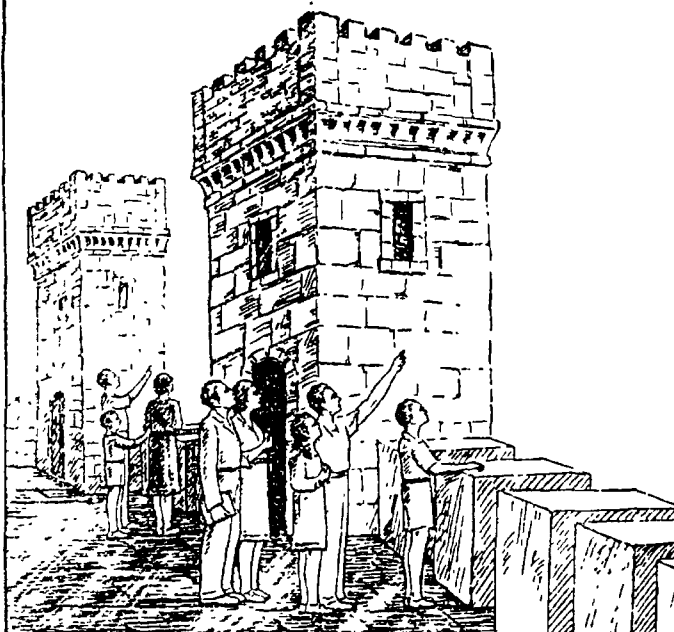




The WATCHTOWER

Announcing
Jehovah's Kingdom



"They shall know that I am God"

VOL. LXI

SEMIMONTHLY

No. 15

AUGUST 1, 1940

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom the people of good will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

"RELIGION'S DOOM" TESTIMONY PERIOD

This midsummer testimony period during the entire month of August follows closely the Theocratic convention at Columbus. The period being named "Religion's Doom", the testimony activities should receive particular stimulation from the convention's nationwide public address on "Religion as a World Remedy". Appropriately, therefore, all Kingdom publishers will offer to the public, on a 25c contribution, the book *Enemies* and a self-covered booklet, preferably the new booklet *Refugees*, if the territory has recently been intensively witnessed with the latest book, *Salvation*. Conventioners and people of good will everywhere are invited to share in this testimony. Arrange for this now through the local organized company of Jehovah's witnesses. If not yet associated with such, write us for references. The *Informant* supplies full details. A complete report on each publisher's field service for August should be submitted, to compile the total results.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at ten o'clock

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

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

YEARLY SUBSCRIPTION PRICE

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

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

(Translations of this journal appear in several languages.)

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

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

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

a m., Tuesday, October 1, 1940, at which the usual annual business will be transacted.

USE RENEWAL SUBSCRIPTION BLANK

The blank sent you one month before expiration of your *Watchtower* subscription should be filled out and returned to the Brooklyn office or to the Branch office in the country where you reside. Servants in the companies, and individuals, when sending in renewals for *The Watchtower*, should always use these blanks. By filling in these renewal blanks you are assured of the continuation of your *Watchtower* from the time of expiration, and without delay. It will also be a great help if you sign your name uniformly, and note any recent change of address, on the renewal slip.

"WATCHTOWER" STUDIES

- Week of September 1: "Times and Seasons" (Part 1),
¶ 1-18 inclusive, *The Watchtower* August 1, 1940
- Week of September 8: "Times and Seasons" (Part 1),
¶ 19-34 inclusive, *The Watchtower* August 1, 1940.
- Week of September 15: "Times and Seasons" (Part 1),
¶ 35-54 inclusive, *The Watchtower* August 1, 1940.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXI

AUGUST 1, 1940

No. 15

'TIMES AND SEASONS'

PART 1

"The end shall be at the time appointed."—Dan. 11: 27.

JEHOVAH has definitely fixed the time for the battle of Armageddon. "Known unto God are all his works, from the beginning of the world." (Acts 15: 18) Is there any man on the earth who knows the exact date for the beginning of "the battle of that great day of God Almighty"? "Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."—Matt. 24: 35, 36.

² There are two general classes of persons now on the earth. One class trust entirely in the great THEOCRAT and his government. Such persons are in the light of God's provision and purpose. The other class is against the great THEOCRAT and his government. Those who are of that class are in darkness of and concerning Jehovah's purpose. For those who are of the class first above named, that is, those who love Jehovah God and his King, God has provided comfort of mind. For those who are against THE THEOCRACY no such provision is made. They, being in darkness, are perplexed and in much distress. The only way to find comfort is for all who desire it to hasten to put themselves under the protection of the King of the great THEOCRATIC GOVERNMENT.

³ For many centuries Jehovah has made known that there is a time coming when his great wrath will be expressed against all of Satan's organization. (Ex. 9: 16) Those who have been diligent to know and to do the will of God have received comfort from God's revealed Word. At the present time there is great distress amongst the peoples of the earth. Those who believe in God and his King and who seek righteousness and meekness clearly discern that the great climax is very near, and for such sincere and devoted people Jehovah God has provided consolation.

⁴ The apostle Paul was commissioned by the Lord to write words of comfort to those who fully support THE THEOCRACY. In the fourth chapter of his first epistle to the Thessalonians (verses 13-18) are found words of comfort for those who believe in Christ and in the resurrection of the dead. All persons who think soberly are informed of the certainty of death. There

is hope for those who have died believing in Christ Jesus. Since the days of the apostles the faithful followers of Christ Jesus have had such hope. In writing to the consecrated ones the apostle tells that those who "sleep in Jesus" God will bring to life at the coming of Christ Jesus, and that those who are alive on the earth at the coming of Christ Jesus and who are devoted to God and to his King and are faithful shall be "caught up . . . to meet the Lord in the air", away from and invisible to the world; "and so shall [they] ever be with the Lord. Wherefore comfort one another with these words." (1 Thess. 4: 13-18) Those words of the apostle have been a real comfort to all persons who have fully trusted in God and believed in the second coming of Christ. When their beloved ones die they have not sorrowed as others who have no hope. With full confidence they have looked forward to the resurrection.

⁵ The holy spirit also directed Paul to write to the people of God about other things for their comfort, to wit, what shall take place at the end of God's "strange work". The faithful of the Lord now on earth are looking forward with great expectation to the end of the "strange work" of Jehovah and the beginning of his "strange act".

⁶ Immediately following 1 Thessalonians 4: 18 the apostle says: "But of the times and the seasons, brethren, ye have no need that I write unto you." (1 Thess. 5: 1) The conjunction *but* connects what immediately precedes, that is, what is set forth in chapter 4: 13-18. The followers of Christ Jesus are admonished to "comfort one another" with the message concerning the dead in Christ and the resurrection of such and of the living remnant that are gathered under Christ Jesus, and in addition thereto they are admonished to "comfort yourselves together" with what is written relative to "the times and the seasons", and particularly as such times and seasons relate to what immediately precedes the battle of that great day of God Almighty.—1 Thess. 5: 11.

