard their speech in various tongues are mentioned as "Jews and proselytes". (Acts 2:10) Nicolas of Antioch was a proselyte. (Acts 6:5) Many who followed Paul were proselytes. (Acts 13:43) The ancestor of Jonadab, the son of Rechab, was in the same class of strangers or proselytes.—Num. 10:29-32; Judg. 1:16; 1 Chron. 2:55.

42 When Jesus made his triumphal entry into Jerusalem, riding on an ass, the great multitude accompanied him, many of whom were "strangers" or "proselytes": "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus."—John 12:19-21.

43 Note now that the hypocritical Pharisees perverted this matter of proselytes, doing anything and everything possible to draw men into their organization that the Pharisees might receive material support from them. To them Jesus said: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."—Matt. 23:15.

PERVERSION

44 It is one of the tricks of Satan to pervert the law of God, that is, to use a truth and misapply it in order to hide unlawful acts. God's law, which is always right, admits the stranger as a proselyte to his favor. The Devil caused the Pharisees to pervert that law of God. The Pharisees departed from the truth of God's expressed purpose and became commercial religionists and practiced what was known as the Jewish "religion" for selfish purposes. All who have departed from the truth and become religionists have used the same for a selfish purpose and are therefore the instruments or children of the Devil. The hypocritical Pharisees did everything possible to draw men under their control and to make proselytes of them; and this they did for their own selfish aggrandizement. Likewise their counterpart, the Roman Catholic Hierarchy in particular, and other religionists in general, have followed the course of the Pharisees and adopted and practiced religion instead of God's Word and are therefore guilty of perversion. Some true historical facts here set out are enlightening upon this matter.

45 In Jesus' day, among the Jewish proselytes were the Edomites, who had been forcibly made such by a Pharisee. Such proselytes included the family of the Herods, the kings that ruled in Palestine when Jesus was on earth in the flesh. Sometime after the death of Ezra and Nehemiah the Jews, led by the Pharisees, began to try to extend their faith, and in doing so used carnal weapons and many other wrongful means. The Maccabees, who were priestly Levites, became kings of such Jews, and one of them was John Hyrcanus. On the death of his father, John Hyrcanus ascended the throne and became high priest, B.C. 135. To begin with, John was a Pharisee. Concerning the military expeditions of John it is written: "Hyrcanus took also Dora and Marissa, cities of Idumea [Edom], and subdued all the Idumeans; and permitted them to stay in that country, if they would circumcise their genitals, and make use of the laws of the Jews; and they were so desirous of living in the country of their forefathers, that they submitted to the use of circumcision, and the rest of the Jewish ways of living; at which time therefore this befell them, that they were hereafter no other than Jews." (*Josephus Ant.* XIII, chapter ix, sec. 1.) Later John Hyrcanus became a Sadducee.—*Antiquities* XIII, chap. x, sec. 5, 6.

46 Hence the family of the Herods, being Idumeans or Edomites by descent, were included among these forced proselytes of Pharisee manufacture. "Herod the king," so-called "Herod the Great", was such an Edomite proselyte, and he was the one that interviewed the wise men from the east and then tried to kill the babe Jesus by ordering all the babies of Bethlehem to be killed. (Matt. 2:1-19) This Herod hypocritically rebuilt the temple at Jerusalem, concerning which the Jews said to Jesus: "Forty and six years was this temple in building, and wilt thou rear it up in three days?" (John 2:20) Jesus foretold the utter destruction of Herod's temple.—Matt. 24:1, 2.

47 Herod Antipas the king was also such a proselyte, being the son of the above Herod the Great, and his successor to the kingdom over Galilee. This Herod Antipas was the one who yielded to the request of the dancer Salome for the head of John the baptizer. (Mark 6:14-28) When the Pharisees told Jesus to get out of Galilee, "for Herod will kill thee," Jesus replied, "Go ye, and tell that fox." (Luke 13:31, 32) When brought before this Herod, Jesus refused to perform a miracle for him. (Luke 23:6-11) Therefore Herod set Jesus at nought. Concerning this the apostles and other disciples, sometime after Pentecost, prayed: "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together."—Acts 4:27.

48 Herod Agrippa I, the grandson of Herod the Great, "stretched forth his hands, to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also." But Peter was delivered from prison by God's angel. Later, when this Herod made a speech to the heathen, "the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."—Acts 12:1-23.

[49] It was the Pharisees and their allies or associates that bitterly opposed Jesus and persecuted him to death. Those Pharisees claimed to be the true representatives of God on earth, and yet they persecuted and brought about the death of the beloved Son of God. Jesus knew that those hypocritical clergymen sought his life, but he did not for this reason shun to declare the truth of and concerning them. In this connection read his denunciation of the Pharisees as set forth in the twenty-third chapter of Matthew, and, when reading it, substitute for the word "Pharisees" the words "the Roman Catholic Hierarchy and allied clergy". Concerning their perversion of God's law relating to proselytes Jesus said: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." (Matt. 23:15) He told the Pharisees that they could not escape the damnation of Gehenna, and therefore marked them for destruction; and likewise their counterpart, the Roman Catholic Hierarchy and allies, who resort to all manner of means to make proselytes, are condemned by the Lord to the same fate.

[50] The Roman Catholic Hierarchy, like their predecessors toward such as the family of the Herods, pervert God's rule concerning proselytes. The Catholic organization, operating from Rome, has gone much farther in this wicked course than the Pharisees. The conquest of Mexico is a shameful example thereof. In many countries of Europe as well as the countries of North America and South America, the Roman Catholic Hierarchy has used fire, the sword and horrible machines of torture to compel men and women to become Catholic proselytes and to come under the control of the Hierarchy organization. The Hierarchy openly and boastfully claiming to be the representatives of Jehovah God, the Roman Catholic Hierarchy is, in fact, the chief representative on earth of the "god of this world", which is Satan the Devil. Men who now go about in this country of America as priests and members of the Roman Catholic Hierarchy advocate the murder of those who are anti-Hierarchy. Some of the higher-up officials in the Catholic Hierarchy organization employ threats of boycott to deter radio stations from broadcasting the message of truth and arrogantly declare that if their warning is not heeded the great Hierarchy official will "take more drastic action". Manifestly this language must be construed as meaning that if the radio stations do not obey the cardinal or other members of the Hierarchy, resort will be had to that which will bring about more damage than boycott. Let those who have been induced to follow and obey the priests of the Roman Catholic Hierarchy take notice that God's law declares that the Hierarchy and all such perverters of truth, who misrepresent and defame God's holy name and practice wickedness, will find their end in perdition. The people of good will, who will form the great multitude and find a place of safety, must now quickly forsake the Hierarchy and like religious organizations and flee to the kingdom of God. That time is short in which they must find safety, if they find it at all.

[51] The Roman Catholic Hierarchy and allied clergy have followed the course of the Pharisees. Today the Hierarchy boasts that it has twenty million people in its organization in the United States; and, without a doubt, the worst crooks of the land are among those twenty million; wicked men, who do not hesitate to commit any crime and whom the priests of the Hierarchy attempt to absolve from their wickedness. As the Pharisees were against the common people that hailed Jesus, so now the Roman Catholic Hierarchy is dead against the common people that sing the praises of Jehovah and Christ his King. For the same reason the clergy persecute the remnant and the great multitude.

[52] When the temple was established at Jerusalem, the Gibeonites, then included among the Nethinim, would have to move up to Jerusalem and there do their service of drawing water and chopping wood. Then came Nebuchadnezzar and destroyed Jerusalem and carried away many captives to Babylon, many of whom doubtless were Gibeonites. Later the Gibeonites returned with the remnant of the Jews to rebuild the temple at Jerusalem: "These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city; who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel, was this; . . . the children of Gibeon, ninety and five."—Neh. 7:6, 7, 25.

[53] The Gibeonites participated in the repairing of Jerusalem's walls. (Neh. 3:7) The Gibeonites and their descendants remained faithful to their covenant; although they were not Israelites nor in the law covenant nor in the covenant of faithfulness, yet they faithfully served Jehovah and his house as Nethinim. In the Gibeonites, therefore, is found the beautiful picture foretelling the great multitude, who forsake Satan's organization and put themselves under Christ as servants and work with the remnant, and thereafter continue in the service of God and Christ Jesus "day and night", that is, continuously, and all the time do so with joy.—Rev. 7:9-15.

[54] The Scriptural proof is all one way and on one side, and shows beyond all doubt that the great multitude must be gathered to the Lord and his organization and learn righteousness and meekness and be put to the test before the "destroying storm", which is the expression of God's wrath at Armageddon, wipes out Satan's organization. While bringing forth to the great multitude the fruits of the kingdom, as commanded by the Lord, the witnesses of Jehovah, who

constitute the faithful remnant, must engage in and do engage in war with the religionists, the Roman Catholic Hierarchy and their allies. It is the day of Jehovah. It is the day of judgment and separation of the nations by Christ Jesus, the great Judge. It is a time of war, and the faithful remnant delight now to join battle with the hypocritical religionists that have for so long reproached and defamed the name of Jehovah God. It is the time in which every one of the faithful remnant must have on and keep on the whole armor of God. (Eph. 6:10-18) Now the Devil and all his agencies make war upon the remnant because the testimony which they bear is borne in obedience to the commandments of the Lord and exposes to view the crookedness and hypocrisy of the religionists, the chiefest representative of the Devil on earth. In this war the Jonadabs or great multitude participate with the remnant. (1 Chron. 12:1, 4) They hear the message of deliverance, and in obedience to the Lord's commandment these of the great multitude take up the glad cry and say: 'Come; let all who hear come.' —Rev. 22:17.

55 In this day of Jehovah the love of every one who has agreed to do the will of God must be put to the test, and those who successfully meet that test will be bold in declaring the message of the kingdom regardless of all opposition. (1 John 4:17, 18) Any person who is prompted to engage in the service for a selfish reason, such as a desire to be placed in a position another occupies, or with a desire to shine in the eyes of other men, shows that he possesses an impure heart and, continuing in that way, is certain to fail. The Scriptures ask the question, "Who shall stand in his holy place?" "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." (Ps. 24:4) Only those who are perfect in love for God and his kingdom can possibly stand, and those who love God and his kingdom will put forth every effort in obedience to his commandment to proclaim the name and the kingdom of the Most High.

56 A fixed rule of Jehovah, as recorded in his Word, is this: "To obey is better than sacrifice." (1 Sam. 15:22) When those of spiritual Israel consecrated to the Lord, it was necessary for each to make a covenant by which he showed his willingness to sacrifice every earthly hope and prospect and follow in the footsteps of Jesus that he might share with Christ Jesus in his kingdom. The chief hope in the mind of each of such was to be taken to heaven and reign with Christ, and that in order to receive that great reward he must prepare himself by growing in the likeness of the Lord. Such work was in full accord with the light then had. Now, since the coming of the Lord Jesus to the temple of Jehovah, His light, which is "sown for the righteous", shines in the face of Christ Jesus and is mirrored to those who are under the "robe of righteousness" and reveals to them that obedience to the commandment of Jehovah is vitally essential and better than sacrifice, which is also necessary. The anointed now see Jehovah appearing in his glory at Zion and that the day of judgment is here. They see that the wrath of God began to be expressed against Satan when the latter was cast out of heaven, and that then Jehovah withheld further expression of his wrath until a witness work in the earth is done according to his will, and when that testimony work is completed then Jehovah will express his wrath against Satan and his organization to the complete destruction of all his enemies.

57 It therefore now clearly appears to the anointed that there is much more to do than to merely keep one's mind upon the fact that he has agreed to sacrifice all earthly hopes and prospects. Being now enlightened at the temple, the anointed see that they have been taken out of the world by the Lord as a people for his name and that they must be zealous and energetic in obeying his commandments. The Lord sends them forth as his duly commissioned witnesses, to preach this gospel of the kingdom, commanding this must be done before the final end. Jehovah commands them to arise and do a work of warfare against the enemy before he expresses his great wrath. The remnant are told what they must do. Their part is to be workers together with God, even as the apostle declares he was and is.—1 Cor. 16:10; 2 Cor. 6:1.

58 The remnant's part of the warfare against the enemy is to preach the truth. Their weapons of warfare are not carnal, but are powerful in pulling down the strongholds and exposing the enemy. (2 Cor. 10:3, 4) This warfare will bring the enemy into shame and disgrace. This is God's work, because it is done according to his will. To all who have not the spirit of the Lord it certainly appears to be strange work for God to disgrace those who have for many years claimed to be his representatives. This work is not Armageddon, but must be done before Armageddon.

59 Jehovah lays responsibility upon his anointed witnesses, having made of them the watchman for his kingdom interests, and he commands them to give warning, and states what will be the penalty for a failure to obey his commandments. (Ezek. 33:6-10) The Greater Moses, Christ Jesus, in command of the temple class, commands the witnesses what to do, and it is far better for them to obey the commandments than sacrifice, because all who fail or refuse to obey will suffer destruction and therefore the sacrifice previously made will avail nothing. (Acts 3:23) If they faithfully obey, they shall live. The service of the remnant is different, for that reason, from what it was previously, for there is more important work now to be done. The great issue, which has been pending for centuries, is now about to be settled for ever. Before that issue is settled Jehovah sends forth his witnesses to declare to the people that he is God and to tell them what he is about to do to the enemy. In this his wit-

nesses have a part in the settlement of the great issue and vindication of his name. Those now on the earth who will live must hear the testimony before the expression of Jehovah's wrath, and the remnant must carry God's notice and warning to them, that they may seek the Lord and find safety in the time of the expression of his wrath. This witness work must be done; and when it is finished, as the Scriptures declare, there will follow the greatest tribulation ever known or that ever will be known, and it will be against all spirit and human demons of the universe. That will be the battle of the great day of God Almighty in vindication of his name, proving that he is the Almighty God, whose name alone is Jehovah. Now by unfolding his prophecies Jehovah makes known to his people that within a short time he will, by his Right Arm, Christ Jesus, strike the decisive blow against the enemy and that, when that battle begins, those who will constitute the multitude without number will have heard the truth, will have put themselves on the side of God and his kingdom, and will be seen praising God and saying: "Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. 7:10.

QUESTIONS FOR STUDY

¶ 1. Why is the present time declared to be "the day which Jehovah hath made"? To whom has this been made known, and how? What is their responsibility in relation thereto, and why?

¶ 2, 3. Account for the bold prayer by Joshua at the battle of Gibeon (verse 12), and for Jehovah's favorable response thereto. Show that that prophetic picture is now due to have fulfillment.

¶ 4-7. Point out the prophetic significance (a) of the five kings' fleeing and hiding themselves in a cave at Makkedah, and of Joshua's being told thereof. (b) Of Joshua's procedure then. (c) Of the Gibeonites' having taken their stand firmly on the side of Joshua before the battle began.

¶ 8-10. What of prophetic significance is seen in the situation recorded at verses 20, 21?

¶ 11, 12. What is pictured in that part of the drama recorded at verses 23, 24? Show that other scriptures foretell the same humiliation to come upon the boastful and wicked rulers of the present day.

¶ 13-16. How does the record at verse 25 serve its purpose? Point out the fitness, then and as a prophetic picture, of Joshua's disposal of the five kings.

¶ 17-19. With other scriptures, show that, then and as a prophecy, Joshua's procedure as recorded in verses 27, 28 was in line with Jehovah's judgment to be executed against Satan and all of his organization.

¶ 20-22. What, then, is seen to have been foretold in the matter recorded at verses 28-41 and summed up in verse 42?

¶ 23. How does the record at 2 Samuel 2: 12-32 seem to serve as a prophetic picture?

¶ 24-26. In due time David was anointed king of all Israel, and established his kingdom at Jerusalem. What then took place? Apply the prophetic picture.

¶ 27. What took place at Mount Perazim? For what purpose, as there foreshadowed, has Jehovah 'risen up', and commanded his hosts, "Arise ye"? How will that purpose be accomplished?

¶ 28. What seems to be foretold, and why, in the statement that 'Jehovah shall be wroth as in the valley of Gibeon, that he may bring to pass his strange act'?

¶ 29, 30. How has Jehovah written his Word? and why thus? Who will understand Jehovah's Word? and when, and why?

¶ 31-34. What is the Roman Catholic Hierarchy? How will it be destroyed? What is the "strange work" referred to in Isaiah 28: 21, and how will it be done? For what purpose, and with what result? With scriptures, show whether that work must be done before Armageddon.

¶ 35, 36. By whom were the two battles of Gibeon fought? Why, and how? Apply the prophetic picture.

¶ 37-39. Relate facts concerning Gibeon in which it is seen to have been fittingly typical.

¶ 40-42. What was the result to the Gibeonites of their covenanting to be the servants of God's people Israel? Wherein is seen fulfillment of that prophetic situation? Cite other instances in which "strangers" and proselytes sought and found a condition of favor with God.

¶ 43-50. Show, with illustrations in point, that the Pharisees of Jesus' day have their counterpart in the religionists of the present day. To what end will those and these have misrepresented and defamed God's holy name and practiced their wickedness? What is the urgency of the present situation as affecting the people of good will?

¶ 51. Point out important facts which show that the Roman Catholic Hierarchy is against God and the common people even as were the Pharisees of Jesus' day.

¶ 52, 53. Account for the fact that among those returning from captivity and coming again to Jerusalem there were some of the children of Gibeon. How further, in the record concerning them, are the Gibeonites seen to have pictured the "great multitude"?

¶ 54, 55. What, then, do the Scriptures show as to the urgency of proclaiming this message of deliverance *now*? How is each of the consecrated now involved in a test of his love for God?

¶ 56-59. What is now the position of the anointed? and how have they come into their present privilege and responsibility? What is the nature of the work committed to them, and the purpose thereof? How important is it that they give earnest heed thereto, and joyful obedience? How does the present situation differ from that hitherto, which accounts for the great importance of carrying God's notice and warning to the people *now*?

LETTERS

JEHOVAH BE PRAISED

DEAR BROTHER RUTHERFORD:

Jehovah be praised for *Riches*. No other words could give you greater joy. The reading of *Riches* constrains me to tell you of the "power" that permeates all its pages. It literally "spreads comfort" and sheds upon one a "mantle of peace".

"Is there no balm in Gilead?" From beginning to end, like a steady flowing river its message of grace and truth lifts all oppressing cares, smoothes away the weary troubles and fills one with the light of life.

May Jehovah continue to give me grace to share with all his people in the glorious invitation, "Come and drink."

Your brother and fellow servant in kingdom work,

FRANK L. BROWN, *England*.

WEALTH JEHOVAH HAS PROVIDED

DEAR BROTHER RUTHERFORD:

Herewith is submitted the report of the Bethel study for June. The attendance has been as follows: 53, 50, 50; an average of 51. No meetings were held on the first two Mondays.

The further we get into our study of *Riches*, the more we realize what a mine of wealth Jehovah has provided for his people through this book. It has been a real pleasure to share in these meetings and it has been a source of encouragement to see the evident appreciation of the brethren and their keen desire to make the best use of the time thus spent together.

With continued love in the Lord,

Your brother, by his grace,

E. C. CHITTY, *England*.

THE LORD PREPARES AND EQUIPS HIS PEOPLE

DEAR BROTHER RUTHERFORD:

In the month of May the attendances at the four meetings at Bethel were 5, 8, 7 and 8 respectively.

During this period we studied the articles on "The Defeat of the Philistines" and began the article on "Our Responsibility".

It is wonderful to see the way in which the Lord prepares his people by giving them understanding through *The Watchtower* and afterwards furnishes them with the necessary equipment to carry the same information further, that those who have a sincere desire to know the ways of the Lord may be instructed.

These studies were a great help to us and we were strengthened to discharge the responsibility which the Lord has laid upon those who are favored with an understanding of his truth.

We would like to assure you that our determination is to continue right on in the fight until Jehovah makes his and our enemies lick the dust.

With warm love,

Your brethren in the service of Jehovah,
BETHEL FAMILY, *Copenhagen.*

REJOICE IN THE GREAT PRIVILEGE

DEAR BROTHER RUTHERFORD:

At an assembly of the Hull (England) company of Jehovah's witnesses held during "His Strange Work" testimony period, it was unanimously resolved to forward to you an expression of love and deep appreciation for the message which our heavenly Father provided for his witnesses, through you, in the special transcription lecture "Courage and Victory".

On seven occasions during the campaign this company assembled to hear this message, and the last thrill which it gave us was as great as the first. It was certainly a means of increasing our courage and determination to continue to declare the testimony committed to us.

Your bold stand and fearless attitude against the Devil's organization, and especially the Catholic Hierarchy, is, to us, a great example and encouragement, and we rejoice in the great privilege afforded us of sharing with you in the exposure of that wicked system which has deceived so many of earth's millions and blasphemed Jehovah's name.

The joy of the Lord increases as we heartily engage in his service and use the equipment which he has provided for the proclamation of the truths now due to be made known to the people; and especially do we thank Jehovah for the lecture in transcription form "Separating the Nations", which we are anxious to broadcast as widely as possible.

We remember you daily in our prayers to the Lord, that you may be given grace and strength to continue your fearless stand for Jehovah's name and kingdom, and we desire to assure you of our whole-hearted co-operation by standing loyally and faithfully for Jehovah and for his Vindicator.

AGAINST PILLARS OF DAGON'S TEMPLE

DEARLY BELOVED BROTHER RUTHERFORD:

'Tis with deepest gratitude that we write to express our great joy in the wonderful gift from your pen, *Riches*, which we received at the Los Angeles convention.

It was one of the great blessings Jehovah had in store for us two lonely pioneers, as well as the pleasure of listening to your clear, forceful lecture, "Separating the Nations," which surely is a death-blow to the wicked Hierarchy and her allies.

We pledge ourselves to fully co-operate with you and all of Jehovah's anointed to keep on bending with all our might against the pillars of Dagon's temple.

Our hearts are filled with thankfulness and appreciation to the dear ones of the Bethel family, who have cheerfully made another sacrifice to keep the pioneers in the field service.

Our daily prayer is that you may be strengthened and comforted as you comfort us by the Lord's grace through *The Watchtower*, the *Year Book*, and other publications.

Gratefully yours,
THEODORE AND LOLA PFANNEBECKER, *Pioneers.*

PROVES JEHOVAH WILL CONQUER

DEAR BROTHER RUTHERFORD:

This is the second occasion on which Almighty God has given us the privilege of hearing you in this far-away place, and it just proves that in spite of all opposition Jehovah can and will conquer. These lectures coming through are so exciting and thrilling that we thank you for your efforts to serve the very ends of the earth, and Jehovah for his loving-kindness in providing the facilities.

Up to the last moment reception was not expected. All the information we got up to yesterday was that "Nothing definite has come through as yet, but it is *hoped* that station EAQ Spain will relay from the continent". Added to this was the disappointing news from Rangoon that a new radio set was not available. That meant we would have to be contented with a partially defective 4-valve Philips 2802 set. I knelt in prayer invoking Jehovah to take his opportunity where my extremity had come; and, lo and behold, he mercifully did the rest.

From twelve midnight we were trying to tune in, scanning the entire waveband time and again. We were expecting the lecture not later than 1:30 a. m. The clock struck two; nothing doing. Patiently we kept on hoping we would get at least the tail end of your message. At 2:15 we heard just two faint words, "Auditorium" and "Rutherford", and these in the familiar voice of our American brethren. That gave us the incentive to keep on. The voice had died out, the station was lost. It was now 2:27 by our clock; we were traversing the waveband (for about the fiftieth time, it must have been) and the tuning key in my hand, in the course of turning, came to a stop at one of the turns where we heard just the two words "Judge Rutherford"; and scarcely had a second gone by when your familiar voice broke out clearly and audibly with your opening sentence, which, if I remember well, was, "Some two thousand years ago there lived upon the earth the greatest man, and his name was called Jesus." We heard your speech right through. We heard the audience shout Aye! and we joined in the shout. We felt that Jehovah had conquered, and we through him. We retired with a word of thanks to him and prayers to give you the strength to carry on his work, knowing you to have taken your stand boldly and unequivocally on his side. Thank you, Brother Rutherford, for having us share in this meal of "meat in due season". God be praised.

We are ever and anon not only on our guard, but in the front ranks of the battle doing our little bit. Brethren in other parts of Burmah also arranged to listen in. News of results will come through later.

We are always

Yours in the service of the King of kings,
BRO. S. B. COOTE
SR. R. COOTE, *Burmah.*

(Continued from page 304)

TEXAS

Dallas	WRR	Su	9:30am
Su	4:00pm	Su	9:00pm
El Paso	KTSM	Su	9:10am
Su	1:15pm	Su	6:30pm
Ft. Worth	KTAT	Su	10:15am
Su	3:00pm	Su	7:00pm
Midland	KRLH	Su	10:30am
Su	1:30pm	Su	5:15pm
Pt. Arthur	KPAC	Su	9:30am
Su	2:15pm	Su	4:30pm
S. Antonio	KMAC	Su	7:55am
Su	2:55pm	Su	7:55pm

UTAH

Salt L. City	KSL	Su	9:45am

VIRGINIA

Petersb'g	WPHR	Su	8:55am
Su	10:25am	Fr	10:25am
Richmond	WRVA	Su	12:15pm

WASHINGTON

Seattle	KIRO	Su	10:25am
Su	5:15pm	Su	9:00pm
Spokane	KGA	Su	9:25am
Su	12:55pm	Su	5:55pm
Tacoma	KVI	Su	9:30am
Su	1:30pm	Su	9:00pm

WEST VIRGINIA

Cha'ston	WCHS	Su	1:00pm
Su	3:00pm	Su	5:00pm
Wheeling	WWVA	Su	10:00am
Su	1:00pm	Su	6:25pm

WISCONSIN

La Crosse	WKBH	Su	10:30am
Su	1:00pm	Su	5:30pm
Madison	WIBA	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.

[Current local time is shown in each instance.]

ARGENTINA

Bahia Blanca LU2 Su 11:30am
Buenos Aires LR2 Su 10:50am
Los Andes, San Juan LV5 Su 10:30am

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 9:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 6:30pm Su 11:40pm
We 6:30pm
Sydney 2-UE Su 9:00am
Su 4:25pm
Tamworth 2-TM Su 10:30am
Su 3:45pm Su 8:00pm
W'ga W'ga 2-WG Su 7:45pm

QUEENSLAND

Brisbane 4-BC Su 7:30am
Marybor'h 4-MB We 9:45pm
Townsville 4-TO We 8:00pm

TASMANIA

Burnie 7-BU Su 6:30pm
Su 9:00pm Su 10:00pm
Launceston 7 LA Su 5:45pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 7:00pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 8:00pm
Melbourne 3-AK Su 2:15pm
Su 10:00pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Northam 6-AM Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

Wallonia-Bonne Esperance (201.7 m) We 7:00am

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKOV Su 1:45pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:00pm
Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm

CUBA

Caibarien CMHD
Spanish Mo 1:15pm
Camaguey CMJF Su 11:45am
Havana CMQ
Spanish Su 5:30pm
Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Radio Beziers Th 9:00pm
Radio Juan-les-Pins (Cote d'Azur) Sa 8:00pm
Radio Lyon Sa 6:50pm
Radio Natan-Vitus Su 12:00nn
Tu 7:45pm Th 7:45pm
Sa 7:45pm
Radio Nimes Tu 9:00pm

INDIA

Rangoon VU2LZ Su 12:00nn

PARAGUAY

Asuncion ZP1 Su 10:30am

SPAIN

Madrid EAQ We 7:15pm
(Eastern Standard Time)
Sa 7:15pm
Spanish Su 6:45pm

URUGUAY

Montevideo CX10 Su 12:15pm
(Radio Internacional)

UNITED STATES

ALABAMA

Birm'ham WAPI Su 9:15am
Su 2:15pm We 5:15pm

ALASKA

Anchorage KFQD We 9:30am
Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Jerome KCRJ Su 9:25am
Su 12:05pm Su 4:05pm
Tucson KGAR Su 9:30am
Su 12:55pm Su 5:45pm
Spanish Fr 7:00pm
Yuma KUMA Su 12:15pm
Su 6:30pm Su 7:30pm

ARKANSAS

Hot Sp'gs KTHS Su 10:30am

CALIFORNIA

Bakersf'd WGXA Su 10:30am
Su 1:15pm Su 7:00pm
El Centro KXO Su 10:00am
Su 12:15pm Su 6:45pm
Eureka KIEM Su 10:15am
Su 6:30pm Su 9:15pm
Hollywood KNX Su 10:15am
Su 1:45pm Su 7:55pm
Oakland KROW Su 10:00am
Su 2:00pm Su 7:00pm
Tu 9:00am Tu 2:00pm
Tu 11:00pm We 8:15pm
Fr 9:15pm Sa 10:00pm

COLORADO

Col'o Spr. KVOR Su 10:45am
Su 2:30pm Su 4:30pm
Durango KIUP Su 1:00pm
Greeley KFKA Mo 9:30am
Mo 1:00pm Mo 6:25pm

CONNECTICUT

N.Britain WNBC Su 8:00am
Su 9:00am Su 10:00am

DISTRICT OF COLUMBIA

Washington WOL Su 10:00am
Su 1:00pm Su 7:15pm

FLORIDA

Lakeland WLAK Su 9:00am
Su 12:30pm Su 5:00pm
Orlando WDBO Su 10:30am
Su 1:00pm Su 5:30pm

GEORGIA

Atlanta WATL Su 10:45am
Su 1:00pm Su 9:25pm

HAWAII

Hilo KHBC Su 10:00am

IDAHO

Boise KIDO Su 10:55am
Su 6:00pm We 4:00pm

ILLINOIS

Harrisb'g WEBQ Su 4:45pm
Su 6:45pm Su 9:00pm
Tuscola WDZ Su 9:35am
Su 11:55am Su 1:50pm

IOWA

C. Rapids WMT Su 10:00am
Su 3:30pm Su 9:00pm

MAINE

Augusta WRDO Su 9:55am
Su 1:15pm Su 5:00pm
Bangor WLBZ We 9:55am
We 12:55pm We 5:10pm
Presque I. WAGM Su 9:45am
Su 12:30pm Su 1:55pm

MARYLAND

Baltimore WCBM Su 9:00am
Su 12:15pm Su 6:15pm
Frederick WFMD Su 10:30am
Su 1:30pm Su 5:00pm
Hagerst'n WJEJ Su 10:25am
Su 1:40pm Su 9:15pm

MASSACHUSETTS

Boston WMEX Su 9:25am
Su 4:30pm Su 8:15pm
Boston WORL Su 10:05am
Su 2:05pm Su 3:05pm

MICHIGAN

Detroit WJR Su 10:00am
Kalamazoo WKZO Su 8:25am
Su 9:55am Su 10:55am

MINNESOTA

F'gusFalls KGDE Su 10:00am
Su 1:15pm Su 7:15pm
Min'apolis WDGY Su 9:30am
Su 2:00pm We 6:15pm

MISSISSIPPI

Hattiesb'g WFOR Su 1:00pm
Su 3:30pm Su 5:30pm
Meridian WCOC Su 10:00am
Su 2:25pm Su 6:30pm

MISSOURI

Columbia KFRU Su 10:30am
Su 1:30pm Su 2:45pm
St. Joseph KFEQ Su 10:00am
Su 3:30pm Su 5:25pm

NEBRASKA

Lincoln KFAB Su 9:30am

NEW HAMPSHIRE

Laconia WLNH Su 10:30am
Su 3:15pm Su 7:10pm

NEW JERSEY

Asbury P. WCAP Su 12:45pm
Su 2:45pm Su 9:00pm
Camden WCAM Su 11:00am
Su 12:15pm Su 3:15pm
Mo 2:30pm We 2:30pm
Newark WHBI Su 9:25am
Su 6:25pm Su 9:00pm

NEW MEXICO

Albuq'que KOB We 11:45am
We 5:25pm We 8:25pm

NEW YORK

Brooklyn WBBR Su 9:10am
Su 4:30pm Su 7:30pm
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
Buffalo WGR Su 10:00am
Su 10:45pm
Buffalo WKBW Su 5:55pm
Freeport WGBB Su 10:25am
Su 12:30pm Su 5:55pm
New York WBNX Su 1:55pm
Su 4:55pm Su 6:25pm
White Pl. WFAS Su 6:00pm
Tu 10:55am Sa 10:55am

NORTH CAROLINA

Greensboro WBIG Su 10:30am

OHIO

Akron WJW Su 11:30am
Su 3:25pm Su 10:15pm
Cleveland WJAY Su 8:30am
Su 3:30pm Su 4:45pm
Columbus WBNS Su 7:45am
Su 12:30pm Mo 10:30am
We 10:30am Fr 10:30am
Columbus WCOL Su 10:00am
Th 2:30pm Sa 1:45pm

OKLAHOMA

Tulsa KVOO Su 9:30am
Su 1:45pm Mo 4:55pm

OREGON

Portland KWJJ Su 10:45am
Su 4:15pm Su 9:00pm

PENNSYLVANIA

Easton WEST Su 10:25am
Su 11:55am Su 9:25pm
Greensb'g WHJB Su 10:15am
Su 3:00pm
Pittsburgh KQV Su 10:45am
Pittsb'gh WWSW Su 10:15am
Su 5:00pm Su 9:00pm
York WORK Su 12:25pm
Su 3:00pm Su 6:30pm

SOUTH CAROLINA

Greenville WFBC Su 10:05am
Su 2:45pm Su 6:00pm
Spart'b'g WSPA Su 10:30am
Su 2:00pm Su 4:50pm

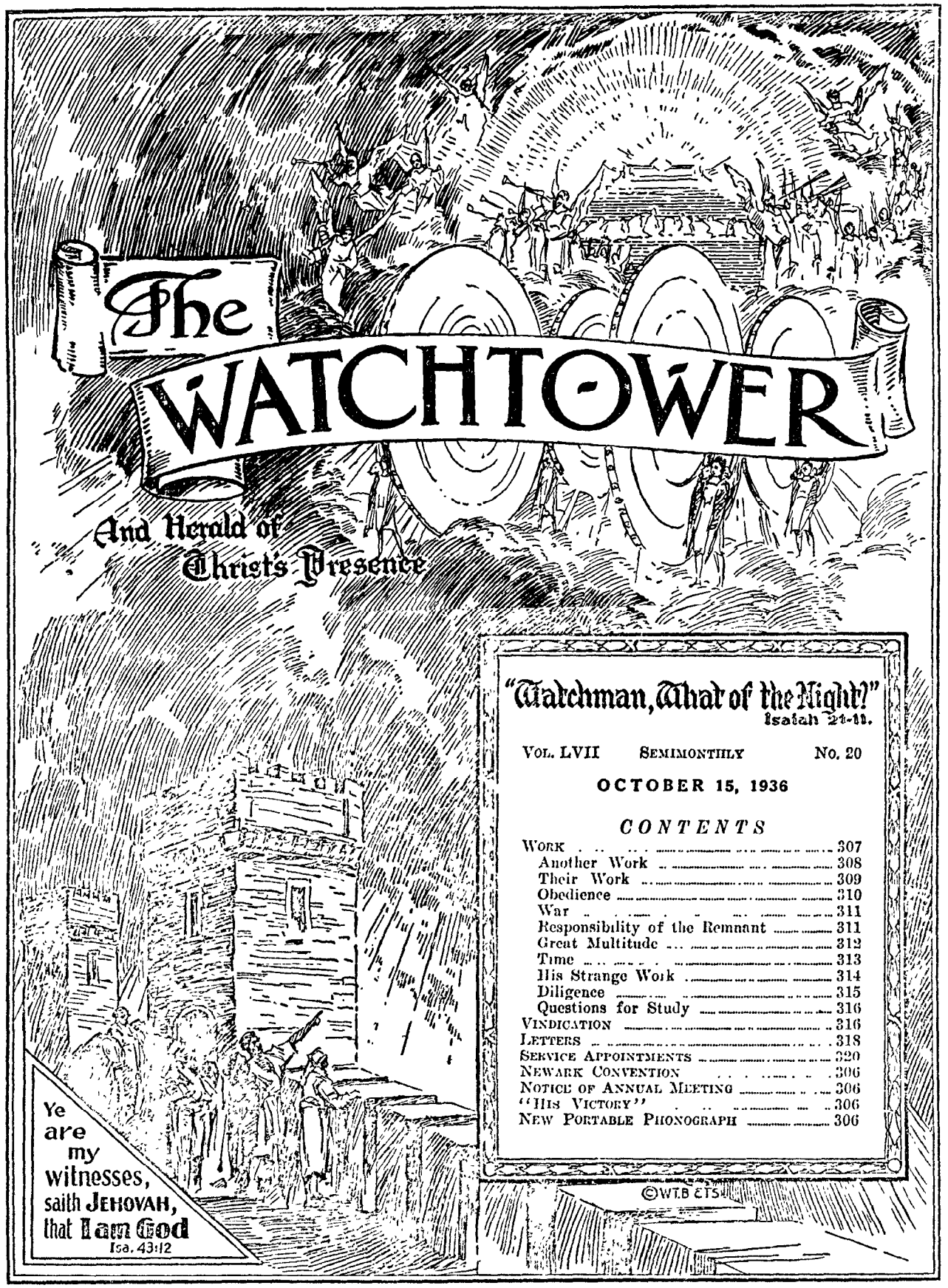
SOUTH DAKOTA

Pierre KGFX Su 10:00am
Tu 4:00pm Th 4:00pm
Sioux Falls KSOO Su 9:30am
Su 9:45am Su 4:30pm

TENNESSEE

Cha'nooga WDOD Su 8:55am
Su 1:30pm Su 3:55pm
Jackson WTJS Su 10:30am
Su 12:15pm Su 2:30pm
Knoxville WNOX Su 9:25am
Su 12:55pm Su 8:25pm
Memphis WREC Su 8:55am
Su 3:00pm Su 10:05pm

(Continued on page 303)



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

VOL. LVII SEMIMONTHLY No. 20

OCTOBER 15, 1936

CONTENTS

WORK 307
Another Work 308
Their Work 309
Obedience 310
War 311
Responsibility of the Remnant 311
Great Multitude 312
Time 313
His Strange Work 314
Diligence 315
Questions for Study 316
VINDICATION 316
LETTERS 318
SERVICE APPOINTMENTS 320
NEWARK CONVENTION 306
NOTICE OF ANNUAL MEETING 306
"HIS VICTORY" 306
NEW PORTABLE PHONOGRAPH 306

©W.T.B.C.T.S.

The WATCHTOWER

PUBLISHED SEMIMONTHLY 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 willfully 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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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 the above 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 5, 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: Acknowledgement of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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

NEWARK CONVENTION

It will be of interest to all who are able to attend the Newark convention on October 16-18 to know that Brother Rutherford will address the convention on Saturday, October 17, at 3 p.m. He will also address the large public meeting on Sunday, at 3 p.m., on the subject "ARMAGEDDON". This lecture is being widely advertised throughout all the New Jersey area, and those attending will desire to have a share in the further publicity. Each morning and the early afternoon will be devoted to the field service. Be sure to register on arrival, at the Service booth. All meetings will be held in the Sussex Avenue Armory, located at the corner of Jay street and Sussex avenue, Newark.

Brethren attending the convention and looking for increased privileges of service should apply at the Information booth. This convention will afford the remnant and Jonadabs an opportunity to have a share in proclaiming the good news which Jehovah has so graciously brought to his people.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at ten o'clock a.m., Saturday, October 31, 1936, at which the usual annual business will be transacted.

"HIS VICTORY"

This thrilling term designates the next testimony period of Jehovah's kingdom publishers, December 5-13. Let this notice suffice to at once interest you therein and to cause you to be preparing forthwith. The printed message offered to the truth-needy peoples during this period will be the combination consisting of the book *Riches* and three booklets, including the booklet *Choosing* and a self covered booklet, on a 35c contribution. Consult the forthcoming *Informant* for further details and then get all set for your full part in this testimony. Your promptness in reporting results of your activities will be appreciated.

NEW PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light weight phonograph of new design, which is 14 by 13 by 5 inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces, which is 5½ pounds lighter than the previous model manufactured by the Society. With the three phonograph discs which can be carried in it, it weighs 12 pounds 6 ounces. The volume of sound is just as strong as that of the previous model, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This new model, including three discs, is offered on a contribution of $10.00; without the three discs, $8.00. Remittance should accompany orders. Also specify the particular discs wanted

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII OCTOBER 15, 1936 NO. 20

WORK

"For the word of Jehovah is right; and all his work is done in faithfulness."—Ps. 33: 4, R.V.

JEHOVAH works, and he requires that every creature whom he approves shall work, and such work must be done according to the will of Jehovah. The perfect guide for the creature is God's Word. It is important to know the will of God and then to do it, otherwise one could not work lawfully. Jehovah knew the end from the beginning, and at all times his work is according to his purpose. He says: "I have purposed it, I will also do it." (Isa. 46: 11) Jehovah has a due time for everything. "A time to keep silence, and a time to speak. . . . A time of war, and a time of peace." (Eccl. 3: 1-8) Jehovah completes one work and then proceeds to another, and likewise all his approved creatures must do, as he has commanded. The great purpose of Jehovah, as it is revealed to man, is the vindication of his holy name. Vindication is made necessary because of the defamation of his name brought about by the creature Lucifer, now Satan the Devil. To Satan Jehovah said: "But for this cause have I allowed thee to remain, in order to show thee my power; and in order that they may proclaim my name throughout all the earth." (Ex. 9: 16, *Leeser*) In performing his purpose Jehovah exhibits his supreme power, and in connection therewith causes his witnesses to proclaim his name throughout the earth, thus giving them a part in his work. This emphatically means two things: a world-wide witness work to the name and purpose of Jehovah, to be followed by the battle of the great day of God Almighty.

[2] Jehovah has given expression to his purpose in plain phrase. He has caused prophetic dramas or pictures to be made emphasizing his purpose and making known the manner of carrying out his purpose. In his own due time Jehovah reveals to those who love and serve him the meaning of such prophetic illustrations as set forth in his Word. The Word of Jehovah is right and true, and is therefore the perfect guide for man. For this reason Jesus prayed to Jehovah on behalf of his true followers, that they might be fully approved by Jehovah: "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." (John 17: 17-19) Life is the gift of God through Jesus Christ, and therefore those who receive the gift of God must come to a knowledge of God and Christ Jesus: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3) These scriptures magnify the duty and obligation that is laid upon all who enter into a covenant to do the will of God. All such covenant-makers must work as commanded by the Lord God, who makes the covenants.

[3] Jesus announced the unchangeable rule when he said: "My Father worketh hitherto, and I work." (John 5: 17) In the execution of his purpose Jehovah sent the man Jesus to earth. The first work of Jesus in carrying out the purpose of Jehovah was to proclaim the truth to those who would hear. Therefore Jesus 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) That means that every creature who comes to a knowledge of the truth, and who receives God's approval, must also proclaim to all who will hear the truth of and concerning Jehovah and his purpose. The entire matter is leading up to the vindication of Jehovah's name. Jesus therefore is the perfect pattern or example set before men, and every person who faithfully follows that perfect pattern or example is caused to suffer because the wicked one, Satan the Devil, defames God's name and attempts to heap disgrace and suffering upon all who faithfully serve God. No other condition is to be expected until the manifestation of Jehovah's power resulting in the destruction of that wicked enemy. Jehovah performs his work, and Christ Jesus does his work, and every man who undertakes to obey God must do the work assigned to him. It is of very great importance that each one of us get this fact clearly in mind.

[4] The work to be performed by the followers of Christ Jesus is not the same at all times. One part of the work assigned is finished and then another is begun and carried on. It was and is so with Christ Jesus. He was engaged for three and one-half years in bringing testimony to the hearing of others as God had commanded, and, having obeyed the commandment of his Father, he made report and said to his Father: "I have finished the work which thou gavest

me to do." (John 17:4) Jesus died as though he was a sinner, and his full obedience unto death according to his Father's will resulted in providing the ransom price which opens the way for the salvation of men to life. Jehovah raised Jesus out of death and exalted him to the highest place, committing into his hand all power and authority in heaven and in earth, thereby making Jesus the executive officer of Jehovah to carry out fully the purpose of the Most High.

COMING AGAIN

5 One work of Jesus being completed, he proceeds to another. While all his work relates to the vindication of Jehovah's name, that work must be done orderly and at the proper stated time. For this reason, when Jesus ascended into heaven Jehovah commanded that Jesus should wait until the proper time to make the enemy Satan his footstool. (Ps. 110:1) That time related to the second coming of Christ. When on earth Jesus repeatedly told his disciples that he would come again, and he emphasized the importance of his coming. The great event to which the apostles looked forward was the coming of the Lord Jesus Christ in power and glory. Their hope and expectation was not based on a cunningly devised fable, but they had the positive and unequivocal evidence that Christ Jesus would come in power and glory. So deeply concerned were the apostles about the coming of the Lord that they pressed upon him a request that he would tell them what would be the evidence of his coming. He answered their question in prophetic phrase, which prophecy could not be understood and appreciated until its fulfillment began. In the inspired writings of the apostles that which stands out prominently is the fact of the coming and the kingdom of Jesus Christ. They fully appreciated the fact that a long period of time must elapse between the time of his ascension into heaven and the coming of Christ Jesus again as he promised.

ANOTHER WORK

6 During the long period of time between the ascension of Christ Jesus into heaven and his second coming Jehovah performs another part of his work, to wit, the selecting of a people for his name, and which people must be wholly devoted to Jehovah and to his kingdom. (1 Pet. 2:9, 10) Having been instructed by the Lord, the apostle Peter declared to his brethren that "God at the first did visit the [nations], to take out of them a people for his name". (Acts 15:14) This work is done to the end that in due time God would have a people on earth whom he would use as his witnesses to declare his name in all the earth, even as he had long prior thereto stated. For many years the faithful followers of Christ Jesus proclaimed the truth concerning the death and resurrection of the Lord and his coming again. In that period of time Christ Jesus was absent from his true followers; but he did not leave them comfortless. They endured many hardships, persecutions, trials and sufferings, but, true to his promise, Christ Jesus prayed his Father for them, and Jehovah sent to them his holy spirit as a guide and comforter for them and for all after the days of the disciples who became the followers of Christ Jesus. The holy spirit must perform and has performed that office of a comforter and guide until the coming of the Lord Jesus Christ; and when the time arrived for his coming and his gathering together unto himself of his faithful ones, he becomes their comforter and teacher and guide. (2 Thess. 2:1) There is then no further need for the office of the holy spirit as guide and comforter, for the reason that Christ Jesus with his own performs that duty directly. Before his coming and the gathering unto himself of his faithful ones at the temple Christ Jesus prepares the way before Jehovah by bringing to the attention of those who desire his coming many truths that had been hid and by drawing them to him and to his Father. Such work of preparing the way before the Lord he finished, and then, true to Jehovah's promise, he comes straightway to the temple for the testing and judging of those whom he had thus gathered before him. "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.

7 Now the evidence produced by the Lord clearly proves beyond all doubt that Jehovah enthroned Christ Jesus as King in 1914 and sent him forth, as he declares, to 'rule in the midst of his enemies'. (Ps. 110:2) Necessarily the enemy would be active at the time, and the facts prove beyond all doubt that he has been and is very active. That which came to pass for three and one-half years immediately following the enthronement of Christ Jesus in 1914 was the finishing work of preparing the way before Jehovah. Those now brought to a knowledge of the truth and gathered before the Lord must submit to a test to determine their sincerity and faithfulness. What is God's purpose in having Christ Jesus "come to his temple"? The temple of God means the true followers of and participants with Christ Jesus in the work of carrying out the purpose of Jehovah. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (1 Cor. 3:16; 2 Cor. 6:16; Rev. 3:12) At the coming of the Lord Jesus Christ many had covenanted to do the will of God. Some of them were moved by a desire for self-gain, while others were unselfishly devoted to Jehovah, ready and willing to perform their covenant regardless of what they might receive at the hands of Jehovah. All of such spirit-begotten ones must now be put to the test, that their qualification and faithfulness to be the representatives of God and Christ on earth might be determined. Therefore it is written of and concerning Christ Jesus, the great Messenger and Judge at the temple: "And I

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.

