



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

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

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

## THIS JOURNAL AND ITS SACRED MISSION

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

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

## TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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Week of October 7 . . . . . ¶ 1-15  
Week of October 14 . . . . . ¶ 16-31

"The Antichrist"

Issue of August 15, 1928

Week of October 21 . . . . . ¶ 1-38  
Week of October 28 . . . . . ¶ 39-69

## BOOKS

It is reported that some of the friends have put books and booklets in the rural mail boxes for the owners to take at their pleasure. This is entirely out of order.

The purpose of printing books is not merely to dispose of them but that a witness might be given to the people; and without doubt one of the strong reasons is that the brethren may have a personal opportunity to give the witness. Please do not dispose of any of the Society's books in this way even though you have paid for them. It embarrasses the colporteurs when they call at a home and find that some one has done this.

## ANOTHER NEW BOOK

*Government* is the title of another new book just published by the Society. It contains indisputable evidence showing that the peoples of earth shall have a righteous government and explaining the manner of its establishment. Proof is presented to show that the time is now ripe for the mind of man to be turned to the sober and candid examination of the plan of Jehovah for the inauguration of the government which will fulfil the legitimate desires of all.

This timely book is sent forth for the prompt and earnest consideration of all the anointed. It is also available in quantities for immediate distribution among the truth-hungry people.

A limited number of volumes of the author's edition has been issued for the accommodation of the consecrated. The charge of fifty cents a copy for this edition will cover the extra expense of producing the original plates and enable all the brethren to have a share in the production of the book. The sale price of the popular edition is forty-five cents.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX

SEPTEMBER 1, 1928

No. 17

### GOD'S LIGHTNINGS

*"When he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasures."—Jeremiah 10:13, R. V.*

**J**EHOVAH is the source of the lightnings. He uses things that he has made, and which are visible to man, to teach man concerning that which is invisible to him. The things both visible and invisible which God has provided he will cause to work out for good to those that are unselfishly obedient to him.

<sup>2</sup> Lightning is the discharge of atmospheric electricity, usually accompanied by a vivid flash of light. The rapid passing of the electricity through the air produces the sound which is called thunder. When there is lightning and thunder there is usually an accompanying downpour of rain. Lightnings and the accompanying manifestation of the power mentioned in the above text symbolize the operation of God's power toward his people in particular.

<sup>3</sup> The psalmist uses the identical phrase used by Jeremiah in the above text. The context in the Psalm shows that the application of the text is to be made in "the last days". (Psalm 135:7) Jeremiah in another place (51:16) uses the same language, and there the context likewise shows that the time of application is "in the day of the Lord" just preceding the fall of Satan's organization.

#### FROM JEHOVAH

<sup>4</sup> All lightnings proceed from Jehovah and are a manifestation of his power. This is proven by the words of Jehovah to Job: "Canst thou send lightnings, that they may go, and say unto thee, Behold us?" (Job 38:35, margin) This text has been applied to the radio stations and their operators, but the text can not mean that. The radio is in the nature of lightning and it belongs to Jehovah, and except by his permission man can not use the radio. Manifestly the text means that God sends his lightnings and that man has no such power. The radio is therefore a manifestation of God's power and not the power of any creature. The radio belongs to Jehovah, and man uses it only by virtue of his permission.

<sup>5</sup> Again, it is written: "Yea, he ladeth the thick cloud with moisture; he spreadeth abroad the cloud of

his lightning: and it is turned round about by his guidance, that they may do whatsoever he commandeth them upon the face of the habitable world." (Job 37:11, 12, R. V.) The cloud used in this text does not represent trouble, but it represents the presence of Jehovah God; and this text shows that God illuminates the cloud with his lightnings, thereby meaning that his presence is accompanied with light to those who seek to know him.

<sup>6</sup> As further proof that his lightnings proceed from Jehovah it is written in Zechariah 10:1, R. V.: "Ask ye of Jehovah rain in the time of the latter rain, even of Jehovah that maketh lightnings; and he will give them showers of rain, to every one grass in the field." Whatever the lightning represents, it represents that which proceeds from Jehovah, and to him all credit is due.

<sup>7</sup> Lightning illuminates and reveals that which was previously in the dark or obscured. Symbolically, God's lightnings illuminate his Word for those who wait upon him, and reveal and expose that which is opposed to God and his organization. Therefore it will be observed that the text tells of God's lightnings applied at a time when God manifests his presence to his people, giving them greater light upon his Word and revealing his purposes toward them, and also exposes their enemies.

<sup>8</sup> Thunder symbolizes the voice of Jehovah. "Hast thou an arm like God? or canst thou thunder with a voice like him?" (Job 40:9) "The voice of thy thunder was in the heaven." (Psalm 77:18) "The God of glory thundereth." (Psalm 29:3) With thunder there comes rain in abundance. (Job 38:34) Rain is a symbol of refreshing truth that refreshes and makes glad the heart of the people of God. The following scriptures support this conclusion:

"And they waited for me as for the rain; and they opened their mouth wide as for the latter rain."—Job 29:23.

"Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary."—Psalm 68:9.

"Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains."—Psalm 147: 7, 8.

<sup>9</sup> God provides his own way and means or channel for the bringing of the truth to his people. This is indicated by the words written in Job 28:26: "When he made a decree for the rain, and a way for the lightning of the thunder." When God's lightning flashes, then he speaks in thunder tones and there follows an abundance of refreshing truth for the refreshing of those who love righteousness and who are seeking after the way of God. "Who hath cleft a channel for the water-flood, or a way for the lightning of the thunder."—Job 38:25, *R. V.*

#### HIS TRUTH

<sup>10</sup> These texts prove that the truth proceeds from Jehovah and that no creature is the author of the truth. For this reason Jesus said: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true." (John 5:30, 31) And he also said: "Thy Word is truth." (John 17:17) As Jehovah makes his lightnings, the thundering and the rain, so his truth is his and he makes it known unto his creatures in his own due time and good way. He provides the means or channel by and through which he brings his truth to his people, and any provision attempted contrary thereto is out of harmony with God. It follows, therefore, that any one who attempts to carry on God's work contrary to God's way is a worker of iniquity, for the reason that he is lawless.

<sup>11</sup> During the past fifty years God has favored many by granting unto them some knowledge of his truth. He used one man in particular and many others in general as vessels to bear the truth and call it to the attention of the people. Many have unwisely honored the creature that carried the message rather than the Creator who provides the truth. They have not received the truth and held it in the love of the truth and in the love of the great Giver of truth, and therefore they have fallen away. The worship or undue honor given to a creature is not pleasing to the great Creator. Many who were enlightened with some truth insisted and still insist that since 1916 there has been no truth revealed to the church and that therefore the Watch Tower organization and its publications have not since then been carrying meat in due season to the household of faith. For this reason they have held aloof from or have opposed the strenuous campaign that the Society has for some time been carrying on in giving a witness to the name of Jehovah and to his kingdom. As some have fallen away God has brought forth others for his name's sake who have entered into the joy of Christ the Lord and have gone on singing the praises of Jehovah

God and obeying his commandments. Now let us take note of some of the precious truths which God has revealed by his lightnings and which truths he has used to refresh his people in time of battle, and some that he has given since 1916.

#### TIMES OF REFRESHING

<sup>12</sup> In the text first above quoted God's prophet says: "And he [God] causeth the vapors to ascend from the ends of the earth." Vapor or the dew arises from the earth and brings refreshment to the earth and its vegetation. Frequently preceding a copious rain the dew or vapor in the early morning covers the ground and refreshes the things of the earth. It was in the early dawn of the presence of the Lord about 1875 that refreshing truths began to be brought to God's people as he had promised. That truth refreshed them in a land made dry and thirsty by the enemy's agents. That was the beginning of the fulfilment of the words of Peter: "Times of refreshing shall come from the presence of [Jehovah]; and he shall send Jesus Christ, which before was preached unto you." (Acts 3:19, 20) God continued to bring his refreshing truths to his people and he gathered them together away from Babylon.

