



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LIII SEMI-MONTHLY No. 19

OCTOBER 1, 1932

CONTENTS

| | |
|-------------------------------------|-----|
| JEHOVAH'S HOUSE DESIRED (Part 2) | 291 |
| Helper Removed | 294 |
| Ruth | 294 |
| Offenders | 295 |
| Returning | 296 |
| QUESTIONS RE JEHOVAH'S ORGANIZATION | 297 |
| General Suggestions | 300 |
| LETTERS | 300 |
| Evidence of Jehovah's Love | 302 |
| "Threatened" with Deportation | 302 |
| Concerning Declaration Meetings | 303 |
| A Living Word | 303 |
| SERVICE APPOINTMENTS | 304 |
| INSTRUCTION FOR SERVICE | 304 |
| SEVEN MORE NEW BOOKLETS | 290 |
| NOTICE OF ANNUAL MEETING | 290 |
| HAS YOUR SUBSCRIPTION EXPIRED? | 290 |

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

©W.T.B. & T.S.

The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PRESERVATION

Jehovah has provided preservation for all who love him. Just at the time when the enemy is beginning his organized assault upon Jehovah's witnesses our great heavenly Father gives to his people an understanding of certain prophecies concerning preservation, and which are given for their aid, encouragement and comfort. A new book entitled *Preservation*, containing 360 pages, forcefully illustrated, beautifully bound in silk cloth and embossed in gold, will be the next treat for the consecrated. We shall shortly go to press with the author's edition of this new book, and shall be ready to fill orders promptly. To cover the initial cost the author's edition will be sent postpaid to any address for fifty cents. You may send in your orders now.

SEVEN MORE NEW BOOKLETS

We are pleased to announce that we now have ready for distribution by Jehovah's witnesses the remaining seven booklets of the new set of thirteen, mentioned some time ago. The titles of these are: *The Final War*, *What You Need*, *Health and Life*, *Home and Happiness*, *Keys of Heaven*, *Where are the Dead?* and *The Kingdom, the Hope of the World*.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Canadian 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian 7 Beresford Road, Strathfield, N. S. W., Australia
South African 6 Lelle Street, Cape Town, South Africa
Please address the Society in every case.

(Translations of this journal appear in several languages.)

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

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

Entered as Second Class Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.

NOTICE OF ANNUAL MEETING

Agreeable to the provision of the charter and by-laws of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of said Society will be held in North Side Pittsburgh (formerly Allegheny), Pennsylvania, at ten o'clock a.m. Monday, October 31, 1932, at which the usual annual business will be transacted. This year there will also be the election of a board of directors, and officers for a term of three years.

HAS YOUR SUBSCRIPTION EXPIRED?

For the benefit of subscribers it is here repeated, by way of explanation, that discontinuance of an expired subscription is accomplished mechanically in every case. Machinery used to print address on label or wrapper is so constructed that the plate bearing address is automatically "dropped" from the list at expiration. A renewal blank (carrying also notice of expiration) is sent with the journal one month before the subscription is due to expire. On foreign subscriptions the expiration notice is sent with the journal two months in advance.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LIII

OCTOBER 1, 1932

No. 19

JEHOVAH'S HOUSE DESIRED

"And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—Ruth 1: 16.

PART 2

JEHOVAH is the master builder of his house. It is his temple and dwelling place. "Except Jehovah build the house, in vain will its builders have toiled thereon: except Jehovah watch the city, in vain will the watchman have kept awake." (Ps. 127: 1, *Roth*.) Many men have thought they could build the house of the Lord, and their efforts have been in vain. Jehovah now is making known to his remnant people on the earth that the building of his house has progressed according to his sovereign will; that only those who have a strong desire to dwell in his house and are willing, yea, even glad, to comply with his rules can even start on the way to his royal house. By the unfolding of his prophecy Jehovah now identifies those who have taken the right course which permits them to enter the house of the Lord and to dwell there forever. He also shows what each one who attempts to enter that house must do in order to be preserved. We may also be sure that in making prophetic pictures relating to the building of his house Jehovah selected the men or characters used and that these enacted their respective parts in harmony with God's will. The book of Ruth discloses one of such prophetic pictures and identifies the company that dwell in the house of the Lord.

² The beginning of the book of Ruth tells of "a certain man" who, together with his family, went to "sojourn in the [land] of Moab"; then discloses the name of the "certain man", and the names of his wife and two sons: "And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-judah. And they came into the country of Moab, and continued there."—1: 2.

³ The name Elimelech means "God is King" or "God my King", or "God of our [the] king". The name of any creature whom God employs to make a prophetic picture is significant. Israel had no man as king in the day of Ruth, as it is stated in verse one that "it came to pass in the days when the judges [judged or] ruled". "In those days there was no

[human] king in Israel, but every man did that which was right in his own eyes." (Judg. 17: 6) This suggests that the fulfilment of the prophecy of the book of Ruth could not come to pass until the coming of God's kingdom and time of judgment. It was in 1914 that God placed his King upon his holy hill in his organization. (Ps. 2: 6) The famine then came upon God's people when the World War brought them into an unhappy condition. This corresponds to the beginning of the events prophetically set forth in the book of Ruth.

⁴ Elimelech well represents or pictures the holy spirit acting for Jehovah 'the King Eternal' (Jer. 10: 10), in the capacity of comforter, helper, advocate and leader of God's people. Naomi and her boys picture all who were in covenant relationship with the King Eternal by reason of having been begotten or brought forth by the spirit of Jehovah God. Naomi plays more than one part in this drama; and this is not unusual in a prophetic, dramatic picture. In addition to picturing those who together with their spiritual "sons" were the begotten sons of God, Naomi pictured those who pleased God by reason of having responded to the call to the kingdom and who undertake to be obedient to God's commandments. The holy spirit or comforter was sent to the church because Jesus went away to heaven and in order that his followers might not be left as orphans or without help. (John 14: 16; 15: 26; 16: 7-14; Acts 9: 31) The holy spirit is the power of Jehovah sent forth to operate for and in behalf of his spirit-begotten ones, to lead, guide, help, advocate for and comfort such. Elimelech was the head and leader of his household; and since he must have gone into Moab according to the will of God, Naomi must have been led there by him and also according to the will of God. Barnabas and Paul were sent forth by the holy spirit, as it is written: "And while they were serving the Lord and fasting, the holy spirit said, 'Separate to me Barnabas and Saul for the work to which I called them.' Then having fasted and prayed, and laid their hands on them, they sent

them forth. They, therefore, having been sent out by the holy spirit, went down to Seleucia; and from thence they sailed to Cyprus." (Acts 13:24, *Diag.*) This is proof of the leading or guiding of the holy spirit.

⁵ There is nothing in the record that would indicate that Elimelech or Naomi was doing or did anything displeasing to God; therefore they must have gone into Moab according to the will of the King Eternal, even as the name Elimelech signifies, "My God is King." Criticism of Elimelech's course would therefore be out of order. God's people found themselves in the midst of Satan's organization and oppressed by military power from the year 1914 to 1918, and surely they were not in that condition because of any displeasure on the part of God towards them, even though some thought so. The spirit of Jehovah God led them into that condition that his purposes might be accomplished. By his spirit, the holy spirit, Jehovah God guides or leads his people up to a certain point of time, and thus he did until the time when "the comforter" was taken away, which would necessarily occur when Jesus, the Head of his organization, came to the temple and gathered unto himself those whom he found faithful when he, as the great Judge, began his judgment, in 1918.

⁶ The proper name "Naomi" is found only in the book of Ruth. It means "pleasant", that is to say, pleasing to Jehovah, as it is written: "A wise son maketh a glad father." (Prov. 10:1) "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." (Prov. 27:11) "God sets the members in the body of Christ according to his pleasure." (1 Cor. 12:18) "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." (Ps. 16:5, 6) Those who are devoted to God please him when dwelling together in peace. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1) "The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words." (Prov. 15:26) "For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth. Happy is the man that findeth wisdom, and the man that getteth understanding. Her ways are ways of pleasantness, and all her paths are peace." (Prov. 3:12, 13, 17) "Be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (Col. 1:9, 10) "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John 3:22) These scriptures, in harmony with the name of Naomi, strongly indicate that her course was pleasing to Jehovah God.

⁷ When God's consecrated and spirit-begotten ones found themselves in the trying conditions by reason

of the World War there were then some who remained faithful to the Lord and to his kingdom while enduring many tribulations and persecutions, and these are they whom the Lord upon coming to his temple found faithful and approved, and to whom he said: "You have been faithful over a few things, I will make you ruler over many things." It was then that the Lord Jesus committed to this class all his goods or kingdom interests and designated such the "faithful and wise servant", and which class is known and designated as the "remnant" or forming a part thereof. Naomi therefore seems clearly to represent those who went through the tribulation of 1917 to 1919 and remained faithful and true to God and his kingdom, and who constituted the original remnant or "faithful servant" class, and who immediately took up the work foreshadowed by the Prophet Elisha. Therefore here appears a close relationship of the books of Esther and Ruth. Naomi and Mordecai pictured the same class of the "faithful servant" found when the Lord appeared at his temple. These faithful ones received the garments of salvation, are identified as members of God's organization, and, being covered with the robe of righteousness, receive the mark of Jehovah's approval and were thus counted in as a part of God's elect servant in whom he has pleasure or in whom he delights. (Isa. 42:1) Jehovah takes delight in his beloved Son and in those who are faithful members of his body. "How fair and how pleasant art thou, O love, for delights!"—Song of Solomon 7:6.