8 The offering unto the Lord in righteousness here mentioned is an unselfish and unstinted devotion to Jehovah God and his King, and which leads them to a joyful obedience to the commandments of the Lord. Bringing an offering in righteousness does not mean a qualified service to the Lord or any service having a selfish reason. The apostle defines that righteous offering in these words: "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. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased." (Heb. 13:15, 16) The antitypical sons of Levi are all those who are in a covenant to do God's will and who are the spirit-begotten sons of God, and at the temple judgment the Lord determines which of these are qualified to represent the Lord in his kingdom. To the qualified representatives he commits his kingdom interests.

9 From among those at the temple judgment is made manifest the "evil servant", which class has been moved by a desire for selfish gain. The prospect of going to heaven and having a part in aiding the Lord to rule the universe has been the chief inducement for such to covenant to do the will of God and to enter his service. The Lord is no respecter of persons and does not arbitrarily determine who shall be his representatives and receive his blessings, but each one discloses his fitness or unfitness by reason of his heart condition and the course of action he takes. The faithful and unselfish ones, devoted to God, and who joyfully do his will, are judged favorably and approved, and concerning such the Lord Jesus says: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." —Matt. 24:45-47.

THEIR WORK

10 The temple company has now become a part of the elect servant and is under the direct command of the Head of the servant class, Christ Jesus himself. The motive that induces them now to engage in the work must be love, that is, unselfishness, a willing and joyful devotion to God and to his King and kingdom. The King is on his throne; he is at the temple conducting judgment and instructing and directing those of the temple class. That is the beginning of the exercise of God's power through Christ Jesus toward the world, and in behalf of his own people, and those of the temple must now become willing and are willing to do their work, and they do it joyfully, as it is written: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."—Ps. 110:3.

11 The morning of the new day has come, and the light thereof discloses the beauty of holiness of the Lord, and those of the temple are like strong, vigorous young men going forth to battle. The Lord Jesus now discloses what must be the true motive that induces these faithful ones to work, when he says to them: "If ye love me, keep my commandments."—John 14:15.

12 Those of the temple are the 'people taken out for his name', that is to say, the selected and separated ones from the world who are set aside for the kingdom service. What work must they do? The commission of authority given them by Jehovah answers that question. Concerning the Lord Jesus it is written: "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 brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."—Isa. 61:1, 2.

13 Those who are brought unto Christ and made a part of his organization receive the same anointing or commission of authority from Jehovah by their Head Christ Jesus, and their work is thus defined. The work of these must be exactly in harmony with the spirit of God and the Lord Jesus Christ. To these commissioned ones the admonition is given: "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:12-14) Jehovah God is now working to the end of vindicating his name, and he permits these faithful ones to work with him according to his will and his good pleasure. He does not need them, but he grants this privilege to them. It is the expressed will of God that his name shall be vindicated. It is the pleasure of God that the temple company shall have a part in the vindication of his name. Jehovah has taken them out of the world as a people for his name, and his will concerning them he expresses in these words: "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. . . . Therefore ye are my witnesses, saith the Lord, that I am God"; 'there is none beside me.' (Isa. 43:10-12) Note this, that the Lord God says to his chosen ones: 'You must receive knowledge; you must believe that such knowledge comes from God's Word, and you must understand your true relationship to the Lord.' It is written in his Word: "With all thy getting get understanding."—Prov. 4:7.

14 A person may know the texts of God's Word and yet not be wise or have understanding. To "get understanding" means to know and to appreciate properly the relationship of the creature to the Creator. That means that we must know and appreciate that there is but one Almighty God, whose name alone is

Jehovah, who is supreme, the Most High above all, and from whom comes every good and perfect gift; that Christ Jesus, Jehovah's beloved Son, is next to the Father and is the "right hand" or chief officer of Jehovah, and that those who are in Christ, and therefore of the temple company, are the servants of God and Christ, and that the servant must do the will of his Master and do it joyfully. Such is 'getting understanding'.

OBEDIENCE

15 Before a person can become one of the 'elect servant' class he must sacrifice all worldly hopes and prospects and ambitions and become submissive to the will of God. Having once become a servant of God, it is even more important that the person who is the servant obey, and to such this rule is given: "To obey is better than sacrifice." Going contrary to the will of God is rebellion. Negligence or refusing to obey instructions from the Lord is stubbornness and therefore lawlessness and a form of idolatry. (1 Sam. 15:22, 23) If one is brought to the temple of God and becomes a part of the temple and then fails or refuses to be willingly obedient to the law of God and his organization, such, as the Lord states, will be put out of the temple and therefore out of the kingdom. (Matt. 13:41) The servant must do what he is told to do by the Lord, and do it willingly and without complaint or murmuring.

16 How may the servant always know just what he must do? The Bible, which is the expressed Word of God, furnishes the answer and hence the complete guide. In proof of this it is written: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:16, 17) The servant who is instructed in the Word of God is equipped for the good work to which he has been assigned. Being so instructed the servant must obey; otherwise he could not receive the Lord's approval, but would lose everything. Christ Jesus is the Greater Moses, and concerning this present day, when Christ Jesus is at the temple instructing and directing the consecrated company and commanding them what to do, it is written for the benefit of the servant company: "And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people." (Acts 3:23, *R.V.*) The servant therefore has no discretion; he must obey, and do it gladly.

17 Those creatures on earth known as the remnant, and who are of the anointed temple company, form a part of Zion, which is God's organization, and they must work exactly in harmony with the Head of that organization, Christ Jesus. The Teachers of the temple company are Jehovah and Christ Jesus, and these perfect Teachers have provided the means for the temple company to be properly informed as to their duties and privileges. Therefore it is written: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15) This does not mean to study carefully what may be advanced by other men, which to others might appear to be holy and sanctimonious. It means to study and to learn what is the will of God concerning his servant and then to work without embarrassment or shame because of that work, and to properly and rightly apply the truth. It is therefore necessary to constantly and consistently study God's Word of truth and in so doing to use the helps which the Lord has provided for gaining a knowledge of the truth. It has been said that anyone who has agreed to do the will of God can understand the truth, because 'the truth is sown for the righteous'. That is not the proper statement, because it is a misquotation of the scripture and an improper application thereof. The truth is the Word of God. But no one can gain an understanding of God's truth until God's due time, and then only those can understand it who diligently follow God's announced rules. It is written: "Light is sown for the righteous, and gladness for the upright in heart."—Ps. 97:11.

18 Not everyone is righteous who claims to be serving the Lord. How does one become righteous? By a full consecration to the Lord, by being brought into the temple and under the "robe of righteousness" which Jehovah has provided for such and concerning which it is written: "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isa. 61:10.

19 Jehovah's light shines upon the Head of the temple company, Christ Jesus, and that light in his face is mirrored or reflected to those of the temple company, and by this means the temple company are permitted to have a knowledge and understanding of the revealed truths of God's Word. (2 Cor. 3:18) The light of Jehovah illuminates his prophecy, and through Christ Jesus he gives a knowledge and appreciation of that prophecy to those who are devoted to him. The facts show that God has been pleased to use the WATCH TOWER publications to publish and transmit the truth to and for the benefit of those who love him. The Lord Jesus at the temple, and accompanied by all his holy angels, has his own good way, in harmony with the will of God, to transmit that information and to make it understandable and appreciated by those who do love and serve him.

THE DAY

20 Jehovah having enthroned his beloved Son the King and having sent him to the temple, a new day has come. The glorious Day Star has arisen, and the time for the vindication of God's name is at hand. It

is the day which Jehovah has made and concerning which it is written: "Open to me the gates of righteousness: I will go into them, and I will praise the Lord; this gate of the Lord, into which the righteous shall enter. I will praise thee; for thou hast heard me, and art become my salvation. 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: 19-24.

[21] No longer is the holy spirit now performing the office of guide, teacher and comforter of God's people, for the reason that Christ Jesus is the Teacher, Guide and Comforter and he is present and instructs and guides his own; and this therefore is a day of rejoicing. Christ Jesus has the special and great joy of doing the work now which he has had in his heart a long time to do. It is the day for the vindication of his Father's name. He therefore invites those of the temple class to enter into his joy and participate in the vindication of Jehovah's name. It is no longer a time of sorrow. The King has gathered his own unto himself, and these are "caught up" in the invisible place to be for ever with the Lord.—1 Thess. 4: 16, 17.

WAR

[22] It is now a time of work and for war, because Satan the Devil will not give way to the rightful Ruler, Christ Jesus, and therefore Satan and his entire organization must be destroyed at the battle of the great day of God Almighty. For this reason there is a change of the work which must be performed by the servants of God. Formerly Christians believed that God's objective is to take men to heaven, but now the servant class see that his purpose is to vindicate his name by destroying wickedness and establishing everlasting righteousness in all the universe and that only those who put themselves on the side of God and his kingdom will receive the benefits of God's boundless blessings, including the gift of life at his gracious hands. What, then, is the proper understanding of the Scriptures as applied to this present time? In brief it is this: The battle that soon is to be fought, and which is to for ever settle the question of supremacy and rulership of the world, is the battle of God Almighty, and the one who leads in that battle and gains the victory in the name of Jehovah is his great Field Marshal, Christ Jesus, and the duty of all of the temple company is now to obey the orders and instructions coming from the Lord, and so obeying they have a specific work to do. The Lord makes it clear that the part to be performed by the anointed remnant is to now sing the praises of Jehovah and his King, and to do so fearlessly and joyfully, regardless of all opposition. This is bringing an offering unto the Lord in righteousness. The prophecy of God written centuries ago, and now interpreted by the Lord, makes clear the duty of the temple company. There has been an attempt to show that the battle of Armageddon and the battle of the great day of God Almighty are two separate and distinct events. Manifestly such is a sly trick of the wily foe, the Devil, to bring confusion into the ranks of God's visible organization. The "elective elder" class walk along or associate with the true servant class and can be easily used by the Devil to bring about such confusion, but the 'elect servant' class will not be deceived, because the Lord Jesus Christ so declares. "Armageddon" means the place of the assembly of troops, that is to say, the troops of Jehovah of hosts. These, together with Christ Jesus, are on Mount Zion, which is God's organization. It is written, at Revelation 16, that the Devil and his aides go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty, and the Devil gathers his forces together unto a place called "Armageddon". The Devil and his associates or aides have conspired together to bring about the destruction of those on the side of Jehovah and his King. In due time the battle will take place, and it is the battle of the great day of God Almighty, led by Christ Jesus; and all his armies in heaven follow after him; and the place where the battle is fought is called "Armageddon"; the battle of the great day of God Almighty and that which is often spoken of as the 'battle of Armageddon' are one and the same.

RESPONSIBILITY OF THE REMNANT

[23] The forces of Almighty God are assigned to a specific duty, which duty must be faithfully performed. Jehovah God through Christ Jesus anoints the temple company, which means that he commissions them to do a certain or specific work, and they are sent forth by their Head to do that work. The commission of authority bestowed upon the remnant provides that they must 'declare the day of the vengeance (or vindication) of our God and comfort all that mourn'. Into the custody and keeping of this anointed servant class are committed the kingdom interests on earth. They are instructed that Christ Jesus is at the temple, conducting judgment, which judgment will shortly be executed against the wicked. But before the execution of the wicked one and his organization a work must be done by the anointed remnant. Therefore the Lord commands them in these words: "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.

[24] Now the Lord has entrusted much to this anointed servant class, and of them a larger amount will be demanded. They must perform their part, which is defined as proclaiming the good news of the kingdom to all who are of good will and who will hear. They must perform their part of this work before the final tribulation of Armageddon falls upon the enemy. The Lord has made and placed his anointed remnant in the position as watchmen and laid upon them the obliga-

tion to watch and to give warning to others, that others may learn of Jehovah and his purpose. To the watchman company the Lord assigns the work of proclaiming the name of Jehovah, his King and kingdom and to give warning to others. The watchman is plainly told that he must be diligent in informing himself of what he must do; must be on the alert and wide-awake, must be dependable and zealous, and must perform his duties with joy. The watchman receives instructions from the mouth of the Lord and gives the warning of the Lord, and therefore the warning is the Lord's, and not that of man. The watchman must repeat what the Lord has given him to declare. He sees the day approaching when the sword of Jehovah shall fall disastrously upon the nations and the people, and he must sound the warning thereof. To the watchman, the servant class, the Lord therefore says: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."—Ezek. 33:8, 9.

[25] That means that the watchman must proclaim this gospel of the kingdom and that the gospel of the kingdom will be a comfort and aid to those who desire to be comforted, and that the watchman must declare the day of the vengeance of our God, and he must do so willingly and zealously, and any failure or refusal on his part to obey means the destruction of the watchman or whoever thereof does fail or refuse. It is the commandment of the Lord and must be obeyed. (Acts 3:23) Such is the work assigned to the servant class, and which must be done by Jehovah's witnesses as preparation for the great battle progresses. The remnant therefore have a part in this war-work, but they do not fight with carnal weapons. Their weapons of warfare are the message of God's truth, and that is a mighty weapon for the shaking of the foundations of the enemy's visible organization even in this day. Satan and his forces now make war on the remnant, because to the remnant the kingdom interests have been entrusted and the remnant are declaring that message of truth to the people, and thus draw the fire of the enemy upon them. (Rev. 12:17) That is the reason for the wicked persecutions now inflicted upon the remnant by the Roman Catholic Hierarchy and their tools. Regardless of that persecution, however, the anointed must continue and will continue to obey the Lord. The course taken by the faithful remnant is a warning to others, and the persecution of them affords the opportunity for the remnant to prove their own integrity toward God.

GREAT MULTITUDE

[26] Who are those that "mourn", as described in the Scriptures, and who Jehovah declares must receive comfort from the message delivered to them by his anointed witnesses? Manifestly those are the ones who will compose the "great multitude", otherwise designated in the Scriptures as Jonadabs. God's time is here for the ingathering of the great multitude. Do those of the remnant, that is, the anointed witnesses of Jehovah, gather the great multitude? Certainly not. It is important to have a proper understanding in this regard, that is, to know and to appreciate our relationship to God and his kingdom and our work in connection therewith. No man ever gathered another man into the kingdom of God. Appreciating this truth, the apostle wrote: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."—1 Cor. 3:6, 7.

[27] It is the Lord who gathers the great multitude. The Lord uses the term "sheep" to illustrate those gathered to him and made members of the royal house of Jehovah. Then Jesus adds: "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." (John 10:16) The great multitude are those of the "other sheep" whom the Lord gathers into his organization, and in due time all those gathered become a part of the fold of the Shepherd, Christ Jesus. The work of the remnant in connection with the great multitude is to proclaim this gospel of the kingdom, testifying to the name and purpose of Jehovah by and through his King, and to point out that the kingdom of God under Christ is the only hope for mankind. That message brings comfort to those who sigh and mourn because of unrighteousness committed about them and because of their desire to see and to follow righteousness. The duty and obligation laid upon the servant class is to show the people of good will the way to God's organization, that they may flee to it and there find the place of safety.

SALVATION

[28] There is no possible means of salvation to life save that which God has provided through Christ Jesus. (Acts 4:12) The Lord has laid the obligation upon his anointed remnant to tell the people that very important truth, and to tell it to them now. There is no dodging or side-stepping that responsibility. It is equally true that the people now on earth who hear the message concerning God and his kingdom, and who reject it and turn away therefrom, such rejecters shall not survive Armageddon. Seeing this fact we can have some appreciation of the declaration by the prophet Jeremiah that at the conclusion of Armageddon there will be so many dead that the survivors cannot bury them. (Jer. 25:33) The obligation of informing the people of good will concerning God's provision for their salvation is laid upon the anointed remnant as a whole. No one can perform the work that is assigned to another. Each one must do his own part as oppor-

tunity is given to him. Some seem to have reached the conclusion that a certain great work must be done by some particular individual of the remnant company, and that therefore among the remnant there are some great men who will do that work. That conclusion is entirely without support in the Scriptures. On the contrary, the Scriptures, and particularly the prophecy of Obadiah, disclose that no individuals are identified as members of the temple. All of the temple class or the remnant are on a par or common level. There are none mighty and great or specially important. All are servants of the Lord. There is no occasion for anyone to boast of his importance or attempt to induce himself to believe that he is to do and perform some wonderful and unusual work. The duty of each one is to obey the commandments of the Lord and to give all honor and glory to the Lord and not any to man. None of the 'elect servant' class in this day will be guilty of the "sin of Samaria", that is, giving honor and glory to other than the Lord. If some insist on taking honor and glory to themselves, or on giving it to persons, that is very persuasive evidence that such ones are not of God's elect servant' class.

TIME

[29] When shall the remnant do their service as commanded in giving warning and comfort to those of good will and who will go to make up the great multitude? Will there be a greater and more favorable opportunity to do such work after Armageddon? The work of bearing the message of the kingdom to the great multitude must be done before, and not after, Armageddon. Those of good will who will form the great multitude must flee to the "city of refuge" before, and not after, Armageddon. Today is the acceptable time when the Lord brings the message to the people, and this he does before vengeance is visited upon Satan's organization. Manifestly the effort of the Devil is to induce men to believe that after Armageddon will be the time for the work of the gathering of the great multitude.

[30] The 'elect servant' class will not be deceived or induced to become negligent by reason of the efforts of the wily foe, but now they will give diligence to obey the commandments of the Lord. Some scriptures bearing upon the time for informing the great multitude are here briefly mentioned and conclusively settle the question that the testimony to the great multitude must be delivered before Armageddon, to wit:

[31] At Ezekiel the ninth chapter the Lord records a prophetic drama which is a direct authority on this point. There the man clothed with linen, with the writer's inkhorn by his side, plays the part representing Jehovah's witnesses, who are commissioned to do his work. Those of the prophecy who sigh and cry picture the people of good will, who desire to be rid of the abominations committed by religionists; while the six men with slaughter weapons picture the forces of the Lord which do the slaying work at Armageddon. The command of the Lord is that the man with the writer's inkhorn, namely, Jehovah's witnesses, must go through "Christendom" and put a mark upon those who sigh and cry, and do this by giving them an opportunity to hear and to learn the truth. In obedience to this commandment the servant of the Lord does this work and completes it, and, as recorded in the eleventh verse of that prophecy, reports the matter and says: "I have done as thou hast commanded me." Thereafter the slaying work begins, and no one is spared in that slaughter work except those who have received the mark on their foreheads. This prophetic drama definitely fixes the time and order in which Jehovah does his work, and shows that the testimony work must be done and finished before Armageddon begins.

[32] Further supporting this conclusion is the scripture recorded concerning Lot escaping from Sodom, and which record appears in the eighteenth and nineteenth chapters of Genesis. God sent his representatives to Sodom to ascertain the facts concerning the abominations done there and to destroy Sodom. Abraham stood in the presence of the Lord and made a plea in behalf of the city. God said to Abraham that if he could find in the city as many as ten righteous ones he would not destroy the city. But that many were not found. Only Lot, his wife and two daughters escaped, and the others were destroyed. We know that Sodom pictured Satan's wicked organization on earth, and particularly that part called "Christendom", because it is written that 'the great city is called Sodom, where Christ Jesus was crucified'. (Rev. 11:8) The final fulfillment of this prophetic picture, without doubt, is at the end of the world and after the coming of the Lord Jesus, for the reason that Jesus said: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."—Luke 17:28-30.

[33] Until quite recently God's faithful people on the earth understood that most of the peoples of the earth would pass through the great tribulation. This understanding corresponds to Abraham's expressed hope that the city, picturing "Christendom", would be saved because of some righteous ones there. But it is seen that it is only those who "seek righteousness and meekness" that have the promise of being spared and taken through Armageddon. (Zeph. 2:3; 1 Pet. 4:18) The Scriptures state that Lot was a just and righteous man and was vexed because of the wicked ones dwelling about him. (2 Pet. 2:7, 8) Sodom is set forth as an example of those whom God will destroy at Armageddon. (Jude 7) Lot corresponds exactly with that class described in Ezekiel nine who are marked in their foreheads, and in the prophetic picture here consid-

ered he stands particularly as representing the great multitude. Lot received the warning and fled before the destruction of the city; and likewise the great multitude must receive warning and flee to the kingdom organization before Armageddon, which will destroy Satan's organization. Not only must they who compose the great multitude flee before Armageddon breaks, but they must abide with the Lord's organization, seeking righteousness and meekness; otherwise they will be destroyed. This is clearly shown by what befell Lot's wife. In this connection Jesus said: "In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife."—Luke 17:31, 32.

34 The rules of Jehovah do not change. (Mal. 3:6) "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62) Of necessity, the divine rule applies to those who are spirit-begotten, and also to those who have declared themselves on the side of Jehovah and his organization. Having once started to follow the Lord, then he who turns back shall not survive. This was pictured by Lot's wife looking back and by the one who puts his hand to the plow and looks back or turns back. There is only one way that leads to life; and when one starts in that way and then turns back, destruction is certain to result, because, said Jesus, "strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."—Matt. 7:13, 14.

35 Life is a gracious gift of God through Christ Jesus; and when one having learned the way of life starts in that way and then turns back, he draws back to perdition, and such is his fate.—Heb. 6:4-6; 10:26-29, 39.

36 There are many other Scripture texts bearing specifically on this point, and which show conclusively that the witness work must be done and that those who form the great multitude must hear and flee to God's organization before Armageddon begins. Among those texts bearing clearly upon the point are these: 2 Kings 10:15-23 and Jeremiah 35:19, which texts relate to Jonadab joining himself unto Jehu. Also Genesis 6:18-22 and Genesis 7:1-13, concerning those who entered the ark with Noah and were passed over from the old world. Also Numbers 35:9-34, pertaining to those who flee to the city of refuge. Also those who are commanded by the Lord, at Zephaniah 2:3, to seek meekness and righteousness before God's anger comes upon Satan's organization. Also the scripture at Matthew 25:31-46, concerning the separation of the Lord's sheep from the goats. Also Zechariah 8:20-23, concerning the ten men taking hold of those who praise and serve the Lord. Also Matthew 24:16, concerning those who are commanded to flee to the mountains before Armageddon. Also Micah 4:1-5, describing the many nations going up to Jehovah's organization. Also Jeremiah 38:7-13 and Jeremiah 39:15-18, relative to Ebed-melech the Ethiopian. Also Psalm 107:23-32, concerning those that go down to the sea in ships. Also the feast of tabernacles, described at Deuteronomy 16:13, 14, concerning the strangers who participate in that feast.

37 The command of the Lord Jesus in Matthew 24:14 clearly must be obeyed and be finished before the tribulation comes, as described in the 21st verse thereof. It also clearly appears from Malachi 3:5 that any who attempt to retard the work of carrying the message to the great multitude now are 'turning the stranger away from his rights', and God is against such.

38 Satan, the wily foe, now tries to induce those who have started in the way of life to become negligent, grow cold, and then to repudiate Jehovah. Those who take the position that the major part of the work concerning the great multitude takes place after Armageddon, and who insist on that position, are hurrying along the road to certain destruction. There would be no reason why the Lord would give promise that those who seek meekness and righteousness may be hid in the time of his anger at Armageddon if there were a better chance for them to be of the great multitude after Armageddon. It is the right and privilege of the people of good will now to hear the truth, and God commands his witnesses to carry the truth to them, and a failure on the part of those commissioned so to do means their own destruction. Furthermore the Lord declares that not only does the bride class engage in proclaiming the kingdom message, but those who hear that message are obligated to take it up and bear it on to others, saying to them: 'Come, and take of the water of life freely.' (Rev. 22:17) Those who are of good will, the Jonadabs, the "other sheep" class of the Lord, are therefore obligated in the present time to participate in proclaiming the message of truth to others.

HIS STRANGE WORK

39 The work that is now being done on earth which advertises the King and his kingdom, manifestly is God's work, and is called "his strange work", by the language of the prophet. (Isa. 28:21) Christ Jesus is conducting that work in obedience to Jehovah's will. All who love and serve Jehovah are commanded to make known this kingdom message. This work has been in progress particularly since 1922, at which time God's people received the enlightenment at the outpouring of the holy spirit on all flesh. The obligation is laid upon the servant class to tell the truth and to proclaim it, although the truth exposes the wickedness of religionists who claim to be representatives of God on earth. The proclaiming of the message of truth as commanded now tends to pull down the strongholds of the religious organization. The people have been led to believe that these religious organizations represent God; and a work that now manifestly is pulling

down those religious organizations appears to them to be a very strange thing. Jehovah by his prophet declares that he will rise up as he did at Mount Perazim and that he will do his work, his strange work. This strange work of the Lord is now being done because it is the time of judgment when the Lord Jesus has gathered before him the nations and is separating goats from the sheep. It is during this same time that the "hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place". (Isa. 28:17) "Hail" represents very hard, solid truths, and the overflowing waters picture the flood of truth that is spreading throughout the earth. That "strange work" is now in progress, and it is a war of truths against entrenched racketeers who have falsely applied God's Word to hide their own nefarious conduct. This work is not Armageddon, however. When the "strange work" is completed, then what shall follow?

HIS ACT

40 Jehovah's witnesses on the earth are privileged to participate in the "strange work" of the Lord and to be coworkers with God, in this, that they proclaim the day of his vengeance, and the message concerning his King and kingdom. They do not, however, have any part in the expression of God's wrath, that is, the execution thereof. Vengeance belongs to the Lord. An act of God is a specific exhibition of his supreme power against the enemy. The flood in Noah's day was an act of God. The destruction of Pharaoh's army in the Red sea was an act of God. The destruction of Sennacherib's army before Jerusalem was an act of God. Armageddon, which is the battle of the great day of God Almighty, will be an act of Jehovah God executed by Christ Jesus and his invisible army, resulting in the complete destruction of every part of Satan's organization. The "strange work" of Jehovah, as the Scriptures clearly show, brings into disrepute and into disgrace in the eyes of many the religious systems that have so long defamed God's name, and will destroy the power of those systems over the people. Thereafter, as the Scriptures show, the clergy who have practiced religion to the detriment of the people and to the defamation of God's name will deny the accusation that they ever were clergymen. Says the scripture at Zechariah 13:4, 5: "And it shall come to pass in that day, that the prophets [preachers] shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: but he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth." These surviving clergymen, therefore, declare themselves a part and are a part of the commercial element of Satan's organization that is a part of the "beast".

41 Note now in Revelation 19 that after the destruction of the old "whore" system all those on the Lord's side are called to witness the slaughter of the "beast" and the "false prophet", which are taken and destroyed in the battle of Armageddon. (Rev. 17:17; 19:17-20) Then follows the taking of the Devil himself. (Rev. 20:1-3) The battle which Joshua fought at the ancient city of Gibeon is undoubtedly a picture of God's "strange act", the battle of Armageddon. The battle of Gibeon was in two parts, but it was all fought on one day, and there was no lapse of time between the beginning and the ending thereof. The first part of the battle was fought at the city gates, and then the enemy fled in an effort to get away or escape. As the enemy fled Joshua prayed that the light of the sun and of the moon might continue until the enemy was destroyed. It was at this point in the battle that the Lord cast down from heaven great chunks of ice that slew the enemy. (Josh. 10:10-12) That was an act of God foretelling his "act, his strange act", that will completely wreck the world. The Gibeonites who put themselves under Joshua before that battle pictured the great multitude, and the latter put themselves under Christ Jesus, the Greater Joshua, before the battle of Armageddon. After the battle begins there is no opportunity to flee to the Lord's organization. Jesus himself emphasizes that fact in his statement at Matthew 24:14-21. The Lord declares that all shall know that he is Jehovah; and when his great act, his strange act, begins in the destruction of all of Satan's visible organization, as well as invisible, that will, to many who will recognize it is God doing the destruction, certainly appear to be very strange, because they have been led to believe that the governments and ruling powers of this world rule by divine right, and that they will survive for ever. When the witness work is done, then will come the great fight, and then only those who are on the side of the Lord will be spared and taken through the great battle.

DILIGENCE

42 This is the day of Jehovah, which is designated in the Scriptures as "that day". It is the day in which he has enthroned his King and sent him to the temple for judgment. It is the day in which his work, his strange work, is being done, in which all who have aligned themselves with the Lord are commanded to have a part in singing forth the praises of Jehovah. The Devil in this day is attempting to cause God's people to slow down in their work, and he uses many fraudulent methods to accomplish that purpose, amongst which is the fear of man, and the selfish desire to wait for 'a more favorable time' to work. He uses those who speak in the name of the Lord to induce the faithful to delay their work and slack their hand. But God's elect will be on the alert and will not be deceived. Those who are of God's organization or associated with his organization in praising Jehovah are designated under the term "Jerusalem", while "Zion" pictures those who are of the anointed remnant with Christ Jesus. To all who are on the Lord's

side Jehovah now says: "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack."—Zeph. 3:16.

43 Jehovah's people are now engaged in a common work of proclaiming his praises. In obedience to the Lord's commandment they must participate in God's work, and their part of the work must be done with diligence and without slacking up. Those who will survive will continue with diligence praising Jehovah, declaring his name throughout the earth, and advertising his King and his kingdom.

QUESTIONS FOR STUDY

¶ 1, 2. Point out the fitness, importance, and purpose, of work. What purpose, in the progressive completion of the works of Jehovah, is now in course of accomplishment? Who are given a part in his work? what is the part committed to them? and what is their guide in performance thereof?

¶ 3, 4. Show that Jesus, from the time Jehovah sent him to earth to that of his ascension to heaven, was engaged in a work leading up to the vindication of Jehovah's name, and that Jesus is the perfect example set for all those who would follow him.

¶ 5, 6. Account for the long interval from Christ Jesus' ascension into heaven to his coming again, and for his followers' confident and eager expectation of his promised return. Describe this long period as marking further accomplishment of Jehovah's purpose.

¶ 7-9. What does the evidence show as to what took place in 1914 and the three and one-half years thereafter? What is God's purpose in having Christ Jesus "come to his temple"? What is meant by the temple of God? What has been the outcome of the work there done, and why?

¶ 10, 11. What does it mean that Christ Jesus has been enthroned and is at the temple conducting judgment, as determining privilege to be granted to the temple class?

¶ 12-14. With scriptures, point out the work committed to the servant class. Why are these given a part therein? What is meant by 'getting understanding'?

¶ 15, 16. What course must one take to become and remain one of the 'elect servant' class? How may the servant always know just what he must do? What is the importance of obedience?

¶ 17. How are those of the remnant related to the anointed temple company and to Zion? What does this mean as to the source of proper information concerning their duties and privileges? How, only, can one come to a correct understanding and proper appreciation of the truth?

¶ 18, 19. How does one become righteous? When and how do those of the temple company come to a knowledge, understanding and appreciation of the revealed truths of God's Word? For what purpose is this granted?

¶ 20, 21. What is this "new day" that has come, and why is it a day of rejoicing?

¶ 22. Account for the change in the work to be performed by the servants of God; also for the confusion of some in regard thereto. What is the proper understanding of the Scriptures as applied to the present time?

¶ 23-25. What is the duty assigned to the remnant at this time? Describe the work of the anointed servant class as the Lord's "watchman". How does the "watchman" receive his instructions? How, to whom, for what purpose, is this proclamation and warning to be given? Under what conditions will this work be performed? and why thus?

¶ 26, 27. Who gathers the great multitude? How?

¶ 28. Point out the collective as well as the individual responsibility of the remnant company.

¶ 29-33. Show how Ezekiel 9 and the record concerning Lot (together with related scriptures) clearly indicate the time when the remnant must do their service in giving warning and comfort to those who will go to make up the great multitude.

¶ 34, 35. How, when, to whom, does Luke 9:62 apply?

¶ 36, 37. Point out *how* other scriptures show conclusively that the witness work must be done before Armageddon begins.

¶ 38. Account for the position, taken by some, that the major part of the work concerning the great multitude will take place after Armageddon. What instruction in this regard is seen in Zephaniah 2:3 and in Revelation 22:17?

¶ 39. When and how does Jehovah perform "his strange work", referred to in Isaiah 28:21? What is the purpose of that work?

¶ 40, 41. How is "his strange work" related to "his strange act"? By whom, when, for what purpose, will the latter be performed? How did the battle of Gibeon fought by Joshua picture God's "strange act"? How did the Gibeonites there picture the "great multitude"?

¶ 42, 43. What is meant by 'the day of Jehovah', and why is it so designated? What attempt, particularly, is the Devil now making to deceive God's people and prevent their obeying the Lord's commandment? What will the faithful now do?

VINDICATION

JEHOVAH'S witnesses now recognize that Ezekiel's prophecy was written at the dictation of Jehovah, to be understood only in God's due time. It discloses Jehovah's universal organization which gives birth to the Kingdom.

Ancient Jerusalem was used to foreshadow what is now called "Christendom". Jerusalem became hypocritical, corrupt and oppressive. God sent Ezekiel to warn and serve notice upon Jerusalem of her impending destruction. The city was destroyed and only a remnant of the people escaped. Such was a miniature fulfillment of the prophecy.

The greater fulfillment of the prophecy is upon "Christendom", which has become hypocritical, corrupt and oppressive. Jehovah God now makes known to his witnesses the meaning of the prophecy, and sends them forth to give warning and to serve notice upon "Christendom" of her impending destruction. Ezekiel pictured these witnesses, who also tell the people of God's provision for their salvation. The witnesses must give the warning, following which "Christendom" will fall and a small number of the people will escape. Those who love God and who are now his witnesses will now gladly serve the notice on "Christendom" and give the warning to the rulers and to the people. Thus they will honor Jehovah's name. If you will be one of these true and faithful witnesses your eternal blessing is sure.

The time for the *vindication* of Jehovah's name has come. Blessed is the man who takes his stand on the side of Jehovah God, in the service of His King.

Vindication of the name and word of the eternal God is proved and justified by Ezekiel's prophecy, which reveals what must speedily come to pass upon the nations of the world. At Jeremiah 10:10 it is written that "the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide

his indignation". "Let thy name be magnified for ever."—2 Sam. 7:26.

Jehovah caused to be written, more than 2500 years ago, what in the Bible is called Ezekiel's prophecy. During the centuries that prophecy has been a mystery sealed to all who have sought to unlock it. God's due time has come for the prophecy to be understood. He has brought to pass events disclosing its meaning, and these events, well known to millions of people, placed beside the prophecy, make it plain.

The miniature fulfillment of the prophecy was upon Jerusalem and the nations there round about. Its greater and complete fulfillment is upon "Christendom" and the other nations now of the world. In this day of great distress and perplexity it opens to the vision of godly men the things that must speedily come to pass and guides the obedient into the right way.

Its testimony now due to be given is notice and solemn warning to "Christendom" and to all the world. It announces God's judgments already written against the "man of sin", against "Christendom", her rulers, and chief men, and against all who have defamed the name of the Most High. It makes known the great tribulation just ahead for the world, and how some may be shielded and protected and carried through that trouble and blessed.

Its message is that of comfort and encouragement to the faithful followers of Christ Jesus who are now on the earth. It tells when and how Jehovah God will prove, exonerate and vindicate his word and holy name, uplift and bless his obedient creation, and make the world a place of everlasting peace and joy. Every intelligent creature should know its contents, read it and profit thereby.

Jehovah's name is of far greater importance than all other things. The time must come when Jehovah's name will be upon every creature, and then everything that breathes will extol and honor his name. Only those who come to a knowledge of Jehovah and who honor his name will be given life everlasting. Jesus so stated when he was on earth, but only a few to this day have believed that his words are true. The defaming of God's name was begun by the traitor Satan, and the entire organization which the enemy builded has continued to reproach his holy name. The removing of Satan and his organization will result in clearing Jehovah's name, and then all intelligent creatures may learn without hindrance the way to life.

The truth must be made known to the end that the name of Jehovah may be vindicated. It is the expressed will of God that all creation shall be brought to a knowledge of the truth and that then those who believe and obey and practice the truth shall live. All others will be destroyed. The origin of man, the course man has followed, how man may be recovered and granted life everlasting, is truthfully stated in the Bible. It is found nowhere else except in publications that base every doctrine upon the Bible testimony. (Isa. 8:20) Jehovah is true and his Word is the truth. Every man that is brought into harmony with God must learn the truth. Concerning those who will please God, Jesus said: "Sanctify them through thy truth: thy word is truth."—John 17:17.

That which is the very opposite of truth is a lie. Satan is the author or father of lies. (John 8:44) He began his lies by disputing the word of God and by bringing reproach upon God's name. That first lie led perfect man into the way of wickedness and brought upon the entire human race sorrow, sickness, suffering and death. In the centuries past Satan has pursued his course of lying and wickedness without hindrance and has builded a mighty organization in the earth by which he has brought reproach upon the name of Jehovah God and has turned the mass of the people away from God. To accomplish his wicked purposes Satan has resorted to all manner of lying, fraud and deception. The chief element of his organization, by which he has defrauded the people and reproached God's name, is the religious element. This he started with Babylon, and from then till now the name Babylon has attached to all religions used by Satan to bring reproach upon the name of God.

The greater the deception practiced, the greater the reproach; and so-called "organized Christianity", or "Christendom", stands at the very head of all hypocritical religions that have been used to deceive the people and to defame God's holy name. True Christianity means to truly and faithfully follow Christ Jesus and to honor God's name. "Organized Christianity," or "Christendom", has taken the name of Christ Jesus but has practiced everything but the truth. Just enough of the Bible has been used to mislead and deceive the people, even as Satan misused parts of God's Word in attempting to entice Jesus. (Matt. 4:6) "Christendom," or "organized Christianity", has therefore become the greatest of all refuges or hiding places of lies. God has abode his own due time to expose and to destroy all hypocritical and wicked organizations. Now his time has come to uncover the lies, and expose the false religions and every other part of Satan's organization; and this he declares he will do by and through the truth made known to mankind. The time is therefore come when lies shall be torn from the place of power and authority; and truth enthroned will continue to rule forever; and this will be a vindication of God's word and name.

By his prophet Jehovah says: "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 [hard truths] shall sweep away the refuge of lies, and the waters [flood of truth] shall overflow the hiding place." (Isa. 28:16, 17) Zion here mentioned is God's organization, and Christ Jesus the King of glory

is the Chief Corner Stone mentioned by the prophecy. Already God has placed Christ Jesus upon his throne and presented him as King of the world, and thus the Corner Stone has been laid. Now Christ Jesus the great Judge has come to the temple of God for judgment and the judgment is in progress; hence the time is at hand for the hard and plain truths to be told and, thus continuing, the truth, like a flood of water, shall rise, exposing the lies by disclosing their hiding place, and will sweep away all hindrances to the people in gaining the truth.

The campaign to make known the truth of God's Word to the people is now in progress. In this work the Lord is employing the radio and many books containing the explanation of the Bible, and these are put in the hands of the people that they may know the truth. The work of vindicating God's name has begun, and will go on until every man, from the least to the greatest, shall know that Jehovah is the only true God. Then never again will the truth be bedraggled and hid from the view of God's creatures.

The Israelites were God's covenant people chosen by him and used chiefly to make pictures which foreshadow his purposes. Such pictures are made understandable to men in due time in order that the anointed people of God may have hope and in order that the rulers and the people in general may be served with notice of what God is about to do to make a name for himself.

Jehovah sent his prophet to the king of Israel and caused him to say: "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever." (2 Sam. 7:12, 13) By those words Jehovah stated the importance of the kingdom in connection with the vindication and the honor of his name. The "seed" there mentioned undoubtedly means Christ Jesus, the beloved of God who was foreshadowed by King David. The King of glory Jehovah now has placed upon his throne. (Ps. 2:6) "An house for my name" means the organization of Jehovah of which Christ Jesus is the Head and Chief. That which will lead to the exaltation of the name of Jehovah in the minds and hearts of all his creatures is a knowledge of and obedience to the truth. God has taken out from the world "a people for his name", which people are the first ones to be favored with a knowledge of the truth.—Acts 15:14.

It is fitting that God used David, who foreshadowed his beloved King Christ Jesus, to write and say to the people taken out for his name: "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." (Ps. 29:2) And thus the people so taken out for God's name speak to one another. It is the expressed will of Jehovah that 'the people taken out for his name' shall bear to the world the message of truth that Jehovah is the only true God, and thus be the witnesses of Jehovah at this time. (Isa. 43:10-12; 42:6) Jehovah caused his holy prophets to write concerning the vindication of his name, and now his due time has come for his "faithful servant" to understand the meaning of the prophecies, and the "servant" is directed to serve notice upon the rulers and the people of and concerning God's purposes as the prophets long ago wrote.

Ezekiel was one of the holy prophets of God. Heretofore his prophecy has not been understood, manifestly because it was not God's time for it to be understood. The theme that runs throughout the entire book of Ezekiel is that of the vindication of Jehovah's name. The phrase, "Know that I am the LORD [Jehovah]," occurs more than sixty times in the prophecy. More than any other book in the Bible the prophecy of Ezekiel mentions this great and all-important truth. The opening chapters give a setting for the understanding of the book when the due time arrives for its understanding, and for that reason these chapters should be carefully considered. Prophecies are not always fulfilled in the order in which they are set down in the Scriptures, but a proper setting is necessary for the harmonizing of the entire prophecy.

LETTERS

ASSURED OF JEHOVAH'S VICTORY

DEAR BROTHER RUTHERFORD:

Greetings in our Father the great Jehovah's name! We thought it might be pleasing to know how our little band of warriors for Jehovah and for Gideon are standing the fight, and we are filled with gratitude beyond expression of words for each new avenue of service and in being permitted to eat and drink deep into the waters of life and truth that proceed from Jehovah, through *The Watchtower* and kindred publications.

Since realizing that we are in a real battle and the battle is not ours, we are assured that Jehovah shall gain the victory. We are by his sustaining grace first giving thanks to Jehovah and then to you for the blessed opportunity which is ours of pressing on side by side with you in this great conflict as courageous warriors of His. We also desire to remember you and all of the Lord's people in our petitions before the Father daily.

Yours with joy and gladness in the King's service,

NILES (Ohio) COMPANY OF JEHOVAH'S WITNESSES.

THROUGH GOLDEN AGE NO. 27

DEAR BROTHER RUTHERFORD:

We praise Jehovah for the marvelous way in which He has used you this night [February 23] to proclaim His kingdom message to the ends of the earth. Sister and myself were privileged to hear your voice in our own home through Radio Normandie. The reception was very good, and every word was heard distinctly; and we with you, and those with you at Los Angeles, joined in our Ayes!

You will be interested to know that it was through Number 27 *Golden Age* that we both came into present truth; and we, by God's favor, enjoy the food which comes to us through *The Watchtower*.

We daily remember you at the throne of heavenly grace, and we pray that Jehovah may continue to guide and bless you and use you to the honor of his holy name.

With warm love, we are

Your fellow witnesses by His grace,

THOMAS AND ELIZABETH BATTING, *England*.

JEHOVAH'S FULFILLMENT OF HIS PROMISE

DEAR BROTHER RUTHERFORD:

Loving greetings from under the Southern Cross!

It is now some sixteen and eleven years, respectively, since my wife and I were enabled to enter into full-time service, and the luxury of a brief backward glance fills us with gratitude for the privilege of it all and for the loving care and guidance of our God throughout those years. From the days when we had but the *Studies in the Scriptures* for witnessing, then *The Harp of God*, followed by the constant stream of books and booklets as we have them now, the opening up of the radio, the introduction of the testimony card, and now, as a crowning feature, the sound machines; to have seen and been associated with all these features of Jehovah's arrangement is to have witnessed the fulfillment of his promise to provide all things *needful* for his people to continue faithful in service without murmuring or complaint.

The revelation concerning the "great multitude" was marvelous, and it is happifying to see how, in the pioneer groups, the anointed and those who profess to be "Jonadabs" are now working together harmoniously, without distinction, pleased to have any position in God's organization.

Over here in Tasmania our little pioneer group is battling away, pleased to be in the front line of the fight. Our territory is scattered and (like Jerusalem) surrounded by mountains, and the weather has ranged in a short while from very warm (with bush fires and dust) to very cold (with ice and snow). But we keep on the job, being comfortable with a car and trailer caravan kindly provided for the pioneers by the Tasmanian friends. Covering our territory involves driving and walking many miles, but we seek to cover it thoroughly and to present the books and lectures to everyone, no matter where they are located.

The sound work is a great help to us. In the thickly populated areas the sound cars do a great work, but in the country districts here the phonographs have been invaluable. A check-up on our work shows that in two months one phonograph alone had an audience of 1,887 people and in that time the placements in conjunction with that machine were 1,196 pieces of literature. The group phonographs have been played in private homes, on doorsteps, in factories, in offices, in political organizations, in police stations, on shop counters, on hotel bars, at a picture theater, before schools, in camps, on the roadside, in the middle of paddocks, in mansions, in hovels; and everywhere that message in no uncertain voice has impartially expressed judgment and shown the way to life.

One woman, hearing a lecture for the first time, said, "That's a new idea! Anyway, it is a great help to you, as you do not have to talk so much and it explains things better than you could."

On another occasion a sister and I carried the phonograph on a stick between us for two miles through the bush. At one time the track threatened to peter out and we wondered whether to turn back. But we pushed on, and suddenly came on the house at the top of a hill. The woman of the house proved to be interested and was pleased to take a Bible and set of booklets. When she heard the lectures she said, "You would learn more from that in an hour than by going to church for months."

Again, when my wife and I had carried the phonograph for a mile along a timber tramway to get to a house buried away in the bush, the man thanked us for bringing him the lecture and books, as 'very few people bothered to try to get to him with any message'.

We realize that no creature deserves any credit for the success of Jehovah's purposes. If we worked ourselves to a standstill we would bring Jehovah no profit; the creature who is faithful stands to gain all that. We are judged by the effort we put forth or could put forth to fulfill our covenant. This applies to carrying the phonograph. We cannot judge one another in this respect, but each must render account to Jehovah as to whether all means of witnessing are fully exploited. We have found that if anyone is physically incapable of carrying a phonograph, if the workers go in pairs each one has a share in the sound work and the placements work out in proportion.

At our little "Bethel" service every morning our prayers are that the organization may be guided aright and that the faithful may be preserved to see the vindication of Jehovah's name and the triumph of righteousness.

Yours for Jehovah and his Vindicator,

BERT AND VENA SHEARMUR, *Tasmania.*

DIVIDING OF THE PEOPLE NOW PLAINLY SEEN

DEAR BROTHER RUTHERFORD:

For a long time we have desired to express our appreciation of the privilege that we have of being associated with you and the Society in this wonderful kingdom work. Many times our hearts go up to Jehovah in true thankfulness for this opportunity, and we especially remember you at the throne of grace that your hand may be strengthened for the great work God has entrusted to you. We also thank him for the assistance that comes from the arrangements made to aid us by you and the sacrifice that the friends make to keep us in the service. We also wish to express our sincere gratitude for the different books, the *Year Book*, *The Golden Age*, and *The Watchtower* that come to us regularly. What a feast we have now in the "feast of tabernacles". Surely the remnant and the great multitude have many reasons for rejoicing.

We have been in the pioneer work for over four years and we have many proofs that the Lord's arm has not been shortened in providing for his little ones who have given up everything to do his work. When we first started in the work we planned on going from one territory to another, but it was suggested by the pioneer department that we could have a permanent assignment by asking for the same territory again. This we decided to do, and we have had many indications of the Lord's blessing in doing so. We are now going over our assignment the fourth time. Now we see the division of the people so plainly. Some who would have nothing to do with the message the other times are now accepting *some* of the literature. We have formed a group for study in one city and some have had a little part in the service work, and others will, no doubt, take a part soon. Some out of the goodness of their hearts and a love for the Lord have aided us in various ways. We have accepted this as from the hands of the Lord and to further the kingdom message.

Again we wish to express our appreciation of the privilege of being in the Lord's organization and our determination to serve Almighty God throughout eternity in whatever way he may wish it done. With Christian love,

Your brethren in the King's service,

MR. AND MRS. E. H. COMSTOCK
A. J. LUHRING, *Pioneers.*

ONLY JEHOVAH'S POWER COULD

DEAR BROTHER RUTHERFORD:

Hope you will excuse me for taking a little of your time. I know that you are very busy. But I was so thrilled to hear your voice last evening [February 23], from nine to ten o'clock Norwegian time, that I must write and tell you. Sorry to say that it was only myself that understood the English language well. Every word was distinct. It was not nearly so good when we heard you in Oslo last summer, when you spoke from the Washington convention. It came over from Germany and Sweden that time. Twice there was an interruption for about half a minute. It was Sweden and Russia that interfered, but then it was very clear again.