<sup>13</sup> In 1914 Jehovah placed his King upon his holy hill of Zion. (Psalm 2:6) "And out of the throne [symbolic of the kingdom] proceeded lightnings and thunderings and voices." (Revelation 4:5) It was in 1914 that the nation of righteousness was born, and the great battle in heaven followed. Thereafter came a great enlightenment to the people of God, as it is written: "The voice of thy thunder was in the whirlwind; the lightnings lightened the world: the earth trembled and shook."—Psalm 77:18, *R. V.*

<sup>14</sup> At that time the great World War began. The voice of Jehovah was heard above the din of war, and his lightnings exposed the duplicity of the fraudulent organization which had taken the name of his beloved Son. The faithful until 1918 continued to hurl the hard-cutting truth, represented by the hail or frozen rain, against the bulwarks of the enemy; and in that year Satan, through his emissaries, retarded the witness work. Did the revelation of truth stop there? Have God's lightnings no more flashed since then? True, that was a time of discouragement. But what do the faithful do in such time? They wait upon the Lord and pray to him. To them through his prophet (Zechariah 10:1, *R. V.*) he says: "Ask ye of Jehovah rain in the time [when due] of the latter rain, even of Jehovah that maketh lightnings; and he will give [you] showers of rain."

<sup>15</sup> Such was the prayer of the faithful; and the Lord heard the cry of his people and granted unto them their heart's desire, giving them greater light. God alone who makes lightnings is responsible for the rain which symbolizes his truth. Through his prophet Jeremiah he says: "Are there any among the vanities of the Gentiles that can cause rain? or can the heavens [those who

practise a superstitious worship] give showers? Art not thou he, O Lord our God? therefore we will wait upon thee; for thou hast made all these things." (Jeremiah 14:22) The Lord rewardeth the prayers of his faithful. None others obtain and hold the truth.

#### THE TEMPLE

<sup>16</sup> It was in 1918 that the Lord came to his temple. Concerning that time it is written in Revelation 11:19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." (Revelation 11:19) The lightnings of the Lord have been seen by his people since. Jehovah's thundering voice has been heard by the faithful and they have joined their little voices thereto, and probably the earthquake and hail are soon to follow.

<sup>17</sup> God's lightnings and voice of thunder are always followed quickly by rain. There are no refreshing rains except those sent by Jehovah God. There is no blessing of truths received except that which proceeds from God. Manifestly, then, the language of the prophet applies since the Lord has come to his temple. "When he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth: he maketh lightnings for the rain, and bringeth forth the wind out of his treasures."—Jer. 10:13, R. V.

#### THE FACTS

<sup>18</sup> It was after the Lord came to his temple, to wit, about 1919, that the lightnings revealed to the people of God that a great witness work foreshadowed by Elisha must be done. The Lord was then in his holy temple for judgment of his righteous ones. (Psalm 11:4, 5) The approved ones were there given the garments of salvation and brought under the robe of righteousness, and it was a time of great rejoicing for them because they were now made a part of Zion, which is God's organization. (Isaiah 61:10) To them Jehovah through his prophet then said: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately [margin, according to righteousness], and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." (Joel 2:23) The refreshing truths that then came to God's people caused them to rejoice.

<sup>19</sup> After Zion had given birth to the man child (the new government), after her children were born (Isaiah 66:7, 8), then, clearly in fulfilment of Joel's prophecy, Jehovah began to pour out showers of truth upon his people and since then has continued so to do. No man or other creature is responsible for those showers of truth. They have proceeded from Jehovah God through Christ Jesus his Executive Officer; and those brought into the temple condition and made members of Zion have greatly rejoiced by reason of what God has given them. Malachi represents these truths as made clear and plain and refined, even as silver is refined, and that

the sons of God who have been purified and brought into the temple condition and have remained there, have continued to offer unto the Lord their offerings of praise and service in righteousness. (Malachi 3:3) These have been zealous witnesses for the kingdom and by their fruits they are made known. The fact that many once anointed have not rejoiced in the downpour of truth since 1918 and given proof thereof by participating in giving the witness, is strong evidence that they are not in the temple condition.

#### TWO GREAT SIGNS

<sup>20</sup> Among other truths which God has revealed to his people since gathering them into the temple condition are the two great signs or wonders. Those are, to wit, Satan's cruel and oppressive organization and God's blessed and holy organization; and never before had God clearly revealed these two organizations to his people. Such was one of the results of the refreshing showers of rain. The anointed now see that there is a deadly conflict between the two organizations and that the climax thereof will be reached in Armageddon when the evil organization of Satan shall fall never again to rise.

<sup>21</sup> Through his lightnings and copious downpours of rain Jehovah's faithful children in Zion have learned that the great issue now is, Who is God, and who shall be the ruler of the world? They know that Jehovah is God and that he has already begun his rulership by and through his beloved Son Christ Jesus; therefore, in the language of the psalmist, they exclaim: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. His lightnings enlightened the world: the earth saw, and trembled."—Psalm 97:1, 4.

<sup>22</sup> His lightnings now make clear to those of Zion the hypocrisy and duplicity of Satan's organization, particularly the ecclesiastical part thereof, and in obedience to God's command the faithful proclaim the time of his vengeance against that wicked organization. Because thereof the earthly part of Satan's organization trembled.

<sup>23</sup> The faithful of Zion hear the voice of Jehovah saying: "Whom shall I send, and who will go for us?" and such respond: "Here am I; send me." (Isaiah 6:8) Joyfully they hear and obey the commandments of Jehovah saying to them: "Ye are my witnesses that I am God. Go and tell the people the message of truth that they may hear, even though they do not heed." Before the indignation of Jehovah is expressed in its fulness against Satan's organization notice thereof must be given and this notice or witness work must be done and will be done by those who are of the temple class. This is made sure for the reason that all of the temple class do show forth the glory of Jehovah.—Psalm 29:9.

<sup>24</sup> There will be some among the consecrated who are the professed followers of Christ, and there are now some who are neither cold nor hot. They claim to love God and Christ but they have no heated zeal peculiar to the Lord's house. They are standing idle or sitting down

seeking to develop a sweet and beautiful character. Part of the time they are making sweet character speeches to each other. They are lukewarm so far as Christ's kingdom is concerned, and therefore the Lord says to them: "Thus because thou art lukewarm, and neither hot nor cold, I am about to vomit thee out of my mouth." (Revelation 3:16, *Diaglott*) Unless they heed the warning of the Lord, awaken to their privileges and become zealous and earnest in the Lord's service, it is manifest from his words that such will have no part in his kingdom.

<sup>25</sup> To the zealous ones of Zion the Lord through his faithful witness Paul says: "Stand fast in one spirit . . . 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 a sure token of impending destruction, but to you it will be a sure token of your salvation." (Philippians 1:27, 28, *Weymouth*) There is no division amongst such faithful ones. They see eye to eye and work together in full and complete harmony to magnify the name of Jehovah.

#### WHY FEARLESS

<sup>26</sup> Why are those of Zion fearless? Not because of physical prowess, learning or oratory, but because they have the spirit of the Lord and have entered into his joy and delight to obey his commandments. Among his faithful ones there is no distinction, but they are all on a common level. Prior to the coming of the Lord to his temple the elders of the ecclesias did the chief part of witnessing to the public. But now with the coming of God's lightnings and thunders, his voice and copious downpours of rain, he has poured out his spirit upon all the anointed ones without regard to sex, education or previous condition of servitude. This is exactly according to his promise made through his prophet Joel 2:27-29.

<sup>27</sup> In his treasury or treasure house God has reserved these blessings for his people until his own due time; and exactly on time he has poured out his spirit upon all the anointed ones. To these he says: "And my people shall never be ashamed." Such faithful and zealous ones are not ashamed of God, his Christ, and his kingdom, and they will not shun to declare his whole counsel. They are fearless because Jehovah has put his hand over them. He has brought them into his secret place and given his word that they who abide there shall never suffer evil. To those whom he has brought into the secret place of the Most High, Jehovah says: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day." (Psalm 91:5) Surely no one today can long maintain his anointing if he does not with zeal and joy enter into the service of the Lord as opportunity comes to him.

