



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LIX

SEMIMONTHLY

No. 9

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

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The WATCHTOWER

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OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

"BOLDNESS"

June 4-12, inclusive, the period set aside and named as "Boldness" Testimony, comes near the climax of the current world-wide campaign which began last April 9. During this special period there will be no change in procedure except as to intensity in effort. Continue offering the excellent combination of a year's subscription for *Consolation*, the book *Enemies* (or *Riches*), and the new booklet *Cure*, on a \$1.00 contribution. Many not already kingdom publishers may find "Boldness" period a favorable time to start exercising boldness by arranging to then begin taking part in the house-to-house witness, offering the above splendid combination. Those not already receiving copies of the *Informant* with detailed instructions on this campaign and its procedure, either through a local organization or direct from here, should get in touch with us. All assistance will be gladly rendered. All publishers should duly report in the regular way the results of the witness during this "Boldness" period.

CORRESPONDENCE

All brethren should write to the Society in English whenever possible. Letters written in foreign languages, such as Italian, Greek, Polish, etc., require extra time and work to handle. The suggestion is offered that foreign-speaking companies select as secretary some young brother or sister who speaks and writes English as well as the foreign language. This person can then write all letters to the Society in English at the dictation of

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 parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by 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.

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

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

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the company servant, and when written the company servant can sign the letters. This will result in more prompt handling of your orders and letters.

Brethren who live in countries outside of the United States and in which countries there are branch offices of the Society should write to such branch offices rather than to Brooklyn.

CONVENTION FOR THE NORTHWEST

A convention of Jehovah's witnesses for the Northwest will be held in the Civic Auditorium at Seattle, Washington. The dates of the convention are June 2, 3, 4 and 5. The president of the Society expects to be present at this convention, having then just returned from the Australian convention. A large public meeting is being arranged for Sunday, June 5, and the auditoriums will hold a capacity crowd of 15,500. The brethren in the western part of the United States and Canada should make arrangements for their vacations during this period. Those desiring to camp out or live in their trailers or house-cars will find splendid accommodations. Those desiring to live in homes or hotels can write for their accommodations, addressing your letters to the Watch Tower Convention Committee, 800 Broadway, Seattle, Washington. Let all of Jehovah's people ask His blessing upon the witness that will be given to the honor of His name.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LIX

MAY 1, 1938

No. 9

CHILDREN

PART 2

"Suffer the little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven."—Matt. 19: 14, A.R.V.

JEHOVAH GOD is the great Teacher, and he instructs his children by and through his beloved Son, Christ Jesus. Therefore God and Christ are our Teachers. That which must now be known and obeyed by all who live is this, to wit: The Almighty God, the Most High above all, the Creator of heaven and earth, and Giver of every good and perfect gift, is the Lord, whose name alone is Jehovah (Ps. 83: 18); that Christ Jesus is the Redeemer and Savior of men and the world's rightful Ruler, and that his kingdom is the hope of humankind; that the name of Jehovah is above all and now Jehovah's name must be vindicated and exalted in the mind of every creature. Are these plain and vital truths too complicated to be taught to and understood by children? Certainly not! The promise is that those who seek the Lord he will in no wise turn away. At a very tender age children can comprehend the meaning of plain speech. They can be instructed by their parents, and the sensible parent does not use baby talk to instruct his child, but speaks plainly to the child the things that he wishes the child to know. From the time the babe can talk the parents tell the child things they desire it to know. Why not tell that child about Jehovah, Christ Jesus, the King, and the kingdom, which things the child can comprehend? Such are the most important truths that could be presented to the child and, for its welfare, should never be neglected. It will not do, therefore, for the parent to try to excuse himself by saying he is not competent to teach his child. The faithful servant of God who can teach his child anything does not neglect to impart truth to his child concerning God and his kingdom. He will follow the instruction and example of the great Father, who teaches his loyal children and says: "My son, hear the instruction of thy father, and forsake not the law of thy mother." (Prov. 1: 8) Christ Jesus, as set forth in the Scriptures, speaks to the children of God and says: "Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my

words; keep my commandments, and live."—Prov. 4: 1-4.

² Is there anything else so important to the child as to teach it the way to gain life everlasting? If the parent appreciates his child, he certainly wants to see it live, and he should be able to say, as it is written: "I have taught thee in the way of wisdom; I have led thee in right paths." (Prov. 4: 11) Is any consecrated man so dull that he cannot impart the fundamental truths to his offspring? Is there any child able to understand the difference between right and wrong that cannot comprehend such simple instruction? Where, then, can the excuse be found for the consecrated to fail to teach their children at home?

THE CONSECRATED

³ The Scriptures and the facts clearly show that there are two companies of the Lord's sheep engaged in his service. Those are, to wit: The anointed members of the temple company; and these are, to be sure, consecrated to do the will of God and are in the covenant of faithfulness and for the kingdom. Such are the sheep of God's pasture: "Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." (Ps. 100: 3) "So we thy people, and sheep of thy pasture, will give thee thanks for ever; we will shew forth thy praise to all generations." (Ps. 79: 13) "But made his own people to go forth like sheep, and guided them in the wilderness like a flock." (Ps. 78: 52) "O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand." (Ps. 95: 6, 7) "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." (Rom. 8: 36; Ps. 44: 22) The other company are those of the Jonadabs, the "great multitude".

⁴ The Jonadabs who form the "great multitude" company also are consecrated to do the will of God. Such are the "other sheep" of the Lord. (John 10: 16) It is these "other sheep" which the Lord is now gathering to himself. Among such consecrated ones there

are those members of the anointed and of the great multitude that have children. The obligation of the parent, whether he be of the anointed remnant or of the great multitude, is to teach his minor children; and therefore the obligation is the same upon both classes. The Lord has laid upon that parent that duty, and he cannot pass it over or delegate such duty to another. That Jehovah has laid upon his covenant people the obligation to teach their children is clearly shown by these words of the Scriptures: "Give ear, O my people, to my law; incline your ears to the words of my mouth. . . . which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born, who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments." (Ps. 78:1, 3-7) Such being the obligation which Jehovah laid upon his typical people, with stronger reasoning a like obligation is laid upon those who today are being gathered into the fold of the Lord.

⁵ It is often said that we are neglecting the children because of not providing for their separate instruction in spiritual matters. In answer thereto, however, when we see that God has laid the responsibility upon the parent, neither the company nor the individuals of the company of the anointed ones could properly be charged with responsibility toward children not their own by reason of their making no arrangement for the separate and private study class for such youths. To make such an arrangement would be an attempt to assume the obligation that rests upon the parents, and which is not according to the will of God. That would be going aside from the commission given by the Lord to his anointed ones. If the parent neglects his duty, that does not at all increase the responsibility of the company or members thereof to give spiritual instruction to the children of another. It may be asked: Do not the members of the remnant or anointed now on earth stand in a place similar to that occupied by the priests and Levites who were delegated by the Lord to teach the people of Israel, as it is written in Malachi 2:7: "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts"? (See also Deuteronomy 17:9-11; 33:8-10; 2 Chronicles 15:3.) That is readily conceded because true; but the fact that the Levites were appointed to teach the people does not at all relieve the parents of the obligation of teaching their own children at home or elsewhere. Not even did great public gatherings of God's covenant people at the temple to hear the Word of God expounded and

explained lift from the parents the duty of home instruction of their children. The same divine rule must apply to the public witness meetings and company Bible studies and other meetings of God's covenant people in this day. Neither in the type nor in the antitype were classes of the consecrated people of God specifically directed to arrange for separate instruction of children, but the adults and the children are to assemble together.