⁸ There is nothing in the record that would warrant any harsh criticism of Elimelech or Naomi. On the contrary, Elimelech was a good man in the land of bread and peace and was one giving praise to Jehovah's name. Naomi, like God's faithful people during the World War days, was placed in a condition of great sorrow, during which she maintained her integrity toward God. The "faithful servant" class, whom she foreshadowed, now says: "He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. They prevented me in the day of my calamity: but the Lord was my stay. He brought me forth also into a large place: he delivered me, because he delighted in me."—Ps. 18:17-19.

⁹ One of the sons of Naomi bore the name Mahlon, which means "sickly"; being derived from the primitive root meaning "to be rubbed or worn; (hence) to be weak, sick, afflicted; or (causative) to grieve or make sick". The other son was named Chilion, and which name means "pining, destruction", being derived from the primitive root meaning "to end, to cease, to be finished, perish, to complete, to consume". The two boys, being offspring of Naomi, seem to picture the fruitage of the consecrated, whom Naomi pictured, and which fruitage this class brought forth during the time of the Elijah work of the church and therefore during the time of the advocacy of the holy spirit as a comforter or helper of the church. That

was not kingdom fruitage, because neither of these boys lived to return to Bethlehem-Judah or to become possible ancestors of the future king of Israel and of the King who was afterwards born "in the city of David". (Luke 2:11) Neither did either of these sons 'raise up seed to the name of the dead upon his inheritance, that the name of the dead be not cut off'.

¹⁰ Looking now at the facts it is readily observed that during the Elijah period of the church the fruitage of the consecrated was largely of the "character development" kind, those attempting to bear it expecting by bringing forth such fruitage to make sure of entering into the kingdom and assisting the Lord in ruling the universe. It was like the names of these two sons, or which is suggested by their names, namely, a sickly, weak, self-centered, self-flattering kind, as well as a pining growth, "having men's persons in admiration." During that period of time, and prior to 1918, the Naomi class without a doubt in all good conscience brought into their communion a class of people who grew spiritually sick and pined because they desired quick passage out of the earth and its troubles and to be carried away on flowery beds of ease to a lazy, easy resting place. It was a fruitage that had a sickly look, always looking for sympathy. If those who thus were brought into communion with the Naomi class were not held in high esteem, given much attention at conventions or meetings of other kinds, and admired and made much over, they pined and wasted away, inducing themselves to believe that they were a sacrifice beneficial to the Lord and that they thus must do in order to be the chief ones in heaven. They "died" young, not, however, because they were good.

¹¹ The Naomi class, faithful and true to the Lord, labored hard to accomplish what was thought to be "harvest work" and to find and gather wheat into the garner of the Lord, but, like Naomi's two sons, that fruitage amounted to nothing. Frequently a good zealous man or woman would participate in the witness work and return at the end of the day and say, "I have found a wheat head; I have been doing harvest work," and would bring into communion with the class some such who later expected to receive adulation and pity, and, not receiving this, pined away. Paul expressed the matter in these words: "My little children, of whom I travail in birth again until Christ be formed in you." (Gal. 4:19) And again he said: "I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." (1 Cor. 4:14, 15) Those faithful ones whom Naomi pictured did the best they knew, it seems, and the Lord loved them for their faithfulness even though they did not bring forth the fruit of the kingdom and to the glory of God. The faithful and unselfish devotion to the Lord during that period and up to the time of the Lord's coming to his temple was

pleasing to God and to Christ, and the great Judge received and approved them after he appeared at his temple.

¹² Naomi and her sons were Ephrathites of Bethlehem-Judah. Ephratah was another and earlier name given to the town of Bethlehem. (Gen. 35:19) The name of the place means "fruitfulness", but for some time that became a place of famine, a place of scarcity of food for Naomi and her sons. "The house of bread" wherein the praise of Jehovah was sung became bare and a place of sorrow by reason of the famine, which evidently God had called upon the land. So it was with the Naomi class; in the period of time from 1917 to 1918 there was a scarcity of meat because of the doubt and misgivings concerning the will of God which these had. (John 4:34) The Lord's consecrated people were then in perplexity about what should be done to carry forward the Lord's work. It was indeed a condition well represented by famine, and the consecrated were sad.

¹³ Naomi and her sons "came into the country of Moab, and continued there". Moab represented Satan's organization. The Naomi class and the spiritual "children" of such came in touch with the Devil's organization during the World War and their way was a hard one. Concerning this Naomi said: "The hand of the Lord is gone out against me. . . . The Lord hath testified against me, and the Almighty hath afflicted me." This does not indicate unfaithfulness on the part of Naomi or that she was afflicted because of wrongdoing. When the Lord's people came into a hard and famine condition during the World War, that was a trying period for them; it could hardly be said that this condition came upon them by reason of their unfaithfulness. There was a cessation of the work in the name of the Lord, and for this reason it appears that the consecrated believed that the Lord was angry with them; and when they learned that his anger was turned away they rejoiced and became more active, even as God through the prophet Isaiah indicates.—Isa. 12:1.

¹⁴ The part that Naomi played in the prophetic drama was without a doubt according to the will of God, and she was therefore blameless. On the contrary, she was pleasing to the Lord. Likewise the testing time that came upon the Naomi class in 1917 and 1918 was not because of faithlessness, but it came in harmony with the will of God, that his purposes might be accomplished; and those who remained faithful and true to him during these trying times maintained their integrity toward God and were pleasing to him. There is no evidence whatsoever that Naomi at any time became unfaithful to Jehovah God, nor is there any evidence that the Naomi class while undergoing that trying experience of the World War time were unfaithful to God. It was because of their faithfulness during that period that the Lord approved them when he appeared at the temple for judgment. Had these been unfaithful the Lord would not have approved

them, nor would he have told them that they had been faithful over a few things and for that reason he would increase their privileges and give them many more opportunities of serving Jehovah God and proving their love to him.

HELPER REMOVED

¹⁵ Jehovah is the husband of his organization. (Isa. 54:5) Christ Jesus is the Head of the church. The man or husband is the head of his wife, and therefore her helper, guide and comforter. (Deut. 24:5) "For a husband is the wife's head, even as the Anointed One is Head of the congregation; he is a Preserver of the body. But even as the congregation is subjected to the Anointed One, so also the wives to their husbands in everything." (Eph. 5:23, 24, *Diag.*) When Jesus was with his disciples he was their helper, guide and comforter. When he was about to be taken away he said to them: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you."—John 14:16-18.

¹⁶ The holy spirit was given to the church at Pentecost to perform the office of comforter, advocate and helper of and for the spirit-begotten ones during the absence of Christ Jesus. "But when he may come, the spirit of truth, he will lead you into all the truth; for he will not speak from himself; he will speak whatever he may hear; and declare to you the coming things. He will glorify me; because he will take of mine, and declare to you. All things that the Father has are mine; on account of this I said, That out of mine he takes, and will declare to you."—John 16:13-15, *Diag.*

¹⁷ These texts show that the holy spirit would and did perform the office of helper, advocate and comforter of those who responded to the call to the kingdom, and until the coming of Christ Jesus and the gathering unto himself of his own. Furthermore it is written that when Christ Jesus appears at the temple for judgment he is attended by his holy angels. (Matt. 25:31) When Christ Jesus gathers his faithful unto himself he uses his angels for this very purpose, as he stated: "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31) Christ also uses his holy angels to gather out those who have responded to the call to the kingdom but who have not been faithful. (Matt. 13:41) If the holy spirit were still operating or performing the office of advocate and helper there would be no necessity for Christ's employing his holy angels in the work mentioned in the foregoing text. Furthermore, since Christ Jesus is the Head or Husband to his church when he appears at the temple of Jehovah for judgment, and gathers his own to himself, there would be no necessity for a substitute for

Christ Jesus, such as the holy spirit; therefore the office of the holy spirit as an advocate, comforter and helper would cease. The angels of Christ Jesus forming his retinue of servants at the temple, invisible indeed to man, are given charge over members of the temple company yet on the earth. "For he shall give his angels charge over thee, to keep thee in all thy ways."—Ps. 91:11.

