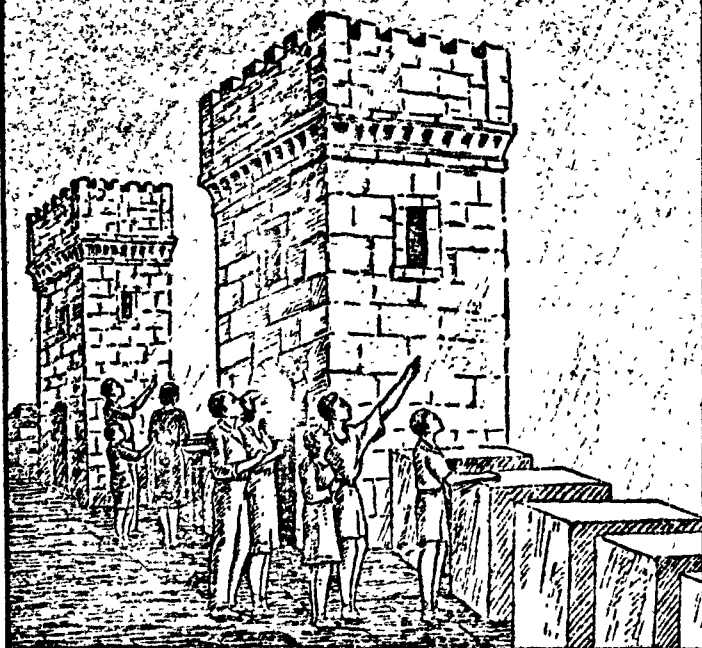




# The WATCHTOWER

And Herald of  
Christ's Kingdom



"They shall know that I am Jehovah."  
-Ezekiel 35:15.

VOL. LX

SEMIMONTHLY

No. 4

FEBRUARY 15, 1939

## CONTENTS

DRAMA OF VINDICATION (Part 2) .....	51
The March Begins .....	56
SECOND TRUMPET .....	60
LETTERS .....	62
FIELD EXPERIENCES .....	64
MEMORIAL .....	50
"LOVERS OF RIGHTEOUSNESS" .....	50
"WATCHTOWER" STUDIES .....	50
"WATCHTOWER" CAMPAIGN .....	50
YEAR BOOK FOR 1939 .....	63
1939 CALENDAR .....	63

©W.T.B. & T.S.

"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD."-Isa. 43:12.

# The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

## OFFICERS

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

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

## THE SCRIPTURES CLEARLY TEACH

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

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for obedient ones of 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 a Theocracy 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 the people of good will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

## MEMORIAL

For the year 1939 the date for the feast in celebration of the name of Jehovah and to the sacrifice of his Vindicator, Christ Jesus the Lamb of God, is Tuesday, April 4, after six p.m. Let each company, therefore, assemble after six p.m. of April 4, and the anointed thereof celebrate the Memorial, their companions the Jonadabs being present as observers. The emblems should be unleavened bread and real red wine. The Lord and his apostles used real red wine in symbol of his blood, and the anointed remnant should follow their lead. A report on the celebration should be made to the Society as instructed in the *Informant*. In preparation therefor the article "Memorial" in *The Watchtower* March 1, 1938, will be studied with profit.

## "LOVERS OF RIGHTEOUSNESS"

This name designates the testimony period which is occupying the entire month of February. Those of Jehovah's anointed remnant and their companions, foreshadowed by David and Jonathan, being lovers of righteousness of God, now rejoice to make special efforts during this period to devote more time and energy to the *Watchtower* Campaign, as announced below and which includes the month of February. More time and effort in the field, or a new

## 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 and all people of good will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

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

## YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s. American remittances should be made by Postal or Express Money Order or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International Postal Money Order* only.

## FOREIGN OFFICES

*British* ..... 34 Craven Terrace, London, W.2, England  
*Canadian* ..... 40 Irwin Avenue, Toronto 5, Ontario, Canada  
*Australasian* ..... 7 Beresford Road, Strathfield, N. S. W., Australia  
*South African* ..... Boston House, Cape Town, South Africa  
Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

Entered as second-class matter at the post office at Brooklyn, N. Y., under the Act of March 3, 1879.

start in the field, as a kingdom publisher, calls for special planning on your part. If you desire to become a publisher, get in touch with our local organization or direct with this office.

## "WATCHTOWER" STUDIES

Week of March 19: "Drama of Vindication," (Part 2)  
¶ 1-23 inclusive, *The Watchtower* February 15, 1939.  
Week of March 26: "Drama of Vindication," (Part 2)  
¶ 24-42 inclusive, *The Watchtower* February 15, 1939.

## "WATCHTOWER" CAMPAIGN

Four full months of 1939, January to April inclusive, have been set aside for the biggest, if not most important, yet of the campaigns to publish Jehovah's kingdom. It is designated the "Watchtower" campaign because of the special offer made, agreeable to arrangements of the Society, to wit, a full year's subscription for the magazine *The Watchtower* together with the book *Enemies* or any other one desired of the bound book series and a copy of the new booklet *Face the Facts*, on a \$1.00 contribution. A like combination is made in every language in which *The Watch-*

(Continued on page 63)

# The WATCHTOWER

## AND HERALD OF CHRIST'S KINGDOM

VOL. LX

FEBRUARY 15, 1939

No. 4

### DRAMA OF VINDICATION

#### PART 2

*"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."—Matt. 10: 32.*

**J**EHOVAH not only maneuvered the two spies but also directed Rahab and maneuvered the guards of Jericho, that the picture might be made according to his will. We now see this is true, because the prophetic drama was being performed according to the will of Jehovah to show forth what is taking place at the present time. Jehovah made the ruse of Rahab to work, and the guards were turned away from her house and went in search of the spies. (Josh. 2: 7) Another very important part of the drama enacted at this point shows the course that the Jonadabs must take. The two spies were on the roof of Rahab's house, and it appeared that they had been concealed there probably before the police officers came to make the search. Rahab had shown faith in God by protecting the men and by sending the guards away, but there was something more she must do to protect herself according to the will of God. She must make a confession with her mouth that she did have faith in God and that she had concealed the men for that reason. "And before they were laid down, she came up unto them upon the roof."—Josh. 2: 8.

\*Rahab did not return to the roof to entice the men, but went there because God directed her to do so, even though she did not know that fact. She went there to confess to the men her faith in God: "And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you; for the Lord your God, he is God in heaven above, and in earth beneath." (Josh. 2: 9-11) While she did show some faith in what she had done up to that time, she must openly confess with her mouth to witnesses

that she had such faith in God. This part of the prophetic drama shows that everyone who receives the blessings of the Lord God, and who then takes a wise course, makes confession of his faith in God: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed."—Rom. 10: 10, 11.

\*Jehovah has made known his unchangeable rule, which applies to all who receive life, and which rule is, 'Unto me every knee shall bow and every tongue shall confess.' (Isa. 45: 23; Rom. 14: 11) Rahab here played the part representing the "great multitude", every member of which must confess faith in God and in Christ Jesus and therefore must take their stand publicly before men and bear testimony, all trusting in God and in Christ Jesus. It is so commanded by Jehovah: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2: 10, 11.

\*It is not sufficient that one have the mental conclusion that Jehovah is the true God and that Christ Jesus is the Savior of men, and earth's rightful King. Man must go farther than that. He must openly acknowledge that he is trusting in God and in Christ Jesus. Confession means the acknowledgment of Jehovah as supreme and that the one confessing has made a covenant or agreement to do his will. No one will be a member of the "great multitude" unless doing so, and then he is to render himself in full obedience to the will of God. Life from the gracious hand of Jehovah is given to those who show by their works and by their activity in the course they take that they are trusting in God and in Christ. One who thus shows faith exhibited by Rahab is not ashamed to acknowledge God and Christ and is not backward in taking an active part in doing the witness work according to the will of God. Rahab showed that she had faith that Jehovah would gain the vic-

tory for Joshua over the people of Jericho. The Jonadabs must show by their course of action that they have faith that Jehovah at Armageddon will give the victory to Christ Jesus and his faithful followers over Satan and his crowd. Rahab feared God. The Jonadabs must fear God. The value resulting to Rahab because of her faith and her acts emphasized the importance of faith, and the Scriptures show that without a question of doubt this part of the picture is made for the benefit of those whom Rahab represented. "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." (Heb. 11:31) "Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also."—Jas. 2:24-26.

