



ROCK OF AGES
Other foundation can
no man lay
A RANSOM FOR ALL

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

VOL. XLIX SEMI-MONTHLY No. 21

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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

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MOTTOES

This year's assortment includes a number of the designs which proved to be so popular at the Detroit convention, as well as many others. The variety is such that several packets of the same kind may be ordered with the assurance that there will be few or no duplicates of design or text.

In Packet Mx each motto is marked on the back with the retail price, to facilitate resale by classes to individuals. Over six dollars' worth of mottoes are included, thus allowing the classes a small profit for handling. A special discount of twenty percent is allowed on all orders of mottoes (except Packet Mx) totaling \$5.00 or more, to be shipped to one address.

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EXTRA COPIES OF CONVENTION REPORT

A limited number of copies of *The Messenger*, containing complete report of the Detroit Convention, are available for any who desire an extra set or for those who had not previously ordered the report. The complete set of five issues will be mailed postpaid to any address for 35c.

ANNUAL BUSINESS MEETING AND CONVENTION

Pursuant to the provisions of law and the charter of the Watch Tower Bible & Tract Society, the annual business meeting of the Society will be held in the Carnegie Music Hall, Federal and Ohio Streets, Pittsburgh (North Side), Pa., at 10 o'clock a. m., Wednesday, October 31, 1928. It is expected also that there will be a two-day local convention ending on the 31st.

I.B.S.A. Berean Bible Studies

by means of

The Watch Tower

"Jehovah Favors His Remnant"
Issue of October 1, 1928

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|-------------------------------|---------|
| Week of December 2 | ¶ 1-17 |
| Week of December 9 | ¶ 18-34 |
| Week of December 16 | ¶ 35-53 |

"Philadelphia Period"

Issue of October 15, 1928

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| Week of December 23 | ¶ 1-18 |
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The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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NOVEMBER 1, 1928

No. 21

LAODICEAN PERIOD

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God."—Rev. 3: 14.

JEHOVAH committed unto Jesus at his resurrection all power in heaven and in earth. This could not mean that Jehovah would deprive himself of all power. It must mean that Jesus is the chief executive officer clothed with full power and authority to carry forward God's purposes, acting always in exact accord with Jehovah's will. The above text supports this conclusion. "Amen," as used in the above text, is of Hebrew derivation and means *firm, trustworthy, faithful, true*. In the Old Testament "amen" is understood to signify *sure, faithfulness, true, truth*. (Isa. 65:16) In the text under consideration it is the message of Jehovah God sent forth by his Son to whom he has given preeminence in all things. (Col. 1:18) He is the beginning of God's creation, and the time comes for him, as God's great officer, to finish the new creation of God.

² "The faithful and true witness" is one of the titles of Jehovah's chief officer. From it the inference may be properly drawn that during the Laodicean period there is to be a great world-wide witness work and that God's anointed ones on earth must participate in proclaiming the good news of the kingdom to all the world as a witness. The glorified Christ Jesus is the Head of the witness class on earth, and those who are faithful and true and abide in him will gladly join with him in the witness work.

³ Those anointed ones who have been brought under the robe of righteousness and provided with the garments of salvation have the mark of approval and have entered into the joy of the Lord. (Isa. 61:1, 2, 10) From henceforth if such continue to keep God's Word and joyfully obey his commandments they shall abide under the shadow of the Almighty in the secret place of the Most High. This clearly seems to include the faithful ones brought over from the Philadelphia period of the church and who are in the temple of God. The Laodicean message can not reasonably be addressed to the nominal church systems, because these systems repudiated the Lord by the adoption of the League of Nations compact and were completely

cast off. Doubtless at the beginning of the Laodicean period there were a number of the children of the Most High who had not been stirred to a proper appreciation of their privileges. Since 1919 many others have come to a knowledge of the truth. All these must be put to the test. Some of these have the zeal peculiar to the Lord's house, while others have not. For some time after the Lord came to his temple many in present truth remained inactive. It was not until about 1922 that the church really awakened to the fact that God's will is that there must be given in the earth an extensive witness advertising the King and kingdom and especially emphasizing the fact that Jehovah is God.

⁴ The Laodicean message could hardly be applied to any except God's anointed. This conclusion is supported by the words of Jesus: "As many as I love, I rebuke and chasten: be zealous therefore, and repent." The Apostle Paul used almost the identical words used by the Lord. In addressing the church he said: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. 12: 5-8.

⁵ It must be that the course of action taken by many of the anointed ones is lacking in zeal for the Lord, and for this reason the Lord says: "Be zealous therefore, and repent." Why should the Lord call upon any one except the sons of God to be zealous? Why should he counsel any one to repent or change his course of action unless by so doing he could be brought into full harmony with and into the favor of God? It is the duty of each one of the anointed to show forth the zeal peculiar to the house of sons. (Ps. 69:9) This is another and persuasive reason

why the Laodicean message could not possibly be addressed to the nominal church. Without a question of doubt the Laodicean message is addressed to those who have received a knowledge of present truth but who have failed to show a proper appreciation thereof. The Lord sends them a message of rebuke and chastisement because he loves them. If they should repent and become zealous they would have his approval. A test is therefore put upon those addressed.

⁶ "Laodicea" is given various meanings according to different recognized authorities, to wit: "just people" (Cruden); "justice of the people" (McClintock and Strong); and "judgment of the people".

⁷ In the light of the facts made known since the Lord came to his temple it seems more reasonable to give the term Laodicea the meaning of 'time of judgment and justice for God's chosen people'; that is to say, justice and judgment to those who have been begotten by the spirit of God. It is within that period that the Lord requires of his people a full account concerning the kingdom interests committed unto them. This conclusion is in harmony with the fact that the Lord is in his temple for the purpose of judgment and that he sits in judgment to refine and purify the house of sons that the approved may offer unto the Lord an offering in righteousness.—Ps. 11: 4, 5; Mal. 3: 1-3.

⁸ The "angel" or messenger of the Laodicean church could not be an individual. The Lord is not committing his kingdom interests to any one person. It is the temple class that shows forth the Lord's glory. (Ps. 29: 9) It is the "feet of him" that brings good news and publishes the message of salvation, declaring unto each other and unto all the begotten ones, "Thy God reigneth!" It is the faithful remnant class that constitutes the watchmen of Zion, who see eye to eye and lift up the voice together proclaiming the praises of Jehovah.—Isa. 52: 7, 8.

⁹ The messenger, therefore, must be the faithful and zealous body members who have the testimony of Jesus Christ and who are putting forth their best efforts to give a witness on earth according to God's commandments. (Rev. 12: 17) These speak to each other and to their brethren of the household of God on earth. They act merely as the representative members of the body of Christ to bear a message unto each other and to all who have the hearing ear. The messenger of Laodicea, therefore, is the collective body, faithful members in Christ.

¹⁰ It must be borne in mind that the message to the Laodicean church, like that to the other periods of the church, is a prophecy because it tells of what "must shortly come to pass". It is therefore believed that there could not be a clear understanding of the prophecy until its fulfilment began and the prophecy was in process of fulfilment. Understanding then that the Laodicean period began about 1919, it was after

that date that many came to a knowledge of the truth and made a consecration to do God's will. All such must be put to the test. The real campaign of witnessing concerning the kingdom did not get well under way until after 1922. The witness work took on an organized form and unity of action from and after that date. The church was then advancing in the Elisha part of her work.

¹¹ In this time there was a second fulfilment of the prophecy of Joel which had its first fulfilment at Pentecost. "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." (Acts 2: 17, 18) (See *The Watch Tower*, 1925, page 339, for further explanation.) Prior thereto, and during the Elijah work of the church, the elders did most of the preaching of the gospel. But the time came when those who had more recently been brought into Zion became active in proclaiming the message of God's kingdom. The young men and young women entered the field of service; class organizations were arranged and systematic preaching of the gospel was carried on, by going from house to house, with greater zeal than ever before. The promise had been given that 'young men should see visions' in that time.

