



The WATCHTOWER

And Herald of
Christ's Presence

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

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

VOL. LII SEMI-MONTHLY No. 24

DECEMBER 15, 1931

CONTENTS

THE DECISIVE TEST	371
The Royal House	372
Applying the Test	372
"Wailing and Gnashing of Teeth"	373
The Fulfilment	375
The Righteous	377
THE LORD COMES TO HIS TEMPLE	378
DIVINE PURPOSE TOWARD MANKIND	380
LETTERS	382
Jehovah Provides Understanding	382
Working in Peace	382
RADIO SERVICE	383
INDEX FOR 1931	384
SERVICE CONVENTIONS	370
"KINGDOM" BOOKLET FOR THE BLIND	370
1932 YEAR BOOK	370
CALENDAR FOR 1932	370

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

SERVICE CONVENTIONS

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

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Great Falls, Mont.	Dec. 25-27
W. F. Gay, 303 2d Av., S. W.	
Spokane, Wash.	Jan. 1-3
Isaac Hagen, E-1728 Tenth Av.	

"KINGDOM" BOOKLET FOR THE BLIND

Through its department for the Blind the Society has prepared the booklet *The Kingdom the Hope of the World* in Braille. This is in one volume of 88 pages; cost, \$1.00. To any who are unable to purchase, the book will be sent on loan. Please address the Society's Branch for the Blind, 1210 Spear St., Logansport, Indiana.

1932 YEAR BOOK

The new *Year Book* is now ready for distribution. As is customary, in addition to an explanation of the year Scripture text for 1932, the daily texts with comments, specially selected texts and comments for the Wednesday prayer and declaration meetings, it contains the president's annual report

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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

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

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of the progress of the Lord's work in every part of the earth. The zeal of Jehovah's witnesses in declaring his word and name during the past year has resulted in an astounding distribution of the message.

Think of it! More than seventeen million pieces of literature have been placed in the hands of the people in twelve months' time! Only loving, unselfish devotion to Jehovah can produce such results. The *Year Book* contains a complete report for each country.

On account of the limited edition, and to cover the cost of typesetting and plate-making, the usual price of 50c per copy is asked. Those associated with companies should give their orders to the stockkeeper or director, so that the books can be sent in one freight shipment and thus save mail or express charges.

CALENDAR FOR 1932

A calendar for the coming year will soon be ready for the brethren. It has a beautiful picture done in colors to illustrate the text of Scripture chosen for the year 1932. Another feature is the date pad, on which the united testimony periods have been emphasized. Like last year's calendar, it contains a special message of encouragement which we trust will prove an inspiration to the brethren throughout the year.

The price is as usual, 30c when ordered singly, 25c when five or more are sent to one address.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LII

DECEMBER 15, 1931

No. 24

THE DECISIVE TEST

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."
—Matt. 22: 37.

JEHOVAH informs his intelligent creatures that if they would live they must love him. He is the Law-giver and the Giver of life. He gives life to those who willingly obey his commandments. When God chose Israel for his people and nation his supreme command to that people was: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."—Deut. 6: 5-9.

¹ The Lord Jehovah emphasizes the supreme importance of this commandment. Further emphasis is given to this commandment by Jesus when he said: "This is the first and great commandment." "This do, and thou shalt live."—Luke 10: 28.

² The law of God, like the Lord himself, never changes, and applies to all his intelligent creatures who obtain life. (Mal. 3: 6) The law, first declared to the Jews, applies with equal force to all who are in a covenant with Jehovah to do his will. The statement is authoritatively made in the Scriptures that such were written for the special benefit of the Christians who should be upon the earth at the end of the world, and therefore must mean that such Christians would be given a better understanding of the meaning of God's law at that time.—Rom. 15: 4; 1 Cor. 10: 11.

³ The reason for the giving of that supreme commandment is now made clearly to appear to those who are in the covenant for the kingdom. Lucifer, once entrusted with a high commission of importance, demonstrated his lack of love for Jehovah God. Lucifer's selfishness led to his rebellion. Then he defied Jehovah God to put men on earth who under the test would not yield to the influence of the Devil and curse Jehovah God. That defiance raised the great issue. Nothing short of perfect love of man for his Creator

God would prove or decide this question at issue in favor of Jehovah. If a man loves any thing or any creature more than he loves God, that would prove that the Devil had won the issue so far as that particular man is concerned. This proves that Jehovah gave the commandment, not for his own benefit, but for the benefit of his creatures. God is self-contained, and would not need to take any such action for his own benefit. God will vindicate his word and his name, and every man that remains true and faithful to God and thus maintains his integrity toward God will to that extent have some part in the vindication of Jehovah's name. Man, taking this course, shall live and not die. The keeping of the commandment is therefore of the most vital importance to man. A failure to keep it means that man loses everything. The issue being squarely raised, God puts into operation forces that in due time shall definitely and forever settle that issue in the right way.

⁴ Because the issue raised involves man, the test must be applied to man in order to determine that issue. Otherwise stated, the question at issue was and is, Will man be led away by the influence of Satan, or will he remain true to God? The decisive test, therefore, is love for God, and only those who prove true to Jehovah God under the test shall live.

⁵ It is certain that the test is applied only to prove whether or not man really loves Jehovah God. "For the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deut. 10: 3) For forty years Jehovah led the Israelites in the wilderness, as he said to them, "to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." (Deut. 8: 2) Under the test to which Israel was subjected almost all that people fell. God then established his people at Jerusalem, and only a small remnant of that people remained true to him. It was the lack of love for God that resulted in their fall. (Heb. 4: 3) A remnant of that people did remain true and faithful to God and received his approval. (Heb. 11: 27-39) The divine rule of love for God is therefore definitely established.

THE ROYAL HOUSE

⁷ Jehovah made it known that he would bring forth a royal seed which seed would in due time destroy Satan and his organization, and that thereby Jehovah would completely vindicate his word and his name. All who would be of this promised seed must keep the great and supreme commandment and therefore must be put to the decisive test. Under that test each of those composing the seed of promise must prove his love for Jehovah God. Love for God means an unselfish devotion to the Most High. There could not possibly be any compromise with God's enemies. The approved ones must be for Jehovah God, first, last and all the time. The moving cause for such course of uncompromising devotion to God must not be a desire or hope for personal gain or for the possession of power and authority, but must be entirely that of an unselfish desire to obey and please and to serve Jehovah. Thereby the creature proves what is in his heart, which is the seat of motive. (Deut. 8:2) He must have his mind set upon Jehovah and his righteous cause. The mind must be pure, and the motive, represented by the heart, likewise pure. Thus the man must prove his love for God is supreme, loving Jehovah with all his heart, mind and soul.

⁸ The covenant of the perfect man Jesus to do the will of Jehovah marks the beginning of the selection of the royal house or promised seed. Satan must have known this fact, and therefore he applied the decisive test to Jesus in the most subtle and severe manner. Jehovah permitted the test in order to prove his side of the great question at issue. By means of flattery, fraud, deceit and the promise of great reward Satan placed the test before Jesus. In each instance Jesus remained true and faithful unto God, because he loved Jehovah. God's law was written in his heart, and he delighted to do his Father's will. (Matt. 4:3-10; Ps. 40:8) Jesus made it plain that it was the Devil who was persecuting him unto death and that God was permitting the same that the question at issue might be decided right. For this reason he said: "The prince of this world [Satan] hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do." (John 14:30,31) Because of his love for Jehovah Jesus repeatedly said that he came, not to do his own will, but to do the will of his Father who sent him. Jesus permitted nothing to cause him for one instant to flag in his uncompromising devotion to Jehovah God; and because of his loving devotion God gave to Jesus the highest place in his great organization. Those who shall be with Jesus Christ as members of his royal house must of necessity be put to a similar decisive test. It is the love of Christ, meaning the same kind of love that Christ has for Jehovah, that draws and holds together the members of the royal house in complete unity. (2 Cor. 5:14) The members thereof are instructed

to "be like-minded, having the same love, [and] being of one accord, of one mind. Let this mind be in you, which was also in Christ Jesus". (Phil. 2:2,5) Each member of the royal house must be made into the likeness of Christ Jesus. (Rom. 8:29) "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:4) This means nothing more nor less than complete, absolute and unselfish devotion of the creature to Jehovah, the great Creator. In no other manner could the followers of Christ maintain their integrity toward God. Concerning those who are ultimately made members of the royal house the apostle says that nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord". (Rom. 8:39) These and many corroborating Scriptural texts show that the decisive test imposed upon the creature is whether or not he really loves Jehovah God.