#### PURPOSE

<sup>28</sup> What is God's purpose in bringing his people into this condition and giving them the greater measure of

his spirit? Is it that they might indulge in day dreams of pleasures to be enjoyed when they reach heaven? That would hardly be appropriate or necessary, because not until the faithful reach heaven will they know what they shall be or how they shall appear. (1 John 3:2) God through his prophet answers the question concerning those who wish to indulge in such day dreams. He says: "Your old men shall dream dreams." An old man is one whose vitality is gone and who lives in the past and is not zealous for the present or future. "Your old men" represents a class that is self-centered and self-satisfied with that which has been acquired. To them all the truth was given in the past, and no more God's lightnings flash. Then says the Lord through his prophet: "Your young men shall see visions." Young men are vigorous and active and strong. These represent the class that see God's purposes concerning his people and who are diligent to perform their duties and do so with gladness of heart. Through his prophet God says: "Your sons and your daughters shall prophesy." "Prophecy" means to preach, speak or sing, and that is exactly what God commands that his people must do in this day. (Isaiah 12:1-6) Today there are hundreds of colporteurs and thousands of class workers going from door to door preaching the good news of the kingdom to the glory of God.

<sup>29</sup> His lightnings, thunders and rains he has brought forth from his treasury at this time and has poured out his spirit upon all his anointed ones to the end that these may tell the people of the day of his vengeance and of his purpose to destroy Satan's organization, to make for himself a name, and to establish his government of righteousness for the benefit of man. There could be no other reason why God would say to human beings: "Ye are my witnesses that I am God." God does nothing in the corner. He will have notice given and he uses his faithful servants to serve notice upon the people, that those may know of his purposes who might desire to know. The work of thus serving notice or giving the witness to the name of Jehovah is but the prelude to the great battle of Armageddon. Concerning the approaching storm it is written: "He covereth his hands with the lightning, and giveth it a charge that it strike the mark. The noise thereof telleth concerning him, the cattle also concerning the storm that cometh up." —Job 36:32, 33, *R. V.*

<sup>30</sup> Jehovah's lightnings are not aimless. There is a well-preconceived purpose in bringing forth at this time certain truths. His hand is a symbol of his power, and he covers his hands with the lightnings and strikes squarely home. His people are cheered thereby, and the enemy organization trembles. His thundering voice tells concerning his purpose, and he serves notice upon the small and the great, even those represented by the cattle. The declaration of the day of his vengeance is one part of the commission he gives to his anointed; therefore the anointed ones, in order to be faithful, must perform that commission.—Isaiah 61:2.



<sup>31</sup> Furthermore it is written: 'The angel [God's representative] took the censer [vessel or his organization], and filled it with fire [truths clear and destructive of hypocrisy], and deliberately hurled it into the earth [into Satan's visible organization]: and there were voices, and thunders, and lightnings.' (Revelation 8: 5) The great issue now to be determined is, Who is God? Jehovah has made this the burning issue now in the earth and upon his people. He manifests himself by his lightnings upon that issue; and, since God alone can send the lightnings, his lightnings prove and illuminate that question at issue and plainly point out to his anointed what they must now do. Those who love him will keep his commandments and, keeping his commandments, can not refrain from participating in singing forth his praises that his name may now be exalted.

#### HIS ORGANIZATION

<sup>32</sup> The Prophet Ezekiel was given a vision of God's organization moving into action against Satan's organization. Ezekiel was a young man, just turning thirty years of age, and his vision may well be said to set forth the visions as seen by the "young men" described by the Prophet Joel, and which visions, resulting from God's lightnings and rain, are seen just preceding the great battle of Armageddon and the destruction of Satan's organization.

<sup>33</sup> In the vision Ezekiel saw a whirlwind come out of the north, picturing the divine indignation expressed against Satan's organization. There appeared to him in that vision "four living creatures". "And every one had four faces, and every one had four wings." (Ezekiel 1: 3-11) It has been said that these four living creatures represented "the character of God". That could not be true, because the four creatures are referred to as cherubim. The Scriptures show that the cherubim are God's servants to execute his orders. Cherubim were stationed at the entrance of Eden to execute God's judgment. Lucifer was a covering cherub and he was clothed with power to execute orders, even the power of death. Cherubim, therefore, are manifestly the representatives of Jehovah to execute his judgments.

<sup>34</sup> In that vision Ezekiel saw also four wheels of one likeness and they all moved harmoniously. This also manifestly has been improperly interpreted. In modern times one drew a chart dividing the development of God's plan into cycles, and these wheels in the vision of Ezekiel have been said to represent those cycles. That could not be true, because there is not a single scripture to support that conclusion and there are numerous scriptures against such conclusion.

<sup>35</sup> Four is a symbolic number representing completeness. Note the words of the prophet in this connection: "And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. As for the likeness of the living creatures, their ap-

pearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning."—Ezekiel 1: 4, 13.

<sup>36</sup> Fire pictures the destructive force God is bringing to bear upon Satan's organization. The four living creatures which emerged from these symbols of destruction seem clearly to picture the living factors of God's complete organization. The four wheels correspond to the ancient four-wheeled chariot. In the vision Ezekiel pictures a firmament high above the heads of the cherubim and above the felloes of the four wheels; and above this entire arrangement, both animate and inanimate, was seen in the vision the likeness of a throne on which a glorious person sat shrined in divine light.

<sup>37</sup> Taken together, the pictures of the creatures and the inanimate instruments give the appearance of an enormous living chariot-like organization extending high into the heavens and over all of which Jehovah God presides. Next to Jehovah is Christ Jesus his great Executive Officer. With him in heaven, and as a part of the great organization, are the risen saints and the legions of glorious and faithful angels; and down on earth are the "feet of him", those who are the members of The Christ and yet on earth. The entire organization revolves within a circle of divine wisdom and is directed by "the wisdom that is from above". The whole picture therefore is that of God's mighty organization, moving into action just preceding the great battle of Armageddon, and upon which and through which God rides and presides.

<sup>38</sup> Ezekiel said: "And out of the fire went forth lightning." That must mean that through God's organization his truth is flashed forth. Furthermore the vision means that every part of the divine organization moves in exact harmony with the will of the great Jehovah God. The vision is fulfilled in the day of God's vengeance.

<sup>39</sup> The faithful witnesses of Jehovah must declare the "day of vengeance of our God" because he has commanded that it must be done. The faithful remnant constitute a part of God's organization, against which the enemy organization is arrayed with the avowed purpose of destroying the remnant. (Revelation 12: 17) This is proof that the remnant is a part of God's organization. The "Society", as we generally term it, is a part of that mighty organization extending from earth into the highest heaven and which Ezekiel saw. This is true because the Society, as heretofore defined, means all the truly consecrated and anointed ones of the Lord yet on earth who are faithfully striving to obey his commandments. This is not a statement prompted by egotism, but a plain statement that the devoted followers of Christ are wholly on Jehovah's side and make up that which the prophet describes as "willing [volunteers] in the day of [his] power". (Psalm 110: 3) The question each one, therefore, should ask himself is: Am I a part of that vigorous organization of the Lord, or am

I lukewarm and indifferent to the great issue now before the mind of man? The Lord knoweth them that are his own, and he will have in his organization none of the lukewarm and indifferent.