¹² A "vision" means a clearer understanding of the truth; while "young men" refers to the vigorous ones engaged actively in the Lord's service. The facts are true to the prophecy that those who came to a knowledge of the truth in the latter period of time were quicker to grasp an understanding of the truth, to receive a clear vision of God's purposes and their own relationship to his work, and to joyfully engage therein.

¹³ At the same time "old men" (meaning those of less spiritual zeal and vigor) gave evidence of dreaming dreams. Some who had been in the truth for a long while, and some who had come to a knowledge of the truth later, became possessed with the thought that all the light of God's Word he had revealed in times past and there was no more to come. They contented themselves by saying: 'We have the truth and we shall now content ourselves by meditating upon the blessings to come; we will develop sweet characters and get ready to be taken home.' Their works consisted of oral preaching from time to time before the ecclesias and an occasional address to the public concerning God's plan. They did not see the wonders of God's organization as contrasted with the Devil's organization; hence they have declined to take a part in exposing Satan's organization and magnifying Jehovah's name. They have not been bringing forth the fruits of the kingdom. "Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;

but he that doeth the will of my Father which is in heaven." (Matt. 7:20, 21) They have been working, but not working in God's appointed way. With these facts in mind now note the words of Jesus which he directed should be delivered to the church of Laodicea: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot."—Rev. 3:15.

¹⁴ The class here addressed pretend to be doing some work; but what kind? Whatsoever work they do has not been work done according to the Lord's commandment, and therefore is not approved by him. They have not become entirely cold, which shows that they claim and profess to love the Lord. They are not hot, which means they are not zealous, because they have no real zeal for the Lord and his kingdom. The word "hot" here used is derived from the word *zestos*, meaning to serve the Lord with zest or zeal or heated enthusiasm. Now take note of the well-known facts.

¹⁵ Elders in various ecclesias have said in substance this: 'There is too much said in *The Watch Tower* about the Devil's organization and about service; we should speak softly concerning the clergy and the nominal church lest we offend some therein; we do not approve of going from door to door and putting books in the hands of the people because that makes us appear as a book-selling concern and is a reproach upon the truth; we should develop beautiful characters; we should be developing love; we should meet together and study and meditate upon what is written in the *Studies in the Scriptures* because the Lord has revealed nothing to his church since 1916; we do not agree with what has appeared in *The Watch Tower* in recent years and we therefore advise the brethren to follow our example and to diligently pursue our Berean studies and to get ready to meet our Lord in heaven.' On the face of it their speech has sounded plausible to many. It seemed to be an easier course to pursue, and therefore many have become lukewarm.

¹⁶ It is manifest that those who have taken the course of action outlined by certain elders, as above, have not seen "visions"; that is to say, have not understood and appreciated the truths the Lord has given to his church since he came to his temple. On the contrary, such have been 'dreaming dreams', building air-castles, as to how wonderful they will appear when they get into the kingdom. They are not "cold", because they have not repudiated the Lord. They want to avoid criticism and the reproach of the world which always results from zealous and active service of the Lord. Such are, therefore, double-minded and unstable and are clearly of those mentioned by the apostle: "A double minded man is unstable in all his ways." (Jas. 1:8) All must admit that there is a lukewarm class. Of the many thousands who claim to be in present truth only a comparatively small number are zealous for the service of the Lord.

¹⁷ Some of those claiming to be in present truth say, in substance, that 'all the light of God's Word was published prior to 1917 and we have such and that is all we need'. Such is equivalent to saying: 'I am rich and increased in goods; I have achieved a good name and a splendid character; I have developed such a sweet character that it guarantees my salvation; I have a good record for activity in the past and there is no need for me to go from house to house telling others about the day of vengeance and the kingdom of God and unnecessarily bringing reproach upon the truth.' Such are trying to convince themselves that they are right or "supposing that gain is godliness". (1 Tim. 6:5) It will be observed that these usually claim to be better than their brethren, because more fully developed, and bring themselves within the class described by the prophet: "Stand by thyself, come not near to me; for I am holier than thou."—Isa. 65:5.

¹⁸ They refuse to take a positive stand against the Devil's organization, and to magnify the name of Jehovah before mankind, therefore they are neither cold nor hot. Such were foreshadowed by Ephraim: "Ephraim, he hath mixed himself among the people, Ephraim is a cake not turned." (Hos. 7:8) In other words, they are a little warm, that is lukewarm, but they are underdone. Because they profess to be holier than their brethren, again they are like Ephraim: "And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin." (Hos. 12:8) Otherwise stated, such say: 'I am rich; I have need of nothing; I have a beautiful character, and nobody can find any iniquity in me; therefore I am ready for heaven.'

¹⁹ Such are really objects of pity; therefore the Lord says to them: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:17) They think they are rich, but they do not possess the true 'riches of faith'. (Jas. 2:5) For such to take a different course and to actively engage as witnesses to the Lord's name and his kingdom would bring reproach upon them. Unlike Moses, they do not 'esteem the reproach of Christ greater riches than the treasures of approval of this world'. (Heb. 11:26) Manifestly such have not a good name of approval with the Lord and are therefore poor, even though they think they are rich. "A good name [with the Lord] is rather to be chosen than great riches, and loving favour [with the Lord] rather than silver and gold." (Prov. 22:1) Therefore the Lord represents those who desire to have God's approval, and who care not for the vain flattery of others and the approval of men, and who do not wish to think more highly of themselves than they ought to think, as praying thus:

"Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me." (Prov. 30:8) Such want to know the Lord's will concerning them that will build them up and warrant his approval. But those who are impressed with their own importance and their own excellency yield to flatteries and misrepresentations brought to their ears. Manifestly such have not a good name with the Lord; otherwise he would not rebuke them and remind them that they are miserable and poor and in a naked condition.

²⁰ Because the Lord loves them he says: 'You are blind.' That means that they can not see. They can not discern that the Lord is in his temple. Their love for the Lord and his cause has grown lukewarm, and therefore they are blind. To the same class the apostle refers when he says: "For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins."—2 Pet. 1:9, *R. V.*

²¹ 'Naked are they,' says the Lord. There is nothing to identify them with the zealous ones who represent the Lord in this day of judgment and who delight to proclaim his name. (1 John 4:17, 18) They are 'dreaming dreams' because they have not seen and appreciated present truth. "Where there is no vision, the people perish [is made naked, margin]."—Prov. 29:18.

²² Nakedness was prohibited by the law. The servants of the Lord were required to wear specific garments. The garments of covering identified the wearer as God's approved servant. (Ex. 20:26; 28:42, 43) Jesus evidently refers to the same class, and his words apply at the time of his coming to his temple and preceding Armageddon, when he said: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16:15.

²³ Such blessed or approved ones must have on the garments of salvation and the wedding garment and be under the robe of righteousness. If one has no vision of these great truths which God has given his people through Christ and scorns them, surely that one's nakedness appears. Such do not have on the wedding garment, because they are not doing the Lord's work in his appointed way. They do not possess the garments of salvation, because they are not identified with the ones who zealously serve the Lord. They are not covered with the robe of righteousness, because they are not approved by the Lord. For this reason he rebukes them and warns them and says to them: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. 3:16.

²⁴ The word "spue" here used does not mean to spit out. It means to *puke* or *vomit* out as a detestable thing. The *Diaglott* renders it thus. When the

lukewarm ones have due notice and refuse to be assimilated into the active working force of God's organization which proclaims his praises, but rest on their laurels and their past record and their own goodness, the Lord declares he will vomit them out of his mouth as a disgusting and disapproved thing. His words constitute a warning of the strongest nature. Because he wants to see them put forth an effort to keep their covenant and to make their election sure he gives such warning and then advises thus: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."—Rev. 3:18.