¹⁸ The third verse of the first chapter of Ruth reads: "And Elimelech, Naomi's husband, died; and she was left, and her two sons." Elimelech, the helper and comforter of Naomi, died and was therefore taken away or removed. In the prophetic drama this pictures the cessation or ending of Jehovah's relationship towards his people on earth by means of the office of the holy spirit as advocate, helper and comforter. The Lord Jesus came to his temple in 1918, and that would mark the time of the cessation of the work of the holy spirit as an advocate, helper and comforter of the members of the church on earth. There the holy spirit was taken away, which was foreshadowed by the death of Elimelech. When Elimelech died, leaving Naomi and her sons, it was a time of sorrow for them, and this sorrow continued upon Naomi until Ruth is brought into the family of Boaz. Likewise when the Lord came to his temple, in 1918, and the holy spirit as advocate, helper and comforter was removed, there was sorrow upon the church, and it continued until the faithful learned that Christ Jesus was at his temple and that the time of rejoicing had come, and then they began to rejoice. They then learned that there was much work for the faithful yet to do, and with joy they went forth to do it. When her husband was taken away doubtless Naomi said, "The Lord hath forgotten me"; and that well corresponds with what the words of the prophet of God say: "Zion [represented by the members of the Naomi class on earth] said, The Lord hath forsaken me, and my Lord hath forgotten me." (Isa. 49:14-16) But the Lord had not forsaken Zion; neither had the Lord forsaken or forgotten Naomi, nor the Naomi class.

RUTH

¹⁹ At this point Ruth enters upon the stage of the prophetic drama and plays an important part. She was devoted to Naomi, and Naomi loved Ruth very dearly. The two sons of Naomi married, one of them to a Moabitish woman named Orpah, and the other to Ruth. "And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth; and they dwelled there about ten years." (1:4) These two sons here also seem to picture a class that is not faithful and obedient to God. The law of Jehovah governing the marital relationship of the Israelites with those of other nations, and by which law the sons were bound, reads: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away

thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." (Deut. 7:3, 4) "Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice: and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods."—Ex. 34:15, 16.

²⁰ Naomi, however, would not be responsible for the acts of her sons who were of marriageable age, nor could fault be found with her because her sons had taken wives outside of Israel. Surely no blame could be put upon the young women whom these boys married, but the young women would be responsible for the part or course of action taken by them after they became the wives of the two young men of Israel. Naomi had now acquired by the law of marriage two daughters, and hence they are called her daughters-in-law. These two daughters-in-law and the two sons at this point collectively picture a class that became associated with the Naomi class shortly before the coming of the Lord to the temple for judgment. From the time that Ruth elected to stay with Naomi she particularly pictured those chosen after 1918.

²¹ Chilion, one of the sons of Naomi, married Orpah. "The name of the one was Orpah." Her name means "mane", and is the feminine of the word meaning "nape" or "back of the neck". This name suggests a "stiff-necked or stubborn, slothful" class who were brought in contact with the truth. "It is a stiff-necked [or, stiff-of-the-neck] people." (Ex. 32:9) "They have turned unto me the back [*margin*, the neck], and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction." (Jer. 32:33) Those who disregard God's Word are rebellious and are properly called "stiff of neck" and they turn the back of the neck to the Lord. "For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?" (Deut. 31:27) "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. 29:1) Upon the authorities here cited it may well be said that Orpah played the part picturing the class that came in contact with the truth, and was associated with the Naomi class after the taking away of the holy spirit in the capacity of comforter or helper, and that afterwards turned their faces away and turned their back to the Lord.

²² The other young Moabitish woman became the wife of Mahlon, as it is written: "And the name of the other [was] Ruth." At this point of the drama there appears a beautiful woman, a stranger to the nation of Israel, and who became famous among that people, and who was greatly honored by Jehovah God. The name Ruth means "friend" or "female associate".

She must have been a lovable creature and one with a pure heart. Her devotion to her female associate Naomi, her mother-in-law, shows her as a true friend. "A friend loveth at all times." (Prov. 17:17; 22:11, *Leeser*; 27:9, *Leeser*) Not only did Ruth become the associate of her mother-in-law, Naomi, but she was a true and faithful friend, and this is proven by the fact that she loved Naomi all the time and that Naomi loved Ruth. They were unselfishly undertaking to serve each other, which is proof that they loved each other at all times. Naomi remained faithful and true to Jehovah, the God of Israel, and was without doubt a witness unto Ruth regarding Jehovah as the only true God. The testimony of Naomi concerning Jehovah had the proper effect upon Ruth and led her to devote herself to Jehovah and to go on with his covenant people, forsaking everything behind.

²³ Similarly the Naomi class remained true and faithful unto God during the time of stress, and their testimony to others concerning God and his kingdom has had to do with others' seeing and serving Jehovah and his righteous cause since 1919. Thus Ruth particularly pictures a class coming to a knowledge of God and serving him from and after the coming of the Lord to his temple.

OFFENDERS

²⁴ The judgment of the Lord at the temple began with those in covenant with God and who therefore had agreed to do the will of God. "Judgment must begin at the house of God." (1 Pet. 4:17) It is to be expected that the judgment would be adverse to some who were in line for a place in that house, and the physical facts fully support that expectation. About 1918 and thereafter there were those amongst the company of God's people on earth who because of their selfishness refused to work according to God's appointed way and therefore became the workers of iniquity or lawless ones; furthermore they set traps and snares to draw others away with them and to catch them, and thereby they became offenders, within the meaning of the words of Jesus, and were for that reason gathered out. (Matt. 13:41) "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:23.

²⁵ The two sons of Naomi pictured the offenders and workers of iniquity. They pictured those that pined, were spiritually sick and wasted away and died. "And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband." (1:5) Both of these boys failed to uphold or perpetuate the name of their father Elimelech, whose name means "God is King". By reason of their death they failed to "raise up the name of the dead upon his inheritance".—4:10.

²⁶ These two sons represent a class that were unfaithful to the Lord, became rebellious, failed and refused to bear the fruits of the kingdom and were cut off when the Lord came to his temple. It must have

been a sad time for Naomi. She saw the offspring of her body taken away from her by the enemy death. It so affected her that she said: "The Almighty hath dealt very bitterly with me." Likewise when judgment began at the house of God the Naomi class saw those to whom they had ministered, nourished and tried to help along toward the kingdom, taken away by the influence of the cruel enemy and cut off from all prospects of a place in the kingdom. The death of these two boys seems well to correspond with the death of the wife of Ezekiel and pictures the same thing, and therefore pictures those who "died" in the dark period when judgment began at the house of God.—See *Vindication* Book One, page 332.

²⁷ Naomi was now too old to marry and bear sons who might be forefathers of the king of the coming government. Except for the mercy of Jehovah and his intervention Naomi could have no connection with the fruit of the kingdom. Naomi did not at first seem to have expectation that God would make provision through one of her daughters-in-law, because she insisted that both should return to their native people and to their gods and marry amongst that heathen people. The wisdom of Jehovah is past the understanding of humankind. He was then making a prophetic picture of things to come to pass in future days, and therefore he caused the drama to progress.

RETURNING

²⁸ Naomi was in the midst of the land of the enemies of Israel and now, together with her two daughters-in-law, she prepared to return to the land of promise. "Then she arose, with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread." (1:6) For eighteen years Eglon the king of Moab had compelled the Israelites to serve him and he had sorely oppressed them. The Lord raised up from the tribe of Benjamin the left-handed Ehud who made himself a two-edged knife about eighteen inches in length, and at the opportune time drove its sharp edges even beyond the haft into the pot-belly of king Eglon, and therefore by the hand of Ehud Jehovah delivered his people from the heel of the Moabitish oppressor. It is probable that shortly after that time Naomi, with her daughters-in-law, prepared to go to Bethlehem. It is quite likely that Ehud was then serving as the vindicator and judge of Israel. It was not the famine for material bread that caused Naomi to forsake Moab. At that time there was bread in both lands, for God had visited his people in Bethlehem and given them bread. The real motive impelling Naomi to return was her desire to be with her own people, whom God had raised up and restored to his favor by delivering them from the hand of Eglon's oppressive rule. The time was opportune for Naomi to return, and it was God's time to proceed with the prophetic drama. The occasion of Naomi's leaving Moab corresponds with the admoni-

tions given to the covenant people of God to leave Satan's organization and to associate themselves wholly and entirely with God's organization. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:17, 18) The Naomi class, as the Prophet Isaiah had foretold, realized prior to 1919 that they were dwelling in the midst of an unclean people and therefore they must take a forward step, devote themselves entirely to the Lord and enter his service.—Isa. 6:5.

²⁹ The class of spirit-begotten ones on earth whom Naomi pictured at this point came to a realization that Christ Jesus the great Judge had come to the temple of Jehovah and that the famine had ended, and that God had lifted the 'rod of the wicked from the lot of the righteous', and now they must busy themselves with the kingdom work and henceforth hold themselves entirely aloof and separate from the wicked. (Ps. 125:3) The Naomi class saw that 'the Lord had come to his temple', and that Jehovah had turned his face toward his people, and, like Zacharias, they said: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." (Luke 1:68) Jehovah's visiting his people at the time Naomi moved out of Moab resulted in taking out from amongst the Gentiles a woman for his name, to wit, Ruth; and in due time God again visited the Gentiles "to take out of them a people for his name".—Acts 15:14.