⁷ Who will be able to understand and to appreciate the words of admonition given by the apostle Paul? No one who is in the darkness. "Light is sown for the righteous." (Ps. 97: 11) The practitioners of religion

are in darkness, even as the demons are in darkness. Such will not understand. (Dan. 12: 10) It is reported by some of the faithful servants of God now in the field service that they are occasionally approached by some persons, which persons once thought themselves to be in the truth but who in recent years put themselves in opposition to the kingdom message, and who continue to abuse *The Watchtower* and whatsoever is published therein. These opposers say to the faithful brethren: "We cannot understand *The Watchtower*. It is too deep for us." This is not at all surprising, but exactly as should be expected. Only those who are wholly devoted to The THEOCRATIC GOVERNMENT under Christ Jesus can have an understanding and an appreciation of what Jehovah God through Christ Jesus is now revealing to those that love him. If a person has been enticed by the enemy away from the Lord and has a sincere desire to get in harmony with the Lord, the only thing to do is to fully devote himself to the Lord, seek forgiveness, and then be diligent to obey His commandments. It is not possible for any other course to lead one into the light.

* Paul had been instructing the followers of Christ Jesus concerning the Lord's second coming and his kingdom, and the gathering unto himself of his faithful followers, both those who died in faith as Christ Jesus' followers and also those who should be alive on earth at the coming of Christ. This he did, as stated, that they might not sorrow for the dead as those who have no hope. Then at the beginning of the fifth chapter of Thessalonians he writes concerning "the times and the seasons", well knowing that Jehovah's people would desire comfort and would need comfort at the time of approaching the great battle of Armageddon. Hence he opens that part of his epistle with the word "but". This clearly in contrast with what he had said immediately preceding: "But of the times and the seasons, brethren, ye have no need that I write unto you."—1 Thess. 5: 1.

* Here the apostle uses the definite article "the", which removes the discussion from a mere consideration of any general chronological times. The apostle was not encouraging the study of chronology to fix dates ahead of time and to ascertain what is definitely to take place at such future dates. He was certainly not encouraging anyone to speculate as to dates, nor to fix dates. The "signs" are more determinative than the dates. That would mean that the faithful should watch the signs of the times.

¹⁰ When Jehovah has not in his Word foretold to men the limits of times, such periods of time are indefinite to human creatures. Such times come to fullness at the point where God has foretold, and he furnishes the signs, that is, the physical facts, by which the fullness of times may be ascertained by

those who are devoted to him. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." (Gal. 4: 4) Long prior thereto God had made promise that he would send his Son. When he came and the faithful watchers saw the signs, or physical facts, they had conclusive proof of the fulfillment of the prophecy written long prior thereto, concerning the Messiah.

¹¹ At 1 Thessalonians 5: 1 the English word "times" is translated from the Greek word *chronoi*, which is the plural form of the Greek word *chronos*. The word *kairoi* is here also translated "seasons". *Chronos* denotes the indefinite length or space of time. *Kairos* means due or proper time; a certain fixed time or season.

¹² Examples: "For the time [*kairos*] is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet. 4: 17) "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time [*kairos*] is at hand."—Rev. 1: 3.

¹³ Other texts denoting certain definitely fixed times or seasons: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." (1 Cor. 4: 5) "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1: 10) "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4: 1) "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."—Rev. 11: 18.

FIXED TIME

¹⁴ Evidently the words of Paul, to wit, "the times and the seasons," refer to the time or period which began with Christ Jesus' descent from heaven and his coming to the temple of God. Paul must have previously explained the doctrines concerning the resurrection; hence his hearers were sorrowing, not because there would be no resurrection, but because those who had died in faith must wait and would not participate while on the earth in the "strange work" of Jehovah for the vindication of Jehovah's name. He explained that the dead in Christ would "rise first" and be gathered unto the Lord, and that there-

after the remnant on earth would be gathered by the Lord to the temple, be for ever with the Lord, and have a part in advertising The THEOCRATIC GOVERNMENT while on the earth and thus have a part in the vindication of Jehovah's name. Paul's words thereafter, at 5:1, really apply to Jehovah's remnant on the earth at the present time, to whom the Lord commits his goods or kingdom interests.—Matt. 24:45-47.

¹⁵ "The seasons," or "moments" (*Douay Version*), refers to that period of time which begins at the time of the beginning of the sounding of the "trump of God" (1 Thess. 4:16), "the last trump." (1 Cor. 15:52) That trump denotes that Christ Jesus has arrived to take action to the complete vindication of Jehovah's name. It announces the beginning of his reign, and therefore the time of his enthronement in 1914. (For a more detailed discussion of this point see *The Watchtower* January 15, 1934, page 24.) Three and one-half years thereafter, that is, in 1918, marks the time of the Lord Jesus' coming to the temple and the resurrection of the faithful who had "slept" in Christ Jesus. That definite and certain time was fixed by Jehovah long ago, but no man knew of the exact date until after the physical facts or signs of the times had come to pass showing that the time had come. Thus it is seen that God had definitely fixed the time, but man must wait until the physical facts disclosed the fulfillment.

"SIGNS"

¹⁶ The seasons have their signs, that is, "signs of the times." (Matt. 16:3,4) At the fullness of the seasons Christ Jesus must have the "dispensation", that is to say, the administration of all affairs pertaining to the kingdom, and therefore he is enthroned and straightway comes to the temple for judgment. (Eph. 1:10; Mal. 3:1-3) That is the time mentioned by the apostle Peter: "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?"—1 Pet. 4:17.

¹⁷ "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4:1) The physical facts, or signs, now clearly show to the remnant that we are in that time. Many have departed from the faith and are under the influence of the demons. At the coming of the Lord Jesus to the temple for judgment is "the time of the dead, that they should be judged". (Rev. 11:18) Shortly thereafter the "woman" (Zion, God's "woman") flees to the wilderness. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." (Rev. 12:14) The physical facts, or signs, show that the time mentioned in the

last above text arrived after the persecution of God's faithful people began in 1918.