²⁵ Be it noted that the Lord warns such to buy of him. How could one anointed of the Lord buy from the Lord? Evidently by his paying to the Lord the price that the Lord requires, to wit, by joyfully keeping the commandments that specifically apply at the time when the Lord is at his temple. Some will wait until too late to do their buying. Jesus does not advise that they should buy an apparently sweet and beautiful character such as was foreshadowed by Ephraim, but he says: "Buy of me gold tried in the fire." Surely that must mean to obtain that which comes through fiery trials. The rule is definitely fixed, namely, 'through much tribulation shall ye enter the kingdom'; 'the servant is not greater than his lord'; and 'ye are called to follow in his steps'. Undoubtedly the Lord means for them to buy divine approval by following in his steps and by serving as he served and receiving the reproach that he received by reason of his faithfulness. Those who are faithful and obedient to God's commands bring upon themselves the reproaches that fell upon Jesus.—Rom. 15:3.

²⁶ To claim that one by meditation and quietness can grow so sweet and gentle that the Lord will want to take him to heaven is a ruse of the adversary. The approval of the Lord is gained or bought by faithfulness in obedience to his commandments whereby the fire of the enemy is brought down upon the faithful, as it is written: "When he hath tried me, I shall come forth as gold." (Job 23:10) A good name of approval with the Lord is gained by a whole-hearted devotion in giving attention to the kingdom interests committed unto his servants. The approval is manifested by the Lord's increasing the opportunities of such servants to serve him. Such approval from the Lord is all-essential, that the anointed one might be right toward God.

²⁷ "White raiment [garments, *R. V.*]" must be bought from the Lord in order for one to be an overcomer. Such garments signify that the one is identified as an ambassador of the King and a witness of Jehovah and as belonging to the faithful ones of the Lord. Such identification and approval is purchased

by paying the price of joyful obedience to God's commandments.

²⁸ The Lord further advises that those whom he thus approves should 'obtain eyesalve and anoint their eyes that they may see'. Without a doubt there are those in the church who can not see eye to eye concerning the great truths that God is revealing to his people. They say they can not see it, and therefore do not believe and participate in the service work. They need eyesalve to see, otherwise the Lord would not advise them to procure it and use it. The facts in support of this conclusion by the Lord's Word are found amongst the ecclesias, as in the following example:

²⁹ An elder, who for some time has been made much of by the weaker ones of the ecclesia and who feels his importance, says: 'I can not see that there is any greater light upon the divine plan being given the church now than we had twelve years ago, and therefore I am not in accord with the Society and the work it is doing.' Such not only decline to actively participate in the service but advise others not to do so. What is the meaning of or is represented by the eyesalve that the Lord advises those of Laodicea to use in anointing their eyes that they may see? It is called a salve and therefore suggests an oil ingredient, which is symbolic of the spirit of the Lord, the fruit of which is supreme love and joy. If there is bitterness in the heart, that blinds the eye. (1 John 2:11) If there is the spirit of harsh criticism and opposition to the work the Lord is doing in the earth, that prevents one from having a vision of these truths; and therefore he can not see eye to eye.

³⁰ Manifestly, therefore, what is needed is unselfish devotion to the Lord, because Peter instructs the church that he who lacks such unselfish devotion is blind and can not see afar off. (2 Pet. 1:9) Unselfish devotion to the Lord induces one to keep his commandments. Not merely the knowing of the commandments is that which is required, but the commandment must be kept; and the keeping of it results in further illumination. "The commandment of the Lord is pure, enlightening the eyes." (Ps. 19:8) All those who have a sincere desire to keep in harmony with the Lord and to see eye to eye will pray: "Open thou mine eyes, that I may behold wondrous things out of thy law."—Ps. 119:18.

³¹ The Lord has made promise that those who thus obey and anoint their eyes and joyfully do his will shall see precious things. Among the things promised are these: "Thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. 30:20, 21.

³² The vision of the truth, resulting from the use of the divine eyesalve, shall be clear. "Thine eyes shall see the king in his beauty [upon his throne in his

temple of judgment]." (Isa. 33:17) Those who have been brought into the temple and given the garments of salvation, and recognize that Christ is King upon his throne, and who therefore have their eyes anointed with the divine eyesalve, are represented by the prophet as saying: "I will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes." (Ps. 118:21-23) Then the things prepared for those who love God are revealed to them because such have the spirit of the Lord. (1 Cor. 2:9) Such see that we are now "in that day" when the name of Jehovah must be proclaimed to the peoples of earth and that such is the present work of the church.—Isa. 12:1-6.

³³ Because the Lord loves those who have made a covenant to do God's will and yet are not zealous, he rebukes them that they may repent; and the inference must be indulged that if such repent and show the zeal peculiar to the Lord's house they will be fully reinstated in God's favor. Those who are given the opportunity and who do not arouse themselves to their privileges and change their course of action will lose the anointing and will be relegated to the "great multitude" class or will go into complete darkness and lose all.

AT THE DOOR

³⁴ "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20) Jesus is not knocking at each individual door. Evidently his words, "Behold, I stand at the door and knock," have reference to his coming to his temple, that is to say, at his own house. He knocks to see if his servants are awake and diligent. He comes to judge his own house and to take account with his servants. "Behold, the judge standeth before the door." (Jas. 5:9) Some servants he finds watching and who quickly respond to his knock. Others are indifferent. Long ago he gave the warning to his servants: "Let your loins be girded about [girdle, symbol of service to the Lord], and your lamps [yourselves bearing the light as God's witnesses] burning; and be ye yourselves like unto men looking for their lord, . . . that, when he cometh and knocketh, they may straightway open unto him."—Luke 12:35, 36, R. V.

³⁵ Those who are so blind that they can not see that the Lord has come to his temple are also so deaf that they can not hear his knock; and they can not enter into his service unless they are aroused and get their eyes open. It seems certain that the Lord uses those who are awake and zealous to call the attention of others to their privileges. Then Jesus adds:

³⁶ "If any man hear my voice, and open the door." Surely this means that if a lukewarm one hears the

message of the Lord, and becomes zealous (hot), and will open the door and actively join the "watchmen" company, and enthusiastically enter into the service of the Lord in whatsoever way the Lord opens to him, he will receive the Lord's favor. The responsibility is upon each individual of the household of sons to take such action as quickly as he is aroused. Opening the door to the Lord is an act of service to the Lord in obedience to his commandments. The door is the opportunity and the obedient ones grasp it quickly.

³⁷ The Lord does not compel any one to enter his service. He does not need any one; but he gives the signal announcing that he is at his temple and the time for service is here, and then he lets each individual accept or reject the opportunity. The individual embraces the opportunity by joyfully and unselfishly doing whatsoever he can to proclaim the message of Jehovah and his King. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John 14: 21, 23.

³⁸ To those who joyfully respond Jesus says: 'I will come in to you, and sup with you, and you with me.' The ones who are faithfully watching for the Lord and who, when awakened, joyfully cooperate with the Lord in proclaiming the message of the kingdom, are greatly blessed. "Blessed are those servants, whom the Lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Luke 12: 37.

³⁹ What is the meal or meat of which the loyal partake with the Lord? It is the meal prepared by the heavenly Father through the Lord Jesus, his King now upon his throne, which he shares with the faithful ones. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." (John 4: 34) The supping of the supper here mentioned is this: That Jesus came to his temple in 1918 in harmony with his Father's will and invites his body members to share with him in the vindication of his Father's name by declaring his name and kingdom; by exposing the enemy's organization; by loosing the prisoners; and by casting up a highway for the people, gathering out the stumbling stones, and pointing the people to the way of life. He invites his followers of the Laodicean period to share with him in this blessed work. It is the King's supper and therefore kingdom service, and it is meat unto the faithful. The Lord is pleased with those who joyfully respond in obedience to the commandments and he declares his approval of them. He refines these saints that they may offer unto Jehovah an offering in

righteousness, and which offering is the sacrifice of praise to God in declaring his name and his doings among the people.—Mal. 3: 1-3; Heb. 13: 15; Isa. 12: 4.

THE OVERCOMERS

⁴⁰ The great issue is before the minds of creation. The hour of temptation is upon the entire habitable. Who is God? Who is on the Lord's side? Who will take his stand for the Lord and joyfully bear the reproaches of Christ? Who will overcome by completely cleansing his hands of everything pertaining to the Devil's organization and unswervingly devote himself to the Lord?