³⁰ "The Lord had visited his people in giving them bread" and there was again plenty in the land of Israel. Jehovah had brought showers of blessings upon the tribe of Judah. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds [*margin*, lightnings], and give them showers of rain, to every one grass in the field. Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle." (Zech. 10:1, 3) The faithful of the Jews had evidently now begun to bring all their tithes into the storehouse, and Jehovah had opened the windows of heaven and poured down great blessings upon them, and there was now plenty among his people. (See Malachi 3:10-12.) True to her name, Bethlehem had now become "the house of bread"; and Ephratah had become the place of fruitfulness, and Judah the place of praise to Jehovah's name. Thus is pictured how the people of God, his faithful ones on earth, "offer the sacrifice of praise to God continually, that is, the fruit of [their] lips, giving thanks to his name." (Heb. 13:15) It is even so with God's people now on earth after the coming of the Lord to the temple of Jehovah.

³¹ By his prophet Jehovah had said: "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come

forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide; for now shall he be great unto the ends of the earth."—Mic. 5: 2-4.

³² After the birth of the nation or kingdom (A.D. 1914) Christ Jesus, the King and Vindicator of Jehovah's name, came to the temple of Jehovah, and from that time forward he girds himself and causes his faithful ones to be at rest while, in the language of the prophet, 'he stands and feeds' them upon food that is convenient for them. Especially since 1922 has the Lord thus done. Christ Jesus feeds his people in the strength and majesty of Jehovah God; and while they partake of this food God's lightnings continue to flash from his temple, making known to the faithful remnant class the manifold blessings being bestowed upon them, and blessings yet awaiting them if faithful. When these facts are brought to the attention of God's covenant people who really love him they hasten to separate themselves from Satan's organization, pictured by Moab, and hasten to devote themselves entirely to God's organization, the house of fruitfulness and of praise to the name of Jehovah.—See *The Watchtower*, 1928, pages 371-377.

³³ The returning of Naomi to the "land of bread" therefore well pictures the coming of God's people to a realization that the Lord is at his temple and of the blessings they enjoy and have continued to enjoy feeding at his table from that time forward.

(To be continued)

QUESTIONS FOR BEREAN STUDY

- ¶ 1. What is meant by 'Jehovah's house'? By whom is it built? When? To whom does Jehovah reveal the way to his royal house? How? For what purpose?

- ¶ 2, 3. What is the significance (a) of the name "Elimelech"? (b) Of the fact that these events took place 'in the days when there was no king in Israel'?
- ¶ 4. Who or what was pictured by Elimelech, and how? By Naomi and her sons?
- ¶ 5, 6. Prove that the course taken by Elimelech and Naomi was pleasing to Jehovah.
- ¶ 7, 8. Show (a) that there is a close relationship between the book of Esther and the book of Ruth. (b) That Naomi pictured the "faithful servant" class.
- ¶ 9-11. Explain how, in their names and in their relationship to Naomi, Mahlon and Chilion find a place in this prophetic picture.
- ¶ 12, 13. Point out the fulfilment of that which was pictured (a) in the "famine" in "Bethlehem-Judah". (b) By Naomi and her sons in their 'coming into the country of Moab' and continuing there.
- ¶ 14. Show that Naomi, in playing her part in this prophetic drama according to the will of God, clearly pictured a class made manifest in these "latter days".
- ¶ 15, 16. What was the occasion for Jehovah's sending the holy spirit in behalf of his people? When and for what purpose was such ministry provided?
- ¶ 17, 18. With scriptures, show what would take place in this connection at the appearing of Christ Jesus at the temple. Point out the fulfilment therein of the prophetic picture here under consideration.
- ¶ 19, 20. Relate the circumstances through which Ruth and Orpah come into the picture. What responsibility for such circumstances attached to Naomi, and why? To Naomi's sons? To Ruth and Orpah?
- ¶ 21-23. From the significance of her name, and with related scriptures, point out the class pictured by Orpah. In like manner identify the Naomi and the Ruth class.
- ¶ 24-26. Point out the fulfilment of the declaration that "judgment must begin at the house of God". What are the facts which identify the class pictured by Mahlon and Chilion?
- ¶ 27. Describe Naomi's situation following the death of her sons. What place does it find in the divine purpose?
- ¶ 28-30. What was Naomi's motive for returning from the country of Moab? Describe the fulfilment of Ruth 1: 6 (a) as to natural Israel. (b) In its application to spiritual Israel.
- ¶ 31, 32. Point out how Micah 5: 2-4 is having fulfilment at this time.
- ¶ 33. What was pictured by Naomi's returning to the "land of bread"?

QUESTIONS RE JEHOVAH'S ORGANIZATION

SINCE the publication of the two articles entitled "Jehovah's Organization", in the August 15 and September 1 issues of *The Watchtower*, a number of questions have been propounded, and for the convenience of *The Watchtower* readers these questions, together with answers, are published in *The Watchtower* herewith.

Question: There is a difference of opinion in respect to paragraphs 23 to 26 and the 5th and 6th paragraphs of the Resolution. What is the correct understanding?

Answer: There is no occasion for any difference of opinion in regard to these paragraphs, and if brethren would read and give consideration to the language used therein no ambiguity would appear. Paragraph

23 plainly states that it is Scriptural for each company to have a service committee to act with the service director and in behalf of the company; that this committee should be selected by the company and that the number composing the committee is to be decided by the company; that the company should have a secretary and a treasurer; and that the service committee may be empowered to attend to the general business and to perform such duties as are usually performed by the executive committee; that there is no need for an executive committee where there is a service committee. How anyone can be confused about this paragraph is difficult to understand. However, an attempt will be made to clarify it, that even the babes may understand it.

The organization or company is one. There should never be a dual organization. The service committee should be the general committee to manage the affairs of the entire company. The service director need not be a member of this committee. The service committee acts in the capacity of an executive committee. While the Resolution suggested that the committee consist of not more than ten members, this is not an arbitrary rule, of course. It would be better to have less. The larger the body, the more unwieldy in attending to affairs and the more time wasted in talking. If, however, the company wishes a larger committee, that is the company's responsibility. If committees are wanted to attend to the poor or to such other things as may be needed, the company can authorize the service committee to appoint such subcommittees and assign anyone to service.

The company should have a secretary. That does not mean one secretary for service and one secretary for other matters, but a secretary for everything. Also a treasurer. It is best to have two separate persons to fill these offices, if there are enough in the company so that this can be done. It would be wholly unreasonable to have two treasurers in one organization. The different funds can be kept in different accounts in the books. It is preferable to have a competent brother act, but if there is none available a sister may act as secretary or treasurer, or both.

There seems to be no reason in the world for misunderstanding about eligibility of those who shall perform these duties. None except those who are of the temple class, in full harmony with service, and who are doing what they reasonably can to serve should be put in a position such as treasurer, secretary or member of any committee. There is no place in God's organization for drones, objectors or opposers. If anyone fails or refuses to have part in the field or witness service or opposes such service, that one should not hold a position or vote in the selection of servants. A mere claim of consecration is not a Scriptural qualification. Full devotion to the Lord is required.

If a company is large and the territory is large in population, then the service committee may appoint captains for each zone and these captains may be members of the committee or may not be, as is deemed best for the service.

Question: Is the proposed committee to take over both the responsibilities and functions of the existing service committee, that is, director, treasurer, stock-keeper?

Answer: There should be one general committee called the service committee. The director is appointed by the Brooklyn Office. The assistant director, stock-keeper and others should be selected by the company. Their duties are just the same as heretofore outlined in the organization instructions sent out by the Society's service department.

Question: Is the chairman or director to preside over the meetings of the committee and of the congrega-

tion, or is the responsibility to be divided, namely, the chairman to preside over both when matters other than service are considered, and the service director when service matters are considered?

Answer: There should be no confusion about a chairman. The director is chairman of nothing by virtue of his office as director, except at committee meetings, and when he is a member of the committee, and then it would be proper for him to preside at the service committee meetings. The chairman of the company may be selected for each and every meeting or for a brief or longer period of time. It would seem a mistake to select one person to be the general chairman over a long period of time of more than one year. There is no ambiguity in the Resolution. The chairman shall preside, keep order and lead study meetings when the company so desires, that is to say, when he is elected as chairman and directed by the company to lead the meetings. The service committee, being the only general committee of the company, should regularly appoint leaders of the study companies, if the company so authorizes. The practice heretofore followed of selecting a leader for a period of six months for various companies is a very good practice, and this duty of selecting leaders should be done by the service committee. This work was heretofore done by the executive committee, but the service committee may perform all the duties that the executive committee would perform. The company should avoid making anyone feel important by making him the chairman of the congregation to the exclusion of others. It is suggested that one brother might be elected for chairman of the company for a period of three or six months or a year, and in his absence anyone else may be elected at any meeting to preside at that meeting.

Question: Should not the chairman of the congregation be considered the executive head of the congregation in all meetings, exclusive of what is strictly service work?

Answer: The answer is emphatically, No, because such would be entirely inconsistent. To make one the executive head of the congregation is unreasonable and unscriptural, and especially when this is done to the exclusion of what is service work. Everything in the company is service work. If it is not service, then it is nothing.

Question: Are sisters to be considered eligible for members of the service committee?

Answer: They are not Scripturally disqualified. It is preferable to have men; but if no men possessing the Scriptural qualifications are available and there are women possessing Scriptural qualifications who are available, such can be put on the service committee.

Question: Is the secretary and treasurer to be chosen from among the committee?