I shouted "Aye!" with the convention brethren in Los Angeles, and I suppose we all did over the world. I was praying the Lord's blessing over the convention, and that we unseen listeners might be permitted to hear you. Only Jehovah's power could bring such things to pass as to hear so many thousand miles away.

I wonder if the pope heard it. Hope he did; also that man Hitler. Well, they will get what they deserve in Armageddon.

I am so thankful to Jehovah for having such a leader as you, dear brother; and may Jehovah shower his blessings upon you, is my daily prayer.

With Christian love,

Your sister in the King's army,

ANNA SKEDDMO, *Norway.*

WHOLEHEARTED APPROVAL

DEAR BROTHER RUTHERFORD:

We, a company of Jehovah's witnesses assembled at St. John's, Newfoundland, having heard your most thrilling lecture and Resolution adopted at the Shrine Auditorium, Los Angeles, California, hereby express our wholehearted approval of same, and all vote Aye. May the great Jehovah continue to strengthen and bless you, is our sincere wish.

ST. JOHN'S COMPANY JEHOVAH'S WITNESSES.

EVIDENCE OF LOVE FOR JEHOVAH

DEAR BROTHER RUTHERFORD:

As one of the prisoners who was released by Jehovah's gracious provision, I should indeed feel unworthy if I did not express my gratitude to Jehovah and to yourself and all others who exercised such tireless effort in behalf of those who were in bonds. This is truly evidence of your complete love for Jehovah, as is testified to by the apostle John in 1 John 5:2: "By this we know that we love the children of God, when we love God, and keep his commandments." It is my determination that by the Lord's grace I shall always keep his commandments and that in this my love for God and for all the brethren shall ever be in evidence, as is exemplified by this act of love shown on behalf of the brethren who were imprisoned because of their testimony to the name of Jehovah God and his kingdom at Orange, New Jersey.

Whatever the outcome of the appeal may be, I shall take it as the Lord's will, and only hope that it will result to the praise of Jehovah God and the encouragement of the brethren as it did in the apostle Paul's case, as noted in Philippians 1:13, 14: "So that my bonds in Christ are manifest in all [Caesar's court], and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." As for the enemy, and particularly the Mount Seir section of his organization, the pronouncement of the judgment of Jehovah as recorded in Ezekiel 35:12-15 is a happy anticipation to me.

Please be assured, my dear Brother Rutherford, of my sincere gratitude and earnest determination to stand shoulder to shoulder with all of Jehovah's organization for the vindication of his most holy name.

With you in the King's service,

IRENE H. SABO, *New Jersey.*

GO FORTH TO HELP OTHERS

DEAR BROTHER RUTHERFORD:

Just a word to acknowledge my appreciation and heartfelt thanks for the special privilege of making known the name and kingdom of Jehovah God, and to be fully united under the leadership of Christ Jesus.

Having been brought into the light I go forth with all desire to help others that have the love of the truth to that same privilege. I want you to know how I have enjoyed reading the books. *The Watchtower* is my delight.

I trust that I may be given courage. One thing I know: whatever may be the test, Christ has gone before me and I must stand my test, hoping to do all to the glorification of Jehovah God and his name.

With much love to all the brethren,

Your sister,

GRACE CONANT, *New York.*

THE GIVER OF ALL GOOD

DEAR BROTHER RUTHERFORD:

I, like others, hate to take up any time from those in the Lord's work. Yet how could I be contented without acknowledging your aid, Brother Rutherford, together with the aid of the family at Bethel, and expressing my appreciation and thankfulness to the Giver of all good, who supplies all our needs, to make it possible for us to continue in his service, whose hearts the great Jehovah God has caused to want to sing forth his praises? Regardless of any and all opposition the enemy and his host would heap upon Jehovah's witnesses, may we make full use of all the benefits, recognizing our post of duty, and joyfully witness under any circumstances, knowing that it will be given us in the very hour what we need to proceed to the end.

Daily I pray that Jehovah God will prosper his work, and his favors continue with you, dear brethren, and us who are co-operating with you to move as one man in the army of the Lord under Christ Jesus. How absurd, with such teachers as Jehovah God and Christ Jesus, so clearly distinguished since the coming of the Lord to the temple, to conclude or be influenced that a man is attempting *so great a responsibility!* My heart is full to overflowing with all that is spread on the table, in the presence of our enemies, coming to us through the *Watchtowers.* I would love to tell you at least of some of the things that I gather from three to four if not six readings. I sometimes wonder, if I had more time to read and study, how much more I would be able to get from the *Towers.* With such light one is compelled to tell others of God and his kingdom, that they in turn may hear and say "Come". I must not take up any more of your time, though.

Words do not express my joy in the service, Brother Rutherford. You have my prayer and good wishes, as I know we have yours in the pioneer work.

May we continue as we are commanded and watch the vindication of the Most High.

Yours to serve unceasingly,

MRS. HATTIE GOLDMAN, *Arizona.*

WENT TO EVERY BED

DEAR BROTHER RUTHERFORD:

Greetings! With the Lord's grace I heard your voice from Los Angeles on "Separating the Nations". It was clear and very encouraging. KROW came in through the one and only radio receiver set in this Facility. Here are three hundred veterans, and all are supplied with earphones. The message went to every bed. How many were listening in is unknown.

The Lord bless you and protect you, Brother Rutherford.

Your coworker in his service,

PETER P. SHALTRAR, *California.*

SERVICE APPOINTMENTS

T. E. BANKS

Pittsburgh Pa.	Nov	3, 4	Detroit, Mich.	Nov.	12, 13
Hillsville, Pa	"	5, 6	Port Huron, Mich.	"	14, 15
Cleveland, Ohio	"	7, 8	Buffalo, N. Y.	"	17, 18
Toledo, Ohio	"	10, 11	Rochester, N. Y.	"	19, 20

J. C. BOOTH

Seymour, Ind.	Nov.	3	Tipton, Iowa	Nov.	19
Madison Ind.	"	4, 5	Ohn, Iowa	"	20
Sunman, Ind.	"	6	Cedar Rapids, Iowa	"	21-23
Greensburg, Ind.	"	7	Iowa City, Iowa	"	24, 25
Indianapolis, Ind.	"	8, 9	Muscatine, Iowa	"	26, 27
Chicago, Ill.	"	11-15	Fort Madison, Iowa	"	28, 29
Davenport, Iowa	"	17, 18	Keokuk, Iowa	Dec.	1, 2

M. L. HERR

Miami, Fla.	Nov.	1, 2	Wauchula, Fla.	Nov.	17, 18
Naranja, Fla.	"	4, 5	Sebring, Fla.	"	19, 20
Key West, Fla.	"	7, 8	Tampa, Fla	"	21, 22
Miami, Fla.	"	10	St. Petersburg, Fla.	"	24, 25
Fort Myers, Fla.	"	11	Lakeland, Fla.	"	26, 27
Arcadia, Fla.	"	12, 13	Ocala, Fla	"	28, 29
Bradenton, Fla.	"	14, 15	Foley, Fla.	"	30

A. H. MACMILLAN

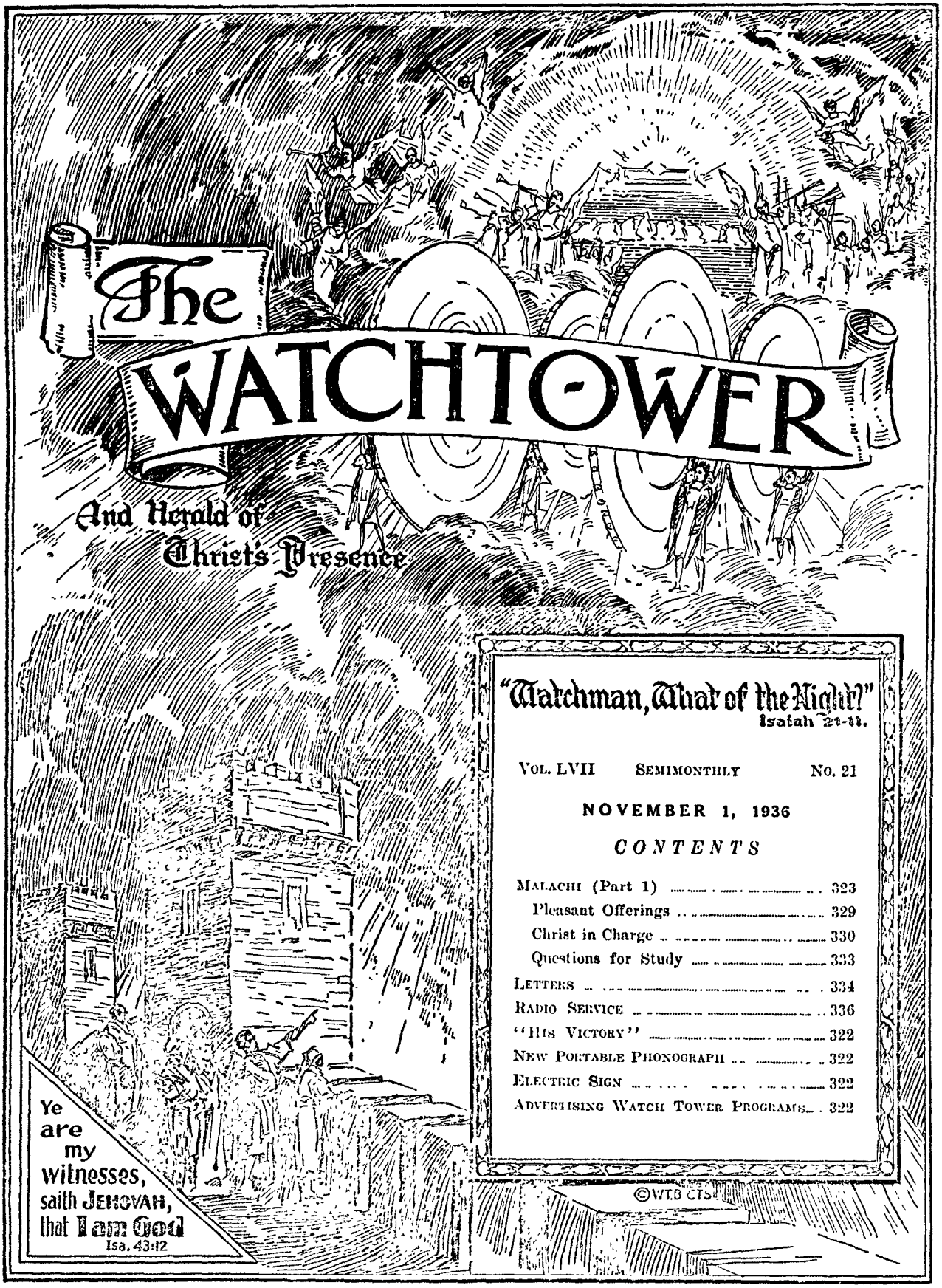
Granton, Wis.	Nov.	1	Fargo, N. Dak.	Nov.	15, 16
Withee, Wis.	"	3	Enderlin, N. Dak.	"	18
Eau Claire, Wis.	"	4	Frederick, S. Dak.	"	19
Chippewa Falls, Wis.	"	5	Conde, S. Dak.	"	20
Minneapolis, Minn.	"	6-8	Huron, S. Dak.	"	21
St. Paul, Minn	"	10, 11	Mitchell, S. Dak.	"	22
St. Cloud, Minn.	"	12	Sioux Falls, S. Dak.	"	24, 25
Glenwood, Minn.	"	13	Inwood, Iowa	"	26, 27
Fergus Falls, Minn.	"	14	Sioux City, Iowa	"	28, 29

S. H. TOUTJIAN

Red Lodge, Mont.	Nov.	3, 4	Boise, Idaho	Nov.	17, 18
Roscoe, Mont	"	5, 6	Nampa, Idaho	"	19, 20
Pocatello, Idaho	"	7, 8	Emmett, Idaho	"	21, 22
Soda Springs, Idaho	"	10, 11	Weiser, Idaho	"	24, 25
Burley, Idaho	"	12, 13	Filer, Idaho	"	26, 27
Twin Falls, Idaho	"	14, 15	Ogden, Utah	"	28, 29

A. S. WRIGHT

Lewistown, Mo.	Nov.	5, 6	Hallsville, Mo.	Nov.	19, 20
Kirksville, Mo.	"	7, 8	Frankford, Mo	"	21, 22
Bucklin, Mo	"	10, 11	Jefferson City, Mo.	"	24, 25
Rothville, Mo.	"	12, 13	Eldon, Mo	"	26, 27
Marshall, Mo.	"	14, 15	Florence, Mo.	"	28, 29
Moberly, Mo.	"	17, 18	Sedalia, Mo.	Dec.	1, 2



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LVII SEMIMONTHLY No. 21

NOVEMBER 1, 1936

CONTENTS

MALACHI (Part 1) 323
Pleasant Offerings 329
Christ in Charge 330
Questions for Study 333
LETTERS 334
RADIO SERVICE 336
"HIS VICTORY" 322
NEW PORTABLE PHONOGRAPH 322
ELECTRIC SIGN 322
ADVERTISING WATCH TOWER PROGRAMS 322

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

©WTB CTS

The WATCHTOWER

PUBLISHED SEMIMONTHLY 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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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 5, 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.

"HIS VICTORY"

This thrilling term designates the next testimony period of Jehovah's kingdom publishers, December 5-13. Let this notice suffice to at once interest you therein and to cause you to begin preparing forthwith. The printed message offered to the truth-needy peoples during this period will be the combination consisting of the book *Riches* and three booklets, including the booklet *Choosing* and a self-covered booklet, on a 35c contribution. Consult the forthcoming *Informant* for further details and then get all set for your full part in this testimony. Your promptness in reporting results of your activities will be appreciated.

NEW PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph of new design, which is 14 by 13 by 5 inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces, which is 5½ pounds lighter than the previous model manufactured by the Society. With the three phonograph discs which can be carried in it, it weighs 12 pounds 6 ounces. The volume of sound is just as strong as that of the previous model, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This new model, including three discs, is offered on a contribution of $10.00; without the three discs, $8.00. Remittance should accompany orders. Also specify the particular discs wanted.

ELECTRIC SIGN

For your homes and other places, to call attention of all passers-by to the kingdom message which Jehovah has entrusted to you to dispense. This sign is attractive. The wording on the inserted signs can be changed at small cost, and the Society will supply such changes from time to time so that they will be uniform throughout all the earth. The Society will fill the orders at once, shipped to any address in the United States, at $1.50 each, remittance to accompany order. If possible, order in lots of two at least, as they are packed two in a carton. They come complete with cord, flasher, electric bulb and sign. Groups should order these through their company servant, sending in one order for all required by the group.

ADVERTISING WATCH TOWER PROGRAMS

Witnessing parties and all individuals engaging in the field service should mention the radio station in their vicinity which carries the Watch Tower 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 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. LVII NOVEMBER 1, 1936 No. 21

MALACHI

PART 1

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope."—Mal. 3: 2.

JEHOVAH made Malachi his servant a prophet and caused him to deliver a message pertaining particularly to the great Servant and Prophet of Jehovah. The name Malachi means "angel of Jehovah" or "messenger of Jehovah". He prophesied in the time of Nehemiah. Some have said that he was Nehemiah; but such does not appear to be the fact. He was a separate and distinct prophet, having the name Malachi. It is appropriate that Jehovah should use Malachi to declare the prophecy bearing his name.

[2] Jesus had prophesied concerning his coming in the spirit to receive unto himself those who had proved faithful, and of his taking possession of and ruling the world. When Jesus ascended into heaven he was commanded to wait until God's due time, and when that due time came Jehovah caused his beloved One to give attention to the things of the earth, and particularly to the people of earth who had agreed to do his will. The tribe of Levi foreshadowed those who had made a covenant to do the will of God. Following the days of the apostles there was a long period of time in which great darkness came upon the peoples of the world and many of the consecrated fell away to the religious teachings and practices of insincere men.

[3] The prophecy of Malachi pertains particularly to the "day of Jehovah" and centers around the third chapter of that prophecy. It is Jehovah who sends his angel or messenger; hence the prophecy says: "Behold, I will send [Behold, I send (*R.V.*); Behold me! sending (*Roth.*)] 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.

[4] The announcement is a very important one and is a warning to those who had entered into a covenant to do God's will. This prophecy, like many others of the Scriptures, seems clearly to have both a miniature fulfillment and a major fulfillment. Jehovah sent John the Baptist as his messenger or announcer of the coming of Christ Jesus, and concerning the miniature fulfillment of Malachi's prophecy it is written: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me."—John 1: 6-8, 15.

[5] Jesus said concerning the messenger whom Jehovah sent to prepare the way before him: "For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." (Matt. 11: 10) "As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—Mark 1: 2, 3.

[6] Zacharias, the father of John the Baptist, prophesied concerning the child: "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins." (Luke 1: 76, 77) Jehovah used John the Baptist to prepare the way before Jesus, whom He sent to proclaim his truth and to vindicate his name and to save the obedient ones of mankind. How did he prepare the way? "For he shall be great in the sight of the Lord [as his witness], and shall drink neither wine nor strong drink; and he shall be filled with the holy [spirit], even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."—Luke 1: 15-17.

[7] About the year 1878 the major fulfillment of Malachi's prophecy began, and that 'preparing the way' before Jehovah continued for approximately forty years. This corresponds to the forty years of wandering of the Israelites in the wilderness under the leadership of Moses, as it is written: "And I have led you forty years in the wilderness: . . . that ye might know that I am the Lord your God." (Deut. 29: 5, 6)

The work of 'preparing the way before Jehovah', from 1878 to 1918, was to qualify the prepared ones to be witnesses for Jehovah in the earth; and so the Lord caused Isaiah to write concerning the prepared ones: "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: . . . I have declared, and have saved, and I have shewed, when there was no strange god among you [to do thus]: therefore ye are my witnesses, saith the Lord, that I am God." (Isa. 43:10, 12) The way was being prepared before Jehovah and that the prepared ones might be witnesses for Jehovah to his name or for his name's sake.

8 When the work of preparing the way before Jehovah was done, then the Lord Jesus, Jehovah's great Prophet, Messenger, Judge and Vindicator, comes suddenly or straightway to the temple: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord [*Adon;* the Son, and not Jehovah], 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.

9 The Lord Jesus, who had been given the disciples and for whom his faithful followers had long been looking, is the "Lord" here mentioned. He is the one "whom ye seek", meaning the one whom the faithful ones, who follow in the footsteps of Jesus and who are afterwards made the "faithful and wise servant" class, seek and for whom they were watching. Says the prophecy: He "shall suddenly come to his temple", that is, unexpectedly, instantly, straightway; and for that reason it was very necessary for the ones expecting him to come to be watching, as Jesus had told them they must do. "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."—Matt. 24:42-44.

10 Prior to the coming of the Lord to the temple many of the truths that had long been hidden were brought to light, and those consecrated ones who were sincere and faithful were prepared for the coming of the Lord Jesus. Such were faithful to what they did understand, although the revelation of the prophecies must wait until the coming of the Lord Jesus to the temple.

11 Then came the great Messenger of Jehovah "suddenly" to the temple. Note that in the tenth verse of this prophecy, of the third chapter, the temple is called "mine house", that is, the house of Jehovah. It is Christ Jesus that appears at the temple as the official representative of God, and thus Jehovah appears in a representative capacity at his temple. When the tabernacle was built in the wilderness the ark of the covenant was placed in the Most Holy and there represented the presence of Jehovah. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."—Ex. 40:20-35.

12 When Solomon's temple was completed and dedicated, the ark of the covenant was placed in the Most Holy of the temple. "And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord."—1 Ki. 8:4, 6, 10, 11.

13 The temple Solomon built was destroyed in 606 B.C., and later the temple was rebuilt by Zerubbabel and Joshua, and which was the temple in Malachi's day; and in that temple last mentioned there was no ark of the covenant. Neither Ezra nor Nehemiah mentions the ark of the covenant as being there. In the temple of which Ezekiel had a vision there was no ark of the covenant shown as being in the most holy. The ark of the covenant shows the presence of Jehovah at the tabernacle and at Solomon's temple; but now in the real temple the Lord himself is present, hence there is no need for his presence to be shown by some object. Jehovah is present in the temple in the person of his beloved Son, who is the express image of his Father, and hence the glory of the Lord fills the temple.—Heb. 1:3; Hab. 2:20.

14 The coming of the Lord Jesus as Jehovah's special representative to the temple is the time for the inauguration of the new covenant; hence says the prophecy of Malachi: "Even the messenger [angel] of the covenant, whom ye delight in." The old or Law covenant was inaugurated at Mount Sinai, where the tabernacle was first erected, and that covenant "was ordained by angels [that is to say, the messengers under Jehovah's archangel] in the hand of a mediator". (Gal. 3:19) Now at the coming of the Lord Jesus to the temple the new covenant is inaugurated at the hand of Jehovah's great Messenger or Angel, the Lord Jesus Christ in glory. It is this messenger in whom those who love him and love his appearing have great delight. "And [at the inauguration of the new covenant] I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts."—Hag. 2:7.

15 Concerning this the faithful inspired apostle wrote: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4) "For our conversation [citizenship (*Roth.*)] is in heaven; from whence also we look for the Saviour, the Lord

Jesus Christ." (Phil. 3:20) "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thess. 1:10.

[16] The apostle emphasizes the fact that those who "love his appearing" [at the temple] would then receive the crown of life, showing that at his appearing at the temple the faithful dead would first be awakened out of death and join the Lord at the temple. (2 Tim. 4:8; 1 Thess. 4:16) There could be no doubt of his coming when Jehovah's due time arrives, because Jehovah brings to pass his purpose according to his will. "Behold, he shall come, saith the Lord of hosts." This is in exact accord with the words of Christ Jesus: "He which testifieth these things saith, Surely I come quickly."—Rev. 22:20.

[17] This declaration concerning the Lord's coming to the temple is a special announcement to those who had made a covenant by sacrifice to do Jehovah's will and who therefore are in line for the priesthood. The words which Jehovah put in the mouth of his prophet definitely show that the announcement is for those who had agreed to be entirely submissive to the will of Jehovah. Says the prophet of the Lord: "And now, O ye priests, this commandment is for you." (Mal. 2:1) The clear inference is also that there would be some who would show their faith and faithfulness and would receive the Lord's approval at his coming, and some who would receive his curse because of unfaithfulness. "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it."—Mal. 2:2, 3.

[18] Those persons without authority who assume to bestow blessings of the Lord upon others, and who are God's enemies, he curses. For instance, the pope declared, in 1933, a holy year and attempted to pronounce blessings upon the world, which is Satan's organization and God's enemy, but the year brought upon the world curses and not blessings. Those whom the pope represented, including himself, falsely assume to be the representatives and priests of the Lord.

[19] That the coming of the Lord Jesus to the temple marks a crucial testing is definitely settled by these words of the prophet: "But who may abide the day of his coming? and who shall stand [approved by the Lord] when he appeareth? for he is like a refiner's fire, and like fullers' sope." (Mal. 3:2) This coming of the Lord Jesus to the temple is in "the day of Jehovah", which day reaches a great climax at Armageddon. Christ Jesus comes to the temple to take account with those who have agreed to do God's will, and those who are in an implied covenant to do his will, and it is therefore a time of judgment, which begins at the house of God and extends to all those who are in an implied covenant to do God's will. The question is raised, Who will abide that day? who will maintain his integrity and show himself truly devoted to Jehovah during that trying period? This does not necessarily mean that all who maintain their integrity will survive in the flesh to and through the time of the battle of the great day of God Almighty, but it does mean, Who will remain true and steadfast and on the Lord's side throughout that day? This part of the prophecy corresponds to the statement of the Lord, "For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:17) That some will not successfully come through that fiery trial must be inferred from the prophecy itself. Other prophecies of the Lord support that conclusion, showing that there will be some of the consecrated who in that period of time become ungodly and shall not stand. "The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."—Ps. 1:4-6.

[20] The completeness of examination and cleaning up of the ones judged is emphasized by these words of the prophet concerning the great Judge: "He is like a refiner's fire," that is, the fire that melts down the close attachment of all dross to the real and precious metals. The great Refiner causes the dross to be separated from the real and to appear on the surface as scum so that it may be taken off and cast away by the angels attending upon the serving the Lord, the great Judge, at the temple. Continuing the prophet says: "And like fullers' sope"; "and like the lye of the washers" (*Leeser*); "and like fullers' alkali." (*Roth.*) According to the Hebrew of this text, the clothes were trampled upon in the fulling process. Prior to and up to the time of the beginning of this judgment the consecrated were mixed up in Babylon, or Satan's organization, and when they came out they returned to the Lord with their garments soiled, that is, they being soiled with such marks or spots as would identify them as having been associated with the unclean. They must be cleaned up; and the great Judge cleans up all who submit themselves willingly to his cleansing work, and he makes their garments such that they are identified thereafter as God's sons and servants. They are made "white as snow". (Mark 9:3) "Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."—Zech. 3:3, 4.

[21] The cleansing work removed from the garments of those who love the Lord all spots that would identify them as having been with the Babylonish organization.

That would include the taking away from them of improper names or means of identification, such as "Watchtower people", "Russellites," "Bible Students," "Millennial Dawnists," etc. Others who desire may keep such names, while the true and faithful will have only the "new name", which the mouth of Jehovah gives to them. (Isa. 62:2) The cleansing work at the temple is the same as named by the apostle when he wrote: "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."—1 Cor. 3:13-15.

22 The material used by the builders, as indicated in the last above quoted text and designated symbolically 'hay, wood and stubble', was such as character building, adulation of men, and other marks received in Babylon, and such must be and is burned up by the fiery test. But if the ones who do use such material in building gladly let the same go and with continued rejoicing stand on the firm foundation of Christ Jesus, building with the precious things that are indestructible, such are saved "as by fire". That fiery test takes place while the Lord Jesus, the great Judge, is at the temple.

23 Some who claim to be servants of God and Christ Jesus have failed to appreciate and see that the Lord Jesus is at the temple of Jehovah. Some of such scoff at the statement that he is at the temple, and this of itself proves that they are not made pure by the fiery tests. Surely those who are tried and approved would know that the Lord is at the temple, because, says the prophet, "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.

24 At his judgment work the Lord must apply the fire, that is, the crucial tests, so as to cause the dissolution or separation of the approved from the disapproved and thereby show up or make manifest that which is precious and that which is base or dross. The fire that causes the separation appears to be the prophetic truths which the Lord reveals, together with the publication and service of such truths in vindication of Jehovah's name. "Is not my word like as a fire? saith the Lord." (Jer. 23:29) "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul [those walking after the flesh] and spirit [those walking after the spirit of the Lord Jesus, which is to vindicate his Father's name], and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12) "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean [purged] through the word which I have spoken unto you."—John 15:2, 3.

25 But those who have received or used the truth for a selfish purpose will not and do not stand the fiery test. Likewise those who fear men or man-made institutions will not stand when the time comes to apply the fire. The fear of man shows that one is selfish and that he does not really love Jehovah God and Christ Jesus and rely wholly upon God and Christ. All who really love the Lord God are without fear of man. (1 John 4:17, 18) Fear of man, which leads one to refrain from telling the truth and testifying to Jehovah's name when opportunity is offered, leads that fearful person right into Satan's snare. (Prov. 29:25) Those who have part in the vindication of Jehovah's name will stand firmly for Jehovah and maintain their integrity when the fire is applied. It seems proper that others must be forewarned. For this reason *The Watchtower* makes a statement of fact that has occurred.

26 Recently, in Germany, some who had held places of prominence in the service of the Society and engaged in that service in the Lord's name were arrested and brought before the courts of Germany and put on trial, and when before the courts, the representative of Satan and his organization, those men failed completely to stand for the name of Jehovah and his kingdom. The German government, under the control of Satan and his chief marshal, Gog, is now operated by the wicked ones, the visible part of the organization under the direction of the Roman Catholic Hierarchy, and has cast great reproach upon the name of Jehovah, by word of mouth, by public declaration, and by cruelly persecuting Jehovah's witnesses. Because the faithful followers of Christ Jesus have pursued their God-given right and duty to obey God's commandments by assembling together and studying the Word of the Lord, and because of telling others about Jehovah and his kingdom, these faithful ones have been arrested and ill-treated and cast into prison. When before the courts on trial under these unjust charges the opportunities were offered to those who were in a covenant with the Lord to plainly state before the representatives of Satan that they do serve Jehovah God, and will obey him first, last and all the time. The faithful ones could take no other course, and there have been many faithful ones who have taken such course. But at a recent trial of some of the more prominent ones of the Society, these latter ones failed to make use of such opportunity, but their testimony before the court showed that they feared men and were fearful of telling the truth concerning God's kingdom. Such is a clear illustration of a failure to withstand the fiery test.

27 The great Refiner, Christ Jesus, at the temple, 'sits as a refiner and purifier of silver,' which symbolizes a precious class, that is, spirit-begotten ones, who are given the privilege to be the sons of God. "For

thou, O God, hast proved us: thou hast tried us, as silver is tried." (Ps. 66:10) The faithful ones desire to have all the dross taken away that they may stand approved by the Lord and shine forth to his glory. "Take away the dross from the silver, and there shall come forth a vessel for the finer [Refiner]. Take away the wicked from before the king [Christ Jesus], and his throne shall be established in righteousness." (Prov. 25:4, 5) It can never be said of the work of Christ Jesus, the great Refiner, that "the bellows are burned [having become hot from the exposure to the heat of fire]; the lead [which was used as a solvent to absorb the dross from the silver] is consumed of the fire; the founder melteth in vain: for the wicked [refuse or dross] are not plucked away." But concerning the unfaithful it is said: "Reprobate silver shall men call them, because the Lord hath rejected them." (Jer. 6:29, 30) Concerning "Christendom" and all the unfaithful it is written: "Thy silver is become dross, thy wine mixed with water." (Isa. 1:21-23) The fiery tests are applied to the approved ones in order that these might be made clearly to appear to the glory of the Lord.

[28] This is not a trial upon the worldly class that has never agreed to do the will of God, but, says the prophecy, "He shall purify the sons of Levi," that is to say, those who have consecrated themselves and set themselves aside to do the will and service of the Lord God. The prophecy here is limited to those so agreeing. Why is it necessary to purify the sons of Levi? These are the ones who are in line for a place in the temple. They include the priestly and nonpriestly class, that is, some who have occupied one place in the service, and some a separate and different place in the service, but all standing equal and having an equal and fair trial before the Lord. Not all of these have served in the priest's office, because there are not enough places, but all who are Levites are set aside for the service of the Lord, and all are equally responsible to prove their faithfulness to the Lord. This does not mean that the priests picture a "little flock", and those who are nonpriests picture the "great multitude". This matter is more fully discussed in *The Watchtower* of June 1, 1936. The tribe of Levi stands here for all consecrated ones in line for the kingdom of God under Christ and who necessarily must appear before the Lord Jesus when he is at the temple for judgment. The prophet gives the reason why this trial or testing must be had, when he says, to wit: "And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi [as being my covenant with Levi (*Rotherham*)], saith the Lord of hosts. My covenant was with him of life and peace; and I gave them [life and peace] to him [on what condition?] for the fear wherewith he feared me, and was afraid [in awe] before my name. But ye [priests] are departed out of the way; ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial [(*R.V.*) have had respect of persons] in the law."—Mal. 2:1-5, 8, 9.

[29] The "covenant of Levi" is declared by the Word of God in these words: "And of Levi he said, Let thy Thummim and thy Urim be with thy holy one [Levi set aside as holy to the Lord], whom thou didst prove at Massah [Temptation], and with whom thou didst strive at the waters of Meribah [Strife; Chiding]; who [the tribe of Levi] said unto his father and to his mother [if unfaithful to God], I have not seen him: neither did he acknowledge his [unfaithful] brethren, nor knew his own children [because of their worshiping the golden calf at Mount Sinai]: for they [the sons of Levi] have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law; they shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him [as the 'wicked servant' class have done], and of them ['Christendom'] that hate him, that they rise not again."—Deut. 33:8-11.

[30] The prophet Malachi further says concerning the sons of Levi: "And purge them as gold and silver"; because of their faults toward God and the covenant made with him. The coming of the Lord Jesus to the temple for purging or cleansing of the Levites was absolutely necessary because those in the church, and particularly the "elective elder" portion thereof, were taking honor to themselves and almost all in the church were giving honor and praise to creatures, which honor and praise was due only to the Lord. By his prophet the Lord pointed out these faults, to wit: "A son honoureth his father, and a servant his master: if then I be a father [toward you of spiritual Israel], where is mine honour [due me from you]? and if I be a master [sovereign or controller], where is my fear [due from you]? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread [received from would-be sacrificers] upon mine altar; and ye say [self-righteously and contemptuously], Wherein have we polluted thee? In that ye say, The table [altar] of the Lord is contemptible. And if ye offer the blind [and therefore blemished animals] for sacrifice, is it not evil? and if ye offer the lame and

sick [animals for sacrifice], is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. But ye have profaned it [Jehovah's name], in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat [offered on his altar], is contemptible. Ye said also, Behold, what a weariness is it! and ye have snuffed at it [at me (*Roth.*, margin)], saith the Lord of hosts: and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord." (Mal. 1:6-8, 12, 13) Thus the Lord shows that these have offered unto him an offering not acceptable but which was prompted by selfishness.

31 Were there any servants in the priest's office in 1917 and 1918 that proved themselves to be enemies, deceiving themselves and others? The type shows that there must have been, and the indisputable facts show that there were such in fulfillment of the prophecy. Concerning such the prophet Malachi says: "But cursed be the deceiver [among the priests], which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing [the priests not objecting to it]: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen [nations]." (Mal. 1:14) Those who were striving to serve the Lord faithfully in the years 1917 and 1918 call to mind the many acts of others who at the same time claimed to be devoted to the Lord but who were honoring themselves and honoring others, deceiving themselves and deceiving many others, and doing violence to the Lord's work, and who were doing no honor whatsoever to the name of Jehovah God. According to the rule announced by the prophet these must be rejected, gathered out from amongst the faithful ones, and set on the side, even as Jesus had foretold.—Matt. 13:41.

32 The doors of Solomon's temple were made of olive wood and hung with golden hinges. (1 Ki. 6:31, 32, 34; 7:50; 2 Ki. 18:16) In symbol these represented the way of entrance by those who were wholly devoted to Jehovah, the olive being a symbol of The Christ. (Zech. 4:3, 14; see *Preparation*, pages 64-66) Men serving in the priest's office amongst God's people, and who received honor and gave honor to creatures, were not honoring Jehovah; and little wonder, therefore, that the Lord exclaims: "Who is there even among you [the priests] that would shut the doors [lock up the doors of the sanctuary] for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand."—Mal. 1:10.

33 Such servants were not giving honor to Jehovah's name, but were always looking for a handout for their individual selfish enjoyment, which was void of the spirit expressed by the psalmist, which says that all those wholly and unselfishly devoted to Jehovah and his service delight to serve in his temple. "For a day in thy courts [in thy temple] is better than a thousand. I had rather be a doorkeeper [(*margin*) I would choose rather to sit at the threshold] in the house of my God, than to dwell in the tents of wickedness." —Ps. 84:10.

34 Jehovah is pleased with them that worship him in spirit and in truth, and not with those who merely give outward form or appearance to worship. (John 4:23) The men impressed with their own importance deceive themselves by making themselves believe that they are more holy than others, and they deceive others by reason of their sanctimoniousness and hypocritical appearance.

35 The antitypical Levites must be purged "as gold and silver", that is, be put into the crucible and have the heat to the melting point applied. There is nothing that cleanses like fire. Only the pure and indestructible can remain. It appears that this prophecy had a miniature fulfillment after the Jews returned from Babylon to build the temple at Jerusalem. Nehemiah then found existing conditions that are described by Malachi, the prophet, and Nehemiah proceeded to cleanse or clean them up. The Jews had associated themselves with the Devil's organization by marrying wives of Ashdod, of Ammon and Moab. Likewise the Levites, at the coming of the Lord Jesus to the temple, had associated themselves with "Babylon" by adopting ceremonies such as Babylon used, and showed that they cared more for the approval of men than for the approval of Jehovah God and Christ Jesus. Concerning the condition existing amongst the Jews in Nehemiah's day that prophet wrote: "Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business."—Neh. 13:29, 30.

36 After the coming of the Lord Jesus to the temple and the applying of the "refiner's fire" test he sends forth his angels and clears out or cleans out all those antitypical Levites who were once in line for the kingdom but who had failed to keep their covenant and to serve God in spirit and in truth. This the Lord does that the remaining or purified ones may be like gold and silver made pure, faithful, dependable and indestructible, "that they may offer unto the Lord an offering in righteousness." Such remnant or approved ones are described by the prophet Zechariah as the "third part", which are brought through the fire. "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die; but the third shall be left therein."—Zech. 13:8, 9.

37 The Scriptures make no mention of an acid test's being applied to God's people, such as is used in modern chemistry. There is no Scriptural reason to try to fit such a test into the type and antitype. The acid test is an invention of man, and not of the Lord The refining with fire, such as the Scriptures describe,

means to fuse metals, to melt, as gold is melted, as a goldsmith does his metal; and this pertains to destroying everything that is foreign to the gold, and symbolically means destroying everything that is of the Devil or Babylonish ceremony amongst those who covenant to do God's will. This is done according to the "covenant of Levi", and those receiving the approval of the Lord show the zeal for the Lord peculiar to his house in putting away everything that pertains to Satan's hypocritical organization and practices amongst the members of that organization. As an example: The young priest Phinehas with much energy and zeal helped to oust Baal worship in Israel, and because of his faithfulness in so doing the Lord said: "Wherefore say, Behold, I give unto him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God and made an atonement for the children of Israel."—Num. 25: 10-13.

[38] Note that the prophecy above quoted applies to the zealous priest Phinehas "and his seed after him", which included Zadok and his sons, of whom Joshua, the high priest in Zerubbabel's day, was one. (Hag. 1: 1; Zech. 3: 1-9) Also, it appears that that "seed" included Zacharias, the father of John the Baptist. John the Baptist did not serve in the temple, but undoubtedly the promise here concerning the priesthood included him also. (Luke 1: 5, 13) God said concerning the sons of Zadok: "But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge." (Ezek. 44: 15, 16) These therefore foreshadowed or pictured the faithful or ones approved by the Lord at his judgment time at the temple.

[39] A 'righteous offering unto the Lord', such as mentioned by the prophet Malachi, could not be mixed with and therefore contaminated by any halfway faithfulness, such as compromising with any part of the Devil's organization. The offering must be unblemished, and spiritually such offering must be "spiritual sacrifices, acceptable to God by Jesus Christ". (1 Pet. 2: 5) Attempting to gain favor among men by compromising with any part of Satan's organization could not be acceptable to the Lord. The offering must be a whole-hearted devotion unto Jehovah, together with "sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name". (Heb. 13: 15) The work of 'offering an offering in righteousness' must mean that the soiled garments worn while amongst the Babylonians must be taken away from the antitypical tribe of Levi after leaving the antitypical Babylonish crowd, and all uncleanness removed, that the acceptable service of God might be clearly identified as being for the Lord first, last, and all the time. The robe of righteousness is given to such to cover their imperfections, that they may offer an acceptable sacrifice of devotion and service unto God. (Zech. 3: 1-5; Isa. 6: 1-11; 61: 10; 2 Cor. 6: 14-18) The sanctuary must be cleansed by removing all compromisers, who seek the favor of creatures. (Dan. 8: 14) It follows that any who indulge in compromising with the Devil's organization for any reason whatsoever are prevented from entering or remaining in the temple. (See Ezekiel 40: 8-10; *Vindication*, Book Three, pages 199, 200.) One might continue for a time to mingle with the approved remnant while here in the flesh and yet not be of the temple class, and these will be manifested by their course of action as to where they really stand. The Lord judges all according to the heart condition, and all selfishness and the compromising spirit will in due time be made clearly manifest and the disapproved set aside from the Lord's holy organization.

PLEASANT OFFERINGS

[40] The cleansing and refining work applies to the entire antitypical tribe of Levi, and this proves conclusively that the Levites aside from the priests do not picture a class of consecrated ones that are partially faithful and that must be forced into sacrifice. Those of the antitypical Levites serve in different places and in different capacities in God's organization, but all the approved ones must be equally clean and equally faithful and dependable. God sets the members in the body as it pleaseth him, and whether one is serving in one place or another he must be equally clean and approved by the Lord. It is the purified and approved sons of Levi in office, and doing service where placed by the Lord, that the prophet refers to when he says: "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." (Mal. 3: 4) The ones mentioned in this verse of the prophecy as "of Judah" would mean the remnant of the true Judeans since the cleansing work of the Lord is performed at the temple. The sons of Aaron were of half Levite and half Judah strain, because their father Aaron married a daughter of the tribe of Judah, the family which was in line for the royal house. (Ex. 6: 23) "Jerusalem" is a name of Jehovah's organization, the mother of the remnant of the true Judeans yet on the earth. (Gal. 4: 26) All these now must offer a pleasant offering unto the Lord, because that offering must be entirely free from all creature-worship, which creature-worship is of "the sin of Samaria". Such offering must also be free from all Baal worship in any form whatsoever. It must be a service devoted exclusively to the vindication of Jehovah's name. It is for this purpose that Jehovah takes out from amongst men "a people for his name". These taken-out ones are made the anointed witnesses of Jehovah, who must henceforth faithfully represent him. When accosted or asked by those who represent

the Devil on earth whether you are engaged in the service or work contrary to the law of the land or not, the faithful will answer, in substance: 'We are not careful to obey the law of the land when such law is in exact conflict with God's law. Our God, to whom we are devoted and whom we serve, has commanded us to make known that his kingdom is at hand, and this we will do, by His grace, even though the law of the land commands us to refrain from so doing. Our duty and our desire is to obey God whether it pleases men or not. We should serve God rather than men.' (Dan. 3:16-18; Acts 5:29) This does not mean that the servant of the Lord should be rude at any time or should attempt to provoke others to anger or wrath. The servant of God must be bold in declaring the truth; and to be bold means to tell the truth without the fear of men. It means to tell it calmly, plainly, firmly, and not to shun to declare it when required to do so. Boldness in telling the truth is what God's people are commanded to have at this time. (1 John: 4:17, 18) That means to be frank, outspoken, and to show complete confidence in the Lord, whom we serve. Some conceive the idea that they must use harsh speech in defiance of the officers of the world. Such a course is entirely wrong. Some have thought it right to go upon the premises of schools and publicly put forth a sound transcription record regarding the protest against being compelled to salute the flag. Such a course of action is rudeness and without justification. We should always seek occasion to tell the truth, and tell it, but not to put ourselves in a position to provoke others to wrath by entering a public school or assembly place without invitation. Boldness and frankness mean never to hesitate to tell the truth when opportunity arises and to watch for opportunities to tell the truth. If brought into court and required to tell why we are making known this gospel of the kingdom, the faithful one will not compromise by withholding any portion of the truth or by complimenting worldly officers, such as some have done, as stated. The faithful one will with calmness, frankness, and with full confidence in the Lord say that he is preaching the gospel of the kingdom and that he is doing so in obedience to God's commandment, and that God's law and commandments are supreme, and far above any law that any man or man-made government can make. Such boldness and frankness in telling the truth by giving testimony to the name of Jehovah will be an evidence to those who are against the truth that such witnesses have the backing of the Lord, and this always puts the evil one to flight. Concerning this the apostle wrote: "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:28, 29.

41 Because of such open frankness and bold faithfulness unto God some of the remnant may suffer severe physical punishment, even unto death; but shall we fear to displease men in order to avoid punishment by men, or shall we fear to displease our Lord and Jehovah God, and suffer the loss of everything? (Matt. 10:28-33) The offering of the antitypical, purified Levites must now be pleasing to the Lord, "as in the days of old," such as when King David ruled in Jerusalem. Now God has raised up "the tabernacle of David", that is to say, his capital organization under the Greater David, Christ Jesus, and has sent forth his witnesses to make known his name and his kingdom: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this."—Amos 9:11, 12.

42 The foregoing prophecy was applied by the apostle in this manner: "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15:17) When Jesus was in the flesh on the earth, and his faithful apostles with him, neither Jesus nor his apostles shunned to speak the truth with frankness and with full confidence in Jehovah. As it was 'in the former days', so now it must be. The name of Jehovah shall be made known, and his witnesses, the antitypical Levites, are sent forth to make it known, according to God's good pleasure.

CHRIST IN CHARGE

43 The Lord Jesus Christ is in full command of the witness work on the earth. To him is committed all power in heaven and in earth, and he is commissioned to do the judging and the execution of judgment. (Matt. 28:18; John 5:22, 27) The Lord has anointed his servant class and sent them forth to be his representatives; and the Lord Jesus himself being in charge, not one of his servants need fear what men can do to him, nor should they be exalted in their own estimation because of their position. With calmness, sobriety and dignity becoming one who represents the King, and with complete courage, the witnesses, the faithful, backed by the Lord, will go forth to the service. "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."—Mal. 3:5.

44 The Lord Jesus has gathered the faithful into the temple. Now in his holy temple he is near them that love and serve him. His judgments rendered and executed at the temple are swift against those who claim to be for the Lord but who are not. The Lord at the temple opens up the books of the Scriptures,

that is to say, the prophecies now in course of fulfillment, and to those who love him he gives an understanding and appreciation of these prophecies. But to the selfish ones, who seek to exalt themselves or to do injury to any part of God's organization, he does not give an understanding or appreciation of these prophecies. Jehovah gives this revelation or unfolding of his prophecies by and through his Son, Christ Jesus, because Jehovah and Christ are the teachers and interpreters of prophecy. The unfolding of his prophecies, the knowledge and understanding thereof, the Lord transmits to his faithful and true witnesses, that they may go forth and give the true testimony concerning the same. Concerning this the Lord caused to be written: "I beheld till the thrones were cast down [in 1914, the beginning of Jehovah's day], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. 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. 7:9, 10.

45 These prophecies of the Lord bear a "swift witness against the sorcerers", that is, against those who practice magic or witchcraft. Such are sorcerers. "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. 15:23.

46 Those that sell themselves to the Devil would cast a spell over God's faithful people, if possible. Such sorcerers are those who defy the word of the great Prophet, Christ Jesus, and the true witnesses of the LORD that speak his Word. (Deut. 18:10; Jer. 27:9, 10) In this class of sorcerers are included the ones who attempt to hinder the progress of the Lord's witness work, such as attracting attention of the workers to themselves, and thus interfering with the united and forward movement of God's people in service. Jehovah is a "swift witness" against such as try to interfere with the progress of his work in any form, and Christ Jesus, the great Officer at the temple, acts towards such interferers and sends forth his angels to gather out such sorcerers and casts them out of the kingdom, that is, out of the temple.—Matt. 13:41; Rev. 21:8; 22:15.

47 If one has been entrusted with the service of the Lord in the name of the Lord and he is faithful, having in mind only one thing, that is, to exalt the name of Jehovah, that person will not be hunting something to find fault with and hinder the work of God's organization. On the contrary, he will show his full faith and confidence in the Lord and that the Lord knows how to conduct his own affairs, and he will have faith that God and Christ Jesus will permit no interference therewith. The faithful well know that those who insist on interfering with the Lord's work he gathers out and separates from his true and faithful ones. Those who thus by faultfinding are interfering in any manner with the forward progress of the proclamation of God's kingdom message show that they are entering into darkness and will soon be in full darkness and have no appreciation of the prophecies, which the Lord is now unfolding. The prophet Malachi, speaking the words of the Lord, says that he is "against the adulterers". In the type made by the Israelites, "adultery" consisted of illicit relationship with another's woman. God's "woman" is Zion, and she gives birth to the sons of God and she stands for Jehovah's organization. Satan's "woman" is Babylon and gives birth to the seed of the Serpent, that serves him. For one of God's sons to have mutual relationship with the Devil's woman, that is, the Devil's organization, is, within the meaning of the Scriptures, spiritual adultery. One who is thus guilty is induced by selfishness, that his own selfish desires may be gratified. Concerning this it is written in the Scriptures: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. 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. 4:3, 4.