⁴¹ To those who do thus, and thereby overcome the Devil's organization and its subtle and sinister influence, Jesus says: "To him . . . will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Jesus overcame the world, and his associates must now do likewise. (John 16: 33) Overcoming can be done only by an unselfish devotion of oneself unto God and his King and by joyfully bearing the reproaches which the enemy cast upon him because of his faithfulness to the Lord.

⁴² Let it be kept in mind at all times that the message of Laodicea is addressed to those who have made a covenant with the Lord by sacrifice. The Laodicean period of the church is a time of great climax in the outworking of the divine plan. The greatest privilege ever granted to creatures comes in that period of time. The Lord Jesus, addressing himself to his anointed brethren, says in substance: 'This is no time for lukewarmness. This is the last time and it is a fight to the finish. Every one must ally himself on the side of Jehovah or on the side of the enemy. Be either cold or hot. Join the enemy openly or give your entire devotion unto Jehovah. If you continue in the way of lukewarmness you shall be cast away as a disgusting thing; and because I love you I warn you now.' Clearly the words of the Master mean that those who now love Jehovah and love the Lord Jesus will quickly join the company that delights to sing forth the praises of Jehovah's name.

⁴³ There is no expectation or hope that the clergy who have repudiated the Lord could ever be recovered or restored to full favor of the Lord, and therefore the Laodicean message does not apply to them. The fact that the Lord applies it to those whom he loves, and rebukes them and invites them to return to him by meeting the terms and to be fully reinstated, is conclusive proof that the message applies only to those who have been begotten and anointed of the holy spirit, who have erred, and yet might be recovered. The message, therefore, becomes one of greatest importance to the anointed class at this time.

⁴⁴ *The Watch Tower* has urged upon the brethren activity in the service because it is clearly in line

with the Lord's will. The only purpose of stressing service has been and is that some of the Lord's anointed who have become lukewarm might be awakened to their great privilege of now magnifying the name of Jehovah. Seeing we are in "that day", the command is explicit that all the anointed ones who would receive God's approval must proclaim his name and tell of his doings to the people. God has placed his King upon his throne, and it is the faithful ones who will overcome and be permitted to occupy the throne with him in the kingdom which will bestow blessings upon the families of the earth.

QUESTIONS FOR BEREAN STUDY

In what sense did Jehovah commit unto Jesus all power in heaven and in earth? "Amen," as here used, means what? Considering Paul's words in Colossians 1:18 in connection with Jesus' title "the faithful and true witness", what inference may be drawn respecting a witness to be given in the earth? ¶ 1, 2.

What timely provision has Jehovah made for those brought over from the Philadelphia period? To whom is the Laodicean message addressed? What is the purpose of the message? Why not given to the nominal church systems? ¶ 3.

Whom does the Lord rebuke and chasten, and why? Why should such anointed ones be asked to be zealous? and of what should they repent? ¶ 4, 5.

Show the appropriateness of the name "Laodicea". Identify the "angel" referred to in this text. To whom does the "angel" minister, and how? ¶ 6-9.

The expression "must shortly come to pass" suggests what? Point out and explain the fulfilment of Joel 2:28-30. ¶ 10-13.

Why will many who call upon the name of the Lord fall of entrance into the kingdom? Account for the inability of some to see "present truth". In what sense are some "neither cold nor hot"? What present circumstance indicates the presence of "a remnant" in the earth? ¶ 14-16. Explain the condition of being 'rich and increased in goods and having need of nothing'. Describe the class fore-shadowed by Ephraim. What is it, generally, that leads to lukewarmness? What lesson in this respect can be taken from Moses' conduct? Apply Proverbs 30:8. ¶ 17-19. Describe the condition here pictured as "blindness" and "nakedness". ¶ 20-23.

Of what present or future avail are past activities in the Lord's service? Of whom, and how, may one 'buy gold tried in the fire'? and in what sense does one become "rich" thereby? ¶ 24-26.

What is the "raiment" here mentioned, and how is it to be obtained? What evidence is there of present need of "eyesalve" here prescribed, and what will they who use it be enabled to see? Of what is bitterness an indication, and how is it generally manifested? How can it be overcome? ¶ 27-30.

Cite some of the precious things that the obedient are privileged to see. What is the certain result of neglecting or rejecting the privileges offered to the anointed? ¶ 31-33.

Explain Luke 12:36, and show its relation to Revelation 3:20. In "Behold, I stand at the door and knock", (a) who knocks, (b) where, (c) for what purpose, (d) with what response, and why? ¶ 34, 35.

What is meant by 'hear his voice' and 'open the door'? and what feast and fellowship do those enjoy who joyfully respond? ¶ 36-39.

What is now the great issue? Who must meet it? What is to be overcome? What is the promise attending, and how only can one be an overcomer? ¶ 40, 41.

Be "either cold or hot", how? The Lord's addressing these words to those whom he loves indicates what? Show (a) the timeliness of this message; (b) how grand are present privileges and how great with promise. ¶ 42-44.

TO THE ELDERS

[An address by the president of the Society, Detroit Convention, August 2, 1928.]

RECENTLY *The Watch Tower* published some questions and answers relating to the elders and their duties in the church. Shortly thereafter a letter was received from an elder in a certain class and among others things in the letter it was stated, in substance, that in the class, of which the writer was a member, an elder made a speech saying that he did not approve what *The Watch Tower* said about the elders; that it looked to him very much like lambasting in the nominal system; and that after the elder had finished, another, who had just been elected, arose and severely criticized *The Watch Tower*, saying that *The Tower* was being used to set the elders up as targets and to ridicule them.

I want to assure you that *The Watch Tower* has no desire or disposition to hold up any one to ridicule nor to make them targets nor to say anything unkind about them. I mention the foregoing instance that we may have a better understanding of the situation. The Apostle Paul directed Titus to go amongst the classes and "set in order the things that are wanting". (Titus 1:5) When it appears that there are things wanting in the church it is proper that steps

be taken to set in order such things for the good of the cause which we all love. Since *The Watch Tower* is the means of communicating to the church and calling attention to that which is wanting, it appears to be entirely proper, and the duty of *The Watch Tower*, to call attention thereto. This is done only in the spirit in which the apostle directed Titus. I am sure that all who have the spirit of the Lord will recognize the importance of doing all things orderly and in the order which the great God of the universe has directed.

This meeting was arranged that we may have a better understanding of our duties, privileges and obligations as elders of the church of God. Paul the apostle set the precedent for calling together the elders to consider ways and means for the betterment of the service. While no one on earth at this day occupies the position that Paul occupied in the church, yet we must recognize that there is an organization of the Lord on earth and that when we assemble we should consider matters that will mutually aid and benefit all of us. This should be done with no other view in mind than to do good.

Before discussing our duties and privileges more in

detail I am going to propound to each of you a few questions and ask you to give answer thereto, in order to enable us to see eye to eye and to determine what things, if any, should be set in order.

(1) Do you believe that God has a great organization over which he presides and that Jesus Christ is his great executive officer to carry out Jehovah's purposes?

(2) Do you believe that the anointed members of the church now on earth constitute "the feet of him", The Christ, and that these are members of God's great organization?

(3) Do you believe and see that Satan has a great organization over which he presides, and which is the enemy of God and of Christ and the oppressor of mankind?

(4) Do you believe and see that it is God's purpose to destroy Satan's organization and to establish his righteous government for the benefit of all his obedient creatures?

(5) Do you see and believe that the enemy organization has greatly defamed the good name and reputation of Jehovah God and that the time is at hand for all members of God's organization to magnify his name by telling the people of his doings and his purposes as set forth in the Scriptures?

(6) Do you believe and understand that God purposes to have notice given to the nations of the earth concerning his name and his kingdom and of his purpose to destroy Satan's organization, vindicate his own name, and bring blessings to the groaning creation?

(7) Do you believe and understand that God has commanded that the anointed must be his witnesses to serve such notice and that to do so is the greatest privilege that we can now enjoy; and do you approve and fully concur in the arrangement and the practice of the anointed in going from door to door and giving witness to the people?