Answer: This is not at all necessary. The secretary may be a sister or a brother. The treasurer may be a sister or a brother. They may be members of the committee or may not; preferably persons should be

chosen for these two positions who are not members of the service committee.

Question: Are the members of the service relief committee to be appointed by the service committee, the service relief committee being understood as having to do with things pertaining to the selection of a place of residence for the pioneers?

Answer: The selection of such a place as mentioned is a matter resting entirely within each company, and such as farms or places of abode should be determined by the company as a whole, and a special committee should be appointed to look after such matters.

Question: Should not the position of radio representative be established on the same basis as service director?

Answer: If the local company desires such, this would be a good practice. This is a part of the service, however, and where the duties are many in the company because of the number or size of the company and the work to be done, the company may select a radio representative. It would not be at all inconsistent, however, to have the service committee designate someone to look after the radio matters. He should report his activities to the office at Brooklyn. The radio representative need not be even a member of the service committee. Let the brethren bear in mind that it is their duty to get everybody into the service who desires to serve and technicalities should be avoided.

Question: Should not the term "service" be made to include every form of service, such as field activities?

Answer: This is the correct thought. Everything with the company is service, and the service committee can properly, at the request of the company, divide the service under various subheads and appoint subcommittees to look after these various things, such as radio, auditorium, relief and various things, and to report to the general service committee.

Question: Is the chairman elected to serve six months or a year or from time to time? And the brethren selected for discourses, how are they elected?

Answer: The chairman of the congregation, as above stated, may be selected for a short period of time or a longer period or for any one particular meeting. His authority as chairman extends only to preside at meetings. The service committee should look after the general affairs. As to the selection of brethren for discourses, the service committee should do this at the request of the company, selecting the most competent men for this purpose.

Question: Is the chairman to be a boss over what shall be said and done in the service meeting?

Answer: Most emphatically, No. There are no bosses in God's organization. The chairman should preside, keep order and perform generally the duties that a chairman does perform. If he is prompted wholly by unselfishness there will be no difficulty in getting on. It is well not to have one person chairman over a period of years.

Question: Should a company elect a brother as chairman when he confesses he does not see present truth and has refused to lead *Watchtower* studies for the past five years?

Answer: Most emphatically, No. How could it be said that such a one is in the temple when he has no vision of the light from the temple? Such a person is wholly unfit and disqualified to act as chairman or in any other capacity in Jehovah's organization.

Question: Can a service director, or any other brother who is faithful to the Lord, make comments on any *Watchtower* article in a service meeting without being rebuked or censored by the chairman?

Answer: The chairman has no authority to rebuke anyone for expressing his views. If the views expressed are out of harmony with the Scriptures, then the chairman might call for the congregation to vote its disapproval of such remarks. The chairman is not a czar, and it is not his prerogative to exercise arbitrary power over anyone else. At a study meeting the service director occupies the same position that any other member of the company occupies, no greater, no less.

Question: Can a resolution be passed at a service meeting while the service director presides?

Answer: If the company so desires, of course it can be passed. The service director has no authority to say what a company shall or shall not do. The majority rules in God's organization.

Question: Is it proper for one brother to accept and hold at one time the duties of radio director, service committee member, chairman, secretary and treasurer?

Answer: Such would be a very bad practice, especially where there are others who could fill the positions.

Question: Over what meetings should the service director preside? and over what meetings should the chairman preside?

Answer: This is similar to a former question, but it is here repeated. The service director should properly preside at the service committee meetings, unless someone else is called to the chair for that purpose. The chairman of the company should preside at such meetings as the company may have unless someone else is designated to act as chairman.

Question: Should the company have a stockkeeper?

Answer: Most emphatically, Yes. The company should have a stockkeeper, and this stockkeeper may be selected by the company or by the committee as it may be determined.

Question: Should the stockkeeper act as secretary or treasurer?

Answer: Such is not advisable, for the reason that a stockkeeper's duties are different from those of treasurer and secretary. These duties should be divided among three different persons if there are enough in the company thus to attend to the duties.

Question: Would it be advisable in larger companies to have several subcommittees?

Answer: Let this matter be determined by each company. It would be entirely consistent for the company to authorize the service committee to appoint all necessary subcommittees for the purpose of mapping out and assigning territory, keeping records of stock and books, and such other things as may be necessary to perform.

Question: What are the defined duties of a director and a chairman?

Answer: The duties of a director have been specifically defined by literature issued from the Brooklyn Office. The duties of a chairman are generally understood by all to be to preside at meetings and keep order.

Question: One company has a chairman who feels that he is warranted in presiding at study meetings to which other study leaders are chosen, opening the meeting himself and then introducing the regular study leader. Is this correct?

Answer: Such a procedure would seem foolish, to say the least of it. Why should one brother in a company need to be introduced by another? If the chairman is assigned to lead a meeting, let him do it; if some other brother is assigned to lead a study, let him do it. Avoid technicalities and needless ceremonies.

GENERAL SUGGESTIONS

Let these points be kept in mind and no difficulties will arise: That the company organization is one; that each member of the company is presumed to be anointed of the Lord and in full harmony with his organization and willing and anxious to perform service at any time; that no man has preeminence above another in a company; and that each one should be glad to perform such duties as may be assigned to him. Not everyone of the company need be put on the service committee, even though he has the qualifications. A limited number should be selected that would work

to the best interests of the Lord's cause. The service director may be a member of this committee or he may not be. It would be preferable to have him a member of the committee and have him preside in the committee meetings. However, anyone may preside at the committee meetings. The chief purpose of having the director at the committee meetings is that he may answer questions which may arise concerning service and the knowledge of which is peculiarly held by him by reason of his communication with the Brooklyn Office.

Let the company therefore proceed in the selection of servants in the following manner: At a regular meeting, select a chairman for that meeting, then provide that such a one may act as chairman until the company selects another. His term of office, therefore, may be indefinite. Second, select a service committee from amongst the elders, that is to say, the mature brethren of the company who are in full sympathy with and actively engaging in the service. Third, select a secretary from amongst the brothers. If a brother is not available, a sister may be selected for secretary. Fourth, select a treasurer from amongst the company, a brother to be preferred. There is to be one secretary of the entire company for all matters; one treasurer for the company relating to all matters. Let the company then by motion or resolution authorize the service committee to appoint the necessary subcommittees, to regularly appoint the leaders of study meetings and those who should address the company in a public manner. The service director, of course, is to be selected in the manner heretofore suggested.

Let each and every one keep uppermost in mind that it is the great privilege of God's people to participate in His service and have a part in the vindication of His name. Generally, let it be understood there is practically no difference in the organization now and previously, except this: The election of men to the office of elder or deacon is unscriptural; the selection of any members of the congregation to carry on the duties of the work is entirely Scriptural and proper.

LETTERS

The following are samples of many letters received from companies of the Lord's people throughout the land giving evidence of the unity:

DEAR BRETHREN:

This is to advise the Society that on the last day of our convention, September 5, a special meeting of the company was held, with Bro. E. H. Barber acting as chairman, when the reorganization was effected. The resolution published in September 1 (1932) *Watchtower* was unanimously adopted. This notification is in accordance with instructions of the company.

We feel that under the reorganization the company will properly function, and that it is to be a wonderful blessing.

With much Christian love, we are

Yours in the service of Jehovah,
NORFOLK (Va.) COMPANY.

DEAR BRETHREN:

The company of Jehovah's witnesses at Boise, Idaho, have adopted, verbatim, the resolution suggested in the September 1 *Watchtower* and have stricken from its records from now on the word "elder".

We assure you of our desire to remain in harmony with the Lord's workers.

DEAR BRETHREN:

This is to advise you that at our first service meeting after receiving the September 1 *Watchtower* we took up the matter of the resolution, as suggested therein, and it was unanimously adopted.

We appreciate this article very much and believe it fully in harmony with God's Word.

Your brethren united for service,
JACKSONVILLE (Fla.) COMPANY.

DEAR FRIENDS:

The Greenfield (Mass.) company of Jehovah's witnesses desire to have you know that they have unanimously adopted the resolution in the September 1 *Watchtower* and have tried to set their house in order in harmony therewith. We feel sure that the new arrangement will work out to the praise and honor of Jehovah's name; and that is our one desire.

DEAR BRETHREN:

The Dubuque (Iowa) company of Jehovah's witnesses had a meeting last night and it was voted unanimously by the company that we do away with "elders" and adopt the resolution just as outlined by *The Watchtower*. There will not be any more declaration meetings.

We rejoice with you in the sweet privileges of this day of Jehovah.

DEAR BROTHER RUTHERFORD:

The company at New Philadelphia, Ohio, at their regular Wednesday night meeting adopted the resolution that was in the September 1 *Watchtower*. By unanimous vote all expressed their appreciation for this wonderful article, "Jehovah's Organization," and that the faithful remnant of God on earth are Jehovah's witnesses and are all commissioned preachers to give testimony to the name and purpose of Jehovah that all the world may know Jehovah is God and know of and concerning his King and kingdom.