APPLYING THE TEST

⁹ From the time he is brought forth as a son of God and invited into the covenant for the kingdom he is afforded the opportunity of demonstrating his love for God. "Therefore, having girded up the loins of your mind, and being vigilant, do you hope perfectly for the gift to be brought to you at the Revelation of Jesus Christ. As obedient children, do not conform yourselves to the former lusts in your ignorance; but as he who called you is holy, do you also become holy in all your conduct; for it has been written, You shall be holy, because I am holy."—1 Pet. 1:13-16, *Diag.*

¹⁰ This precludes any division of one's devotion between God and some creature. To be holy means to be fully and completely devoted to God and his righteousness. Nothing but absolute and complete devotion to God will meet the requirements of the rules given and which must be obeyed by those who ultimately receive his approval. It is manifest from these Scripture texts that the decisive test comes when the Lord Jesus appears at the temple of Jehovah for judgment. This conclusion is further supported by the scripture saying: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10) The time for such judgment is when Christ appears at his temple for judgment. Prior to that time many failed to keep the great commandment, and fell away; but when Christ began judgment every one that had responded to the invitation for the kingdom must be put to the decisive test.—Mal. 3:1-3.

¹¹ The judgment of Christ must begin at the house of God, meaning those who have been invited and who have responded to the call for the kingdom. (1 Pet. 4:17) This judgment, as the Scriptures show, brings plainly to view two classes, to wit: the one that is not approved, and the other one that is ap-

proved by the Lord. The Scriptures show that those who are not approved attempt to stand in their own righteousness, that is to say, by their own efforts attempt to make themselves "perfect in character". Such claim to be more holy than others, that is to say, that they are made of "better stuff" than their brethren. As such come to the time of judgment they are represented as saying to others: "Stand by thyself, come not near to me; for I am holier than thou." (Isa. 65:5) The other class, who receive the Lord's approval, are represented by David as saying: "Judge me, O Lord; for I have walked in mine integrity; I have trusted also in the Lord; therefore I shall not slide. Examine me, O Lord, and prove me; try my reins and my heart. For thy lovingkindness is before mine eyes; and I have walked in thy truth. I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked. I will wash mine hands in innocency; so will I compass thine altar, O Lord; that I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."—Ps. 26:1-8.

¹² This scripture is further proof that love for God means that the creature must and does trust entirely in the Lord and his righteousness, and not in himself; that his heart is perfect toward God; that he is guided by the truth, and not by outside influence; that he refuses to have any part with dissemblers, and shuns the company of evildoers; and that he delights to have part in the service of God by publishing the truth to the honor of Jehovah's name. Thus he maintains his integrity toward Jehovah. Those composing this class are not thinking of self, but are unselfishly giving attention to the interest of the kingdom of God. This they do because they love God and are keeping his commandments gladly.

¹³ Both of the above-named classes were once in line for the kingdom, because they were both invited and both responded to the call for the kingdom. At the final test it is made to appear by the Lord's judgment that one class is selfish, while the other class is wholly devoted to God and his kingdom. Concerning the unselfish class, Jesus says that upon his coming such would be found giving attention to the kingdom, and because of their faithfulness in so doing he would commit to that class all his kingdom interests on earth, represented by "his goods". (Matt. 24:44-47) It follows that both of these classes must be identified during the period of judgment. What are some of the Scriptural means of identification?

"WAILING AND GNASHING OF TEETH"

¹⁴ In several scriptures this phrase is used, to wit, "there shall be wailing and gnashing of teeth." The correct application of the phrase clearly seems to be at the time the Lord is at the temple for judgment,

and that the wailing and gnashing of teeth is done by those once in line for the kingdom and who have failed in the decisive test. It does not appear that such wailing, weeping and gnashing of teeth is due to the fact that the ones so doing are greatly disappointed because they have come to a realization that they have lost opportunity to enter into the kingdom. Such disappointment has long been understood to be the reason for such weeping and gnashing of teeth, but clearly that understanding is wrong. The wailing and gnashing of teeth shows a bad condition of heart and identifies the ones indulging therein as the ones that have failed under the decisive test.

¹⁵ The several texts which contain the words 'weeping, wailing and gnashing of teeth' must be considered in their proper setting. The coming of the Lord in his glory must refer to the time of the coming of Christ Jesus to the temple of Jehovah and of the building up of Zion, which shortly follows the time when God installs his beloved Son as King. It is written: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Matt. 25:31) That text surely does not refer to the millennial reign of Christ; but it does refer to and applies at the time when Jesus appears at the temple for judgment and begins judgment among God's called people. The Scriptures are not written for the benefit of those of the world who will have a trial during the millennial reign of Christ, but are written for the benefit of the church. This scripture shows the Lord Jesus appearing for judgment and accompanied by his holy angels who serve his purposes. This conclusion is fully corroborated by the words written at Jude 14 and 15. The setting of these texts, therefore, is this: Jesus appears at the temple for judgment and he begins judgment by taking account with those who have been invited to the kingdom; and he finds some unfaithful and some faithful.—Matt. 25:14-30.

¹⁶ Jesus also makes it clear that some are offenders and some do iniquity or work unlawfully, and that these are gathered out from the kingdom and cast into outer darkness and that they wail and gnash their teeth. On an occasion Jesus was instructing his disciples concerning the kingdom. He used a little child to illustrate those who are in line for the kingdom. Then he said to his disciples: "It must needs be that offences come; but woe to that man by whom the offence cometh!" (Matt. 18:7) The words *offense* and *offend* as used in these and similar texts mean to scandalize, entrap, to seduce, to trip up, to entice to sin, to lead into apostasy, or turn away from God. Because of the great question at issue it is certain that Satan will put forth his strongest efforts to entrap, to seduce and trip up and turn away from God, those who are in the covenant with God. Such is the very work in which Satan is engaging in his attempt to make effective his challenge to Jehovah.

Satan uses men for that very purpose; and Jesus says, "Woe to that man by whom the offence cometh!" and then adds that the one thus causing offense it would be better for him if a mill stone were tied about his neck and he were thrown into the sea. Applying these texts in the time of judgment where they properly apply, it is clear that "the man of sin", "the son of perdition," working after the manner of Satan, is the "man by whom the offence cometh". Such man is spoken of as representing a class. It is the "evil servant" class. Such offender is used by Satan to entrap, deceive and to ensnare others who are in line for the kingdom. But why should anyone become such an offender? or why should others be deceived by these offenders? The apostle gives the answer: "Because they received not the love of the truth." (2 Thess. 2:3-10) Anyone who obeys from the heart the great commandment and loves God with all his mind and heart and soul would not be offended or become an offender or be deceived. Love for God is therefore the decisive test. Because some responded to the call for the kingdom with a selfish motive, and therefore had an impure heart, these fell away to Satan, became a part of the "evil servant" class which brings offense and which "man" ensnares others.

¹⁷ The words of Jesus concerning 'offenders' have been woefully misapplied. For instance, one claiming to be in a covenant with God imagines that he has a cause for offense by reason of the conduct or misconduct of his brother, and he uses such as an excuse or justification to withdraw from God's organization and charges his brother with responsibility therefor. That is entirely wrong, and a wrong application of the words of Jesus. One who really loves God as Christ loves him cannot be turned away or separated from God and his organization by 'angels, powers, things present or future, or by any man or any creature'. (Rom. 8:38,39) Whether any creature who claims to be a brother in Christ treats you ill or well, pleases or displeases you, such is no excuse or justification for you to cease full devotion and service to the Lord God. It is selfishness, or lack of love for God, that causes one to become an offender and to cause offense. Jesus did not say that he would gather out from the kingdom those who become hurt or offended at their brethren, but that he would gather out "all things that offend, and them which do iniquity". It is therefore the selfish who, because of selfishness, try to entrap and induce others to follow them that thereby become offenders and bring offenses. Under the test they are disapproved and fall away to Satan and do his service; that is to say, they work unlawfully, or contrary to God's way, and are therefore workers of iniquity.

¹⁸ Upon the coming of the Lord to the temple for judgment he discerns these selfish ones who work unlawfully, and concerning such he says: "The Son of

man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." (Matt. 13:41,42) Men have nothing to do with gathering these offenders and iniquitous workers out of the kingdom. The angels, at the commandment of the Lord Jesus, do that work. Immediately following such gathering out those who are thus gathered out set up a wail or complaint and begin to gnash their teeth and thus continue to so do. This they do, not because of disappointment and chagrin by reason of discovering their loss of the kingdom, but by reason of a bad condition of heart.