<sup>40</sup> The Prophet Joel also makes mention of God's mighty organization which he describes as "his army". Zion is the meeting-place of God with his people. Zion is the name given God's organization. Joel records a commandment given which shows that it applies in "the day of the Lord's vengeance" and just before the great battle of Armageddon begins. Through his prophet the Lord God of hosts says: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of Jehovah cometh, for it is nigh at hand."—Joel 2:1, *R. V.*

<sup>41</sup> Then Joel gives a description of God's mighty organization: "The appearance of them is as the appearance of horses; and as horsemen, so do they run."—Joel 2:4, *R. V.*

<sup>42</sup> Christ Jesus is the great Executive Officer heading this organization. He is described by the Revelator thus: "And I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood; and his name is called The Word of God."—Revelation 19:11-13, *R. V.*

<sup>43</sup> Returning to the prophecy of Joel we find a description of God's mighty and harmonious organization moving into action and the effect it has upon those of Satan's organization: "Like the noise of chariots on the tops of the mountains do they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. At their presence the peoples are in anguish; all faces are waxed pale."—Joel 2:5, 6, *R. V.*

<sup>44</sup> Joel continues with his description showing that God's great army when going into action is irresistible. "They run like mighty men; they climb the wall like men of war; and they march every one on his ways, and they break not their ranks." (Verse 7) This verse and the succeeding one show that the entire organization works in exact harmony, and this is proof that all that are not in full harmony with Jehovah are not a part of his organization. "Neither doth one thrust another; they march every one in his path; and they burst through the weapons, and break not off their course." (Verse 8)—Psalm 110:6.

<sup>45</sup> Then the description shows Jehovah's organization attacking the city (organization) of the enemy, leaping upon his defences and into his organized systems, and sending his lightnings of truth into the enemy's strongholds: "They leap upon the city; they run upon the wall; they climb up into the houses; they enter in at the windows like a thief." (Verse 9) The effect thereof is to cause the earth, the visible part of Satan's or-

ganization, to quake, and the heavens, the invisible part thereto, to tremble. "The earth quaketh before them; the heavens tremble; the sun and the moon are darkened; and the stars withdraw their shining."—Verse 10.

<sup>46</sup> Like the description of the organization given by Ezekiel, Joel shows that Jehovah is over and above it all, riding upon the heaven of the heavens, and giving his victorious command to his forces because he is at the right hand of his beloved Son, the active Field Marshall: (Psalm 110:5) "And Jehovah uttereth his voice [thunderous tones] before his army; for his camp is very great; for he is strong that executeth his word; for the day of Jehovah is great and very terrible; and who can abide it?"—Verse 11.

<sup>47</sup> The Apostle Paul had a vision somewhat similar to those mentioned by the prophets. He gives a description of the church approaching the general assembly of the firstborn. He refers to the thunder and lightnings that were manifest at the inauguration of the law covenant at Mount Sinai. He tells us that the shaking then and the great demonstration of divine power foreshadowed what must now take place with the bringing in of the kingdom of righteousness. Then he adds: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." (Hebrews 12:28, 29) Let every one, therefore, who claims to be anointed of the Lord beware that he opposes not God's organization that is moving on to complete victory.

#### THE FEET MEMBERS

<sup>48</sup> All the feet members must be in harmony and publish the good tidings of peace and salvation. All the anointed ones who are watchmen on the walls of Zion must lift up the voice together and sing the praises of Jehovah. All such must see eye to eye, because the Lord through his prophet says it will be so. (Isaiah 52:7, 8) Let all then who are indifferent to or opposed to the active work of making proclamation of the day of God's vengeance, the setting up of his kingdom, and the blessings that shall follow, step aside and make no effort to hinder those who are marching in the organization of Jehovah. Those who do actively oppose are opposing Christ the King and therefore make themselves a part of the antichrist.

#### WORK OF THE REMNANT

<sup>49</sup> As the mighty organization of Jehovah moves on to the conflict, what part shall be performed by the anointed ones on earth? For the benefit of the anointed, and to enlighten them, God made a picture and now illuminates it that we may understand it.

<sup>50</sup> Jehoshaphat, God's anointed king of Israel and therefore the representative of the Most High on earth, foreshadowed Jehovah's anointed now on earth. The rulers of Ammon, Moab and Mount Seir invaded Judah



to destroy the Israelites. They represented the Devil's organization that now, under the leadership of the Dragon, goes forth "to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ". (Revelation 12:17) Jehoshaphat prayed to know what might be done to repel the assault of the enemy, and the Lord God directed him and told him to appoint singers that should praise the Lord in the beauty of holiness, and that they should be put in the van of the organization of the Israelites and march out against the enemy. This they did; and when they began to sing and praise Jehovah he set an ambush against the enemy and they were smitten.—2 Chronicles 20:1-23.

<sup>51</sup> Thus the Lord tells his anointed on earth that while his great and mighty organization is moving into battle, the part to be performed by the feet members of The Christ is to sing. We are now in "that day" and God says to his people: "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this [make] known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."—Isaiah 12:4-6.

<sup>52</sup> Human voices, well trained and tuned together, yield the most harmonious music that has yet fallen on human ear. The harmonious and sweet song of the anointed remnant is the message of truth announcing that Jehovah is God, Christ is earth's rightful Ruler, and God's government of righteousness will bring blessings to all the families of the earth. The company of the anointed is small in numbers but "great" in the strength of the Lord; and this little company, going forth with happy faces and harmonious songs of joy upon their lips telling the message of the Lord, strikes terror into the heart of the enemy's organization. That is the part to be performed by those on earth. The invisible army of the Lord of hosts will accomplish the other and most important part of this work.

<sup>53</sup> Those who have a burning zeal for the Lord and his kingdom will not need to be urged to be his witnesses, but with gladness of heart and with a song of praise upon their lips they will go from door to door and tell the people that the time has come when Jehovah God

will make a name for himself in the earth and that the blessings of the people shall follow shortly thereafter.

#### QUESTIONS FOR BEREAN STUDY

What is the ultimate purpose of all things that Jehovah has provided? Illustrate in what secondary way these things have been used by him. ¶ 1-3.

To whom do all the natural laws, and the means of applying them, belong? Account for man's ability to use them. Explain the symbolism of "lightning". When are 'Jehovah's lightnings' manifested? ¶ 4-7.

Show the symbolism of "thunder" and of "rain". Illustrate, in the relation of lightning, thunder and rain, God's means and manner of giving the truth to his people. How may any procedure contrary thereto be classified? ¶ 8-10.

What revelation of truth have God's people received in the last half-century? To whom is the credit due? To hold the truth, how must it be received? What position have some assumed respecting present truth, and with what result to them and to others? ¶ 11.

From whom, to whom, when, and how, did the "times of refreshing" come, and with what result? Give the application of "out of the throne proceeded lightnings and thunderings and voices". Show the attitude of the faithful at that time and how Jehovah answered their prayer. ¶ 12-15.

Prove when and how Revelation 11:19 was fulfilled. ¶ 16, 17.

What have the 'lightnings from the temple' revealed? and what abundant "latter rain" has Jehovah showered upon his people? ¶ 18, 19.

Point out the two "wonders" revealed to those in the temple condition, and the importance of discerning them. ¶ 20, 21.

What qualities particularly distinguish Satan's organization? What is the nature of the message now to be given, and when and by whom will it be declared? ¶ 22, 23.

Point out the qualities identifying the faithful remnant. Describe another class of the consecrated, and show the danger of their position. ¶ 24, 25.

Account for the fearlessness of the Zion class. ¶ 26, 27.

For what purpose did Jehovah bring forth his 'lightnings and thunderings and rains'? What responsibility and privilege attended, and with what result? ¶ 28, 29.

Prove that God has a definite and special purpose in revealing certain truths at this time. What does this fact mean to the anointed? ¶ 30, 31.

Describe Ezekiel's vision of God's organization, and explain the prominent features thereof. When was the vision fulfilled, and with what test confronting the anointed? ¶ 32-39.

With Ezekiel's vision in mind, show the harmony therewith of Joel's prophecy as to (a) the organization and its leadership, (b) the qualities manifested by the actors therein, and (c) the nature and purpose of their activities. ¶ 40-46.

Apply Paul's picture of Sinai to show the importance of a proper appreciation of our relation to Jehovah and of obedience to that which he has committed to his anointed. What alternatives now face every member of the anointed? ¶ 47, 48.

Compare the circumstance of the "remnant" to the position of Israel under Jehoshaphat before the armies of Ammon, Moab and Mount Seir. What is the part performed by the "remnant", how is it done, and for what purpose? ¶ 49-53.

Behold, deliverance is at hand!

Jehovah God gives us command:

'Go through the gates, the people lead,

Ye heirs of God and Abraham's seed!