As the result of the *Watchtower* article we organized a company in accordance with the resolution, and nine expressed by their actions and word to enter into the service work. We assure you, dear brother, you have our full cooperation, love and confidence. Also to express our gratitude for the three *Vindication* books. They are the most wonderful of your writings to show that Satan's organization is doomed. This ought to prove to all who are in line for the kingdom that the Lord Jesus is at the Temple and is the one causing the explanation of the prophecies to be published in books and *The Watchtower*.

We pray that you will be used by the Lord to the end.

DEAR BRETHREN:

Under date May 23, 1932, we advised the Society by letter that the elective office of elders had been abolished in this company of Jehovah's witnesses, and that suggestions from the Society as to a systematic arrangement for carrying forward class activities would be welcomed.

Now that the September 1 *Watchtower* suggests a resolution for adoption by all companies of Jehovah's witnesses, this company unanimously and without reservation accepts and adopts the resolution therein suggested.

The local company is in full harmony with the Lord's method of conducting the work which he commanded to be done. Some who were not willing to accept the flashes of lightning as coming from the Temple have withdrawn and no longer associate with us. These have been replaced by others fully in harmony with the Elisha work.

We greatly rejoice in the privilege of participating in the work of announcing the King and kingdom.

Sincerely your brethren and coworkers,

NEW BRIGHTON (Pa.) COMPANY OF JEHOVAH'S WITNESSES.

DEAR BRETHREN:

Inasmuch as we, the company at Glendale, California, recognize *The Watchtower* as Jehovah's instrument, used of him for the instruction and encouragement of his people, and declare ourselves to be one hundred percent in harmony therewith, we wish to go on record as having adopted, without reservation, the resolution as outlined in the September 1 issue of *The Watchtower*.

We heartily agree that this is the reasonable as well as the Scriptural method of handling the Kingdom interests intrusted to our care.

We further resolve that we will, with greater determination, continue to fight on the side of the Lord until the victory over Satan and his evil organization has been fully accomplished.

DEAR BRETHREN:

We are glad to inform you that we are rejoicing in our privilege of service to Jehovah, and that we have fully adopted the resolution as set forth in the September 1 *Watchtower*.

NEW HAVEN (Conn.) COMPANY OF JEHOVAH'S WITNESSES (Colored).

DEAR BROTHER RUTHERFORD:

We, the San Francisco (Calif.) company of Jehovah's witnesses, wish to go on record before Jehovah and his organization as having unanimously adopted the resolution appearing in *The Watchtower* of September 1, 1932.

It is our desire to remain faithful to Jehovah and to act in harmony with the instructions he gives his people through the columns of *The Watchtower*.

We pray the Father's continued blessing upon you and those serving with you.

DEAR BRETHREN:

At our last meeting the resolution appearing in September 1 *Watchtower* was read, voted upon, and unanimously adopted by Newark (N. J.) company of Jehovah's witnesses.

Acting upon that resolution immediately, the company selected a service director, a service committee of four, a secretary and treasurer, and a chairman, as outlined; who will, by the grace of Jehovah, work together in complete harmony and unity with the company in the Kingdom service work.

Our desire is to put forth all our energy in the witness work, singing praises to Jehovah, and magnifying his name; trusting in him for the needed strength that we might remain faithful.

We send our love.

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King. At a recent meeting of the Austin (Tex.) company of Jehovah's witnesses a unanimous vote was taken endorsing the resolution as presented in the September 1 *Watchtower*, setting forth the order for the companies of Jehovah's organization to follow, having had many painful experiences concerning elders. The resolution is timely and valuable. Kindly accept our whole-hearted endorsement.

Our prayer for you is that the Lord will continue to guide and direct you in the proclamation of the truth, which has been such an incentive to us. We assure you of our love and cooperation in every effort to honor the name of Jehovah.

May the Lord bless you, dear brother.

DEAR BROTHER RUTHERFORD:

There are only a few of us here in Tucson but we wish you to know that we are in absolute harmony with Jehovah's organization and the channel he is using to his glory in the earth.

Words seem lacking in power to rightly express our deep appreciation for the glorious light emanating through the open door of the temple, revealing to us the "hidden riches of secret places".—Isa. 45: 3.

The *Vindication* books are indeed marvelous, invigorating us to greater energy in pronouncing Jehovah's judgments against the enemy organization as we see that organization revealed in all its hideousness. Truly our hatred is fully called forth against Satan's organization and we earnestly pray for its immediate destruction and the complete vindication of Jehovah's name.

We can't fail to mention also our appreciation of the light just received in regard to the proper method of company organization and for a correct understanding of the meaning of "elder". At our last business meeting the resolution, appearing in the September first issue of *The Watchtower*, (with slight modifications made to meet the conditions of sharpshooter arrangements) was unanimously adopted by the company.

We pray that Jehovah may continue to grant you grace and strength to discharge the heavy duties resting upon you. We love you for your tireless efforts in carrying on Jehovah's great witness work and in preparing the "meat in due season" for our consumption.

With much love in Zion, we are

Your brethren in His service,

TUCSON (ARIZ.) COMPANY OF JEHOVAH'S WITNESSES.

DEAR BRETHREN:

The company of Jehovah's witnesses at Atlantic City, N. J., after due study of scriptures as set forth in the September 1 *Watchtower*, is in full harmony with the resolution.

At a *Watchtower* study on August 28 the resolution was adopted by unanimous vote, and the affairs of the company will be so guided at all times.

DEAR BROTHER RUTHERFORD:

Recognizing that the Watch Tower Bible and Tract Society is the channel Jehovah is using to bring the truth to the people, and desiring to be wholeheartedly in harmony with that channel, we, by unanimous vote, have accepted the suggestion contained in the September 1 *Watchtower*, have adopted the resolution therein stated and will proceed accordingly to elect a service committee in place of elders formerly elected by the company.

Praying that the heavenly Father will continue to use you in His service, we are

Your brethren by His grace,
VANCOUVER (B. C.) COMPANY OF JEHOVAH'S WITNESSES.

EVIDENCE OF JEHOVAH'S LOVE

DEAR BROTHER RUTHERFORD:

We cannot refrain from sending you our heartfelt thanks for the gift of *Vindication* Two and Three. They surely are another evidence of the love of Jehovah for his people. We will need to read them over and over to really assimilate them. What a glorious vision of God's organization is given therein, and of the temple 'mansion' prepared for those who love him! Also, how much more hideous is the Devil's house made to appear!

We esteem it the greatest of all human privileges to be engaged in the full-time service of our loving heavenly Father in disseminating this life-giving and life-sustaining message to the Jehonadab class, to the prisoners, and to all who will partake of the water of life.

Our prayers ascend continually on your behalf and we are thankful for your ministry to the servant class. It is our great desire to prove faithful to our covenant.

With much love,
BRO. AND SR. CHARLES EARLY, *Michigan*.

"WHAT A PRIVILEGE IS OURS!"

DEAR BROTHER RUTHERFORD:

Greetings and love in Zion. We received our *Vindication* Two and Three yesterday. Needless to say we were overjoyed upon receipt of them. We cannot put in words our heartfelt gratitude, but please accept our thanks for them.

What a privilege is ours to be permitted by Jehovah to read this wonderful message and then to carry it to the people, that the enemies of God may be duly warned!

We pray Jehovah's blessings upon you and all of his witnesses that we may continue faithful unto Jehovah and do his work in a pleasing manner. Then Jehovah's name and word will be for ever vindicated, and his kingdom then shall fill the whole earth.

Sincere love to you and the Bethel family.

Two more J. w's,
JANE AND MARION HOOVER, *Pioneers*.

'FOOD FROM JEHOVAH'

DEAR BROTHER RUTHERFORD:

Love and joyful greetings to you in Jehovah's name!

Truly the Lord is good to his Israel. Just received *Vindication* Two and Three, and I thank Jehovah for them. No man gave us this food. It is from Jehovah, and surely it is as marrow to our bones. How you must have rejoiced when the Lord gave the understanding of Ezekiel! and how you must have thanked him for it, and for the privilege of passing it on to us!

I cannot tell you what a blessing the Lord handed to me today in *Vindication* Two and Three. The Devil had succeeded in stripping us of every material thing we possessed this past week (taken over by the bank), but the Lord made it all up

to me in this message right from him. Blessed be his holy name! "E'en now with thee I'm richer than monarch on his throne." To be true and faithful to Jehovah as his witness is a blessing beyond compare.

Was hoping we would have the opportunity to carry "Can the American Government Endure?" to the people in *Golden Age* form, perhaps millions of *The Golden Age*.

The Lord Jehovah continue to lead, protect and bless you in all you undertake for him.

(MRS.) M. BAILEY, *Pioneer*.

"THREATENED" WITH DEPORTATION

DEAR BROTHER RUTHERFORD:

We have had an experience this afternoon in relationship to the progress of truth into the continent of Africa which has made us determine to write to you immediately.

It was just about six months ago that we first were thrilled through and through by listening with others at our annual Capetown convention to your first broadcast lecture in S.A. on "Jehovah". Since then we proceeded northward to have our share in announcing the kingdom message farther north.

Since May the gracious Lord has so arranged that we should proceed still farther northward on the great Cape-to-Cairo route first conceived by the British Empire builder, Cecil John Rhodes.