\* Let the Jonadabs take notice of the importance of faith and works, and that the two must go together, that the Jonadabs may by their works prove their faith. The Lord has provided that they shall be and are companions of the remnant and that it is their privilege and duty to have an active part in the public witness work concerning the kingdom. By the grace of the Lord the Jonadabs now hear the glad news of the kingdom, and it is the Lord's command that those who hear shall say to others: 'Come and receive the water of life.'—Rev. 22:17.

\* The words of Rahab show clearly that the name of the Almighty God was being declared throughout all Canaan and much was being said about the covenant people of Israel. The people of Canaan were under the domination of Satan's religious representatives, who were terrified by the words that had come to them of the victory of God's people over their enemies on the other side of the Jordan, and in order to hold the Canaanites in line the religious leaders were saying much and putting forth strenuous efforts to stir up a bitter opposition to the Israelites. This part of the prophetic picture corresponds exactly with the attitude of the religionists of today, and particularly the Roman Catholic Hierarchy, who fear the result of the proclamation of the kingdom message. They say much about the kingdom of God under Christ and the proclamation thereof made by Jehovah's witnesses, and those religionists are filled with fear of what that message might work for them. Having a selfish desire to hold the people in subjection to them, that they might continue to carry on their racket, those religionists resort to all manner of lies against the remnant and Jonadabs. They use their many newspapers and their pulpits to publicly libel and slander the witnesses of Jehovah, thereby hoping to stir

up the people to a bitter and vicious resentment of God's witnesses. The Roman Catholic press publishes much about Jehovah's witnesses, quoting isolated and disconnected paragraphs from the Watch Tower publications, thereby expecting to create prejudice on the part of the people and stir up the government officials against the Lord's witnesses. The Watch Tower publications point out the clear distinction between religion and Christianity, and the ecclesiastical leaders quote what is said about religion but nothing that is said about Christianity, and seize upon this as an excuse to put Jehovah's witnesses in a class with Communists. The drama shows this would come to pass, and the words of the inspired apostle describing the attitude of religionists against those who truly serve God and his kingdom support this conclusion, as it is written: "Some indeed preach Christ even of envy and strife, and some also of good will. What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." (Phil. 1:15, 18) Instead of the attacks by the Roman Catholic Hierarchy upon Jehovah's witnesses accomplishing what they desire, many honest Catholics see the duplicity of the clergy and they have their eyes opened to the truth and turn to the Lord and his kingdom.

\* The Lord leaves no room for doubt as to the proper course to be pursued by the remnant and their companions, the Jonadabs, and for their benefit it is further written in this connection: "Only let the lives you live be worthy of the good news of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the good news. Never for a moment quail before your antagonists. Your fearlessness will be to them [the Roman Catholic Hierarchy and allies] a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God."—Phil. 1:27, 28, *Weymouth*.

\* No doubt the information concerning the victory of Jehovah for the Israelites over the Egyptians, the kings and others on the east side of the Jordan, had come to Rahab, which information had been spread about by the religious leaders of Jericho. That information had the very opposite effect on Rahab to that which the religionists expected and intended. She saw that Jehovah is the Almighty God. She had faith in God. Likewise in these days the vicious lies promulgated by the Roman Catholic Hierarchy and their supporters against Jehovah's witnesses and their companions, and the publication of lies, have the effect to widely advertise Jehovah, his King and kingdom, and also Jehovah's witnesses,

who bear testimony thereto. Such has caused the fair-minded people of the "Catholic population" and others of good will toward God to make an honest and impartial investigation of the facts, and in doing so they learn that Jehovah's witnesses are telling the truth of and concerning Jehovah and his kingdom. They see that Jehovah's witnesses are obeying the commandments of the Lord in proclaiming the message, and the people of good will turn to the Lord and serve him with joyful heart. Therefore Jehovah's people should waste no time arguing or disputing with Satan's religious representatives, but should be busy at all times telling the truth of and concerning the kingdom, that the people of good will may be warned, learn the truth, and find the way to life. Our commission and duty is to help the honest people who desire the truth to gain a knowledge of God's provision for them.

\* Rahab's words show that she had faith that the city of Jericho would be destroyed by Jehovah God, and she believed now that the opportunity was being graciously provided by the Lord for her to escape that destruction and that she might "be hid in the day of the Lord's anger" against Jericho. Likewise the Jonadabs show that they have faith in the gracious provisions God has made for their salvation and his goodness in showing them the way they may be hid at the time of the expression of Jehovah's anger at Armageddon. Rahab was diligent to avail herself of the opportunity of favor and protection and salvation. Likewise the people of good will in this day show their appreciation of God's provision for them, and they hasten to put themselves in a position to receive God's favor. Being in that attitude, Rahab said to the spies: "Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death." —Josh. 2: 12, 13.

<sup>10</sup> The request made by her would require real work on the part of Rahab and also on the part of her relatives, if they would receive protection and salvation from Jehovah at the time of the siege of Jericho. She would be required to ask those of her household and relatives to "come into the safety zone", and must, of course, tell them the reason why they were urged to come. She must do that very thing whether they that were warned gave heed to the warning or not. That part of the drama shows that it is incumbent upon those Jonadabs who hear and believe the kingdom message to give warning to their relatives and others who might desire to seek the way of salvation and that such testimony

and warning they must give to others, whether the others hear and give heed or not. Rahab must prove her faith by her works. The Jonadabs must prove their faith by their works.

<sup>11</sup> Consecration as an essential step is also shown in the drama at this point. Rahab entered into an oath-bound covenant with the representatives of Joshua, who in turn was God's servant and represented him, by which she bound herself, and thus showed that all of the "great multitude" making a consecration to do the will of God enter into an oath-bound covenant to do the Lord's will and then they must do it. She expected God's executioner to slay the people of Jericho, and she asked for herself and the members of her family that they and all that they had be spared and that the Lord might "deliver our lives from death". In order to be received into the camp of the Israelites Rahab and the members of her household must renounce the Devil religion and turn to the worship of Almighty God in spirit and in truth. Rahab was anxious to have this covenant made and bound with an oath before the day of battle; and likewise the Jonadabs are anxious and diligent to seek protection from the Lord by making a covenant for doing his will and carrying out that covenant before Armageddon. Later the Gibeonites took a similar course, and they also pictured the "great multitude" who covenant to do the will of God. Thus it is shown that consecration is absolutely essential and necessary on the part of everyone who receives God's favor.

<sup>12</sup> A traitor or betrayer is despicable in the sight of God, and no one who betrays one of God's people into the hands of the enemy may ever expect to receive Jehovah's favor; and this also is shown by the words that appear in this prophetic drama. The two spies represented Joshua, and hence pictured the representative of the Lord, and they entered into a solemn agreement with Rahab: "And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee." (Josh. 2: 14) Those men bound their agreement with their very lives. When the police guards came in to search for the servants of Jehovah Rahab did not betray them, but, on the contrary, took what course she could to safeguard and protect them. Thus it is shown that the duty of Jonadabs is to do what they can to protect their companions. If the telling of that which actually exists would work injustice and injury to others, it is not at all displeasing to God to decline to tell the same. (A statement becomes a lie when it is made with the purpose and intention of working injury to another.) This course is fully approved by the Lord Jesus. (John 7: 8-10) Those who do not show

consideration for the lives and property and well-being of the servants of Jehovah, and who do not therefore safeguard the interest of the kingdom of the Lord, will not have any reason to expect that they will find protection and safety at Armageddon. Betrayers will not survive. This is particularly emphasized in what came to pass upon Judas Iscariot.

<sup>13</sup> Rahab dealt fairly and aided the spies to escape: "Then she let them down by a cord through the window; for her house was upon the town wall, and she dwelt upon the wall." (Josh. 2:15) Had her efforts in this behalf been disclosed, she doubtless would have suffered death at the hands of the public officials of Jericho. Her acts, however, were not wrong, but were good and worked that which is good in behalf of the servants. The apostle Paul, whom the religionists and the governor and his officers sought to kill, likewise escaped by night by being let down from the wall in a basket. (2 Cor. 11:32,33) The self-righteous, hypocritical, pious clergy would say that Paul did a very great wrong; but the Lord approved what was done. All who love and serve Jehovah God are to do good unto others when opportunity is afforded, and particularly to those who are likewise servants of God or members of the household of faith. (Gal. 6:10) Anyone who does injury to one of God's little ones need expect no consideration from the Lord. Doubtless Rahab had with her own industrious hands made the rope or cord with which she let down the men. She had the cord at hand and used it. The Jonadabs must be energetic, and not slothful, and be prepared to use the faculties with which they are endowed in behalf of the kingdom interests. Rahab, by aiding the spies to escape, was helping them to continue in the service of advancing Jehovah's organization. The same rule, identically, applies today with reference to the Jonadabs toward the remnant.