48 A person moved by a selfish desire to have some favor from the Devil's organization, seems clearly to come within the definition of "adulterer" as given in the foregoing scripture. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. 6:14-16.

49 Jehovah's faithful witnesses must be entirely separate from Satan's organization, and they must "touch not the unclean thing". (2 Cor. 6:17, 18) Every one that remains in God's organization must be wholly and completely devoted to Jehovah and his kingdom, and his course of action must be so clear and straightforward for the Lord that there cannot be any doubt about where he stands.

50 Likewise the Lord, by his prophet, here declares that he is against the "false swearers". When one makes a consecration to do the will of God he covenants and agrees to be faithful to God; and if he fails or refuses to keep that covenant vow, such a one is a false swearer. (Ps. 78:10) Such false ones are they that take God's name in vain. (Ex. 20:7) Jehovah is against that kind of persons, and his curse is on them. (Zech. 5:3, 4) It is written concerning such false swearers that they are 'proud, boasters, inventors of evil things [that which works evil to others], diso-

bedient to parents [Jehovah's commandments and the law of his organization], without understanding, covenant breakers, and against which God renders an adverse judgment, and declares that they are worthy of death.'—2 Tim. 3:1-5; Rom. 1:30-32.

51 Likewise Jehovah God, through his prophet, here says that he is "against those that oppress the hireling in his wages". The Lord has hired his laborers to work in his vineyard, and now these have received at his hand the "penny", that is, the 'new name, which the mouth of Jehovah has given them'. (Matt. 20:2-15; Isa. 62:1-3) Opposers are those who try to prevent the hired laborers from working in the vineyard. This they do by trying to hold them back from using the "penny" in the service of Jehovah as his witnesses. Even at this late date some who were among the ones hired complain because those hired later receive the same full wages. All of those who are truly devoted to God and his kingdom will rejoice to see the laborers working firmly together and bending every effort to the honor of Jehovah's name. The faithful will not oppose or attempt in any manner to hinder the work, but will joyfully engage with their brethren in the service to the honor of Jehovah's name, gladly bearing the reproaches such as fell upon the Lord Jesus Christ because of his faithfulness to his Father.

52 Likewise the Lord, by his prophet Malachi, here says that he is against them "that oppress . . . the widow and the fatherless". There are many persons now on earth who are of good will toward God, the Giver of life, but, not having heard the truth, and not having had opportunity to embrace it and take their stand on the side of Jehovah, such are truly "fatherless". A widow is a woman (symbolic of any organization) that is without a husband. Jehovah is the husband of his woman, or organization. (Isa. 54:1-10) There are organizations in the land many persons amongst which apparently desire to serve the Lord, but are held back and restrained by Satan's representatives, and such organizations are in fact "widows", because, although claiming God as their husband, he rejected them. It is written: "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—Jas. 1:27.

53 Thus the Lord, by his apostle, defines true "religion". The religion that is practiced by the organizations under the Devil's supervision consists of forms and ceremonies that dishonor God and Christ Jesus. It is the true followers of Christ Jesus, those who are Jehovah's anointed witnesses, that practice the pure religion as defined by James, and this they do by making it their regular and formal business to work and to go about in the land visiting the "widows", that is, those organizations that desire to know of God and his kingdom; and "the fatherless", that is, those who sigh and cry concerning the abominable things that they see amongst men and who hunger and thirst for righteousness. It is the formal and regular business of these faithful ones to visit and comfort such by exhibiting to them the truth. That is exactly what Jehovah's witnesses are doing today. Any other formal or regular work in the name of the Lord is a false religion. Manifestly the apostle here uses the words 'true religion' to distinguish the proper work of a follower of Christ Jesus from the formalism called "Christian religion", which is practiced by many organizations in the name of the Lord, but which is in fact a devilish formalism. There are many who oppose the work of Jehovah's witnesses, which is prompted by loving obedience to God, and these opposers oppress the 'widows and fatherless', as above described; that is to say, when they see some seeking after the truth and righteousness the opposers endeavor to prevent such truth-seekers from finding the truth. Those opposers include the ones who claim to serve God and yet would, if possible, hold back Jehovah's witnesses from carrying the message of comfort to those who are called Jonadabs, or "other sheep", and who form the "great multitude" class. It is the "widow" and "fatherless" now who are seeking the way of righteousness, to whom the message must be carried, and who will shortly form the great multitude. To carry the message of truth to such is a part of the present-day work of those anointed witnesses of Jehovah. The opposers and oppressors here mentioned by the prophet are the ones who do not 'keep themselves unspotted from the world', as James describes, but are the ones who mix with Satan's organization and by compromise or other means seek favor thereof. It is the bounden duty of the antitypical Levites, after having been purged, to go about amongst the people and "comfort all that mourn", and to mark such by giving them an intelligent understanding of God's purpose. (Isa. 61:2, Ezek. 9:4) There are those in Zion who must receive comfort, and there are those who are seeking the way to Zion that desire comfort, and to whom the faithful witnesses will carry the message of comfort. What is here said is not at all out of harmony with *The Watchtower* of March 15, 1932, but is rather in addition thereto.

54 Likewise Jehovah says he is against those who "turn aside the stranger"; "that drive away the sojourner" (*Rotherham*); "that do injustice to the stranger." (*Leeser*) At the present time there is an abundance of evidence that very great injustice is being done to those who have been strangers to God's kingdom and who are now seeking the way to Zion. All who are devoted to God and his kingdom, and all who are seeking the way to Zion, are strangers in Satan's world and to his agents that govern the things of the earth. These find expression in the words of the psalmist: "I am a stranger in the earth; hide not thy commandments from me."—Ps. 119:19.

55 Jesus says that he is a stranger and all of his faithful followers are strangers in Satan's world. (Matt.

25:35) Those that love God are not desired by those of Satan's organization. (Zeph. 2:1) Such include the "other sheep", or Jonadabs, the great multitude. The antitypical Philistines, being the Devil's chief representatives on the earth, hate the strangers and do great injustice to them. The Jonadabs "dwell in tents", symbolically saying that they are sojourners in this wicked world, looking for the kingdom of righteousness under Christ. (Jer. 35:7-10) All those who seek the honor of God and Christ are therefore strangers in this world. At the instigation of the Roman Catholic Hierarchy the political rulers try to crowd these strangers off the earth because they give testimony to the name of Jehovah and his righteous organization. When these ones devoted to the Lord go about to serve, the enemy attempts to drive them out of town; and when they go about from house to house to give testimony to the kingdom, the Devil's representatives attempt to expel them from the neighborhood. Acting at the instance of the Roman Catholic Hierarchy, Jehovah's witnesses and their fellows are denounced and their rights denied by the courts and by the other governing powers of the land. Ruth pictured a class who were strangers to God's organization, and her cruel next-of-kin tried to push her, and the class represented by her, out from the land. Likewise there are those today who claim to be in the truth and who put stumbling blocks in the way of Jehovah's witnesses and the Jonadabs, by telling them that it is not now the time for the gathering of the great multitude but to wait for a more opportune time. Such speech or course of action is an injustice to the stranger, and those who do such injustice show by their course of action that they do not fear the Lord. Those who thus interfere with the Lord's work are not wise and cannot understand the unfolding of God's prophecies. Because of not being fully for the Lord they are against the Lord and show no understanding, because they cannot have a clear understanding. (Dan. 12:10) For that reason they do not get the Lord's blessing and have not "the joy of the Lord". 'He blesses them that fear the Lord.' (Ps. 115:13) "Surely his salvation is nigh them that fear him; that glory may dwell in our land." (Ps. 85:9) The fear of the Lord means "to hate evil: pride, and arrogancy, and the evil way, and the froward mouth". (Prov. 8:13) And those who interfere with the Lord's work, or try to interfere with the same, are transgressors or wicked ones; and concerning these it is written: "The transgression of the wicked saith within my heart, that there is no fear of God before his eyes."—Ps. 36:1.

[56] We are now in the day of Jehovah, when his work must be done in obedience to his commandments; and he has not indicated in any manner that, after having begun that work, we should discourage anyone from doing it or slack the hand in a vigorous attempt to do His work. The Lord has revealed to his people those "sheep" who constitute the great multitude, and that the present commission and work of the faithful remnant is to carry that message to the ones seeking truth and righteousness, and to do it now, and any speech that has a tendency to retard that work is doing violence to God's organization. Those who are devoted to the Lord will obey his commandments and hear him saying to them now: "Let not thine hands be slack." (Zeph. 3:16) The foolish ones, therefore, who would interfere with the active and vigorous forward movement of carrying the message of the kingdom to the Jonadabs, are doing injustice to the stranger and violence to the Word of God.

[57] Ambition to shine in the eyes of men is selfishness; and when such selfishness is employed to retard the work of the Lord, that is doing gross injustice to those who are strangers to Satan's organization and who are seeking the way into God's organization. In order to have the approval of the great Judge and to offer before him an offering in righteousness, one must get rid of all selfishness, and particularly ambitious desire to have the approval of men. One who loves to hear it said of him that he is very wise and learned is on the dangerous way. The great test now upon those who have made a covenant to do the will of God is, according to the prophecy recorded by Malachi: "Who may abide?" that is, who will remain steadfast and maintain his integrity toward God under the great test? It is certain that Jehovah will have no one remain in his organization who is not unselfishly and wholly devoted to him, and who is not whole-heartedly supporting his cause. "It is required in stewards, that a man be found faithful." (1 Cor. 4:2) Pride and ambition God will not permit to go unnoticed. The Lord is conducting his own affairs, and it does not lie within the mouth of any man to say that "the Lord's work is getting nowhere". By so saying he puts himself in opposition to the Lord, and in substance says, 'The Lord does not know how to conduct his own business.' The psalmist says to those who have agreed to serve God: "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—Ps. 31:23, 24.

(To be continued)

QUESTIONS FOR STUDY

¶ 1-3. Show how appropriate was Jehovah's using Malachi to declare the prophecy bearing his name.

¶ 4-6. With scriptures, point out the miniature fulfillment of Malachi 3:1. What was the purpose of that admonition as applied to the time and circumstances in which it was fulfilled in miniature?

¶ 7-10. When and how did the major fulfillment of Malachi 3:1 take place? What was (a) the purpose of the work of 'preparing the way before Jehovah'? (b) The immediate purpose of the Lord's coming to his temple? (c) The importance of watchfulness on the part of those expecting him to come?

¶ 11-13. Account for the fact that in the tabernacle in the wilderness and in Solomon's temple there was the ark of the covenant whereas there is no record of an ark of the cove-

nant in the temple in Malachi's day or in the temple seen in vision by Ezekiel.

¶ 14-16. With scriptures, account for the expression (a) "even the messenger of the covenant". (b) "Whom ye delight in." (c) "Behold, he shall come, saith the Lord of hosts."

¶ 17, 18. Apply Malachi 2: 1-3, and give instance of fulfillment thereof.

¶ 19-21. What is foreshown in the questions appearing in Malachi 3: 2? In the statement (a) "for he is like a refiner's fire"? (b) "And like fullers' sope"?

¶ 22-24. Explain the fiery test foretold in 1 Corinthians 3: 13-15 and in Malachi 3: 3, and how that test has been applied.

¶ 25, 26. With scriptures and illustration, account for the manifestation of two classes as a result of the crucial tests.

¶ 27-30. Apply the statement that "he shall sit as a refiner and purifier of silver", and show the reason or necessity for that work, and the outcome thereof. Likewise the statement that "he shall purify the sons of Levi, and purge them as gold and silver".

¶ 31-34. With related scriptures, explain Malachi 1: 14, also 1: 10, and whether these have been fulfilled.

¶ 35, 36. When, how, why, with what result, have the antitypical Levites been purged "as gold and silver"?

¶ 37, 38. With scriptures, show that the 'refining with fire' is done according to the "covenant of Levi", and with the result foretold.

¶ 39. What is meant by 'offering unto the Lord an offering in righteousness'? How has this been made possible, and how has that 'offering' been done?

¶ 40-42. To whom does the cleansing and refining work apply? What does this prove? Describe the course of action called for in Malachi 3: 4, 1 John 4: 17, 18, Philippians 1: 28, 29, and Matthew 10: 28.

¶ 43-54. Referring to Malachi 3: 5: Apply the expression, "I will come near to you to judgment." By describing their course of action, and with related scriptures, identify the "sorcerers", and point out how Jehovah is 'a swift witness against them'. The "adulterers". The "false swearers". 'Those that oppress the hireling in his wages.' Who are referred to as "the widow", and "the fatherless"? and how are these oppressed as here foretold?

¶ 55. Further, with scriptures and facts, point out "the stranger", and how he is 'turned aside from his right'. Explain the expression, 'I will be a swift witness against those who fear not me.'

¶ 56, 57. What, then, is the present situation? and what course of action will the faithful take, in order to "abide", and "stand"?

LETTERS

JEHOVAH'S BATTLE; VICTORY CERTAIN

DEAR BROTHER RUTHERFORD:

Greetings in Jehovah's name!

Wish to take this opportunity to thank Jehovah, you and the Bethel family for the wonderful provision made for the pioneers.

Three or four years ago I had a desire to be in the "front ranks" in the Lord's work, but, because of other responsibilities, was unable to until this year. Was privileged to attend the Los Angeles convention, and it put such zeal into me that it inspired me to sign up as a pioneer, as long as I was finally freed of responsibilities.

The food which the Lord has so graciously provided for his people is certainly sustaining, uplifting and convenient at this time.

Riches IS enriching! The two issues of the May *Watchtower* are timely, and there is every indication that "the time *is* short" until Satan's end.

It is indeed the *greatest* privilege for any creature on earth to have a share in "pressing the battle to the gate".

We can rejoice that this is Jehovah's battle; hence the assurance that the victory is certain.

May Jehovah continue to bless and guide and protect you, is my daily prayer. I also remember others of the Lord's people.

Thank you and the Bethel family again for the provision for the pioneers.

Your sister in the kingdom work for Jehovah and the Greater Gideon,

LILA A. CLINGMAN, *Pioneer.*

OUR GRACIOUS LORD HAS PROVIDED

DEAR BROTHER RUTHERFORD:

We trust you will pardon us for taking just a very few minutes of your precious time.

We wish to thank you, and the dear Bethel family, for the most unselfish offer you and they have granted unto the pioneers.

It is true, the pioneers are on the front line of the battle; but we also have always received the greatest consideration at headquarters, which gives us great cause to be thankful.

Our gracious Lord has thus far made provision that we could continue in his service, even to the extent that out of our joint book fund we could contribute towards the company's good hopes.

Your kind offer is encouraging us to do even better.

We pray that the Lord may bestow upon you, and upon your coworkers, the richest blessing of peace and prosperity.

With heartfelt appreciation toward our dear heavenly Father for this provision, we remain

Your sisters,

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

NOTHING ELSE COUNTS NOW

DEAR BROTHER RUTHERFORD:

The important question your letter in *Riches* asks more than deserves an answer. Dear brother, we recall how the Lord asked Peter to feed His sheep, and now using you as an instrument in His hand we are asked to do the same work.

By the Lord's great mercy and protection at this most gloriously inspiring time we answer "Yes". We will go with you through every attack of Satan's crowd in order to carry this message to the great multitude. Nothing else counts now as of any importance in the lives of those who are sincere in this work of all works. Be well assured of our constantly increasing joy, enthusiasm, faithfulness, loyalty and sincere effort to stand by you in obedience to the command of the dear King we love so well. As Paul said he counted all else as loss, so do we, dear brother.

At the Baltimore convention we felt like throwing our hats in the air at the conclusion of your great flood of truth, knowing that our King is marching on and that we are permitted to devote ourselves to this work.

When we heard the Los Angeles friends singing so far away it reminded us of the angels, who were also singing. Your important letter well describes the present situation. Rest assured, dear brother, and rejoice greatly that we will work harder and longer than ever to magnify the name of our great Creator; and when the feet refuse to go any longer, the message will be blazing away anyhow from the beautiful new electric signs and sound cars.

Pray for us, dear Brother Rutherford, that we may receive the Lord's strength to push this battle to the gate.

WILMINGTON (Del.) COMPANY.

FOR JEHOVAH AND FOR GIDEON

DEAR BROTHER RUTHERFORD:

We heard and enjoyed your talk yesterday [February 23] very much, but were disappointed when KGIR, Butte, Montana, took upon themselves the liberty of censoring your lecture as controversial and of cutting you off about ten to twelve minutes before the close. We tried KSL and shortwave, but were unable to hear your closing remarks. We thought probably other stations had exercised the same "rights", but found out that my parents had heard it to the finish from Honolulu.

We expressed our disappointment to KGIR for cutting you off. They certainly are very cowardly.

May God bless you in your efforts to serve him. We are with you for Jehovah and for Gideon.

MR. AND MRS. B. F. ENS (Jw's), *Saskatchewan.*

FOR ALL JEHOVAH HAS DONE

DEAR BROTHER RUTHERFORD:

After receiving and reading that priceless book *Riches*, we can no longer keep silent, but must write and try to convey to you our thanks and appreciation for all Jehovah through His organization has done for us. Truly our cup of joy runneth over! Jehovah is preparing a table before us in the midst of our enemies, and is providing us with an abundance of food, even as he has promised.

We are thankful for *The Watchtower*, *The Golden Age*, the *Year Book*, and the many kind provisions which have enabled us to remain in the pioneer service. We would like to thank the Society for book credits enabling us to attend those wonderful conventions, thereby getting built up and strengthened to press the battle to the gate. And, finally, for the loving unselfishness of all at Bethel in helping the pioneers to keep going.

We have thanked Jehovah, and do constantly thank Him for all this, but would feel ungrateful indeed if we did not express to you our great love and thanks for your watchful care over the interests committed to your charge.

May Jehovah continue to bless and strengthen and keep you. With much love,

Your brethren and fellow publishers,
BRO. AND SR. G. E. FISKE, *Pioneers.*

ON TO CERTAIN VICTORY

DEAR BROTHER RUTHERFORD:

I just must write you and thank you for that wonderful gift from God's Word, our new book *Riches*. It seems that this book climaxes all the other books. It is so clear and plain to understand for the great multitude. How wonderful our heavenly Father is to provide such a book to carry to the people at this time! The beautiful picture showing the whole organization, Christ on his throne, with the four beasts and the twenty-four elders, and all the holy angels making up the invisible force, and on the earth the great multitude saying 'Salvation to our God and King'. How it thrills the heart of the remnant to have this wonderful help in our work! Surely the "feast of tabernacles" is on, and the wonderful provisions provided for that feast are beyond human words to express.

I was not privileged to hear your talk on "Feasts", but I have received that message in *The Watchtower*, and I am glad to say that I accept the Declaration with all my heart. My one desire and aim is to have the approval of the Lord. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. 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."

Surely we are experiencing the 'joy of the Lord' at this time; and the longer we work, the greater will be our joy. How wonderful it will be when God performs his strange work and strange act, and his people inherit the land that is theirs! that the obstacles will be removed from the great multitude, and they will lift their voices in joy and sing, 'Lo this is our God; we have waited for him. We will rejoice and be glad!' Surely this is very stimulating to all in the Lord's organization, and a great incentive to press on in the fight lifting high the standard of truth, and never failing before the enemy, but marching on to certain victory with our victorious Leader.

May Jehovah richly bless you as you continue on in your service to him.

Rejoicing in being in the King's ranks, I am
MARIE OBERG, *Washington.*

"I AM GOING TO BE ONE, TOO"

DEAR MR. RUTHERFORD:

To me you are the world's greatest Christian. Even though I am only eleven years old I can tell when anyone believes in the Bible or whether they are hypocrites.

My daddy has a lot of books and booklets, and is one of Jehovah's witnesses. I am going to be one, too.

Sincerely,
WILEY SMITH, JR., *Texas.*

JEHOVAH SENDS STRENGTH AND ENCOURAGEMENT

DEAR BROTHER RUTHERFORD:

The Belfast [Ireland] company of Jehovah's witnesses and Jonadabs have asked me to convey to you their appreciation of the privilege granted them in again having a share in another world-wide witness. When we got the letter telling us we were again one of the cities chosen we were delighted, but it was as nothing compared to the joy of hearing your voice and seeing the reception given to the message by the audience in the Cinema. They listened attentively and, when it came to the end, cheered and clapped. The Cinema, which holds about two thousand people, was packed and many were turned away from the doors, being unable to get in; the reception was perfect, every word being clearly and distinctly heard.

Our hearts go up in gratitude to Jehovah God for the strength and encouragement he sends his people and for your fearlessness and boldness in the giving forth of the message; and we pray that the Lord may keep you under the shadow of his wings and that you may continue to press the battle to the gate.

With warm love in the Lord from us all, I am
Your sister in the King's service,
ETHEL SELTON, *Secretary.*

EXPRESS THANKS BY CARRYING THE MESSAGE

DEAR BROTHER RUTHERFORD:

We wish to thank you for the book *Riches*, which reached us about the middle of February.

We were much impressed with its general appearance, the pretty colored cover, the beautiful art illustrations on the inside, including the prettiest display of all the books, booklets and a Bible. Looking through the book we found very interesting chapter headings. After reading it carefully we found it to be the richest book ever written.

There was joy in our pioneer camp on the Eastern Shore of Maryland on the morning of April 4, the first day of "His Strange Work" testimony period, to go forth with this rich *Riches*. Since then it has proved to be the best book ever offered to the people.

We are thankful to Jehovah for this instrument placed in our hands to carry to the people, and we are also thankful for the part you had in preparing it.

We also wish to express our appreciation to you and the Bethel family for the sacrifice you have made on behalf of the pioneers.

With these added provisions of Jehovah through his organization we can express our thanks only in an imperfect way, by carrying Jehovah's message to the people against all opposition from the Devil and his agents.

May Jehovah's rich blessing continue with you and all the colaborers of the Bethel family.

Yours in Jehovah's service,
J. G. KURZEN — GEORGE T. READ
IDA B. KURZEN — ESTHER M. READ

(Continued from page 336)

Knoxville WNOX	Su	10:30am	
Su	12:55pm	Su	9:45pm
Memphis WREC	Su	10:00am	
Su	3:00pm	Su	10:15pm

TEXAS

Dallas WRR	Su	9:30am	
Su	4:00pm	Su	9:00pm
El Paso KTSM	Su	9:10am	
Su	1:15pm	Su	6:30pm
Ft. Worth KTAT	Su	10:15am	
Su	3:00pm	Su	7:00pm
Midland KRLH	Su	10:30am	
Su	1:30pm	Su	5:15pm
Pt. Arthur KPAC	Su	9:30am	
Su	2:15pm	Su	4:30pm
S. Antonio KMAC	Su	7:55am	
Su	2:55pm	Su	7:55pm

UTAH

Salt L. City KSL	Su	8:30am	

VIRGINIA

Petersb'g WPHR	Su	8:55am	
Su	10:30am	Fr	10:30am
Richmond WRVA	Su	12:15pm	

WASHINGTON

Seattle KIRO	Su	10:25am	
Su	5:15pm	Su	9:00pm
Spokane KGA	Su	9:25am	
Su	12:55pm	Su	5:55pm
Tacoma KVI	Su	9:30am	
Su	1:30pm	Su	9:00pm

WEST VIRGINIA

Cha'ston WCHS	Su	1:00pm	
Su	3:00pm	Su	5:00pm
Wheeling WWVA	Su	10:00am	
Su	1:00pm	Su	6:25pm

WISCONSIN

La Crosse WKBH	Su	10:30am	
Su	1:00pm	Su	5:30pm
Madison WIBA	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.

[Current local time is shown in each instance.]

ARGENTINA

Bahia Blanca LU2 Su 11:30am
Buenos Aires LR2 Su 10:50am
Los Andes, San Juan LV5 Su 10:30am

AUSTRALASIA

FIJI

Suva VPD2 Fr 9:00pm
9540 kilocycles (31.45 meters)

NEW SOUTH WALES

Albury 2-AY Tu 9:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 6:30pm Su 11:40pm
We 6:30pm
Sydney 2-UE Su 9:00am
Su 4:25pm
Tamworth 2-TM Su 10:30am
Su 3:45pm Su 8:00pm
W'ga W'ga 2-WG Su 7:45pm

QUEENSLAND

Brisbane 4 BC Su 7:30am
Marybor'h 4-MB We 9:45pm
Townsville 4-TO We 8:00pm

TASMANIA

Burnie 7-BU Su 6:30pm
Su 9:00pm Su 10:00pm
Launceston 7-LA Su 5:45pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 7:00pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 8:00pm
Melbourne 3-AK Su 2:15pm
Su 10:00pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Northam 6-AM Su 7:00pm
Perth 6 ML Su 7:00pm

BELGIUM

Wallonia-Bonne Esperance (201.7 m) We 7:00am

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKOV Su 1:15pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:00pm
Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm

CUBA

Caibarien CMHD
Spanish Mo 1:15pm
Camaguey CMJF Su 11:45am
Havana CMQ
Spanish Su 5:30pm
Havana COCQ Su 5:30pm
9750 kilocycles
Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Radio Beziers Th 9:00pm
Radio Juan-les-Pins
(Cote d'Azur) Sa 8:00pm
Radio Lyon Sa 6:50pm
Radio Natan-Vitus Su 12:00nn
Tu 7:45pm Th 7:45pm
Sa 7:45pm
Radio Nimes Tu 9:00pm

INDIA

Rangoon VU2LZ Su 12:00nn

PARAGUAY

Asuncion ZP1 Su 10:30am

SPAIN

Madrid EAQ We 7:15pm
(Eastern Standard Time)
Sa 7:15pm
Spanish Su 6:45pm

URUGUAY

Montevideo CX10 Su 12:15pm
(Radio Internacional)

UNITED STATES

ALABAMA

Birm'ham WAPI Su 9:15am
Su 2:15pm We 5:15pm

ALASKA

Anchorage KFQD We 9:30am
Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Jerome KCRJ Su 9:25am
Su 12:05pm Su 4:05pm
Tucson KGAR Su 9:30am
Su 12:55pm Su 5:45pm
Spanish Su 12:40pm
Yuma KUMA Su 12:15pm
Su 6:30pm Su 7:30pm

ARKANSAS

Hot Sp'gs KTHS Su 10:15am

CALIFORNIA

Bakersfield
W6XAI Su 10:30am
Su 1:15pm Su 7:00pm
El Centro KXO Su 10:00am
Su 12:15pm Su 6:45pm
Hollywood KNX Su 10:15am
Su 1:35pm Su 10:30pm
Oakland KROW Su 10:00am
Su 2:00pm Su 7:00pm
Tu 9:00am Tu 2:00pm
Tu 11:00pm We 8:15pm
Fr 9:15pm Sa 10:00pm

COLORADO

Col'o Spr. KVOR Su 10:30am
Su 3:25pm Su 5:30pm
Durango KIUP Su 1:00pm
Greeley KFKA Mo 9:30am
Mo 1:00pm Mo 6:25pm

CONNECTICUT

N.Britain WNBC Su 8:00am
Su 8:10am Su 10:00am

DISTRICT OF COLUMBIA

Washington WOL Su 10:00am
Su 1:00pm Su 7:15pm

FLORIDA

Lakeland WLAK Su 9:30am
Orlando WDBO Su 11:00am
Su 12:30pm Su 5:00pm

GEORGIA

Athens WTFI Sa 7:00pm
Su 9:25am Su 11:00am
Atlanta WATL Su 10:45am
Su 1:00pm Su 9:25pm
Griffin WKEU Su 9:30am
Su 2:45pm Su 4:30pm

HAWAII

Hilo KHBC Su 10:00am

IDAHO

Boise KIDO Su 10:55am
Su 6:00pm We 4:00pm

ILLINOIS

Harrisb'g WEBQ Su 4:45pm
Su 6:45pm Su 9:00pm
Tuscola WDZ Su 9:35am
Su 11:55am Su 1:50pm

IOWA

C. Rapids WMT Su 10:00am
Su 3:30pm Su 9:00pm

MAINE

Augusta WRDO Su 9:55am
Su 1:15pm Su 5:00pm
Bangor WLBZ We 9:55am
We 12:55pm We 5:10pm
Presque I. WAGM Su 9:45am
Su 12:30pm Su 1:55pm

MARYLAND

Baltimore WCBM Su 9:00am
Su 12:15pm Su 6:15pm
Frederick WFMD Su 10:30am
Su 1:30pm Su 5:00pm
Hagerst'n WJEJ Su 10:25am
Su 1:40pm Su 9:15pm

MASSACHUSETTS

Boston WMEX Su 9:25am
Su 4:30pm Su 8:15pm
Boston WORL Su 10:05am
Su 2:05pm Su 3:05pm

MICHIGAN

Detroit WJR Su 10:00am
Kalamazoo WKZO Su 8:25am
Su 9:55am Su 10:55am

MINNESOTA

F'gusFalls KGDE Su 10:00am
Su 1:45pm Su 7:15pm
Min'apolis WDGY Su 9:30am
Su 2:00pm We 6:15pm

MISSISSIPPI

Hattiesb'g WFOR Su 1:00pm
Su 3:30pm Su 5:30pm
Meridian WCOC Su 10:00am
Su 2:25pm Su 6:30pm

MISSOURI

Columbia KFRU Su 10:30am
Su 1:30pm Su 2:45pm
St. Joseph KFEQ Su 10:00am
Su 1:35pm Su 4:30pm

NEBRASKA

Lincoln KFAB Su 9:30am

NEW HAMPSHIRE

Laconia WLNH Su 10:30am
Su 3:15pm Su 7:10pm

NEW JERSEY

Asbury P. WCAP Su 12:45pm
Su 2:45pm Su 9:00pm
Camden WCAM Su 11:00am
Su 12:15pm Su 3:15pm
Mo 2:30pm We 2:30pm
Newark WHBI Su 9:25am
Su 6:25pm Su 9:00pm

NEW YORK

Brooklyn WBBR Su 9:10am
Su 4:30pm Su 7:30pm
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
Buffalo WGR Su 10:00am
Su 10:45pm
Buffalo WKBW Su 5:55pm
Freeport WGBB Su 10:25am
Su 12:30pm Su 5:55pm
New York WBNX Su 5:00pm
Su 5:45pm Su 6:25pm
White Pl. WFAS Su 6:00pm
Tu 10:55am Sa 10:55am

NORTH CAROLINA

Greensboro WBIG Su 10:30am

OHIO

Akron WJW Su 11:30am
Su 3:25pm Su 10:15pm
Cleveland WJAY Su 8:30am
Su 3:30pm Su 4:45pm
Columbus WBNS Su 7:15am
Su 12:30pm Mo 3:15pm
We 3:15pm Fr 3:15pm
Columbus WCOL Su 10:00am
Th 2:30pm Sa 1:45pm
Columbus WHKC Su 5:25pm
Mo 1:55pm Tu 1:55pm
We 1:55pm Th 1:55pm
Fr 1:55pm

OKLAHOMA

Tulsa KVOO Su 9:30am
Su 3:55pm Mo 4:55pm

OREGON

Portland KWJJ Su 10:45am
Su 4:15pm Su 9:00pm

PENNSYLVANIA

Easton WEST Su 10:25am
Su 11:55am Su 9:25pm
Greensb'g WHJB Su 10:15am
Su 4:00pm
Pittsburgh KQV Su 10:45am
Pittsb'gh WWSW Su 10:45am
Su 5:00pm Su 9:00pm
York WORK Su 12:25pm
Su 3:00pm Su 6:30pm

SOUTH CAROLINA

Greenville WFBC Su 10:00am
Su 3:30pm Su 7:15pm
Spart'b'g WSPA Su 10:20am
Su 2:00pm Su 4:50pm

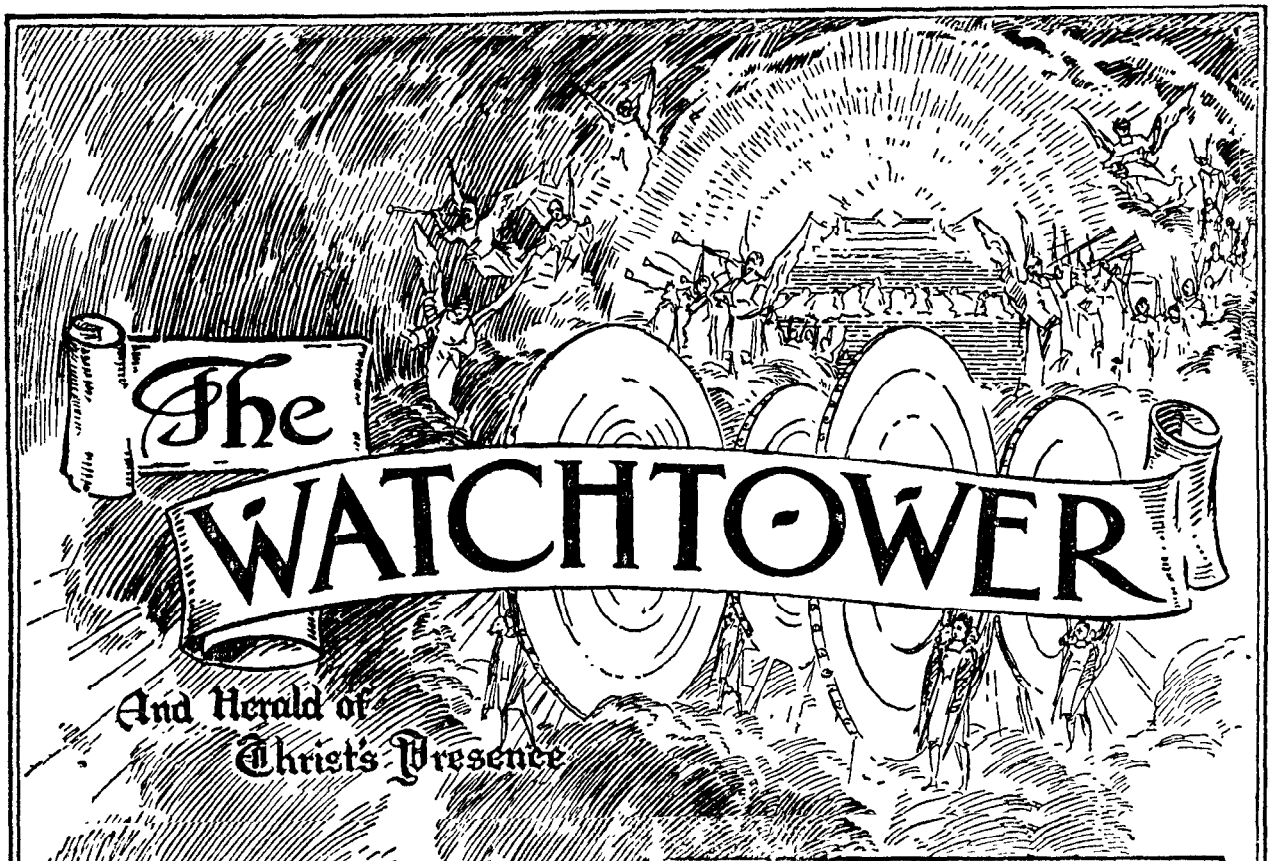
SOUTH DAKOTA

Pierre KGFX Su 10:00am
Tu 4:00pm Th 4:00pm
Sioux Falls KSOO Su 9:10am
Su 9:45am Su 4:30pm

TENNESSEE

Cha'nooga WDOD Su 8:55am
Su 1:30pm Su 3:55pm
Jackson WTJS Su 10:50am
Su 12:15pm Su 2:30pm

(Continued on page 335)



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LVII SEMIMONTHLY NO. 22

NOVEMBER 15, 1936

CONTENTS

MALACHI (Part 2) 339
He Defends the Faithful 343
Those Who Fear God 347
Questions for Study 349
THE GREAT RANSOMER 349
LETTERS 352
SERVICE APPOINTMENTS 352
"HIS VICTORY" 338
RADIO AND THE PRINTED WORD 338
NEW PORTABLE PHONOGRAPH 338
ELECTRIC SIGN 338

©WTB&TS.

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY 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 willfully 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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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, 6s. 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 5, 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.

"HIS VICTORY"

This thrilling term designates the next testimony period of Jehovah's kingdom publishers, December 5-13. Let this notice suffice to at once interest you therein and to cause you to begin preparing forthwith. The printed message offered to the truth-needy peoples during this period will be the combination consisting of the book *Riches* and three booklets, including the booklet *Choosing* and a self-covered booklet, on a 35c contribution. Consult the forthcoming *Informant* for further details and then get all set for your full part in this testimony. Your promptness in reporting results of your activities will be appreciated.

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.

Distribution of the radio folder (supplied by the Society) is a convenient and effective method of giving *continual* public notice of this program while engaging in the house-to-house witnessing. Leave one of these at every call.

NEW PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph of new design, which is 14 by 13 by 5 inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces, which is 5½ pounds lighter than the previous model manufactured by the Society. With the three phonograph discs which can be carried in it, it weighs 12 pounds 6 ounces. The volume of sound is just as strong as that of the previous model, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This new model, including three discs, is offered on a contribution of $10.00; without the three discs, $8.00. Remittance should accompany orders. Also specify the particular discs wanted.

ELECTRIC SIGN

For your homes and other places, to call attention of all passers-by to the kingdom message which Jehovah has entrusted to you to dispense. This sign is attractive. The wording on the inserted signs can be changed at small cost, and the Society will supply such changes from time to time so that they will be uniform throughout all the earth. The Society will fill the orders at once, shipped to any address in the United States, at $1.50 each, remittance to accompany order. If possible, order in lots of two at least, as they are packed two in a carton. They come complete with cord, flasher, electric bulb and sign. Groups should order these through their company servant, sending in one order for all required by the group.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII NOVEMBER 15, 1936 No. 22

MALACHI

PART 2

"And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."—Isa. 1: 28.

JEHOVAH does not change. In the beginning he expressed his purpose, and that purpose shall be accomplished; as he said: "I have purposed it, I will also do it." (Isa. 46:11) "Known unto God are all his works, from the beginning of the world." (Acts 15:18) His expressed purpose includes the taking out of the world a people for his name, to wit, Christ Jesus and the 144,000 members of His royal house; and the gathering unto himself of a company of "other sheep", the Jonadab or "great multitude" class, and this he will do in his own good way and at his time, and according to his own will. He has expressed his purpose to rid the earth and heaven of all things that interfere or that try to interfere with his work. He has made it so emphatically to appear in his Word that there can be no doubt about it, that he requires full and complete faithfulness to him of all those who shall receive his favor. He will destroy the wicked and preserve the righteous. All the workers of iniquity he will consume.

[2] In harmony with this conclusion the Lord says through his prophet: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (Mal. 3:6) According to *Rotherham:* "Because I Jehovah have not changed, therefore ye the sons of Jacob have not been utterly consumed." God foreknew the class of persons that would receive his favor; and, of course, he could have foreknown the individuals, but that he does not. He is no respecter of persons. His purpose as expressed is to reserve for himself a remnant in vindication of his name. The "sons of Jacob" that are "not consumed" are those of the remnant, as this scripture is applied at the end of the world, where we now are.

[3] Why are these sons of Jacob not consumed? They have been tested by the fire of the great Refiner and have come through the fire because of their faith and faithfulness, and the maintaining of their integrity toward Jehovah. They builded upon the correct foundation, Christ Jesus, "and him crucified," and when the fire burned away the 'hay, wood and stubble', these rejoiced that they are on the Lord's side, and continue to stand firmly on the everlasting Foundation. They have maintained their integrity toward God, and now they must always maintain their integrity toward him. Again the Lord expresses his purpose to consume the wicked and preserve the righteous: "For though thy people Israel be as the sand of the sea [for multitude], yet a remnant of them shall return: the consumption decreed [upon the unfaithful] shall overflow with righteousness."—Isa. 10:22.

[4] Jehovah loved Jacob because he exhibited an abiding faith in Jehovah and therefore received God's approval. Jacob therefore foreshadows the company that love God and prove their love by faithful obedience to him. "Jacob have I loved, but Esau have I hated." (Rom. 9:13) Likewise God hates the class which Esau foreshadowed. God showed his love to both Jacob and Esau until Esau proved his unfaithfulness unto God. (Heb. 11:9-21) Prophetically referring to the two classes foreshadowed by Esau and Jacob the Lord caused Malachi to write: "I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness."—Mal. 1:2, 3.

[5] The law of God is explicit and never changes; and concerning the faithful and the wicked he says: "The Lord preserveth all them that love him; but all the wicked will he destroy." (Ps. 145:20) When his purpose is accomplished, Jehovah will have a clean universe and every living creature shall be on his side singing his praises. (Ps. 150:6) Men who start to follow in the footsteps of Jesus should keep God's unchangeable law in mind. It is impossible for a man to continue to walk in the right way unless he feeds his mind upon the precious spiritual food which Jehovah has supplied.

[6] The faithful apostles of the Lord Jesus Christ were considered the fathers of those who came afterwards into the church. (2 Pet. 3:4; 1 John 2:13) Not that they should be addressed as "father", but the Lord had used them to publicly acknowledge others coming into his organization and thus it can

be Scripturally said that such sons of God were thus begotten by the apostles. As Paul states it: "I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel."—1 Cor. 4:14, 15.

7 Shortly after the death of the faithful apostles there began a falling away from the faith. Some departing from the Lord began to murmur and find fault with the Lord's established way in the church and his service. These objectors murmured against the way it was done, because it does not honor men. From that day to this there have been selfish, ambitious ones amongst those who have claimed to be consecrated to the Lord, and these have been faultfinders and murmurers. They have disregarded the commandment of Jehovah, the great Father and Life-giver, and the instruction of their mother, God's organization. (Prov. 6:20) They therefore have the same spirit as of those who were unfaithful in the day of Jesus and the apostles. In the days of the apostles such men, who claimed to be in the truth, Paul describes in these words: "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrown the faith of some." (2 Tim. 2:17, 18) Those men were given over to vain babbling and insisted on having their own selfish way. There have ever been such amongst those who are consecrated to the Lord. The Scriptures clearly express that the complainers and faultfinders have 'gone away from the ordinances' of God and become the children of their father the Devil. Jesus spoke to such men in his day in these words: "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" (Matt. 23:31-33) God does not make his rules for certain men and exclude others, but his rules apply to all alike. The question is whether the creature will bring himself within the prescribed rule of the Lord.

8 Some willfully turn away from God and his ordinances, while others are influenced or willfully become indifferent concerning their obligations, and also turn away from the Lord. To such God says by his prophet: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" (Mal. 3:7) The invitation is here held out to those who have started in the wrong way to return to the Lord, that is, to turn away from indifference and neglect and turn wholly to the interests of the kingdom and the vindication of Jehovah's name and to get wholly and completely on the Lord's side. Shun wrongful influence of men and turn away from the fear of men, which leads into the snare of the Devil, and which fear is employed by the Devil to entrap the fearful ones. (Prov. 29:25) Turn away from idolaters or relationship with the Devil's organization and refuse to compromise with or have anything to do with that wicked thing.

9 An example in times of old was that of the high priest Eliashib and the Ammonite Tobiah. (Neh. 13:4-28) Jehovah has left the way open to return before one has gone the limit, that is, provided such one desires in sincerity to be in harmony with God. Says the Lord: "Return unto me, and I will return unto you," that is to say, "with mercies," such as he expressed by his prophet Zechariah.—1:16.

10 It seems, however, that few of those who start in the wrong way are ever recovered. When one, led by selfish ambition, starts in the wrong way, he becomes blind to the fact that he is going contrary to God's way. He has no understanding of his relationship to the Lord. He may vehemently express to others the necessity of understanding or of getting understanding, but in truth and in fact he has no understanding, within the meaning of the Scriptures. "Understanding" means to know and appreciate the creature's proper relationship to the great Creator, and his privilege and duty to walk humbly with the Lord God, meaning that he must be wholly obedient to God's Word, and have no selfish desire to accomplish his own purpose, however wise he may think himself to be. (Mic. 6:8) The Israelites who had fallen away from the Lord find their counterpart in this day in the professed followers of Christ Jesus, but who do not see and appreciate the proper relationship of the creature to the Creator; therefore those Israelites said to the Lord: "Wherein shall we return?" That question was not propounded by them to ascertain wherein their sins lay or in what those sins consisted. The same is true of those today who look upon themselves as being in the right way but who are not. Such think of themselves more highly than they ought to think and regard themselves as faultless and blameless, therefore that they have not departed from the Lord and his ordinances. For that reason these unfaithful ones resent being told that they are out of the way. After their attention is called to their deflection they become angry with those who tell them; and this shows that they are very unwise. "He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." (Prov. 9:7, 9, 10) Clearly here the Scriptures lay down the rule that one who does not fear God, within the Scriptural meaning of that term, is not wise, and in order for him to get understanding he must have a knowledge of the Holy One and his own proper relation to the Most High.

[11] Jehovah then replies to the impertinent question propounded by the unfaithful who still regard themselves without blame, and to such Jehovah says: "Will a man rob God]Will a son of earth defraud God? (*Roth.*)]? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." (Mal. 3:8) The unfaithful and hypocritical claim that they are on God's side and wish to give God all that is due him from them, and therefore that they would never even think of robbing or defrauding the Lord. As to the honesty and sincerity of those who thus claim, the Lord is the Judge. He knows the motive that prompts the action of all. The Lord answers the question himself: "Yet ye have robbed me." How is such a thing possible, since God is in heaven and the robbers are on the earth? The Lord Jehovah has certain interests on the earth, and particularly since 1914, when he sent forth his King to rule, and since 1918, when he began to separate the true from the false, and when he committed all these earthly interests of the kingdom to the faithful and designates such as the "faithful and wise servant" class. All who are in the covenant with God are obligated to contribute something toward the advancement and growth of the kingdom, because all they have belongs to the Lord, and these kingdom interests on the earth must have attention in the name of the Lord. The obligation of such is to carefully safeguard these kingdom interests and to look well to the performance of their own duties toward such kingdom interests. To be pleasing to the Lord they must be wholly dependable, doing according to God's law. In self-justification those of little understanding, and who are short of wisdom, say to God: "Wherein have we robbed thee?" The wise man would be anxious to be taught, in order that he might walk in the right way, instead of trying to justify his course. He would with great humility and contriteness of heart ask the Lord to lead him in the ways everlasting for his name's sake and to teach him the truth. But those who have held to religious formalism and attended meetings and listened to discourses merely to appear right, and who have devoted themselves to what is called "character development" and who have indulged in sanctimonious practices, are in fact blind to the real condition in which they are. To the inquiry made by such the Lord tells them that they have robbed him "in tithes and offerings". The Israelites had to pay tithes at Jerusalem. (Lev. 27:30-32) Abraham paid tithes to the king Melchizedek, the priest of the Most High God, and did so as unto God. (Gen. 14:18-20) A true child of Abraham, like the faithful Abraham, will render unto God and unto his King, Christ Jesus, that which is symbolized by the tithes. (Gen. 28:20-22) Even the Levites who had no inheritance in the land, and who received tithes of the people, paid tithes to God's high priest. (Num. 18:24-30) This they did for the maintenance of the temple and those who served at the temple, and for this purpose the people were required to pay tithes and bring their offerings.—Deut. 12:19; 14:27-29.

[12] In the days of Nehemiah there seems to have been a miniature fulfillment of this part of Malachi's prophecy. The Israelites had failed to do their duty as commanded, and Nehemiah forcibly reminded them of it. "And I perceived that the portions of the Levites had not been given them: for the Levites and the singers that did the work were fled every one to his field [because of lack of support of the temple service]. Then contended I with the rulers, and said, Why is the house of God forsaken [when there is much work, why no laborers?]? And I gathered them together, and set them in their place [at the temple]. Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries [(*margin*) storehouses]. And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedaiah; and next to them was Hanan the son of Zaccur, the son of Mattaniah; for they were counted faithful; and their office was to distribute unto their brethren. Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof."—Neh. 13:10-14.