Though the Devil has put many obstacles in our way, in that we were once even threatened with deportation from Southern Rhodesia and were at first refused entry into Northern Rhodesia, we have practically completed Livingstone, about seven miles from where we were camping at the great falls of the Zambesi river, during 200,000-Hour Week; and our part in this week, brimful of some thrilling experiences in testifying to the ruling factors here as well as to the common people, was concluded by listening in to your recorded lecture broadcast from Johannesburg at 5:15 p.m. today on "The Bible". This is almost 2,000 miles up the great continent of Africa, about one-third of the way up to Cairo.

It was at the home of a wireless enthusiast that we listened in. He had a wireless chart of the world. The few stations on the African continent were meager indeed alongside of the host of stations marked in the American and European continents. But is it not significant indeed that over fully half of the stations on the African continent the message of truth is already going upon the air at regular times, and that as far up as the town of Livingstone these can be heard so distinctly as we heard it this afternoon?

The young wireless enthusiast now is in possession of *Vindication* Book One, *Government* and *The Kingdom*.

We cannot conclude this letter, dear Brother Rutherford, without telling you also how thrilled we were to read in *The Watchtower* of June 1, 1932, that *Vindication* Books Two and Three will soon be off the press, and that not only will the rest of Ezekiel be explained therein, but also Jehu. How good of our gracious heavenly Father to use you thus to let us have the food convenient for us at this time! It will be two long months to await their arrival in this country. Still, by joyful kingdom service, among others farther up into the continent of Africa, they will not hang heavily on us.

Praying Jehovah's continued blessing on your loyal service of Him and His great Son,

Your brother and sister in His glad service,
P. and L. DE JAGER, *Pioneers, Northern Rhodesia*.
July 10, 1932.

* * * *

In view of the facts stated in the foregoing letter, it is interesting to note how Jehovah has prospered the witness work, and how, on the other hand, the enemy's mouthpiece at the "seat of the beast" uttered a falsehood which was widely published in a form similar to the following:

SOUTH AFRICA TO DEPORT 4 U. S. MISSIONARIES
London, May 29 (US). Four American missionaries will be deported from South Africa tomorrow because authorities fear their preaching might cause unrest among the natives, advices from Johannesburg today said. The dispatches said the missionaries, who came to South Africa under auspices of the International Bible Students Association, are P. de Jager, M. de Jager, S. Nashall and A. Nisbet.

CONCERNING DECLARATION MEETINGS

DEAR BROTHER RUTHERFORD:

My observation when attending the Wednesday evening declaration meetings has been such as to cause me to deem it advisable to report to you in this regard.

I have attended a great number of these meetings, and while I know the *Tower* admonition is to the effect that those declaring should speak upon the subject matter of the day's text, it is very seldom that one so does. It is largely the same few speaking Wednesday upon Wednesday and repeating over and over again that which was said the week before. True the words are somewhat different, but the general value of what is said seems to be about the same and of little or no importance.

Therefore I am wondering if this time could not be used to better advantage by His witnesses.

Praying the Lord's guidance and blessing upon you at all times, and with much love and best wishes I am, by divine favor,

Your brother and servant in Him,
W. F. SALTER.

REPLY

In times past the purpose of a testimony meeting, otherwise called a "declaration meeting", has been to encourage the brethren by relating interesting experiences. Efforts were made to confine these testimonies to the text for the day. Some did this, but the meeting soon drifted into a mere formal expression which really edified no one.

Some time ago it was suggested at the Bethel family table that the Wednesday night meeting should be only for the study of *The Watchtower* and that all declarations or testimonies be given at the service meeting, which is held on Friday night. A motion was put to this effect, and the family unanimously voted for such an arrangement. Since then Wednesday night has been devoted to a *Watchtower* study, in which most of the family participate. The testimonies or declarations pertaining to activity in the field service are reserved for the service meeting, which, in Brooklyn, is held on Friday night. The Lord's blessing has been manifest on this arrangement, and it seems to me it would be good for others to conduct the same course. This is a matter, however, for each company to determine. We at headquarters can merely give advice.

The kingdom is here now and it is no time for any to recount their woes before their brethren, but rather to be active and zealous in the service and increase their knowledge concerning God's purposes and to encourage others to actively participate in giving testimony concerning Jehovah and his purposes.

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

A LIVING WORD

MY DEAR BROTHER RUTHERFORD:

I am getting on with my reading and study of *Vindication* Two and Three, and although I have not by any means got all of the matter in mind, I want to tell you of my enjoyment of my reading and study in both books. Both of them are illuminating, and my chiefest feeling is that of gratitude to God for giving his remnant this further plain disclosure of this part of his Word given so long ago, but which he has kept dark until now. His counsels of old are being shown and proved to be faithful and true even as Isaiah said. I have been very glad for the clear light of Book Two respecting the proper interpretation of the scriptures which speak of the restoration of Israel, and that the Lord has made clear that he does not speak of the Jews as a people, but that his remnant are the ones to whom his word goes. Ever since the Lord made clear his word concerning Jacob and Israel the light has been breaking in, but it seems to me that Book Two settles this matter. I thank God for this light.

And then there is the further confirmation of that which Book One had concerning Jehovah's organization and the witness which must be given through the earthly members. This true view of "The Holy Land" makes the way clear for the interpretation of the prophecy concerning Gog. And so the Lord has led us on point by point. But Book Three, with its outstanding matters of the interpretation of Jehu as a picture, and of the temple of Jehovah, must, I think, be considered as a special gift from God.

It seems now as if the main points of prophecy had been made clear. The Word is a mine deeper than mortal can go and into which treasures even the Lord's people may enter only by his grace. But he has surely caused his glory to light upon his people, and the Word of the Lord is indeed proved to be a living word, for it gives light to his people, besides that it is their meat and their drink. I thank the Lord for this further token of his love, and pray that his blessings may continue with you. I look forward to still further blessings in this way, for surely these treasure stores will continue to yield their gifts.

With much love in the Lord, I am

Your brother and your servant,

J. HEMERY.

'THANK GOD FOR HIS WONDERFUL MESSAGE'

DEAR BROTHER RUTHERFORD:

I want to tell you how much I appreciate the gift *Vindication* Books Two and Three. Thanks so much for them. "O give thanks unto the Lord; call upon his name; make known his deeds among the people."

We have looked for this time for several years, have feasted on *The Watchtower* for thirty-eight years; and every one gets better.

Allow me to mention "Publishing Jehovah's Name". They were all so helpful to me, for which I thank my God for his wonderful message that he is bringing to us at this time. Since 1894 we have seen many changes in *The Watchtower*. We saw Elijah go and saw his mantle fall on Elisha. How I tried to understand "Ezekiel's temple"! But when the due time came the Lord made it plain that it is Jehovah's temple, the place of his throne, his royal house.

I was one that pledged to "Advertise the King and the Kingdom"; and what a wonderful privilege it has been to us that have seen the unfolding of Jehovah's purposes since he came to his temple.

Am so thankful to have some little part in the vindication of Jehovah's name, and as his purposes are made known to us by one of the Lord's dear servants whom we love for his faithfulness to Jehovah God.

Brother Rutherford, I want to tell you I am with you in this great work of hurling the hard stones into the ranks of the enemy of God and man, which will sweep away the refuge of lies. The work gets more interesting; and I can say that it has been a great joy to tell the people about The Kingdom, the Hope of the World. I thank God for this privilege. May the Lord continue to bless you.

One of Jehovah's witnesses,
MRS. GEO. H. DRAPER.

'JEHOVAH HAS SPOKEN'

DEAR BROTHER RUTHERFORD:

Loving greetings!

I just finished reading the *Vindication* books; I have faithfully watched in *The Watchtower*, especially since 'temple days', and rejoiced in those most bright lightning flashes, which grow brighter and brighter as the roar of the great battle becomes louder and louder to the trumpet beat of the marching army of Jehovah in the chase of the dodging enemy.

Your brave and ever-continued counsel from Jehovah God in your prayerful search of his Word applied to the physical facts has ever enabled me to have with you God's armor buckled on, and has kept me from all fear, and, in spite of my many weaknesses, I have been most marvelously encouraged, and find that holy boldness around me and through me as the enemy is engaged on this and that doorstep as I go from house to house.

I am constrained to say, and that with delight, that the food piled upon the Lord's table from Revelation, contained in *Light* One and Two, is tiptop; also, that from *Vindication* One, Two, Three, gives expression indeed of God Almighty. Now I can truly say that he can work and none can hinder; yea, he has spoken the word and it has stood fast, etc. I am confident that all the remnant are saying with me, "I am by Jehovah's goodness and loving-kindness going through the gates with you, dear brother, and up to the golden city," as he assures he will uphold me by his counsel and afterward receive me up into glory.

Yours in His triumphant victory,
BENJ. F. HOLADAY, California.