<sup>14</sup> Rahab used her head, showing she was alert and circumspect. Before letting the spies down the wall she further showed them how to outwit and to elude their pursuers, that they might get back and make a good report to Joshua. Her own safety would depend on the spies' getting back over the Jordan and reporting the situation, also reporting to Joshua her agreement with the spies. "And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned; and afterward may ye go your way."—Josh. 2:16.

<sup>15</sup> The spies' hiding three days would enable them at that time to get back from the Jordan to Joshua, and that would put them on the east side on the tenth day of Nisan, the day that Joshua must begin the march. By that time the pursuers would with-

draw all guards from the fords of the Jordan and give up the chase. Here the prophetic drama shows the necessity of discretion and of pursuing the course of caution on the part of those who serve God. The anointed must take refuge in "the secret place of the Most High", as commanded by Jehovah, pictured by the mountains. (Ps. 91:1) When those of good will "see the abomination of desolation" named by the prophet Daniel and Jesus, that is, "see" the combine that is determined to rule the world instead of Christ standing where it ought not to stand by assuming such authority, then it is time for the Jonadabs, as Jesus warned, to flee "to the mountains", meaning to God and his organization under Christ. (Matt. 24:15,16) As Rahab gave counsel to the spies, so the Jonadabs are on the alert to give sound advice to Jehovah's witnesses in harmony with God's Word, that they might escape traps set for them by the enemies of God's people.

<sup>16</sup> The two spies were honor-bound and bound by their oath to do what they could for Rahab, and to her they said: "We will be blameless of this thine oath which thou hast made us swear." That oath was made in Jehovah's name; hence God was a party to it. The honor of his name caused him to uphold the terms of that oath-bound agreement, and he did so by miraculously saving Rahab and those of her household. The spies had an obligation to perform, and they must provide some sign or identification to be employed by Rahab which would guarantee her the protection, and so they did advise Rahab: "Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by; and thou shalt bring thy father and thy mother, and thy brethren, and all thy father's household, home unto thee."—Josh. 2:17,18.

<sup>17</sup> For the honor of his name Jehovah will save the "great multitude". But Jehovah's witnesses must discharge their responsibility toward the people of good will who will compose the "great multitude", so that the remnant may be blameless respecting what comes to pass upon the people at Armageddon. They too must point out the disaster that will befall all those who do not take the proper course of action, and must tell them how they may be identified and guarantee their protection from the Executioner. The line or cord "of scarlet" by which Rahab enabled the spies to escape from the wall was the same line or scarlet thread which she must fasten to her window as a means of identification. This suggests the blood of the redeeming Lamb of God and the faith of the "great multitude" therein, and in which they washed their robes, identifying themselves as servants of the Lord God, and then take their place on the side of Jehovah and Christ



Jesus to serve openly. (Rev. 7:14, 15) That "cord" or rope was a sign publicly exhibited; and so God's people must publicly acknowledge their faith in the shed blood of Christ Jesus and openly take their stand on the side of the Lord and serve, to guarantee protection at the time of Armageddon.

<sup>18</sup> The prophetic drama here also shows the obligation laid upon the Jonadabs, who will form the "great multitude", that they must be active in bearing the message of the kingdom to others, that others may know the way to life. Rahab was required to bring all the members of her family into her house situate on the wall if they were to expect protection and salvation, before the fall of Jericho. This shows that the members of the "great multitude" must be diligent and energetic in doing what they can to gather others who are of the "other sheep" of Christ Jesus, and such obligation on their part is emphasized by the Lord's words at Revelation 22:17. The Jonadabs need not expect to have God's favor and protection if they are inactive, receive the truth, and then do nothing toward making it known to others. The facts show that many Jonadabs, almost immediately after learning of the kingdom, busy themselves in taking the kingdom message to others; and this they do by going from house to house with the phonograph and literature and by informing the people who will hear of God's gracious provision for them if they give heed to his words. Their obligation toward the witness work, therefore, is clearly pointed out.

<sup>19</sup> The Jonadabs flee to God's organization under Christ Jesus, and that they must faithfully remain under the protection thereof was also foretold by this prophetic picture: "And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless; and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him."—Josh. 2:19.

<sup>20</sup> That requirement is exactly in harmony with the law of God governing those who fled to the cities of refuge and also to the blood-marked houses in Egypt at the time of the passover. To remain inside of the Lord's organization prior to and during the expression of Jehovah's wrath at Armageddon means safety and preservation. To disregard God's commandment and go outside into the world and seek the favors and protection of men means destruction. "His blood shall be upon his head." Full protection was guaranteed to Rahab and her household if they faithfully held to the agreement and obeyed instructions; and so it is with those who undertake to serve Jehovah God now.

<sup>21</sup> Again the faithfulness of the consecrated to one another and to the Lord is shown by this drama:

"And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear." (Josh. 2:20) Stated in common parlance, the remnant and the "great multitude" must be and are closely knit together with the bonds of unselfishness and they must safeguard each other's interests. On the contrary, Delilah betrayed Samson; and such conduct will not be tolerated by the Lord among those who have agreed to do his will. Compromising or consorting with the enemy cancels all claims for protection from the Lord. This shows that those of the "great multitude" must be faithful to God's kingdom interest and not permit anything to turn them away therefrom.

<sup>22</sup> The oath-bound agreement made and explained and understood between Rahab and the spies, then the spies immediately went on their way to a hiding place in the mountains. Later Rahab was faithful in performance of her part of the agreement by hanging out the signal line, thus showing that she was standing firm in her faith toward God: "And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window." (Josh. 2:21) The Jonadabs associate themselves with God's organization; and through his organization, of which Christ Jesus is the Head, God has a clear understanding with the Jonadabs and brings them to an appreciation of their relationship to him, and shows them the place that they must and do fill. They aid Jehovah's witnesses in making faithful report to Christ Jesus, the Greater Joshua, even as Rahab aided the spies to make a good report. At the time the Israelites moved across the Jordan the gates of Jericho were closed, and the people all inside; so no one on the city wall could see the red cord in Rahab's window. Such were the instructions, and they were carried out by Rahab. Her acts show that the Jonadabs and Jehovah's witnesses must deal honestly with one another, and that without fear. All who love the Lord God will do that very thing. This also shows that the worldly people of "Christendom" under the Devil's organization, and forming a part of it, cannot see and appreciate what the red "line" or "cord" means, that is, they cannot see that the Jonadabs are really trusting in the shed blood of Christ Jesus and are showing faith and obedience to God.

<sup>23</sup> The spies found a hiding place in the mountain west of the Jordan while their pursuers looked for them in the opposite direction, near the fords of the Jordan. On the third day the chase was abandoned; the Jordan was then very high, and, the Israelites being on the east side thereof, those of Jericho, thinking themselves in a state of peace and safety, retired inside the walls of the city and rested there.

As soon as the hunt was up the spies came out of their hiding and crossed the Jordan, undoubtedly by swimming that torrential river, even as others did later. (1 Chron. 12:15) The spies hastened to and made a faithful report to Joshua, even as Joshua and Caleb, thirty-nine years previous thereto, had made a faithful report to Moses. (Num. 14:6-10) They were sure that the city of Jericho would fall into the hands of Joshua because of the fear of the inhabitants of the city, and they so reported this with confidence to Joshua. Even so now the faithful witnesses report concerning Jehovah's "strange work", telling of the fear that has seized upon the enemy by reason thereof. They know that "Christendom" will fall at Armageddon, because Jehovah has declared it shall go down. The religionists, particularly, are filled with fear of what is coming, and they are so disturbed that they are not capable of seeing just what to do. Here ends another scene of the drama.—Josh. 2:22-24.