[13] The major fulfillment of the prophecy is during the Elijah and Elisha work of God's church. During that time the rebellious ones and others who have been negligent and come short have busied themselves with selfish things instead of obeying the commandment of the Lord and making known his name and his kingdom to others who might desire to hear. Such was true in the Elijah period, and more particularly true in the Elisha period, while the temple was being erected and the judgment progressing.

[14] To those who fail and refuse to heed Jehovah's reproof he says: "Ye are cursed with a curse; for ye have robbed me, even this whole nation." (Mal. 3:9) Such is a solemn and emphatic declaration by Jehovah of the impending destruction of the rejected ones; and such declaration God now requires his witnesses to make or repeat in his name that others might hear. Failure to faithfully support the Elijah work until the end thereof in 1918, and fear now causing failure or refusal to give wholeheartedly one's support to the Elisha work, causes the curse to fall upon them. (Mal. 4:5, 6) All "Christendom" and the "evil servant" class, the "man of sin", and the "elective elders" that do not reform, seem clearly to be included within this declaration of the Lord. Such have given no support to the kingdom interests which Jehovah's witnesses have been serving and are now serving, but, on the contrary, have been and are doing everything possible to defraud, to misrepresent, to interfere with, to hamper and prevent the kingdom work. Those objectors or opposers give no glory to God and Christ Jesus, nor do they interest themselves in the vindication of Jehovah's name. Their interest is in them-

selves, and, as stated by the apostle, 'their belly is their god' and they are rejected of the Lord. (Rom. 16:18; Phil. 3:19) Jehovah gave warning to Israel by the mouth of his prophets, and now he gives warning by causing attention to the prophecy of these things to be called by his witnesses: "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart."—Mal. 2:2.

15 The curse that fell upon natural Israel was that the fruits of their ground were destroyed by hail, drought and insects. (Hag. 1:11; 2:17; Joel 2:25) The fruit dropped from the vines before maturity, and thus the people failed to receive God's blessing. (Mal. 3:11) This foreshadows what befalls those at the end of the world who are in a covenant to do God's will but who depart therefrom.

16 Jehovah then shows the obligation laid upon those who have made a covenant to do his will, and that obligation is that they must support his kingdom interests. The Israelites had been defrauding God by bringing only a portion of their required tithes unto the Lord. They had thought to deceive God, and to them he said: "Cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing." (Mal. 1:14) Therefore the Lord God said to those who were in line for his favor, and he says to those now who are in line for his favor: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10) In this day Jehovah has blessed his people as never before with an abundance of truth of and concerning himself and his kingdom. The fruits given them by the Lord are plenteous, and these fruits consist of the abundance of revealed truth concerning himself and his kingdom. While these truths are given to them for their own comfort and hope, they are not to be selfishly enjoyed to the exclusion of others. These fruits are given to his people that they may bear them to others and call attention of others thereto and thereby "comfort all that mourn" and that hunger and thirst for that which is righteous.

17 Those who have been enlightened by the truth must acknowledge Jehovah as the Giver, and do this by bearing these fruits of his kingdom before others who are seeking the truth. This was foreshadowed by the command concerning the Levites, the stranger, and the fatherless and the widow. (Deut. 14:22-29) All those who are fully devoted to God and his King have this for their slogan: "The work of Jehovah God and his kingdom must go on; therefore we are at all times for Jehovah and for his Vindicator." Such faithful ones appreciate the privilege of supporting the temple service, and they do this by putting forth their best endeavors to publish the kingdom message. They bring the full measure of their tithes into the storehouse of the Lord, and these follow the admonition of the psalmist, to "give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth".—Ps. 96:8, 9.

18 The "storehouse" of the Lord is his treasurer's house. (Neh. 13:12, 13) That storehouse was the Lord's temple at Jerusalem, which foreshadowed God's temple of his great organization. The tithes were for the upkeep of the temple work. These tithes were brought in that 'there might be meat in mine house', not for Jehovah to eat, but for his active servants engaged in the temple work. So now those who bring their full measure of service unto the Lord do not profit the Lord in any way, but this affords them an opportunity to prove their devotion and maintain their integrity and share in the vindication of Jehovah's name. "Prove me now herewith, saith the Lord of hosts." And how? By proving that we know that God is keeping his side of the covenant as he promised. It is showing or proving faith by works. Such is not tempting God, but it is obeying his commandments. Saith the Lord: "Prove me . . . if I will not open you the windows [(*Roth.*) sluices of] heaven, and pour you out a blessing." Thus the Lord gives assurance that those who heed his commandments and devote themselves wholly to him he will send downpours of rains of truths and refreshing showers of dew of joy, and therewith give strength to his people, to be followed by an abundant crop of fruits from him. Those were the promises made to the people at the making of the covenant of faithfulness in Moab, and this foreshadows the great blessing that descends upon the faithful ones now in his covenant for the kingdom. —Deut. 11:13-15; 33:13, 28.

19 That abundant blessings do follow from God upon those who are faithful to him he says: "That there shall not be room enough to receive it"; "until there be no room" (*Roth.*); "until it be more than enough." (*Leeser*) In the year 1919 the Lord caused his people to diligently engage in the work of his temple. There was much opportunity for service, and that opportunity has continued from then till now. Upon those who have continued faithfully serving God and his King he has showered numerous blessings. There have come down from heaven great downpours or rain of truth, in this, that God has unfolded to his people his prophecies and has given to them such a marvelous supply that they sing with joy, and say: 'How wonderful! this is the Lord's doing, and marvelous in our eyes, and we will greatly rejoice therein.' In that time the Lord has caused printing presses and factories to be constructed and many machines put to work, and many men qualified to man these machines, and to fill these places and other places in his service. He

has given them many separate pieces of literature and books containing his message to carry to the people at their homes and to bring comfort to those who seek righteousness. Added to these privileges the Lord has given his blessing by causing his message to be proclaimed by radio, transcription machines, portable phonographs, sound cars, fully equipped, and has used these and increased the opportunity to witness before the rulers as well as before the common people. The anointed have shared in these blessings together, and surely they learn that 'there is not room enough' for them to enjoy all these blessings and carry the message to everyone even as they desire. They have had great joy and continue to rejoice much in carrying the message to the "other sheep", or Jonadabs, and by notifying the latter to participate and do service in bearing these fruits of the kingdom to others who are hungry for the truth. All this they have done to the glory of Jehovah God, and looking to the vindication of his holy name. They joyfully remember the commandment of the Lord: "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3:9, 10) They have indeed realized these blessings promised.

20 "Christendom" and the "old men" that "dream dreams" scout the idea that Jehovah has a people in the earth whom he has blessed to such a great extent. Others, who are ambitious to shine before men, would put a scotch block under the wheels of the chariot of the Lord; and yet in the face of all such the faithful march joyfully on, singing the praises of the Most High and of his kingdom, and their blessings continue to be multiplied. And now he gives them the opportunity to look back over some of the way they have come and see what wonderful provisions and blessings God has made for them, and this increases the joy of the faithful.

HE DEFENDS THE FAITHFUL

21 Jehovah then speaks to the remnant words of encouragement and comfort in this: "And I will rebuke the devourer for your sakes [Then will I rebuke for you the devourer (*Roth.*)], and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." (Mal. 3:11) The sanctuary having been cleansed, the Lord makes a clear distinction between the faithful and the unfaithful antitypical Levites. Both are considered in this prophecy of Malachi, because, as it is seen, the prophecy is devoted to the antitypical Levites. By cleansing the sanctuary Jehovah has rebuked the "elective elders" and "evil servant" class by hustling both out from him and showing them up by causing his truth of and concerning them to be published and made known. The religionists of "Christendom", led by the Roman Catholic Hierarchy and claiming to be representatives of God and Christ, are certain to receive the withering rebuke from the Lord, and that shortly. Such have tried to prevent the remnant from carrying the message of the kingdom to those of good will and have bitterly opposed and sought the destruction of Jehovah's witnesses. In this they have been acting as the agents of Satan, that old Dragon, who is the chief devourer. He sends forth his earthly representatives, the seed of his woman, in the attempt to devour the seed of God's woman, which is His remnant, and this he does because the remnant obey the commandments of the Lord Jehovah and have the testimony of Jesus Christ. (Rev. 12:17) Now the Roman Catholic Hierarchy, the "evil servant" class, and the elective, disgruntled complainers, all work to the same purpose against the faithful remnant, who are Jehovah's witnesses in the earth. To give the faithful assurance and comfort the Lord says to them: 'I will rebuke the devourer for you.' This he does because the devourer defames Jehovah's name, and while his witnesses magnify his name they are wholly unable of themselves to cope with the enemy. "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this [my remnant] a brand plucked out of the fire?" (Zech. 3:2) "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8) When one becomes proud and boastful and does despite to God's commandments he becomes a part of Satan's crowd, and concerning such the Lord says: "Thou hast rebuked the proud that are cursed, which do err from thy commandments."—Ps. 119:21.

22 At the present time Satan, that old Dragon, by his numerous earthly servants, deceives many persons. These agents cause the teaching of God's Word to be set aside and substitute the theories of men in the place and stead thereof, and by this means they deceive many. With brazen affrontery such would-be teachers attempt to censor everything that is spoken in the hearing of the people. They have become spiritual crop-regulators, like the political element now holding public office trying to regulate the crops and reduce the food supply, that the traffickers can skin the people. In like manner those who assume to be the spiritual advisers of the people attempt to regulate their spiritual food supply and reduce the same and feed them upon husks so that the traffickers can further rob the people. The Devil thinks he is going to get away with this; but, says the Lord concerning the Devil, "he shall not destroy [spoil (*Roth.*)] the fruits of your ground."

23 Jehovah's remnant now bear before the people the fruits of the kingdom, which are the 'fruits of the ground' of the Lord and his people, and these shall not be spoiled by the enemy. God has decreed it that the people shall hear the truth, and no power can successfully resist him. Says the Lord: "For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands

unto iniquity." (Ps. 125:3) "And as for you, O my flock, thus saith the Lord God, Behold, I judge between cattle [of lambs and kids] and cattle, between the rams and the he goats." (Ezek. 34:17) Then addressing his words to the billy goats that oppose the faithful remnant and that attempt to prevent those of good will from hearing the truth, the Lord says: "Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?"—Ezek. 34:18.

24 Those of the great multitude constitute the "other sheep" of the Lord's flock, and the opposers of God's kingdom would cause the ones of good will, who seek the way to Zion, to starve, and hence attempt to spoil their food; and, continuing, the Lord says to them: "And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore, thus saith the Lord God unto them, Behold I, even I, will judge between the fat cattle and between the lean cattle. . . . Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle." —Ezek. 34:19-22.

25 The fruits of the kingdom are produced by the power of Jehovah by his "true vine", Christ Jesus. Satan tries to cut down the production thereof and cause the people to starve. He hinders in every way possible the distribution of God's true fruits of the kingdom, and in his attempts to build up the religious factor of his wicked organization Satan "boosts the price" by causing Jehovah's witnesses to be charged with misdemeanors because of indulging in "commercial traffic" without a license, and wrongfully causes many of these to be fined and thrown into prison. The Roman Catholic Hierarchy employs its many newspapers to carry on a constant bombardment of propaganda against God's people in a wicked attempt to destroy the fruits of the kingdom, and they are certain in God's due time to fail completely. When that wicked crowd gets control of the major radio stations and stops the truth from being broadcast by such, then the sound equipments, using transcription records and machines, and phonographs, the Lord brings forth and uses them. Many of the common people cannot afford to have a radio, and therefore the above-mentioned sound equipment, including the portable phonograph, is a real blessing and comfort to them and a great joy to the remnant. The Roman Catholic Hierarchy are now fully convinced that they are going to gain complete control of the world, and with arrogance, boasting and pride they ruthlessly and cruelly ride rough-shod over the people. The action of that wicked organization would frighten even Jehovah's witnesses, except for the fact that these faithful ones have full assurance from the Lord that he will shortly destroy the wicked organization that now attempts to spoil them and injure the people. Instead of being a discouragement to the remnant, the action of the enemy brings joy to them, because they know that the day of deliverance for themselves and for all people of good will is at hand. They therefore rejoice in the reproaches that fall upon them for doing the will of God.

26 The earthly estate of God's remnant, delivered and set free from Babylon, is the holy ground, that is, the ground that is wholly devoted to the Lord, hence the "holy land". (Zech. 2:12) On this ground Jehovah causes his rain and his dew to descend, and God will not permit them to return unto him void, but these are certain to accomplish his purpose; and therefore he says to the faithful remnant, 'The enemy shall not spoil the fruits of your ground, neither shall your vine cast her fruit.' Christ Jesus is the "true Vine", of which the remnant are the branches, and by the grace of God these will bear the fruits before the people in accord with the will of the Lord. (John 15:1-8) The cold and cruel oppressors, who seek to do injury to God's cause, shall not spoil that fruit nor cause it to wither and fall. The remnant will not drop the Lord's fruit to the ground because of fear of the enemy. They continue and will continue to joyfully bear that fruit before others in the face of heavy winds of opposition, and in doing so they hear the encouraging words of the Master: "Herein is my Father glorified, that ye bear much fruit." These will not cease until the work has been accomplished. "The time in the field," mentioned by the prophet, is the Lord's to finish the work, and before he does finish it he causes notice and warning to be served upon the nations, and then he will give the command for the battle to begin. (Matt. 24:14, 21) Jehovah will "remove the iniquity" and the iniquitous crowd from the earth first exactly on time and when he gets good and ready.—Zech. 3:9, 10.

27 The people of good will, who constitute the "other sheep" of the Lord, will see and rejoice that the Lord's blessings are upon his faithful remnant. Satan's visible seed, the nations of "Christendom", and particularly the Roman Catholic Hierarchy, now curse the remnant and pray to their god to curse those who carry the message of Jehovah to the people. They conspire against the remnant and commit overt acts in the performance of that conspiracy against the faithful people of Jehovah. (Ps. 83:1-18) The Devil and all of his organization will meet their complete defeat at Armageddon, and then all survivors will be glad and rejoice that the witnesses of Jehovah have proved their integrity toward Jehovah and that the Lord has delivered and preserved those who love him. And concerning such the Lord says: "And all nations shall call you blessed [(*R.V.; Roth.*) happy]: for ye shall be a delightsome land, saith the Lord of hosts." (Mal. 3:12) To the anointed of Jehovah who continue faithful in the service of God to the end, he says: "But ye shall be named the priests of the Lord; men shall

call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. . . . And their seed [the remnant of her seed (Rev. 12:17)] shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."—Isa. 61:6, 9.

28 By faith the remnant now see what provision Jehovah has made for them and the others who love him and appreciate his loving-kindness toward them, and now they say: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath [now] clothed me with the garments of salvation [identified me among those saved and preserved by his grace], he hath covered me with the robe of righteousness." (Isa. 61:10) To the faithful remnant the Lord now says: "For ye shall be a delightsome land [a land of delight (*Roth.*)]"; and the reason is, because of "the Messenger of the covenant, whom ye delight in". (Mal. 3:1) The wise and the faithful are with him at the temple, enlightened by him, and he is directing their course of action.

29 Jehovah delights in his remnant because they are faithful in giving obedience to his commandments and thereby showing their love for him. It is to these that Jehovah gives a "new name" and says: "Thou shalt no more be termed Forsaken: neither shall thy land [condition] any more be termed Desolate; but thou shalt be called Hephzi-bah [that is, My delight is in her (*margin*)], and thy land Beulah [(*margin*) Married]: for the Lord delighteth in thee, and thy land shall be married [to the Lord, the Head of Zion his organization]."—Isa. 62:2-4; 2 Cor. 11:2.

30 Mark now the great contrast in the words of the Lord spoken to the unfaithful crowd. He says to them: "Your words have been stout against me, saith the Lord; yet ye say, What have we spoken so much against thee?" (Mal. 3:13) These unfaithful ones are further addressed by the Lord, and to them he says: "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." (Mal. 1:10) Such unfaithful ones have pretended to be for the Lord and have exhibited a "form of godliness" but they 'deny the power thereof'. (2 Tim. 3:5) The unfaithful and hypocritical have been mere mouthers or "windjammers" and have wearied the Lord with their fruitless speech. (Mal. 2:17) They draw near to the Lord with their mouths, but have removed their hearts far from him. (Isa. 29:13) To them the Lord says: "Ye have wearied [me] with your words; yet ye say, Wherein have we wearied [thee]? When ye say, Every one that doeth evil is good [because he pretends to be a Christian and is associated with some so-called 'church' organization] in the sight of the Lord, and he delighteth in them [because they sail under the banner or flag, to wit, they attach his name yet pursue their own selfish course of action contrary to the Word of God]; or, Where is the God of judgment [that we should make ourselves offensive to the mighty ones in 'Christendom' by declaring God's judgment, and the day of his vengeance]?"—Mal. 2:17.

31 Those pretenders use words that are "strong against me, saith the Lord". (*Leeser*) They have brought great reproach upon the name of Jehovah and turned many persons away from the truth and against God, and have thus served the Devil and his purpose. The sanctimonious frauds then ask of the Lord: "Wherein have we spoken against thee?" (*R.V.*) They have spoken and continue to speak against the Lord by speaking against the publication of his Word concerning him and his kingdom, published by the Watch Tower and carried to the people by Jehovah's witnesses and servants. By doing violence to his message, his kingdom and his witnesses, they do violence to the Lord himself.—Matt. 25:40, 45.

32 Since the beginning of judgment by the Lord in 1918, and the casting aside of the selfish ones, those disapproved ones weep and wail and gnash their teeth against the ones who speak the Lord's message; and concerning them Jehovah by his prophet says: "Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?"—Mal. 3:14.

33 From the time of the forward movement of Jehovah's witnesses beginning in 1922, up to the present time, the cast-out murmurers have said, and continue to say, in substance: 'Jehovah's witnesses have a wrong method and are serving God in vain; they should talk more about love and say nothing about the vengeance of God against worldly organizations; and for us to serve God in that way would mean that we are serving him in vain, which would lead to our ruin; and we will not do it.' They ignore the commission and commandment Jehovah gives to his anointed ones directing them to 'declare the day of the vengeance of our God'. They do not see that Jehovah has only one way of serving him truly and faithfully, and so they separate themselves and oppose the ones who do serve God in his appointed way. Those opposers are selfish, having great "love of money", which is the "root of all evil", that is to say, they have a selfish desire for gain to themselves, and for them to boldly declare the truth of God's Word would not bring them any selfish gain, as they see it, and therefore it appears to them 'in vain'. The "elective elders" permit the selfish spirit to control them, and to them God says: "Ye have said, . . . What profit is it that we have kept his ordinance [his charge (*Roth.*)], and that we have walked mournfully before the Lord of hosts?" Thus they show they have no real faith and no spiritual understanding or discernment and they see no profit to themselves in serving God as he has given commandment. They see now no more opportunity to shine amongst men, no more adulation, no more compliments. Their titles and worldly honor are gone,

and there is no more opportunity given them to stand in the pulpit and harangue others with their own interpretation and expression of wisdom and to be acknowledged as teachers and leaders, and so they say: "What is the use?" Like one of such who recently said: "I cannot get enough out of *The Watchtower* with which to prepare a discourse for the brethren." Manifestly he stated his own situation, thus showing he has no spiritual discernment of what the Lord gives to his people. Such persons, being moved by selfishness, have overlooked Jehovah's Word spoken by his angel to those who are consecrated to do his will and who are in line for his kingdom: "And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge [my ordinance (*margin*)], then thou shalt also judge my house, and shalt also keep my courts; and I will give thee places to walk among these that stand by."—Zech. 3:6, 7.

[34] Before men these opposers appear very sedate, solemn and sanctimonious, and so they say to themselves and to others who will listen to them: "What profit is it that . . . we have walked mournfully before the Lord of hosts [(*Roth.*) walked gloomily; that is to say, appearing in ashes of self-abasement to be seen of men; in mourning and sanctimonious weeds, as the hypocritical crowd described by Zechariah in 7:1-7]?" They are like other hypocrites described by the Lord as 'of sad countenance and disfigured faces, to be seen of men', and therefore "they have their reward". (Matt. 6:16) They have never entered into the "joy of the Lord", because they have not had even an understanding of the vindication of Jehovah's name. "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things." (Deut. 28:47) They do not see that it is now the time for joyful service to the Lord, and therefore they have not an acceptable offering unto the Lord as he has commanded. "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.

[35] In Malachi's day there were Israelites who had been carried away captive to Babylon and had been delivered, and now those returning and who had the spirit of devotion to God had rebuilt the temple. Among them were those who had not done their part in the work and who were envious of their kinsmen who were rejoicing in the opportunity of building. So the complainers erroneously said: "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."—Mal. 3:15.

[36] Note now how the facts that appeared after the coming of the Lord to the temple show a complete fulfillment of this part of the prophecy. While the Lord was 'preparing the way before Jehovah' quite a large number of persons claimed to be "in present truth", and such was especially true in 1914. Many persons thus claiming to be in the truth were at that time, as expressed by them, "ready to be taken up," and expected to be immediately transferred to heaven to help rule the world. But 1914 came and passed and they were still on the earth. They re-examined the measurements of the Egyptian pyramid and thereby fixed a later date that they would be taken to heaven; and that date also having passed they still found themselves on earth. They had learned from their teacher that the Gentile times ended in 1914, and yet they saw the 'wicked in "Christendom" set up and apparently in great prosperity', while they that had been ready to go to heaven in 1914 were not yet glorified. And so they were disappointed. In 1918 the Lord came to his temple and his judgment resulted in a division being made between the sincere ones and the insincere. One part saw their privilege of serving the Lord and rejoiced in that privilege and proudly boasted in the Lord but not in any creature. The others failed to see any privilege of service, refused to join therein, and saw they were being set aside by the Lord, and they erroneously spoke of the faithful class, saying: "Now we call the proud happy." Not, however, that they believed them to be happy. Because these complainers and objectors or rebellious ones had set up their own method of doing the Lord's work, and were enjoying what they claimed to be "their liberty wherewith Christ makes free", they tried to make themselves believe that they were happy, but they were not. Then they began to try to persuade others of the faithful class to join with them and become discontented and "be independent". About the year 1922 the faithful saw that the Lord Jesus had come to the temple, and they were not only happy, but rejoiced greatly. (Ps. 118:21-25) Within a short time thereafter the Lord revealed to the faithful that Satan had been cast out of heaven and that his organization (Babylon) had fallen from heaven and all of it now had come down to the earth. That truth brought increased joy to the hearts of the faithful, anointed ones, and they entered into the joy of the Lord Jesus, greatly rejoicing in the fact that they might have a part in the vindication of Jehovah's name. (Rev. 12:12; Matt. 25:21) The non-builders of the temple (having therefore no part in the temple of the Lord) being blind to these truths, envy increased in their hearts and they began to smite their brethren and to mix with the world, and they formed the "evil servant" class. (Matt. 24:48) They have become completely blind.

[37] This class of complainers against God, who had expected to be taken to heaven and who found themselves still on the earth, said: "Yea, they that work wickedness are set up"; that is, the old wicked world goes on and we are still here. Looking with envy upon the "faithful and wise servant" class, who push on with joy and continuously proclaim the day of the vengeance of our God and the presence of the King

and the kingdom, the complainers said and continue to say: "Yea, they that tempt God are even delivered." They could not appreciate, and hence had no joy in the fact that the faithful had 'proved God' (but had not tempted him), as he had declared they should do by bringing all their tithes into his storehouse. For that reason these complainers had no part in the blessings that came upon the faithful. The complainers have continued to say, in substance, that the proper thing for a Christian to do is to say nothing that would offend the rulers in this world, who are in fact representatives of the Devil. Such complainers fail to understand that God had said to Pharaoh, the representative of the Devil, and therefore said to the Devil, that 'He had permitted him to remain until His due time to show his power and when he will have his witnesses go about the earth and proclaim his name before destroying Satan's organization at Armageddon'. (Ex. 9:16, *Leeser*) The complainers have not seen that Jehovah's faithful remnant have been delivered from Satan's organization of Babylon and brought into Zion, the organization of Jehovah, and made free in Christ by being put in the secret place of the Most High, that is to say, in God's temple; that the faithful have received from the Lord at the temple instruction and at his command were going forth joyfully proclaiming from the housetops his kingdom message. (Matt. 10:27) The unfaithful spiritual Israelites, having gone blind, become brutish, that is, wasters of privileges and opportunities to serve the Lord, thereby showing themselves to be stupid and foolish, and they cannot understand and were not permitted to understand. "A brutish man knoweth not; neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever." (Ps. 92:6, 7) By their course of action or conduct they say: 'The Lord does not know how to run his own business; there is no God at the head of this work, and those who are doing it are getting nowhere. *The Watchtower* has been wrong in the past, and why not say it is wrong now?' "The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise." (Prov. 12:15) "A fool hath no delight in understanding, but that his heart may discover itself." (Prov. 18:2) "Every wise woman buildeth her house; but the foolish plucketh it down with her hands."—Prov. 14:1.

THOSE WHO FEAR GOD

38 Mark now the contrast in those who fear God with those who find fault and complain, that is, the murmurers and ones rebellious against the Lord. Many do not comprehend what is meant by the fear of God. The Scriptural definition given by the Lord himself is that one who is proud, arrogant, of a froward mouth (speaking words of perversity), such a one is moved by selfishness, and that his heart is the very opposite of love and hence he does not fear the Lord. (Prov. 8:13) One who loves God is anxious to obey his commandments, and such fears to do anything that might be contrary to his commandments. He is fearful to do anything that would injure anyone, but tries to do good unto all, and particularly to those who are of the household of faith. Those who truly fear God rejoice and speak together concerning him and his commandments, and are diligent in assisting each other in obeying his commandments. Therefore Jehovah, by his prophet Malachi, says: "Then [at the same time and consistent with complete faithfulness unto the Lord] they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." (Mal. 3:16) The faithful servants of God lay aside all fear of man, because these fully realize that the fear of man leads one into the Devil's snare. (Prov. 29:25) For instance, when one is haled into court for preaching this gospel of the kingdom of God as the Lord commands, and the court officials attempt to browbeat and frighten one thus charged, and because of fear of man such witness fails to give testimony to the name and honor of Jehovah God, but compromises in order to avoid the wrath of men, such a course is unfaithfulness to the Lord and leads one straightway into the Devil's snare. There is only one thing to be done by God's children, and that is, tell the truth and trust always in the Lord and acknowledge him in all the way; and the Lord, true to his promise, will protect and preserve such. God does not show partiality toward creatures; and it is our duty to walk with him obediently and show no partiality nor fear, but always to speak to the honor of Jehovah. Suppose, in telling of the truth, that does put one in danger of being more severely punished; that is no reason to refrain from faithfulness to the Lord.

39 When Jesus stood before the Roman governor, he frankly 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) No man can be faithful and prove his integrity toward God and at the same time compromise with Satan and his organization. If we deny the Lord under such circumstances, we may expect to be denied by the Lord. "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matt. 10:33.

40 What, then, should one say when charged with preaching this gospel of the kingdom contrary to the law of the land? Certainly he should say words to this effect: 'I have consecrated my life to Jehovah God; and am earnestly endeavoring to follow in the footsteps of Christ Jesus, who always tells the truth. The Lord has commanded me to tell the truth of and concerning his name and his kingdom. God's law is far above that of earthly powers, and therefore God's law

is supreme. I love God, and this I must prove by keeping his commandments; and since he has commanded me to preach this gospel of the kingdom, I shall do so at every opportunity, regardless of what men may do to me. If being faithfully obedient to God results in my death at the hand of selfish men, that is far to be preferred to denying my Lord and suffering therefor everlasting destruction. I shall obey the commandments of the Lord Jesus, who said to his followers: "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 hell." (Matt. 10:28) Such a course of action is boldness and fearlessness in telling the truth in the day of judgment, where we now are, and those who have covenanted to be obedient to God must take such a course.—1 John 4:17, 18.

41 God's people must now stand shoulder to shoulder for his name. (Phil. 1:27, 28) Concerning these faithful ones the prophet says: "They . . . spake one with another." (*R.V.*) "They . . . conversed each one with his friend." (*Roth.*, margin) The Levites, whom the Lord approves at the judgment test, are brought into the secret place, that is, the temple, and have been "caught up . . . to meet the Lord in the air", that is, in the condition not visible to human eyes, and they converse with one another, not for the purpose of raising doubts, disputes and causing discouragement, but to build one another up in the most holy faith and to exhort one another to activity in service in obedience to God's commandment. "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin."—Heb. 3:13.

42 The Devil, acting through his revealed agent, the Roman Catholic Hierarchy, and the German rulers say that God's people shall not meet even to celebrate the Lord's Memorial. Probably they will soon try to enforce that same wicked rule in America. The Lord says to his people: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." (Heb. 10:25) Whom shall we obey? Such is not even a question to be debated. Those devoted to Jehovah will obey his commandments and let the enemy do his worst. They know the day of Armageddon draws near and that those who love God must hasten to obey his commandments, amongst which is this one: "Study to show thyself approved unto God"; and that we must carry the message of truth to the peoples of the world who desire truth and righteousness, and if we fail to obey God's commandments and anyone by reason thereof fails to be warned, the blood of that person shall be upon us. (Ezek. 9:4; 3:17-20) The people of good will, the Jonadabs, who form the great multitude, must be told now of and concerning the kingdom. If we wait until Armageddon, it will be too late, both for us and for them.

43 It is those who fully trust in God and are faithful to him that he preserves unto everlasting life; and when these faithful ones speak together, according to his commandments, 'the Lord hearkens, and hears it.' That promise is sure and certain to those who obey God now. "He that planted the ear, shall he not hear?" (Ps. 94:9) The Lord hears now because it is his judgment time. Those who maintain their integrity toward God will trust him and joyfully obey him and not men. Observing the faithful ones obeying his commandment, the Lord takes account thereof, and, says the prophet, "a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." He records the names and deeds of those witnesses who render faithful service unto his name. "The Lord shall count, when he writeth up the people, that this [one] was born [in Zion]"; and being his son by his woman, such one is taught by the Lord and gives heed to his instruction. (Ps. 87:6; Isa. 54:13) The apostle refers to those whose names are written in heaven at the inauguration of the new covenant, whose names are recorded according to the prophet. (Heb. 12:23) Concerning such, says the Lord: "The righteous shall be in everlasting remembrance."—Ps. 112:6.

44 From these scriptures the only conclusion that can be drawn is that the Lord does not hearken and does not keep a record of the unfaithful, who fail or refuse to honor his name when opportunity is offered. Those who under such circumstances prove unfaithful to the Lord, he likens unto Amalek, who foreshadowed the unfaithful, and no book of memory is kept for such. "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven."—Ex. 17:14.

45 Amalek foreshadowed those who oppose God, as well as those who fail to be faithful to God, and certainly include the modern-day Haman class. The memory of such shall be blotted out, says the Lord. (Deut. 25:19) "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 ['evil servant' class], to cut off the remembrance of them from the earth." (Ps. 34:15, 16) Evidently the "book of remembrance" is kept that the faithful may be remembered and saved and delivered at Armageddon.

46 The Lord is pleased with those who meditate upon his name and Word, and therefore says through his prophet that a book of remembrance is kept for those who thought upon his name. Likewise he recorded in the Psalms: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night." (Ps. 1:1, 2) Such a person has his heart and mind set upon the Lord and his kingdom at all times.

47 Nehemiah returned from Persia the second time and came to Jerusalem to the temple and said: "Think upon me, my God, for good, according to all that I have done for this people." (Neh. 5:19) "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof." (13:14) This is further evidence that Jehovah keeps in remembrance the good things that his servants do. In harmony with these promises the psalmist prays: "Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation." (Ps. 106:4) The prophet Zechariah foreshadowed Jehovah's remnant now on the earth, and the name Zechariah means "remembered by Jehovah". It is written in that prophecy: "And they [the remnant, while scattered] shall remember me [think on my name] in far countries." (Zech. 10:9) Today the faithful remnant, scattered throughout the nations of the earth, meditate upon the name of Jehovah and his kingdom. They reflect that Jehovah's name has been and is now being reproached by the enemy Satan and his earthly agents. They consider solemnly and thoughtfully that God has given to them the privilege of having a part in the vindication of his name and that therefore the responsibility is now upon them to tell the truth of and concerning his name and his kingdom, and not to shun to declare the whole counsel of God. They are called by his name, and because they follow in the footsteps of Jesus in magnifying the name of Jehovah they are subjected to all manner of persecution for his name's sake. The reproaches that reproached Jehovah fell upon Christ Jesus, and these reproaches now fall upon the faithful remnant and they rejoice to have it so. They see and appreciate the loving kindness of our God, who caused these wonderful things to be recorded in his Word long ago for the comfort and hope of the remnant, that they might be strong in this day of stress. They are determined, by God's grace, to be faithful and true to him and his kingdom, and to this end they will continue to declare the counsel of Jehovah God.

(To be continued)

QUESTIONS FOR STUDY

¶ 1. What are some of the things included in Jehovah's expressed purpose, and what does he say of the certainty of their being accomplished in due time? How will he deal with those who are given an understanding of his purpose?

¶ 2-4. Who are the "sons of Jacob" referred to in Malachi 3:6? and why are they "not consumed"? Apply Romans 9:13. What does this mean for each of the classes there represented?

¶ 5-7. When will Psalm 145:20 have fulfillment? Psalm 150:6? What is the purpose of these scriptures? With scriptures and facts, show whether there has been fulfillment of the prophetic statement (Mal. 3:7) "From the days of your fathers ye are gone away from mine ordinances, and have not kept them."

¶ 8, 9. To whom does Jehovah say "Return unto me, and I will return unto you", and what does he mean thereby? What are the conditions on which these may return?

¶ 10. Point out why some have started in the wrong way, and the seriousness of their having taken such course. Account for the question "Wherein shall we return?"

¶ 11-15. With scriptures and facts, explain and apply Malachi 3:8. In like manner, point out fulfillment of Malachi 2:2 and 3:9.

¶ 16-20. What is prophetically called for in Malachi 3:10? How has the 'proving' been done as there invited, and with what response?

¶ 21-26. Referring to verse 11: Make clear the identity of "the devourer". For whom has Jehovah 'rebuked' the devourer, and how 'for their sakes'? With related scriptures, apply the statement "He shall not destroy the fruits of your ground". How has Jehovah fulfilled his promise that "neither shall your vine cast her fruit before the time in the field"?

¶ 27-29. With scriptures, point out the happy lot of the faithful remnant and those others who have proved their love for Jehovah and their appreciation of his loving kindness.

¶ 30-34. With scriptures, account for the great contrast in the words of the Lord spoken to the unfaithful ones. How have their words been 'strong against the Lord of hosts'? To whom does verse 14 apply? Why have they said "It is vain to serve God"? In the light of Zechariah 3:6, 7, explain their saying "What profit is it that we have kept his ordinance?" With other scriptures, account for their saying "What profit is it . . . that we have walked mournfully before the Lord of hosts?"

¶ 35-37. Relate the course of events in which verse 15 has been having fulfillment, and, with related scriptures, account for the charges made as there foretold.

¶ 38-40. Just what is meant by the expression "Then they that feared the Lord"? With illustration, show the importance of a clear understanding of that matter, and of a course of action clearly in accordance therewith.

¶ 41-43. 'They spake often one with another': when, where, of what, and for what purpose? What circumstance may these expect to confront them? How will they proceed, and why? and with what result?

¶ 44-46. Apply Exodus 17:14. With related scriptures, contrast this with the Lord's dealing with those referred to in Malachi 3:16.

¶ 47. With further scriptures, show that these have feared the Lord of hosts and have thought upon his name, that they have truly sought Jehovah's remembrance of them, and that Jehovah has hearkened and a book of remembrance has been written before him for them. What will these now do?

THE GREAT RANSOMER

HOW did God send his only-begotten Son to our earth? And when he sent him, was he part man and part God? The sacred Scriptures answer that prior to his coming to earth he was the Logos, or Word of God, a spirit creature; that his life was transferred to the human kind and he was born a human creature. He was rich, and for our sakes became poor (2 Cor. 8:9); that is to say, he was rich in heavenly glory and power possessed by him as the great active agent of Jehovah God in the creation of all things, and he became poor by becoming a man. It was absolutely necessary for him to be a perfect man; hence he must be born holy, harmless, separate from sinners and without sin; and he met this requirement. (Heb. 7:26) Furthermore, he met the requirements because he was made flesh and dwelt amongst

men. (John 1:14) He partook of flesh and blood, became a human creature for the very purpose of destroying him that has the power of death, that is the Devil, and to deliver mankind. (Heb. 2:14, 15) He took upon himself the form of a servant or bondman and was made in the likeness of men. (Phil. 2:7) He was the only perfect man that has ever lived on earth, except Adam. He was not part human nature and part spirit, because he "was made a little lower than the angels, for the suffering of death". Angels are spirit creatures, and thus creatures that are lower than angels are human creatures. He was human. Had he been part God and part man he would have been higher than the angels instead of lower, for the reason that angels are the lowest order of spirits.

Jesus, being a perfect man, had the power to produce a perfect race of people and with these populate the earth, therefore in every respect exactly corresponding to the perfect man Adam in the condition in which he was while in Eden. Jesus was perfect in every respect, full of grace and truth. (John 1:14) When he stood before the Roman governor Pilate, silent as a sheep is dumb before its shearers, when the mob incited by the Jewish clergy of that time were demanding his lifeblood, Pilate, in order that he might shame the Jews for such action, cried out unto them: "Behold, The Man!" The emphasis here is on the word *the*. We might paraphrase Pilate's words thus: 'The man whom you are asking me to put to death not only is the greatest man among you, but is the man above all other men on earth.' The people there had seen a perfect man. None of us have seen a perfect man. He was the only one who has ever lived on earth qualified to become the redeemer of mankind. He was sent to earth by Jehovah for that very purpose. Under the law that God gave to the Jews a man must be thirty years of age before he had reached his legal majority, that he might qualify as a priest.

We note that Jesus grew from boyhood to manhood's estate, and when he was thirty years of age he presented himself to John at the Jordan river to be baptized. At the age of thirty, then, he was perfect in body, perfect in mind, perfect under the law, in every respect an absolutely perfect human creature, hence qualified to be the ransomer or redeemer of Adam, the perfect man, and of all Adam's offspring.

Why did God send his beloved Son, this great Man, to earth? When a great man of the world comes into prominence he expects others to minister unto him, and they do minister unto him. But Jesus, the only great man that has ever lived on earth, and the only perfect one aside from Adam, came to earth and became the servant of others, that he might render the greatest good to mankind. True greatness consists in doing good unto others as Jehovah's servant and for His vindication. True greatness is magnified in Jesus. He was the truest friend of the human race. He said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28) And, again, he said: "Whosoever will be great among you, shall be your minister [servant]: and whosoever of you will be the chiefest, shall be servant of all."—Mark 10:43, 44.

The perfect man Jesus became the servant of all. The importance of Jesus and his work is magnified when we consider that he in heaven and in earth was the dearest treasure to Jehovah's heart. He was God's dearly beloved Son. He was the most precious thing possessed by the great Creator, Jehovah. It was the supreme sacrifice on behalf of Jehovah to use him to redeem the human race. It was God's great love for fallen humanity that prompted him to do this; hence we read: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 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.

It was this truly good and truly great Man who for three and a half years went about in the earth and taught and ministered unto the people and did good unto every one and evil unto none. All the time he was thus ministering and doing good, the scribes, Pharisees, doctors of the law, and other dupes engaged in misrepresenting and persecuting the Lord, sought to kill him. Why did they do this? Because they were instruments of Satan, the Devil.—John 8:44.

Jesus, the Devil knew, was and is the great Seed of promise which God had promised to Abraham should be the redeemer and blesser of mankind. Jesus Christ is the Seed of the woman foreshadowed in God's statement made to mother Eve and Satan, when God said: "I will put enmity between thee [the Serpent] and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) Satan sought, therefore, in every way to destroy Jesus. Jesus was teaching the Jews the message of God to lead them in the right way, and to open unto them the way of life. These scribes and Pharisees were opposing him and therefore were the enemies of the people. Jesus said of them: "The scribes and the Pharisees sit in Moses' seat" (Matt. 23:2); meaning that they had assumed the position of leaders of the people. Because of their blinding the people he said to them: 'You are hypocrites, blind guides, fools; you shut up the kingdom of heaven against men; you devour widows' houses and for a pretense make long prayers; you compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of Gehenna than yourselves. You are guilty of fraud and deceit, and you are like unto whited sepulchers, which are full of dead men's bones and all uncleanness; you are serpents, a generation of vipers. You do not understand my speech because you cannot hear and understand my word. You are

of your father the Devil.'—Matt. 23:13-33; John 8:43, 44.

Jesus knew that he was to be crucified, and he told his disciples of his coming death. The last night he was on earth with them he spent teaching them great lessons and truths which not only were a blessing to them, but have been a great blessing to everyone from then until now who has loved the Lord and sought to know and do his will. While he was thus doing, the enemy was preparing to take his life. The Sanhedrin was a high tribunal or court composed of seventy and one men, made up of priests, elders, and doctors of the law, Pharisaical hypocrites, the seed of the serpent, blinded to God's purposes. That body was the highest court of Israel and it was the duty of this court to protect the innocent as well as to punish the guilty. They beheld Jesus doing good and the people flocking to him.

"Then gathered the chief priests and the Pharisees a council [a court], and said, What do ye? 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. Then from that day forth they took counsel together for to put him to death."—John 11:47-51, 53.

In other words, this supreme tribunal secretly met, indicted Jesus, prejudged his case, and agreed to put him to death, only waiting for an opportunity. They acted as grand jury, prosecutor, and trial court. They entered into a wicked conspiracy, which was formulated by Satan, their father, for the destruction of the Son of God. They conspired with Judas and hired him, for the paltry sum of thirty pieces of silver, to betray the Lord into their hands. Satan himself entered into Judas as the latter executed the betrayal. Then they organized a mob, sent it out after the Master, arrested him, and brought him before this supreme court for trial at night, which was contrary to their own laws. "They that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled," in furtherance of the wicked conspiracy.—Matt. 26:57.

The meek and defenseless Lamb of God was led into a den of ravenous wolves, who were thirsting for his blood. They did not dignify his case by even filing a formal charge against him. They sought, contrary to the law, to make him testify against himself. They knew nothing themselves against him; and notwithstanding they sat as the high and dignified court of the nation of Israel, they resorted to subornation of perjury. "Now the chief priests, and elders, and all the council [the entire court], sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses." (Matt. 26:59, 60) This exalted tribunal, in violation of every law and every precedent known to Jewish jurisprudence, demanded of Jesus that he testify against himself. "The high priest arose, and said unto him, . . . I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." (Matt. 26:62, 63) And when he told the truth, saying, "Ye say that I am," they said, "What need we any further witness? for we ourselves have heard of his own mouth." (Luke 22:66-71) They immediately voted that he should die, also contrary to their law, which required that each member of the court should consider the case and then vote individually. Holding the session of court at night to convict him, they knew they were proceeding contrary to law; so they convened the court the following morning to ratify the sentence, which was likewise contrary to law.

They condemned Jesus to death, but knew they had no legal power to put him to death. Then they led him before the Roman governor, Pilate, and placed against him the charge of sedition, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king." (Luke 23:1, 2) They knew the Roman governor had power to put Jesus to death, and for this reason they sought his judgment.

Pilate was not convinced of Jesus' guilt and was not willing that he should die, but sought to release him. "Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people." (Luke 23:4, 5) When Pilate sought to release him, his accusers "cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar", against the civil power, and such is therefore guilty of sedition. (John 19:12) "And he [Pilate] said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required." (Luke 23:22-24) Thus the civil power yielded to the importunities of ecclesiasticism, and Jesus was led away and crucified on Calvary's hill. And Pilate, more righteous than the clerics, posted over his head the sign: "Jesus of Nazareth, the King of the Jews."

Thus died the Son of God, the great antitypical "Lamb of God, which taketh away the sin of the world". (John 1:29) In the eyes of those that stood by he died as a sinner, crucified between two thieves, under the charge of disloyalty to the constituted pow-

ers, yet wholly innocent, harmless, and without sin.

Here he fulfilled that which the prophet of God had foretold of him long in advance, in that he "poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many".—Isa. 53:12.

LETTERS

GOD'S VENGEANCE AND CONQUERING RIGHTEOUSNESS

DEAR BROTHER RUTHERFORD:

Will you please observe the report of our Bethel studies at Helsinki office during the month of September 1936, as follows:

With great interest we have expected the opportunity to understand the prophecy of Obadiah, which is so consoling already by surface, because it tells of God's vengeance and conquering righteousness. Now we have studied two parts of the article explaining this prophecy, and it has been as fresh water for thirsting lips, although it contains great hails for God's enemies. These hails are exceedingly needed and desired, and we pray for more of them for the sweeping away of all the hypocrisy and lies existing in Edom. We have enjoyed indescribably this explanation and are eagerly waiting for continuance in following numbers.

At five meetings there have been: September 1, 12 persons; September 8, 10; 15th, 12; 22d, 12; and 29th, 10.

Our hearts are thrilled with joy for hearing the tidings of your brave action for Jehovah God and against Satan and his crowd, and we will declare our full sympathy and co-operation. With our warm greetings in Him, I am

Your little brother by His grace,
EERO NIRONEN, *Secretary.*

BY MAKING APPOINTMENTS

DEAR BROTHER RUTHERFORD:

Greetings in Jehovah's name.

We appreciate the fact that you are very busy, but we have been so thrilled with our experiences while witnessing in the State Capitol building in Trenton, New Jersey, we thought you would be interested in hearing something about them.

By making appointments we were able to witness to nearly every one of the highest officials and executives of the State, and all of them were favorable and interested to some degree toward the Watch Tower radio programs.

By the Lord's grace, we were able to place literature with the following, each one accepting a copy of the *Riches* book, and in most cases placed combinations of four bound books (including *Riches*): Governor of state (through his secretary), secretary of state, state treasurer, state auditor, state director of health, assistant state director of health, state recorder, superintendent of state police, assistant state comptroller, state quartermaster general.

We are very grateful to Jehovah for the privilege that is ours to engage in the witnessing work at this time, sharing in this paramount work of Vindication.

Your brethren and fellow servants,
BROTHER AND SISTER WILLIAM H. WALTERS, *Pioneers.*

JEHOVAH IS GRACIOUS

DEAR BROTHER RUTHERFORD:

We feel constrained to encroach upon your time to the extent of expressing our determination to press on in the battle with increasing vigor despite the Devil and his earthly agents. Your loving and unselfish devotion urges us on to greater efforts.

We have just completed a twenty-four-day jail sentence in Wheaton, Ill., because we shocked the religious susceptibilities of some, by daring to proclaim Jehovah's kingdom message by sound car.

However, Jehovah is gracious and afforded opportunity, during our incarceration, for us to have and play the phonograph record "Loyalty" for the mayor and chief of police, both of whom then signed the national petition. Later we played "Why Clergy Oppose Truth" for the superintendent of streets and six of his men. They also gladly signed the national petition and several took some of the booklets.

Certainly the Lord is kind and merciful toward his people, causing them to rejoice in bearing reproaches for his name's sake, wherefor we rejoice exceedingly. Our one desire is that we may ever be faithfully and zealously serving in the army of our God.

We daily pray that Jehovah may continue to strengthen and uphold you as you zealously press the battle to the gates.