For 'tis your work, as Zion's sons.

Cast up the highway, but the stones

All gather out. Truth's standard grand

Lift up for man in every land.'

## THE GOLDEN AGE OF PROPHECY

**T**HE ancients told of a golden age when men, following the pursuits of agriculture, dwelling peacefully one with another, enjoyed the pleasures of each other and the fruits of the earth, and all the earth was at peace and rest. But however much this picture of the days of long ago may have dwelt in the minds of the ancients, men have long given up the thought that such days ever really existed, or that men could ever have had a time so peacefully happy.

Also it is true that poets and dreamers have visualized a kind of golden age to come when men would live in enjoyment of the fruits and blessings of the earth in conditions of peace and safety.

But, human nature being what it is, practical men can not conceive of a time when domestic strife, or strife between the nations, shall cease; and to most men the idea of living at peace, without commercial rivalry and strife of aggression, would be too dull to enjoy. The thousands of years of human experience convince every man of thought that there is no hope that men will ever come together as brothers, each caring for the other's welfare as much as for his own; each man living not for self but for the general welfare of the race as a family. So deep in human nature are the roots of selfishness, so great a hold has it got on the hearts of men, it is manifest to all that apart from some power of which men are at present ignorant they have nothing to cause them to expect a change.

Religionists believe that if they could get an opportunity they could do much to bring about the happy condition, and moralists believe they could help; the socialist is certain he could help, if men would accept and live according to his ideals. But organized religion is failing in the earth, and morality is helpless against the weight of the world's disregard of righteousness; while the socialist has no cure for that moral deflection which has been the ruin of men.

The Bible is the only book in the world which claims to speak for God, and is the only one bearing evidence that it does so. It tells of a golden age enjoyed in the past, and of one yet to come which will be far better than all the fond dreams of men and more than the heart can conceive. Further it tells of those who have lived and suffered and died during the dark centuries of ignorance who shall then be brought into life and have equal opportunities of enjoying the blessings of the Creator. To those who are unacquainted with the Bible and with the power of Jehovah such a vision seems quite beyond the range of possibility, and it is hardly a matter of surprise when there is hesitancy in accepting what the prophets say.

Mythology represents man's golden age as being those days when men were yet few in number, were as one family, with one language, and before wars had broken out in the earth. Those days correspond with that time and those conditions which the Bible tells existed soon after Eden when men of necessity turned

to the fields for their means of life, and when Jubal learned to handle the harp and organ, and Tubal-cain became an instructor of every artificer in brass and iron, and Lamech became father of the poets.

The golden age of man was earlier than those days, and it lasted only from the time of Adam's creation until the day when he and Eve were driven from the garden of Eden, probably not more than two years. During that time Adam, and then he and his spouse, lived in perfect happiness because they were pure in heart and mind and perfect in body. They were in harmony with their Creator, and enjoyed each other's company in communion with him; there was nothing to mar their happiness; they were free from care and pain and every manner of those distresses which have so heavily afflicted their children. It truly was a golden age. It is the same Word of God which tells of a golden age yet to come which all of Adam's children may enjoy.

The Bible is not at all what those believe it to be who have listened to the preachers. It is neither the torch-light of human civilization as the churches have claimed for it, nor on the other hand does it carry the dreadful dogmas of human doom as they have so shamefully taught. It carries no evidence that God ever intended it to be used as a supporter of such civilization as the churches and Christendom have visualized and tried to bring under control of the earth. It is God's light to guide men to his purposes and into their acceptance of his will. But God has not yet given the Bible to the world as such. The time for that is yet to come in the day, now soon to break upon the world, when the light of the knowledge of the glory of God shall cover the earth, when truth concerning him shall be full and free, and when all flesh shall see the salvation of God. — Isaiah 40:5.

Hitherto the Bible has served to guide the servants of God into the knowledge of his will to the measure in which it has pleased him to reveal that will; from time to time he has given just so much light upon its pages as would serve his purpose. To the lovers of God his Word has been 'a lamp to their feet and a light to their path', as they have walked through the intricacies of this world's policies.

The Bible is man's book of liberty. True there is no book like it for marking the degradation of man, none which so faithfully notes his weaknesses, his sin, and his need of pardon from his Maker; but from first to last it tells of the great hope which man has because of the sure and certain word of his Creator. It begins with the story of man's happiness, a kind of golden age, and it ends with a description of such an age brought again to man, but with its blessings enlarged so as to bring the fullest satisfaction and completest joy to all men.

But before the Bible's story can be received it is necessary to reject the creedal interpretations. These, professedly set forth to tell what the Bible teaches, have totally perverted its meaning. The creed-makers took the plain

words of scripture to support dogmas which were intended to give support to their various church systems, rather than to tell what God has revealed. These men were the tools of Satan, being overreached by that wily adversary of God. Consequently they accepted Satan's denial of God's word, when he said to Adam he should surely die if he ate of the fruit of the tree of knowledge, as being true. Satan said that God had told what was not true, knowing it was not true, and the churches have accepted Satan's word and have believed that God did not speak the plain truth when he said that Adam should die. They took, and still retain, the pagan dogma of human immortality as the full explanation of their acceptance of Satan's lie.

The student must accept that man is mortal and is subject to death. Every statement in the Bible shows this to be the case. The dogma of hell torment must be rejected as being a blasphemy upon the Creator: it is a doctrine of demons. The fiction of heaven as a place where all good, mild, feeble-minded persons go at death, equally with those who have sought to know and do the will of God, and the footstep followers of Jesus of Nazareth who have served him at all costs: this also must be cast aside. Further, the teaching of the churches that the earth is not the home for man, that really he is a spirit being whose permanent condition must be apart from any earthly organism: that too must go. Clearing the mind of these obstructions we may then turn to the Bible for its light, confident that he who gave it will give light to the earnest seeker who wants that knowledge that he may live in harmony with God's will and render to Jehovah the honor due to his name.

Moreover it is as necessary to clear the mind of the dogmas of so-called science as of the creedal dogmas. The savants of science very dogmatically declare that man is the result of evolutionary processes, and that the earth has been his home for unknown hundreds of thousands of years: they will hear of nothing to the contrary. To all these the Bible's story is but a fable; but the theologian claims it for the support of his dogmas. Neither theology, nor science, as men use those terms, lead man anywhere but into the wilderness of doubt and uncertainty.

But taking the Bible as the Word of God given to tell man of his purposes towards humanity and the earth, and to bring man, the crowning glory of all mundane things, into close relationship with his Creator, we get the reason for man's existence and an account of how it came about. In other words, the man who allows God to be his guide to knowledge, and who seeks to do the will of God, is entered thereby into a fuller knowledge than that which Adam sought to secure in a surreptitious manner when he was tempted to his fall. He wanted knowledge out of God's way and time. The Bible is commonly supposed to be so difficult or so mysterious a book that it can not be understood. Those who profess to teach it have sheltered their ignorance of it behind its difficulties, and have made out that its mys-

tery is all the more reason for holding it in reverence. They prefer the book to be looked at and held as a fetish rather than that its contents should be known. The priests of organized religion have become the high priests of the god of ignorance. The Bible would not have been considered so difficult if it had not been the policy of ecclesiastics to keep its knowledge from the people.

Beginning at its first chapter God began to tell why he created man. (Genesis 1:26-28) First it tells of the creation of the earth; then of man who was to be God's representative in the earth with dominion over all animal life of whatever form. The creation of the earth was for God's own pleasure, and to increase the pleasure of his creatures.

When the earth was prepared God then formed man of the dust of the ground, thus making him one with that which man himself calls his mother earth. That he was formed with a structure similar to that which is found in all other earthly creatures indicates that God decided such structure was the best for all earthly beings. It does not indicate that man has evolved from a lower estate, as the worldly-wise declare. God prepared a garden for man where he would be sheltered from the more difficult conditions which obtained in the earth and where with time for meditation he could begin to gather experience. He had work given to him, but not such as demanded instruments of agriculture. Then with perfect environment, and without ache or pain of body or mind, and with nothing to mar perfect happiness, with sufficient work to keep him occupied, man found himself living in what since then men would fondly call a golden age.