"JACOB'S TROUBLE"

¹⁸ Jacob, whose name also is Israel, represented the anointed "remnant" of God, and which remnant find themselves in trouble and distress in 1918. Concerning that time Jehovah by his prophet had said: "Alas! for that day [A.D. 1918 and onward] is great, so that none is like it; it is even the time of Jacob's [the remnant of spiritual Israel's] trouble; but he shall be saved out of it. For it shall come to pass in that day [1918 and onward], saith the Lord of hosts, that I will break his [Babylon's, or Satan's organization's] yoke from off thy [the faithful remnant's] neck [in 1919], and will burst thy bonds [in 1919], and strangers shall no more serve themselves of him [the remnant of spiritual Israel]: but they shall serve the Lord [Jehovah] their God, and David [the antitypical Beloved One, Christ Jesus] their king, whom I will raise up unto them." (Jer. 30:7-9) The physical facts, or signs, came to pass in 1918 and 1919, showing conclusively to the faithful that the prophecy above quoted was then being fulfilled.

ARMAGEDDON

¹⁹ "The battle of that great day of God Almighty," at which the enemy shall be destroyed, is a time that is definitely fixed, but no man knows exactly the day or hour it will begin. *But how about the signs of the times relating thereto?* "For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen, and the sword shall come upon Egypt [world, or Satan's organization], and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword."—Ezek. 30:3-5.

²⁰ In that time or same day religion will come in for its share; as it is written: "Thus saith the Lord God, Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. I will lay thy cities waste, and thou [Edom; Mount Seir; the 'wicked servant' class; the 'man of sin'] shalt be desolate; and thou shalt know that I am the Lord. Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their [in 1918, the time of spiritual Israel's] calamity, in the time that their iniquity had an end."—Ezek. 35:3-5.

²¹ "The time of the calamity" that came upon God's people in 1918 was that of their lawlessness, when by reason of ignorance or fear they had failed to do

their duty. Thereafter God shows his mercy to them and they were fully restored to his favor. (Isaiah 12: 1, 2) The physical facts, or signs of the times, that came to pass in 1918 and 1919 show that in those years the foregoing prophecy concerning the faithful was in course of fulfillment.

²² God has fixed a time certain and definite when his purpose shall be fulfilled; and instead of telling men in advance just what is the date or hour, he brings to pass the physical facts showing that the time previously fixed has arrived, and those who have no faith in God's Word and who continue to practice religion and to follow their own selfish course are in the dark, and for that reason they cannot see the signs of the fixed times and cannot and do not understand.

"BRETHREN"

²³ It is clear that the apostle Paul, in the foregoing text in Thessalonians, addresses those who are in Christ Jesus in the temple, anointed and hence enlightened, when he says: "But of the times and the seasons, brethren." That means that his words will be received and understood by those who are "one in Christ Jesus", who is the Head over the body of Christ, the spiritual body, and all of whom therefore are "brethren", all members of "one body". These are all one, although composed of many members. (1 Cor. 12: 12-18) That his words were directed specifically to those of the anointed remnant, note that he says the following: "Knowing, brethren beloved, your election of God. . . . So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith [by your testimony and your faithfulness in the service] to God-ward is spread abroad; so that we need not to speak any thing." (1 Thess. 1: 4, 7, 8) "That ye would walk worthy of God, who hath called you unto his kingdom and glory. For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews." (1 Thess. 2: 12, 14) It is only the brethren in Christ Jesus who know their election of God, whose faith and faithfulness constitute ensamples to others and which appear by their proclaiming the message of the kingdom; and thus because of their faithfulness they suffer even as Christ suffered.

²⁴ With the coming of the Lord Jesus to the temple those faithful ones who slept in Christ Jesus were awakened to life, and those faithful ones who are on earth and who were approved at the temple judgment were "caught up . . . to meet the Lord in the air", that is, in the temple. (1 Thess. 4: 17) Hence

all such are included in the words of Paul and mean all of those born of God and his "woman", Zion, that is, his organization. All of such are the ones mentioned in the following text, to wit: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isa. 54: 13.

²⁵ These being with Christ Jesus, Jehovah God and Christ Jesus are their teachers, and, the eyes of their understanding being open, they see their teachers and understand the instruction received from them, all being taught of God by and through Christ Jesus: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers."—Isa. 30: 20.

²⁶ It is to those who are thus taught that the apostle says: "Ye have no need that I write unto you": (R.V.) "that ought be written unto you." Why no need to write unto such? Because at the time this prophecy is fulfilled the physical facts will be brought to pass by the Lord in such clear and unmistakable way that all brethren, those of the temple class who are thus taught of God and Christ Jesus, would see that the prophecy is fulfilled. These would discern that the prophecy was written aforetime for their learning and for their comfort. (Rom. 15: 4) The signs, or physical facts, brought to pass by the Lord himself make known to such faithful ones that the time previously fixed by the Lord had come. Would those who were thus taught of God, that is, the remnant, now need to have instruction concerning the necessity to love their brethren? Certainly not: "But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another." (1 Thess. 4: 9) The bond of unity in Christ Jesus must now exist because all are with Christ and in the unity of the faith. Therefore no man is needed to teach these faithful followers of the Master.

²⁷ That does not at all mean that there is no need to study the Word of God and to discuss the Scriptures amongst the brethren. Since the WATCHTOWER publications constitute a means of communication to and among the brethren, there is need that the texts of the Scriptures and the physical facts, or the signs, that God has brought to pass be set alongside one another and published and brought to the attention of the people of God that they might understand and appreciate the times in which we are living. *The Watchtower* is not giving any man's opinion, but, on the contrary, is setting forth the physical facts, or signs, well known to all who think; and, putting these facts along by the side of the prophetic Scriptures, those who love and serve Jehovah God are enabled to understand God's purpose. Therefore *The Watch-*

tower is not violating the rule which the apostle announced.

²⁸ Those who at one time, that is, during the "Elijah period" of the church's service, enjoyed the light that was then revealed by the Lord, and who then and thereafter looked upon a man as their leader and teacher, and who continue to do so, are certain to now be in the dark. Giving honor to man or any creature and looking upon such a one as the leader or teacher, is disregarding instruction of the Lord, and is a failure to give Him the praise and honor that is due. Practitioners of religion are in darkness and cannot understand; and committing the "sin of Samaria", that is, bestowing great honor and praise upon a creature, keeps such in the dark that they could not understand. Such do not see the signs, that is, they do not see that the physical facts that have come to pass apply to the Scriptures, proving fulfillment of prophecy. They yield to the influence and power of the demons, whether they know it or not. The "evil servant" class, that is, those who oppose The THEOCRATIC GOVERNMENT and refuse to support it wholly and freely and joyfully, are in the darkness and cannot understand. To all such the WATCHTOWER publications are but a blank.

"YOU KNOW"

²⁹ The anointed and faithful witnesses of Jehovah God know what God reveals to them. They do not follow some man's teaching. They know that they are the children of God and that their teachers are Jehovah God and Christ Jesus, the Head of the anointed. To such the words of the apostle are addressed, to wit: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."—1 Thess. 5:2.