#### THE MARCH BEGINS

<sup>14</sup> At this point another prophetic picture is made. It does not follow that which appears at chapter two, but is parallel to the prophecy recorded in Joshua two. While it is true that all these things "were written aforetime . . . for our [the anointed's] learning, that we through patience and comfort of the scriptures might have hope", it is also true that the record thereof furnishes the means for the aid and hope of the Lord's "other sheep" upon whom the ends of the world are come. (Rom. 15:4; 1 Cor. 10:11) The spirit-begotten class have been actually used in the fulfillment of the divine drama, and that without their even knowing they were performing the same at the time. Now for them to be permitted to see how their course of action was directed by the Lord and that they actually had a part in the fulfillment of the great prophetic drama which the Lord made centuries ago brings increased confidence and joy to them. Their companions, the "other sheep", learning of the means by which the Lord led his people in the fulfillment of the drama, have their hope and joy increased, and they are stirred up with greater zeal for the kingdom. These prophetic pictures show the interest of the two flocks in each other and how they must march on, working in exact harmony and doing all things to the glory of God and to his King. These prophetic pictures disclose God's provision for the protection and salvation of the "other sheep", which the Greater Joshua, Christ Jesus, is now gathering, and therefore will be a special aid and comfort to the Jonadabs at the present time.

<sup>15</sup> The time to move the hosts of Israel had come: "And Joshua rose early in the morning; and they

removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over." (Josh. 3:1) Shittim was back some distance east of the Jordan. Joshua moved his army from that point down to the river front, where they camped during the night. Next morning, in broad daylight, they would pass over the swollen river, when all with eyes, including those people at Jericho, could behold the miracle which Jehovah God there worked to the honor of his name. Shittim or Acacia trees were so named because of their scourging thorns. Those thorny trees, therefore, appear to represent the condition of the faithful servants on earth during the year 1918 and the earlier part of 1919, when they were under great restraint, being "prisoners" "appointed to die", and were being scourged by Satan and his religious agents on the earth. That which the enemy did to them constituted a great scourge to God's people; and this is shown by the fact that later Joshua prophesied before the Israelites that their failure to be faithful unto God would bring upon them the enemy and that "they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes". (Josh. 23:13) The moving of the Israelites from the scourge trees would correspond to the Lord's 'loosening of the prisoners' and 'bringing their souls out of prison'. (Pss. 146:7; 142:7) The march to freedom and against struggling foes must now begin, as shown by the prophetic drama at this point.

<sup>20</sup> The marching host that came to the Jordan found that its swift water was a real obstacle to them. Likewise in the year 1919, when the antitypical marchers were about to begin their march great obstacles were in the way of the people of God and then it was impossible for them to see just how they would get over such obstruction or obstacles. The faith of many there failed, and they fell away. Like the high flood waters of the Jordan river the flood of angry humanity, pictured by the river and its waters, was flowing high and angrily and rushing along toward the sea of the dead, that is, descending to destruction at Armageddon. Communism, the first to appear as a great monstrosity, was then young. The religious and political allies were exceedingly angry and ambitious to control the earth, Fascism and Nazism were being born, and the "great whore", that is, the once "forgotten harlot" (the religious Roman Catholic Hierarchy), was then beginning to go about the city of "Christendom", singing many enticing songs, as prophesied in God's Word. (Isa. 23:15, 16) Jehovah's witnesses, small in number and weak within themselves, were in the direct course of the mighty stream of angry people. How could they ever get across that torrent alive and get into their inheritance in the kingdom and its



service, which the Lord God had provided for them? At that time the holy spirit had not been 'poured out on all flesh'. (Joel 2: 28, 29) Now call to mind what did take place, and let your hope be increased and rejoice.

"As Joshua was in command of the Israelites, so the Greater Joshua, Christ Jesus, was leading his people at the time above mentioned in fulfillment of the prophetic drama: "And it came to pass, after three days, that the officers went through the host." (Josh. 3: 2) The "three days" here mentioned corresponds to the three years, 1919 to 1922, during which time there was much speculation as to the meaning of God's Word, and particularly the "elective elder" element were putting forth many prognostications. Some of the faithful ones exhorted to boldness, while others grew timid and frightened and insisted on holding back, not attempting to move forward. *The Watchtower* August 1, 15, 1919, carried articles "Blessed Are the Fearless", and dwelt upon Elisha's course at the Jordan and the miracle there performed by the parting of the waters. The Cedar Point convention of that year was the beginning of the public discussion of these important questions. A special issue of the *Golden Age* magazine, much of the contents of which had been written behind prison walls, was published and shortly thereafter four million copies were distributed, and which exposed the religionists who had led and were leading in the opposition to the message of God's kingdom. When that issue of *The Golden Age* was ready for distribution, some objected and complained against distributing it, charging that the movement was the result only of the opinion of one man and that the bold ones were following a man, whereas the objectors preferred to give heed to the one who once led them and who was then dead, and they put forth that as an excuse for doing nothing for the advancement of the work. Rather they insisted that the Lord's people should sit still and talk about love and not attack the enemy. Those objectors at least doubted and denied that the Lord was any longer using the Watch Tower. A great shaking was the result, which well compared to the lodging overnight beside the raging waters of the Jordan with no human means of getting across. Both in the picture and in the antitype the faithful trusted the Lord. And so it is written that "the officers went through the host" at the command of Joshua; and this corresponds to A.D. 1922, when at the command of the Lord the faithful went about amongst the people of God to encourage them to become active and zealous in the service.

"Joshua had given command to his officers, which they were obeying, even as Christ Jesus, the Greater Joshua, directed his servants in 1922. "And they

commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it." (Josh. 3: 3) Those organization instructions in the antitype proceeded from the Greater Joshua, Christ Jesus, and were transmitted by his servants to the consecrated people through the earth. Upon the ancient ark of the covenant rested the Shekinah light, showing the presence of Jehovah. As Jehovah is the head over Christ Jesus, the ark there pictured Christ Jesus, under the command of the Almighty.—Pss. 80: 1; 99: 1; 1 Cor. 11: 3.

"The substance of the message or command transmitted to the faithful was this: When you see that the Lord Jehovah God, as represented by his Messenger, Christ Jesus, is at the temple (Mal. 3: 1), in the drama pictured by the ark, then is the time to move forward, and then follow the Lord's commandment, and not man's leading. "Follow the Lamb whithersoever he goeth." (Rev. 14: 4) The Israelites on the banks of the Jordan no longer had the cloud by day and the pillar of fire by night to lead them. They must look to and follow the ark of the covenant. So with the coming of Christ Jesus to the temple, no longer did the holy spirit serve as a guide to the consecrated, but the Lord Jesus, the antitypical ark of the covenant, the representative of Jehovah, from that time onward guides and directs the movement of his people. Those who have failed to see Christ at the temple have fallen completely away.

<sup>30</sup> The priests of the Israelites bearing the ark on their shoulders were more than half a mile ahead of the rest of Israel, and they were leading the march: "Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore."—Josh. 3: 4.

<sup>31</sup> The people could see the ark, and they were following its lead. From 1919 onward Christ Jesus, the antitypical ark, then and since at the temple, by faith is seen or discerned to be there and he is guiding and leading all those devoted to him and to Jehovah God. In 1919 and thereafter Jehovah's witnesses needed the leadership of Christ Jesus, for they were now engaged in a work that led them over untrodden paths. It was a new work, different from that of the "Elijah period" of service. It is now easy to be seen that it was hard at that time, in 1919, for some to let go the leadership of a man whom they had understood to be that "faithful and wise servant" and the "seventh messenger". They found it difficult to let go the *Scripture Studies* and the *Daily Manna* book, and to strike out for further

work and look for a clearer revelation from the Word of God. Some tenaciously held to and contended that all the truth that is ever to be revealed had at that time been given to the man then dead, and they declared that it was wrong to look further for spiritual food. Their loss has been great. As to the others, who trusted Jehovah and willingly followed Christ Jesus, they moved forward, and they continued to do so, and great has been their blessing.