The WATCHTOWER

SERVICE APPOINTMENTS

T. E. BANKS

| | | | |
|----------------------------|--------|---------------------------|--------|
| Port Arthur, Tex.Oct. | 30, 31 | Claremore, Okla.Nov. | 15, 16 |
| Galveston, Tex.Nov. | 1, 2 | Coffeyville, Kans. | 13, 19 |
| Houston, Tex. | 4, 5 | Wichita, Kans. | 20, 21 |
| San Antonio, Tex. | 6, 7 | Topeka, Kans. | 22, 23 |
| Austin, Tex. | 8, 9 | Kansas City, Kans. | 25, 26 |
| Oklahoma City, Okla. | 11, 12 | St. Louis, Mo. | 27, 28 |
| Tulsa, Okla. | 13, 14 | Chicago, Ill. | 29, 30 |

G. H. DRAPER

| | | | |
|---------------------------|--------|------------------------|--------|
| Pensacola, Fla.Nov. | 2 | Arcadia, Fla.Nov. | 16 |
| Ponce de Leon, Fla. | 4 | Fort Myers, Fla. | 17 |
| Marianna, Fla. | 5 | Miami, Fla. | 19, 20 |
| Thomasville, Ga. | 6 | Key West, Fla. | 22, 23 |
| Tampa, Fla. | 8, 9 | Lake Worth, Fla. | 25 |
| St. Petersburg, Fla. | 11, 12 | Port Mayaca, Fla. | 26, 27 |
| Bradenton, Fla. | 13 | Melbourne, Fla. | 28 |
| von Park, Fla. | 14 | Orlando, Fla. | 29, 30 |

W. M. HERSEE

| | | | |
|------------------------|--------|------------------------|--------|
| Sunbury, Ont.Nov. | 1 | Medford, Ont.Nov. | 15 |
| Milnet, Ont. | 2 | Owen Sound, Ont. | 17, 18 |
| Warren, Ont. | 4 | Tara, Ont. | 19, 20 |
| North Bay, Ont. | 6 | Harriston, Ont. | 21 |
| Orillia, Ont. | 8, 9 | Fordwich Ont. | 22 |
| Midland, Ont. | 10, 11 | Orangeville, Ont. | 24 |
| Barrie, Ont. | 12, 13 | Brampton, Ont. | 25 |
| Collingwood, Ont. | 14 | Toronto, Ont. | 27 |

J. C. RAINBOW

| | | | |
|----------------------------|------|---------------------------|--------|
| Tippecanoe C'y, Ohio Oct. | 31 | Marcellus, Mich.Nov. | 12 |
| Springfield, OhioNov. | 1 | Benton Harbor, Mich. | 13 |
| Piqua, Ohio | 2, 3 | South Haven, Mich. | 14 |
| Rosburg, Ohio | 5 | Kalamazoo, Mich. | 15, 16 |
| Wapakoneta, Ohio | 6 | Battle Creek, Mich. | 18, 19 |
| Lima, Ohio | 7 | Jackson, Mich. | 20, 21 |
| Findlay, Ohio | 8 | Lansing, Mich. | 22, 23 |
| Edgerton, Ohio | 9 | Hastings, Mich. | 25 |
| Coldwater, Mich. | 11 | Grand Rapids, Mich. | 26, 27 |

W. J. THORN

| | | | |
|---------------------------|--------|----------------------------|-------|
| Arlington, Kans.Nov. | 4, 5 | Colorado Spr., Colo. Nov. | 18-20 |
| Pratt, Kans. | 6 | River Bend, Colo. | 21 |
| Plains, Kans. | 7 | Denver, Colo. | 22-24 |
| Rolla, Kans. | 8, 9 | Fort Morgan, Colo. | 26 |
| Dodge City, Kans. | 11 | Iliff, Colo. | 27 |
| Garden City, Kans. | 12 | Greeley, Colo. | 28 |
| Syracuse, Kans. | 14 | Denver, Colo. | 29 |
| Pueblo, Colo. | 15, 16 | Grand Junction, Colo. Dec. | 1 |

S. H. TOUTJIAN

| | | | |
|-------------------------|-------|-----------------------|-------|
| Seattle, Wash.Nov. | 4-7 | Nampa, IdahoNov. | 18-21 |
| Spokane, Wash. | 11-14 | Butte, Mont. | 25-28 |

J. C. WATT

| | | | |
|----------------------------|--------|-----------------------------|--------|
| Clearwater, Nebr.Nov. | 2 | Frederick, S. Dak.Nov. | 18 |
| Walthill, Nebr. | 3 | McLaughlin, S. Dak. | 19 |
| Atlantic, Iowa | 4 | Brisbane, N. Dak. | 20, 21 |
| Red Oak, Iowa | 5 | Minot, N. Dak. | 22 |
| Sioux City, Iowa | 6, 7 | Williston, N. Dak. | 23 |
| Hawarden, Iowa | 8 | Outlook, Mont. | 24 |
| Sioux Falls, S. Dak. | 9 | Lawton, N. Dak. | 26 |
| Mitchell, S. Dak. | 10 | Cooperstown, N. Dak. | 27 |
| Stevens Point, Wis. | 12, 13 | Valley City, N. Dak. | 28 |
| Brookings, S. Dak. | 15 | Berlin, N. Dak. | 29 |
| Conde, S. Dak. | 16 | Fargo, N. Dak.Dec. | 1-4 |

INSTRUCTION FOR SERVICE

The Watchtower advises that an assembly of Jehovah's witnesses will be held at the points and on the dates named below for the purpose of more effectively organizing the field service and for instructing Jehovah's witnesses who engage in this service.

ANTON KOERBER ASSISTED BY A. R. GOUX

| | |
|----------------------------------|---------------------------------|
| Attleboro, Mass. Sept. 30-Oct. 2 | Kansas City, Mo. Dec. 30-Jan. 1 |
| Auburn, Me.Oct. | 7-9 |
| Syracuse, N. Y. | 14-16 |
| Buffalo, N. Y. | 21-23 |
| Warren, Pa. | 28-30 |
| Akron, OhioNov. | 4-6 |
| Crooksville, Ohio | 11-13 |
| Clarksburg, W. Va. | 18-20 |
| Charleston, W. Va. | 25-27 |
| Marion, OhioDec. | 2-4 |
| Dayton, Ohio | 9-11 |
| Louisville, Ky. | 16-18 |
| Knoxville, Tenn. | 23-25 |
| Wichita, Kans.Jan. | 6-8 |
| Oklahoma City, Okla. | 13-15 |
| Tulsa, Okla. | 20-22 |
| Shreveport, La. | 27-29 |
| New Orleans, La.Feb. | 3-5 |
| Little Rock, Ark. | 10-12 |
| Springfield, Mo. | 17-19 |
| St. Louis, Mo. | 24-26 |
| Decatur, Ill.Mar. | 3-5 |
| Jasonville, Ind. | 10-12 |
| Indianapolis, Ind. | 17-19 |
| Fort Wayne, Ind. | 24-26 |

G. Y. M'CORMICK ASSISTED BY DONALD HASLETT

| | |
|--------------------------------|-----------------------------------|
| Saginaw, Mich. Sept. 30-Oct. 2 | Chattanooga, Tenn. Dec. 30-Jan. 1 |
| Kalamazoo, Mich.Oct. | 7-9 |
| Gary, Ind. | 14-16 |
| Milwaukee, Wis. | 21-23 |
| Wausau, Wis. | 28-30 |
| Duluth, Minn.Nov. | 4-6 |
| Minneapolis, Minn. | 11-13 |
| Fargo, N. Dak. | 18-20 |
| Sioux Falls, S. Dak. | 25-27 |
| Omaha, Nebr.Dec. | 2-4 |
| Des Moines, Iowa | 9-11 |
| Dubuque, Iowa | 16-18 |
| Moline, Ill. | 23-25 |
| Nashville, Tenn.Jan. | 6-8 |
| Memphis, Tenn. | 13-15 |
| Birmingham, Ala. | 20-22 |
| Thomasville, Ga. | 27-29 |
| Orlando, Fla.Feb. | 3-5 |
| Jacksonville, Fla. | 10-12 |
| Savannah, Ga. | 17-19 |
| Atlanta, Ga. | 24-26 |
| Charlotte, N. C.Mar. | 3-5 |
| Wilson, N. C. | 10-12 |
| Roanoke, Va. | 17-19 |
| Richmond, Va. | 24-26 |

ROBERT J. MARTIN

It was just past midnight, or the beginning of the morning of September 23, 1932, that Robert J. Martin, a soldier in the organization of Jehovah, folded his earthly tent and peacefully went away. This good and faithful witness has finished his course on earth. There is every reason to believe that he immediately passed into the kingdom and is now for ever with the Lord in the capital organization of Jehovah.

When one because of unfaithfulness to Jehovah falls the faithful ones will not weep; but when one proves his faithfulness to God unto the very end, then it is difficult for those who have fought by his side to keep back the tears. But we sorrow not as those who have no hope. The hope of the faithful comrades of Brother Martin is that they too may see the Lord in all his glory and beauty and participate ever thereafter in carrying out Jehovah's purposes. The devotion of Brother Martin to Jehovah's cause is an inspiration to those of the remnant to continue to press the battle to the gate. Let those who truly love God be of good courage and zealously march on under the banner of the King. The day of deliverance and vindication is very near.