But there was a place for self-will to enter, for there was a slight limitation put upon the man; and perfect though his organism and his circumstances were, he fell before a desire to have his own way rather than that which was marked out for him by his Creator. His golden age ended. There was no longer communion with the Creator; there was sense of shame; there was an opening for recrimination between himself and his wife; sorrow, pain, trouble, distress began, and there followed all those things which have made human life to be filled more with sorrow than with pleasure. The gain of self-will was nothing to the loss entailed. Man gained freedom from the slight limitation which the law of his Creator put upon him, but he fell under the terrible bondage of sin and death.

Since that day the children of Adam have followed in the way he took. Their history is written in strife and blood. Today, more than 6000 years after the fall, the world, flattering itself that it has reached a high standard of intelligence, has almost ruined itself with fratricidal war, and seems unable to learn any lesson from its foolishness. There is no prospect that man will learn. There is nothing to show that he can learn since he is so fast bound with passion, fear and jealousy. He can not break loose from his environment.

In their visions of "the perfect day" the prophets paid no attention to the apparent inability of man to produce it. They do not concern themselves with problems. For them, problems do not exist: they know the power of God. To them, everything depends upon him. Thus Isaiah says, speaking for Jehovah, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (Isaiah 14:24) The prophets do not concern themselves with sewage problems and educational schemes, but with the manifestation of the power of God, with the change of heart which acceptance of his will can bring, and with the blessings which follow when the laws of God are kept.

As the Prophet Isaiah says more than the other prophets about the kingdom of righteousness to be established in the earth, we may take him as the typical messenger of Jehovah in relation thereto, though it is ever to be remembered that all God's prophets have had the times of restitution in view. (Acts 3:21) He begins his prophecy by declaring that Israel, fallen into corruption, will ultimately be healed by God and be restored to their first estate. He sees Israel once again as when they were before Jehovah at Mount Sinai, counted acceptable to him; but now purified from their defilement received through their sins against God and their covenant. Then he tells of the blessings which, immediately afterwards, will be found by the nations; for, seeing God's ancient people again enjoying the favor of Jehovah, they will themselves go to him. They will learn that God made all men of one blood: that all are of one family; they will turn from wars, and then will begin the rule of brotherly love.—Isaiah 2:1-4.

Isaiah then speaks of the time when all nature shall be in harmony, when there shall be nothing to hurt nor destroy in all God's kingdom; of how Jehovah, the God of all the earth, will make a feast of fat things for all people, and will at that time destroy the veil that is over the eyes of all people, that all may know him from the least to the greatest and may rejoice in the bless-

ings he has for them. In that same kingdom God will swallow up death in victory, and wipe the tears from off all faces. (See Isaiah 11:6-9; 25:6-9.) Later he tells how the ransomed of the Lord will return (from the condition of death and condemnation thereto) and will walk along the highroad which God provided for all till they come to Zion, that is, to the acceptance of his government, where joy and gladness shall be obtained and sorrow and sighing shall flee away. This is a picture of the whole race of mankind returning from the state of death to the blessings of life according to God's original purpose for man. It corresponds to the psalmist's comprehensive but more concise statement, "Thou turnest man to destruction; and sayest, Return, ye children of men." (Psalm 90:3) The ransom which God has provided includes every man, whenever he lived, for Jesus Christ by the grace of God tasted death for every man.—Isaiah 35; Hebrews 2:9.

In those days men will receive the labor of their hands and will dwell in peace; men shall build houses and inhabit them, shall plant vineyards and eat the fruit thereof. No land-grabbers allowed, there will then be no possibility of any one's jostling a man out of his possessions by some trivial illegality.—Isaiah 65:21, 22.

These pictures by Isaiah are repeated in other words by the prophets. Jeremiah tells of the time when Jehovah will make a new covenant with the ancient people, which in turn will see the whole world brought to peace and rest. But the grand climax of all prophetic statements, and of all that has gone in association with them, is found in the Apostle John's last vision, where he tells of the kingdom of heaven coming down upon earth, and that God will tabernacle with men and will himself wipe the tears from every eye and banish for ever everything which is out of harmony with his will, so that his great human family may dwell in peace before him. (Revelation 21:3, 4) Such is the golden age which the Bible discloses. It is as sure as God is all-powerful to do whatever he will.

## WHAT DID JESUS COME TO SAVE?

**J**ESUS, speaking of himself said, "The Son of man is come to seek and to save that which was lost." (Luke 19:10) We ask, What is meant when men speak of salvation, and what did Jesus mean? We answer, The common conception is expressed in various ways. To the fervent revivalist, "getting saved" means much the same as the old phrase "getting religion", and, when it is not mere excitement, is outwardly manifested by a sudden turning from a life of self-indulgence or vice to a general decency of living, especially when this is coupled with a religious fervor. To many the word means getting saved from hell torment; for this, though only the figment of a wild imagination, has through

false teachers been made sufficiently real to millions to put them presently in torment. In what may be called the somewhat higher ways of religious thought, and as the term was used by the old-time Methodist, "getting saved" meant a consciousness of acceptance with God through faith in his Word concerning Jesus Christ. It also meant getting deliverance from the law of sin which rules in every heart by nature. But even with him salvation included deliverance from eternal torment, which he believed was the doom of every one who did not accept Christ, that is, who did not "get religion". Belief in Jesus as the Savior of mankind and joining a church has been accepted as an assurance against the possibility

of being cast into hell torment. From Rome down, all the churches have sedulously taught that it is only as men give themselves into the care of the church are they fully covered against future evil. Thus salvation came mainly to mean the sense of being saved from fear of eternal torment, the dread thing which has ruled in Christendom from the earliest days of the dark ages till now.

We cast aside the vain ideas taken from creedal teaching, and look at what the Bible says; for all that can be known of man's present relationship with God, and all that can be known of what is beyond the grave, must come from it. There is no other light on the things of life and death than that which God has already given in his Word. He who, like the spiritist, seeks knowledge from any other source, as the spiritist does when he goes to the dead and seeks light from the darkness of the grave, soon finds himself in communication with demons who personate the dead, and is soon led aside. All such are brought into positive danger to themselves, for they easily become the dupes of those demons who after the flood attempted to lead men from God. These have yet the same spirit of rebellion, and seek with greediness the minds and bodies of all those who come to them, making them victims of their ill will against both God and men. Such despisers of God seek that which is forbidden, and do it at their peril, even as Eve sought knowledge other than from the Creator and was led into death thereby. Forbidden fruit has its pleasures, but the result of partaking of it must bring suffering and may mean severance from God.

In the Old Testament the word salvation is most frequently met with in the Psalms and in the prophecy of Isaiah. It does not always mean the same thing. Its first mention is by Jacob, who in his last days said, "I have waited for thy salvation, O Jehovah!" (Genesis 49:18) Jacob, for whom it may be said that evil circumstances seemed ready to settle about him nearly all the days of his life, is typical of the servants of Jehovah in all days, who sometimes fall through their own mistakes, or sometimes through the providences of God are brought into positions of difficulty and danger. In the evening time of his life, when he was under the shelter of Joseph and of Pharaoh, and that through the sheltering care of his God, he said God's angel had preserved him from all evil. The rest and preservation was God's salvation realized. To him salvation was deliverance from his fears, his difficulties, and the assurance which came thereby that God was with him and that he was accepted as one who shared the covenant blessings which God had given to his father Isaac and his grandfather Abraham.

The words of the people in the day when Jehovah gave Israel victory over the Philistines through the prowess and courage of Jonathan, whose life was in danger through the foolish vow of his father, give the general note of the Old Testament scriptures as to salvation. The people said, "Shall Jonathan die, who hath wrought

this great salvation [deliverance] in Israel?" (1 Samuel 14:45) So the psalmist cries on behalf of the people oppressed by their enemies, "Cause thy face to shine: and we shall be saved." (Psalm 80:3) Thus the sense of rest and protection is a present salvation.