Your fellow witnesses by His grace,
EVERETT J. RICE
HOWARD LOGSDON

SERVICE APPOINTMENTS

T. E. BANKS

Boston, Mass.	Dec.	2, 3	Newark, N. J.	Dec.	15, 16
Hartford, Conn.	"	4, 5	Montclair, N. J.	"	17, 18
New Haven, Conn.	"	6, 7	Cliffwood, N. J.	"	19, 20
Brooklyn, N. Y.	"	9, 10	Atlantic City, N. J.	"	21, 22
New York, N. Y.	"	12, 13	Philadelphia, Pa.	"	24, 25

J. C. BOOTH

Burlington, Iowa	Dec.	3, 4	Des Moines, Iowa	Dec.	19, 20
Keosauqua, Iowa	"	5, 6	Boone, Iowa	"	22, 23
Ottumwa, Iowa	"	8, 9	Fort Dodge, Iowa	"	24, 25
Albia, Iowa	"	10, 11	Webster City, Iowa	"	26, 27
Chariton, Iowa	"	12, 13	Gwasa, Iowa	"	29, 30
Indianola, Iowa	"	15, 16	Albion, Iowa	Dec. 31,	Jan. 1
Newton, Iowa	"	17, 18	Conrad, Iowa	Jan.	2, 3

M. L. HERR

Tallahassee, Fla.	Dec.	2	Troy, Ala.	Dec.	17
Havana, Fla.	"	3	Union Springs, Ala.	"	18
Marianna, Fla.	"	4	Eufaula, Ala.	"	19
Bascom, Fla.	"	5	Montgomery, Ala.	"	20
Ponce de Leon, Fla.	"	6	Auburn, Ala.	"	22
De Funiak Spr'gs, Fla.	"	8	Opelika, Ala.	"	23
Pensacola, Fla.	"	9	Salem, Ala.	"	24
Jay, Fla.	"	10	Roanoke, Ala.	"	25
Flomaton, Ala.	"	11	Alexander City, Ala.	"	26
Andalusia, Ala.	"	12	Mountain Creek, Ala.	"	27
Opp, Ala.	"	13	Clanton, Ala.	"	29
Geneva, Ala.	"	15	Jemison, Ala.	"	30
New Brockton, Ala.	"	16	Shelby, Ala.	"	31

A. H. MACMILLAN

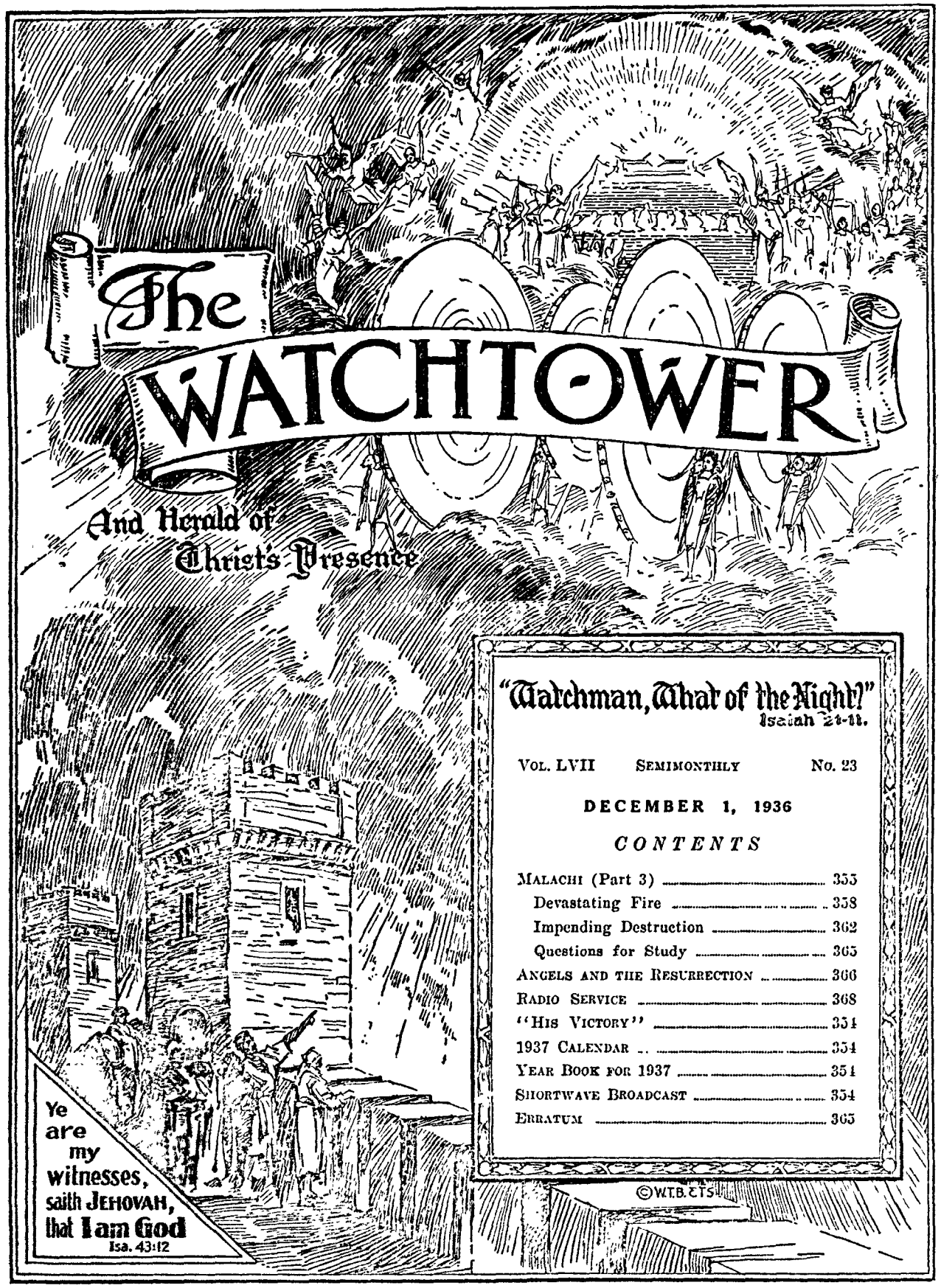
River Sioux, Iowa	Dec.	1	Topeka, Kans.	Dec.	17, 18
Council Bluffs, Iowa	"	2, 3	Iola, Kans.	"	19, 20
Omaha, Nebr.	"	4-6	Parsons, Kans.	"	22, 23
Nebraska City, Nebr.	"	8, 9	Pittsburg, Kans.	"	24, 25
St. Joseph, Mo.	"	10, 11	Joplin, Mo.	"	26, 27
Kansas City, Mo.	"	12, 13	Tulsa, Okla.	Dec. 29	Jan. 1
Lawrence, Kans.	"	15, 16	Muskogee, Okla.	Jan.	2, 3

S. H. TOUTJIAN

Salt Lake City, Utah	Dec.	1, 2	Fresno, Calif.	Dec.	17, 18
Lovelock, Nev.	"	3, 4	Tulare, Calif.	"	19, 20
Reno, Nev.	"	5, 6	Porterville, Calif.	"	22, 23
Loyalton, Calif.	"	7	Pacific Grove, Calif.	"	25, 26
Sacramento, Calif.	"	9, 10	Santa Cruz, Calif.	"	27, 28
Stockton, Calif.	"	11-13	Watsonville, Calif.	"	30
Sonora, Calif.	"	15	San Jose, Calif.	Dec. 31,	Jan. 1
Atwater, Calif.	"	16	San Francisco, Calif.	Jan.	2, 3

A. S. WRIGHT

Clinton, Mo.	Dec.	3, 4	Pleasant Hill, Mo.	Dec.	17, 18
Leeton, Mo.	"	5, 6	Archie, Mo.	"	19, 20
Knobnoster, Mo.	"	8, 9	Belton, Mo.	"	22, 23
Warrensburg, Mo.	"	10, 11	Kansas City, Mo.	"	24, 27
Grand Pass, Mo.	"	12, 13	Nevada, Mo.	"	29, 30
Levasy, Mo.	"	15, 16	Humansville, Mo.	Dec. 31,	Jan. 1



The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LVII SEMIMONTHLY NO. 23

DECEMBER 1, 1936

CONTENTS

MALACHI (Part 3) 355
Devastating Fire 358
Impending Destruction 362
Questions for Study 365
ANGELS AND THE RESURRECTION 366
RADIO SERVICE 368
"HIS VICTORY" 354
1937 CALENDAR 354
YEAR BOOK FOR 1937 354
SHORTWAVE BROADCAST 354
ERRATUM 365

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

©W.T.B.T.S.

The WATCHTOWER

PUBLISHED SEMIMONTHLY 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 willfully 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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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 5, 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.

"HIS VICTORY"

This thrilling term designates the next testimony period of Jehovah's kingdom publishers, December 5-13. Let this notice suffice to at once interest you therein and to cause you to begin preparing forthwith. The printed message offered to the truth-needy peoples during this period will be the combination consisting of the book *Riches* and three booklets, including the booklet *Choosing* and a self-covered booklet, on a 35c contribution. Consult the November *Informant* for further details and then get all set for your full part in this testimony. Your promptness in reporting results of your activities will be appreciated.

1937 CALENDAR

The new calendar, for 1937, expresses militant service, both in text and in illustration. The year's text is from Obadiah 1: "Arise ye, and let us rise up against her in battle." The design based on the text is most expressive, and stirring and strengthening to behold. Accompanying is a seasonable letter by the Society's president, and setting out the special testimony periods for 1937; also the calendar date pad, marking such testimony periods and likewise the regional or divisional service campaigns. The calendar may be had, five copies on a contribution of $1.00, sent to one address, or, singly, on a 25c contribution. Groups will please combine all individual orders and forward through their local servant, with remittance enclosed.

YEAR BOOK FOR 1937

This is to announce the Society's issuance of a new year book for use during 1937. It contains the comprehensive report by the president of the Society covering the work accomplished during the service year 1935-1936 by Jehovah through his witnesses and their companions throughout the world. The information included therein is most valuable, especially in view of the war now on with the religionists. There is also a brief discussion by the president on the 1937 year text; additionally a text for each day of the year together with an enlightening and encouraging comment taken from *The Watchtower*. In view of the special expense of publishing such a limited edition as that of the *Year Book* a contribution is asked of 50c a copy. Please order now, sending remittance with order. Groups will place individual orders with their local servant, so as to spare the Society much time and expense in shipping.

SHORTWAVE BROADCAST

In September, 1936, the new 10,000-watt shortwave station, VPD2, located at Suva, Fiji, commenced broadcasting the lectures on a wave length of 31.45 meters (9540 kilocycles). Time of the broadcast is appointed for 6:00 to 6:15 a.m., American Eastern Standard time, every Friday.

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LVII DECEMBER 1, 1936 NO. 23

MALACHI

PART 3

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels [(margin) *special treasure*]*; and I will spare them, as a man spareth his own son that serveth him."—Mal. 3: 17.*

JEHOVAH selects from amongst men those who prove their integrity toward him. He puts his name upon such and sends them forth as his witnesses to bear testimony to his Word and for his name: "The Lord knoweth them that are his." (2 Tim. 2:19) To be sure, the Lord could know at all times who are his, but it seems evident that the Lord determines who are his at the time of the temple judgment. Those selected ones he sends forth to his service and, they being faithful, they continue steadfastly serving God, regardless of all opposition. Jehovah will prove the issue in his own favor, that he can put on earth creatures that will remain true and faithful to him under the most adverse conditions. He foreshadowed these faithful ones by his servant Jacob and caused his prophet to write concerning the faithful apostles of Christ Jesus: "For the Lord hath chosen Jacob [those who constitute his organization taken from amongst men] unto himself, and Israel for his peculiar treasure." (Ps. 135:4) When Moses declared to God's people the covenant of faithfulness, thereby was foreshadowed the covenant with spiritual Israel; and Moses said: "And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken."—Deut. 26:18, 19.

[2] It is "in that day", meaning the day of Jehovah, the day of judgment at his temple, that, he declares, the spiritual Israelites who prove their integrity toward him, such are his own. According to Leeser's rendering of this same text: "On that day which I create as a special treasure." (Mal. 3:17) It is a treasured day when Jehovah, by his Executive Officer, vindicates his holy name. It is a peculiar or special day. The Hebrew word here rendered "jewels" is also rendered "special" in Deuteronomy 7:6. The same word is rendered "peculiar" in Deuteronomy 26:18 and 14:2, and also rendered "peculiar treasure" in Exodus 19:5 and Psalm 135:4. According to the *American Revised Version* the text reads: "And they shall be mine, saith Jehovah of hosts, even mine own possession." It could hardly be correct to say that 'the jewels are like diamonds, the hardness of which represents character development, and that, like diamonds, the character must be crystallized', and that 'such represents the willingness towards righteousness'. Manifestly such is not the meaning of the text, but rather it is this: That Jehovah takes the faithful, who prove their integrity toward him, out of the world and into the temple, and "they shall be mine", that is, 'they shall be my "peculiar people", "a people for a purpose." ' This they will be "in the day that I do make". (*R.V.*) Jehovah has made this treasured day, and the psalmist speaks for the faithful ones, saying: "This is the day which the Lord hath made; we will rejoice and be glad in it." (Ps. 118:24) The faithful ones are God's peculiar people, chosen for his purpose, that they should show forth his praises, and not the adulation or praise of any creature (1 Pet. 2:9); and this Jehovah does "in the day for which I am preparing treasure".—*Roth.*

[3] When Jehovah was speaking through Moses to the Israelites at Mount Sinai he said: "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) That fixed rule of Jehovah changes not, and certainly means that those who "obey my voice", that is, who are true and faithful and maintain their integrity toward Jehovah, to them he says: "Ye shall be a peculiar treasure unto me above all people." Jehovah prepared Christ Jesus, the Head of his treasured, peculiar people, and made him the author of eternal salvation because of his full and absolute obedience unto the will of God. (Heb. 5:8, 9) "In that day" of Jehovah he sends forth Christ Jesus to the temple for judgment, and at that judgment those who are approved are made a part of Jehovah's peculiar treasure and they offer unto him an offering in righteousness, that is to say, 'the praise to Jehovah continually.' They do not wait for some opportune time to offer praise unto him and declare his Word, but do it day and night, all the time,

after being enlightened. Jehovah puts his name upon them and uses them for his purpose "in that day", meaning the day that he has made for the vindication of his name.

4 In this connection Jehovah gave his word that he will protect his people in that day. He declares that he will "spare them": "I will deal tenderly with them." (*Roth.*) And why does Jehovah spare this peculiar people? The answer is, for his name's sake. (Ezek. 36:21, 22) They are his people, bearing his name; and that his name may be made known and vindicated, he spares those who are his witnesses. The faithful remnant still on earth are Jehovah's people, and therefore they are a treasure to him. "Then will the Lord be jealous for his land, and pity his people"; that is to say, his remnant and faithful people doing as he has commanded them.—Joel 2:18.

5 For their sakes and in order for them to have the opportunity to prove their continued faithfulness 'those days of tribulation are shortened', says the Lord. (Matt. 24:22) Furthermore Jehovah says: "I will spare them, as a man spareth his own son that serveth him." These words clearly imply that those consecrated and devoted ones "that feared the Lord, and that thought upon his name" and not upon themselves and how they might shine before men, are, in the final fulfillment of the prophecy, the sons of God that gladly serve him as their Father, even as Christ Jesus served God as his Father. Serving him is the condition precedent to their being spared, and serving God means to worship him in spirit and in truth by doing as he has commanded and thereby prove the love of the son for the Father. In order to serve or worship God in spirit and in truth there can be no compromise by the son of God with any part of Satan's organization.

6 Nor does God's sparing these sons mean that they will be so shielded that the enemy cannot assault and persecute them; but it does mean that their lives or their existence will be spared and preserved everlastingly by Jehovah. Some selfish ones have foolishly contended that if the Lord is at his temple and has selected the servant class, then that said "servant class" need not expect to have further suffering and persecution. Jesus expressly stated that the faithful would suffer persecution even as he had suffered persecution, and from such there is no release until God's due time to destroy the enemy. (John 15:18-20) Says the faithful apostle: "We must through much tribulation enter into the kingdom of God." (Acts 14:22) Jesus expressly stated that his followers would be brought before the courts and the rulers in Satan's organization, and that they would be beaten and ill-treated and imprisoned for his name's sake. (Mark 13:9) He plainly said that such persecution would continue even unto the end and that the faithful would not be deterred in their service to the Lord by reason of such persecution: "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord." (Matt. 10:22-24) He did not say to stop giving testimony because of persecution, but, on the contrary, he said: "Fear them not"; that is, do not fear the enemy, but go on proclaiming the truth. (Matt. 10:26-28) The Devil and his agents can do nothing worse than kill Jehovah's witnesses, but they have no power to destroy their existence. God has promised to raise them up, and he will do so and grant to such life everlasting. It is only those witnesses who remain true and steadfast in the Lord and maintain their integrity that he will preserve and thereby spare their lives. Some of God's faithful witnesses have been murdered in these days, but, dying faithful unto God, the life of such endures for ever. Other scriptures show that some of the remnant will be carried alive through Armageddon, but whether one dies in the fight or is spared until after the fight is done makes little difference, because if he remains true and faithful to the Lord he shall be saved and live for ever.

7 God draws a contrast sharply, which contrast shows that the foregoing is the correct conclusion, and that the unfaithful shall be destroyed. "Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against the Lord. . . . And spare ye not her young men; destroy ye utterly all her host." (Jer. 50:14; 51:3) Concerning the hypocritical leaders in "Christendom" Jehovah says: "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. 13:14) "Wherefore, as I live, saith the Lord God, Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity." (Ezek. 5:11) "Therefore will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them." (Ezek. 8:18; 7:4, 9) Only those who are fully devoted to Jehovah shall be spared.

8 Concerning the Jonadabs the promise of the Lord is that they may be hid in that day, provided they do as commanded. (Zeph. 2:3) It follows therefore that the Jonadab or "great multitude" class must hear the Word, accept it, and obey, before this scripture can apply to them; and this is conclusive proof that such must precede Armageddon. If God is going to arbitrarily carry men through Armageddon and then give them an opportunity to join the great multitude, there would be no occasion for obeying Zephaniah 2:3.

9 Let those who are in a covenant with Jehovah un-

derstand that they may expect opposition and persecution to the very end and until the destruction of Satan's organization, and that their being spared is conditional upon their faithfulness to Jehovah when put to the test. What faithfulness one may have shown in days past will count for nothing unless such faithfulness is maintained until the very last. The persecution which Jehovah permits to come upon his people at the hand of the enemy is to prove that Satan's challenge is a wicked lie and that men can and will prove their faithfulness and integrity unto God when put to the test. One who argues that there should be no persecution expected now upon God's people who are doing right shows that he does not have any understanding of the issue that must now be settled to the vindication of Jehovah's name.

[10] From 1917 to 1919 God's people suffered much persecution and all were in restraint or in captivity and their work was practically stopped. God spared the faithful during that time, and thereafter the faithful remnant returned from captivity and entered upon the highway to Zion. (Isa. 35:8-10) This was due to and in fulfillment of the prophecy which is written, to wit: "Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not."—Mal. 3:18.

[11] It was after the return of the remnant from restraint or Babylon that they discerned the Lord at his temple and that they then began to appreciate that it was their privilege to carry on his work according to his commandment. They discerned that Jehovah had provided "the robe of righteousness" for the faithful that they might stand approved before the Lord and offer in his name an offering in righteousness. (Isa. 61:10) They then discerned that the approved ones had been entrusted with the kingdom interests described by the Lord as "his goods", and had been constituted the witnesses for Jehovah. Now those people of good will, or the "other sheep", who follow the faithful in their devotion to Jehovah, also discern many of these wonderful truths which the Lord has revealed. The message comes from the Lord to his remnant and is delivered by them unto the "other sheep".

[12] The chosen ones of the Lord now clearly "discern between the righteous and the wicked". They see the "wicked servant" class, those who constitute the "man of sin", "the son of perdition"; they also see the ruling factors of "Christendom", and that the chief goats amongst them are the clergy, who are butting into affairs of others and causing the persecution of Jehovah's witnesses. As they bear the message of the kingdom to the people the sheep and the goats are readily discerned by these witnesses and without a question of doubt the separating of the nations progresses before their eyes. This of itself should convince one who is devoted to the Lord that the "other sheep" or great multitude must now receive the witness and take their stand on the side of the Lord. If we must wait until Armageddon for the great multitude to hear and come forth, then to whom could the Lord have referred in Matthew 25:31-46 as the "other sheep" who had been good unto him? When the people of good will and honest heart hear the kingdom message and turn to the Lord, and declare themselves on his side, then they discern between the good and the wicked and there begins their opportunity to seek meekness and righteousness that they may have God's protection. "The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous; verily he is a God that judgeth in the earth."—Ps. 58:10, 11.

[13] The faithful ones who serve God show even by their countenance that they are on the Lord's side. (Rev. 22:3, 4) The faithful do not hesitate to declare themselves for Jehovah and boldly declare that they rely upon him for salvation, and that they do not attribute salvation to any man or any man-made thing. Those who are now on God's side, and who are standing firm, like the faithful Hebrews of old, frankly declare to their opponents: "If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:17, 18.

[14] For some time now, and since being brought into the temple, the faithful can readily discern the difference between Jehovah's judgment in dealing with his faithful servants and his dealing with the unfaithful, that is, the wicked ones. They see the fulfillment of his prophecy concerning the wicked which says: "Woe to the idol shepherd that leaveth the flock [of God]! 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) "Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit."—Isa. 65:14.

[15] The faithful discern that Jehovah's judgment is now upon and against the wicked and that their destruction is because they have defamed God's holy name and because of their murderous attacks upon Jehovah's witnesses. It is not difficult now for the faithful of the temple class to "discern between the righteous and the wicked", that is, between those who serve and those who do not serve God. As the wicked face the fire of destruction no doubt they will see God's protecting hand over his faithful witnesses. The "glittering sword" of Jehovah's Executioner shall slay the wicked, and they shall not return. These facts are now brought to the attention of the people of good will because it is God's due time that such must be shown. The faithful witnesses hasten to give

the testimony while the opportunity is offered, that the "other sheep" of the Lord may hear and discern the difference between taking their stand with the enemy and allying themselves with Jehovah's true and faithful witnesses, and engaging in his service. The "other sheep" are now given the privilege of joining in the testimony work and in due time to receive God's protection in his own good way.

DEVASTATING FIRE

16 Up to this point in the prophecy of Malachi the Lord deals with what comes to pass just preceding the full execution of God's wrath against the Devil's organization. What appears, according to the *Authorized Version*, to be the fourth chapter of the prophecy begins with the word "For", and this shows the close relationship of that verse to the preceding text and the close relationship of what is now to follow. In the Hebrew text, and according to Leeser's translation, there are only three chapters of the prophecy of Malachi. The *Authorized Version*, chapter 4:1, reads: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." According to the *Leeser* it reads: "For, behold, the day is coming, which shall burn as an oven; and all the presumptuous, yea, and all who practise wickedness shall be stubble; and the day that is coming shall set them on fire, saith the Lord of hosts, who will not leave them root or bough." —Mal. 3:19.

17 The conjunction "for" shows that chapter four, according to the *Authorized Version*, belongs to the preceding or third chapter, and is in fact a part of the third chapter. The day coming is far worse than the furnace that Nebuchadnezzar heated "seven times more than it was wont to be heated". (Dan. 3:19) It was into that fiery furnace that the three faithful Hebrews were cast. The burning that comes at the close of the day of Jehovah is after the witness work is done. That devastating fire is no part of the refining, but is for the destruction of Satan's organization, and, says the scripture, at that time 'all the proud [all the presumptuous (*Leeser*)] and they that do wickedly shall be as stubble'. Of all the proud, arrogant, presumptuous and wicked ones on earth, it is those of the Roman Catholic Hierarchy that stand at the very head of the vicious goat class. They are insolent and deal proudly with others. Of them the Lord says: "Ye scornful men, that rule this people . . . when the overflowing scourge shall pass through, then ye shall be trodden down by it." (Isa. 28:14-18) For a long time that hypocritical, devilish organization has operated falsely under the name of "God's church" and has ruled many people, and at the same time has worked diligently and fervently to get control of the governments of this world. That wicked organization is now energetically putting forth its best efforts to gain control of the United States and Britain. True to the prophecy of the Lord: "Pride goeth before destruction, and an haughty spirit before a fall"; which will come upon them at Armageddon. (Prov. 16:18) There must have been some sincere men in the former days in the Roman Catholic Hierarchy, but today that institution is entirely political and resorts to all manner of fraud and deceit to gain complete control of the people. That wicked ruling institution now makes no pretense of teaching the truth of God's Word and has even abandoned much of its former doctrines. Power is now their great ambitious desire; as the Scriptures declare: 'Such are proud, knowing nothing of Jehovah's purpose.' (1 Tim. 6:4) The Roman Catholic Hierarchy is the Devil's chief instrument on earth; but his organization is in for destruction, and includes all those who are against God. Concerning all such Jehovah says: "Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee."—Jer. 50:31.

18 The most proud on earth are the arrogant ones of the Roman Catholic Hierarchy, and concerning them Jehovah says: "And the most proud shall stumble and fall, and none shall raise him up; and I will kindle a fire in his cities, and it shall devour all round about him." (Jer. 50:32) There are millions of honest people in the "Catholic population" who have suffered at the hands of the proud, arrogant and oppressive Roman Catholic Hierarchy. Now Jehovah's witnesses, especially, are made the objects of reproach and persecution by that wicked crowd. But the faithful are determined that these wicked agents of Satan shall not turn them away from the Lord and his faithful service. Looking to the Lord these in the language of the psalmist say: "The proud have had me greatly in derision; yet have I not declined from thy law. The proud have forged a lie against me: but I will keep thy precepts with my whole heart. Their heart is as fat as grease; but I delight in thy law. Let the proud be ashamed; for they dealt perversely with me without a cause; but I will meditate in thy precepts. The proud have digged pits for me, which are not after thy law. They had almost consumed me upon earth; but I forsook not thy precepts. Be surety for thy servant for good; let not the proud oppress me."—Ps. 119:51, 69, 70, 78, 85, 87, 122.

19 While being subjected to these wicked persecutions at the hands of the Hierarchy Jehovah graciously gives his witnesses an understanding of his purpose as set forth in his Word, and this not only lightens their burdens and gives them comfort and hope, but enables the faithful to rejoice that they are counted worthy to suffer reproaches similar to that which fell upon the Lord Jesus. They know that the day of deliverance is near and the time for the vindication of Jehovah's name is at hand, and therefore they enter fully into the joy of the Lord, rejoicing that they may have a

part in the vindication of his holy name. The understanding of Jehovah's purpose now is a great stimulus to his people, and furnishes them the incentive to continue to press on in his service. These faithful ones give no heed to the self-constituted teachers amongst men, who think they are wise, but look to their own teachers, Jehovah and Christ Jesus, who are no longer pushed into a corner.—Isa. 30:20.

[20] The prophecy denounces all the wicked: "and all that do wickedly"; "everyone who worketh lawlessness." (*Roth.*) The wicked are those who have once been enlightened and tasted the good things and who have then turned to lawlessness. (Heb. 6:4-6) Such constitute the "evil servant" class or wicked servants. Of course, in those described as wicked are included Satan and Gog and all those who were once in the light and have been turned into darkness. It includes all those who have turned against God and his kingdom. What shall be the end of such? Says the prophet: They "shall be stubble", which the fire quickly consumes. "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." (Isa. 5:24) "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame; there shall not be a coal to warm at, nor fire to sit before it." —Isa. 47:14; Joel 2:5.

[21] When Jehovah had delivered Moses and the other Israelites from the perils of the sea, those faithful ones sung together: "And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble." (Ex. 15:7) Thus the Lord executes his destructive work upon the wicked and to the joy of those who prove their integrity toward him. The wicked were also foreshadowed by Esau, who turned against his brother; and concerning that antitypical "man of sin" class the Lord says: "And the house of Jacob [under Christ] shall be a fire, and the house of Joseph [faithful of Jacob's house] a flame, and the house of Esau [treacherous ones] for stubble, and they [The Christ, pictured by Jacob and Joseph] shall kindle in them [Esau], and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it." (Obad. 18) "For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." (Nah. 1:10) Thus the prophets of God speak 'before the coming of the great and terrible day of the Lord'. That day of the Lord "shall burn them up" completely. "Though they bring up their children, yet will I bereave them, that there shall not be a man left; yea, woe also to them when I depart from them! Ephraim, as I saw Tyrus, is planted in a pleasant place; but Ephraim shall bring forth his children to the murderer. Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay even the beloved fruit of their womb." (Hos. 9:12, 13, 16) "For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord." (Isa. 14:22) The destruction resulting from the execution of the Lord's judgments shall be so complete that there can be no recovery and the existence of the wicked shall end for ever. The Lord fully confirms this in the latter part of the foregoing statement by the prophecy of Malachi, that the Lord's wrath "shall burn them up, . . . that it shall leave them neither root nor branch". That burning will leave a clean universe, wholly devoted to the Lord.

[22] Then Jehovah turns his prophetic words to the faithful remnant now being pushed and horned and shoved about by the proud and wicked, and to them he says: "But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and gambol as calves of the stall." (Mal. 4:2, *R.V.*) "But there shall rise unto you that fear my name the sun of righteousness with healing in his wings; and ye will go forth, and grow fat as calves of the stall."—Mal. 3:20, *Leeser.*

[23] Those who now fear the Lord tremble lest they bring reproach upon God's name or that they might miss the blessed privilege of having a part in the vindication of his name. This means that it applies primarily to the "faithful and wise servant" class, the remnant; and secondarily to the "other sheep", the Jonadabs or great multitude. Moses delivered the message of Jehovah to those who foreshadowed the faithful remnant of today and who are in the covenant of faithfulness; and to them he said: "If thou wilt not observe to do all the words of this law [of the covenant of faithfulness] that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD."—Deut. 28:58.

[24] One who does not fear God within the Scriptural meaning cannot have his favor, but to those who do fear the Lord, and who are faithful and true to him, a record is kept in their favor; as is stated by the prophet Malachi: "A book of remembrance was written before him for them that feared the Lord, and that thought upon his name." (Mal. 3:16) Not only is the fear of the Lord the beginning of wisdom, but he who is wise never departs from the fear of the Lord.—Prov. 8:13.

[25] The suffering and persecution that came upon Jehovah's faithful people in 1918 and 1919 was soon dispelled by the healing rays of the Lord's light in fulfillment of his prophecy to those who stood faithful unto him, and who feared the Lord; and to these, the promise is, "shall the Sun of righteousness arise with healing in his wings." The coming of the Lord Jesus to the temple brought the healing blessings to God's

faithful people. Jehovah withholds no good thing from those who are wholly devoted to him. "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.

26 Jehovah did give to his own faithful ones grace and glory when he sent Christ Jesus, his Messenger, to the temple. Christ Jesus is the express image of Jehovah and the brightness of his glory. (Heb. 1:3) He it is that announces to the faithful watchers the day of Jehovah which brings grace and glory to the faithful ones: "Their line is gone out through all the earth, and their words to the end of the world. In them [the heavens] hath he [Jehovah] set a tabernacle for the sun; which is as a bridegroom coming out of his chamber [of the waiting period], and rejoiceth as a strong man to run a race." (Ps. 19:4, 5) "Through the tender mercy of our God; whereby the dayspring [(*margin*) sunrising; (*Diag.*) day-dawn] from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."—Luke 1:78, 79.

27 The "Sun of righteousness" ushers in the day of righteousness and justice and is therefore the Sun of vindication. The Sun causes to be brought forth "precious things", "precious fruits." (Deut. 33:14) The Sun of righteousness arose in 1914, when he, Christ Jesus, was enthroned and sent forth to rule in the midst of the enemy; and particularly in 1918 he began to shine forth upon the remnant of the tribe of Levi that was cleansed and brought into the temple. That glorious Sun will never go down. "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." (Isa. 60:20) "For his anger endureth but a moment; in his favour is life; weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5, 6) These are words of great consolation to the faithful, and they take courage therefrom and their joy increases.

28 With the coming of the Lord Jesus to the temple the uncleanness of lip was removed by the coals of fire. The mouth of the remnant was cleansed, and this caused the cleansed ones to rejoice and sing the praises of Jehovah. (Isa. 6:5-7; 12:1, 3) Says the prophet Malachi: 'The Sun of righteousness arises with healing.' The faithful servants of God had suffered much at the hands of the enemy during the World War. They were scattered, beaten and bruised, and were like dead men. (Zech. 2:6, 7; Ezek. 36:22-31; 37:1-14) Then when the faithful awoke to their privileges and the anger of the Lord passed away from them they were healed, and then began the fulfillment of God's prophecy concerning them: "Behold, I will bring it [his visible organization on earth, made up of the faithful remnant] health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it."—Jer. 33:6-9.

29 When we attempted to interpret prophecy before the Lord's due time, we tried to make this prophecy apply to the Jews during the millennial reign of Christ; but now, since the Lord has revealed his purpose to his people, they plainly see that this prophecy applies to those who are real Jews, that is, those who are fully devoted to the praise and service of Jehovah God in the day of his vindication. The Scriptures were written aforetime for the learning and comfort of the remnant that they might be fully equipped and furnished for the work that God has assigned them under Christ Jesus. (Rom. 15:4; 2 Tim. 3:16, 17) Now it is clearly discernible by the remnant that the "healing in his wings" is the light and comfort, rest and protecting covering, that is given to those who remain true and faithful to the Lord. During the period of persecution, while the World War was in progress, God's true people suffered much, but in due time the Lord took them under his protecting care, shielded and protected them from their oppressors, and healed their sickness. His faithful people now trust in Jehovah and Christ Jesus and are brought under the protecting care of the Lord, illustrated by "his wings", and are held in a secure place. These, appreciating their blessings from the Lord, employ the language of the psalmist and sing: "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings." (Ps. 36:7) "I have called upon thee, for thou wilt hear me, O God; incline thine ear unto me, and hear my speech. Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them. 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. 17:6-9) "Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast." (Ps. 57:1) Now in the secret place of the Most High, with full confidence and trust, the faithful continue their song of praise: "For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever; I will trust in the covert of thy wings. Selah. For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name."—Ps. 61:3-5.

30 Being healed and refreshed by the Lord, the "faithful servant" class is sent forth: "And ye shall go forth," saith the Lord. The faithful go forth actively in Jehovah's service as his witnesses, being now "a people for his name". They have been released from the conditions of restraint in which they found themselves during the World War period. When the faithful remnant saw they had been mixed with Babylon, they heard the command of the Lord to them, saying: "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob." (Isa. 48:20) Then they hastened forth bearing the vessels containing the fruits of the kingdom. They went forth with joy, and still proceed in the same way: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your rereward."—Isa. 52:11, 12.

31 The promise to the faithful ones is sure, and they shall worship the Lord God in spirit and in truth: "Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." (Jer. 31:4) Those who are faithful to God must "go forth" in fulfillment of prophecy, and this is particularly true since the year 1922, when the holy spirit was poured out on all of God's servants. They have been going forth and are still going at it, and their joy continues. The great multitude follow the remnant and they "go forth" and 'show themselves' on the side of God and his kingdom.—Isa. 49:9.

32 When a calf has been penned up in a stall and is turned loose it runs and leaps for joy. The *Authorized Version* of the text here under consideration says: 'And go forth and grow up as calves of the stall.' When we guessed at the meaning and application of this text we applied it to the millennial reign of Christ and said that the people would obey him and they should grow up as stall-fed calves and become fat. Such, however, is not the meaning of the text. According to the *Revised Version* the text reads: "Go forth, and gambol as calves of the stall"; and according to *Rotherham:* "And leap for joy like calves let loose from the stall." The word "stall" is from the root word which means, "to tie up," or, "a tying-up place." The faithful remnant, being released and being free to enter the service of Jehovah, did leap for joy, just as a calf that is turned loose from the stall and let free out into the pasture gambols and leaps. God's people were stalled in Babylon and were being fed on fodder found there which gave them no strength; such fodder as character development, man-worship, sanctimoniousness, and suchlike; and had grown quite lank and thin; but when released and set free, and sent into the green pastures of the Lord, which he had provided for them, they grow up strong and fat, becoming strong in the Lord and in the power of his might. (Ps. 23:2; Eph. 6:10) They are ready to declare the vengeance of our God, and they do so vigorously, and with the sword of the spirit they attack those who defame the name of the Most High.

33 In harmony with the foregoing prophecy Malachi says: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." (Mal. 4:3) In oriental lands the calves are used to thresh the grain; and likewise the faithful of the Lord "tread down the lawless".—*Roth.*

34 The Lord, addressing his same faithful people, through the prophecy of Micah, says: "Arise, and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." (4:13) This work corresponds to the treading of the wine press.—Rev. 14:19, 20; 19:15.

35 The faithful witnesses of Jehovah declare the purpose of the Most High, announcing his judgments to bring burning devastation upon the wicked, and therefore the wicked or lawless, as the prophet says, "shall be [as] ashes under the soles of your feet in the day that I [Jehovah] shall do this." Such will be the result of the day of burning described in Malachi 4:1, *A.V.* Jehovah by his Right Arm, Christ Jesus, will lay low in the ashes the Devil and all of his crowd. "And the God of peace shall bruise Satan under your feet shortly." (Rom. 16:20) After that is accomplished all who survive will clearly "discern between the righteous and the wicked". Only those who serve God will survive. Jehovah accomplishes this work in the day which he long ago appointed for that purpose. In the "day of his preparation", which is now, he makes ready for his complete vindication. (Nah. 2:3) Mark the words "saith Jehovah of hosts" (*A.R.V.*), which mean he is the God of battle. That is his fighting name.

36 To fully impress these great truths upon the mind of the remnant Jehovah says to them through his prophet: "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) Now the Greater Moses is here and speaks with full authority from Jehovah God: "It shall come to pass, that every soul, which will not [obey] that prophet [Christ Jesus], shall be destroyed from among the people." (Acts 3:23) This destruction is not at the end of the millennial reign of Christ, but in the fire of devastation that God sends upon Satan's organization at Armageddon. After the coming of the Lord Jesus to the temple the temple class is anointed and sent forth to do his service, and the Lord Jehovah forcibly reminds them, saying, "Remember ye," in order that

ye may obey. He impresses it fully upon the mind of those who have undertaken to do his service. It is those who "fear the name of the Lord" that go forth to his service and continue faithful. These are in the covenant by sacrifice and in the new covenant, which is mediated by the Greater Moses, Christ Jesus. The faithful remnant in the earth are included and toward them the new covenant is inaugurated that they may be Jehovah's 'people for his name's sake'. These words are a strong admonition to them to remember the law of Moses, which foreshadowed the law of the Greater Moses, now the Mediator of the new covenant and its law, and also the inaugurator of that covenant at Mount Zion, where the remnant are now assembled with Christ Jesus. The fact that the prophecy refers to the inauguration of the law covenant at Sinai, or Horeb, shows that it now applies to the inauguration of the new covenant toward his remnant people on the earth since the coming of Christ Jesus to the temple. The law covenant inaugurated at Horeb was "for all Israel", and therefore foreshadowed that the new covenant is 'for all spiritual Israel', including the remnant of today on earth. "Christendom" claims to be in the covenant, but "Christendom" is hypocritical and does violence to her claim and is not included in the covenant. "Christendom" has given no heed to the Lord's admonition to remember the law of Moses. "Christendom" therefore is assigned to her place with the Devil and the liars and all who 'love and make a lie'. (Matt. 24:51; Rev. 22:15) The "statutes and judgments" of the Lord were attached to and made a part of the covenant, setting forth what God requires of those who are now in the covenant which is inaugurated at Mount Zion toward those who are in line for the kingdom. "He [Jehovah] sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord."—Ps. 147:19, 20.

IMPENDING DESTRUCTION

37 Jehovah gives fair warning before he executes his enemies. Having given warning, and those warned not having given heed thereto, destruction must of necessity follow upon them. Jehovah never deviates from his expressed purpose. Therefore he says, through his prophet: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Mal. 4:5) At the beginning of the third chapter of the prophecy of Malachi the Lord announced his purpose to send his Messenger to prepare the way before him. The prophetic statements concerning Elijah and the Messenger are parallel, and John the Baptist was the miniature fulfillment of both. In close proximity the prophet Malachi mentions both Moses and Elijah the same as does the scripture concerning the transfiguration scene. (Matt. 17:1-4; Deut. 18:15-18) Moses had prophesied concerning the coming of the Greater Moses, Christ Jesus, and here Malachi prophesies concerning the coming of an Elijah. According to the apostle Peter's statement in reference to the transfiguration scene, both of these were to be related closely with the 'power and coming of the Lord Jesus Christ in his majesty'. (2 Pet. 1:16-18) The Elijah to come was to be a forerunner or preparer. The Moses to come was to be the executioner. (Deut. 18:19; Acts 3:23) John the Baptist was a forerunner or preparer and therefore fulfilled in miniature the prophecy regarding Elijah. "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come."—Matt. 11:13, 14.

38 When the attention of Jesus was called to the prophecy that Elijah must first come, Jesus answered, and his answer refers to the miniature fulfillment of the prophecy by John the Baptist: "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." (Matt. 17:12) Elijah foreshadowed the work to be done, and which was fulfilled by John the Baptist, and which has its major fulfillment by Christ Jesus; and his faithful remnant have some part therein because of their relationship to Christ Jesus.

39 The original Elijah, who prophesied in Israel, preceded Jehu and was therefore a forerunner of Jehu, the executioner of the wicked rulers of Israel and those who practiced the devil religion. The fulfillment of the Elijah prophecy in completeness therefore precedes the execution by Christ Jesus, the Greater Jehu, of the wicked rulers and practicers of devil religion, which takes place at Armageddon. Elisha finished the work begun by Elijah, and therefore Elisha was anointed and commissioned in his place and stead to finish that work. (1 Ki. 19:16, 19, 20) The Elijah work was particularly in behalf of God's faithful witnesses and prepared them to have a part in the witness work later. The 'man clothed with linen, and with the writer's inkhorn by his side' (Ezek. 9:1, 4, 11), performs the work in behalf of the Jonadab or "great multitude" or "other sheep" class, and this latter work was foreshadowed by what Elisha the prophet did after Elijah had finished his work. Miniature fulfillment of the Elijah work in John the Baptist ended by John's being beheaded, but after that it was still necessary for the disciples of Christ Jesus to give warning of the wrath coming; which they did.—Acts 2:40.

40 The Elisha work in completeness or major fulfillment began approximately 1919. Such work was in fact a continuation of that work originally assigned to Elijah, and since the cessation of the Elijah work God's true witnesses, the remnant, under the command and leadership of Christ Jesus, continue to give the warning "before", as Malachi says, "the great and dreadful day of the Lord." That great and dread-

ful day of the Lord is when Armageddon falls upon the world. The declaration of Jehovah by his prophet Malachi that he would first send Elijah the prophet before the Executioner was sent seems clearly to say that the conditions existing in "Christendom" (which is professed spiritual Israel) would be similar to the conditions existing in Israel in the day of the prophets Elijah and Elisha and immediately preceding the execution work done by Jehu. Having these antitypical facts before us, in the light of the prophecies, there is but one possible conclusion, and that is, to wit, that the 'great and terrible day of the Lord' is the day of Jehovah's Executioner, Christ Jesus, acting as the Greater Jehu in executing God's enemies, the chief earthly portion of which is made up of the Roman Catholic Hierarchy and other clergy.

41 Now according to the undisputed facts and according to the prophecy we see that the antitypical Elijah work in completeness is the 'preparing of the way before Jehovah' and is completed immediately preceding the coming of Christ Jesus to the temple and his judgment work there performed; that the fulfillment of the Elijah work covered a period of approximately forty years and ended in 1918, and then Christ Jesus came immediately to the temple; that there was a short period of waiting, and shortly thereafter the Elisha work began, which must be done by those whom Elisha foreshadowed; Christ Jesus brings the approved ones into the temple, enlightens and instructs them, and then sends them forth to do the Elisha work, and this has been in progress since 1919, and these faithful witnesses, to whom the Lord has committed his goods or kingdom interests, must continue that work until the Executioner, the Greater Jehu, Christ Jesus, goes forth and performs his work of execution. Before this the warning must be given to the rulers, to the wicked, and to the people of good will. It is those persons of good will who receive the mark in their forehead, as testified by Ezekiel (9:1-4, 11), and which work must be done and completed before Armageddon, because Ezekiel says that when this marking work is completed those to whom it is assigned, and who do it, 'report the matter, saying, I have done as thou hast commanded me.' This is further conclusive proof that the 'man with the writer's inkhorn', the faithful witnesses of Jehovah, must continually engage in and complete the witness work of warning the Jonadabs, or great multitude, before Armageddon breaks upon Satan's organization. The warning work is now in progress and the great multitude is being gathered to the Lord, and Jesus declares that when this witness work is done then will follow the tribulation of Armageddon, the greatest of all time. (Matt. 24:21) All these prophecies exactly fit the facts, and are harmonious, even as they must be. Anyone who insists that those doing the Elisha work toward the great multitude are now "getting nowhere", and that "after the first phase of Armageddon we can do something about gathering the great multitude", shows he does not have an understanding of the prophecies and the relationship thereto which is borne by the witnesses of Jehovah. The Devil would be delighted to see Jehovah's witnesses adopt the policy of "watchful waiting", become idle and indifferent, and slack their hand and wait until Armageddon to do their work; but those who really love God, and who have an understanding and appreciation of their relationship to God and his organization, will now push forward with continued zeal and vigor and will obey his commandment not to slack the hand.

42 If the work of giving the witness and warning fails to turn "Christendom" to the right way, then "the great and dreadful day of the Lord" must come upon them. Says the prophet concerning this work: "And he [the prophetic work] shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:6) The Hebrew word here used for "turn" is also rendered "to convert". (Isa. 6:10; Ps. 51:13) The angel of the Lord prophesied concerning John the Baptist, who in miniature fulfilled the Elijah prophecy, and said: "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." —Luke 1:16, 17.

43 In the seventeenth verse here quoted the word "turn" is also rendered "to convert". (See Matthew 13:15; Acts 3:19.) The Lord inspired Zacharias, the father of John the Baptist, to prophesy concerning John in these words: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke 1:76-79) John the Baptist was a true Levite, and concerning him the prophet Malachi said: "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." (Mal. 2:6, 7) Like the prophet Elijah, John the Baptist, in the performance of his duty, testified against those who had gone astray, to 'turn them to the Lord'.—Neh. 9:26.

44 The purpose of the work prophesied was to "turn", that is, to convert, "the heart of the fathers to the children." The "fathers" are those in the position of responsibility, such as leaders and expounders of the Word of God, as shown by many of the Scrip-

tures. (Acts 22:1; 7:2; Neh. 7:70, 71; Acts 3:24, 25) This indicates that the responsibility of "Christendom" lies largely upon those who have filled the positions of leaders and teachers, such as the clergy in what they have called the organization of the Lord; and the same rule applies to the leaders, instructors and elders in the company of God's true people. In the day of John the Baptist the leaders amongst the Jews claimed to be children of Abraham, and those preachers or clergymen said: "We have Abraham [for] our father." (Matt. 3:9) Jesus said to them: "If ye were Abraham's children, ye would do the works of Abraham." (John 8:39) Abraham pictured God the Father of all of the royal house. The words of Jesus showed that John had failed to turn those Jews, the Pharisaical clergy, back to a condition of harmony with the Father, Jehovah God.

[45] The word "children", used in Malachi 4:6, does not mean childlike or childlikeness, but rather means an offspring, that is to say, sons, and there means the true seed of Abraham. It means the children of the faithful ones: "They which are of faith, the same are the children of Abraham." (Gal. 3:7) Concerning the same the apostle wrote: "Neither, because they are the [natural] seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They [the Israelites according to the flesh] which are the children of the flesh [as Ishmael was], these are not the children of God; but the children of the promise [the seed of Abraham after the spirit] are counted for the seed."—Rom. 9:7, 8.