⁶ It was in 1935 that Jehovah revealed to his anointed people that the great multitude is an earthly class, which company constitute the "other sheep" of the Lord. Since that date the Lord's people have been celebrating the antitypical feast of tabernacles, and at such feast the Word of God is made plain to them by their great Teachers, Jehovah and Christ Jesus, as never before. Concerning the typical feast of tabernacles, note that the youth were included amongst those mentioned as at the public gatherings for instruction in Jehovah's law: "And Moses commanded them saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it." (Deut. 31:10-13) Thus the precedent is surely established that the children must be with the grownups to hear instruction from the Lord, and not be segregated to a separate and private place.

⁷ That at the present time a like arrangement is in accord with God's will concerning the children is made certain from the Scriptures. With the coming of the Lord Jesus to the temple in 1918 Zion is builded up and is made the place of the Lord's name, where that name is to be honored by all who would serve the Lord, without regard to age. Such was the unbroken rule concerning his typical people: "Then there shall be a place which the Lord your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord: and ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you." "But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maid-

servant, and the Levite that is within thy gates; and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto." "Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God." (Deut. 12:11, 12, 18, 28) The children must be made to share with their parents in the joys and blessings of the occasion. The children are certain to inquire concerning the meaning of these things, and they should be taught.

⁸ But what about the children of the Jonadabs, that is to say, those who form the great multitude: should not those children have special and private instruction at the mouth of the remnant? The rule governing the Jonadabs must of necessity be similar to that by which the anointed are to be guided. The Jonadabs who have children are likewise made responsible for the home instruction of their children in matters pertaining to the Word of God, and that such has the approval of the Lord is shown by the words which Jehovah spoke concerning the descendants of Jonadab. The instruction which those sons had received from Jonadab they had adhered to as their guide. Jehovah caused them to be put to the test as to how well they had learned at the mouth of their parents, and therefore it is written in the Scriptures: "But they said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us."—Jer. 35:6-10.

⁹ Jehovah approved what the parent had taught the children and their action toward the parent, and hence he expressed that approval of such instruction in these words: "And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever."—Jer. 35:18, 19.

¹⁰ Jehovah's approval and blessing upon those people foreshadowed his blessing upon the Jonadabs and their children who are taught and who obey Him now and who may therefore look for protection at Armageddon. Why should anyone else attempt to assume the obligation God has placed upon the parents, and

particularly when God has not instructed his anointed servants to assume such obligation?

¹¹ The faithful obedience of parents and their close observation of God's prescribed rule concerning their children may result beneficially to the children. Until the child arrives at the age of personal responsibility there rests upon the consecrated parent the obligation to instruct the child, and the proper course of the parent in the carrying out of his obligation God considers favorably for the children of such consecrated parent, and this is strongly indicated by the words of the apostle, to wit: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." (1 Cor. 7:14) Such being the rule in regard to the irresponsible children of the anointed parent who gives spiritual instruction to the child in the way the Lord has commanded, it may seem good to the Lord to protect and hide the 'holy children' with the parent during Armageddon. (Zeph. 2:3) According to this promise of the Lord the children of the Jonadabs who have received instruction at the mouth of their parents may have favorable consideration of the Lord at Armageddon because the parents have obeyed the instruction from the Lord and have been diligent to transmit his Word to their children. The rule relative to the Jonadabs would necessarily be the same as that concerning the anointed who are faithful in obeying the Lord with reference to their children. This would show that the Jonadabs, who have agreed to do the will of God, are likewise responsible for the home education of their children in the Scriptures. If it appears, therefore, that those who have agreed to do God's will, both those of the anointed and those of the Jonadabs, fail to give their children proper instruction as the Lord has commanded, they have failed of their duty and the responsibility rests upon them, and this responsibility does not rest upon the company as a whole, nor upon any individual thereof concerning the children of others, and would not authorize the anointed company, nor individuals thereof, to establish and maintain a separate and private study class for the instruction of children. Nor does it furnish any excuse for the company of the remnant or any member thereof to neglect the plain duty of their commission concerning bearing the witness and preaching this gospel of the kingdom as the Lord has commanded.

OTHER INSTRUCTION

¹² It clearly appears that the Scriptures stress the importance of home instruction for the children. However, that does not preclude them from having instruction elsewhere. But where shall they receive that instruction? Let the children accompany their parents to the study class and there hear the truth of God's Word considered. Such is the rule which Jehovah caused to be made known for the guidance of his

typical people, and a like rule must still apply. At the time of the announcement of the covenant of faithfulness and obedience, which Jehovah commanded Moses to make known to the Israelites when they were assembled in Moab, the parents were commanded to bring, and did bring, their children with them, and the children were required to remain quiet and listen to the instruction given and to get as much out of that instruction for themselves as possible. It may have been a little hard on the children, but such was the due and proper training for them, because it was God's provision. What the children do not understand at such an assembly, they can ask their parents about and receive further instruction at home. In obedience to Jehovah's commandment Moses assembled the people of all ages and then said to them: "Ye stand this day all of you before the Lord our God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones [little, tripping ones, small infants], your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water."—Deut. 29: 10, 11.

¹³ After the Israelites had entered the land of Canaan under the leadership of Joshua, again they were assembled to hear read the blessings and cursings of the covenant, which Moses had proclaimed in Moab. The fact that Joshua caused to be assembled there the children, as well as the grownups, to hear him read the terms of the covenant is proof conclusive that the children were there with the approval of the Lord. The children were not sent away on the side and there to be instructed by someone else, but, being there with their parents, they heard the important message, as it is written: "And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them."—Josh. 8: 34, 35.

¹⁴ What is the objection to having the children sit in the meeting with the grownups and there receive instruction? Those who strongly advocate the segregation method will answer, in substance: "The children and young people need to be segregated and have their own special study class led by a competent teacher, because their minds are not old enough and not sufficiently developed for them to mingle with their elders, sit in a study class with them, and learn. They must have something to entertain them that is not so weighty as what is required by adult students." The dividing line between the elders, the grownups, and the juniors or young people, is generally placed at twelve years to sixteen years of age, and the children of more tender age are regarded as the primary department that need to receive instruction in kinder-

garten or very simple language. Such a conclusion is unscriptural and without any reasonable support.

¹⁵ At the age of twelve years the boy Jesus was taken by his parents to the temple service at Jerusalem, which, of course, was done in harmony with Jehovah's will. There the lad Jesus was found "sitting in the midst of the doctors, both hearing them, and asking them questions", which they could not answer, and "all that heard him were astonished at his understanding and [his] answers". (Luke 2: 41-50) Of course, it will be insisted that Jesus was a perfect child with a perfect mind; but that is no reason to conclude that other children of that age cannot learn something while attending the study of the elders. It must be borne in mind that many parents have the mind of a child and are less able to grasp truths than the young children. At the present time age is not the essential thing to determine whether or not a creature can grasp what is said. Aside from all this, the precedent set by the Scriptures is to be followed instead of inventing another method and adopting and following such method. The wisdom of this world is foolishness in the sight of God, and those who think themselves so wise that they must invent a method to instruct the children contrary to what God has pointed out show that they have not the proper appreciation of their own relationship to the Creator.