¹⁹ Again, Jesus identified these offenders as "that evil servant". Many of the consecrated who were invited to the kingdom expected the Lord would take them to heaven in 1914 to aid him in governing the universe. The year 1914 came and passed, and they were not taken to heaven. Then many of these began to say by their course of action that the Lord had delayed his coming. Of such Jesus says that 'then that evil servant will say in his heart, The Lord has delayed his coming'. The heart is the seat of motive; therefore by his course of action or conduct the "evil servant" class declares the Lord has delayed his coming. The facts exactly fit these prophetic words of the Lord Jesus. Beginning with approximately 1918 a number of the consecrated and called ones began to exercise their selfish propensities. By their course of action they showed that they did not believe that the Lord had come. Later, when the Lord disclosed that he had come to his temple, they refused to accept that truth. Today these who oppose the work of declaring the message of the kingdom, the presence of the Lord, the overthrow of Satan's organization, and the establishment of righteousness in the earth, and who oppose those who are giving this message of truth, constantly say: "Where is there any evidence that the Lord came to his temple in 1918?" Although there has been much published in *The Watchtower* calling their attention to the overwhelming proof that the Lord came to his temple in 1918, these opposers refuse to hear or believe it. They refuse to have anything to do with the kingdom work, and, by their course of action, in their hearts say, 'The Lord has delayed his coming'; and they begin to smite their brethren, even as Christ foretold. Concerning such "evil servant" Jesus said: "The Lord . . . shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." This scripture does not apply to the millennial reign of Christ, but applies now; and the physical facts show that it is actually being fulfilled.

²⁰ The parable of the wedding garment relates to the same thing. (Matt. 22:11-14) The wedding garment is a symbol identifying those wearing it as the ones who are doing kingdom work by bearing the

fruits of the kingdom because of their love for God. The workers of iniquity, or unlawful workers, are doing exactly the contrary. They refuse to bear any of the fruits of the kingdom; and thus they put off the wedding garment and by so doing identify themselves as workers of iniquity. Because they do not love God, the Lord, as he said he would do, binds them hand and foot and casts them into darkness, and thereafter they do not and cannot understand the truth that the Lord is now revealing to those who love him. (Ps. 92:6) The words of Jesus are: "Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen." (Matt. 22:13, 14) This definitely identifies the class as those who are called to and who are rejected for the kingdom and who go to make up "the man of sin", "the son of perdition," or "evil servant".

²¹ On another occasion Jesus said: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." (Matt. 8:11, 12) To the same effect his speech is recorded at Luke 13:28, 29. These texts do not refer to weeping and gnashing of teeth during the millennial reign of Christ when he restores the obedient ones. Abraham, Isaac and Jacob will be earthly representatives of the kingdom, and other people will come and sit down with them; but none of these will be any part of the kingdom. Nor do these scriptures say that any will weep or wail because they see others sitting down with these faithful men in the kingdom. In Matthew 8:12 Jesus speaks of an entirely different matter from that mentioned in verse eleven. Those who are in line for the kingdom are prospective "children of the kingdom"; and because they do not love God they will be gathered out and cast into darkness and shall weep and gnash their teeth. All these texts bearing upon the matter show that the weeping, wailing and gnashing of teeth takes place at the time Jesus is at the temple judging and gathering unto himself his own. The context of Matthew 8:11, 12 and Luke 13:28, 29 definitely and conclusively show that the weeping and gnashing of teeth is applied to those once in line for the kingdom and who are gathered out. Jesus is now at the temple for judgment and judgment progresses. Even the "evil servant" class now can see or discern that Abraham, Isaac and Jacob and the prophets are representatives of the kingdom; and at this time the "evil servant" class are wailing and gnashing their teeth upon their brethren, not because of their own disappointment, but because of an evil condition of heart. The words at Luke 13:28 merely fix the time when the weeping and gnashing of teeth takes place, which time is when

or after it is seen that Abraham, Isaac and Jacob, and the prophets are representatives of the kingdom. The preceding verse definitely shows that this is the time the Lord says to the rejected ones, or the "evil servant": "Depart from me, all ye workers of iniquity." It seems more likely that the "weeping" as referred to in Luke 13:28 will take place just before the complete destruction of the "man of sin". Manifestly Judas was a type of the "man of sin". Just before his death Judas was filled with remorse to such a degree that he went and hanged himself. This may indicate that the "man of sin", just before complete destruction, will realize not only that Abraham, Isaac and Jacob are in the realm of the kingdom but that those composing the "man of sin" have no show whatsoever of being of the kingdom, and then they will be filled with remorse even as Judas was.

²² The foregoing texts use the words "wailing" and "weeping" interchangeably. Both words are derived from the same root word. Both mean an outward expression of sorrow or anger. Not everyone that wails or weeps is sincerely sorrowful and repentant. The fact that Jesus uses the words "gnashing of teeth" in the same sentence with "weeping" and "wailing" is conclusive proof that the weeping and wailing results not from sincere and godly sorrow, but that such is an expression of anger and chagrin which is induced by selfishness. "Gnashing of teeth" as used in these texts means: To grate the teeth in rage and anger, to give expression to chagrin, hatred, ill will and malice. The very language of the text and the context discloses that this expression of chagrin, hatred, ill will and malice is directed against those who remain true and faithful to God, and that those who indulge in such expression of malice and hatred are the ones whom the Lord has rejected and gathered out from the kingdom. Those who really love God do not fret and complain concerning the evil that is done by others. The lovers of God are not concerned about receiving the approval of men. If one is wholly devoted to God he will not seek or even desire the approval of men. Therefore he would have no occasion to grate or grind his teeth against others or wail against them.

THE FULFILMENT

²³ To mark individuals and hold them up to ridicule could accomplish no good. That is not the purpose of what is here said. All these parables spoken by Jesus and which are related to the kingdom are prophecies. The only way we can get a proper understanding of these prophecies is to apply the facts which are well known to the words uttered by the Lord. Manifestly the Lord purposed that the anointed should have an understanding and should profit thereby. Let us therefore apply the well known facts to the prophecy, to the end that we may have an understanding of the Lord's purposes concerning his people.

²⁴ The facts which are well known to exist and which apply to the prophetic words of Jesus are these: In 1914 Jehovah placed his King upon his throne. The three and one-half years immediately following afforded the opportunity to test those who had responded to the call to the kingdom, as to whether or not they were selfish or unselfish. In 1916 the president of the Watch Tower Bible and Tract Society died. A paper writing was found which he had signed and which was called his "last will and testament", but which in fact was not a will. It then appeared that Brother Russell, some years before his death, had concluded that he could not make such a will. The work of God's organization is not subject to the control of man or to be controlled by the will of any creature. It was therefore not possible to carry on the work of the Society to the Lord's glory and honor as outlined in that paper writing, called a "will".

²⁵ Even before the death of Brother Russell there arose certain men in the organization who sought and conspired to take over the control of the Society and to conduct it according to their own wishes. In this they failed. They also failed to get control of the management of the Society after the death of Brother Russell. Failing in this, they set out to do a work in their own way and contrary to God's appointed way, and thereby became workers of iniquity, or lawless workers. These same men then set traps to ensnare others and to cause them to turn away from God's organization and his work. They have continued even to this day thus to do, and have succeeded in entrapping a number and turning them away from God's appointed work; and thus such workers of iniquity have been used by Satan to cause offense, even as Christ Jesus foretold. (Matt. 18:6,7) The decisive test came, and this test disclosed that such men did not love God with all their heart, mind and soul, but were moved by selfish desires. God's announced rule is that such necessarily must fail under the test; and hence they prove themselves unfit for the kingdom. Therefore, as Jesus had foretold he would do, he sent forth his angels and gathered these offenders and workers of iniquity out from the kingdom, and from that time they were in a 'fiery furnace' of trouble and controversy. They were cast by the Lord into outer darkness; that is to say, the truth that the Lord then began to reveal to the temple class and has since revealed to the temple class is entirely hid from those whom he gathered out. They are in darkness and under the influence of the prince of darkness. These do not weep and wail because of disappointment for the loss of the kingdom. They even set themselves up as God's special favored ones. (2 Thess. 2:4) In this they deceive themselves and they also deceive others. If their claim in this respect were true, they would not weep or wail, but would rejoice. Those who are favored of the Lord to be in the temple

are greatly rejoicing. This gathered out or rejected class, however, do weep and wail, and they gnash their teeth against their brethren, because, they say, "Brother Russell's will is being ignored, and *The Watchtower* is not being published as he directed"; and they hold up their hands in holy horror and shed crocodile tears because the Lord's organization on earth is not being used according to the will of a man. In other words, they make these pretenses as a cause for weeping and wailing and sorrow. They wail, complain and weep because they have not charge of the Society. They gnash their teeth against those who are engaged in the Lord's work, and they give expression to all manner of ill will, malice and lying statements against those whom they once claimed to be their brethren. Jude mentions the same class, and his words definitely fix the time when this wailing and weeping begins, to wit, at the time the Lord Jesus Christ comes to the temple of Jehovah for judgment. He says: "These are murmurers, complainers, walking after their own lusts [selfish desires]; and their mouth speaketh great swelling words [claiming themselves to be God's favored ones], having men's persons in admiration because of advantage [in other words, they express their admiration for the person of man and desire admiration for themselves, and their conduct and course of action exactly fit the words of the apostle]." They make great pretense of love and devotion to a man, namely Brother Russell, but it is manifest they do so with a view of gaining some selfish advantage. The purpose, therefore, of mentioning these matters, and manifestly the purpose of the Lord in permitting his people to understand them, is that they might avoid such workers of iniquity.