The 22d Psalm tells of the sufferings of one who in his distress cries out, "My God, my God, why hast thou forsaken me?" and, "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. . . . They look and stare upon me [their victim]. They part my garments among them." (Psalm 22:1, 7, 8, 17, 18) Some of these words were spoken by Jesus at his crucifixion, and some were fulfilled at that time. (See Matthew 27:46; John 19:23.) From these passages it becomes comparatively easy to see that the one who is specially spoken of in the Psalms, whether in distress or in victory, is Jesus. But frequently his faithful followers are counted as with him, so that his experiences are theirs also. He and they are seen in one: the anointed company. This was the mystery which was disclosed to the church in the days of Jesus and the apostles. Thus the personal note in the Psalms is true prophecy: it was partly fulfilled at the first advent; it is completed in the true church's experience at the second coming of Christ.

When Jesus was born it was declared that a Savior was born. He was called "Savior" because he would deliver his people from their sins. This was not what the people expected of the Messiah: they wanted a king and power. But God had a work to do for his people before he could give them what they wanted. They must first turn from their evil ways before God could bless them to the service of others. Through the ransom and justification through the spirit there was deliverance to be got from the great foe, and the life henceforth could be lived for God. This salvation from the power of sin was deliverance from the greatest ruling force that men have known.

But there was a special danger then threatening Israel as a people. John the Baptist had come telling of a time of judgment and implying national distress and perhaps disaster. He said fire should burn up the chaff of the nation. (Matthew 3:10, 12) Also Jesus definitely foretold that trouble and distress would be sure to come upon the people. The apostles thought that the trouble would come quickly, and though it did not come as soon as they expected, it was ever before their eyes. Thus Peter urged all who would hear to save themselves from that untoward generation.—Acts 2:40.

In time they discerned that there was to be a general judgment upon the Gentile peoples as well as upon the Jews. Thus to the disciples salvation meant complete deliverance from the thralldom of sin and the Devil; from the fear of death, for the resurrection of Jesus proved that dread thing could not keep them in its grip; and from fear of proving unacceptable to God

at the last; and it included deliverance from the terrors of the time of trouble into which Jewry was fast going, and also from that of later times which would be upon all the earth.—Matthew 24.

Thus (1) the Bible, as in Jacob's case, tells of a salvation which has the sense of the care and protection of God. This means that it is possible for those who are saved to know that they are in a position where no evil power can hurt them. It does not mean that such will not be subjected to those things which are common to humanity; but it does mean that they know they are in the care of God and that none of these things can come upon them without his knowledge; and that, if allowed, they are under his control; also that he will cause good to result, for to these "all things work together for good". (Romans 8:28) Then (2) the Bible tells of a personal salvation from the power of sin and from the power of Satan, the ruler of the realm of sin. It is of this, gained through the holy spirit, Paul writes, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy spirit." (Titus 3:5) Further (3) there is the complete salvation to be realized when the follower of Jesus, faithful unto death, is given the promised reward of his faith, and is received as joint-heir of Jesus, the exalted Son of God. This salvation is referred to by the Apostle Peter when he tells of the inheritance undefiled which awaits the faithful: "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."—1 Peter 1:4.

But these deliverances are local, either to the individual, or to time and circumstances, and they do not touch the world need. The question remains, What did Jesus mean when he said he came to seek and to save that which was lost? His words may be taken in two ways. He might mean that he had come to seek *those who* were lost, which would mean the whole human family, and not merely those who thought or knew that without the sense of the protection of their God they were lost; or it might mean *that which* man had lost by his sin, namely, life in communion with God. Whichever way this is taken it tells of the loss of life, and an endeavor to retrieve the loss.

But then we ask, What of the world's salvation? Undoubtedly in the sight of God the whole race is under condemnation because of sin. No man has the right to life, for Adam's sin brought him and all his children into danger of everlasting death. But when God gave his Son Jesus to be a ransom price for all men, and presented him as one who should bear away the sin of the world, and arranged for him to be the deliverer of men from their darkness and bondage, it is apparent that there is an offset which subsequent to the sin which brought the condemnation completely alters the situation. The ransom means deliverance from the condemnation, and includes the possibility of restoration. Deliverance is to be experienced in the time of resurrec-

tion. The first thing that man will get as he comes from the grave will be a surprise. Those who have died knowing only the teachings of orthodoxy will find that instead of a judge seated upon a fiery throne, and the vast multitudes of human beings gathered round it, and the majority being hurled into torment worse than the mind of man can conceive, there is deliverance before him, with the fullest possibility of life, and himself under the care of the Savior who died for him. He will soon discover the strict necessity of obedience to the law of righteousness which will then be in operation, but there he will find nothing to hinder him, but everything to help him.

We ask for some, Is there then no need to fear that on death sinners fall into eternal torment, or if the "Judge of all the earth" should suddenly come to wind up earth's affairs (as ecclesiastics have declared), no need to fear that dread thing then? The answer to both questions is, No! The provision of the Redeemer by Jehovah, the fact that he himself has provided a ransom price and has arranged for the world to have a Savior Judge and for a day of judgment which lasts one thousand years, is full proof that the theologians have been all wrong in their declarations about God and his purpose toward men.

The Apostle Paul says, God "will have all men to be saved, and to come unto the knowledge of the truth". (1 Timothy 2:4) First he saves them from death; and then, by means of the provision he has made through the reign of Christ, he will have them taught the truth concerning him so that they may learn the ways of righteousness. It is ignorance of him and pride which have kept men away from him; it is knowledge of God which is the first necessity in the salvation of man. Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

Adam's children were not taught the truth about God. Abel found out that he could please God by seeking to do his will and showing a desire for that course. But as the days went by darkness gathered about men, and Satan, whose lying deception began the trouble, saw to it that the deception became greater and not less. Man began to fear God and to think evil of him, blaming him for his misery.

As the human family increased, the darkness became more dense. The first coming of Jesus did not enlighten the world so that it should know him. But God had provided the day of enlightenment when all flesh shall come to know God, whom to know is to love. That day is about to break forth with its light and healing warmth. Those whose eyes are open by the seeing of faith see this full salvation of man from all his burdens and sorrows, and see him enjoying the blessings which God designed to give to him. And Jesus "shall see of the travail of his soul, and shall be satisfied" as he sees man enjoying these blessings.—Isaiah 53:11.

But the messengers of Jehovah have a present mes-



sage for all men concerning the things now happening and coming on the world. Every intelligent man knows that the world is undergoing a great change. Everything is in process of movement; but no one, unless he is enlightened by the Scriptures, knows what the movements are or what they portend. The Bible Student knows these things are those foretold by the prophets of God and by Jesus himself. They are the changes which will carry away the institutions of the present world order preparatory to the establishment of the new. As the movements are world-wide and include everything connected with human affairs, it is clear that they involve the great time of trouble of which Daniel spoke and which Jesus said would come with his return. None will escape that which must be considered as the neces-

sary condemnation of that trouble except he is "under the shadow of the Almighty".

Again, as in the days immediately preceding the downfall of Jerusalem, which brought upon that unhappy people, the Jews, the greatest trouble any city ever experienced, the cry from the servants of Jehovah goes forth, "Save yourselves from this untoward generation." He who will may come under the shelter of the great rock of the truth, and find himself protected by it, both from fierce heat of that day and from the withering blasts which threaten to destroy humanity. He who knows rests in the Word of God, and in the goodness of God, and in the certainty that God can and will carry out his purposes to bless humanity, even using the sharp lesson of the trouble as part of his means to that end.

## LETTERS FROM AFIELD

### 'PRESSING THE BATTLE'

MY DEARLY BELOVED BROTHER RUTHERFORD:

Although I know that you are very busy I can't refrain from sending a few lines about a very interesting result of our *Freedom* campaign. It has stirred the people up to such a degree that all the leading conservative papers and many smaller papers have published articles against us, taking from the *Freedom* booklet just such parts as we specially wanted to have spread amongst them. For instance:

"Big business and professional politicians, aided and supported by faithless clergy, have fastened the shackles upon the wrists of the common people."