<sup>22</sup> Joshua gave further organization instructions to the people, which were transmitted to them by his subordinate officers, picturing the servants of the Lord acting under the direction of Christ Jesus: "And Joshua said unto the people, Sanctify yourselves; for to morrow the Lord will do wonders among you." (Josh. 3:5) This meant that with the beginning of the antitypical march in 1919 those who would go forward must sanctify themselves, that is to say, set themselves wholly to the service of Jehovah, his King and his kingdom. Beginning in 1919 *The Watchtower* is the means employed by the Lord Jesus to transmit to his people organization instructions, and since has exhorted those who love God and his kingdom to fearlessly devote themselves to Jehovah and his work so as to be counted worthy to be used in his kingdom service. They are urged to be faithful and zealous, that they may see the wonders God now does among them and for them. Little did the Israelites appreciate the wonders God would work, and likewise little did the antitypical Israelites from 1919 onward see and appreciate the wonders God would do among them and for them and what he would reveal to them from his Word. As the years have advanced Jehovah has unfolded one prophecy after another and by the hand of Christ Jesus has led his people and opened their eyes to his great treasure house and laid before them opportunities of service and filled them with unspeakable joy. The faithful throughout the earth today bear testimony to this fact.

<sup>23</sup> Specific commandment was then given to the priests: "And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people." (Josh. 3:6) This part of the prophetic drama shows Christ Jesus, the Greater Joshua, issuing his orders and instructions to the faithful servants from and after 1922. As the priests of Israel were carrying the ark on their shoulders, so since 1922 the servants of the Lord must bear with great joy the burden which the Lord puts upon their shoulders. They must show not only willingness in service, but great joy, and that they fully acknowledge, support and greatly rejoice in Jehovah God and Christ Jesus as the sole "Higher Powers". This is further pictured in

the prophecy of Ezekiel one, showing Jehovah riding upon his organization. It was in the year 1922 that Jehovah commissioned the faithful servants of Christ on earth to do service by pouring out upon all of the truly consecrated his spirit, as prophesied at Joel 2:28, 29. In obedience to that commission the faithful took up the work as commanded and went forth with it. This was well shown by what occurred at the Cedar Point convention in 1922. It was then that the Lord revealed to his people that Christ Jesus is at the temple, and there Jehovah's witnesses, seeing and understanding this great truth for the first time, gave increased expression of joy by moving into action. Attention was there called to the prophecy of the Lord by Isaiah (6:8), to wit: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." In calling attention to that prophecy the speaker on the occasion said to the assembled witnesses: "Herald the message far and wide; the world must know that Jehovah is God and that Jesus Christ is King of kings and Lord of lords. This is the day of all days. Behold the King reigns! You are his publicity agents. Therefore advertise, advertise, advertise the King and his kingdom!" The response was electrical, accompanied by shouts of joy from those present, and the witnesses moved into action even as the faithful moved at the command of Joshua.

<sup>24</sup> The day of the Lord had come. "And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." (Josh. 3:7) Thus the prophetic drama discloses that the time has come to magnify Christ Jesus the King because this is "the day of the Lord Jesus", "the day of Christ." (1 Cor. 5:5; 2 Cor. 1:14; 2 Thess. 2:1) Since coming to the temple in 1918 Christ Jesus has been reigning and performing the office of Judge of the people and Vindicator of Jehovah's name. Making this fact known is magnifying Christ Jesus in the sight of the people. With ever increasing understanding the faithful have appreciated and continue to grow in appreciation of the fact that no man, dead or alive, leads them, but that Christ Jesus, the Elect Servant of Jehovah now at the temple, is in full charge of Jehovah's work and is leading those who joyfully serve him. The time has come for Jehovah to accomplish his work on earth by the hand of Christ Jesus, and he would have the people to understand that, as he was with Moses, so he is with Christ Jesus and with those who faithfully follow in his steps. This is further assurance that the Lord continues to use the same Society as his earthly and visible organization to

carry on his work from 1919 onward as he did during the time prior thereto.

<sup>55</sup> The priests of the Israelites were commanded to march right into the brink of the raging waters of the Jordan: "And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan." (Josh. 3:8) No one was there at that time to stretch a rod over the waters as did Moses on a previous occasion at God's command; no "strong east wind" there to divide the waters as the Red sea divided at the Lord's command. (Exod. 14: 21, 22) Those servants of the Lord, who had been faithful and who were brought into the temple and given instructions through Christ Jesus up until 1922, were now to obediently march right ahead into what to them appeared to be an unsurmountable barrier or stone wall, which appeared to block all progress, and which barrier would never open. What, then, were they to do? They were to stand and look to Jehovah, and not become discouraged or turned back. Nor were they to lean on some human or lean to human reasoning and advice, but were to trust solely in the Lord God and Christ Jesus in all their ways and with confidence that he would show them the way forward and how to get out. (Prov. 3:5,6) "And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God." (Josh. 3:9) Likewise Christ Jesus, gathering Jehovah's witnesses at the temple, says to them, 'Come hither, and hear the words of God.'

<sup>56</sup> A great miracle was now about to be performed before the eyes of the faithful Israelites, foretelling that Jehovah would miraculously and victoriously lead his people on: "And Joshua said, Hereby ye shall know that the living God is among you [representatively in Christ Jesus at the temple], and that he will without fail drive out from [the kingdom territory] before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites."—Josh. 3:10.

<sup>57</sup> That part of the prophetic drama foretold that the Lord's bringing his witnesses across the antitypical Jordan is a full guarantee that he will clear out the enemy and will extend his kingdom control over all the earth. Those who witnessed or experienced the crossing of the Jordan learned that Jehovah is the Almighty God and that his purpose shall be brought to pass. Pointing to the ark of the covenant Joshua said to the Israelites: "Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan." (Josh. 3:11) Jehovah, by his Vindicator Christ Jesus, leads the way, and

the faithful fully trust in him and follow whithersoever he leads.

<sup>58</sup> The prophetic drama here shows the rapid fall of the human race into degradation and ruin, and this must be done before the building of the "new earth wherein dwelleth righteousness". *Jordan* means "descending" or "descender". The almost identical word in Hebrew, namely, *jordim*, is twice used at Joshua 3:16 as applying to Jordan's "waters", and both times is rendered "which (or, that) came down". Throughout nearly its entire length the Jordan is below the level of the ocean. The Dead sea, into which it empties, has no outlet. McClintock & Strong's *Cyclopædia* says: "The Jordan has two historical sources"; and these are at the base of Mount Hermon. The *Americana* says: "It rises from three main sources at the foot of Hermon, and these upper streams unite in Lake Huleh, the ancient Waters of Merom." Mount Hermon of the Mount Lebanon range is thus not unlike the "mountain of God", of which Eden was a part, and the "two historical sources" of Jordan not unlike Adam and Eve, original parents of our race. From its fountains the Jordan headwaters drop hundreds of feet and flow into the lake or "waters of Merom". (Josh. 11:7) "Merom" means "altitude" or "elevation", and corresponds with the fresh start of our race from Noah and his family on. From the southern end of Lake Merom the Jordan now emerges and descends, dropping more than 700 feet over a length of nine miles, to the Sea of Galilee, which is 682½ feet below sea level. Here again the Jordan halts temporarily. This compares with the time of Christ Jesus, when the human family was given another opportunity through preaching of the gospel. From the southern tip of the Sea of Galilee ("circle" or "circuit") the Jordan emerges, and then (to quote *Americana*) "continuing a singularly crooked course of about 65 miles direct distance, or 200 [miles] including windings, falls into the north end of the Dead Sea. . . . The valley of the Jordan forms one of the most remarkable depressions in the world, the Dead Sea being 1,312 feet below sea-level, and the total fall of the river being about 2,300 feet". The general course of the Jordan is from the north due south. The Jordan valley attains a width of upward of twelve miles at Jericho.

<sup>59</sup> This description of the river of Jordan well pictures the swift stream of humankind rapidly dropping down from Adam's perfection in Eden, and the steadily disintegrating course, and the same crooked manner, hurrying on to destruction in the barren, lifeless "sea" at Armageddon, which was pictured by the Dead sea, into which the Jordan flows and finds no outlet. Giving further command, Joshua said: "Now therefore take you twelve men out of

the tribes of Israel, out of every tribe a man."—Josh. 3:12.

"These twelve were to be used to picture the people of the "new heavens" and the opening of the work of 'creating the new earth' (Isa. 65:17), so that when that work has progressed to a definite point Jehovah would make the people understand and appreciate the certainty of carrying out his purpose.

"Joshua in the picture here shows that God would reveal to Jesus Christ what he is about to do, and then later permit the members of His body to see and understand. "And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap."—Josh. 3:13.