²⁶ Again Jesus definitely shows that the 'weeping, wailing and gnashing of teeth' is done by those who were once in line for the kingdom and who because of their selfishness, or lack of love for God, were rejected by the Lord, gathered out from those in line for the kingdom, and assigned to the place of the hypocrites: "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, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."—Matt. 24:49-51.

²⁷ In the parable of the talents Jesus again definitely shows that these scriptures apply to those who responded to the call for the kingdom, who received into their custody and keeping kingdom interests and who because of selfishness, or lack of love for God, do contrary to the kingdom. Such the Lord Jesus calls the "wicked and slothful servant", and commands: "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have

abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."—Matt. 25: 28-30.

²⁸ It must be kept in mind that all these scriptures in which mention is made of 'weeping, wailing and gnashing of teeth' relate to the kingdom, and their application is limited to those who respond to the call to the kingdom and who are not chosen for the reason that they fail under the decisive test. They do not love Jehovah. By their course of action they place themselves against God and on the side of Satan; and so far as the great issue involving them is concerned, such is determined on the side of Satan. That being true, there is but one possible result. God wrote the judgment long ago in the words of the year text for 1931, to wit: "The Lord preserveth all them that love him; but all the wicked will he destroy."—Ps. 145: 20.

²⁹ So far as those called to the kingdom are concerned, Jesus Christ pronounces and executes the judgment at the time he is at the temple of Jehovah for judgment. (1 Pet. 4: 17, 18) In the text last above cited, after telling of the judgment, Peter then admonishes those in the covenant for the kingdom as follows: "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator." (1 Pet. 4: 19) Regardless of all persecution, lying and malicious slander that may be heaped upon God's people, Jehovah gives his word of promise that he will preserve them that are faithful and that love him, and hence they need not fret themselves concerning what others do to them. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity: for they shall soon be cut down like the grass, and wither as the green herb. Trust in Jehovah, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass: and he shall bring forth thy righteousness as the light, and thy judgment as the noonday."—Ps. 37: 1-6.

THE RIGHTEOUS

³⁰ Jehovah by his prophet definitely states that when Jesus Christ appears at the temple he applies the final and decisive test and selects the approved or righteous, "that they may offer unto the Lord an offering in righteousness." (Mal. 3: 1-3) No one is righteous within himself. The judgment of the Lord determines who is righteous. Those who under the decisive test prove that they love Jehovah God as he has commanded, are brought by the Lord under the robe of righteousness, which denotes their being approved. These are brought into the temple and builded up in Zion. (Isa. 61: 10) These are therefore righteous by reason of being in Christ and a part of

"The Servant". It is out of Zion that Jehovah shines. (Ps. 50: 2; 102: 16) The remnant of Zion now on earth must show forth Jehovah's praises and therefore must shine forth as his witnesses. Jesus makes it plain that when he causes the offenders and lawless to be gathered out of the kingdom, such will wail and gnash their teeth against the Lord's anointed. Then concerning the faithful anointed ones Jesus adds: "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.

³¹ The last-quoted text must now be fulfilled. Jehovah has declared unto his remnant: "Ye are my witnesses . . . that I am God." To these he has given a new name, which the mouth of Jehovah has named. He has branded or labeled these as his witnesses on the earth. He has put his message of truth in the mouth of this faithful witness class; covered them with his protecting hand; and commissioned them, and sends them forth to sing his praises and to thus shine before men while the work is carried forward to the vindication of his holy name. The faithful will prove their perfect love towards Jehovah. "Jehovah preserveth all them that love him."

QUESTIONS FOR BEREAN STUDY

- ¶ 1-3. Quote "the first and great commandment". To whom was it given? For what purpose was it recorded? To whom does it apply? Point out its importance.
- ¶ 4. Account for Jehovah's giving this commandment. Prove that Jehovah gave it for the benefit of his creatures.
- ¶ 5, 6. Just what is the decisive test as applied to man? Prove this from the Scriptures. To what test was Israel subjected? With what result to Israel, and why?
- ¶ 7. State clearly Jehovah's purpose in the royal seed which he declared he would bring forth. What is the supreme test to be met by those who would be of that promised seed? Just how does one prove his supreme love for God?
- ¶ 8. Describe how Jesus demonstrated his supreme love for Jehovah. Point out the lesson emphatically taught thereby.
- ¶ 9, 10. How does 1 Peter 1: 13-16 present the matter? Explain this exhortation, and show its present application.
- ¶ 11-13. Apply the statement that "judgment must begin at the house of God". Describe two classes disclosed by such judgment. Account for this result. Psalm 26: 1-8 proves what important points?
- ¶ 14, 15. The statement "There shall be wailing and gnashing of teeth" applies when, and how? Prove the time of application of Matthew 25: 31.
- ¶ 16. Explain the words "offense" and "offend" as here used. Prove the identity of "that man by whom the offence cometh". Account (a) for anyone's becoming an offender. (b) For others' being deceived by the offenders.
- ¶ 17, 18. Explain whether the conduct of others should affect one's status or attitude in relation to God and God's organization. What, then, is the nature of the "offense" and of the "iniquity" referred to in Matthew 13: 41? By whom and how is the 'gathering out' accomplished?
- ¶ 19. With facts, show how Matthew 24: 48-51 applies.
- ¶ 20. Explain the symbolism of the wedding garment, mentioned in Matthew 22: 11, 12. Relate facts which show that that prophetic parable has been in course of fulfilment.
- ¶ 21, 22. What points are made clear or corroborated (a) by Jesus' words in Matthew 8: 11, 12 and in Luke 13: 28, 29. (b) By the derivation of the words "weeping" and "wailing" and by Jesus' using the words "gnashing of teeth" in the same sentence with them?
- ¶ 23-26. How can Jesus' parables of the kingdom be clearly understood? Relate facts showing fulfilment of his prophecy foretelling disclosure of an offending, "evil servant" class.

What is the real reason for their weeping and wailing and gnashing of teeth? How does Jude describe this class? Compare his description, and that in Matthew 24: 49-51, with the facts.

¶ 27. Trace the fulfilment of the parable of the talents.

¶ 28. As to their setting and their application, what is peculiar of the scriptures in which mention is made of "weeping, wailing and gnashing of teeth"? Quote the judgment as expressed in Psalm 145: 20.

¶ 29. Quote Peter's admonition given to those who are in the covenant for the kingdom and against whom the workers of iniquity direct their activities.

¶ 30, 31. Identify the "righteous". Those approved in the judgment are then granted what great privilege? What will then be the response of those who truly love Jehovah supremely? What is Jehovah's assurance to all who prove their love for him?

THE LORD COMES TO HIS TEMPLE

THE year nineteen hundred and eighteen (A.D.) is a very important year in human history. It marks not only the end of the bloody World War, but also a far more important event which sacred prophecy speaks of as the Lord's coming to his temple, the coming of him who is "the desire of all nations".

It is important, then, to understand what is the temple of God and what is meant by the Lord's coming to his temple. In the book called Hebrews, chapter three, verse five, the Apostle Paul looks back over many centuries, and says: "And Moses verily was faithful in all his house, as a servant." In the next verse the apostle states that Christ Jesus is the Head of the house of the sons of God. In the New Testament writings the temple of God is another name for the house of sons. The temple is made up of God's anointed ones, Jesus Christ himself being the "chief corner stone" thereof, and the faithful members of his body, the true church, constituting the other 'living stones'. (Eph. 2: 18-22) The Apostle Paul furnishes further proof of this fact when, in Second Corinthians, chapter six, verse sixteen, he says to the faithful Christians: "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." In First Corinthians, chapter three, verse sixteen, he says to the same Christians: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" The coming of the Lord to his temple would mark the beginning of a time of special understanding of the divine prophecies by those who are of the temple of God; and the facts show this to be true.

It is the Lord Jesus, the Bridegroom, in whom the bride members of the church delight and for whose coming the bride class faithfully watched. This is proven by the prophecy which Jesus spoke concerning the ten virgins, five of whom were foolish, and five of whom were wise in that they took oil in the vessels for the lamps as they went forth to meet the Bridegroom. (Matt. 25: 1-8) All during the time that Christ Jesus was 'preparing the way before Jehovah' his true and faithful followers were watching and waiting for him to come and gather them to himself, even as he had prophesied he would do. With delight they anticipated his coming, because they de-

lighted in him. This identified them as the class mentioned by the Prophet Malachi as the ones 'delighting in Jehovah's Messenger'. These are called the "virgins" because they are pure and undefiled, trusting wholly in the Lord. The true church is likened unto a pure virgin espoused to Christ. In Second Corinthians, chapter eleven, verse two, the apostle says: "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ." These are "wise" virgins because they diligently apply themselves to know the truth of God's Word and then to obey it. The proverb (13: 1) says: "A wise son heareth his father's instruction." They are called the sons of God because they receive their life from God. These collectively are called the wise virgins, because the church, the bride of Christ, is represented as a pure woman.