[46] Concerning those whom God selects for his royal house it is written: "Besides, he does not in any way take hold of angels, but he takes hold of the seed of Abraham." (Hebrews 2:16, *Diaglott*) Note in connection therewith that the prophet Malachi says concerning the one coming: "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." The language employed by the angel of Jehovah in speaking to Zacharias makes this matter clear, which is, to wit: "To turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1:17) Manifestly "the just" or approved ones include those who are faithful and wholly devoted to Jehovah, and used here to express his wisdom; and hence the server of spiritual food, that is to say, an instructor carrying the food of the Lord to others according to the will of God. The faithful prophets of old were visible representatives of Jehovah, the great Father, and their prophecies and expressions of wisdom were concerning him. The gist of the matter of this prophecy therefore clearly seems to be this, that the work of preparing a people for Jehovah would turn those who had made a covenant to do the will of God away from the teachers of men, and turn them to the true Father, Jehovah God; and that would mean to turn the elders and instructors in the congregations, who had been and were following the teachings of men, back to the heart condition of the true children of God, the Father of all, and thus prepare a people for his name; and also to turn the offspring, the children, away from the teachings of men and to the teaching of God's true Word.

[47] If the instruction and warning should fail of completely converting or turning the professed people to the right way, then the devastating fire must follow. Therefore the prophecy says: "Lest I come and smite the earth with a curse." The work which the Lord assigns to his faithful representatives has been in progress for many years, and comparatively only a few have heard and heeded the same. To be sure, there must come out of the masses the great multitude, but that great multitude will be small as compared with all the peoples of earth. The nations of "Christendom" are composed of many millions of persons, many of whom profess to be children of God, but the fact is, almost all of these are children of the Devil and all, as the apostle states, 'lie under the control of the wicked one.' (1 John 5:19) The great multitude are those, and will be those, who gladly hear the word of truth and who turn away from Satan's organization, declaring themselves on the Lord's side before Armageddon. "Christendom" was not favorably impressed with the Elijah work, up to 1918, and hence that work did not turn their hearts to Jehovah God, the great Life-giver or Father. Very few of the professed followers of Christ Jesus in the church organizations were turned and became true children of God. The Elisha work continues that which was begun by Elijah, and this is used by the Lord to bring the great multitude into his fold; but by far the greater number of the human race will stay out of God's organization, and on the Devil's side, and therefore the alternative announced by the prophecy must follow, which means that the Lord will "smite the [land] with a curse [with utter destruction (*Roth.*)]". That means the complete downfall of "Christendom", together with all of Satan's organization. During the period of the Elisha work performed by God's people, his witnesses, acting in accord with their divinely given commission, have declared and continue to declare the "vengeance of our God", that is to say, the coming curse of God, which will soon fall upon the world. (Isa. 61:2) Jehovah lays upon his 'prepared people', who therefore are devoted to him, an obligation of declaring his vengeance and warning to both the rulers and the ruled, to the end that those who desire may have the opportunity to turn to him. There is no side-stepping this obligation and work laid out by the Lord. If the witnesses fail to give the warning, the responsibility rests upon them and the blood of those who died in ignorance is charged up against those failing. If the witnesses are faithful in proclaiming the message of Jehovah, giving the warning to the wicked and making known the kingdom message to those of good will, then

they have fulfilled their obligation which is made binding upon them by their covenant; and being thus faithful, they receive the approval of the Lord.

48 For fifteen years and more the faithful remnant of Jehovah have declared his judgments, which shall be executed at Armageddon by his great Executioner, Christ Jesus. In doing this work from the beginning to the end they are not permitted to slack the hand nor to rest for some future and 'more favorable' time. It is not for them to know just how soon the curse will fall, that is to say, just what hour or year Armageddon will take place. They certainly know that it cannot be far removed from the present day, because that work marked out for them, and which they are doing, immediately precedes Armageddon. The duty and obligation laid upon the remnant is to obey God's commandment and keep at it until he says the work is done. Anyone who attempts to influence to the contrary or cause a let-up in the zeal and activity of the Lord's servants is doing that which is lawless; and the Lord has fully expressed his determination to make disposition of the lawless.

49 Call to mind that during the past decade particularly the Lord has continuously unfolded to his people the meaning of his prophecies, and has caused the explanation thereof to be transmitted to his people through the Watch Tower publications. Some who have mingled with God's people have not studied *The Watchtower*, but have taken it for granted that it contains only the expression of a man or men, and the result to them is that they do not have an understanding of the proper relationship of the anointed to Jehovah and Christ Jesus. They do not have a conception of the prophecies, and therefore plainly give evidence that they are not of the enlightened ones of the temple. If there appear amongst the companies of God's people those who speak in such manner as to retard the witness work, and to induce the workers to believe that they are "getting nowhere", the faithful ones should avoid such persons and their influence, because such speech and influence tend not only to cause divisions but to lull to sleep those who have been brought into the covenant with God. Manifestly, without doubt, Jehovah is unfolding the meaning of his prophecies of old to his remnant to the end that they may be fully advised of his purpose, and that, being so advised, the remnant in patience and comfort will have their hope made strong that they will be permitted to participate in the vindication of Jehovah's name, and of being for ever in his glorious and blessed organization. This is the time when God's anointed must all be of one mind, that they may unitedly and harmoniously do the service of the Most High which he has assigned to them. "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." (Rom. 15:6) All the evidence points to one thing, and that one thing is that within a short time Jehovah will completely vindicate his name, and that those who will have a part therein, and who in consequence receive the blessings of the Lord, must and will present a solid front to the enemy and with firmness and frankness attribute salvation to no creature or thing, but attribute all salvation to God and Christ Jesus, and without hesitation and without ceasing will continue to sing the praises of Jehovah and his kingdom. The admonition, therefore, comes strongly from the Master's lips to the remnant: Now "be thou faithful unto death, and I will give thee the crown of life". (Rev. 2:10, *R.V.*) Such faithfulness means that these will be dependable always, earnestly doing what the Lord has given them to do, always watchful to safeguard the kingdom interests and to exalt the great King and his kingdom.

QUESTIONS FOR STUDY

¶ 1. Whom does Jehovah select as his witnesses? Show that the Scriptures definitely indicate the basis and the purpose of such selection.

¶ 2, 3. With related scriptures, explain the expression, (a) "In that day when I make up my jewels." (b) "They shall be mine."

¶ 4-6. On what condition, and how, and why, does he "spare them"?

¶ 7-9. Contrast the foregoing with God's declaration regarding the unfaithful. What of the Jonadabs in this connection? What on the part of the enemy may be expected by those in a covenant with Jehovah, and why?

¶ 10-15. "Then shall ye return." When and how has this taken place? How have these 'discerned between the righteous and the wicked; between him that serveth God and him that serveth him not'?

¶ 16, 17. What relationships are shown by the word "For", with which the fourth chapter begins? Who are "the proud"? and how do they give expression to their pride and presumptuousness?

¶ 18, 19. Account for the patience and joy of Jehovah's people in the face of wicked persecution.

¶ 20, 21. Who are the wicked? Show how related scriptures corroborate Malachi 4:1 concerning the end of the wicked.

¶ 22-24. Explain the expression "you that fear my name".

¶ 25-29. Show that Jehovah has fulfilled his promise that 'the Sun of righteousness shall arise with healing in his wings'.

¶ 30-32. Point out fulfillment of the promise, "Ye shall go forth, and grow up as calves of the stall"

¶ 33-35. With related scriptures, apply the statement, (a) "Ye shall tread down the wicked." (b) 'They shall be ashes under your feet.'

¶ 36. Account for the admonition of verse 4 in this connection.

¶ 37-40. With scriptures and facts, show whether Jehovah has 'sent Elijah the prophet' as foretold at verse 5.

¶ 41. What is the nature of 'the Elisha work'? What is the purpose of that work? When must it be done, and why then?

¶ 42-46. Explain the 'turning of the heart of the fathers to the children, and the heart of the children to their fathers'.

¶ 47, 48. By what means does Jehovah 'turn the hearts' as here foretold? and what are the facts showing whether that purpose is being accomplished as foreshown by prophecy? What is here seen as to obligation resting upon God's people?

¶ 49. What provision has been made for Jehovah's people to understand his prophecies? Account for the clear revelation of these prophecies at this time. Why are there some who would retard the witness work? What will the faithful now do?

ERRATUM

In paragraph 16, page 277, of *The Watchtower* of September 15, 1936, the word "reuniting" is a typographical error; it should read "uniting". Accordingly lines 23-26 should read: "This part of the picture exactly fits the present condition of the people of good will toward God, who have taken the first step towards uniting themselves with God's organization."

ANGELS AND THE RESURRECTION

"ANGEL" means "messenger". The term applies to one who is sent on a mission as a representative or deputy or messenger of God. The holy messengers or angels always have access to the Father, Jehovah. (Matt. 18:10) These holy ones of the heavenly host sing praise and give utterance to joy before the Lord at every progressive step of his work. These angels inhabit the heavens, the high place. And so the psalmist writes of them: "Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels." (Ps. 148:1, 2) The Bible abounds with accounts of instances where God has used the holy angels of heaven as messengers. By his angels he communicated with Abraham, "the friend of God," thousands of years ago (Gen. 22:15); also with Jacob, the grandson of Abraham. (Gen. 31:11) By his angel God appeared unto Moses at the burning bush near Mount Sinai in Arabia. (Ex. 3:2) By his angel he also delivered a message to the prophet Elijah when Elijah fled for his life to Mount Horeb. (1 Ki. 19:5) These holy messengers of God guarded the interests of Jesus at all times, from the moment he left the heavenly courts to become the man Jesus for the purpose of witnessing for Jehovah God on this earth and of redeeming the world of mankind. (Zech. 3:1-7) The angel of the Lord announced to Mary the virgin that she was to be the mother of the babe Jesus. (Luke 1:31) When she gave birth to this wonderful child, the angel of the Lord brought the message to the faithful shepherds, and the great multitude of the heavenly hosts joined together with that angel in praising God.—Luke 2:9-11.

We may be sure that these faithful, holy angels, as God's instruments, were carefully watching every step concerning Jesus from the time of his birth up to the moment of his resurrection from the dead. With eagerness they would watch and wait to see if Jesus while on earth fully met all the requirements of God's law. They evidently knew that his full compliance with God's will would meet with the marvelous reward of a resurrection from the dead. It was one of these faithful angelic messengers that the Lord sent from heaven to roll back the stone from the door of the tomb at the resurrection of the Master. What great joy must have filled the heavenly courts now when they beheld Jesus, by the power of God, triumphant over death and the grave!

Lucifer, the holy cherub who had rebelled and become Satan the Devil, and who had once been associated with the holy angels and had seduced some of their fellow angels, had for centuries opposed Jehovah and specially tried to destroy Jesus. Jesus had been sent into the world that he might destroy the works of Satan; and now, having been raised from the dead, he would ultimately "destroy him that had the power of death, that is, the devil", which destruction would guarantee the deliverance of the human race. (Heb. 2:14) Now, at his resurrection, Jesus had broken the bonds of death, being raised by Jehovah God to power and glory, demonstrating the fact that he was approved by Jehovah. He now proved that he was worthy to be praised; and without question he received the unlimited praise of all the heavenly host. The Revelation, chapter five, verses eleven and twelve, says: "And I [John] beheld, and I heard the voice of many angels round about the throne [of God] and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

As to the disciples of Jesus, it was not their previous knowledge of the Scriptures and their faith in them that Christ Jesus would be raised from the dead which induced them to believe that he was raised, but it was what they actually saw and experienced that led them to this conclusion. The knowledge gained by experience, coupled with the knowledge of the Scriptures subsequently acquired by them, not only established beyond a doubt in their own minds the resurrection of the Lord Jesus, but it emboldened them to declare the message on every opportune occasion to others and to emphasize this great doctrine of truth in their epistles to the Christian church.

It will profit us here to consider the Scriptural testimony given in proof that Jesus was raised from the dead three days after his death on the tree. There have always been some that have denied the resurrection, and hence it is always well to fortify ourselves against such denial, as well as to strengthen our own faith. It must be remembered that the writers of the gospels were not learned men; they were not such men as would arrange a fraudulent scheme to deceive anybody. There would be no occasion for them to do this. The fact that they did not expect a resurrection and gave evidence of that by their conduct and their speech at and just after the Lord's death is strong circumstantial evidence that their testimony subsequently given is true. Besides this, the testimony itself bears all the earmarks of truth.

At the time Jesus died there was an earthquake. The Roman centurion who stood by exclaimed, "Truly this was the Son of God!" "When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: he went to Pilate [the Roman governor at Jerusalem], and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre." —Matt. 27:57-61.

The Jewish Pharisees believed in the resurrection

of the dead, basing their conclusion upon the words of the prophets. At the suggestion of Satan, which he injected into their minds, they feared that Jesus might rise from the dead, or that his disciples might attempt to work some sort of fraud. They knew they were guilty of having him put to death, and they hoped that that would be the end of him. "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 that last error shall be worse than the first." (Matt. 27:62-64) When the Roman governor heard their request he granted them a soldier guard, saying to 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. 27:65, 66.

The Lord Jehovah must have held these Pharisees in derision, who presumed that by having the stone sealed and a police guard placed at the entrance they could prevent his bringing Jesus out of the tomb. God could easily have resurrected the Lord without removing the stone, inasmuch as Jesus was resurrected as a divine spirit person. God chose, however, to remove the stone. And in addition to raising up Jesus as a divine creature, he also removed the human body by promptly dissolving it to the dust, that it might not see corruption, even as he had promised in the tenth verse of Psalm sixteen.

This soldier guard kept a close vigil over the tomb during Saturday and Saturday night; but early Sunday morning the angel of the Lord God appeared and rolled back the stone. The keepers testified that the countenance of the angel was like lightning and his raiment as white as snow, and these watchmen did shake because of fear.

The sabbath day now ended, the dawn of the first day of the week being here, the faithful women were the first ones to start for the tomb. To quote the Scriptural record (Matt. 28:1-10): "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. 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. 28:1-10.

There must have been great excitement about that time among some of the people of Jerusalem. These faithful women ran to tell the disciples, while the soldiers hurried into the city to notify their employers of what had happened. The record (Matt. 28:11-15) says: "Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 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."

Jesus having been resurrected as an invisible spirit creature, doubtless the angels of God were the only actual eyewitnesses of the act of God in raising his faithful and beloved Son from the dead. However, after the resurrection the Lord Jesus manifested himself alive to his faithful disciples, materializing in human form and thus appearing to them and conversing and even eating with them. And thus the evidences and proofs of his resurrection piled up and became overwhelming in establishing the fact that the great Son of God had been brought forth victorious from the state of death. And thus, too, the faith of the disciples was revived, and they became the zealous witnesses of his resurrection, and their testimony to that fact is true, authentic, and wholly reliable.

(Continued from page 368)

Knoxville WNOX Su 10:30am Su 12:55pm Su 9:45pm
Memphis WREC Su 10:00am Su 3:55pm Su 10:15pm

TEXAS

Dallas WRR Su 9:30am Su 4:00pm Su 9:00pm
El Paso KTSM Su 9:10am Su 1:15pm Su 6:30pm
Ft. Worth KTAT Su 10:15am Su 3:00pm Su 7:00pm
Midland KRLH Su 10:30am Su 1:30pm Su 5:15pm
Pt. Arthur KPAC Su 9:30am Su 2:15pm Su 4:30pm
S. Antonio KMAC Su 7:55am Su 2:55pm Su 7:55pm

UTAH

Salt L. City KSL Su 8:30am

VIRGINIA

Peterab'g WPHR Su 8:55am Su 10:25am Fr 10:15am
Richmond WRVA Su 12:15pm

WASHINGTON

Seattle KIRO Su 10:25am Su 5:25pm Su 9:00pm
Spokane KGA Su 9:25am Su 12:55pm Su 5:55pm
Tacoma KVI Su 9:30am Su 1:30pm Su 9:00pm

WEST VIRGINIA

Cha'ston WCHS Su 1:00pm Su 3:00pm Su 5:00pm
Wheeling WWVA Su 10:00am Su 1:00pm Su 6:25pm

WISCONSIN

La Crosse WKBH Su 10:30am Su 1:00pm Su 5:30pm
Madison WIBA Su 9:30am

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.

[Current local time is shown in each instance.]

ARGENTINA

Bahia Blanca LU2 Su 11:30am
Buenos Aires LR2 Su 10:50am
Los Andes, San Juan LV5 Su 10:30am

AUSTRALASIA

FIJI

Suva VPD2 Fr 9:00pm
9540 kilocycles (31.45 meters)

NEW SOUTH WALES

Albury 2-AY Tu 9:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 6:30pm Su 11:40pm
We 6:30pm
Sydney 2-UE Su 9:00am
Su 4:25pm
Tamworth 2-TM Su 10:30am
Su 3:45pm Su 8:00pm
W'ga W'ga 2-WG Su 7:45pm

QUEENSLAND

Brisbane 4-BC Su 7:30am
Marybor'h 4-MB We 9:45pm
Townsville 4-TO We 8:00pm

TASMANIA

Burnie 7-BU Su 6:30pm
Su 9:00pm Su 10:00pm
Launceston 7-LA Su 5:45pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 7:00pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 8:00pm
Melbourne 3-AK Su 2:15pm
Su 10:00pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Northam 6-AM Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

Wallonia-Bonne Esperance (201.7 m) We 7:00am

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKOV Su 1:45pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:00pm
Hamilton CKOC Su 10:15am
Su 1:30pm Su 8:00pm

CUBA

Caibarien CMHD *Spanish* Mo 1:15pm
Camaguey CMJF Su 11:45am
Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Radio Beziers Th 9:00pm
Radio Juan-les-Pins (Cote d'Azur) Sa 8:00pm
Radio Lyon Sa 6:50pm
Radio Nimes Tu 9:00pm

INDIA

Rangoon VU2LZ Su 12:00nn

PARAGUAY

Asuncion ZP1 Su 10:30am

SPAIN

Madrid EAQ We 7:15pm
(Eastern Standard Time)
Sa 7:15pm
Spanish Su 6:45pm

URUGUAY

Montevideo CX10 Su 12:15pm
(Radio Internacional)

UNITED STATES

ALABAMA

Birm'ham WAPI Su 10:15am
Su 4:30pm We 5:15pm

ALASKA

Anchorage KFQD We 9:30am
Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Jerome KCRJ Su 9:25am
Su 12:05pm Su 4:05pm
Tucson KGAR Su 9:30am
Su 12:55pm Su 5:45pm
Spanish Su 12:40pm

ARKANSAS

Hot Sp'gs KTHS Su 10:15am

CALIFORNIA

Bakersfield WGXAI Su 10:30am
Su 1:15pm Su 7:00pm
El Centro KXO Su 10:00am
Su 12:15pm Su 6:45pm
Hollywood KNX Su 10:15am
Su 1:35pm Su 7:55pm
Oakland KROW Su 10:00am
Su 2:00pm Su 7:00pm
Tu 9:00am Tu 2:00pm
Tu 11:00pm We 8:15pm
Fr 9:15pm Sa 10:00pm

COLORADO

Col'o Spr. KVOR Su 10:30am
Su 12:15pm Su 4:00pm
Durango KIUP Su 1:00pm
Greeley KFKA Mo 9:30am
Mo 1:00pm Mo 6:25pm

CONNECTICUT

N.Britain WNBC Su 8:00am
Su 8:10am Su 10:00am

DISTRICT OF COLUMBIA

Washington WOL Su 10:00am
Su 1:00pm Su 7:15pm

FLORIDA

Lakeland WLAK Su 9:30am
Su 12:30pm Su 5:00pm
Orlando WDBO Su 11:00am
Su 12:30pm Su 5:00pm

GEORGIA

Athens WTFI Su 9:25am
Su 11:00am Sa 7:00pm
Atlanta WATL Su 10:50am
Su 2:00pm Su 9:25pm
Griffin WKEU Su 9:40am
Su 2:45pm Su 4:30pm

HAWAII

Hilo KHBC Su 10:00am

IDAHO

Boise KIDO Su 10:55am
Su 6:00pm We 4:00pm

ILLINOIS

Harrisb'g WEBQ Su 4:45pm
Su 6:45pm Su 9:00pm
Tuscola WDZ Su 9:35am
Su 11:55am Su 1:50pm

IOWA

C. Rapids WMT Su 10:00am
Su 12:15pm Su 9:55pm

MAINE

Augusta WRDO Su 9:00am
Su 1:15pm Su 5:00pm
Bangor WLBZ We 9:55am
We 12:55pm We 5:10pm
Presque I. WAGM Su 9:45am
Su 12:30pm Su 1:55pm

MARYLAND

Baltimore WCBM Su 9:00am
Su 12:15pm Su 6:15pm
Frederick WFMD Su 10:30am
Su 1:30pm Su 5:00pm
Hagerst'n WJEJ Su 10:25am
Su 1:40pm Su 9:15pm

MASSACHUSETTS

Boston WMEX Su 9:25am
Su 4:30pm Su 8:15pm
Boston WORL Su 10:05am
Su 2:05pm Su 3:05pm

MICHIGAN

Detroit WJR Su 10:00am
Kalamazoo WKZO Su 8:25am
Su 9:55am Su 10:55am

MINNESOTA

F'gusFalls KGDE Su 10:00am
Su 1:45pm Su 7:15pm
Min'apolis WDGY Su 9:30am
Su 2:00pm We 6:15pm

MISSISSIPPI

Hattiesb'g WFOR Su 1:00pm
Su 3:30pm Su 5:30pm
Meridian WCOC Su 10:00am
Su 2:25pm Su 6:30pm

MISSOURI

Columbia KFRU Su 10:30am
Su 1:30pm Su 2:45pm
St. Joseph KFEQ Su 10:00am
Su 1:35pm Su 3:40pm

NEBRASKA

Lincoln KFAB Su 9:30am

NEW HAMPSHIRE

Laconia WLNH Su 10:30am
Su 3:15pm Su 7:10pm

NEW JERSEY

Asbury P. WCAP Su 12:45pm
Su 2:45pm Su 9:00pm
Camden WCAM Su 11:00am
Su 12:15pm Su 3:15pm
Mo 2:30pm We 2:30pm
Newark WHBI Su 9:25am
Su 6:25pm Su 9:00pm

NEW YORK

Brooklyn WBBR Su 9:10am
Su 4:30pm Su 7:30pm
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
Buffalo WGR Su 10:00am
Su 10:45pm
Buffalo WKBW Su 5:55pm
Freeport WGBB Su 10:25am
Su 12:30pm Su 5:55pm
New York WBNX Su 5:00pm
Su 5:45pm Su 6:25pm
White Pl. WFAS Su 6:00pm
Tu 10:55am Sa 10:55am

NORTH CAROLINA

Greensboro WBIG Su 10:30am

OHIO

Akron WJW Su 11:30am
Su 3:25pm Su 10:15pm
Cleveland WHK Su 11:00pm
Tu 1:45pm Th 1:45pm
Fr 1:45pm
Columbus WBNS Su 7:15am
Su 12:30pm Mo 3:15pm
We 3:15pm Fr 3:15pm
Columbus WCOL Su 10:00am
Th 2:30pm Sa 1:15pm
Columbus WHKC Su 5:25pm
Mo 1:55pm Tu 1:55pm
We 1:55pm Th 1:55pm
Fr 1:55pm

OKLAHOMA

Tulsa KVOO Su 9:30am
Su 3:55pm Mo 4:55pm

OREGON

Portland KWJJ Su 10:15am
Su 4:15pm Su 9:00pm

PENNSYLVANIA

Easton WEST Su 10:25am
Su 11:55am Su 9:25pm
Greensb'g WHJB Su 10:15am
Su 4:00pm
Pittsburgh KQV Su 10:45am
Pittsb'gh WWSW Su 10:45am
Su 5:00pm Su 9:00pm
York WORK Su 12:25pm
Su 3:00pm Su 6:25pm

SOUTH CAROLINA

Greenville WFBC Su 10:00am
Su 3:30pm Su 9:30pm
Spart'b'g WSPA Su 10:30am
Su 2:00pm Su 4:50pm

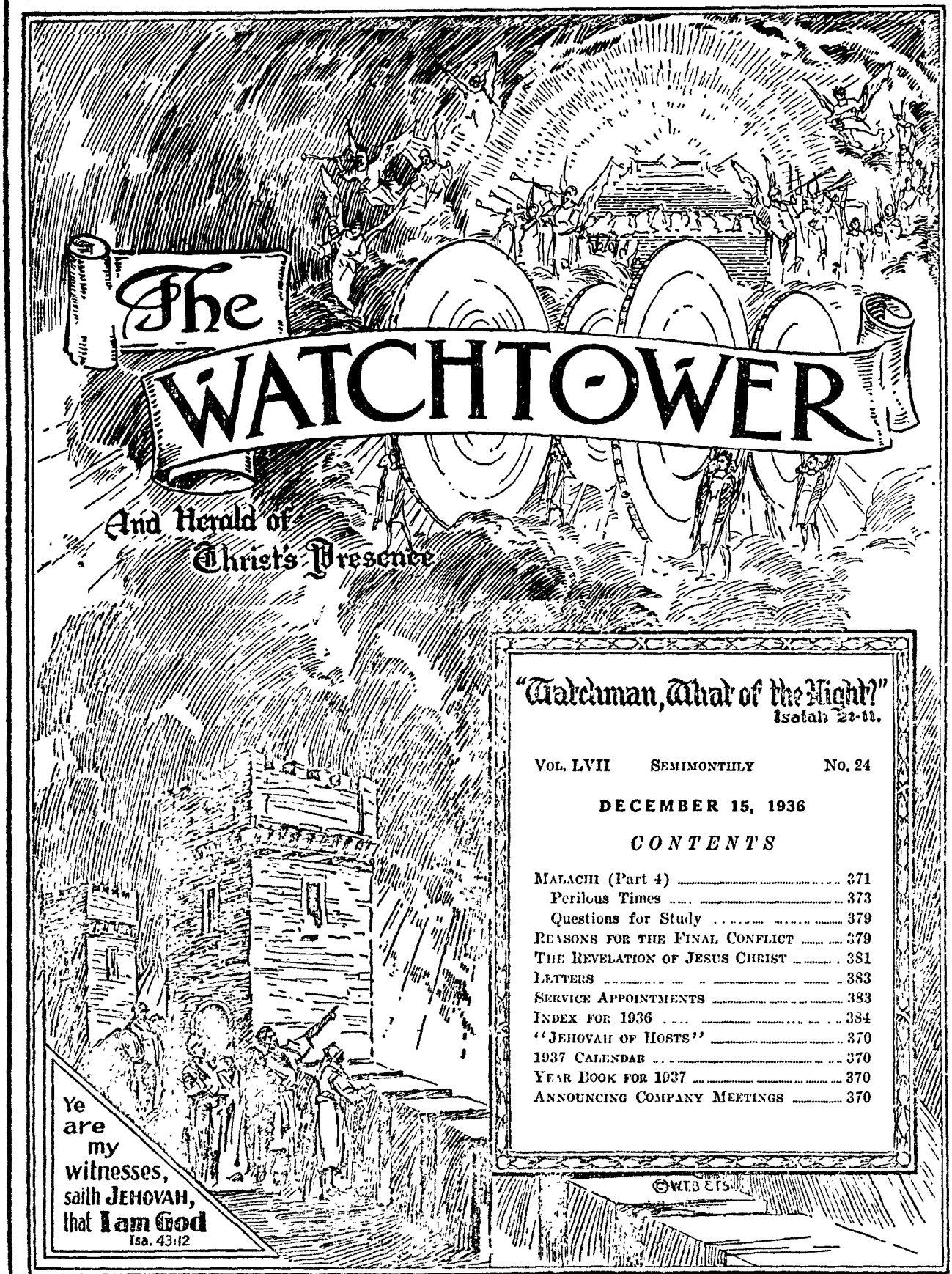
SOUTH DAKOTA

Pierre KGFX Su 10:00am
Tu 4:00pm Th 4:00pm
Sioux Falls KSOO Su 9:10am
Su 9:45am Su 4:30pm

TENNESSEE

Jackson WTJS Su 10:30am
Su 12:15pm Su 2:30pm

(Continued on page 367)



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

VOL. LVII SEMIMONTHLY No. 24

DECEMBER 15, 1936

CONTENTS

MALACHI (Part 4) 371
Perilous Times 373
Questions for Study 379
REASONS FOR THE FINAL CONFLICT 379
THE REVELATION OF JESUS CHRIST 381
LETTERS 383
SERVICE APPOINTMENTS 383
INDEX FOR 1936 384
"JEHOVAH OF HOSTS" 370
1937 CALENDAR 370
YEAR BOOK FOR 1937 370
ANNOUNCING COMPANY MEETINGS 370

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

©W.T.B.&T.S.

The WATCHTOWER

PUBLISHED SEMIMONTHLY 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 willfully 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 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 arranges systematic Bible study for its readers and supplies other literature to aid in such studies. 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 5, 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 OF HOSTS"

The testimony period "Jehovah of Hosts" embraces the nine days February 6-14, 1937. This midwinter campaign will specialize on booklets, and all those on Jehovah's side will offer a 10c combination consisting of two booklets with colored cover and the latest self-covered booklet. Let Jehovah's people take this coming campaign to heart, faithfully making all due preparation therefor. Consult forthcoming issues of the *Informant* for additional instructions. The "man with the inkhorn" promptly reported the matter, and likewise each one will report his activities and the results in this campaign.

1937 CALENDAR

The new calendar, for 1937, expresses militant service, both in text and in illustration. The year's text is from Obadiah 1: "Arise ye, and let us rise up against her in battle." The design based on the text is most expressive, and stirring and strengthening to behold. Accompanying is a seasonable letter by the Society's president, and setting out the special testimony periods for 1937; also the calendar date pad, marking such testimony periods and likewise the regional or divisional service campaigns. The calendar may be had, five copies on a contribution of $1.00, sent to one address, or, singly, on a 25c contribution. Groups will please combine all individual orders and forward through their local servant, with remittance enclosed.

YEAR BOOK FOR 1937

This is to announce the Society's issuance of a new year book for use during 1937. It contains the comprehensive report by the president of the Society covering the work accomplished during the service year 1935-1936 by Jehovah through his witnesses and their companions throughout the world. The information included therein is most valuable, especially in view of the war now on with the religionists. There is also a brief discussion by the president on the 1937 year text; additionally a text for each day of the year together with an enlightening and encouraging comment taken from *The Watchtower*. In view of the special expense of publishing such a limited edition as that of the *Year Book* a contribution is asked of 50c a copy. Please order now, sending remittance with order. Groups will place individual orders with their local servant, so as to spare the Society much time and expense in shipping.

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. LVII DECEMBER 15, 1936 NO. 24

MALACHI

PART 4

"Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."—Ex. 20: 12.

JEHOVAH did not cause his prophecies to be written in the chronological order in which they are fulfilled. The prophecy of Malachi, written aforetime for the benefit of the remnant, could not be understood by the remnant until the coming of the Lord Jesus to the temple. Chapter three, verses one to four, of the prophecy, appears to be the key to the understanding of the entire prophecy and for that reason to be first considered. Now consideration is here given to chapters one and two. Some parts of those two chapters were referred to in the discussion of the prophecy heretofore published in *The Watchtower*, and it is deemed advisable to now give a more detailed examination thereof. At the coming of the Lord Jesus to the temple all of his professed followers who claimed to be in line for the kingdom must be judged. That judgment is adverse as to the selfish ones and results in making manifest the "evil servant" class and the clergy, who claimed to be God's children but who had failed to honor their "father" and their "mother". The prophecy discloses such and shows why the judgment is adverse. The judgment also makes manifest who is faithful to the Lord, and those are purified that they might offer unto the Lord an offering in righteousness. The faithful ones are permitted to see and understand the reason for the judgments rendered, and it becomes the duty of the faithful to transmit the information to others who have the hearing ear.

[2] Malachi, whose name means "angel [messenger] of Jehovah", received the word from Jehovah, and the prophecy opens with the statement: "The burden of the word of the Lord to Israel by Malachi." (Mal. 1:1) Its primary application was to the nation of Israel, but its wider application is to spiritual Israel, that is, those who have covenanted to do the will of God and to follow in the footsteps of Christ Jesus. The "burden of the word of Jehovah" was heavy with condemnation of the wrongful practices amongst the covenant people of Jehovah, and a solemn warning is given of the outcome to those who indulged in wrongful practices unless correction and reformation quickly followed. At the time that Malachi received the prophetic "word of Jehovah" natural Israel, or at least a remnant thereof, had been restored from Babylon to the land of Judah and Jerusalem and to the worship and service of Jehovah. The temple had been rebuilt. The governor of Judah lived there, who at that time was Zerubbabel. Later Nehemiah was made governor. (Neh. 2:5-8; 5:14-18; Ezra 2:1, 2; 3:1-8) The fulfillment of the prophecy is upon spiritual Israel after the coming of the Lord Jesus to the temple in 1918 and even up to the cleansing of the sanctuary in 1932.—Dan. 8:14.

[3] To natural Israel, and later to spiritual Israel, Jehovah says: "I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob." (Mal. 1:2) Jehovah proved this by restoring natural Israel from Babylon to the Holy Land, thus preventing Satan's world power from destroying them completely. Jehovah proved this statement to the remnant of spiritual Israel after the harrowing experiences of 1918. The Deliverer came out of Zion, and, as it is written, "so all [spiritual] Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob [all of God's people]: for this is my [new] covenant unto them, when I shall take away their sins. As concerning the gospel, they [the unfaithful ones] are enemies for your sakes: but as touching the election [of the faithful ones as the people for Jehovah's name], they [the faithful remnant] are beloved for the fathers' [that is, Abraham, Isaac and Jacob's] sakes."—Rom. 11:26-28.

[4] When Jehovah spoke to natural Israel in Moab by the mouth of Moses he said to them: "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the

hand of Pharaoh king of Egypt."—Deut. 7:6-8.

5 With stronger reasoning these words of Jehovah apply to spiritual Israel approved at the temple judgment. At the time of the utterance of the prophecy natural Israel was not properly responding to Jehovah's love bestowed upon them, and Jehovah reminded them of their shortcomings. Addressing spiritual Israel, the Lord Jesus says: "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God." (John 16:27) The faithful and obedient respond: "We love him, because he first loved us."—1 John 4:19.

6 The cold and unresponsive ones seek to justify themselves in not obeying the commandments of the Lord, and therefore propound to the Lord the question: "Wherein hast thou loved us?" God commands all of his covenant people, saying: "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) Contrary to this commandment, many have attempted to divide their love between God and creatures and things. Even those who have later formed the "faithful and wise servant" class were at one time lacking in appreciation of the loving-kindness bestowed upon them by Jehovah, and such was true when the Lord Jesus appeared at the temple. All who were looking forward to going to heaven, and who were giving no consideration to the honor of Jehovah's name, were failing to love God according to his commandments. After the coming of the Lord Jesus to the temple and the unfolding to the faithful ones the purpose of Jehovah their love increased and they more readily responded to the Lord's commandments.

7 The question was propounded to Jehovah by the unfaithful ones, and Jehovah replies to that question by propounding another, to wit: "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob." Jehovah bestows his love upon those who obey him. Esau was the first-born of Isaac and Rebecca, and therefore the logical heir of his father, but Jehovah showed his favor to Jacob and selected him for the heir. Jehovah knew the end from the beginning. Although Jacob was the younger of the twins, yet before his birth Jehovah fixed his love upon Jacob because he knew that Jacob would obey him and that Esau would not. (Gen. 25:21-26) "And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid." (Rom. 9:10-14) Jehovah did not permit the first-born to receive his love merely because of the rule governing the same, well knowing in advance that such a one would be unfaithful and that Jacob would faithfully obey him; therefore it is written: "For he saith to Moses, I will have mercy on whom [the one having faith] I will have mercy, and I will have compassion [on the obedient one] on whom I will have compassion." (Rom. 9:15) The rule concerning the firstborn must yield to faithful obedience. "So then it is not of him [Esau] that willeth, nor of him [Esau] that runneth [to Isaac], but of God that sheweth mercy." (Rom. 9:16) Furthermore Jehovah says: "And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." —Mal. 1:3.

8 The reason why God hated Esau was because of his selfishness and lack of faith in respect to God's promise. Esau married an accursed heathen, was unjust to Jacob, and displayed the spirit of a murderer. For like reasons Esau's nation (the Edomites) was hated of Jehovah, both ancient and modern, that is to say, the present-day wicked crowd who were pictured by the Edomites. (See "Obadiah", June 15, 1936, *Watchtower*.) For the same reason the "wicked servant" class, and all the persons composing that class, are hated and cast away from the Lord. (Matt. 24:48-51) Thus Jehovah had declared that he laid waste the heritage of Esau and made desolate all of Idumea. (Ezek. 35:2-15; Obad. 15-21; Jer. 49:7-22) The prophecy of Jehovah pronounced against Esau had fulfillment on a small scale sometime after the destruction of Jerusalem. In due time Christ Jesus appeared at the temple and desolates the condition of the "evil servant" class, thus fulfilling the prophecy on a larger scale. At the temple judgment Christ Jesus, true to his Word, sends forth his angels and gathers out those in line for the kingdom who had become workers of iniquity and who attempted to draw followers after them, and the Lord appoints their end with the hypocrites and puts them into outer darkness and takes away from them all the kingdom interests. (Matt. 13:41; 25:24-30) Their heritage as heirs of God and joint-heirs with Christ Jesus is brought down to barren desolation, pictured by their place's being for food for the jackals of the wilderness, because they refused to suffer with Christ Jesus and did not give honor to Jehovah their Father and to his kingdom. This judgment and its execution against the "evil servant" class began with the coming of Christ to the temple in 1918 and is certain likewise to be visited upon any of the temple company who become unfaithful thereafter. It would follow, then, that one once in the temple, and who becomes unfaithful, will be quickly gathered out by the angels of the Lord.

9 Esau joined the Devil's organization, and all who follow that course become a part of Satan's organization and are put in the class of the Edomites. "Esau, who is Edom." (Gen. 36:1) Those once in line for the birthright blessings of Jehovah, who dishonor the Lord, become Edomites. What Edom said, as set forth in the prophecy of Malachi, has application to

the "evil servant" class. "Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever." —Mal. 1:4.

[10] About the time of the beginning of the temple judgment the selfish, covetous ones, who were in line for the kingdom, said, and continue to say: 'We are impoverished due to being cut off from the official control of the WATCH TOWER BIBLE & TRACT SOCIETY, that is, God's visible organization.' Those unfaithful ones now would be unable to control and to operate the Society as they desired, and hence they were lamenting their loss of authority and rule. Furthermore they said in the language of the prophecy: 'We will build the desolate places by setting up our own organization to compete with the WATCH TOWER SOCIETY, and we expect to have God's approval and to prosper in our new adventure.' To this the Lord replies: "They shall build, but I will throw down." The judgment is written against them, and God will not reverse that judgment. He will not send prosperity to them. Jehovah does not grant resurrection and life to those who are assigned by his judgment to perdition. (Jer. 49:17, 18; also 2 Thess. 2:3; Ezek. 35:14, 15) The prophecy then refers to those on Jehovah's side and says: "And men [*R.V.*] shall call them, The border of wickedness [that is to say, the outer edge or extreme of wickedness]." These "men", who are on Jehovah's side, thus speak, and speak at his direction against those who are unfaithful, and this shows the obligation upon the faithful to thus speak the truth. Those workers of lawlessness or wickedness are the most reprehensible class because they have willfully turned from the truth and put themselves in opposition to God and his organization, thus dishonoring their Father and their mother. Other translators render this part of the text in this manner: "The territory of wickedness." (*Leeser; Rotherham*, margin) Such are "the people against whom the Lord [Jehovah] hath indignation for ever", and therefore such are assigned to perdition or everlasting destruction. They go the way of the Devil and of all of his likes. (Rev. 20:7-10) There is no reason why God should keep the wicked alive. He gives life everlasting to those who love and serve him. The time comes, following the beginning of the temple judgment, when the Lord makes known these truths to his faithful ones that they may see and appreciate the justice and loving-kindness of our God. To the faithful remnant of spiritual Israel, who constitute the "faithful and wise servant" class, Jehovah says: "And your eyes shall see, and ye shall say, The Lord will be magnified from [beyond (*R.V.*)] the border of Israel." Such is conclusive proof to the faithful ones that Jehovah hates the wicked, who were pictured by Esau, and that he loves those pictured by Jacob, that is, the faithful who love and serve him unselfishly. Seeing and appreciating the judgment and love of Jehovah, the faithful magnify his name from the place occupied by them, that is, the place in God's organization, and beyond it, by continuously giving praise to and testifying to the name of Jehovah and his kingdom; and they do this amidst great opposition.

PERILOUS TIMES

[11] Publishing his law to natural Israel, Jehovah said to them: "Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." (Ex. 20:12) The law of God does not change. The law spoken to Israel there now applies more particularly to spiritual Israel. The children of natural parents should respect and honor them, when the parents deport themselves in a proper way. But that could not be the limit of the application of this text, for the reason that parents often become wicked, joining the Devil and opposing and openly defaming Jehovah's name. Surely God does not mean that children should honor any taking that wicked course merely because such persons are the parents of children. (Isa. 54:1, 13) The word "father" of Exodus 20:12 means Jehovah God, who gives life to all who receive life. The "mother" of the text means God's "woman", picturing God's organization, that gives birth to God's children. (Isa. 54:1-3) "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?" (Mal. 1:6) The peoples of the nation of Israel after the flesh were God's people, whom he had selected for himself, and he was a Father to them. The major application of the text, however, is to spiritual Israel, that is, those who have exercised faith in God and in Christ Jesus and have entered into a covenant to do the will of God, and whom God has acknowledged as his sons. One who remains true and faithful to God will honor his Father's name. Addressing the church at Ephesus the apostle wrote: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth." (Eph. 6:1-3) Thus the proper application of the text is shown. The spirit-begotten sons of God are duty-bound to honor God by gladly obeying his and his Son's commandments. Anyone who takes a contrary course dishonors Jehovah's name. To dishonor God brings one into peril. The "last days" are now here and Satan is desperately endeavoring to turn all people away from God, and therefore he induces them to take the course of disobedience. It was concerning this that the apostle wrote: "This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves [extremely selfish], covetous [desiring and seeking that which they have no right to], . . . disobedient to parents, . . . [covenant-]breakers, . . . despisers of those that are good, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. 3:1-5) The description here given exactly fits the present-day conditions in the world and more particularly fits those who were once in line for the kingdom and who have turned away. While it is true that those of this world are pursuing exactly the course that the apostle describes, yet the application of the text is specifically to those who have undertaken to serve God and who have shown themselves unfaithful. They become lawless by reason of their selfishness and covetous desire, and they refuse to obey the commandments of God and to follow his organization instructions. They completely ignore this admonition of the Lord, to wit: "My son, keep thy father's commandment, and forsake not the law of thy mother."—Prov. 6:20.

12 All those in line for the kingdom at the coming of the Lord to the temple were of the tribe of Levi, from which the priests are taken, hence some of them of the priestly order. Addressing his words to the priestly class, Jehovah says: "If then I be a father, where is mine honour?" Otherwise stated, the prophecy says to them: "What are you doing to show honor to Jehovah God?" Jehovah adopts the spiritual Israelites as his sons, and therefore becomes a Father to them.—Gal. 4:5-7; Rom. 8:14, 15.

13 The kingdom was born in 1914, Jehovah having brought forth the "man-child", who shall rule the world, and thereafter his woman gives birth to the other children. Jehovah sends his beloved Messenger to the temple for the purpose of testing and judging all who are spiritual sons of God. He inaugurates the new covenant toward them. Jehovah says: "For I am a father to [spiritual] Israel, and Ephraim [spiritual] is my firstborn." (Jer. 31:9, 31-34) The true sons acknowledge Jehovah as their Father, and they give honor to his name. These in the language of the prophet say: "Thou, O Lord, art our father, our redeemer: thy name is from everlasting." (Isa. 63:16) "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) It is only those who gladly obey his commandments that show their love for him and that honor Jehovah's name. They boldly and joyfully testify to his name and his kingdom in the day of Jehovah, where we now are. (1 John 4:17, 18) The son bears the name of his Father, and the dutiful son respects and honors his Father's name, and therefore the son occupies a place of much responsibility respecting the name of his Father.

14 God made the Levites his ministers. Some of these he made priests, and others of the tribe of Levi performed a separate service, but all were the servants of God and all foreshadowed the spiritual sons of God, who are also his servants. It is the spiritual Israelites that the Lord purifies at the temple judgment that they may offer unto Jehovah an offering in righteousness; therefore the sons do and must honor Jehovah's name. When the Lord came to the temple those in the covenant by sacrifice were not honoring Jehovah's name in a proper manner, and this was due somewhat to the fact of their ignorance of the proper way to honor his name. All were taking a more or less compromising course and thus bringing reproach upon the name of Jehovah God. Much of their time was put forth in "developing character" and in giving honor to men and in following the teachings of man.

15 It was in the May 1, 1926, issue of *The Watchtower* that the Lord brought to the attention of his people that it was much more important for them to honor Jehovah by declaring his name than merely to develop character. The temple judgment discloses a company of spirit-begotten ones that held to their selfish desires and refused to honor God's name, and also discloses another company anxious to do the will of God; and when this latter class saw the right course they hastened to take that course. In recent years the Lord has made this matter clearly to appear to those who love and serve him, and they gladly take up their duty and obligation of speaking of the same to one another and to all others who have the hearing ear, disclosing to them that it is only those who love and serve Jehovah that in fact honor his name and that thus have his approval. Those who take a different course fall into peril. The faithful ones, who stand the test, are brought into the temple; but if thereafter, while in the temple, any of such become selfish, covetous or rebellious, they too are gathered out by the Lord, as he declared he would do.

16 The true servant of God has understanding, that is, he appreciates his proper relationship to his Master and to Jehovah and that he must honor the name of Jehovah and his beloved Son. Christ Jesus is the Master over the house of Jehovah God. "For one is your master, even Christ." (John 13:13, 14; Matt. 23:8) In order that those who covenant to do the will of God might properly appreciate their position in God's organization the apostle applies the rule relative to servant and master in the flesh, as well as in Christ, the one to illustrate the other: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."—Eph. 6:5-8.

17 Jehovah is the great Master and Lord over all. He was the Master to the priesthood of natural Israel.

They were his tribe and his people. God was their Sovereign Ruler. By his prophet Malachi Jehovah says to Israel after the flesh, and then more particularly to spiritual Israel: "If I be a master [*Adon* (Hebrew); sovereign ruler], where is my fear?" That such is the meaning of the text is shown by the words of Isaiah: "O Lord our God, other lords [*adonim* (Hebrew)] beside thee have had dominion over us: but by thee only will we make mention of thy name." (Isa. 26:13) Jehovah is the Supreme Power, the Chief of the Higher Powers. His sons cannot fear him and at the same time be men-pleasers. Such would bring them into the Devil's snare. They cannot be subject to worldly rulers and rules which are contrary to God's law, but must and do recognize only Jehovah God as the Supreme Power and his law above the laws of man. The sons of God are not the servants of men, and they must stand or fall to their own Master, the Lord of heaven and earth. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:20) "Ye are bought with a price; be not ye the servants of men." (1 Cor. 7:23) The Lord Jesus makes it emphatic that the sons of God must not fear man but must fear God. (Matt. 10:28) "The fear of the Lord is to hate evil." (Prov. 8:13) It is evil to willfully do anything that is contrary to God's commandment. To take a position contrary to God's organization, and to set up an organization or attempt to do so, which latter organization gives honor to man, is certainly evil in the sight of God. To give honor to men and not to Jehovah is equivalent to despising Jehovah's name. The responsibility thereby becomes greater when one knows that God's purpose is the vindication of his name. Says the Lord to those who go contrary to his law: "Where is my fear? . . . O priests, that despise my name." It therefore follows that every one who covenants to do the will of God must honor Jehovah's name by obeying his laws, regardless of the laws of man and regardless of what any creature may say or think about him.