"So in the beginning of the fulfillment of the prophecy, in 1922, concerning the crossing of the Jordan, the faithful remnant, those at the temple, must step with faith and boldness right into the swift waters and there exhibit to the people the sign of the kingdom of Jehovah God and bear before them the kingdom fruits, that is to say, the kingdom message. *The Watchtower* for August 1919 and July 1, 1920, had called attention to the Elijah

work and its ending in 1918 and to the period of waiting at the beginning of the Elisha work in 1919. The facts that have since come to pass definitely prove that the Elijah work ended in 1918 and that the Elisha work began in 1919, after the pause or period of waiting, and that the Elisha work must continue until Armageddon. The prophetic drama at this point marked the great miracle performed by Jehovah at the Jordan, thus foretelling the great and marvelous things to be done by the Lord Jesus Christ and who is the representative and vindicator of Jehovah, and the part that the faithful remnant plays in the fulfillment of this part of the drama. As these things are clarified before the minds of God's devoted people they realize how marvelously the Lord has led them, shielded and protected them from the enemy, and what great things God will yet perform and in which they will find use and service. Only the unlimited power of Jehovah could take the Israelites safely over the raging waters of the Jordan. Only that same power can deliver his faithful ones now on earth and use them to perform that which will redound to the praise and glory of the Most High. That which follows in the prophetic dramas of vindication shows why the Lord has brought his people in the past few years through so many trying experiences.

(To be continued)

## SECOND TRUMPET

IT WAS when the apostle John saw the Lamb of God open the seventh of the seals that held secret the divine purpose written down in the precious scroll that he beheld the vision of seven angels to whom were given seven trumpets. The events that followed the sounding of these trumpets foretold the events of our day that would follow after the Lord came to his temple in 1918. The physical facts show that the first angel began to sound his trumpet in A.D. 1922, to convey the message summed up in the resolution entitled "Proclamation" adopted by Jehovah's witnesses assembled in international convention at Cedar Point, Ohio, that year.

Then followed the sounding of the second angel. A convention of God's people assembled at Los Angeles, California, on the 25th day of August, 1923, and adopted and sent forth a resolution entitled "A Warning". The resolution was directed against those who falsely claim to represent God and Christ and who had built up a mighty organization in the earth which they likened unto the kingdom of God, and which is symbolized by "a great mountain". The resolution warned the people against these false teachers and urged them to desert the unholy organization. And first years thereafter it became clear that the spirit of the Lord, operating by his invisible angels, directed his people on earth to take this action and that such was the beginning of the sounding of the second angel.

Revelation 8:8 reads: "And the second angel sounded,

and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Millions of copies of the above-named resolution, together with the supporting argument given in a public discourse entitled "All Nations Marching to Armageddon", were freely distributed amongst the peoples of earth, and the "servant" class of Jehovah did the work. The resolution was not the "trumpet", but it was the tangible manifestation of God's action by and through the members of his organization. The effect thereof is indicated by the symbolic language used in verse nine, to wit:

"And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Symbolically "the sea" represents the peoples of "Christendom", so called, as a whole, which nourish, bear up and support the commercial and governing factors. (Ps. 65:7) The peoples of "Christendom" claim to represent God and Christ on earth, and taken as a whole they may be put in three separate divisions, to wit: (1) The agnostic and unbeliever; (2) fundamentalists; and (3) modernists. Of the third division are those who repudiate the blood of Christ; and to them his blood has become lifeless or dead. At that time the symbolic "mountain" of Satan, his organization, called "Christendom", and which was "cast into the sea", was "on fire" with the modernist and fundamentalist

controversies, in which the politicians and financiers took part; and more particularly "on fire" with God's indignation; and his organization on earth emphatically expressed the will of God concerning such hypocritical organization of "Christendom", which for a long time had deceived the people. By this resolution "The Warning" the issue was put squarely up to the people, who were called upon to decide whether or not they would withdraw from the unrighteous systems and take their stand on the side of the Lord. Said document reads as follows:

#### "RESOLUTION

"We, the International Bible Students in general convention assembled, again declare our absolute faith in and allegiance to Jehovah God our Father and to his beloved Son, Christ Jesus, our Redeemer and King, and our absolute confidence in the Bible as God's inspired Word of truth given to man for his guidance and instruction in righteousness.

"As followers of our Lord who are diligently striving to be his true and faithful witnesses, we deem it our privilege and duty to call the attention of all peace- and order-loving peoples of all the nations to the deplorable conditions now existing in the world and to point them to Messiah's kingdom as the only remedy for national and individual ills.

"We hold and declare that Jesus Christ organized his church in purity to represent him upon earth; that selfish and ambitious men, loving earthly honor and glory more than the approval of God, have brought in false doctrines destructive of faith in God and his Word; and that as a result there now exist in the various denominational churches two general classes, to wit:

"FIRST: Those who pretend to be Christians, but do not believe in the Bible as God's inspired Word of truth, who repudiate the doctrines of the fall of man and his redemption through the blood of Jesus Christ, which class is made up of apostate clergymen and 'the principal of their flocks', who are worldly men of strong financial and political influence, which class exercises the controlling influence and power in the denominational organizations; and

"SECOND: That great multitude of peoples who claim to be Christians and who hold and believe the fundamental doctrines of Christianity, namely: That the Bible is the Word of God written under inspiration of the holy spirit; that the Lord Jesus came into the world to redeem man from sin and death; that he gave his life a ransom for mankind; that he was raised from the dead and ascended into heaven and will come again and set up his kingdom, as he promised.

"The class first above mentioned are lovers of self, covetous, boasters, unthankful, unholy, fierce, despisers of those who strive to be good, heady, high-minded, having a form of godliness but denying the power thereof, and who slander, misrepresent and persecute those who faithfully try to represent our Lord. (2 Tim. 3: 1-5; Matt. 24: 9; Mark 13: 9) While claiming to be representatives of our Lord, they misrepresent him in this, to wit:

"(1) They have forsaken the Word of God, denied the fall of man and denied the Lord Jesus, by whose blood man must be redeemed.—Jude 4.

"(2) They have used the name of Christian and the Christian religion as a cloak to hide their unrighteousness and to enable them to deceive the people, and have committed spiritual fornication by uniting church with political and financial power.—Jer. 2: 21-24; Rev. 18: 3.

"(3) While posing as the representatives of the Prince of Peace, they have prepared war, openly advised, encouraged, and advocated the same, and by appealing to the patriotism of the people have induced them to engage in war; they have wrongfully preached the men into the trenches, caused them to fight and die, have filled the land with a host of widows and orphans, and thereby increased the sorrow and suffering of mankind.—Rom. 13: 9; Matt. 26: 52; Heb. 12: 14; Gal. 6: 10; Luke 3: 14.

"(4) They have with selfish design invaded the schools, colleges, seminaries and universities with their God-dishonoring doctrines of higher criticism and evolution, have led the people into gross error and destroyed the faith of multitudes in the inspired Word of God.—Jer. 12: 10, 12; 23: 13, 14; 5: 25-30; 8: 11; 9: 8, 9.

"(5) They have spurned the true teachings of Jesus and the apostles, have scattered the flock of God, have produced a famine in the land for the hearing of the Word of the Lord, and have caused the hungry and thirsty to starve for spiritual food.—Amos 8: 11; Ps. 107: 4, 5; Ezek. 34: 4-6.

"(6) They have hated the light and the bearers of the light (Matt. 5: 14), refused to give meat to the hungry and drink to the thirsty Christian, turned away the stranger, failed to minister to the sick, persecuted and caused to be imprisoned honest and faithful Christians, resorted to deeds of violence against peaceable and order-loving Christians, and 'on their skirts is found the blood of the souls of poor innocents'.—Jer. 2: 34; Matt. 25: 42, 43.

"(7) They have willfully repudiated and rejected the teachings of Jesus and the apostles concerning the Lord's second coming and the establishment of God's kingdom on earth for the blessing of the people, and have substituted therefor a man-made, Satan-directed League of Nations, which they hail as the savior of mankind and as 'the political expression of God's kingdom on earth', thus blaspheming his name and cause. They have taken counsel together against the Lord and his kingdom, which counsel Jehovah declares shall not stand.—Ps. 2: 1-12; Isa. 8: 9, 10.