A lamp is a symbol representing God's Word of truth; it is written in the Psalms (119: 105): "Thy word is a lamp unto my feet, and a light unto my path." "For thou art my lamp, O Lord; and the Lord will lighten my darkness." (2 Sam. 22: 29; Ps. 18: 28) "I have ordained a lamp for mine anointed," says the Lord. (Ps. 132: 17) Referring now to the prophecy that Jesus spoke concerning his coming to his temple and concerning the wise virgins and whatever action would be taken at that time, he said: "Then all those virgins arose, and trimmed their lamps." (Matt. 25: 7) One trims a lamp to make it shine more brilliantly, that he may see to better advantage. The statement of Jesus means, therefore, that the faithful ones would at once begin to search the Scriptures more diligently, that they might obtain greater light upon God's Word. Therefore, with the coming of the Lord to his temple, the wise virgins, being received into the temple condition, would be illuminated and have a better understanding of the Word of God.

It was three and one-half years after the anointing of Jesus and after his beginning to preach God's kingdom on earth, that he rode into Jerusalem and offered himself as King, and immediately went to the temple or house of the Lord at Jerusalem and cleansed it. In the year nineteen hundred and fourteen Jehovah set his anointed One upon his throne; therefore at that time Christ Jesus took his authority as King. Three and one-half years thereafter, to wit,

in the year nineteen hundred and eighteen, the Lord came to his temple, which is the temple of God. As shown by the words of the Prophet Malachi, one of the purposes of the Lord's coming to his temple was and is to give those of the temple class a clearer understanding of God's purposes. Therefore that would mark the beginning of a clearer understanding of the prophecies, because it was God's due time.

Again referring to the third chapter of Malachi's prophecy in this connection, you will note that in verse three it is written: "And he [the Lord at his temple] 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." In the Scriptures "silver" is a symbol of the truth; therefore the Lord, after coming to his temple, would refine and purify the truth, that is to say, give a clearer vision of the truth to those of the temple class. It should be expected, therefore, that after nineteen hundred and eighteen the true followers of Christ would gradually increase in clearness of vision of the truth and would have a better understanding of it than they had before, and particularly with reference to the prophecies. The facts show that that is exactly what has come to pass, and this in fulfilment of the prophecy. The temple class learned that the Lord had not come for the purpose of taking all to heaven; but later they had a better understanding of God's purposes, and learned that the Lord had something for the temple class remaining on earth to do before being taken into heavenly glory. The coming of the Lord to his temple, therefore, marks the beginning of the days of understanding of the prophecies.

It was from the sons of Levi that the priests of the nation of Israel were taken, which fact prophetically foretold that God's "royal priesthood" would be taken from amongst those consecrated to the Lord God. (1 Pet. 2:9,10) The statement of the prophet that when Jesus came to his temple he would "purify the sons of Levi, and purge them as gold and silver, foretold that with the coming of the Lord to his temple he would take account with and cleanse those who had been taken into the covenant of sacrifice, that the approved ones might be known, and that these would have a clearer vision of God's purposes and would joyfully do God's will. It would be expected, therefore, that after nineteen hundred and eighteen, when this purifying work began, the true followers and the approved ones would have a clearer vision of God's Word, and that those who were not thus approved would not have a clearer vision of his Word. The physical facts show that that is exactly what occurred following the year nineteen hundred and eighteen. Some became offended and forsook the Lord and his work. Others, after the trying experiences, began to have a clearer vision of the prophecies and of God's purposes, and greatly rejoiced

therein. It was after nineteen hundred and eighteen that God's anointed people first saw and appreciated the meaning of what are prophetically called "the robe of righteousness" and "the garments of salvation".

In the sixty-first chapter of Isaiah, verse ten, God had caused his prophet to say these words: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." After nineteen hundred and eighteen the wise virgin class began to see that the robe of righteousness means Jehovah's approval, and that the garments of salvation identify these approved ones who are pleasing to God and who are honestly endeavoring to do his will. Seeing this, they began to rejoice greatly, and having continued under the robe of righteousness, they have likewise continued to rejoice. Many of the other prophecies began to open up to the anointed after that time, and as their vision thereof clarified, their joy in the Lord continued.

Further corroborative testimony is given by the prophecy uttered by Christ Jesus the great Prophet relating to the end of the world and what followed thereafter. He said: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." (Rev. 11:15) That corresponds exactly with the words of God's prophet in Psalm Two, verse six, where the Lord expresses himself as having placed his Son upon his throne. Then in that connection Jesus further prophesied, saying: "And the nations were angry, and thy wrath is come." (Rev. 11:17,18) In nineteen hundred and fourteen the nations became angry, and the World War began and continued for four years, ending in nineteen hundred and eighteen. That World War and the attending events were exactly in fulfilment of the prophetic words of Jesus recorded in Matthew's gospel, chapter twenty-four, verses seven to ten. It was in that year of nineteen hundred and eighteen that the Lord came to his temple. Then was fulfilled the prophecy of Revelation, chapter eleven, verse nineteen, reading: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

The temple of God was open to those approved ones of the temple class, and therefore such began to have a better understanding of heavenly things. From that time forward the members of the temple class have understood the prophecies as they had never understood them before, because that marked the beginning of God's due time for such understanding. The flashing of the 'lightning', as stated by the Lord, represents God's truth; and as it flashed upon the temple class, the members thereof continued to have a clearer

vision of the Lord's purpose, and particularly of the prophecies. This represents what the New Testament calls the e-pi-pha-nei-a, or the presence of the Lord and "shining forth" with increased light. Such con-

dition of shining forth with increased light must continue until the "apocalypse" (a-po-ka-lyp-sis), or complete uncovering of God's purposes pertaining to his kingdom or righteous government.

DIVINE PURPOSE TOWARD MANKIND

LET us at this time reason, briefly, upon God's purpose as set forth in the Bible. Man finds himself in an unhappy condition, sick, suffering and dying. What is the reason? God answers: Adam, the first man, sinned and was justly sentenced to death. This took place before any of his children were born. All of his offspring were born imperfect and inherited from Adam imperfection; therefore all came under condemnation. Condemnation means to be disapproved. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) And the Psalmist David says: "Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Ps. 51:5.

Why should God permit all to be in sin! This is answered by the twenty-second verse of the third chapter of Galatians, which says: "But the scripture [statement] has shut up together all under sin, in order that the promise by faith of Jesus Christ might be given to the believers." (*Diag.*) Of course an imperfect child would spring from an imperfect father. In wisdom and in love God provided for the redemption of man, and the redemption price is valuable for the entire human race. The Apostle Paul thus puts it, in Romans, chapter five, verses eighteen and nineteen, saying: "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."

Justification to life is a gift from God. The first thing essential to a gift is knowledge. No man could accept a gift without knowing that the thing was offered to him. God has provided that his intelligent creatures shall have knowledge. He presents this knowledge to man in at least two ways: First, by precept, which term means the commandments or the authoritative rule of action, or his expressed will as set forth in his Word, the Bible; and, second, by example, which means that which corresponds with or resembles something else which is to be followed; a pattern or picture, such as what the Scriptures call "shadows" or "types", which includes the use of men for the purpose of teaching lessons to other men.

The Lord has spread this course of learning over a wide range; and now at the end of the age, where we now are, God has shed greater light upon his Word and upon the transpiring incidents, that those who desire to know may have a knowledge of the

outworking of his purpose. (1 Cor. 10:11) For this reason it is now possible to understand much about the Scriptures that heretofore were not understandable by men. The student has therefore the keenest interest in watching the majestic steps of the Almighty God, as he unfolds his great purpose leading up to the selection of Him who shall deliver the human race. Also, it is of interest to mark Satan's attempt to interfere with God's purpose.

The first clear proof that God was beginning to work out his purpose for man's cleansing and deliverance is found in the promise made to the patriarch Abraham, in which the Lord said to him: "In thy seed shall all the nations of the earth be blessed." This promise must mean that God purposes to arrange for the removal of man's disabilities; and then to restore him, if obedient, to the conditions enjoyed before the tragedy of Eden. This promised blessing must come through the seed. The seed must be developed and made manifest before the blessing could begin. Who then is the seed? The Apostle Paul answers the question, saying: "Now to Abraham and his seed were the promises made. He [that is, God] saith not, And to seeds, as [though speaking] of many [seeds]; but as of one, [saying,] And to thy seed, which is Christ."—Gal. 3:16.