³⁰ That text is an emphatic statement. Another rendering of the text proves this fully: "You yourselves." (*Diaglott*) "Ye yourselves." (*Rotherham*) Hence the emphatic form of the second person pronoun here used thus shows that the faithful remnant would in due time "come to an accurate knowledge of the truth". (1 Tim. 2:4, *Diag.*) Therefore, thus coming to an accurate knowledge of the truth, "ye need not that any man teach you." (1 John 2:27) When the apostle uses the positive words "Ye yourselves know", the word "know" clearly implies that those addressed discern the signs, or physical facts, now before them and which constitute a fulfillment of the prophecy, and that this favor has come to them because the Lord has opened their eyes of understanding or discernment and given them a vision of Jehovah's purpose. Such faithful ones give thanks and praise to God, and not to any man, for such enlightenment. If they gave honor and praise to men for such enlightenment they would be practicing

idolatry and, of course, would go into darkness.

³¹ The faithful do not guess at the meaning of the prophecy, but, says the apostle concerning them, 'ye yourselves know perfectly [accurately (*Diaglott*)]'. Thus, by diligent inquiry and searching the Scriptures and in applying the physical facts well known, they are seeking meekness and righteousness and are receiving the blessings of the Lord. They that are thus blessed are the ones who unselfishly devote themselves wholly to The THEOCRATIC GOVERNMENT. They receive instruction at the hand of the Lord and profit thereby. Thus they are having a part in the understanding and appreciation of the prophecies, and, as stated by the prophet Daniel, their eyes are 'running to and fro' searching out what is contained in God's Word for their instruction and comfort. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." (Dan. 12:4) They now clearly see that the former application of this prophecy of Daniel to rapid transit is entirely wrong. They see and appreciate that this prophecy means that the faithful will be diligently inquiring and searching the Scriptures, and that, applying the Scriptures to signs of the times, that is, the physical facts, they have an increase of knowledge, understanding and appreciation thereof.

"THAT DAY"

³² What is it to which the apostle refers when he says: "You yourselves know accurately"? They know that "the day of the Lord so cometh as a thief in the night". This is exactly in harmony with the words of the apostle Peter, to wit: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." (2 Pet. 3:10) It is the day when Christ Jesus is at the temple for judgment: "In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel." (Rom. 2:16) These texts using the word "Lord" evidently do not refer to Jehovah, but do have reference to Christ Jesus, our Lord, and to whom the apostle refers in 1 Thessalonians 4:15-17. This shows that "the day of the Lord Jesus" refers to the time of his coming to the temple for judgment in A.D. 1918, or three and one-half years after he was enthroned.

³³ Other scriptures fully support the conclusion that "the day of the Lord" begins with his coming to the temple:

"Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."—1 Cor. 1:8.

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. 5: 5.

"As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus."—2 Cor. 1: 14.

"Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ."—Phil. 1: 6, 10.

"Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."—Phil. 2: 16.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."—2 Thess. 2: 1, 2.

"For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well."—2 Tim. 1: 12, 18.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 8.

³⁴ The time here mentioned is the time when the witnesses to the great THEOCRATIC GOVERNMENT must have boldness because this is the day of judgment, when Christ Jesus is at the temple judging the nations and the individuals. (1 John 4: 17, 18) It is the day beginning with the temple judgment, as stated at Matthew 25: 31. From that time on it is the day which Jehovah had previously and definitely fixed. "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—Isa. 28: 17.

"AS A THIEF"

³⁵ In what manner does the day of the Lord come? The day of the Lord "so cometh as a thief in the night". The word "so" specifically directs attention to the like manner of the coming of the day of the Lord, that is, like a thief, meaning the time when the thief comes or invades and the conditions under which he comes. The day, as a whole, or entire fixed period of time, comes as a thief. Consistently, various features of the day of the Lord and the things

that take place in that day, including the destruction at Armageddon as an expression of Jehovah's wrath, would likewise come upon all the peoples of the earth who are not enlightened. The day of the Lord arrives first, and then after that arrival other events within that day take place; finally comes the destruction, and such moment of destruction also comes like a thief.

³⁶ The day of Jehovah God began in 1914, when these prophetic words began to have fulfillment, to wit: "Yet have I set my king upon my holy hill of Zion." (Ps. 2: 6) With reference to that date take notice that as early as 1880 *The Watchtower* emphatically published the date A.D. 1914 as "the time of the end", even though no one then clearly understood what the "time of the end" meant. Now we see that 1914 marked the end of Satan's world reign without interruption. The date was seen, but not exactly what would come to pass. Christ Jesus was enthroned by Jehovah in that year, and quickly followed a "war in heaven" between Christ the King and Satan and his host of wicked supporters. In that war the enemy was defeated and cast down to the earth. (Rev. 12: 1-12) *Studies in the Scriptures* featured that date from 1889 onward until 1914. Books, booklets and leaflets by the millions were distributed throughout the earth announcing the date 1914. Religious leaders of the Roman Catholic organization and all the Protestant religious organizations and many others were watching for the date 1914 and waiting until it was past. Therefore the date 1914 did not come as a thief. It was generally known even though the ones announcing it were mistaken as to the events that should come to pass. The date 1914 had been properly located by students of chronology and prophecy, but such students had made a wide mistake as to what would take place on that date. Religionists, politicians and commercial men were watching. Christians were waiting. The physical facts, which came to pass, did not show the things that had been expected by many. It also furnished an opportunity for many to mock.

³⁷ But how about 1918? That did come as a thief, and this shows that the day of the Lord mentioned by the apostle Paul in the foregoing text has reference to the day of the coming of the Lord Jesus to the temple for judgment and the beginning of judgment. It is true that the book *The Finished Mystery* had mentioned 1918, but again what was said there came far short of the real facts as to what would come to pass and did come to pass at that time. The position was taken and so published by *The Finished Mystery* that the 'awakening of the sleeping saints', that is, the faithful who had died in Christ, such as the apostles, had long ago taken place, to wit, in the year 1878. That was an error, as is now clearly seen by

those who are devoted to Jehovah. It was published in *The Finished Mystery* that in the year 1918 "Christendom" should go down to oblivion. Such conclusion was incorrect. The difficulty was that students of prophecy were trying to predict the events that would come to pass in 1918 instead of waiting for the physical facts or signs proving that the prophecy had been fulfilled. Now the words of Jesus are keenly appreciated, to wit: "Watch therefore; for ye know not what hour your Lord doth come."—Matt. 24: 42.