"Furthermore, we hold and declare that of those described in the second class there is a multitude of the peace- and order-loving ones in the denominational churches, both Catholic and Protestant, who have held and yet hold to their faith, who have been kind and considerate with and respected the faith of their fellows regardless of creed or denomination, have fed the hungry and given drink to the thirsty, have taken in the stranger, clothed the naked, visited the sick and ministered to those wrongfully imprisoned, all in the name of our Lord; that these have hope in the kingdom of our Lord Jesus Christ and its attendant blessings; and that for such the Lord has declared his love.—Matt. 25: 34-40.

"We point to the fact that God through his Word has declared his vengeance against all unrighteousness, and particularly against the present evil [world] (Isa. 34: 1-4, 8); that the Lord Jesus is now invisibly present judging the nations of earth; that the end of the world has come and

the dashing to pieces of Satan's organization will follow next (Matt. 24: 7-14); that all who willingly ally themselves with Satan and his organization shall suffer terrible punishment; that those espousing the righteous cause of the Lord and serving him shall pass through the trouble and receive boundless blessings (Zeph. 2: 2, 3; Zech. 13: 8, 9; Ps. 41: 1, 2); that the line of demarcation between the two classes of "Christendom" is clearly drawn, and that the time has come for the separation of those who prefer evil from those who love righteousness and desire the Lord's kingdom.

"We, therefore, in the spirit of love sound the warning to all such peace- and order-loving and God-fearing ones who are associated with the denominational churches, and point them to the fact that they can have no part in nor fellowship with that class of pretending Christians who repudiate the Word of God and deny the Lord Jesus Christ and his kingdom; and we call upon them to heed the Word of God and separate themselves from the unclean thing (2 Cor. 6: 17), to withdraw themselves from the unrighteous ecclesiastical systems designated by the Lord as 'Babylon', and to 'come out from her, lest they be partakers of her sins and receive of her plagues' (Rev. 18: 4); and

"We appeal to all such to recognize Jesus Christ as King of kings and Lord of lords, and that this kingdom now at hand is the hope and salvation of the peoples; and that they individually and collectively declare themselves on the side of the Lord and in sympathy with his cause, and be ready to receive the blessings of God's kingdom

which he has prepared for them from the foundation of the world."

Attention is especially called to the last two paragraphs of the resolution, which are a warning to all God-fearing people to withdraw from the unrighteous organization and an appeal to identify themselves with the Lord.

Revelation 8: 9 states: "And the third part of the ships were destroyed." A "ship" symbolically represents the commercial element using the religious and political factors for selfish purposes in carrying on their traffic. (Prov. 31: 14) Modernist "ships" were busying themselves importing so-called "spiritual food" from sources other than the Word of God, which is Satan's scheme to turn the people away from God. Those who had once received the light of revealed truth concerning Christ as the Redeemer, and then repudiated God's Word and his Son, and used the name of Christ for commercial purposes, became as blood and died, and their opportunity for the kingdom ended. This cannot mean that the third part of the people died, but the "third part of the creatures which were in the sea, and had life", that is to say, had received enough of truth that they might obtain life through Christ. Repudiating this, such favor to them ended. Since the great proclamation of the message concerning God's kingdom throughout the earth during the past sixty years there is no excuse for anyone to pose as a preacher of God's Word and at the same time to misrepresent him and his means of salvation; and God's indignation is expressed against all such.

## LETTERS

### RE FORBIDDING TO EAT MEATS

DEAR BROTHER:

Answering your letter of recent date. Sorry that you have found it necessary to take issue with *The Watchtower*. Of course, that is your privilege, but I think your argument in the letter above mentioned is not in harmony with the Scriptures. God did not specifically name to Noah the animals that are clean and unclean. Referring to paragraph 12 of *The Watchtower* of December the 1st, which cites Leviticus 22: 3, 8, 9: Neither that paragraph nor the text specifies specific animals that are clean and unclean, but does specify that a beast that dieth of itself or is torn by another shall not be eaten, for the manifest reason that the blood is not poured out. The weight of all the argument about these texts is that the life is in the blood and that the blood must not be eaten. That would be true of a clean animal or an unclean one just the same. While it is true, as stated in Genesis 8: 20, that Noah offered up the clean beasts and clean fowls as burnt offerings, no specific animal or fowl is there indicated. Therefore it would not be for us to determine what animals he did offer. The Lord left it to him evidently to judge as to what was clean and unclean. That was long before the law covenant was made.

Referring to your objection to what is stated in paragraph 28 of that *Watchtower* article: That has reference exclusively to wild beasts or wild fowls, and the point is that these may be taken for food when needed, but that no one consecrated to the Lord would indulge in chasing beasts or fowls merely for sport.

I quote from your letter: "One of the brethren stated that these laws of the law covenant applied only to the nation of Israel. I emphatically disagreed with his thought." You also disagree with the apostle Paul, and I must take it that the apostle is right and you are wrong. God gave the law to his covenant people, the Jews, and to nobody else. He specified certain animals that were clean

and unclean. That applied specifically to the Jews and not to anyone else. At Ephesians 2: 15 the apostle declares that the Lord Jesus abolished in his flesh the enmity, the law and commandments contained in the ordinances. In 1 Timothy 4 the apostle, addressing all who are consecrated to do God's will, said: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." Again the apostle, addressing Christians, says of Christ that he 'blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross'. Further speaking of the terms of the law covenant the apostle said: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."—Colossians 2: 14, 16, 17.

You fail to see the importance of God's commandment which was announced at the time of the making of the everlasting covenant, that "the life is in the blood" and if an animal is killed and the blood not poured out, but eaten, then the man who does it is guilty of death, for the reason that no man shall drink blood without dying. "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood." (Lev. 17: 11, 12) You will see that while the strangers



were not under the law covenant at any time, they were forbidden to eat blood, which makes a clear distinction between the Jews under the law covenant and the world in general. The eating of blood and the eating of swine are entirely different propositions. I see no reason why anyone should hold that ham and bacon are unclean, because there is no scripture applying to Christians making it such, and, of course, the same rule applies to the Jonadabs. If, therefore, you are still of the opinion that it is wrong to eat pork, ham or bacon, I wouldn't do it. It would not be well to violate your conscience by partaking of such kind of food. I am sure you are not violating the commandment of the Lord.

With much love and best wishes, I remain

Your brother and servant by His grace,  
J. F. RUTHERFORD.

#### Jehovah's Provisions for His People

DEAR BROTHER RUTHERFORD:

Jehovah's provisions for his people and the manifestation of his abounding love fill our hearts with gratitude. We, the company of God's people and witnesses of Jehovah to the number of 250, assembled for the first time at St. Louis, this 2d day of October, according to the new organization instructions of Jehovah's theocratic government, recognize our obligations and privileges and rejoice that the way has been opened up for us to declare our Almighty God's most worthy name among the people.

Brother Rutherford, happy is our privilege to be fighting shoulder to shoulder with you in the mighty army of our Lord, under the Valiant Warrior, Christ Jesus. Joyful indeed to participate in his organization, now more closely-knit and better equipped to 'carry the battle to the gate'.

Your recent talks are so clear-cut and positive a determination of your stand for Jehovah and his kingdom, and thus enthuse us as we see the unfolding drama leading to the finality of the vindication of the name of Jehovah. We thank and extol him who blesses us so! Likewise your denunciation of the present-day wicked monstrosity fills us with righteous indignation, a "perfect hatred" of this "totalitarian-state religion". Praise God that soon it shall fall, nevermore to rise!

We, therefore, rejoice to have a part in the service of Jehovah's kingdom, and desire that 'of the increase of our portion therein, there shall be no end'. That this may be so under the approval of our God, we each pledge to him to avail ourselves of all the opportunities to serve him, henceforth even for ever!

Jehovah sustain and comfort you increasingly in his love, is our prayer. Be assured always of our deepest love for you.

Jehovah's Witnesses of Missouri Zone No. 2

(Continued from page 50)

tower appears, at its regular magazine rate; hence this four-month campaign is a world-wide one. Every reader of *The Watchtower* who appreciates its real value and the dire need of all people of good will today for its spiritual food will without urging desire to take part in this campaign. If not already in touch with the Society's service organization, write this office and make arrangements for the campaign. A monthly report is expected of each publisher. Consult the *Informant* for all details hereon.