¹⁶ At the present time children who are brought by their parents to the regular adult study class surprise their elders often by the readiness with which they grasp the truth. The children often ask questions and give more intelligent answers than many who are supposed to be of mature age and mind. To insist that young persons between twelve and sixteen years of age should have a separate class study minimizes the ability of the young persons of that age to grasp what is said. Even the children of twelve years and younger should not be considered as too young to stay with their parents at a regular study and service meeting. How else could they so well learn as to be in the presence and associated with their elders? A child of six years properly taught at home often exhibits a clearer discernment of the difference between the Devil's organization and the kingdom of God under Christ than its elders. Little ears hear well, and where a matter under consideration involves the life and happiness of the child there is no reason why it should not have the opportunity to attend meeting, study with the parents and there learn something about God's gracious provision for them. If a political campaign were on for the election of opposing men to office, one of which stood for the destruction of all liberty, right, peace and happiness of the people, and the other stood for good government, right living and the welfare of the people, don't we suppose that the child of six, sitting in that meeting and hearing the discussion, could understand the difference between the two men and for what they stood? Worldly parents would be certain

to instruct their children along this line. With stronger reasoning should those who claim to be serving God instruct their children. Frequently the child of less than six years which has been taught by its parents is found propounding to others questions like this: Are you for Jehovah? or are you on the Devil's side?

¹⁷ Consider always what are the great and fundamental truths that must now be taught to the people. They are these, to wit: That Jehovah God is the Most High, the Almighty One, and the Giver of blessings to all who love and serve him; that Christ Jesus is the Savior of man and the world's rightful and righteous Ruler; that his kingdom, which is at hand, will bring blessings to all who love and obey him and will prove to all that Jehovah is the all-wise and blessed one, and that the Devil is the opposer of God and the enemy of all who do right; that those who serve the Devil shall die and those who serve God and his King shall live. Certainly children can grasp these truths if told to them, and they need not be told in foolish, baby gibberish, either. When the covenant of faithfulness was announced by Moses, the young children, the little ones, were there and were required to hear what was said, and we may be sure that Moses used no foolish baby talk in making known the terms of that covenant. The children were taught concerning the Almighty God and the necessity of obeying him; and not alone that: they were taught to be obedient to their earthly parents, who in symbol stand for God the Almighty Father. Why organize a side-show or a Sunday school for the infants, with some silly woman, entirely ignorant of the Bible, to instruct or teach those youths? Certainly such was not done in times past or present by the command of Almighty God, but was and is a scheme which originated with the Devil and was carried out by his agents for the very purpose of drawing the children away from God and causing them to be disobedient to their parents. It seems quite certain that the Sunday school has worked a greater injury to the young people than possibly any other one thing. Today, when the kingdom is at hand and the great responsibility is upon Jehovah's witnesses to proclaim the truth according to the terms of their commission given by the Lord, can any of such witnesses afford to follow the precedent set by the enemy of Almighty God? Should they yield to any kind of argument or sophistry that would permit them to be led into a trap of the enemy, and thus neglect their God-given commission? To be sure, the Lord foreknew that in the "last days", where we now are, there would be a great lack of respect of parents by the younger ones, and therefore he caused his servants to write in the Bible these words: "This know also, that in the last days perilous times shall come. . . . disobedient to parents, unthankful, unholy." (2 Tim. 3: 1, 2) Who is to blame for such a deplorable condition? The Devil is the chief one, and he uses the Sunday school, as practiced by religionists, to bring about that condition. If the par-

ents would keep their children with them, show a real interest in their welfare, and exhibit love and affection toward them, and give care to their instruction, the parents would receive far greater respect from the children. If the parents will bring children into the world, and then wholly neglect the proper instruction of those children in the Word of God, and push them off on someone else to receive instruction, the parents need not expect to receive due respect, consideration and obedience from their children. Not only do parents fail in their duty to their children by so doing, but they put themselves in a position of jeopardy by neglecting their duty to their offspring.

¹⁸ If the parents would be open and frank in speaking to their children and take the children into their confidence and instruct them concerning the perils of the present day, and point out to them the only place of escape and safety, the children would have far more respect for the parents, and both parents and children would be more pleasing to the Lord. The parents should inform the children that Satan is the wily foe of men and the great opposer of God, and that Satan has injected into the mind of all creatures the thought of disobedience to God and to parents. They should point out to them that all the wickedness that has come to be known and that has been practiced in the world, and all the woe and suffering and distress, has emanated from Satan the Devil. They should teach their children that the great climax has now been reached and that God's expressed purpose is that within a very short time he will destroy all those who are wicked, and that the only means of escaping that destruction, and the finding of a place of safety, is for one to take his stand on the side of God and Christ Jesus his King. They should impress upon the child that those who obey God and do his will may receive protection during the great tribulation that is about to fall upon the world. Is there a parent so dull that he cannot teach his child these great fundamental truths? Certainly not, if he has any love for his child. The parent should instruct the child that we are now in the time of peril, and that the child and the parent should stick closely together, and render aid to each other, and carefully avoid the following in the way of the world, which leads to despair and destruction. They should be shown that the Lord's way is the only way of peace, happiness and life.

¹⁹ Now we are in the time when the enemy is making vicious assaults upon God's faithful people, and for this reason those who stand on the side of God and his King are made to suffer and are caused to cry unto the Lord for protection and preservation. The children of the consecrated share with their parents in such suffering, and the children should be instructed properly by the parents concerning this matter so that they would discern the reason for such assaults. The mind of the child should be directed to follow righteousness and to seek the face of God and Christ. Thus the

parents and the child share in suffering for righteousness and also share in the privilege of the Lord's care and protection.

²⁰ This was clearly foreshadowed by the conditions surrounding the combined assault of the armies of Moab, Ammon and Mount Seir upon the covenant people of God, which people stood as a type of those today who are on the side of Jehovah and his King. The allied enemy pictured the present-day Devil organization, composed of the three elements of religion, commerce and politics, which Devilish organization is now marching against God's people as in type they marched against Jerusalem. In this crisis Jehoshaphat called for a national assembly at the temple for supplication unto Jehovah for deliverance and vindication of His own great name. In antitype, the condition today is exactly the same. Note this fact: In that typical crisis the children stood with their parents, as it is recorded: "And all Judah stood before the Lord, with their little ones, their wives, and their children." (2 Chron. 20:13) There Jehoshaphat uttered, in the presence of all, a prayer to Jehovah for protection and deliverance. (2 Chron. 20:5-12) That was the opportunity for the parents to tell their children the meaning of what was taking place, and we may be sure that the children grasped the meaning thereof and knew that they would be assaulted by an enemy, and knew that the Almighty God saved them. A child that can understand anything can understand that. That great crisis, and the miraculous deliverance of Israel by the Lord, certainly was thereafter talked of very often between the parents and their children when at home. Note also that a select band of adult singers were put in the front ranks of the Israelites at that crisis, and these singers were marched out to meet the enemy, singing the praises of Jehovah. The entire assembly of the Israelites, men, women and children, followed in the rear of the appointed singers, heard the songs, and saw the power of Jehovah displayed against the enemy. Let the parents get understanding today, observe the Lord's way, and take with them their little ones when they go into the fight. Now the parents devoted to Jehovah go from door to door, singing the praises of Jehovah and his King, while the combined enemy assaults them, and in doing this service as commanded by Jehovah let them take their children with them and let the children have a part in carrying the sound machine or the literature, and take a part in the service by distributing the message in printed form. Often the little ones give a more effective witness than the grownups, and thus they share in rendering praise to Jehovah and his King.