If we see these things eye to eye and can answer these questions in the affirmative, then we must be sure that Jehovah, the great Head of his marvelous organization, would do all things orderly and that no one of God's organization could be pleasing to him unless he honestly and sincerely put forth his best endeavors to conform to God's way.

The anointed class means the kingdom class; and all members of God's organization that are pleasing to him and doing his service are the anointed. To be anointed means that one is clothed with authority to act; and all the anointed of God must be acting under orders from the great executive officer of Jehovah, to wit, Christ Jesus. The time must come when God will clear out of his organization all the disorderly or lawless ones. This is made clear by the words of Jesus referring to the work that would be done in the closing days of the church's experience on earth. He said: "The Son of man shall send forth his angels,

and they shall gather out of his kingdom all things that offend, and them which do iniquity."

Iniquity means lawlessness, and necessarily refers to those who refuse to conform to God's announced way of doing his work. Many of the elders have fallen away from the truth and from God; and manifestly the reason is given in this text by the Lord Jesus. It therefore behooves every one who is an elder, as well as every other one who is a member of God's organization, to take heed to himself lest he be found in the lawless class. We call each other's attention to these matters and try to aid each other.

HOW MADE AN ELDER

It should be kept in mind how one is really constituted an elder. If the election of the ecclesia was held as the Scriptures point out; if the members of the ecclesia sincerely invoked God's guidance in making the selection of the elders, then we may be sure that each one elected was elected an elder by the will and power of God. Paul, then speaking to the elders at Ephesus, said: "Take heed therefore unto yourselves, and to all the flock, over the which the holy spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood." —Acts 20:28.

At once we should see that the position of an elder, if selected according to God's Word, is an important one. Important because "God hath set the members in the body as it hath pleased him", and this setting refers to the organization of the church on earth. To hold a position in God's organization is of very great importance.

The office of an elder is a responsible one because when the Lord gives his creatures his message and a commission to perform his certain work he clothes such a one with great responsibility. As members of God's organization, then, the elders need that wisdom which is from above and the spirit of the Lord to carry out the work they have been commissioned to do. No one should treat lightly the office of an elder, because he has been anointed and clothed with power to represent God and his beloved Son.

The office of an elder is one also fraught with great temptation. When Jehovah anointed his beloved Son as his great Priest he permitted him to be subjected to the most severe temptations. The servant is not greater than his Master. To his followers Jesus said: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." (John 16:33) It is the overcomers of the world that shall share with Christ Jesus his kingdom and his glory.

Desiring to know the manner of the subtle temptation to which the anointed of God are subjected we have but to look back to the experiences of Lucifer. He was the anointed cherub or officer of Jehovah. He became greatly impressed with his own importance,

He was proud of his personality and his power. That really was the cause of his fall. Since then his wicked course is indicated by his names. As the Devil he presented the identical temptation to Jesus immediately following his anointing. The rule is therefore established that the most subtle temptations to which the anointed of God are subjected are those of pride, ambition and self-importance.

Peter recognized this, and he wrote to the elders, saying: "All of you . . . be clothed with humility; for God resisteth the proud, and showeth his favor to the humble-minded." Humility means to be obedient. Obedient to whom? To man? No, but to be obedient to the rules of God's organization which he has prescribed. It is not an unusual thing for the Devil to use some member of God's organization as an adversary in that organization. If the Devil would use Peter as the adversary of Jesus, then we may be sure that he would use some consecrated one to be an adversary of elders; and, since the temptation is along specific lines, it would subtly come through some who claim to be consecrated to the Lord.

As for example: A brother has some gift of speech. He has an easy appearance in the presence of others. His voice sounds good to his own ears, and sometimes it thrills the ears of others. His personal appearance, his attitude, his flights of oratory, his gestures, often thrill his audience. When his speech is done, his audience have not had an opportunity to follow sound reason, nor have they heard much sound doctrine, but their emotions have been appealed to.

Following the discourse some rush up to the elder who has spoken, and say: 'Brother, what a wonderful man you are. Oh, that was a great speech you made!' That little speech to the elder tickles his fancy. He loves to hear it and he asks that the compliment be repeated, as probably he did not get it clear the first time. Just then and there the Tempter is after him and he does not seem to realize it; nor does the instrument that is being used realize the difficulty. The more the elder turns this matter, the compliment, over in his own mind, the more he is impressed with himself and his importance. He soon develops a very high respect for himself. He begins to regard his reputation amongst the brethren as a thing greatly to be desired. Then in the organization or outworking of the affairs of the church there comes to him that which jars his dignity. The circumstances that arise pinch his pride, and he says: 'I can not submit to that and maintain my self-respect; therefore I will withdraw from the position in which I am placed.' That brother is then on very dangerous ground. If he had reasoned soundly he would have said: 'Nothing can happen to me but by my Father's permission because I am anointed by my Father and I love him; therefore there must be some lesson in this trying experience for me. I will be submissive and learn

my lesson. I will not permit any wounding of my pride to cause me to slack my hand in the service of the Lord. My self-respect amounts to nothing. My approval with the Lord amounts to everything. I remember that it is written concerning my Master that he made himself of no reputation. Why should one of his followers take a contrary course?'

The history of the church shows that more elders have fallen because of self-esteem, pride and ambition than from all other causes combined. That is just exactly as we should expect it, because that was the rock upon which Lucifer was wrecked. Manifestly that is the reason the Apostle Peter wrote these words: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5:1-4.

Mark the apostle's words. He was exhorting his brother elders because he was an elder himself and a witness for the Lord, and he spoke from experience as well as by inspiration. He set the precedent that we should follow. He showed that it becomes our duty to exhort one another and to point out these pitfalls to each other. If we really love each other we will do so, and all who love the Lord will receive the exhortation in the proper manner.

Flattery is the tool of the Devil; and he uses it, and uses members of the church as his instruments to administer flattery for the very purpose of wrecking those who are elders. If a brother is put in a position and the opportunity is afforded to glorify the name of Jehovah he may expect these subtle attacks from the enemy and should guard himself against them. An elder should turn away from flattery and spurn it as a deadly enemy. Let all refrain from flattering those who occupy the position of an elder. Instead of telling a brother what a wonderful voice he has, how marvelously he has delivered his speech, or how great his appearance upon the platform and what ability he possesses, those who love their brethren will say to them, in substance: 'I thank God that you have the zeal and unselfish devotion to the Lord that is indicated by the Scriptures, and that your chief desire is to war against the enemy and to exalt the name of Jehovah.' The statement of flattery is from the Devil. Words of encouragement are in harmony with God's Word and are proper. All the members of the church and the elders themselves should look upon each other as fellow servants and encourage them in proportion to their faithfulness and devotion in giving witness to Jehovah's name.

It was in connection with the giving of the witness to the truth that Paul said to the elders: "Take heed to yourselves." Manifestly that means to be watchful of oneself and see that he is exalting the Creator and not some creature, and also to see to it that he permits no creature to exalt him. The practice of a speaker's leaving the platform and rushing down to the rear to shake hands with all the congregation is another subtle means of the adversary in exalting creatures and forgetting the Creator.

ORGANIZATION

You have signified that you see that God has a great organization; that Jesus Christ is his great executive officer of that organization; therefore we must know that the saints who have been raised from the dead and the holy angels of heaven are a part of that organization. Furthermore, that the anointed on earth are also a part of that organization; and that the great objective now is to exalt the name of Jehovah because his organization is moving into action against the common enemy; and that the time has come for Jehovah to make for himself a name, that the people may see that he is the only source of blessing.