#### YEAR BOOK FOR 1939

The *Year Book* for 1939 is not only a detailed and comprehensive record of world activities of Jehovah's witnesses during the past year, but also a compendium of information of the most up-to-date development, and hence useful and necessary for all active publishers to have as a ready reference now. This has all been prepared by the president of the Society. Also, there is his comment on the 1939 year text, and a daily text and comment for

#### RESOLUTION

DEAR BROTHER RUTHERFORD:

In order that our spirits may be more firmly knit together in united service to our King, the following resolution was proposed and unanimously adopted at the instance of our first meeting as a separate unit.

#### RESOLUTION

We, the Brooklyn Colored Unit of Jehovah's witnesses, having met in our first service assembly, and having together considered Organization Instructions of Jehovah's Theocratic Government, hereby pledge and declare—

That we recognize Jehovah as the Supreme One who directs all the forces of his organization to the accomplishment of his own will, and regarding our kingdom interests as above every other issue in life, we now solemnly rededicate ourselves to the full and unreserved devotion to his service, and, by his grace, to render unfaltering obedience to all instructions of the Society;

That we shall for ever put aside all selfishness or personal feelings in any matter, to the end that we may in unity and peace diligently care for and safeguard the interest of the Kingdom committed to us;

That in our assigned territory we shall faithfully execute our responsibility of delivering Jehovah's message of warning, and shall endeavor to so labor that we may be as a 'city set on a hill' serving as a beacon to direct the "other sheep" to the kingdom;

That in the fight in which we are now engaged we shall fully trust in the Lord for strength and courage to boldly press the battle to the finish of the enemy.

Resolved, that a copy hereof be forwarded to Brother Rutherford with the expression of our love because of his courageous stand against the enemy, and noble example of faithfulness.

#### PROVISION JEHOVAH HAS MADE

DEAR BROTHER RUTHERFORD:

The Youngstown [Ohio] company of Jehovah's witnesses assembled at their regular service meeting, desire to convey to you their Christian love and express their appreciation and enthusiasm for the provision Jehovah has made in his Theocratic Government under the new zone arrangement.

A very noticeable increase in zeal, enthusiasm, service activity, and attendance at the meetings, has been apparent since the introduction of this new arrangement; and we look forward with anticipation to a great influx of people of good will in the coming months.

Praying that Jehovah's rich blessing may be upon you, and assuring you of our wholehearted co-operation, we remain

Yours in Kingdom service,

YOUNGSTOWN [Ohio] COMPANY OF JEHOVAH'S WITNESSES.

every day of the year, said comments being drawn from *The Watchtower*. Every active Kingdom publisher and all seeking the way to Zion should be equipped with this new *Year Book*. As the edition is limited, thus enhancing the cost of production, the contribution of 50c is asked for per copy.

#### 1939 CALENDAR

The year text for 1939 is timely: "But they shall not prevail against thee." (Jer. 1:19) That those on the side of Jehovah and his King and kingdom may conveniently have this strengthening promise daily before their attention during 1939 this text is featured on the Society's new calendar and accompanied by a beautiful three-color picture showing in symbolic style the thrilling fulfillment of the promise to the modern Jeremiah class and their companions. Underneath appears the president's letter setting out the united service periods for 1939, a ready reference for kingdom publishers. The calendar pad shows the dates thereof. Remit, with order, at 25c each, or \$1.00 for five to one address.

# FIELD EXPERIENCES

## PHONOGRAPH LOANING

"The following experience lays emphasis upon the importance of following the oft-repeated suggestion of the *Informant*, that a phonograph and discs be loaned to interested persons, so they may play the talks at their own convenience for their family and invited guests. Immediately after beginning the recorded lecture series 'Hypocrisy Exposed' more than a year ago, one of the meetings arranged in the Greater New York territory was attended by a man whose avocation now happens to be operating a gas station. Subsequently a kingdom publisher called upon him in following up a reference, and he gladly consented to accept the proffer of the loan of a machine and a supply of records, to use whenever suitable to play them to persons that came to the station and remained for any length of time. He had many interesting experiences. Result: One member of that phonograph 'audience' at the gas station is now a full-fledged publisher himself, and regularly uses a phonograph of his own in house-to-house work and on back calls. However, the present circumstances of the gas-station operator still confine his own activities with the phonograph to the numerous opportunities he has to use it for those who make up his ever-changing audience at the gas station. During the past week he played 'Face the Facts' to 21 persons."

## DOG GOES ROUND THE CITY NEAR TRIPOLI

"Sunday the 31st of October we went in the service to the village of Minzara, accompanied by the sound truck which we have acquired lately, and in the usual manner the friends were scattered through the town. Some of the friends met the bishop and his retinue in one of the houses, and, of course, the message was given to all present, including the bishop. In the course of conversation the bishop remarked: 'May the Lord enlighten you.' The friends went out, and after a little while we met an official who has a certain right of collecting a certain percentage of everything sold in that town. He thought our work was a commercial one, so he insisted on holding up the work or our paying the amount due him on the price of the books. So we insisted on seeing the chief, because we told him that our work is preaching the gospel and does not come under that category. On our facing the chief, he said, 'I understand that you sell books in the town.' But we convinced him to the contrary. In an antechamber the bishop was hiding. The chief asked and said: 'Is it true that you give these books free and without sale to everyone who is unable to procure it with money?' We said, 'Yes.' So he said, 'I am poor and unable to contribute for one; may I have one?' We gave him a book upon request. When that was done, he said: 'That is all. You may go.' We then went out and completed our work. We were informed by others afterwards that the bishop was the instigator of all this. Since the Devil is the god of this world, it matters not whether in America or in Lebanon, his work is one, namely, to frustrate the Lord's work. Thank the Lord, that is impossible!"

## PATIENCE IN BACK-CALLING REWARDED

"One woman took six bound books during that special period [August-September]. Later she attended our meeting; after which I did not see her again; although I repeatedly called at her home, I was never able to meet her. Finally, last week, I found the place empty, inquired of her

neighbors, was told she had been sick, was evicted, but had left her address. Yesterday I called at new address and found her at home, and reading the books. Mentioning to her that I was specially anxious to see her, as I heard she had had much trouble, she told me: 'Yes, I surely have had plenty of trouble, and if it had not been for those wonderful books I do not know how I could have gone through it all. These books contain the truth, and the Lord sent them to me just on time. I am through with religion and will follow the truth now.' This experience teaches me that it pays to have patience in following up back calls."

## WITHIN LITERAL PRISON WALLS

"On the 15th [of November] we had the privilege of telling the glad message of the kingdom to some prisoners in the Arizona state prison. There were 38 prisoners and two officials of the prison present. . . . The warden told us we would have to take up the matter of holding a service in the prison with the chaplain, who is the minister of the Christian church. We were very much surprised to find that man, (Rev.) ———, very open-minded, and he gladly made arrangements for us to hold a meeting in the chapel. We went to the prison about an hour earlier than they expected us, and during that time I talked to the librarian about placing a set of our books in the prison library. He discouraged that idea for the reason, so he said, that the prison financial condition is bad, and he could not get appropriations for school books for the prisoners. Well, in the course of my talk with him, he told me that he is a Presbyterian minister. He asked me what Brother Rutherford teaches regarding immortality of the soul. I told him that Jehovah's witnesses teach just what the Bible tells us to teach, and that Brother Rutherford, as one of Jehovah's witnesses, is bound to teach the truth according to the Bible. Mr. ——— then asked me why it is that we do not teach the same as the clergymen of all the denominations do, naming about half a dozen of them. I then asked him if the mere fact that the preachers all teach the immortality doctrine is proof that such doctrine is true. He made no reply. He later attended the meeting, during which two records were played. . . . Several of the prisoners expressed their appreciation of the talk. One man in particular was deeply interested, and seemed to be as well acquainted with the Scriptures used as I was. Another man, sitting near the first, was busy writing down on a piece of wrapping paper the scriptures used. Another came up after the talk was finished and expressed his appreciation of the message very enthusiastically. Another asked if 'those books are in the library now'. (I had, after being turned down in my attempt to have the State pay for the books, presented the librarian with 12 of them: 11 English, and 1 Spanish *Riches*.) I told the man that they were already in the library, and he was overjoyed to learn that and headed for the library right away. Both the warden and his assistant treated us kindly, as did both the preachers, the prison chaplain as well as the local Christian minister, and the librarian; also the inside guard captain, the man who took us into the prison and stayed with us during the meeting. I am not sure whether the Catholic pulpit worm knows about us, but he sure does look cross whenever I meet him on the street."