²¹ In the miniature fulfillment of the prophecy recorded at Psalm 8:2 Christ Jesus rode into Jerusalem in state and presented himself as King, and a great multitude of people of good will declared themselves in support of the King, and in this hailing of the King the little children had a part: "And when the chief

priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David! they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. 21:15,16) All on the Lord's side then stood together, and all on the Lord's side must now stand together, and there should be no segregation. Let the children understand that they are a part of the organization of the Lord, hailing the King and marching against the enemy.

²² Today it is Jehovah's little ones that are dependent upon him for protection, sustenance and instruction, and these are the ones who sing his praises and joyfully announce his King of glory. (Luke 10:21) The little ones here are those who seek instruction, without reference to age. Seeing, then, that in the miniature fulfillment of that prophecy the young children were privileged to join with the grownups and have a part in the celebration, certainly then a place can now be found for the children to share with the grownups in a major fulfillment thereof. Also they may have a share in the delivery of Jehovah's message from door to door, thus sharing in the service of the King. Make the little ones your companions and take them along with you when you go to war against the enemy with "the sword of the spirit". If you cast them onto someone else, they lose respect for and trust in the parents and fail to get the blessing which the Lord has provided for them, and likewise the parents fail of the blessings which result from a full obedience to his will.

²³ The question will arise with some concerning the teaching of the child when there exists a separation between the parents, where one parent is devoted to the Lord and the other is not. Sometimes one of the parents receives a knowledge of the truth, and then later has a Scriptural separation from the other parent. These parents have a child, and the one who is opposing the kingdom retains the custody of the child. What, then, shall the other parent do in behalf of that child? The answer is that everyone's first duty is to serve Jehovah and his kingdom, and the parent who is opposed to God and his kingdom, when retaining the custody of the child, is responsible for that child, and the one who is prevented from having the custody and access to the child is not responsible. If the one who has not the custody of the child is consecrated and has opportunity to teach the child from time to time, it is his duty so to do.

NON-CONSECRATED

²⁴ It is generally true that, in a company where the children are segregated and given separate instruction from their elders, the company or members thereof who take this course do not show such progress in the spirit and service of the Lord as they should. Another

fact is certain: that the Lord has never blessed any literature prepared and published especially with an attempt to give instruction to children in the Bible. No creature has any authority to change the manner of presenting the Lord's Word; and by what authority can some man or woman publish a kindergarten dissertation upon the Bible, and use that for the instruction of the youth? It remains as an indisputable fact that all literature of this kind that has been prepared and presented for use is given more to worldly methods of expression than to the real instruction in the Bible. The truth should be published in such a simple way that any person can understand the language used. "Highfaluting" language and many adjectives, often employed by writers or publishers to make themselves appear wise, result in confusion and a failure to convey proper thoughts to elders or children. Such method of publication, as well as baby talk, is entirely out of order with reference to Bible instruction.

²⁵ What shall a company of God's people do in behalf of the children of those who are not consecrated and when such children desire instruction in the Scriptures? If the parents who are not consecrated to the Lord bring their children to the consecrated for instruction, or if such children come to the company of the consecrated seeking the truth, they should not be turned away, but they should be permitted to sit in the meeting with the other children of the consecrated and their elders and learn what they can. See to it that the children remain quiet and orderly, and if they ask questions pertaining to the subject matter under consideration let the one leading give the answer in plain and simple phrase. That is exactly what Jesus did. Instead of the text first cited herein, in which Jesus was speaking concerning the children, being in support of private study for children, exactly the contrary is true. When Jesus said, "Suffer little children, and forbid them not, to come unto me," he undoubtedly meant that those who come to him, or to the members of his body, seeking instruction in the truth should be treated kindly and with consideration and helped. The little children then were drawn to Jesus by reason of what they had heard and learned, and when some of the elders tried to turn them back from Jesus he said, in substance: "Do not prevent them from coming to me. The kingdom of heaven is for those who seek me." It must be so today, if a child is drawn to the Lord or to the Lord's people, manifestly this is by God's grace, and He will provide the grace for them to understand or discern the truth. Who shall say that this is not God's manner of drawing children unto the Lord? Jesus said: 'No man cometh unto me except my Father, who sent me, draw him.' (John 6:44) God can draw the children of the unconsecrated to his people, and through them to the Lord Jesus, as well as grownups, and when these children come they should be taken in as other strangers and should be taught, together with the adults.

²⁶ An advocate of separate study classes for the children, strongly urging that the same should be continued, writes to the Watch Tower, quoting the above words of Jesus in support of his position. But manifestly therein he is entirely wrong. The words of Jesus do not support such a conclusion, but are exactly on the other side of the argument. If Jesus favored separate and private study for children he would have said something about the same to his disciples. He did not direct them to take these little children into another room and to give them there the necessary instruction. Instead Jesus laid his hands upon the little ones, showing his interest in them, and he then departed. So likewise now when the children of the unconsecrated come to the anointed temple company, seeking the Lord, do not push them away, but use that with which the Lord has equipped the anointed to render aid and comfort to the children by having them sit in the meeting, and let them know that there is but one message for all, without regard to age, color or previous condition. If the children at such meetings hear that which is pleasing to them, certainly they will go home and tell their unconsecrated parents that they have found that which is good, and the tendency will be good toward those parents who are of proper mind.

²⁷ The aforementioned consecrated one, who in his letter strongly advocates separate Bible study for the children, further presents his argument in these words: "It was real pitiful to hear the pleas of the little ones to this effect: 'My parents are just as new as I am in the truth and are just beginners, and we cannot seem to study at home.' Another said: 'My mother works all day and is so tired at night she cannot teach me, and we have no daddy; he is dead.' Another says: 'I cannot get much good out of the big folks' study because us children never have a chance to ask questions, there are too many older ones always talking. If one of the Lord's children could lead our study, why can't we have our own little study?'"

²⁸ Answering the foregoing argument and objection in the order named: Let it be noted that all parents who have any knowledge of the truth are certainly able to transmit that knowledge to their children; that a parent devoted to God should never permit anything to prevent or interfere with his giving instruction to his children, that one should not be so tired and sleepy that he could not say something about God's gracious provision for those who love him. If no other time than during the meal, appropriate words could be spoken about Jehovah, the King and the kingdom as the only means of safety and salvation. What the parents have learned, they can discuss with their little ones, and together continue to seek knowledge. If the parent really appreciates the importance of God's kingdom, he will see to it that some time each day is devoted to giving instruction to his children and, when the time comes to go to the study, take his children with him. The objection on the part of the child that "too many

older ones are always talking" is often an objection well taken. Some of the adults who attend a study class delight to talk in order to show how much they can talk, using words without expressing any real thoughts. Such is a selfish desire to shine, and not to render good to others and glory to the Lord. Love for God and his kingdom should lead them to consider all who are present and to take a course that would be the most beneficial to all, including the children who seek the truth, and, above all, to deport themselves in a manner that would cause God and his Word to shine, and not creatures.