"Christ" means "anointed one". The anointed one means him who is clothed with authority to do certain things. We must then understand that God would clothe some one with authority to bring to mankind the blessings which he has promised. The Hebrew word "Messiah" means the same as "Christ". The Jews have long looked for their Messiah to come, and through him the bringing to them of the promised blessings. The Jews, the typical people of God, when in Egyptian bondage, represented all the human family in bondage to the Devil and to his organization. Moses delivered the people from the hands of the wicked ruler Pharaoh, and in thus doing he pictured Christ or the Messiah who shall deliver all mankind from Satan and the evil resulting from his influence. Moses said that he was a type or prophetic picture of the great Messiah or Deliverer. He said that such a one, when he came, would be clothed with authority to speak in the name of God; and that the people must obey him in order to have the promised blessings. Moses told the people that God had said to him these words:

"I will raise them up a Prophet from among their

brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."—Deut. 18: 18, 19.

When Jacob was on his deathbed he uttered a prophecy showing that the Deliverer must come through the tribe or house of Judah. (Gen. 49: 10) The shepherd boy David was a descendant of the tribe of Judah. He was anointed to be king over the nation of Israel. His name means "beloved". He was a type of the mighty One who would deliver the human race. It is written of David that he was a man after God's own heart. (Acts 13: 22; 1 Sam. 13: 14) Why was David a man after God's own heart, seeing that David was guilty of the crime against Uriah, one of his army officers? For that crime God punished David. But the reason he was a man after God's own heart was that he never for one moment turned away from the true God to serve any other gods. The Devil was never able to seduce David to worship idols. David was always faithful and true to Jehovah. He did not at any time compromise the Lord's righteous cause with that of the unrighteousness of Satan's organization. Be it noted here that David also pictures that class of creatures on earth who will be found approved by the Lord. No one will ever have God's approval and be accepted as a member of his kingdom who turns away from worshiping, either directly or indirectly, the true God; or who lends aid, counsel, comfort or support to any part of the Devil's organization. He who has the approval of the Lord God must be absolutely faithful to the Lord.

Satan used every means at his command to destroy David, but God prevented him from so doing. For example, in the second book of Samuel, chapter five, verses seventeen to twenty, it is recorded: "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. The Philistines also came, and spread themselves in the valley of Rephaim. 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. 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."

God gave David the victory over the nations who were enemies to Israel, and over them who were his personal enemies. Hence the record of the second book of Samuel, chapter twenty-two, verses one to thirty-seven, is: "And David spake unto the Lord the words of this song, in the day that the Lord had

delivered him out of the hand of all his enemies, . . . In my distress I called upon the Lord, and cried to my God; and he did hear my voice out of his temple, and my cry did enter into his ears. . . . He delivered me from my strong enemy, and from them that hated me; for they were too strong for me. They prevented me in the day of my calamity: but the Lord was my stay. He brought me forth also into a large place; he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me: and as for his statutes, I did not depart from them. I was also upright before him, and have kept myself from mine iniquity. Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eyesight.

"With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright. With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury. And the afflicted people thou wilt save; but thine eyes are upon the haughty, that thou mayest bring them down. For thou art my lamp, O Lord; and the Lord will lighten my darkness. For by thee I have run through a troop: by my God have I leaped over a wall. As for God, his way is perfect; the word of the Lord is tried; he is a buckler to all them that trust in him. For who is God, save the Lord [Jehovah]? and who is a rock, save our God? God is my strength and power: and he maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war; so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great. Thou hast enlarged my steps under me; so that my feet did not slip."

Jehovah limited the promise of the coming Deliverer to the royal house of David, and therefore we must expect to find in the sacred record that he who is to be the Deliverer is of the house of David. In full agreement with this expectation we find written in Psalm one hundred and thirty-two, verses eleven and twelve, this statement: "The Lord [Jehovah] hath sworn in truth unto David, he will not turn from it: Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore."

Thus it is undeniably clear from the earliest records of the sacred Book, the Bible, that from the very first manifestation of sin and wickedness on earth it was Jehovah's exalted purpose to establish over this earth a glorious kingdom, a perfect and all-powerful government, with his only-begotten Son as King thereof,

which kingdom should clear the name of Jehovah God of all misunderstandings and misrepresentations which the great adversary has raised against that

holy name and which should deliver mankind from all their foes and restore them to harmony with God and to the glorious liberty of sons of God on earth.

LETTERS

JEHOVAH PROVIDES UNDERSTANDING

DEAR BROTHER RUTHERFORD:

We fully realize how completely your time is taken up in the business of Jehovah and his King, yet we are very desirous of letting you know of our love and appreciation. We cannot find words to express our gratitude for all the books that in the last few years have so greatly illumined the Word of Jehovah. They are clear, concise and irrefutable. To those who have waited upon him he has now provided the meaning of those writings so long shrouded in mystery. In his own due time and good way he provides the understanding to "the wise", and the remnant well know that this understanding is due solely to "the light from Jehovah shining upon the Head of the temple class and for the benefit of those who love him and his appearing. . . ."

From him alone could this light come, for, as the opening statement in *Light* so truly says, "Jehovah God is light." Surely 'he prepares a table before us in the presence of our enemies'; and what a "feast of fat things" it is! But may the remnant remember that "by them [Jehovah's judgments] is thy servant warned: and in keeping of them there is great reward."—Ps. 19: 11.

We give honor and praise to no man, but we greatly appreciate the labor of love that you and other dear brethren continually render to Jehovah, his King, and your fellow servants.

We are continually overjoyed because of the wonderful messages that are always contained in the *Tower*, and wish you to know that we are in entire accord with the activities of the Society.

We daily remember you in our prayers that you may 'perfect your love by boldness in the day of judgment'.—1 John 4: 17.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

By his grace,
BRO. AND SR. R. R. MOORE, Okla.

'ADOPTED WITH ZEAL AND ENTHUSIASM'

DEAR BROTHER RUTHERFORD:

Jehovah's witnesses in business assembly at Akron, Ohio, (for reorganization for 1932) desire to express before Jehovah and his faithful ones, visible and invisible, our deep appreciation of all the kindnesses bestowed upon them by Jehovah at the present time, and especially in the giving of a new name to the remnant, *Jehovah's witnesses*.

We take this opportunity to inform you, dear Brother Rutherford and the others of the faithful throughout the earth, that the Akron company assembled here September 23, 1931, have by a unanimous vote adopted this new name (Akron company of Jehovah's witnesses) with a zeal and enthusiasm peculiar to the servant class, and our sincere desire is to not take the name in vain, through negligence or slacking of the hand or failure to measure up to, and act upon, our privileges, but to walk worthy of this glory which Jehovah now gives to none but his elect servant class on earth.

While we know you are very busy regarding the most important work on earth, yet we make no apology for encroaching upon your time, we want you to know of this action and that our hearts are overflowing with gratitude to JEHOVAH for placing one at the head and in the lead of Jehovah's witnesses (or Society) who has the courage to stand firmly before Satan and all his cohorts and administer thrust after thrust upon him, in the name of the Lord and of his anointed.

We want you to know we are with you in this fight, to the end, by the Lord's grace; watch our service report for the ensuing year (1932). We truly appreciate also the deep interest you have in the workers in the field. And, dear brother,

we pray Jehovah's continued blessings upon you and the dear ones in the Brooklyn company of Jehovah's witnesses, for your faithful stand at this time. We are determined to keep on witnessing the Kingdom message until it is done.

WORKING IN PEACE

DEAR BROTHER RUTHERFORD:

Like many others, we have much to be thankful for when considering the past year of service in Jehovah's name.

We consider it a great privilege to be given our new name, Jehovah's witnesses, and have resolved to maintain our integrity as such.

We are thankful for the two great feasts that we have enjoyed during the past year, *Light* and *Vindication*, together with the Queen Esther and other articles in the *Towers*. We are truly appreciative of the flashes from the temple.

We are also thankful for the absolute oneness of the Norfolk company. There is not one who is opposed to the work; we are working as a unit in complete peace and harmony. No doubt it has been greatly to our advantage that we have refused to receive any of the numerous "hand-outs" from Russellites, Standfasters, and others who claim to be the "elect".

We are not unmindful of your service of love for Jehovah and his cause, and we thank him for using your talents so largely and your willingness to be so used. We remember you at the throne of grace daily.

The radio work which the Norfolk company has had the privilege of engaging in during the past year has been and is very greatly used in this section to the glory of Jehovah's name, and to the breaking down of prejudice. It has helped us greatly in placing literature. Of this we have many indications in our house-to-house work.