We should have confidence in the Lord that if any part of his organization goes wrong he will correct it. If any one in the organization gives an improper command the Lord will make that manifest in due time. As a part of his organization he has his anointed ones on earth to carry out a part of his work according to his commandments. We believe that his anointed, as a company, constitute really the Society, as we use that term. Somebody in that visible organization must formulate plans of operation. It seems to have pleased the Lord to have this done at the Society's headquarters and that from there regulations are sent out to the various ecclesias. The elders in some ecclesias have not received these regulations joyfully, but, on the contrary, have resented them. Some elders say: 'We are more important than the service director. As elders we will do as we please. We will not set aside our personality by getting in line and doing what headquarters has asked us to do, especially when that direction comes through a service director. We can not maintain our self-respect and so do.' Now where such an attitude is manifested one of two things is absolutely certain: Either the Society is no part of God's organization, and therefore has no right to issue instructions for action, or else the elders who take a position opposing are wrong in that opposition. If the Society is a part of God's organization and it issues improper instructions, the Lord will correct these in due time. If an elder can not conscientiously comply with the instructions that are given, then he should remain quiet and let the Lord attend to any misstep of his servants. There is nothing in the Scriptures that warrants him in taking

a position in opposition to the method arranged to carry out the witness work of Jehovah.

A LESSON

Everything in God's great arrangement is orderly so far as he is concerned. Those in full harmony with him desire to be orderly and to do everything in order. "Let all things be done decently and in order." (1 Cor. 14:40) It seems that one of the hardest lessons to learn is that of order and obedience to God's arrangement.

God's organization on earth must of necessity be like a well-arranged and well-operated machine. It must be sufficiently oiled with the spirit of the Lord and it must run smoothly. In every machine each little part performs its function. In God's machine each component part must perform its function. That means that each one must perform what is assigned to him and not interfere with other parts of the organization. If friction occurs in the operation of the machine it is manifest at once that some part of the machine is not working harmoniously. There is something out of order. If every one were willing to sink his own individuality, his good name, fame and reputation, and his high self-respect, and exalt the name and cause of Jehovah above everything else, he would joyfully perform the part assigned to him and there would be no friction.

The Society formulates the plans of operation for the field work. Why does it do so? Because God has placed the responsibility on his earthly organization to do a certain work, and some must arrange the mode of carrying out that work. The Society sends out directions in order that all the classes may work in harmony. Here and there in a class some elder rises and says: 'No, we will not be governed by what comes from headquarters. We will conduct our part of the work to suit ourselves; we know how our work is to be done, and that is the way we are going to do it.'

Now for a moment let us suppose that every ecclesia in the land should be of that mind. What would result? Confusion and disorder, of course. Nothing would be carried on harmoniously. Where would the blame rest? Chiefly upon the elders, of course, because they are made the overseers or counselors; and it becomes their duty to counsel and advise in complete harmony with God's appointed way in carrying out his work. The Lord is not divided, and his work is not divided. A good counselor is not looking to self-interest, but to the general welfare of those whom he has been appointed to counsel.

But some elder will respond: 'We are just as wise as and even wiser than the brethren who are at headquarters.' No doubt that is true, but that is not the question at issue. The apostle said: "Not many wise are called"; and probably it has not pleased the Lord to put any of these wise up at headquarters; but we will leave that to the Lord. I am reminded that

when Jeremiah was directed by the Lord to speak in the name of Jehovah and to prophesy, he was a very young man. Doubtless many of the elders of Israel said of him: 'Look at that young stripling. We know more than he does. We will not heed his words.' Jeremiah felt his own insufficiency, but God commanded him to go on, and he did go, and plainly told the truth to the elders as well as to others of Israel.

Let us all bear in mind that none of us within ourselves are competent to perform the duties the Lord has laid upon us. We are competent only when humbly and unselfishly we do what the Lord directs us to do. Let us give him credit for being able to know when his servants are doing right or wrong. Let us give him credit for being able to use anyone in his organization; and since he has set the members in the body as it has pleased him, we may know that he will see to it that the work is carried out according to his will. God once used a mule with long ears to speak a message for him. God can direct his work today through any man who is devoted to him, whether he is handsome and eloquent or otherwise.

If every elder would fully realize and appreciate the fact that God has on earth a little army upon whom he has placed the responsibility and the great privilege of representing him, elders would not need to be urged to keep in line, but being unselfishly devoted to the Lord, they would walk shoulder to shoulder, always obeying the Lord's commands. They would give the Lord credit for directing and leave with him the responsibility of correcting those who make mistakes in giving the orders. It is God's commandment that the service work must be done; and manifestly any one who opposes that service work is opposing God, and sooner or later the Lord will gather him out from the kingdom, as he stated.

PRESENT WORK

What is the work now to be done? Is it that the body members on earth should prepare for heaven? The Scriptures nowhere say that. The Scriptures plainly state that those who love God will obey his commandments, and that joyful obedience to his commandments is a condition precedent to reaching heaven at all. Therefore the most important thing is to ascertain what is the will of God and do that and let him take care of the reward, which he will do anyway.

We are now in "that day" so often mentioned in the Scriptures. It is the time of the presence of Christ as King. God has set him upon his throne. He has commanded the kings and rulers of earth to be submissive to earth's rightful Ruler. They refuse so to do, but take counsel together against God and against his anointed. God declares his purpose to dash to pieces Satan's organization and make for himself a name for the benefit of man and to put in full sway his righteous government for the benefit of his creatures. Before doing so he declares his purpose to have

notice of his doings given to the rulers and to the peoples of earth. He says to his anointed: "Ye are my witnesses" to give such notice. 'Who will go and perform my will?' We must see then that the work must be done because it is God's expressed will that it shall be done. Who should take the lead in doing it to the Lord's glory?

Again reference is had to the words of Peter, to wit: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Pet. 5:2, 3) These words can mean nothing else than this: the elders are in the position of leadership of the flock; they are there for ensamples; they should take the lead and encourage the flock to follow; they are not to lord it over the class or boss God's organization, but as elder brothers and counselors they are to encourage all others of the anointed to get on harmoniously with the Lord's work. No one can be a leader in the church unless he is in full harmony with God and his method of having his work done.

The word "ensample", as used by the Apostle Peter in this text, means a model for imitation. If it is now the will of God that the witness be given to the people by going from door to door, how can an elder who fails or refuses to take part in that work as opportunity affords be a model for imitation? If he opposes the work either by word or by action, then he is not a model for imitation in God's organization; but is being used of the enemy for disorganization.

Standing upon the platform and preaching is entirely right and proper and in harmony with God's expressed will, but that is not all there is to do. Process-servers must go from house to house and give notice to the people of Jehovah's purposes. In so doing all are afforded an opportunity to have a part in his great witness work and God plainly declares that all who are of the temple class, and therefore anointed, will have a part in thus magnifying God's Word and name. Since this is one of the most effective ways of magnifying the name of Jehovah, the elders should take the lead in that part of the work. To merely stand before the ecclesia on certain occasions and give an exhibition of their learning and wisdom concerning the Scriptures is a matter of small importance now, as compared with counseling, leading and acting as a model for imitation in giving the witness to his name.

The Lord God has provided the radio at this important time for reaching the ears of some that could not otherwise be reached. It is important to the elders to perform their duty in this respect when the opportunity comes to them. Not all elders, however, are qualified to use the radio, and no elder has all his time occupied in using the radio.

The Lord has graciously provided a means for

manufacturing the books and other literature by which the testimony is given. This is important; and if one's time is entirely taken up in this, then he would not have time to go from house to house. I remark here, however, that most of those who are actively engaged five and one-half days of the week, and often at night, in manufacturing books, spend the remaining hours available of each week going from door to door to give witness to the truth.

The radio furnishes an entree, the books contain the message that we want to get to the people, and there must be some one to call on the people and tell them and thus preach the gospel. This is another important part of God's organization. All the elders can be models for imitation in counseling and encouraging and in leading the members of the ecclesia in this active part of the Lord's service.

Frequently some elder says: 'The president of the Society does not go from house to house selling books. Why should I?'

Do I have any objection to selling books? Certainly not. I have done so when I found time and opportunity for so doing and I found much joy in it. The Lord has graciously given me about as much as one man can well do. When I have looked after the management of the work at headquarters with its many departments; when I have given attention to a voluminous mail; when I have managed thirty odd branch offices in different parts of the earth and kept in close touch with them by correspondence and examination of their reports, and given advice and counsel as to what shall be done; when I have given attention to many legal matters that have arisen against members of the Society by reason of the opposition of the enemy; when I have given counsel to the various parts of the radio work; when I have prepared copy for *The Watch Tower* and other publications; and occasionally written a book or booklet and followed its progress through the manufacturing thereof; and when I have attended to many other details, I have not had very much time to go from door to door. If all of your time is as fully occupied in some part of the Lord's service, then you have no time either to go from house to house.