²⁹ As to a separate study to be "led by one of the older children", should that be arranged? That is not a matter which a company of God's anointed people are required to arrange. Their commission does not make any such provision, and for a committee of a company or the company itself to make such an arrangement would be going contrary to the plain terms of the commission given the consecrated, and to the Scriptures relating thereto. If, however, a number of young people themselves desire to assemble together at some appointed time and place, and there devote themselves to a discussion of the Word of God and his purposes and his kingdom, no one should interfere therewith. That would be far better than for them to come together for some silly party, such as Sunday schools inaugurate and employ. The difficulty in this, however, is: Do these children or young people devote themselves to a study of God's Word? and is there one amongst them that is competent to give instruction? If the meeting together is merely a pretext to get together and have a social "good time", then it would be far better for this to be avoided. If a person, regardless of age, is fully consecrated to the Lord and commissioned to serve the Lord, he must follow the terms of that commission as set forth in the Scriptures. Therefore if one of the young people is competent to lead a study class, his place is to be with the adults in the studies and in the field service. The commission given by the Lord does not authorize him or the company to provide juvenile studies and to use such as an excuse to neglect the performance of the terms of the commission given by the Lord. If the literature used at these juvenile study classes is the same as that used by the adults, then why have a separate class? If the number that attend the class study is too large for everyone to participate, then divide the class and have two or more study classes in different parts in order to give all an opportunity to participate. Such dividing of classes is not segregating, and all of these study classes should be led by one who is competent within the meaning of the Scriptures.

³⁰ But should not the anointed go out and hunt up children of the unconsecrated parents and try to bring them into the truth and into the kingdom? The Lord has not so instructed. The commission which he gives to his people is to "preach this gospel of the kingdom

as a witness"; and there is nothing therein about converting the people of the world. If the children of the unconsecrated seek the truth, to be sure, the consecrated should aid them to get it; but to hunt out merely the children and attempt to put the truth into their minds is not the commission of the anointed. As above stated, the grownups and the children should march along together. The Lord commands his witnesses: "Go through the midst of the city . . . and set a mark upon the foreheads of the men [those of discerning mind] that sigh, and that cry." (Ezek. 9:4) It is sometimes true that the very young children can discern the abominations in the earth amongst the religionists, and they sigh and cry for something better. Their young minds are often more mature than many who are grown-up in years, and they have a keener appreciation of truth and righteousness. Therefore anyone of any age, who has an ear to hear the kingdom message, should be told the truth as opportunity affords. If the grownups and the children of a household are told the truth together and at one and the same time, it is an opportunity for both to hear, and often the children will grasp these truths of the Scriptures more quickly than their grownups. Often the child hears and then reads the literature concerning the kingdom and quickly grasps the truth, and certainly that one has received the "mark" in the forehead regardless of age. Other children will give no heed to what is said about the Lord and his kingdom. There may be some of both kinds in the same family. Some will gladly receive a knowledge or mark of the truth in their forehead or mind, and others entirely turn aside from it. That there would be children of tender age that would have opportunity to hear, and who would not receive spiritual education or instruction concerning Jehovah, his King and kingdom, is made certain by the language of the scripture. In regard to such: The witnesses of Jehovah, pictured by the man in linen with the writer's inkhorn by his side, could not be held responsible for the failure of such children to hear and to heed; and this is also made certain by the command given by Jehovah to his Executioner, to wit: "And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house."—Ezek. 9:5, 6.

³¹ The failure of such children of the unconsecrated to have the benefit of the 'mark in the forehead' must not be laid to the charge of Jehovah's witnesses, but must be charged to the account of the unconsecrated parents, who have failed or refused to hear the truth or who have prevented their children from hearing and giving heed to the message when it was presented to them: "Their children also shall be dashed to pieces

before their eyes: their houses shall be spoiled, and their wives ravished."—Isa. 13:16. See also Hosea 13:16.

²² We always do well to follow the instruction which God has given in his Word, and which is therefore our sure and perfect guide. Therefore do not segregate the children of any age into a separate and private Bible study class. If the children come with the adults, and remain orderly and deport themselves properly in the meeting, let them always be welcome with their elders and let them share in the benefits of a study of God's Word, each one according to the measure of his ability to discern the truth. Jehovah has made provision for his name and his kingdom to be proclaimed within the hearing of all, and those who delight to hear it may do so. As there is one God, and one Lord and Savior, Jesus Christ, so there is one organization marching toward the kingdom in the service of Jehovah God and his King.

ORDER OF STUDY

²³ Study meetings are for one purpose, to wit, to inform those present of the truth and to thereby better equip all who love God to worship him in spirit and in truth in obedience to his commandments. Let all who have an ear to hear be welcome to all meetings of God's people, even including the celebration of the Memorial, because those who do not partake may see the reason why some do partake of the Memorial and what is the meaning thereof. It was important that the children should be instructed as to the meaning of the passover, and it is surely of equal importance that the children be instructed as to the meaning of Christ Jesus' being the passover Lamb, that takes away the sin of the world. (Ex. 12:26, 27; John 1:29) God's typical people were commanded to instruct their children in this regard, and the antitypical people are subject to the same law and commandment. At all study meetings, when there are present children and those of childlike mind, the one presiding at the study might well, as a prelude to the meeting, briefly state God's purpose which is now being performed. Then two minutes might well be devoted to such at the beginning of all meetings for study, and if the one presiding has not the appropriate words at hand he might well repeat in substance or read the following, to wit:

"We are now in the time of great peril. Satan the Devil, the opposer of God and the enemy of man, has brought all the woe, sorrow and suffering upon the world, and the end of his organization and his wicked reign is now at hand. The great crisis has arrived because Jehovah, the Almighty God, has enthroned Christ Jesus, his King and Rightful Ruler of the world, and who will bring order out of confusion and will bestow blessings upon those who worship God in spirit and in truth. Soon he will destroy the wicked and will fully vindicate Jehovah's name. All the peoples of earth are now being separated by the Lord into two classes. Every person, therefore, must be in one

of such classes. Those on the Lord's side, and who are obedient to him, are called 'sheep', while those who remain with the Devil and his organization are designated as 'goats'. Armageddon, which is near at hand, will witness the destruction of the 'goats'. The 'sheep', or obedient ones, will find protection and salvation in the Lord. All the obedient ones must be witnesses to the name and to the kingdom of Jehovah God, and in this witness work the anointed must take the lead, and all who love God and his kingdom must follow in the same way. God has commanded that just preceding Armageddon a world-wide witness must be given among the nations to the people of good will, that they may be warned of what is about to come to pass and that they may flee to the kingdom as the only place of safety. This assembly of God's people is here to study a portion of his Word that we may be better equipped to follow his instructions. Let everyone, including all the children, feel and appreciate the importance and solemnity of this occasion and of this study and be alert and diligent to gain as much information as possible, which will enable them to prove their integrity toward Jehovah and to serve his kingdom. What we learn here at the Lord's hand we should, at the appropriate time, go forth and make known to others, that the name of Jehovah may be declared and made known in the earth. Let all keep in mind that the Almighty God, the Creator of heaven and earth, has provided the kingdom, which is the sole hope of the peoples of earth, and that our greatest privilege is now to gain a knowledge, understanding and an appreciation of our relationship to God and his kingdom, and to make known his great name and his kingdom. To this end we will now pursue our study."