³⁸ The Lord's day did come in 1918 "as a thief", as the indisputable truth since then has revealed. In due time the Lord revealed to his people the exact truth, but that was after the great event had taken place. While the Lord came to the temple in 1918, no one on earth at that time, so far as *The Watchtower* is advised, had any definite information concerning his coming to the temple. The first information so far as *The Watchtower* is informed was in 1922, when the Lord's people learned that Christ Jesus was at the temple. This was revealed to them by the physical facts or signs of the times, that Christ Jesus was at the temple for testing and for judgment. (Mal. 3: 1-4; Matt. 25: 31-46) Was the coming of the Lord to the temple like unto the coming of a thief in the night? It was even so. Jesus had said to his disciples concerning his coming: "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch [watches were kept at night to mark time] the thief would come, he would have watched, and would not have suffered his house to be broken up [into]. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."—Matt. 24: 42-47.

³⁹ Those who continued faithful unto the Lord and continued watching were rewarded in 1922, when the Lord revealed to them his presence in the temple. In September, 1922, the Lord's people generally throughout the earth were made aware of the great truth that Christ Jesus was at the temple.

⁴⁰ Some who had made a covenant to do the will of God went on a spree with the world and went into complete darkness, and to this day such do not see the presence of the Lord at the temple. "But and if that evil servant shall say in his heart [by his acts], My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour

that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."—Matt. 24: 48-51.

"As to "Christendom", that is, the practitioners of religion of the various religious denominations, they are still in the dark and see nothing concerning the coming of the Lord to the temple. To all such the day of the Lord has come as a thief in the night. All such are in darkness and do not see the signs of the times.

⁴² The day of the Lord arrived in 1918 as a thief, and darkness prevailed. "For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." (Isa. 60: 2) It was not so, however, as to the faithful. The "glory of the Lord" was seen of them because his approval had been given to them; and they appreciated the fact that he was at the temple, and went forward with zeal peculiar to his house to serve Jehovah and his kingdom. Those faithful ones who attended the convention at Cedar Point, Ohio, well remember September 8, 1922, and joyfully testify to the fact that the Lord had come to his temple as a thief and when they learned of it they rejoiced greatly.

THIEF ACTION

⁴³ The action of thieves is used by the Lord to illustrate the manner of his day and the time when it comes to pass. For that reason Christ Jesus the Lord continued to warn his followers to be sober and watchful. "Thieves break in and steal." (Matt. 6: 19; John 10: 10) They come silently. "Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy [the congregation at Sardis'] works perfect before God. Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."—Rev. 3: 2, 3.

⁴⁴ Referring to the power gathering the nations to the battle of Armageddon, Jesus says: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief [at the battle of Armageddon]. Blessed is he [who is in the temple] that watcheth, and keepeth his garments [keepeth them on as watchers do, and seeing that their actions fully identify them as for THE THEOCRACY], lest he walk naked [in the temple], and they [the angels on guard at the temple] see his shame [and throw him out (see Matthew 13: 41, 42)]."—Rev. 16: 14, 15.

⁴⁵ In like manner the Lord's army of "locusts" who invade the enemy's quarters come like a thief: "They shall run to and fro in the city; they shall run upon

the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining."—Joel 2:9, 10.

"IN THE NIGHT"

⁴⁶ Those not watching for the coming of the day of the Lord sleep, and it is nighttime. Until 1918 Protestant clergymen were openly fighting against this gospel, or kingdom message, which *The Watchtower* so vigorously declared throughout the earth. They, like the 'foolish virgin' class, went to sleep. The other religionists were in the same condition. None of such were accepting the truth and putting forth endeavors to make known the kingdom. Thus the Protestants were asleep, as well as the Catholics. They were entirely oblivious to the coming of the Lord and therefore missed all their privileges. They were in their beds of ease.

⁴⁷ Not only were such religionists asleep, but they were beastly drunken; they were filled with the strong drink of distillation and viciously persecuted the faithful servants of Jehovah God and reveled in slandering the Lord's name, and they did their part in killing the "Elijah work", in which the faithful servants of God were then engaged. (Rev. 11:7-10) "For they that sleep, sleep in the night; and they that be drunken are drunken in the night."—1 Thess. 5:7.

⁴⁸ As to the result of the drunkenness and slumbering of religionists, all such were in darkness. To them it was a time of darkness and still is a dark night. They are entirely in darkness as to the spiritual understanding of Jehovah's purpose, and they are willingly so. In their drunkenness they scoff and they continue to deride and scoff at the facts brought to their attention showing fulfillment of the prophecy. The apostle Peter refers to such, to wit: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished."—2 Pet. 3:3-6.

⁴⁹ Being in darkness as to Jehovah's purpose, the "day of the Lord" did overtake "Christendom", that is, all religious practitioners and their allies, as a thief. (1 Thess. 5:4) All such religious leaders, being in darkness, led many others, including many of good will, into darkness. "Thus saith the Lord concerning the prophets that make my people err, that bite [into the hand-outs given to them] with their teeth, and

cry [to the giver of the hand-out], Peace: and he that putteth not into their mouths, they even prepare war against him; therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers [the prognosticators who fix dates according to their own interpretation] be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God."—Mic. 3:5-7.

⁵⁰ The opposers of God's message as published by *The Watchtower* find themselves in that class described by God's prophet. They are in the darkness and continue to walk on in darkness.

ADVERSE CONDITIONS

⁵¹ The faithful witnesses for THE THEOCRACY continue their work of proclaiming the name and kingdom of the great THEOCRAT. This they do with great joy even though their work is done under conditions which are very trying to them. Many of these faithful ones in the countries of Europe work under great handicap and much suffering. Their difficulties are ever increasing, making it next to impossible for them to carry on or have any part in the "strange work" of preaching this gospel of the kingdom. In Quebec the opposition to The THEOCRATIC GOVERNMENT has become so bitter and wicked that it is next to impossible to carry on the work. In the province of Quebec many of God's faithful people are charged with sedition and thrown into prisons, and put at hard labor, and the only evidence against them is that they announce God's purpose of setting up his kingdom and wiping out all wickedness in the earth. These faithful witnesses of Jehovah are tried before prejudiced judges upon testimony given by so-called "expert" religionists, and they are convicted of the same crime charged against Jesus, and this without any just cause. They are sent to prison and branded as enemies of humankind; yet they are the only ones in that land that are in the light and that bring good news of good and point the people to the only way of life.

⁵² In many places in the United States conditions continue to grow worse and faithful witnesses and their companions are subjected to all manner of cruel opposition and persecution. These conditions tend to make even the faithful weary. In this connection the apostle, addressing those who are serving Jehovah and his King, admonishes them to be of good courage and push on in the Lord's work, saying: "Therefore, we should not flag in doing well; for we shall reap, at the proper season, if we do not relax. So then, as we have opportunity, we should do good

to all, but especially to the members of the family of the faith."—Gal. 6:9, 10, *Diaglott*.