18 The selfish person who is looking for honor and glory to himself does not honor Jehovah. As long as one permits selfishness to control him he cannot see and appreciate the revealed Word of God. Those who are fully and unselfishly devoted to Jehovah God may take an improper course for a time because of ignorance, but in due time God will show them the right way if they diligently seek to know the right way and to do the will of God. It was not until the publication of the book *Prophecy*, in 1929, that the Lord put clearly before his people that the honor and vindication of his name is of the greatest importance. When the Lord made known this great truth, the unselfish joyfully laid hold of it and obeyed the Lord's will. Those who follow their own selfish desires and attempt to draw others away from the Lord's organization, to walk with them, thereby pursue a lawless course. Such become weak, and they do not understand. They fail to have a knowledge and appreciation of the proper relationship of the creature to the Creator, and they are blind to the truth. One who seeks for selfish honor and for the praise of men, or who gives honor and praise to other men, ignores the great issue now to be settled and clearly demonstrates that he does not have understanding. Those who pursue such a course of conduct despise the name of Jehovah.

19 Jehovah by his prophet now discloses how one may show that he despises Jehovah's name. Those who think too highly of self seek to justify their wrongful course, even after that wrongful course is pointed out to them. Says the Lord by his prophet Malachi: 'Ye say, Wherein have we polluted thy name?' And to that question Jehovah answers: "Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible." (Mal. 1:7) All sacrifices are designated by the Lord under the name of "bread". The proper sacrifice of the sons of God is expressed by the apostle in these words: "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. 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. 13:13-15) That means a wholehearted, unselfish devotion to Jehovah God in obedience to his commandments in proclaiming his name and his kingdom, and to do so without cessation, earnestly and zealously following the way or course that God has pointed out for his son to follow.

20 God's law required the priests to examine all things offered for sacrifice, and nothing that was blemished or had been gotten unlawfully could be accepted as a sacrifice. "And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God." (Deut. 15:21) An offering unto the Lord God, mixed with praise and honor of men, whether that be for self or for others, could not be acceptable unto God. (Luke 16:15) It is the solemn duty of those servants of God who were serving in the priests' office to declare this rule of Jehovah in the presence and hearing of others. The table of the Lord is supplied by him with proper food that is nourishing and life-sustaining to those who love and serve him. That which is contrary to God's table is of the Devil. It is written: "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?" Therefore the altar is "the Lord's table". Furthermore, it is written: 'Ye cannot be partakers of the Lord's table and of the Devil's.' (1 Cor. 10:18, 21) One cannot mix worldly things with that which God provides for his people. That which is of all importance is God's name; and that which he places upon his altar, or "table", is in the interests of his kingdom and is placed upon his table for his sons, and such is worthy of a full and undivided devotion of the sons that are in line for the

kingdom. To attempt to mix worldly things with that which God has provided on his table is to dishonor his name. It follows, then, that if those who claim to serve God are at the same time mixing that service with that which brings honor and praise to men, such is proof that they despise God's name and his provision for them. Certainly, then, such is an abomination in the sight of God. Anyone who substitutes anything in the place and stead of what God has provided for those who serve him is thereby showing that he despises God's holy name. Since the beginning of judgment at the temple there have been those who claim to be in line for the kingdom who have refused to accept God's provision for them and have substituted what man has provided. They proclaim and advocate the teachings of man and disregard what God has unfolded in the fulfillment of his prophecies for the benefit of those who have undertaken to do his will. Jehovah has now plainly shown that the great issue or question that must be determined is that which involves his holy name; that the duty he has laid upon his people is to declare his name, and to ignore that great issue means to despise his name and to thereby declare that his table is contemptible. The failure or refusal to call attention to these important truths would be carelessness toward the Lord's interests and would thus show unfaithfulness on the part of those having the obligation to declare his name and his kingdom. Thus the Lord points out to those workers of lawlessness the manner in which they have shown their contempt for his table.

21 The law which God gave to natural Israel provided that a blind sacrifice is not acceptable to the Lord. But selfish "priests" say: "It is not wrong nor evil." Therefore said the Lord through his prophet Malachi: "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the Lord of hosts."—Mal. 1:8.

22 The sacrifice represents the one offering it. If the person offering it is blind to the great issue or question for determination and that blindness is induced by his own selfishness, his offering therefore is blind and hence is an imperfect offering. This rule applying to natural Israel with stronger reasoning applies to spiritual Israel, and the one thus failing to see and to make known the issue offers a blind offering, contrary to the Lord's commandment. (Heb. 13:15) It would be the same as a blind sacrificial victim, and therefore not acceptable to the Lord. There are those who claim to be servants of God and who say: "What is right in my own eyes, that is, what I conceive to be right, that I will do." Otherwise stated, they set their own judgment up against what the Lord has specifically written. That one therefore demonstrates that he is a fool. "The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise." (Prov. 12:15) The Word of God is the true and correct counsel. In this day, when the King is at the temple and is directing his people what they must do, anyone who ignores His instructions and pursues his own selfish course thereby says: "God is not directing his organization"; and in his heart, that is, by his course of action, he says: "There is no God"; and thus he declares himself a fool. He is blind to the real purpose of Jehovah. He should know better, because he has undertaken to be guided by God's Word and therefore he should not follow his own ideas or the ideas of another man, but look to the Lord for instruction. His offering, being blind, is not acceptable unto God. For one to contend or hold that such a selfish course on his part is not an evil in himself, or in others who have covenanted to do the will of God, would mean his contempt for God's altar and his unfaithfulness to his covenant with God. The children of Jehovah can be taught only by Jehovah and the Lord Jesus Christ. No man, whether it be self or another man, can be the guide and teacher of the sons of God. Thus the Lord shows the clear distinction between the unfaithful and the faithful who attempt to serve him in the priest's office. He provides the means for enlightening and making clear the vision of his sons in order that they may not bring to him a blind sacrifice.

23 What, then, constitutes a "lame" sacrifice within the meaning of the Scriptures? The halting between two opinions, trying to serve two opposing organizations at the same time, claiming to serve God and at the same time trying to please the Devil's or worldly organization, is certainly limping along and thereby means offering a "lame" sacrifice. Fear of human authorities and recognizing them as the "higher powers", as the ones that must be obeyed, shows that persons so fearing and obeying worldly powers are "blind" and "lame". To obey these worldly powers because of fear of being punished at the hands of human creatures constitutes one offering a lame sacrifice and thus unacceptable to the Lord. One of the priestly class offering such a sacrifice would be rejected at the temple judgment, because that judgment of the Lord tries and purges the sons of Levi, that they may offer unto the Lord an offering in righteousness. (Mal. 3:3) The "evil servant" class, once in line for the kingdom, have said and continue to say: "We must and do recognize the human rulers of this earth as the higher powers, whom we will obey." Thereby they say for themselves that they are offering a lame sacrifice and they claim that such sacrifice is not evil; but the Lord says it is evil. Those who have God's approval must make no compromise, but must render themselves entirely unto God and his kingdom service with a singleness of purpose, being blind to everything else.—Isa. 42:19.

24 Again the Lord says to them: 'When you offer a sick sacrifice you say it is no evil.' Those who are spiritually sick say: 'A sick offering is not evil.'

(*R.V.*) The Lord is supplying his table with meat in due season, thereby showing his people what they must do. One who fails or refuses to feed upon the spiritual food which the Lord provides, but feeds on that which he thinks is right according to his own conclusion and which has been provided by man and not by the Lord, thereby clearly demonstrates that he is spiritually sick. Holding on to and following the teachings of a man, whether that man be dead or alive, and exalting human leaders, is conclusive proof of one thus doing as being spiritually sick, because such person does not discern the body of Christ and Jehovah's purpose concerning the same. It is impossible for such an offering to be acceptable unto the Lord. This the Lord now makes clear to his people, that they must avoid that very pit into which others have fallen. One who claims to be running in the narrow way as a follower of Christ Jesus, and who then opposes or despises the work which the Lord is doing to give a witness to his name, and contemptuously speaks of such work as a "book-selling scheme", thereby shows himself completely out of harmony with the Lord, and by taking a course in opposition to the Lord's way demonstrates his spiritual sickness.

25 The Lord now commands his people to bear before others the fruits of the kingdom, that is, to bring testimony of the truth before others, and this testimony must be concerning the vindication of Jehovah's name through his King and kingdom. God has taken out from amongst men a people for that very purpose. The publication of the kingdom message to the honor of Jehovah's name is of vital importance because God has commanded it thus to be done. Those who are blind to the real issue and who are therefore spiritually sick, and who continue in their own selfish way of their so-called "service unto God", are in effect saying concerning their own course: 'There is no harm, nothing is wrong in our course' (*Roth.*); therefore they say: 'There is no evil in our blind and lame sacrifice.' A course of action thus taken by the one claiming to be of the tribe of Levi in effect says: "The table of the Lord is contemptible." What, then, is the duty of those who are faithfully serving God concerning this matter? Shall they remain quiet and say nothing? No; on the contrary, the Lord says to those who love and serve him: "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob [Israel] their sins." (Isa. 58:1) *The Watchtower* could not faithfully perform service unto God and at the same time refrain from calling attention to these things. When the Lord reveals these truths by his prophet and brings about the facts in fulfillment and in interpretation of the prophecy, it is then the bounden duty of the WATCH TOWER publication and all who are in full harmony with the Lord and devoted to him to declare these truths.

26 At the time the prophecy was uttered by Malachi a mere man was governor, such as Nehemiah, and Zerubbabel. At the present time, however, the Lord Jesus Christ is the Governor of spiritual Israel, having been enthroned in the year 1914. Christ Jesus, together with Jehovah, constitutes the "Higher Powers". Jehovah, through his prophet, now addresses his words to the negligent and unfaithful priestly class and propounds to them the question, which they must answer, to wit: "Present it now unto thy governor; will he be pleased with thee?" (*R.V.*) Not even a human ruler would be pleased with a blind or sick sacrifice, and the one making the offering should be ashamed to be caught offering the same.

27 Nehemiah would not have received with pleasure such an offering. (Neh. 13:10-12) Certainly the Lord Jesus Christ at the temple (Jehovah's palace or royal residence), the Governor of spiritual Israel, would not dishonor the name of Jehovah by accepting a blind, lame or sick offering. This is conclusively proved by the fact that Christ Jesus upon appearing at the temple began his final judgment with the Levites and cleansed the approved ones, who had shown their faithfulness, in order that such approved ones might offer unto the Lord an offering in righteousness, and which is acceptable unto Jehovah. Those of the antitypical Levites who were not approved by Christ Jesus at the temple judgment have no offering to bring that is acceptable before Jehovah God, and hence their offerings are rejected. This is exactly the status of the opposers of God's organization.

28 Further addressing the antitypical Levites, who had brought lame and sick and otherwise blemished offerings unto the Lord, Jehovah by his prophet said: "And now, I [Malachi] pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts." (Mal. 1:9) Paraphrasing the prophet's words: 'You would not have treated the earthly ruler of your tribe in this dishonorable manner, and so now go and humbly ask the Lord to be gracious to you, and see whether, in the face of your dishonorable treatment of Jehovah and his table or altar, he will show his approval or not. By this means you may see that when you say, "No harm is done, nothing is wrong," you have yourselves been wrong and entirely out of line with righteousness. See whether God will accept you or not.' There could be but one result, for the reason that Jehovah is always consistent himself and does not change his rule or manner of dealing with his creatures nor does he show partiality toward any creature. Men have taken too much credit to themselves because of their supposed high standing amongst their brethren. The "elective elder" class in particular have concluded that they are special objects of God's favor and therefore that whatsoever they do must be right. But in this conclusion they are entirely wrong.

29 The conditions existing among natural Israelites, and particularly amongst the priestly part thereof, finds an exact counterpart amongst spiritual Israelites.

Malachi's prophecy shows that the self-important and selfish ones cannot receive God's approval. Says the prophecy: "Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand."—Mal. 1:10.

30 The self-important ones among natural Israel served God only for the earthly gain they could get out of it, and thereby demonstrated that the "love of money" or personal gain was at the root of their evil course. Likewise upon coming to the temple the Lord Jesus found before him spiritual Israelites who were serving for selfish gain and not for the honor and praise of Jehovah's name. By serving and closing the doors of the house of the Lord merely for selfish gain those Jews were kindling a fire and offering up imperfect victims on God's altar, and therefore their offering was in vain. Likewise amongst the spiritual Israelites at the beginning of the temple judgment there were those rendering service before the Lord for a selfish reason and not for the purpose of accomplishing the will of God and to his honor. To such the Lord says: "I have no pleasure in you, . . . neither will I accept an offering at your hand." Such selfish service brought dishonor upon God's name. A selfish course by any in the Lord's service continues to bring dishonor upon his name. With those selfish servants their service was merely formalism and not devotion and praise to Jehovah. Even among the antitypical Levites, after the temple judgment was in progress, there were those in this attitude, and the Lord tolerated them for a time and gave them full opportunity to demonstrate their real motive or heart condition. That separation by the Lord continued until the cleansing took place in 1932, and then the Lord sent forth his angels and gathered out the unreformed priests, such as the "elective elders", and they were put in darkness. The same rule must of necessity still be in force, that is to say, if anyone in the temple becomes blind or spiritually sick and brings a selfish, imperfect offering before the Lord, both the offering and the person are rejected and the one offering it is ousted from the temple. Let no one be so foolish as to believe that, once in the temple company, he may then pursue any kind of selfish and unrighteous course and expect to remain in the temple. Those who remain in the temple must comply with the rules the Lord has given them as set forth in His Word.

31 The Roman Catholic Hierarchy as an organization claims that her priests are the representatives of God and fill those offices by the will of God. They base their ritual upon God's law concerning the priesthood in Israel. In this not only are they wrong and following an erroneous course, but they are acting wholly without any authority. No human or earthly organization can create a priest unto God. The Catholic institutions that hatch out a crop of priests regularly are not doing so by the will of God, but they are following their own selfish course directed by God's enemy Satan. The Hierarchy and her priests are both hypocritical and blasphemous. The entire system is founded upon falsehood and fraud. The priests that offer an offering of righteousness unto God are those, and those only, who are brought forth and acknowledged by Jehovah as his sons and who are anointed and commissioned by him as his servants. Concerning the Roman Catholic Hierarchy and her priesthood Jehovah declares that the whole system is founded upon lies and is an abomination in his sight and shall be completely destroyed. (Isa. 28:1-21) The offerings of the Roman Catholic Hierarchy and her priests are entirely an abomination in God's sight, and he has nothing to do with them. The prophecy of Malachi is not dealing with the so-called "priests" of any human-made institution, such as the Roman Catholic Hierarchy, but with those who by reason of entering into a covenant with God become his spiritual sons and who thereafter become unfaithful and are rejected by the Lord; and also dealing with those who at the judgment are proved acceptable unto the Lord. The temple judgment and cleansing make manifest to which class one belongs. Religious formalism is produced by God's enemy, the Devil, and all offerings by religious priests are an abomination in the sight of God and hence are not acceptable by him.

32 The Roman Catholic Hierarchy is not even considered in the commandment which God gives at Exodus 20:12. That commandment was given to God's covenant people and applies more particularly to those of spiritual Israel, who are his covenant people in the spirit. Jehovah is not the Father of the Roman Catholic Hierarchy, and this the Hierarchy fully acknowledges and declares by naming its earthly head *papa* or "pope" and by applying the term "father" to every so-called "priest" in the organization. The Lord commands that his sons shall call no man father. Said the Lord Jesus to his disciples and those who become his true followers: "Call no man your father upon the earth, for one is your Father, which is in heaven." (Matt. 23:9) To the hypocritical Pharisees, who practiced religion in the name of Jehovah, Jesus Christ said: 'Your father is the Devil.' (John 8:44) The Roman Catholic Hierarchy and their priests and allied clergy generally are antitypical Pharisees, and their father is likewise the Devil. As the ancient Pharisees opposed God's kingdom and rule under Christ Jesus, so now the modern Pharisees, the Roman Catholic Hierarchy, despise God's kingdom and blasphemously claim to rule the world as God's representative. Many persons have been induced to believe that, because the Jews had priests that served the people in that day by the will of God, therefore the Roman Catholic Hierarchy and her priests are serving according to the will of God. But such is wholly without support in the Bible. Those religious organizations and their priests openly oppose the kingdom of God under Christ and persecute all those who sincerely love and

serve Jehovah, and this is exactly as Jesus said it would be. (John 15:18-21) The Hierarchy and its priests are wholly a human institution, organized under Satan's direction for the purpose of blinding the people and opposing Jehovah and further defaming His name. The prophecy of Malachi relates to the spiritual house of Levi, from which Levites the priesthood is taken to render service, and only those of the spiritual Levites who honor Jehovah's name do receive Jehovah's approval. The complete fulfillment of the prophecy in this day clearly makes manifest that it is only those who successfully stand the test, and who are wholly and unselfishly devoted to Jehovah and his kingdom, that receive a favorable judgment. Such are the ones who offer unto God an offering in righteousness to the honor of his name and continue faithful to the end of the earthly journey; and so doing they shall dwell for ever with Christ Jesus in his kingdom. These are the ones who honor their Father, Jehovah God, and their mother, his organization; and, true to his promise, their days are prolonged.

(To be continued)

QUESTIONS FOR STUDY

¶ 1. Compare the order of record of the prophecies with that of their fulfillment. When was the prophecy of Malachi due to be understood, and why not prior thereto? What is seen to be the purpose of this prophecy? What responsibility attends an understanding thereof?

¶ 2. Describe the circumstance of natural Israel at the time Malachi received the prophetic word? When and upon whom is the prophecy fulfilled?

¶ 3-5. How did Jehovah prove his word of Malachi 1: 2, (a) to natural Israel? (b) To spiritual Israel? Why did Jehovah set his love upon them and deliver them?

¶ 6, 7. Apply the expression, "Yet ye say, Wherein hast thou loved us?" Explain Jehovah's reply to that question.

¶ 8. Why did Jehovah hate Esau? How did he 'lay waste the mountains and the heritage' of Esau? Point out the fulfillment thereof.

¶ 9, 10. Referring to Malachi 1: 4: Apply (a) the words of Edom. (b) The Lord's declaration, "They shall build, but I will throw down." Explain and justify the words of those on Jehovah's side. To whom does Jehovah speak as recorded at verse 5? What does this prove?

¶ 11. Apply Exodus 20: 12, Ephesians 6: 1-3, and 2 Timothy 3: 1-5. Also the statement, "A son honoureth his father, and a servant his master."

¶ 12-15. With related scriptures, explain (a) the relationship expressed in the words "If then I be a father". (b) The "honor" here mentioned. Describe the situation calling forth the prophetic question, "If then I be a father, where is mine honour?"

¶ 16, 17. With scriptures, explain the relationship of "master" here mentioned. Account for the question, "If I be a master, where is my fear?"

¶ 18. When and how did Jehovah's people learn of the great importance of the honor and vindication of his name? How did they regard this great truth, and with what result?

¶ 19. How do the sons of God offer a proper sacrifice to him?

¶ 20. What did God's law require of the priests concerning things offered for sacrifice? What is God's altar or "table"? What does he place thereon, and how? and for what purpose is this done? Apply the prophetic complaint, "The table of the Lord is contemptible."

¶ 21-24. Describe (a) the course of those who 'offer a blind offering'. (b) That in which a "lame" sacrifice is offered. Explain what is meant by offering a "sick" sacrifice.

¶ 25. What, then, is the duty of those who are faithfully serving God concerning this matter?

¶ 26, 27. Point out the fitness of the third prophetic question of verse 8.

¶ 28. Apply verse 9.

¶ 29, 30. Show that the conditions existing among the natural Israelites, as indicated at verse 10, find an exact counterpart among spiritual Israelites, and meet with the disapproval as foretold.

¶ 31, 32. What are the facts clearly proving that the priesthood of the Roman Catholic system is in no way related to God's organization and is an abomination in his sight? Of whom does God's priesthood consist, and what is the service appointed to them?

REASONS FOR THE FINAL CONFLICT

THE final and decisive battle is now drawing close, and the feeling of it extends throughout the whole world. The outcome of that battle will settle for all time the great disputed question, Who is God? and who is able and entitled to rule the earth? The forces of the world, the seen and the unseen, are rapidly being gathered for this which the Bible calls "the battle of that great day of God Almighty".—Rev. 16: 14.

Jehovah begins the battle, because it is *his* war. It is an expression of his righteous indignation against the assembled nations. (Isa. 34: 1, 2) His great executive officer, who is the glorified Lord Jesus Christ, is revealed in the prophecy of The Revelation (19: 11) as seated upon a white horse, "and in righteousness he doth judge and make war." The "white horse" is symbolic of the righteous war which he is about to begin. The crowns, which the prophecy says are upon his head, show that he is clothed with all power and authority.

The prophecies refer to the place of the battle as a valley. It is the great valley of judgment, because the nations are assembled there in battle array to receive the decision of the Almighty God. It is the valley of slaughter, because there Satan's organization shall be destroyed. Jehovah caused his prophet to say to the enemy organization these words: "I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans." (Jer. 50: 24, 25) "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. I will bring them down like lambs to the slaughter, like rams with he goats. How is Sheshach taken!"—Jer. 51: 39-41.

Jehovah has proved that every one of his prophets is true, and has proved it by applying to each one and to his prophecy the three divinely made rules, to wit: First, each one of them spoke in the name of Jehovah; second, each one spoke with loyalty to Je-

hovah, intending to turn the people to Jehovah and to honor his name; and, third, at least a portion of the things foretold by each prophet has come to pass, and what is yet unfulfilled is certain to come to pass. Those parts of the prophecies that have not come to pass relate to the great battle, or the war of God Almighty against Satan and his organization which will involve every nation of earth. These prophecies must be accepted as true when the divine rule mentioned is applied to the prophecies, and it therefore follows that the great war of Jehovah God is yet to come, is now impending, and will shortly begin.

Jehovah pours the cup or potion of his wrath and compels each nation to drink thereof, so the prophet Jeremiah (25: 27, 29) declares. It is a death potion, because they shall drink, "and fall, and rise no more, . . . for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." But why should God bring such a great calamity upon all the nations and inhabitants of the earth? He assigns a reason for so doing.

Is it because a few men have become possessors of exceeding great riches that God will bring the great war? Surely that is not the reason. Material riches alone are not condemned by the Lord. King Solomon was very rich. (2 Chron. 1: 12) Jehoshaphat, who was also king of Israel, had riches in abundance. (2 Chron. 17: 5) King Hezekiah had "exceeding much riches". (2 Chron. 32: 27) God did not condemn any of them because of their riches. Is the great war impending and about to fall because the political rulers have not ruled the people perfectly? Surely not that. Some one had to rule, and, all men being imperfect, no man could rule perfectly. There have been many men in politics who have honestly done the best they knew how to do. Many of the rich men in politics have used their means to do good.

Then why should this great impending calamity come upon the people and nations of the earth? It is because the people have been turned away from Jehovah God and caused to worship the Devil, and because Jehovah's holy name has been hypocritically used thereby, bringing reproach upon him and turning the people away from him to their own injury, and therefore turning the people in the way of the Devil and destruction. And who is the most reprehensible and responsible for this condition?

Call to mind that Satan first organized Babylon and instituted the Devil religion, inducing the people to worship him and to reproach and defame Jehovah God's holy name. Then he organized Egypt the great world power, putting the commercial and military forces to the front, and saddled his Devil religion upon the nation; and this he did to bring reproach upon Jehovah God's name. Then he organized Assyria with the politicians in the fore, supported by the commercial power, and saddled upon that world power the satanic religion and turned the people away from Jehovah God. In turn he saturated with the Devil religion every world power that followed, and by fraud and deception has brought reproach upon God's name and turned the people away from him.

When Christianity, which was organized as a pure organization, began to grow, Satan organized a great commercial and political world power and caused it to adopt the Christian religion in name only, and corrupted the organization known as Christianity and made it a Devil religion. This does not mean that he corrupted the pure Christians, but he corrupted the organization, made it a part of his own organization, and called it "Christian". It is therefore clearly seen that Babylon is the Devil's organization, is 'the mother of all harlots', and has caused the political rulers and the commercial giants of the earth to commit fornication with her; and thereby all the world powers, made up of political, commercial and religious factors, have brought ignominy and shame and reproach upon the name of Jehovah God. The politicians and the rulers and the commercial giants, who have gathered great riches and honor and power, have been adopted by Satan's wicked religious system and drawn into his net, and have been made a part of Babylon, as his organization is called.

The Lord has caused the names and history of the first three great world powers, namely, Egypt, Assyria, and Babylon, to be recorded that it may be seen at the end of the world how they have represented the Devil. Egypt is one of the names of the Devil's organization with the commercial and military power in the van; Assyria is one of the names of the same Devil's organization with the political rulers made prominent; and Babylon is the name of the Devil's organization with religion made prominent. All constitute the Devil's organization, and all are combined at the present time in the League of Nations and in peace treaties and world courts, in which the wickedness of the enemy has been brought to the full. Many of the inhabitants of the earth have been drawn into the organization and willingly support it. Both the political and the commercial rulers are responsible before God for what wrong they have done, but the ones most reprehensible and responsible before Jehovah, and who deserve and shall receive the severest punishment, are the religious leaders and the principal ones of the religious flocks.

God has plainly indicated in his Word that the peoples of Egypt and Assyria shall be recovered and saved during the rule of God's kingdom over the earth. (Isa. 19: 20-23) But that Babylon shall become utterly desolate and never rise again is made certain by his Word. The religions, organized by the Devil and carried on by his agencies, have been deliberately so formed and used to reproach God and to turn the people in the way of destruction. There was never any excuse for this, and therefore there are no extenuating circumstances to be taken into consideration

at the final judgment upon Babylon. By the words of his prophet God names three reasons why he will bring the great calamity of the final war upon the world, saying: "Behold, the Lord [Jehovah] maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The earth also is defiled under the inhabitants thereof; because they have [1] transgressed the laws, [2] changed the ordinance, [3] broken the everlasting covenant."—Isa. 24: 1, 5.

The laws of Jehovah are rules of action which he has made and promulgated for the benefit of man. He is the great Life-giver, and no man can obtain life everlasting without knowing and obeying God. Therefore for man's benefit he made those laws: (First) "Thou shalt have no other gods before me." (Ex. 20: 3) (Second) "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." (Verse 4) (Third) "Thou shalt not bow down thyself to them, nor serve them."—Verse 5.

Every nation under the sun practices a religion that is in violation of these laws. The most reprehensible lawbreakers among all who have practiced a hypocritical religion are those known as "organized Christianity" or "Christendom", because such has been practiced as the religion of and in the name of Jehovah God and his beloved Son Christ Jesus, and it has been practiced and is practiced hypocritically. Hypocrisy is an abomination in the sight of God. The majority of the nations that form the League of Nations claim to practice the "Christian religion", and they do so blasphemously by assuming that the League of Nations represents Christ's kingdom on earth. This devilish religion is that which sacred prophecy speaks of as "the abomination that maketh desolate". (Daniel 11: 31; 12: 11) Both Catholics and "Protestants" join together in the name of Christ and hypocritically 'take their stand in the holy place', claiming to represent God on earth. The pope, as head of the Catholic religious system, claims to be the special vicegerent of Christ and his kingdom, and that the present wicked kingdoms of the world are Christ's kingdom. Both Catholic and "Protestant" religions name the name of Christ and, forming what is known as "organized Christianity", join together in the adoption of the League of Nations, claiming that the whole arrangement is the visible expression of God's kingdom on earth; therefore these have particularly broken the laws of God, as stated above by the prophet.

Addressing himself particularly to his footstep followers on earth at this the end of the world, the Lord Jesus referred to this development of matters and advised the proper course for people of good will to take under the conditions, saying: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)" then let him that is in the wicked world organization flee unto God's kingdom.—Matt. 24: 15.

THE REVELATION OF JESUS CHRIST

JEHOVAH GOD is light. He is the fountain of light and life. He made the heavens and the earth and gave the spirit of life to all them that move and breathe. He made the mountains, weighed them in his balances, and set them forth as eternal monuments to his own majesty and for the wonder and admiration of his earthly creatures that love him. He made the sun to light the earth by day, and the moon and the stars to illuminate it at night. Each morning, and forever, he causes his beams of light to be lifted above the mountain peaks and to spread their arms across the heavens, bespeaking his unlimited power and infinite glory. There is no audible sound to disturb the awesome and profound silence that accompanies the dawning of his day. The beasts of the field and the birds of the air hold their peace, and even the winds are quiet.

Unseen is the Almighty Creator; yet he is manifest by his works. The space curtained by the outspread heavens of light is his tent. Since we cannot see the wind, how much less can human eyes behold him who walks upon its wings; yet we know that he is present. His clouds, like majestic chariots, ride above the mountains, reflecting his radiant splendor. The inspired words of the sweet singer are breathed in silence and deep devotion to the Most High: "Bless Jehovah, O my soul! Jehovah my God, thou art exceeding great, majesty and state hast thou put on: wrapping thyself in light as a mantle, stretching out the heavens as a tent curtain: who layeth in the waters the beams of his upper-chambers, who maketh the clouds his chariot, who walketh on the wings of the wind."—Ps. 104: 1-3, *Rotherham Psalms.*

Long ago the Eternal God sent his beloved Son into this world of darkness, and he was the Light of the world. His lifeblood was poured out that men might see the light and live and that his Father's name might be glorified. He was raised from the dead and brought life and immortality to light. (2 Tim. 1: 10) Jehovah gave his word that his beloved Son would again come in power and glory, and set up his kingdom and afford all men the opportunity to see the light and to be blessed and to live on earth; that then the name and the word of Jehovah should be vindicated. That time is at hand. Christ is placed upon his throne, and he then comes to his temple in the brightness of his glory with his countenance shining as the sun, for he is the Sun of righteousness. His shining shall never be

dimmed. In due time the light shall illuminate all the living, and the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the great deep. Blessed are the wise who come to this day. If they continue wise they shall understand and rejoice.

The last book of the Bible is called The Revelation. It is a part of the Word of Jehovah God and is prophecy. It is to be expected that some of God's anointed ones while on the earth would be favored with an understanding thereof. Its understanding must be due to the light from Jehovah shining upon the Head of his temple class and for the benefit of those who love him and his appearing at the temple.

"Revelation" literally means "unveiling". It is the uncovering of things that have been fulfilled but which have not been understood according to the Scriptures; also the uncovering of things in course of fulfillment the meaning of which is now dawning upon the obedient children of God; and also at least a partial uncovering of things which are immediately to be fulfilled and understood by the grace of God. (Isa. 42:9) Jehovah committed to his glorified Son Christ Jesus the message which in due time must be made known unto his servant class. Jesus sent his faithful angel or deputy and caused his servant John to write down the message in code or symbols. The time comes to understand the message, and the Lord by his deputy makes the message understandable to those whom John represented.—Rev. 1:1.

The servant and apostle John was a very aged man when he wrote that book of symbols. He was the last survivor of all those who wrote under inspiration. He used the words "bear witness", "testify," and "testimony" more than any other Bible writer since Christ Jesus. To bear witness was his chief theme and work. John by the Lord's grace foreshadowed or represented the faithful remnant who have tarried or remained unto the coming of the Lord Jesus Christ to his temple. Upon such God has bestowed his extraordinary "grace and mercy"; which the name "John" signifies. When he wrote, John was in banishment on the isle of Patmos because he had testified to God's Word. Now the remnant is in banishment by being ostracized from all others of earth because of their unswerving devotion to God and the giving of testimony to his name. John was "in the spirit on the Lord's day" when he received the message to write. "This is the day which the Lord hath made," and the remnant are on the earth and rejoicing in the spirit because the spirit of the Lord has been poured out upon all flesh devoted to him. The remnant now "see visions" (Joel 2:28, 29); that is to say, are given an understanding of things not heretofore understood. A special blessing is the portion of the remnant, because the Teacher Christ Jesus deciphers for them the code signs of the book The Revelation; also those who love righteousness, and hear and obey what they understand, will be blessed. (Rev. 1:3) Those who hate instruction and cast the Word of the Lord behind them, who take away from God's Word of revelation or who add thereto by adding such "signs" as the pyramid of Ghizeh, will not understand. "None of the wicked shall understand."—Ps. 50:17; Dan. 12:10; Rev. 22:19.

The time for the fulfillment of the prophecy of The Revelation seems to be from about 1879 forward until the kingdom is in full sway. It was about that date that the second presence of the Lord began to be considered in the pages of *The Watchtower*, which since then until now has been the means of communicating truth to those who love the Lord. All those who love God supremely believe that *The Watchtower* was started and has been maintained by his power and grace. The time for the understanding of the prophecy of The Revelation must necessarily be after the coming of the Lord to his temple. Those who do understand its meaning will see the great and blessed privilege of being witnesses to the Lord and to his name and purpose.

The fact of high importance in The Revelation, and now set before all the spirit-begotten ones and people of good will on earth, is the great and impressive truth that Jehovah's Chief Officer, The Prince and rightful Ruler of the earth, Christ Jesus, is now present at the temple of God doing judgment work in his Father's name. The mighty King and Judge is pictured as filled with the 'new joy of the kingdom' and has invited the approved ones to enter into his joy. His immaculate white hair and his glorious garments, appearing in the description of him in The Revelation, suggest his exaltation and that he comes in the power and glory of his Father. (Matt. 16:27) His eyes are ablaze with righteous judicial decrees, which cut in every direction and without partiality. He is accompanied by his "seven stars", or myriads of angels, whom he has deputized to carry into execution his orders. (Matt. 25:31) And 'they that be wise [and faithful servants] and turn many to righteousness' are pictured as his candlesticks, or lamp-stands, to whom is given the privilege of holding forth the light of the Word of God and to whom are committed the kingdom interests on the earth.—Dan. 12:3; Matt. 13:43.

The servant class thus beholds him at the temple according to the symbolic vision: "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his

eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 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. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."—Rev. 1: 10-19.

The servant class, represented by John, by reason of the glorious vision is greatly awed and humbled and is prostrate in submission before the great Jehovah God. The Lord strengthens and encourages this class and says to them in substance: "Go and publish these things that you see, and tell the people what is about to come to pass." The "faithful servant" class obeys.

LETTERS

FIRST THE HONOR OF JEHOVAH AND HIS KING

DEAR BROTHER RUTHERFORD:

Please accept this letter from the annual meeting of the London company, held today, expressing our warm love and the assurance of our continued co-operation.

With your recent visit and the associated events still fresh in our memories, we should like to express appreciation of the opportunity accorded us of sharing with you in that great witness—one of the most thrilling, if not *the* most thrilling in our experience, and crowning a wonderful year of service for Jehovah.

We are thankful for the energetic lead which you, under the Lord's direction, continually give to his people, and for your loyal example. The response that comes from those who, like yourself, have first in mind the honor of Jehovah and his King must bring added joy to your own heart.

Our gratitude would be incompletely expressed without some mention of the *Riches* book. Not only have the studies themselves been most enjoyable and helpful, but the book has quickly become one of the most treasured instruments which the Lord, through you, has put into the hands of the remnant for the increase of his work among the people of good will. We rejoice in the certain knowledge that every faithful endeavor must ultimately bring praise to Jehovah's name.

Praying that his blessing may continue upon you, we remain

Your brethren in his service,

LONDON (England) COMPANY.

LIGHT IN HIS DUE TIME

MY DEAR BROTHER RUTHERFORD:

I must write you a few words of thanks for the many blessings the Lord has bestowed upon me since listening to your lecture on Armageddon at Newark, N. J. I must say that I was a Catholic until a year and a half ago; but, thanks to reading your books and the Bible, the Lord has opened my eyes to his wonderful truth, and I have taken my stand on the Lord's side. I have been in the witness work three months, and must say I never felt happier in my life. The Lord certainly gives light in his due time, and with his help and Christ Jesus I will bring his message of the kingdom to all those who will hear. Thanking you again, I remain

One of the Lord's servants,

MARJORIE FULLER, *Massachusetts*.

SERVICE APPOINTMENTS

J. C. BOOTH

Allison, Iowa	Jan.	5, 6	Readlyn, Iowa	Jan.	19, 20
Lime Spring, Iowa	"	7, 8	Waterloo, Iowa	"	21, 22
Alpha, Iowa	"	9, 10	Barnes City, Iowa	"	23, 24
Elkport, Iowa	"	12, 13	Des Moines, Iowa	"	26, 27
Dubuque, Iowa	"	14, 15	Coon Rapids, Iowa	"	28, 29
Oelwein, Iowa	"	16, 17	Guthrie Center, Iowa	"	30, 31

M. L. HERR

Shelby, Ala.	Dec.	31	Tuscaloosa, Ala.	Jan.	15
Riverside, Ala.	Jan.	1	Brookwood, Ala	"	16
Ohatchee, Ala.	"	2	Birmingham, Ala.	"	17-19
Alabama City, Ala.	"	3	Bessemer, Ala	"	21
Boaz, Ala.	"	5	Uniontown, Ala.	"	22
Grove Oak, Ala.	"	6	Meridian, Miss.	"	23
Harvest, Ala.	"	7	Collinsville, Miss.	"	24
Decatur, Ala.	"	8	Newton, Miss.	"	26
Hartselle, Ala.	"	9	Enterprise, Miss.	"	27
Cullman, Ala.	"	10	Heidelberg, Miss.	"	28
Jasper, Ala.	"	12	Laurel, Miss.	"	29
Corona, Ala.	"	13	Waynesboro, Miss.	"	30
Gordo, Ala.	"	14	Ellisville, Miss.	"	31

A. M. HOFFMAN

York, Pa.	Jan.	1-3	Meyersdale, Pa.	Jan.	17
Harrisburg, Pa.	"	5, 6	Johnstown, Pa.	"	19, 20
Lewistown, Pa.	"	7, 8	Vintondale, Pa	"	21
Huntingdon, Pa.	"	9, 10	Colver, Pa.	"	22, 23
Tyrone, Pa.	"	12	McGees Mills, Pa.	"	24, 25
Bellefonte, Pa.	"	13	Du Bois, Pa	"	27, 28
Altoona, Pa.	"	14, 15	Starford, Pa.	"	29
Bedford, Pa.	"	16	Black Lick, Pa.	"	30, 31

A. H. MACMILLAN

Muskogee, Okla.	Jan.	2, 3	Winnsboro, Tex.	Jan.	20
McAlester, Okla.	"	5, 6	Pittsburg, Tex.	"	21
Atoka, Okla.	"	7, 8	Omaha, Tex	"	22
Denison, Tex.	"	9, 10	Hughes Springs, Tex.	"	23
Bonham, Tex	"	12	Shreveport, La.	"	24, 25
McKinney, Tex.	"	13	Jefferson, Tex.	"	27
Greenville, Tex.	"	14, 15	Marshall, Tex.	"	28
Wolfe City, Tex.	"	16	Longview, Tex.	"	29
Deport, Tex.	"	17	Gladewater, Tex.	"	30
Bogata, Tex.	"	19	Big Sandy, Tex.	"	31

G. Y. M'CORMICK

Faber, Va.	Dec.	31	Galax, Va.	Jan.	14
Esmont, Va.	Jan.	1	Asheville, N. C.	"	15-17
Charlottesville, Va.	"	2	Waynesville, N. C.	"	19
Waynesboro, Va	"	3	Dana, N. C.	"	20
Mt. Crawford, Va.	"	5	Morganton, N. C.	"	21
Buena Vista, Va.	"	6	Lawndale, N. C.	"	22
Clifton Forge, Va.	"	7	Shelby, N. C.	"	23
Buchanan, Va.	"	8	Bessemer City, N. C.	"	24, 25
Roanoke, Va.	"	9, 10	Gastonia, N. C.	"	27, 28
Radford, Va.	"	12	Charlotte, N. C.	"	29, 30
Wytheville, Va.	"	13	Kannapolis, N. C.	Jan 31, Feb	1

S. H. TOUTJIAN

San Francisco, Calif.	Jan.	2, 3	Eureka, Calif.	Jan.	19 21
Oakland, Calif.	"	5, 6	Hayfork, Calif.	"	22
Sacramento, Calif.	"	7, 8	Redding, Calif	"	23, 24
Placerville, Calif.	"	9	Paynes Creek, Calif.	"	26
Lincoln, Calif	"	10	La Moine, Calif.	"	27
Live Oak, Calif.	"	12	Yreka, Calif	"	28
Orland, Calif.	"	13	Ashland, Oreg.	"	29, 30
Lakeport, Calif.	"	15-17	Klamath F., Oreg.	Jan. 31, Feb.	1

A. S. WRIGHT

Bolivar, Mo.	Jan.	2, 3	Vichy, Mo.	Jan.	12, 13	Advance, Mo.	Jan.	19	Cape Girardeau, Mo.	Jan	23, 24
Buffalo, Mo.	"	5, 6	Rolla, Mo.	"	14, 15	Dexter, Mo.	"	20, 21	Poplar Bluff, Mo.	"	26, 27
Lebanon, Mo.	"	7, 8	Flat River, Mo.	"	16, 17	La Valle, Mo.	"	22	Harviell, Mo.	"	28, 29
Crocker, Mo.	"	9, 10							Ellsinore, Mo.	"	30, 31

INDEX FOR 1936

JANUARY 1

Blind Servant (Samson, Part 5) 3
Samson Entrapped 4
Philistines Rejoice 7
Blind 10
His Prayer 11
His Eyes 11
Sufferings of Christians: the Purpose 13
Radio Service 16
Riches 2
"The King" Testimony Period 2
Convention at Los Angeles 2

JANUARY 15

Defeat of the Philistines 19
Devil's Representatives 23
Dominion 23
Persecution 24
Inquisition 25
"Agreement with Hell" 27
The Two Sides at Armageddon 28
Satan's Representatives Reproved 30
Service Appointments 32
Special Service Conventions 32
Convention at Los Angeles 18

FEBRUARY 1

Defeat of the Philistines (Part 2) 35
Lies 36
"Rise Up" 38
"Baal-perazim" 39
Gibeon 39
"Strange Work" 40
Honest Catholics 44
Security Under God's Kingdom 46
Radio Service 48
Convention in Ten Cities 34
Riches 34

FEBRUARY 15

Our Responsibility 51
More Given 52
His Name 53
Higher Powers 55
Good Will 57
Spirit Poured Out on All Flesh 59
God's Government Will Bring Peace 61
Memorial 63
Letters 64
His Strange Work 50
International Convention 50

MARCH 1

Loyalty and Faithfulness 67
Defined 67
Fallacy 69
Guide and Warning 72
The People and Servant of Jehovah 76
Letters from Afield 78
Machines a Wonderful Help 79
Radio Service 80
His Strange Work 66
Advertising Watch Tower Programs 66
Phonographs 66

MARCH 15

"The Lord's Day" (Part 1) 83
"The Day of the Lord" 83
"Quiet" 86
"They Say" 87
Jehovah's Witnesses and the Prisoners 90
When the World Perished in a Flood ... 92
Earthly Representatives of Kingdom 94
Memorial 96
Letters 96
Service Appointments 96
Public Lectures by Transcription 82

APRIL 1

"The Lord's Day" (Part 2) 99
"Travail" 101
"Day of Wrath" 103
Highway for the People 107
The Outcome of Armageddon 109
Memorial 111
Letters from Afield 111
Radio Service 112
Choosing 98
Electric Sign 98
President's Mail 98

APRIL 15

Feasts 115
Palms 119
Who Blessed 122
Satan's Organization Besieged 124
Instruction from Job 126
Dividing People More Apparent (Letter) 128
Service Appointments 128
Choosing 114
Advertising Watch Tower Programs 114
President's Mail 114
Electric Sign 114

MAY 1

Armageddon Survivors 131
Friendly Slave Appears 135
Continues to Testify 135
Jehovah's Kingdom a Necessity 141
Good Hopes for 1936-1937 143
Service Leaders and Regional Directors 143
Radio Service 144
"Zeal of His House" Testimony Period 130
Transcription Machines and Sound Cars 130
Electric Sign 130

MAY 15

The Scapegoat 147
'Atoning Work' 149
Delivered to Satan 151
Building on the Foundation 153
Establishing the New World 156
Letters 158
Service Appointments 160
"Zeal of His House" Testimony 146
Literature for the Blind 146
Transcription Machines and Sound Cars 146
Announcing Company Meetings 146

JUNE 1

Priests and Levites 163
Common Interests 165
Cities of Refuge 166
Angels Servants 167
Wave Offering 168
The Day of God's Preparation 171
The Final Battle 173
Letters 175
Radio Service 176
Literature for the Blind 162
Vacation 162
Announcing Company Meetings 162

JUNE 15

Obadiah (Part 1) 179
Judgment Tidings 184
Questions for Study 187
Satanic Preparation for Armageddon 187
Mankind's Suffering, Why Prolonged 190
Letters 192
Service Appointments 192
"Jehovah's Praise" Testimony Period 178
Vacation 178
Transcription Machines, Sound Cars 178

JULY 1

Obadiah (Part 2) 195
Desolation 201
Questions for Study 203
Courage and Victory 203
Letters 207
Radio Service 208
"Jehovah's Praise" Testimony 194
Vacation 194
Advertising Watch Tower Programs 194

JULY 15

Obadiah (Part 3) 211
Worldly Wise 213
The Reason 215
Anti-Kingdom 216
Questions for Study 220
When All Shall Know Jehovah 220
Human Suffering to Be Ended: How 222
Service Appointments 224
"Jehovah's Praise" Testimony 210
Vacation 210
New Portable Phonograph 210

AUGUST 1

Obadiah (Part 4) 227
Deliverers 232
Questions for Study 235
The March to Armageddon 236
Letters from Afield 238
Radio Service 240
"Jehovah's Praise" Testimony 226
Literature for the Blind 226
Notice 226
New Portable Phonograph 226

AUGUST 15

Gathering the Multitude (Part 1) 243
Armageddon 244
Enemy in the Land 247
Questions for Study 251
Be Strong, and Work 252
Service Appointments 256
"Battle Shout" Testimony 242
Transcription Machines, Sound Cars 242
New Portable Phonograph 242
Advertising Watch Tower Programs 242

SEPTEMBER 1

Gathering the Multitude (Part 2) 259
Near, Yet Afar 260
Hated by the Enemy 265
A Personal Message 268
Be Strong, and Work (continued) 269
Letters 271
Radio Service 272
"Battle Shout" Testimony 258
Radio and the Printed Word 258
New Portable Phonograph 258
Electric Sign 258

SEPTEMBER 15

Gathering the Multitude (Part 3) 275
Final Battle Foreshadowed 278
Questions for Study 282
Be Strong, and Work (continued) 282
Letters from Afield 285
Service Appointments 288
"Battle Shout" Testimony 274
New Portable Phonograph 274
Electric Sign 274
Transcription Machines, Sound Cars 274

OCTOBER 1

Gathering the Multitude (Part 4) 291
Evil Servant 294
David's Fight 295
Day Lit at Gibeon 295
Perversion 299
Questions for Study 302
Newark Convention 290
Letter 302
Radio Service 304

OCTOBER 15

Work 307
Coming Again 308
Another Work 308
Responsibility of the Remnant 311
His Strange Work 314
His Act 315
Vindication 316
Letters 318
Service Appointments 320
Newark Convention 306
Notice of Annual Meeting 306

NOVEMBER 1

Malachi (Part 1) 323
Pleasant Offerings 329
Christ in Charge 330
Questions for Study 333
Letters 334
Radio Service 336
"His Victory" 322
New Portable Phonograph 322
Electric Sign 322
Advertising Watch Tower Programs 322

NOVEMBER 15

Malachi (Part 2) 339
He Defends the Faithful 343
Those Who Fear God 347
Questions for Study 349
The Great Ransomer 349
Letters 352
Service Appointments 352
"His Victory" 338
Radio and the Printed Word 338
New Portable Phonograph 338
Electric Sign 338

DECEMBER 1

Malachi (Part 3) 355
Devastating Fire 358
Impending Destruction 362
Questions for Study 365
Angels and the Resurrection 366
Radio Service 368
"His Victory" 354
1937 Calendar 354
Year Book for 1937 354
Shortwave Broadcast 354
Erratum 365

DECEMBER 15

Malachi (Part 4) 371
Perilous Times 373
Reasons for the Final Conflict 379
The Revelation of Jesus Christ 381
Letters 383
Service Appointments 383
Index for 1936 384
"Jehovah of Hosts" 370
1937 Calendar 370
Year Book for 1937 370
Announcing Company Meetings 370