²⁴ A few words like the above pronounced at the beginning of the study would be far more beneficial than to occupy the same time in singing songs, which often express much that is out of harmony with the truth of and concerning God's kingdom. These fundamental truths can be discerned and appreciated by even the smallest children. If these children have been taught by their parents and elders, they will have far greater respect for the parents and a keener appreciation of the meaning of the true worship of Almighty God and his King. All who are on the Lord's side should stand firmly together, shoulder to shoulder, serving together as one compact company, solidly opposed to Satan and his organization, and completely devoted to Jehovah and his kingdom. "Jerusalem" is one of the names standing for the organization of God's people, or those who are on the side of the Lord. Appropriate to this time are words of the psalmist: "Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall

prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."—Ps. 122: 3-9.

QUESTIONS FOR STUDY

- ¶ 1, 2. How and by whom are God's children taught? What must now be known and obeyed by all who live? Explain, with scriptures in point, whether children of tender age can understand these and other vital truths, and whether the parent can properly say that he cannot teach his child.
- ¶ 3, 4. Show (a) that there are two companies of the Lord's sheep engaged in his service. (b) That the obligation to teach their children is the same upon both classes.
- ¶ 5. How may it be definitely known whether the children are being neglected because of our not providing for their separate instruction in spiritual matters? Does the parent's neglecting his duty increase the responsibility of the company or the individuals thereof, and why? Compare the position of the remnant, or anointed, with that stated at Malachi 2: 7. Explain whether this affects the obligation of parents to teach their own children.
- ¶ 6, 7. What light on this matter is seen at Deuteronomy 31: 10-13? At Deuteronomy 12: 11, 12, 18, 28?
- ¶ 8-10. But what about the remnant's providing instruction for the children of the Jonadabs? Show that Jehovah, in his Word, has provided example for guidance in this matter also.
- ¶ 11. Show that parents' closely observing and faithfully obeying God's prescribed rule concerning their children may result beneficially to the children, and whether this applies to the Jonadabs as well. Also whether parents' failure to give their children proper instruction obligates the anointed company or any individual thereof to provide for separate study class for instruction of the children, or justifies making such provision.
- ¶ 12, 13. How and where is instruction available for the children in addition to that received at home? Show that this also is clearly Scriptural.
- ¶ 14, 15. How do scriptures and facts show whether it is necessary to provide for children more simple instruction than that in the meetings for the grownups?
- ¶ 16. What are the facts proving that children who are brought

by their parents to the regular adult study classes are fully benefited thereby?

- ¶ 17, 18. What are the great and fundamental truths that must now be taught to the people? and are children able to grasp these truths? What does this indicate regarding necessity or reasonableness of providing separate meeting or Sunday school for the children? How has the Sunday school served the purpose of its originator? Account for the general disobedience to and lack of respect for parents on the part of children at the present time. How could this condition be avoided or measurably remedied?
- ¶ 19. Why is it so important that the children of the consecrated now be directed to follow righteousness, and instructed concerning the suffering which is certain to attend such course of right-doing?
- ¶ 20-22. Describe the situation of which that recorded at 2 Chronicles 20: 13 was a part, and apply the prophetic picture as showing how the children may have a part in the service at the present time. Also the occasion on which Jesus spoke the words of Matthew 21: 15, 16.
- ¶ 23. What should be done in behalf of the child where one of the parents is devoted to the Lord and the other is not?
- ¶ 24. State some of the facts indicating that the Lord has not approved the means and methods adopted for giving to children instruction in the Bible separate from their elders.
- ¶ 25, 26. What shall a company of God's people do in behalf of the children of those who are not consecrated and when such children desire instruction in the Scriptures? How is this supported by the Scriptures?
- ¶ 27-29. How can instruction for the children be Scripturally and therefore properly provided to meet the conditions mentioned here in paragraph 27?
- ¶ 30, 31. With scriptures, point out the responsibility and the proper general procedure in regard to children of the unconsecrated.
- ¶ 32. What, then, is the sure and perfect guide for God's people? and what does it show in regard to the instruction of the children as here considered?
- ¶ 33, 34. Why is it now so important that all who love God be welcomed and present at all study and service meetings of his people, even including the celebration of the Memorial? What information might well be a part of all study meetings? Why would this be beneficial to all present? How will the Scriptural procedure herein emphasized contribute to the 'peace and prosperity of Jerusalem'?

THE HOLY LAND

THAT DAY," "the day of the Lord," dates from the beginning of the kingdom of God under Christ Jesus, and for the remnant of Jehovah's witnesses it dates particularly from A.D. 1918. For the consolation of his faithful people on earth Jehovah through the prophet Zechariah says: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD [Jehovah]. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee [O daughter of Zion]: and thou shalt know that the Lord of hosts hath sent me unto thee." —2: 10, 11.

The organization of the nations of the earth that now rule will be destroyed and will never be joined unto the Lord. Hence, the "many nations" here mentioned means the people of the many nationalities which shall accept the message of the truth and take their stand on the side of God and his kingdom; and this is exactly what many are now doing. This class

of people were pictured by Jonadab the son of Rechab, a non-Israelite, who joined Jehu the new king of Israel and entered into his chariot to see his demonstration of zeal for Jehovah. (2 Kings 10: 15, 16) Those that "shall be joined to the Lord in that day" must there include the "great multitude", which comes from all nations, as foretold at Revelation 7: 9. All who come into God's organization must be included in this prophecy. (Num. 18: 2, 4; Gen. 29: 34) All such become the people of God because they take Jehovah's side in the controversy. A distinction is made between such and those whom God takes out as "a people for his name", the spiritual Israelites of whom there is a remnant on earth today, and it is these latter ones that the prophecy mentions as "the sanctuary" of Jehovah.

The remnant now know that Jehovah has sent his Messenger to the temple and that he has made known to the faithful the meaning of the prophecy. That means, then, that the remnant must not be idle, but that they must do with their might the work that has

been assigned to them. "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." (Zeph. 3:16, 17) The remnant cannot fulfill God's commands by indulging in what is called "character development". They must do much more than that. The remnant are marching to the battlefield, and they must be diligent while on the way, giving heed to every commandment of the Greater Moses, Christ Jesus. "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:22, 23.