No one should be driven out into the work; but each one must take into consideration the facts and circumstances and bear the responsibility himself before the Lord as to whether or not he is doing what he can. Whether an elder has the time or not, there certainly is no just cause or excuse for any elder's opposing the service field work, either directly or indirectly. If he can not personally engage in such house to house work by reason of other conditions and circumstances beyond his control, he can certainly use his office for wise and considerate counsel and encouragement of all who do find time to go from door to door. And if he has any time himself to go, then his duty is to be a model for imitation by going himself. In no other

way can an elder fill his office within the meaning of the Scripture. This is not said for the purpose of attempting to force any elder into the service. An enforced service could not be pleasing to the Lord. It is emphasized for the purpose of exhorting the elder to see his great privilege at this time.

If the service director is given instructions as to what he must do in carrying out the witness work, then neither the elders nor the executive committee have any jurisdiction over his affairs, and they should not attempt to interfere with the orderly carrying out of the service work. If the service director exceeds his authority or takes a wrongful course, then his conduct should be called to the attention of the ones having the responsibility for his filling that place and appropriate action will be taken.

The Sunday canvassing is in harmony with God's law and the law of the land. The fundamental law of the land guarantees the right of every one to worship God according to the dictates of his own conscience, and no earthly power has the right to prescribe or infringe upon or prohibit the manner employed to preach the gospel of Christ's kingdom. Going from door to door on Sunday morning, or any other day, by the anointed of the Lord and putting the books in the hands of the people is God's appointed way for preaching the gospel, as we see it. The small amount of money that is taken from the people for such books is merely to cover the cost of production and delivery to the end that other books may be made and furnished in like manner.

If it appears to be the Lord's will that Sunday mornings should be used to canvass from house to house and the meetings of the ecclesia held later in the day, and the ecclesia so decides, then it is not the prerogative of any elder to oppose or try to set aside that arrangement. If it appears to be more advantageous to have the Sunday meetings at four o'clock in the afternoon instead of at three, then the elders should be the first ones to counsel and advise and co-operate in carrying out this arrangement. Because the elders are made the overseers and counselors, they occupy positions of responsibility; and this responsibility can not be met in any other way than by encouraging the Lord's flock to do what is within their power to sing forth the praises of Jehovah's name at this time.

It should not be necessary for an elder to be urged to take the lead in the service work. If he appreciates the truth, if he sees the hideousness of Satan's organization, if he discerns God's organization and God's purpose in using his organization now; so seeing, that knowledge and the opportunity coming with it will be like a fire in his bones, and he can not refrain from going from door to door and telling the people of God's great blessing that is coming to them. In so doing he puts himself forward as a model for imitation and by his course of action encourages all the

anointed to join with him in giving the witness that Jehovah is God, and that Christ is King, and that the kingdom is here.

And now a few words to the ecclesias. If brethren within our organization oppose the giving of the witness today, as outlined, if they counsel you against it, or if they fail or refuse to take advantage of opportunities to take the lead and encourage the brethren of the ecclesia in such work, then the responsibility rests upon you to ask them to step aside. If they oppose the service work you should at once pass a resolution and ask them to resign as elders because at once they show that they do not fill the requirements of the Scriptures as counselors, advisers, and ensamples

to the flock. There is a responsibility resting upon all the members of the ecclesia. It is not for any ecclesia to honor and magnify men; but all ecclesias should honor and magnify the name of Jehovah God and his beloved Son, Christ Jesus. The time for quibbling is gone. The time for real action is here.

Let all who really love the Lord heed his commandments and work together in exact harmony and together proclaim the message of his kingdom and do it joyfully, as he has commanded through his prophets. (Isa. 52:7, 8) Let us remember the words of God spoken through his prophet that we are now 'in that day when it shall be said to Zion [God's organization], Let not thine hands be slack'.

INTERESTING LETTERS

A LETTER from one of the regional service directors has been received and the following is quoted from it:

In each one of the twelve states I have traversed since leaving Bethel in this work, I have met many who either read or heard your Toronto address on "Freedom for the Peoples". In every case they were interested to the extent of wanting something further to read. In Montana, just a few days ago, I sold a *Harp, Deliverance, Creation* and the two last booklets to a young girl who said her father (an irreligious man) was so impressed with "Freedom for the Peoples" that he made her sit down and listen while he read the whole thing through from beginning to end. In the last few weeks two men have made exactly the same remark about *Deliverance*, which they already had when I canvassed them. "I wouldn't part with that book for five dollars if I could not get another." Never did I see such an interest in the kingdom message as I have seen on this trip. How happy we are that at last the day has come when Jehovah's good name will be exalted in the earth! and how grateful that we can have a share therein!

Be happy, Brother Rutherford, in spite of all distracting influences, that the Lord is blessing your pen and voice so richly in telling man that "he, whose name alone is Jehovah, is the Most High over all the earth". Could any man who ever lived on earth have a greater honor?

Reconciliation was a delightful surprise. Its beautiful style and clear logic will be used of the Lord, not only to bless Zion, but surely also to advance the work of exalting Jehovah alone in this day. With warm Christian love,

Your brother in happy Zion,

F. H. DOUGHERTY.

"FAITHFULNESS IS CATCHING"

MY DEAR BROTHER RUTHERFORD:

It is a long time since I wrote to you; but your brave, loyal service and untiring endeavor to help us are always an example and incentive, and call forth expressions of love and admiration.

I have enjoyed *Reconciliation*. While reading the articles on the "Covenants" in *The Watch Tower* I often felt their presentation together in book form would be helpful. We get a more comprehensive grasp of the plan in its fulness when we see these important matters brought into con-

venient form for ready reference. The book will appeal strongly to thinking people; and I anticipate great pleasure in presenting it to the public.

Would it be presumptuous for me to suggest that the articles on the presence of Jehovah and the presence of Christ should be printed in pamphlet form? Many thousands would profit by such a clear presentation of these subjects.

I am pleased that I am still able to move about among the brethren. It is the delight of my life to see some who have hung back for a long time find their place in the ranks and enjoy the service. There are often disappointments, but there are some glad surprises. To see some who have quite recently made the truth their own blossom out with rich fragrance of love and zeal, is a great source of encouragement. Faithfulness is often catching. It makes the laggards blush with shame, and sometimes silences the voice of the critic. Some people who have refused to read are impressed when they see a concrete illustration of the power of the truth in the changed life of a brother or a sister.

As the great final catastrophe to Satan's organization rapidly draws near, the energizing influence proceeding from the Detroit Convention will be increasingly felt by the remnant class. Be that as it may, the Lord's purpose will surely be accomplished; and that is just what we all wish and pray for. May we all continue to find our place in its performance, and share in the final triumphant shout of victory.

Assuring you of my continued regard, and with the love and esteem of Sister Tait and my daughter, I remain

Your brother and fellow servant,

ALEX. TAIT.—Glasgow.

OPENING THE WAY

DEAR BROTHER:

I have just come to the conclusion that I can send ten dollars a month by cutting down a little for five months, and I know the Master will interest 4999 more to do the same thing. This will make it possible to contract for five world-wide radio broadcasts and give ample time to get the public looking for it. By this arrangement the other work will not be interfered with whatever, and it opens up the way for the radio work.

I am certain this made known will bring immediate results. I will forward first installment August 31.