"Christendom so-called is a fraudulent name used to deceive the common people and hold them in subjection."

"God has decreed and declared that there shall come upon the world a time of tribulation such as never was known; and that during that trouble 'Christendom' or 'organized Christianity', so-called, and all of Satan's organization shall be destroyed."

"God bids the peoples to abandon and for ever forsake 'Christendom' or 'organized Christianity' and turn completely away from it, because it is the Devil's organization," etc.

Based upon all these statements they tried to prove that we are bolshevists. That statement gave us an opportunity to have our reply in the same papers, in which reply we showed that we had nothing to do with bolshevists and that the whole opposition against us had its origin in the clergy who were not willing to let the people know about the new King and about his kingdom which is now being established in order to bless all the meek who love righteousness with life, health and happiness. And in that way also the conservatives got a good witness, and we of course rejoiced.

When we sent our reply to the various papers we wrote that if they do not publish it in two weeks we will take the liberty to do what we find to be best, and so some of the papers informed their readers that they published our reply because we had threatened to do something if they did not.

As an amusing point I can mention that before we scarcely knew about the articles in the conservative papers and before we had taken any steps against them some labor papers published very critical and ironical articles against the conservatives showing their stupidity as they tried to classify us amongst bolshevists because we were using as our base just the same Bible which they claim to support.

As an interesting item I can also mention that many more of the common people have recently left the churches here than ever before. It is very reasonable to think that this has been as a result of the *Freedom* booklet.

In our canvass we have found one who heard on the radio your wonderful lecture from Toronto. It was a little pity

that we knew too late about your lecture from Albany. If we had known it earlier we could have done something in connection with it to advance the Truth. When Brother Balzeret recently spoke in Berlin it was a great joy for us to hear it.

As we expect to have our main convention in September, about the 20th, it would be a great joy if it would be possible for you to visit at that time northern Europe and also our convention.

Rejoicing over our opportunities and appreciating them highly, I beg you to accept my warmest greetings and Christian love!

Your grateful brother by his grace,

KAARLO HARTVA.—Finland.

### "FOUR HOURS A WEEK"

DEAR BRETHREN:

We, the undersigned workers of the ecclesia at Denver, Colorado, desiring to express our appreciation to our heavenly Father for the kingdom interests he has so graciously placed in our hands, do hereby promise the Lord that we will, to the best of our ability, engage in the service work at least four hours a week, and call on twenty-five or more families with the gospel of the kingdom, until he shall say, 'Come up higher'; the above being subject, of course, to our physical ability to do so.

Ever your brethren and fellow workers in Zion.

[Here follow thirty signatures.]

### INSPIRED AND ENCOURAGED

DEAR BRETHREN:

Your letter relative to Brother Watt's visit with us was read to the class, and by a unanimous vote they requested me to express to you their appreciation of his visit with us, for he was indeed an inspiration and encouragement to the San Antonio class.

Seeing his untiring zeal for the Lord and his cause has awakened us to our responsibility and duty and has caused many to renew their activity in the Lord's service.

We are truly thankful to our heavenly Father, and to you, dear brethren, for sending Brother Watt among us. The San Antonio ecclesia greatly appreciate your labor of love in our behalf and daily remember you at the throne of grace.

Your brethren by his grace,

SAN ANTONIO ECCLESIA.

J. M. KIMPORT, Sec'y.

# International Bible Students Association

## SERVICE APPOINTMENTS

### C. W. CUTFORTH

Moncton, N. B. ....Sept. 21-23	Pictou, N. S. ....Oct. 1
Amherst, N. S. .... " 24, 25	Sydney, N. S. .... " 2
Truro, N. S. .... " 26, 27	Glace Bay, N. S. .... " 4, 5
Stellarton, N. S. .... " 28-30	Sydney, N. S. .... " 6, 7

### H. S. MURRAY

Sharon, Pa. ....Sept. 20-22	Meadville, Pa. ....Oct. 4-6
Farrell, Pa. .... " 23-25	Cambridge Springs, Pa. " 7-9
West Middlesex, Pa. .... " 27-29	Erie, Pa. .... " 11-16
Greenville, Pa. ....Sept. 30-Oct. 2	Buffalo, N. Y. .... " 18-30

### F. H. DOUGHERTY

Rockford, Ill. ....Sept. 20-22	Findlay, Ohio ....Oct. 4-6
Peru, Ind. .... " 23-25	Attica, Ohio .... " 7-9
Wabasa, Ind. .... " 27-29	Mansfield, Ohio .... " 11-13
Marion, Ind. ....Sept. 30-Oct. 2	Ashland, Ohio .... " 14-16

### E. D. ORRELL

Sidney, Ohio ....Sept. 20-22	Dayton, Ohio ....Oct. 4-13
Piqua, Ohio .... " 23-25	Tipppecanoe City, Ohio " 14-16
Urbana, Ohio .... " 27-29	Troy, Ohio .... " 18-20
Springfield, Ohio ....Sept. 30-Oct. 2	Lancaster, Ohio .... " 21-23

### G. H. DRAPER

Alma-Merrill, Mich. ....Sept. 20-25	Lansing, Mich. ....Oct. 7-9
Cosmos, Mich. .... " 27-29	Charlotte, Mich. .... " 11-13
Durand, Mich. ....Sept. 30-Oct. 2	Battle Creek, Mich. .... " 14-16
Fenton, Mich. ....Oct. 4-6	Otsego, Mich. .... " 18-20

### J. C. RAINBOW

La Porte, Ind. ....Sept. 16-18	Auburn, Ind. ....Oct. 4-6
South Bend, Ind. .... " 20-22	Edgerton, Ohio .... " 7-9
Elkhart, Ind. .... " 23-25	Alvordton, Ohio .... " 11-13
Goshen, Ind. .... " 27-29	Defiance, Ohio .... " 14-16
Garrett, Ind. ....Sept. 30-Oct. 2	Fostoria, Ohio .... " 18-20

### H. E. HAZLETT

Detroit, Mich. ....Sept. 8-29	Martins Ferry, Ohio ....Oct. 7-9
Lima, Ohio ....Sept. 30-Oct. 2	Wheeling, W. Va. .... " 11-13
Bellaire, Ohio ....Oct. 4-6	Fairmont, W. Va. .... " 14-16

### E. B. SHEFFIELD

Carbondale, Ill. ....Sept. 16-18	Valier, Ill. ....Sept. 30-Oct. 2
Anna, Ill. .... " 20-22	Flora, Ill. ....Oct. 4-6
White Ash, Ill. .... " 23-25	Belmont, Ill. .... " 7-9
West Frankfort, Ill. .... " 27-29	Vincennes, Ind. .... " 11-16

### M. L. HERR

Unity, Wis. ....Sept. 16-18	Jump River, Wis. ....Sept. 30-Oct. 2
Athens, Wis. .... " 20-22	Conrath, Wis. ....Oct. 4-6
Curtis, Wis. .... " 23-25	Black River Falls, Wis. " 7-9
Withee, Wis. .... " 27-29	Loyal, Wis. .... " 11-13

### W. J. THORN

Richmond, Ind. ....Sept. 20-22	Bedford, Ind. ....Oct. 4-6
Acton, Ind. .... " 23-25	Salem, Ind. .... " 7-9
Whiteland, Ind. .... " 27-29	Medora, Ind. .... " 11-13
Nashville, Ind. ....Sept. 30-Oct. 2	Ewing, Ind. .... " 14-16

### W. M. HERSEE

Moncton, N. B. ....Sept. 21-23	Alberton, P. E. I. ....Sept. 23
Alma, N. B. .... " 24	Charlottetown, P. E. I. .... " 30
Charlottetown, P. E. I. .... " 25	Hazelbrook, P. E. I. ....Oct. 1, 2
St. Peters Bay, P. E. I. .... " 26	Moncton, N. B. .... " 4

### J. C. WATT

Columbus, Ohio ....Sept. 20-25	Pittsburgh, Pa. ....Sept. 27-Oct. 23
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