The remnant now constitute the class on earth pictured by the tribe of Judah (the name meaning "Praise"), because they are engaged in singing the praises of Jehovah; and concerning these the prophet Zechariah says: "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." (2:12) God's kingdom covenant was made with the tribe of Judah. (Gen. 49:10) And those who have now been called for the kingdom, and who are faithfully keeping the terms of that covenant, are Jehovah's "portion". (Deut. 32:9) Jehovah has inherited them since the building up of Zion as his palace and place of official residence, at which time of building up Zion he made Christ Jesus as the chief corner and head stone of Zion, and then he brought forth his children by his woman. As it is written: "As soon as Zion travailed [in A.D. 1918], she brought forth her [other] children [aside from Christ Jesus, the Head of God's royal family and house of sons]." (Isa. 66:8) Psalm 132:13 reads: "For the LORD hath chosen Zion; he hath desired it for his habitation." And to Zion it is said: "And all thy children shall be taught of the LORD; and great shall be the peace of thy children." (Isa. 54:13)—Isa. 28:16; Ps. 33:12.

The "holy land" mentioned in this prophecy is called also "the soil of the sanctuary". (*Rotherham*) It is particularly the presence of God's beloved Son at the temple which sanctifies or makes holy the "land" or "soil", that is to say, the condition of the remnant on earth. The temple of the Lord is pictured by the prophet Ezekiel (45:1-3) as located in the midst of the "holy portion of the land".

Jerusalem is the name applied to God's organization, symbolized by his "woman". (Isa. 54:6, 7) Now according to the prophecy of Zechariah Jehovah "shall choose Jerusalem again". This marks the time of Jehovah's organization in giving birth to her children, and this means that all such will be taught of God in the temple and will have great peace and be prepared for the time of Armageddon and what shall follow.

Much boasting and foolish babble has been indulged in by creatures of Satan's organization for centuries,

and now Jehovah's time for judgment has come, and he says: "Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation." (Zech. 2:13) The official element of Satan's organization presumptuously tries to control the speech of Jehovah's witnesses, bragging about their own supreme power and determining what the people shall have or hear. Furthermore, they make feigned predictions as to what shall come to pass, and they bring forth vain and abortive schemes for the recovery of the sick world. They have refused to give heed to the message of Jehovah, and the day for the sacrifice of Satan's wicked organization is at hand; and Jehovah says: "Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand: for the Lord hath prepared a sacrifice [of Satan's organization], he hath bid his guests [*(margin)* he hath prepared his guests; the faithful members of God's organization]. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children [the seed of the Serpent], and all such as are clothed with strange apparel [marks of identification]." (Zeph. 1:7, 8) The Devil's servants are clothed with garments that identify them as members of his organization. Many peoples in the earth today, and particularly the rulers, are thus identifying themselves by taking their stand on the Devil's side, and they shall be 'sacrificed'.

Habakkuk 2:20 announces: "But the Lord is in his holy temple: let all the earth keep silence before him." Since A.D. 1918 Jehovah, in the representative capacity of Christ Jesus, has been at his temple for judgment. As foretold at Malachi 3:1, 2: "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope." But none of these braggarts shall be able to stand.

The day of Jehovah's wrath is at hand, and, as declared at Psalm 76:6, 7, "at thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. Thou, even thou, art to be feared; and who may stand in thy sight when once thou art angry?" Self-important members of Satan's earthly organization continue to boast and talk loud and to stress their own importance. Therefore the Lord says to them: "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon [roar over] his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth." (Jer. 25:30) Jehovah's witnesses must continue to boldly declare the message of God's kingdom. This is to be done, not with an air of apology, but with open frankness of speech, at the same time trusting implicitly in the

Lord. Why should one of Jehovah's witnesses ask permission of any part of Satan's organization to go and preach the gospel of the kingdom? This is Jehovah's fight, and he will ask no quarter. His faithful sons entirely trust and fully obey his commandments. Jehovah raises up and prepares his army and says to Zion, his organization: "When I have . . . raised up thy sons, O Zion, against thy sons, O Greece [the seed of the Serpent], and made thee [Zion] as a sword of a mighty man," then the Lord will destroy the enemy. —Zech. 9: 13, 14.

Jehovah now shows his favored ones that he is preparing his creatures and maneuvering his forces for the battle of the great day. Hence let no man who will

maintain his integrity toward God show any fear of creatures, but let him "stand in awe [of Jehovah], and sin not; commune with your own heart upon your bed, and be still". (Ps. 4: 4) This means that no creature dares to run ahead of the Lord and carry out his own views, but must watch the hand of the Lord and move strictly according to the commandments of the Lord God. Jehovah's great Prophet, Christ Jesus, gives commandment, and let every one who will have the approval of Jehovah obey that great Prophet. (Acts 3: 23) Not only a fight is just ahead, but the greatest fight of all ages. Those who steadfastly remain on the side of Jehovah will continue to enjoy peace and comfort while marching to the war.

"COALS"

JEHOVAH'S "faithful servant" class now on earth is a part of his organization and in close touch with the Commanding Officer thereof. More proof of this appears in the tenth chapter of Ezekiel's prophecy. While being used to mark those who will be taken through the fiery trouble of Jehovah's battle at Armageddon, the remnant is also used by Jehovah to announce the destructive part of his program. The prophecy is not to be understood as teaching that the remnant complete the work of marking unto salvation or life before performing their part relative to the destructive work. The various tableaux of The Revelation do not follow one another in the order in which they are depicted, and the same is true of the prophecy of Ezekiel.

"Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne." (Ezek. 10: 1) The sapphire stone is mentioned as one of the foundation stones of the wall of the holy city (Rev. 21: 19), and which stones are descriptive of the glory of Jehovah God. His glory is reflected upon his organization, and reflected particularly by his beloved Son, and his organization shines by virtue of this glory. "Out of Zion, the perfection of beauty, God hath shined." (Ps. 50: 2) Jehovah's organization is present everywhere in the prophetic picture, and the throne of the Most High dominates the entire organization. He that sat upon the throne, the mighty One in authority, directs the operations of his great organization. "And he [the Commander] spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight."—Ezek. 10: 2.

This second verse of the tenth chapter of Ezekiel's prophecy is further proof that those who are covered with the robe of righteousness, and therefore approved

and made a part of God's organization, are "subject unto the higher powers", meaning the powers that control and direct Jehovah's organization. (Rom. 13: 1) "The man clothed with linen" is commanded to go in between the wheels and fill his hand with coals of fire, and he obeys the commandment. In the vision as recorded it would appear that the man went to fetch the burning coals after he had finished the marking work, but it does not follow that, in the fulfillment, the marking work is completed before the coals of fire are taken and scattered over the city.

Elisha was anointed or commanded to do a constructive work of restoration and also to do a slaying work. The "faithful and wise servant" class is doing the antitypical Elisha work, and therefore a part of that work has to do with the destruction of the city; but the constructive work takes precedence over the destructive work. It is the major portion of the work performed by the "servant", which work is performed by proclaiming God's name and declaring his purposes to the peoples of earth.

The tenth chapter of Ezekiel indicates also the time when this work is to be done. The prophecy says that 'when the man went in between the wheels, the cherubim stood on the right side of the house'. Cherubim are officers of God's organization, to whom is committed the work of executing his judgments. In proof thereof note that the cherubim were placed at the east of Eden to execute, and there did execute, the decree of judgment of Jehovah God concerning Adam. (Gen. 3: 24) Lucifer, when he was a part of God's organization, was a "covering cherub", meaning one with authority over others, with power to execute the judgment of death. (Ezek. 28: 14; Heb. 2: 14) The wheels appearing in the tableau represent parts of God's organization used for his purposes. Fire is a symbol of God's destructive judgments being executed. The fire was in the custody of the cherubim and between the wheels.