⁵³ Jehovah's witnesses must keep in mind that they are the ambassadors of The THEOCRATIC GOVERNMENT, which government is bitterly opposed by the entire world. Jehovah's witnesses are doing a good work, engaged, by the grace of Jehovah, in his "strange work". They must keep in mind that the hand of Jehovah is over them and that his strength is manifested for them. They have the assurance from Jehovah that his supreme power shall be exercised in their behalf in due time. 'The eyes of the Lord run to and fro throughout all the earth to show his strength in behalf of those whose hearts are perfect toward him.' (2 Chron. 16:9) In due season their

deliverance shall come, and that with great joy: "The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them."—Deut. 33:27.

⁵⁴ The faithful are in the light and walking in the day, and they know what the action of the enemy means. The enemy endeavors to prevail against the people of God who now joyfully support The THEOCRATIC GOVERNMENT. The enemy shall fail. The faithful servants of Jehovah fully trust him and continue to say: "My heart shall rejoice in thy salvation." They know that deliverance is certain to come at Armageddon. But when?

(To be continued)

WORLD-FAMINE RELIEF

FAMINE came upon the world when Joseph was prime minister for Pharaoh of ancient Egypt. But what has that famine thirty-five hundred years ago to do with world conditions today?

The record thereof preserved to this day reads: "And the famine was over all the face of the earth." "But in all the land of Egypt there was bread." That supply of bread was due to Joseph's having made provision beforehand by buying and storing up the corn of Egypt for a period of seven plenteous years previous to the famine. The prophetic picture of the famine began to have fulfillment particularly following the world war of 1914-1918, when the religious institutions of "Christendom" abandoned the Lord God and his kingdom under Christ and openly took the side of Satan's worldly organization. Hence there was no truth amongst them. This was foretold by Jehovah's prophet in these words: "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord"—Amos 8:11.

That famine for want of the understanding of God's Word, due to the unfaithfulness of the religious organizations, has now spread over all the world. But within God's organization (namely, his faithful organized people on the earth) there is an abundance of spiritual food, and the Lord continually supplies this "meat in due season". This is absolute proof that the fulfillment of the prophecy concerning Joseph and his brethren is now taking place. The Lord Jesus Christ is the Greater Joseph, who feeds those persons in the world who seek him. His faithful servants carry the food to the spiritually hungry people who constitute the Lord's "other sheep". Now the people of good will toward God find no spiritual food whatsoever in the religious organizations, and they, being hungry and thirsty for righteousness, seek Christ Jesus, the Greater Joseph, and are fed by him. He sends them the truth from his Father's table by the hand of Jehovah's faithful witnesses in the earth today. People from all over the world came to Joseph to be fed, because that was the only place to find food. The impartiality of the Lord toward the great multitude of

people of good will is here shown, because out of all nations, kindreds, peoples and tongues these come and stand before the throne of the Lord and cry, "Salvation to our God which sitteth upon the throne, and unto the Lamb [Christ Jesus]." Concerning those who diligently seek and serve the Lord it is further written: "They shall hunger no more, neither thirst any more; . . . For the Lamb [Christ Jesus], which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—Rev. 7:9-17.

Joseph's father Jacob was sojourning up in the land of Canaan. Because of the famine Jacob sent ten sons, the half brothers of Joseph, down into Egypt to buy food. (Genesis 42:1-5) They were brought before Joseph, but they did not recognize him, for the reason that over twenty years had elapsed since they had sold him to traders going down to Egypt and they believed that Joseph was dead. Joseph held his half brother Simeon as hostage until they should return for more food. Again they went to Egypt, at the instance of their father. On this occasion the nine half brothers brought Benjamin, the younger and full brother of Joseph, with them. When they arrived with Benjamin, Simeon was released and they stood before Joseph, but none of them discovered his identity. At Joseph's command they were again laden with food and started away for Canaan. Joseph's silver cup had been concealed in the sack of one. Joseph sent his officer after them and intercepted them, charging them with stealing the cup. Upon search the cup was found in Benjamin's sack. That was a test upon all of Joseph's brethren. Here Benjamin pictured Jehovah's witnesses on earth, a part of the remnant thereof who in recent years have been charged with crimes of which they were entirely innocent. God permitted such to come upon them as a test that they might prove their integrity to Him. The arrest of these witnesses of the Lord has also been a test upon "men of good will", the Lord's "other sheep", who, seeing Jehovah's witnesses wrongfully charged, willingly become the companions of Jehovah's witnesses and suffer with them.—Heb. 10:33.

The placing of the cup in Benjamin's sack, and his subsequent arrest, was part of the prophetic picture God purposed to have fulfilled in his due time. Joseph rendered decision in the case, holding that Benjamin should become his slave and therefore must remain with him in Egypt. This decision of Joseph brought great grief upon the ten half brothers, and Judah, acting as their spokesman, made an impassioned speech, pleading in behalf of his young brother Benjamin, and for his old father Jacob, who would greatly suffer in the absence of Benjamin. Here the ten half brothers showed they had a change of heart towards Joseph and their father, whom years ago they had so cruelly wronged. Judah had been the one who had proposed the selling of Joseph into Egypt, whose sale and deportation pictured the enmity of the religionists toward the Lord Jesus and his true followers.

Judah now asked for permission to speak, and here doubtless he acted as spokesman for all. He told Joseph that a son had been taken away from their father and was supposed to be dead, and that the father had bestowed his love upon the younger son Benjamin, and that if Benjamin did not return his father would die of grief. He made an eloquent and touching plea that Benjamin should be returned and that he, Judah, might become a slave in Egypt in place of Benjamin. The fervor with which Judah presented the case before Joseph proved that those ten men were of good will towards Jacob and also towards Benjamin, and, not yet recognizing that they stood before Joseph, doubtless supposing he was dead, they had great sorrow for the wrong they had done him. This great test upon them disclosed a complete change of heart; and while they inwardly suffered great remorse for their treatment of Joseph years before, they were willing to make any possible amends. In this test they bravely met it and demonstrated their good will. (Gen. 44:14-34) And what did this test foretell? It foretold and plainly identified a class of persons today who at one time were antagonistic to the consecrated spiritual children of God, the brethren of Christ Jesus; but who, upon becoming acquainted with the conditions of their own situation, showed a deep contrition of heart and a sincere desire to do good toward all who love the Lord.

Look now to the facts: The persecution came upon the spiritual brethren of Christ Jesus, particularly in 1918 during the World War, and this persecution was at the instance and instigation of the religionists of "Christendom". That stirred the hearts of many to enmity against Jehovah's people, that is, those of His original faithful remnant of witnesses. But later on, when the religiously misled ones came to more clearly understand their own situation and the purpose of God toward them, they had a change of heart and showed themselves in a proper heart condition to be gathered by the Lord as his "other sheep" into the fold of Jehovah to there find safety and preservation during the battle of Armageddon. Thus the Lord shows that all of the "other sheep" class must be of good will toward Jehovah (pictured by Jacob the father), toward Christ Jesus (pictured by Joseph the son), and toward God's "remnant" (pictured by Joseph and Benjamin), before they can be gathered as the Lord's "other sheep" into his organization.