Now it is with grateful hearts that we are engaged in visiting the clergy, politicians and financiers, serving notice upon them of the Lord's purpose to shortly bring in The Hope of the World, His Kingdom. These "boys of the cloth" gnash their teeth and gnaw their tongues with pain, but many of them have gotten the message just the same. In some instances our visits have been rather amusing. The common people, however, gladly hear the message.

In closing the year's service work we look back on many happy experiences and with joy that we have had a little part in this great work; and we have resolved during the ensuing year to endeavor to be even more active.

With much Christian love, and asking the Lord's rich blessing upon you and the service, and each of those dear ones at Bethel who are preparing the ammunition for us, we are

Your brethren by His Grace,

NORFOLK (Va.) COMPANY OF JEHOVAH'S WITNESSES.

"HEARTILY ACCEPT"

DEAR BROTHER RUTHERFORD:

Greetings in his name. At a meeting of the company at Niagara Falls, Ont., where an extension convention was held in conjunction with the many extension conventions throughout the North American continent, we wish you to know that we as a company heartily accept the resolution that was passed at Columbus convention, of changing the name of the Lord's witnesses in the earth to "Jehovah's witnesses".

Also, we wish you to know we heartily cooperate with you in Jehovah's great work, being his witnesses in Zion. We pray the Lord will richly bless you and strengthen you to finish the great work he has given you to do. We are

Your brethren in Zion,

NIAGARA FALLS (Ont.) COMPANY OF JEHOVAH'S WITNESSES.

The WATCHTOWER

RADIO SERVICE

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

AUSTRALASIA		Sacramento .. KFBK 6	Minnesota		Oklahoma	
Adelaide 5KA 9		San Diego KGB 8	Duluth WEBC 8		Oklahoma City WKY 25	
Sup 3.15-3.40; 7.15-8.45		San Francisco .. KYA 2	Fergus Falls .. KGDE 8		Ponca City WBIZ 8	
Daily (except Su)		San Jose KQW 65	Minneapolis .. WRHM 66		S. Coffeyville .. KGGF 29	
P 7-7.05		Stockton KGDM 6	St. Paul WRHM 22			
Ballarat 3HA 52						
Brisbane 4BC 47						
Hobart 7HO 73						
Launceston 7LA 48						
Lismore 2XN 70						
Melbourne 3KZ 37						
Newcastle 2HD 50						
Sua 10-12; daily (ex-						
cept Su) P 9-9.15						
Perth GML 57						
Toowoomba 4GR 8						
CANADA						
Alberta						
Calgary CJCI 8						
Edmonton CJOA 12						
Lethbridge CJOA 44						
British Columbia						
Kamloops CFJC 24						
Kelowna CKOV 23						
Vancouver CJOR 46						
Victoria CFCT 12						
Manitoba						
Brandon CKX 78						
Winnipeg CKY 43						
New Brunswick						
St. John CFBO 12						
Nova Scotia						
Sydney CJCB 28						
Sup 9-						
Ontario						
Chatham CFCE 45						
Cobalt CKMC 34						
Ft. William CKPR 47						
Hamilton CKOC 12						
Sup 1.30-1.45						
London CJGC 47						
North Bay CFCH 55						
Waterloo CKCR 14						
Prince Edward Island						
Charlottetown CFCE 8						
Saskatchewan						
Fleming CJRW 12						
Regina CKCK 8						
Saskatoon CFQC 10						
CUBA						
Havana CMK 18						
ESTHONIA						
Tallinn TALLINN						
FRANCE						
Fecamp NORMANDIE 80						
Lyon LYON 80						
Paris VITUS 80						
UNITED STATES						
Alabama						
Anniston WFDW 12						
Birmingham WERC 8						
Gadsden WJBY 12						
Mobile WODX 21						
Montgomery WSFA 22						
Alaska						
Anchorage KFQD						
Ketchikan KGBU 77						
Also 64						
Arizona						
Phoenix KTAR 12						
Tucson KVOA 8						
Arkansas						
Fayetteville KUOA 22						
Little Rock KLRK 8						
California						
El Centro KXO 8						
Fresno KML 38						
Hollywood KNX 8						
Sup 1-2						
Long Beach KGER 14						
Los Angeles KTM 1						
Oakland KROW 10						
Also 68						
Sua 10-10.45; P 1-2,						
6-7, 9-10						
ThP 8-8.15						
We FrP 2.30-2.45						
Colorado						
Colorado Sp'gs KVOR 8						
Denver KLZ 4						
Grand Jet. KFJ 8						
Greeley KFKK 52						
Pueblo KGHF 63						
Trinidad KGIW 41						
Yuma KGEK 30						
Connecticut						
Bridgeport WICC 8						
Hartford WDR 21						
Delaware						
Wilmington WDEL 52						
District of Columbia						
Washington WJSV 14						
Washington WMAL 17						
Florida						
Jacksonville WJAX 8						
Miami WIOD 21						
Orlando WDBO 8						
Pensacola WCOA 25						
Tampa WDAE 8						
Georgia						
Atlanta WGST 45						
Augusta WRDW 34						
Columbus WRBL 8						
Rome WFDV 45						
Savannah WTOG 25						
Thomasville WQDX 71						
Hawaii						
Honolulu KGMB 76						
Idaho						
Boise KIDO 40						
Nampa KFXD 16						
Pocatello KSEI 30						
Illinois						
Chicago KYW 25						
Chicago WCFL 8						
Chicago WCHI 26						
Sup 12.30-1.23						
Mo Tu We Th Fr						
SaP 3-3.15						
Decatur WJBL 3						
Harrisburg WEBG 81						
La Salle WJBC 8						
Quincy WTAD 35						
Rockford KFLV 8						
Sup 6-6.30						
Rock Island WHBF 60						
MoP 6.30-7						
Springfield WTAX 8						
Tuscola WDC 8						
Indiana						
Anderson WHBU 37						
Evansville WGBF 7						
Fort Wayne WOWO 20						
Gary WJKS 10						
Indianapolis WKBF 7						
Muncie WLBC 10						
Terre Haute WBOW 23						
Iowa						
Cedar Rapids KWCR 8						
Sua 10.30-11; P 1.30-2						
WeP 9-10						
Davenport WOC 8						
Sup 6-6.30						
Des Moines WHO 8						
Sup 6-6.30						
Marshalltown KFJB 21						
Sua 10.30-11						
Red Oak KICK*74						
Shenandoah KMA 17						
Sioux City KSCJ 8						
Kansas						
Dodge City KGNO 33						
Also *68						
Midford KFBH 8						
Sua 8-8.30; FrP 4-4.30						
Topeka WIRW 25						
Wichita KFH 7						
Kentucky						
Hopkinsville WFIW 12						
Paducah WPAD 8						
Louisiana						
New Orleans WJBO 3						
ThP 8-8.30						
Shreveport KTBS 48						
Maine						
Bangor WLBZ 7						
Massachusetts						
Boston WHDH 8						
Boston WIOE 38						
Sua 11-12.15; ThP 8-9						
Boston WNAC 7						
New Bedford WNBH 8						
Worcester WORC 12						
Michigan						
Bay City WBCM 12						
Calumet WHDF 8						
Detroit WXYZ 8						
Grand Rapids WOOD 6						
Ludington WKBB 74						
Mississippi						
Greenville WRBQ 17						
Gulport WGCN 34						
Hattiesburg WRHJ 34						
Laurel WTSL 4						
Meridian WOC 13						
Tupelo WDIX 5						
Vicksburg WQBC 30						
Missouri						
Columbia KFRU 42						
Kansas City KWKC 73						
Kansas City WHB 8						
St. Joseph KFEQ 39						
St. Louis KMOX 8						
Montana						
Billings KGHF 8						
Great Falls KFBB 8						
Wolf Point KGCX 14						
Nebraska						
Lincoln KFOR 8						
Norfolk WJAG 8						
Omaha KOIL 14						
Scottsbluff KGKY 10						
York KGBZ 8						
Nevada						
Reno KOH 8						
New Hampshire						
Laconia WKAV 34						
New Jersey						
Atlantic City WPG 8						
Hackensack WBMS 25						
Paterson WODA 8						
New Mexico						
Albuquerque KGGM 12						
New York						
Albany WOKO 14						
Auburn WMBO 47						
Binghamton WNEF 54						
Sup 7-9; ThP 8-9						
Buffalo WGR 7						
Glens Falls WBGF 12						
New York WBBR 11						
Sua 8-11; P 4.15-8						
MoA 6.30-7, 10-12; P 4-6						
TuA 6.30-7, 10-12; P 6-8						
WeA 6.30-7, 10-12; P 6-8						
ThA 6.30-7, 10-12; P 6-8						
P 12-1, 6-8						
FR 6.30-7, 10-12; P 2-4,						
6-8						
New York WGBS 14						
New York WMCA 8						
New York WOV 4						
Rochester WHEC 8						
Saranac Lake WNBZ 10						
Syracuse WSYR 25						
North Carolina						
Asheville WYNC 12						
Charlotte WBT 12						
Raleigh WPTF 8						
Wilmington WRAM 8						
Winston-Salem WSJS 7						
North Dakota						
Bismarck KFYY 8						
Fargo WDAY 8						
Grand Forks KFJM 12						
Minot KLPM 8						
Ohio						
Akron WADC 29						
Cincinnati WKRC 8						
Cleveland WHK 51						
Sua 8.50-11; P 2-3,						
6.30-7.30						
Mo Tu We Th Fr						
Sua 7.30-8; ThP 7-8						
Cleveland WJAY 7						
Columbus WAU 8						
Sup 7.30-8.30						
Columbus WCAH 8						
Also 67						
Sup 12-12.30, 5.30-6						
(foreign); daily (ex-						
cept Su) A 8.45-9						
Dayton WSMK 8						
Manfield WJW 10						
Toledo WSPD 8						
Youngstown WKBN 8						
Oklahoma						
Altos WFBG 12						
Harrisburg WHIP 16						
Jeannette WGM 18						
Johnstown WJAC 39						
Lancaster WGL 3						
Oil City WLBW 8						
Philadelphia WCAU 8						