Yours in the Truth,

W. M. THOMSON.—Sask.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

| | | | |
|-------------------------|--------|--------------------------|------------|
| Kennebunk, Me.Nov. | 1, 2 | Moultonville, N. H. Nov. | 14-16 |
| Sanford, Me." | 4 | Wolfeboro, N. H." | 18, 19 |
| Springvale, Me." | 5, 6 | Manchester, N. H." | 20, 23 |
| Kittery, Me." | 7, 8 | Pittsfield, N. H." | 22, 23 |
| Portsmouth, N. H." | 9-11 | Milford, N. H." | 26-28 |
| Dover, N. H." | 12, 13 | Nashua, N. H. Nov. | 30, Dec. 1 |

H. S. MURRAY

| | | | |
|----------------------------|-------|-------------------------|-----------|
| Tonawanda, N. Y.Nov. | 1-3 | Batavia, N. Y.Nov. | 18-20 |
| Niagara Falls, N. Y." | 4-10 | Rochester, N. Y." | 22-27 |
| Lockport, N. Y." | 11-13 | Newark, N. Y.Nov. | 29-Dec. 1 |
| Medina, N. Y." | 15-17 | Geneva, N. Y.Dec. | 2-4 |

C. W. CUTFORTH

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|------------------------------|--------|---------------------------|------------|
| Montreal, Que.Nov. | 3, 4 | Winnipeg, Man.Nov. | 18 |
| Ottawa, Ont." | 5 | Neve-ton, Man." | 19 |
| Warren, Ont." | 6 | Portage la P., Man." | 20-22 |
| Sudbury, Ont." | 8 | Neepawa, Man." | 23 |
| Bar River, Ont." | 9 | Rapid City, Man." | 24, 25 |
| MacLennan, Ont." | 10, 11 | Minnedosa, Man." | 26 |
| Sault Ste. Marie, Ont." | 11, 12 | Neepawa, Man." | 27 |
| Fort William, Ont." | 14, 15 | Eden, Man." | 29 |
| Kenora, Ont." | 16, 17 | Kelwood, Man. Nov. | 30, Dec. 1 |

E. D. ORRELL

| | | | |
|------------------------|-------|----------------------------|-------|
| Dresden, OhioNov. | 1-3 | Port Washington, O. Nov. | 15-17 |
| Byesville, Ohio" | 4-6 | Dennison, Ohio" | 18-20 |
| Cambridge, Ohio" | 8-10 | New Philadelphia, O." | 22-24 |
| Coshocton, Ohio" | 11-13 | Dover, Ohio" | 25-27 |

F. H. DOUGHERTY

| | | | |
|---------------------------|-------|----------------------------|-----------|
| Oshkosh, Wis.Nov. | 1-3 | Richland Center, Wis. Nov. | 18-20 |
| Fond du Lac, Wis." | 4-6 | Monroe, Wis." | 22-24 |
| Lake Mills, Wis." | 8-10 | South Wayne, Wis." | 25-27 |
| Fort Atkinson, Wis." | 11-13 | Freeport, Ill.Nov. | 29-Dec. 1 |
| Madison, Wis." | 15-17 | Kankakee, Ill.Dec. | 2-4 |

J. C. RAINBOW

| | | | |
|--------------------------|-------|-------------------------|-----------|
| Delaware, OhioNov. | 1-3 | Lewistown, Pa.Nov. | 18-20 |
| Galion, Ohio" | 4-6 | McClure, Pa." | 22-24 |
| Connellsville, Pa." | 8-10 | Sunbury, Pa." | 25-27 |
| Somerset, Pa." | 11-13 | Williamsport, Pa. Nov. | 29-Dec. 1 |
| Johnstown, Pa." | 15-17 | Shamokin, Pa.Dec. | 2-4 |

G. H. DRAPER

| | | | |
|---------------------------|-------|-------------------------|-----------|
| Benton Harbor, Mich. Nov. | 1-3 | Bellevue, OhioNov. | 18-20 |
| Niles, Mich." | 4-6 | Norwalk, Ohio" | 22-24 |
| Jackson, Mich." | 8-10 | Wellington, Ohio" | 25-27 |
| Sandusky, Ohio" | 11-13 | Butler, Pa.Nov. | 29-Dec. 1 |
| Fremont, Ohio" | 15-17 | Clarion, Pa.Dec. | 2-4 |

V. C. RICE

| | | | |
|---------------------------|--------|--------------------------|-----------|
| Hawthorne, Okla.Nov. | 1, 2 | Durant, Okla.Nov. | 18, 19 |
| Wilburton, Okla." | 4, 5 | Madill, Okla." | 20, 21 |
| Fort Smith, Ark." | 6 | Ardmore, Okla." | 22-26 |
| Albion, Okla." | 7-9 | Wilson, Okla." | 23-25 |
| Foreman, Ark." | 11, 12 | Wynne-Wood, Okla." | 27 |
| Valliant, Okla." | 13-15 | Elmore City, Okla." | 28, 29 |
| Bennington, Okla." | 16 | Paoli, Okla.Nov. | 30-Dec. 2 |

H. E. HAZLETT

| | | | |
|--------------------------|------|----------------------------|-----------|
| Grafton, W. Va.Nov. | 1-3 | Baltimore, Md.Nov. | 11-27 |
| Morgantown, W. Va." | 4-6 | Harrisburg, Pa. Nov. | 29-Dec. 1 |
| Brave, Pa." | 8-10 | Philadelphia, Pa.Dec. | 2-22 |

E. B. SHEFFIELD

| | | | |
|------------------------|-------|---------------------------|-----------|
| Brazil, Ind.Nov. | 1-3 | Washington, Ind.Nov. | 18-20 |
| Jasonville, Ind." | 4-6 | Montgomery, Ind." | 22-24 |
| Sullivan, Ind." | 8-10 | Evansville, Ind." | 25-27 |
| Dugger, Ind." | 11-13 | Boonville, Ind.Nov. | 29-Dec. 1 |
| Linton, Ind." | 15-17 | Cannelton, Ind.Dec. | 2-4 |

M. L. HERR

| | | | |
|---------------------------|-------|----------------------------|-----------|
| Louisville, OhioNov. | 1-3 | East Palestine, Ohio Nov. | 18-20 |
| Alliance, Ohio" | 4-6 | Lisbon, Ohio" | 22-24 |
| Rosemont, Ohio" | 8-10 | Power Point, Ohio" | 25-27 |
| Salem, Ohio" | 11-13 | St. Clair, OhioNov. | 29-Dec. 1 |
| Columbiana, Ohio" | 15-17 | New Brighton, Pa.Dec. | 2-4 |

W. J. THORN

| | | | |
|-------------------------|-------|-----------------------------|-----------|
| Hamilton, OhioNov. | 1-3 | Portsmouth, OhioNov. | 18-20 |
| Middletown, Ohio" | 4-6 | Ironton, Ohio" | 22-24 |
| Wilmington, Ohio" | 8-10 | Gallipolis, Ohio" | 25-27 |
| Chillicothe, Ohio" | 11-13 | Nelsonville, Ohio Nov. | 29-Dec. 1 |
| Wellston, Ohio" | 15-17 | New Straitsville, Ohio Dec. | 2-4 |

W. M. HERSEE

| | | | |
|----------------------------|--------|-----------------------|--------|
| Kentville, N. S.Oct. | 29, 30 | Nakina, Ont.Nov. | 18 |
| Margaretsville, N. S. Nov. | 1 | Winnipeg, Man." | 20 |
| Sherbrooke, Que." | 3, 4 | Morris, Man." | 21 |
| Ottawa, Ont." | 6 | Altona, Man." | 22 |
| Pembroke, Ont." | 8, 9 | Winkler, Man." | 23 |
| North Bay, Ont." | 10, 11 | Winnipeg, Man." | 25 |
| New Liskeard, Ont." | 12, 13 | Treherne, Man." | 26, 27 |
| Timmins, Ont." | 15, 16 | Souris, Man." | 29, 30 |

J. C. WATT

| | | | |
|---------------------------|-------|---------------------------|-----------|
| Monongahela, Pa.Nov. | 1-3 | Brownsville, Pa.Nov. | 18-20 |
| Bentleyville, Pa." | 4-6 | Monessen, Pa." | 22-24 |
| Waynesburg, Pa." | 8-10 | Elizabeth, Pa." | 25-27 |
| Rice's Landing, Pa." | 11-13 | Duquesne, Pa.Nov. | 29-Dec. 1 |
| Leckrone, Pa." | 15-17 | Buena Vista, Pa.Dec. | 2-4 |