The faithful remnant of Jehovah's witnesses have suffered much persecution at the hands of religious leaders,

and continue thus to suffer, and God has permitted this suffering as a test upon his people. He also permits those "other sheep" to see Jehovah's witnesses suffer and then to share with them therein in order that their good will toward God may be demonstrated. Such is necessary to test the faith and obedience of all who love Jehovah and Christ Jesus. As the severity of persecution upon Jehovah's witnesses has increased in these days the Lord's "other sheep" have shown their willingness to become companions of those who suffer for righteousness' sake. By this means they have shown their faith in God and in Christ Jesus and a willingness to faithfully obey the Lord regardless of opposition.

The time had come for Joseph to make himself known to his brethren, and then he caused everyone to withdraw from his presence, except his brethren: "And there stood no man with him, while Joseph made himself known unto his brethren." No doubt Joseph's brethren exhibited great fear when they recognized the brother whom they had sold into Egypt; and Joseph, seeing this, said to them "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life."—Genesis 45:1-5.

Joseph showed a loving consideration for their welfare, and he acknowledged God's goodness and all-powerful hand for good in all that had come to pass. He acknowledged that he had suffered at the hands of his misguided brethren, but it was for their good. At the time Joseph disclosed his identity his young brother Benjamin stood with him, and Joseph revealed himself to all of them at the same time. Thus it is shown that all who are on the Lord's side, whether spiritual Christians whose inheritance is in the kingdom of heaven or the "other sheep" who shall inhabit the earth for ever, all stand together.

Joseph then disclosed the fact that this entire prophetic drama was directed by Jehovah that people might in due time be enlightened concerning His provision made for them to obtain life everlasting. Joseph continued: "So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me tarry not."—Gen. 45:8, 9.

In fulfillment of this prophetic picture Jehovah sent Christ Jesus to the world to save the world. He sent him to the temple in A.D. 1918 "to preserve life". He has made Christ Jesus "the Everlasting Father" in behalf of all subjects of the kingdom, and has made him Lord and Head over Jehovah's royal house of sons, and Rightful Ruler of the world. His kingdom is the hope of the world, and in Christ Jesus' name and in his kingdom shall the nations hope. (Isa. 9:6, 7; Matt. 12:21) There is no other hope, because such is God's provision, and that provision is entirely adequate and complete. Since the Lord has revealed these truths to his remnant and those of the "other sheep" class, they all the more clearly discern the application now of Joseph's prophetic words, which are fulfilled upon the Greater Joseph, Christ Jesus, to wit: "Tell . . . of all my glory in Egypt, and of all that ye have seen; and ye shall haste, and bring down my father hither." To Jehovah's witnesses now appears the glory of Christ Jesus in all the world. Joseph's

language shows that the obligation is laid upon God's remnant, and upon the "other sheep" who hear, to "haste" and tell all, as opportunity presents, that they may learn of God's gracious provision for salvation.

Joseph then told his brethren that there were yet five years of famine and that they should haste and tell their father, and that all of them, his father and his household, should come to Egypt and be near Joseph, the governor, "lest thou, and thy household, and all that thou hast, come to poverty." (Gen. 45: 8-13) This shows that at the time of the identification of the Greater Joseph to his brethren on earth there is still much more work to be done by the Lord Jesus through his earthly remnant in behalf of those "other sheep" who shall live on the earth for ever under The Theocracy.

It was in A.D. 1931 that the Lord disclosed to his faithful remnant an earthly class foretold at Ezekiel, chapter nine, and to which spiritual food must be ministered. But at that time the identity of the "great multitude" pictured at Revelation, chapter seven, was not discerned. Joseph's sending for the entire household of Jacob, including the families of his own half brothers, showed that after 1931, when the earthly class pictured at Ezekiel 9 was disclosed to whom the remnant must now minister, they must continue to minister to that class, the famine-stricken ones. This is exactly what has come to pass and is now in progress. From and after 1931 the remnant have appreciated that they must go throughout the land of "Christendom" and give information to those who desire righteousness. (Ezek. 9: 4) But it is interesting here to note that it was not until May 31, 1935, at the Washington (D.C.) convention of Jehovah's witnesses, that the "great multitude", as such, was identified as an earthly class who survive the battle of Armageddon and was thus made known to God's anointed remnant. From that time onward a specially organized effort has been made by Jehovah's witnesses and continues with increased zeal in behalf of the "great multitude", to bring to their attention the truths of God's Word. This they do while the Lord himself by his power gathers the "great multitude" into the fold, where they receive fullness of bread.

As the famine continued sore upon Egypt and the countries round about, so now the spiritual famine continues sore upon the world. "And there was no bread in all the land; for the famine was very sore, so that the land of Egypt, and all the land of Canaan, fainted by reason of the famine." (Gen. 47: 13) The famine had been upon Egypt for two years when Jacob and his household reached Egypt. Assuming that some of the Egyptians had given heed to Joseph's instruction before the famine began and to his advice to conserve food, and that they had conserved food, such provided stock of grain would at the end of two years doubtless be used up and the Egyptians would then have to apply to the government for food. This they were compelled to do in order to live. Likewise now those of the "other sheep" that are in the world will have to come to Jehovah's visible organization, represented by his remnant

of witnesses on earth, and learn the way to life by obtaining and feeding upon the food which the Lord has prepared and stored up for such. This they must do before Armageddon.

The Egyptians had many cattle, money and lands, and they enjoyed personal freedom. Joseph did not set up a starvation-dole system that would bring all to poverty, but he sold the life-sustaining corn to the Egyptians, first for their money; which money Joseph brought into Pharaoh's treasury. He did not permit private and greedy money-changers to profit by the distress of the people. When their money was gone, then he sold corn to the Egyptians for their cattle and herds. Then Joseph bought all their lands and paid for them in corn or food. Then the people said to him: "Buy us and our land for bread." This Joseph did. (Gen. 47: 14-20) Pharaoh the king thereby became the rightful owner of everything in Egypt, and the people became "servants unto Pharaoh". This was according to the wish of the people, "that we may live and not die."