INDEX FOR 1931

JANUARY 1	
Preservation of the Unselfish	3
The Issue	3
Time of Judgment	5
Joy of the Lord	6
Proof of Love	8
Preparing for War	10
Letters	15
Service Appointments	16
Calendar for 1931	16
Midwinter Service Week	2
Service Conventions	2

JANUARY 15	
Goodness to His Servant	19
His Name	22
His Table	24
Questions for Berean Study	25
The Terrible Image	26
Understanding	28
The Stone	28
Letters	30
Radio Service	32
Midwinter Service Week	18
Service Conventions	18

FEBRUARY 1	
His Temple (Part 1)	35
Company Addressed	36
Dreamers	37
Another Class	38
Activity	39
Jehovah's Glory	42
Letters	47
Service Appointments	48
Berean Bible Studies	48
Memorial for 1931	34
Service Conventions	34

FEBRUARY 15	
His Temple (Part 2)	51
Urging to Service	52
Why Not Fear	53
Shaking All Nations	54
"Desire of All Nations"	55
His Glory	57
Jehovah	50
The Purpose of Man's Existence	61
Letters	63
Conventions	50
Memorial for 1931	50

MARCH 1	
His Temple (Part 3)	67
Faithfulness Rewarded	71
Questions for Berean Study	73
The Bible	73
Man	75
Recovery of What Was Lost	77
Letters	79
Service Appointments	80
Memorial for 1931	66
Conventions	66
Berean Bible Studies	60

MARCH 15	
Love of the Elect	83
Questions for Berean Study	89
Satan	89
Overthrow of the Oppressor	91
Conventions	93
Letters	95
"Our Part to Give Testimony"	95
"Four Times as Many"	95
Radio Service	96
Memorial for 1931	82
Service Conventions	82

APRIL 1	
His Favored People	99
Questions for Berean Study	105
Eternal Torment Unscriptural	106
Man's Unseen Friends	108
Letters	110
Willing Cooperation	110
"Hand of Our Father"	111
"Surely from God"	111
Service Appointments	112
Service Conventions	98
Berean Bible Studies	98

APRIL 15	
Refreshing His People	115
The Speaker	115
Foolish	117
Anointed with Fresh Oil	118
The Foes	119
Further Assurance	120
Organization of Governments	121
Rebellion, Hypocrisy, Faithfulness	123
Prophetic Sacrifices	125
Letters	127
Watchtower Week	114

MAY 1	
Encouraging the Faithful	131
A Good Man	135
The Sabbath	138
In the Days of Noah	140
Service Leaders and Regional Directors	142
Good Hopes for 1931-1932	142
Letters	143
Watchtower Service Week	130
Berlin Convention	130
Radio and the Printed Word	130
Service Conventions	130, 144

MAY 15	
Esther and Mordecai (Part 1)	147
Historical	148
The Players	148
The King	151
Vashti	152
Haman	152
The Jews	153
Do Men Govern Themselves?	153
Redemption by One Sacrifice	155
God's Greatest Prophet	157
Special Surprise Week	146

JUNE 1	
Esther and Mordecai (Part 2)	163
The Jews	166
Her Identity	168
Old World Destroyed	171
Columbus Convention	173
Sunday, July 26	173
Housing, Travel	174
Convention Report	174
Letters	175
"Abide Faithful to Jehovah"	175
Jehovah Sends Prosperity	175

JUNE 15	
Esther and Mordecai (Part 3)	179
Cause of the Great Flood	185
Redemption Foreshadowed and Promised	188
Letters	190
"Convention a Focal Point"	190
"Zion Celebrates"	191
Strength and Comfort	191
Resolution Polish Convention	191
Radio Service	192
Special Train to Columbus	178
Service Conventions	178

JULY 1	
Esther and Mordecai (Part 4)	195
Questions for Berean Study	201
Man and His Home	201
When Earth's Greatest Was Born	203
Conspiracy to Destroy Deliverer	205
Letters	207
Service Appointments	208
From Pacific Coast to Columbus	194
From Southeast to Columbus	194
For the Blind	194
Vacations	194

JULY 15	
Esther and Mordecai (Part 5)	211
The Crucial Moment	211
Jehovah's Hand	214
The Second Banquet	216
Torment Versus Covenant	218
Priest and King unto God	220
Letters	223
Radio Service	224
Vacations	210
To Columbus Convention	210
For the Blind	210

AUGUST 1	
Esther and Mordecai (Part 6)	227
Other Dangers	228
"Stand for Their Life"	229
Gathering for the Fight	230
The Feast	232
Conventions Abroad	234
The Internal Kingdom	236
Letters	238
Jehovah's Unspenakable Favors	238
Service Appointments	240
"Witness Week" Advanced	226

AUGUST 15	
Abominations in Christendom	243
Creation of Light and Animals	249
What Is Man?	251
Jews and the Holy Land	253
Letters	255
A Positive Joy	255
Living Waters	255
Radio Service	256
Vindication	242
Special Witness Week	242
Service Conventions	242

SEPTEMBER 1	
Man with the Writer's Inkhorn	259
The Facts	262
The Slaughter	263
Questions for Berean Study	264
Kings of Israel	265
Preparing the Way Before the Lord	267
True Line of the Great King	268
Restoration Foretold	270
Service Appointments	272
Service Conventions	258
Berean Bible Studies	258

SEPTEMBER 15	
The Convention	275
Pioneers	275
Notice to Christendom	276
Warning from Jehovah	277
New Name	278
Service	280
Vindication	281
Understanding Prophecy	282
From the Field (Letters)	284
Radio Service	288
Radio and the Printed Word	274

OCTOBER 1	
A New Name	291
The New Name	293
A White Stone	294
His Witnesses	296
By One Man's Disobedience	297
God's Covenant of Blessing	299
A King Shall Reign in Righteousness	301
Our New Name	303
All That Breathe Shall Praise Jehovah	303
Service Appointments	304
Notice of Annual Meeting	290

OCTOBER 15	
Our New Name	306
Remnant to the Front	307
Fools	309
Returning to Zion	310
The Order	310
The Great Multitude	311
Millions	311
Jehovah's witnesses	313
Jehovah's witnesses: Their Testimony	315
Letters	317
Notice of Annual Meeting	306

NOVEMBER 1	
Taught of God	323
Who Are Zion's Children	324
The Birth	324
The Children	325
Who Taught	326
How Taught	327
March to Victory	329
Jehovah's witnesses Foreshadowed	331
Sons of God and Daughters of Men	333
Letters	334
Service Conventions	322

NOVEMBER 15	
Praise of Jehovah	339
In the Temple	341
Separation	342
Pruning and Cutting Away	343
Heir to God's Covenant of Blessing	345
A People Chosen by God	347
A True Promise of Life	349
Letters	351
Joyfully Take the Name	351
Accept Also the Responsibility	351
Radio Service	352

DECEMBER 1	
Delivering the Testimony	355
The Commandment	357
Jehovah's witnesses	358
Responsibility	359
The Society	359
The Watchtower	360
United Publicity	362
The Cause of Degeneration	364
Man's Dominion	366
Letters	367
Service Appointments	368

DECEMBER 15	
The Decisive Test	371
The Royal House	372
"Walling and Gnashing of Teeth"	373
The Lord Comes to His Temple	378
Divine Purpose Toward Mankind	380
Letters	382
Radio Service	383
Index for 1931	384
"Kingdom" Booklet for the Blind	370
1932 Year Book	370
Calendar for 1932	370