The entire picture shows that what is there described is fulfilled when the Lord Jesus is at the temple of Jehovah for judgment, and this fixes the time when the work of scattering the fire by the man in linen must be done. 'Jehovah is in his holy temple, Jehovah's throne is in heaven; his eyes behold, his eyelids try, the children of men. Jehovah trieth the righteous; but the wicked, and him that loveth violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup.' (Ps. 11:4-6; Jude 14, 15; Mal. 3:1-3) When the Lord is at the temple for judgment, the glory of Jehovah is over the house. 'When Jehovah shall build up Zion, he shall appear in his glory.' (Ps. 102:16) The vision of Ezekiel discloses the Lord Jesus Christ at the temple for judgment, accompanied by his corps of officers made up of cherubim, seraphim and angels, and employing both animate and inanimate parts of the great organization to carry forward God's purposes; and these are symbolized by wheels and the cherubim and other living creatures.

The foregoing scriptures lay the foundation for the conclusion that, following the year 1918, which marks the coming of the Lord to his temple, the prophetic vision of Ezekiel here described began to be fulfilled, and until that time the prophecy could not be understood.

The commandment to the man clothed in linen was to go in between the wheels, under the cherubim, thus showing that the "servant" class on earth is under the direction of the higher officers of God's organization and are to work with both animate and inanimate parts of the organization in obedience to the commandments. "And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen; who took it, and went out." (Ezek. 10:6, 7) This shows that God makes all provision necessary to carry out all his judgments of fiery indignation upon Satan's organization. It is thrilling and awesome for the "servant" class of Jehovah to realize that they are permitted to work under the guiding hand of God's great officers that are invisible to their eyes. This helps them to appreciate the fact that, the "servant" trusting implicitly in Jehovah and not following his own selfish course, but being always joyfully obedient to Jehovah, his ways are directed of Jehovah and therefore cannot fail. (Prov. 3:5, 6) "The steps of a good man [God's ideal man, the 'faithful servant'] are ordered by the Lord; and he delighteth in his way."—Ps. 37:23.

The actual burning or destruction by fire is done by the officers of Jehovah that are invisible to human

eyes, that is, the cherubim, seraphim and angels; but it seems clear that the cherubim have charge over fire or that which destroys. These invisible ones Jehovah uses to put in the hands of his "faithful servant" class, that is, the man clothed with linen, the fiery message from his Word, or judgments written, and which is to be used as directed. The resolutions adopted by conventions of God's anointed people, booklets, magazines, and books published by them, contain the message of God's truth and are from the Almighty God, Jehovah, and provided by him through Christ Jesus and his underofficers. This shows the grand and glorious organization working in exact harmony, as indeed it must work. These instruments being provided by Jehovah, and placed in the hand of the remnant, the remnant or "servant" class is commanded to use the same.

The interpretation of prophecy, therefore, is not from man, but is from Jehovah; and Jehovah causes events to come to pass in fulfillment of the prophecy in due time. It is his truth, and not man's; and when men attempt to give the honor and glory for the message of truth to a man or men, such make fools of themselves. Jehovah provides the machinery, the printing presses, and all material for the purpose of preparing his fiery message that must be poured out or scattered upon "Christendom", and this is done by his "faithful servant" class. The Devil tries to induce men to believe that the Watch Tower Bible and Tract Society is engaging in a bookselling scheme. Only the Devil is capable of manufacturing such a lie. God's "servant" class, pictured by the man in linen, is commanded to do the work of declaring the vengeance of Jehovah, and only those who obey this commandment can and will maintain their integrity toward God. The "servant", or remnant class, will not be deceived or discouraged by the slanderous statements of enemies that they are engaged in a bookselling scheme. They carry the message of truth to the people in printed form; and this is done under the commandment of Jehovah, and is the greatest privilege that has ever been granted the followers of Christ on earth. The remnant delights to do this work and continually sings the praises of Jehovah while doing it.

It is easy to be seen that the remnant must do a twofold work, as pictured by the work of Ezekiel, in this: They go from house to house, carrying the message of truth in printed form of books and magazines and by phonograph with discs; they first deliver an introductory message to the one whom they address; they do not open their testimony with a denunciation of the wicked, but first speak of the message of the goodness of God that gives hope to those who will hear, and comfort those that mourn. This is the commission of the remnant.

At the same time the remnant must declare or tell the people of God's judgment of fiery indignation

which shall shortly be visited upon "Christendom", resulting in its complete destruction. This is a part of the commission of the remnant, also, which work

must be done and is now being done. The "servant" is not proclaiming his own vengeance, but telling of God's vengeance; and this he must do.—Isa. 61:1, 2.

GOOD HOPES FOR 1938-1939

THE work of the Watch Tower Bible & Tract Society is the preaching of the gospel of Jehovah's kingdom. Every consecrated child of God is privileged to participate in this work. Since the organization of the Society the work during the year has always been outlined in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privileges of using time, energy, and money in telling the message to others. Some who are doing as much house-to-house witness work as their conditions allow are also blessed with some money which they desire to use in the Lord's service, to the end that hungry souls which they cannot personally reach may be fed upon the precious kingdom-gospel.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the Society that you hope to give so much, enables us to outline the work, based upon what is expected.

Upon receipt of this issue of *The Watchtower* kindly write two cards, exactly alike. One of these

put aside for your own record of what you have promised; the other, send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own reference. We suggest that it be brief and that nothing be written except the following:

By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of \$ I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me. (Signed)

Kindly address this card to

WATCH TOWER BIBLE & TRACT SOCIETY,
Treasurer's Office,
117 Adams St., Brooklyn, N. Y.

Brethren residing outside of the United States should write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to present us daily before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the gospel to the Lord's glory and to do the work entrusted to us.

REGIONAL SERVANTS

ONCE each year the companies of Jehovah's witnesses and their companions in the United States have been asked to renew their requests for regional servants for the ensuing year.

The Society sends out representatives who, as regional servants, serve all companies that are organized for service, and such other groups as request aid in getting organized. It is the desire of the Society to keep in touch with and help every such organization. To this end we request that the secretary bring this matter to the attention of the company immediately, and furnish us with the following information, answering all questions, if possible, and send the answers to The Watch Tower, Brooklyn, N. Y. Isolated brethren who wish to have a part in the service are requested to do likewise.

Mark each answer to correspond with the letter shown before each question below. Write plainly, and

give street address where possible, as telegrams cannot be delivered to a post-office box.

- (a) State the number in your company who are in harmony with the Society and the work it is doing.
- (b) Are those interested in the kingdom work organized for field service?
- (c) Average number of publishers reporting monthly.
- (d) Are field service activities arranged for on Sundays, Thursdays, and Saturdays?
- (e) If not organized for service, would you like to have the assistance of a regional servant to help you organize?
- (f) Are conditions such that your company can entertain a regional servant?
- (g) Give full name and street address of the company secretary.
- (h) Give name and address of another to whom we could send notice.
- (i) Give the name of your railway station.
- (j) If in the country, state distance from station and if the brother will be met.