Life is the gift of God through Jesus Christ, and the above picture does not mean that man can buy his life from God. It does mean that in order for the "great multitude" to survive Armageddon and get life from God through Christ Jesus these must fully comply with God's terms, which terms are that men shall fully, unreservedly and completely consecrate themselves to God and his faithful service, and acknowledge and serve his King, Christ Jesus, the Greater Joseph. There is nothing that they may withhold. Nothing that they can give can compensate for the free gift of life and all its attending blessings, because all that men have, to begin with, belongs to the Lord. "The earth is the Lord's, and the fulness thereof." (Ps. 24: 1) They must show their full willingness to become the servants of God and Christ Jesus, and must serve "day and night", that is, all the time. (Rev. 7: 15) Christ Jesus, as the great official Agent of the "King of Eternity", has bought the entire human race, and life will be given to those only who comply with the terms Jehovah has provided, and to such ones life is a free gift through Christ Jesus — Rom. 6: 23.

Joseph did not arrange for a dole from the government and that the people receive a dole and continue idle. On the contrary, the people must be diligent and work, and not become a public charge in idleness. They were commanded and must sow the seed given to them, and sow it upon the land and trust to God for the increase. This arrangement the people of Egypt appreciated, even as in this day of the Lord the "great multitude" will recognize and be glad with the arrangement which the Lord has made for them. "And they said, Thou hast saved our lives; let us find grace in the sight of my lord, and we will be Pharaoh's servants" (Gen. 47: 25) Foreknowing from the beginning what would come to pass, Jehovah God made this prophetic picture to aid his "other sheep" today, who at this time of great world stress and famine are being gathered to the Good Shepherd, Christ Jesus, that they might survive the famine and live for ever.

The works of Jehovah are great, sought out of all them that have pleasure therein. His work is honor and majesty; and his righteousness endureth for ever. The fear of Jehovah is the beginning of wisdom; a good understanding have all they that do his commandments.—Psalm 111: 2, 3, 10, A.R.V.

"TIME NO LONGER"

THE great executive officer of Jehovah God has turned his attention to things pertaining to earth and to the one who has long misruled it. In this sense Christ Jesus has come down from heaven to earth, invisibly, he now being a mighty spirit divine, with all power in heaven and earth. He began the "war in heaven" and cast the enemy out and down to the earth, and then further proceeded to carry out his Father's purposes.—See The Revelation, chapter twelve.

"And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." (Rev. 10:1) The "mighty angel" here mentioned is he who in heaven is called Michael (which name means "Who is like God?"), to wit, The Anointed One, God's beloved Son. (Dan. 12:1; Rev. 12:7) The coming of Jehovah's Christ down from heaven to earth was much better understood after publication in *The Watchtower* of the articles "Jehovah's Presence" and "Presence of Christ", in the issues of February 1 and 15, 1928.

"Clothed with a cloud," the mighty angel comes down from heaven. In symbolic language, in which The Revelation is written, this expression means four separate and distinct things, to wit: (1) Invisibility. The coming of the Lord is unseen by human eyes because he is spirit. Note that Numbers 11:25 states that "the LORD [Jehovah] came down in a cloud and spake unto him", but Moses did not see the Lord Jehovah. Numbers 12:5 records: "The LORD came down in the pillar of the cloud, and stood in the door of the tabernacle." (2) The cloud denotes his presence, with favor to his faithful servants, as stated at Proverbs 16:15: "In the light of the king's countenance is life; and his favour is as a cloud of the latter rain." Isaiah 25:5: "Thou shalt bring down . . . the heat in a dry place; even the heat with the shadow of a cloud." (3) The cloud denotes his presence, with woe to his enemies, as described at Ezekiel 1:4: "And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself." And (4) the cloud denotes the glorious presence of Jehovah attending his executive officer, the Head of God's temple; as pictured at Ezekiel 10:4: "Then the glory of the LORD [Jehovah] . . . stood over the threshold of the house [the temple]; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory." The same meaning of the word "cloud" would be applied to Jehovah's Son, who is now 'the express image of the Father's person, and the brightness of his glory'.—Heb. 1:3.

A "rainbow" was about the head of the "mighty angel", and thus shows he is Jehovah's representative, since the rainbow is shown as also encircling Jehovah's throne. (See Revelation 4:3; Ezekiel 1:28.) At Genesis 9 the rainbow is associated with the "everlasting covenant" made with Noah concerning the sanctity of human life and creature life. Evidently then Christ Jesus has "the everlasting covenant" and must now take to account the rulers of the world who have unrighteously shed much human blood in violation of the covenant. Said Jehovah: "My bow in the cloud . . . shall be for a token of a covenant between me and the earth." (Gen. 9:13) The significance of the rainbow as a symbol of the everlasting covenant concerning the sacredness of

blood was better understood after publication of the article "One Reason for God's Vengeance" in *The Watchtower* December 15, 1927, and which called attention to the wanton shedding of blood of man and animals by the ruling powers, and responsibility for which bloodshed rested specially upon the religious clergy who failed to abide by Jehovah's covenant and commandments.

Further describing the "mighty angel", Revelation 10:1 says: "His face was as it were the sun, and his feet as pillars of fire." Thus Christ Jesus is identified as the Sun of righteousness, with healing in its beams for those who serve Jehovah God, according to Malachi 4:2. On an occasion he was transfigured on earth before his faithful disciples, and "his face did shine as the sun", as reported at Matthew 17:2. After his resurrection and ascension to heaven and when he manifested his glory to Saul of Tarsus on the road to Damascus, Saul says that he "saw in the way a light from heaven, above the brightness of the sun, shining round about me". (Acts 26:13) The sun rules when the day comes (Ps. 136:8; Jer. 31:35) Christ Jesus, the great Sun and Light of the world, has come.

"And his feet as pillars of fire." His fiery feet symbolically mean: 'He must tread down and destroy the enemies and make them his footstool.' (See Psalm 110:1.) It is the feet of Jesus that bruise Satan. (Rom. 16:20) Jehovah put all things under the feet of Christ Jesus. (Ps. 8:6, 1 Cor. 15:25-27) All things are put under his feet, according to Hebrews 2:7-9.

"And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth." (Rev. 10:2) A 'little book open and held in his hand' symbolically speaks of the revelation of God's purposes in the hand of his beloved Son, with power and authority to reveal them. (Deut. 31:26; Ps. 40:7) This fact is further a conclusive proof that the truth is not the product of any man, and it is wrong to give any man credit for the revelation of the truth. The truth and the revelation thereof belongs to Jehovah, and he uses his High Priest, Christ Jesus, to open it and to make it known in due time. The fact that the book was open signifies that the time has come to make known to his people the purposes of God.

The "mighty angel", Christ Jesus, sets one foot upon "the sea" and the other upon "the earth"; the "sea" meaning the people that support and bear up Satan's organization that commercializes humankind; and the "earth" meaning the ruling powers of Satan's visible organization. Therefore the time approaches for fiery judgment upon the "earth" and "sea" because of these "pillars of fire". Thus, in symbolic language, Christ Jesus is shown taking charge of the affairs that had been committed to his hand by his Father. As Jehovah's executive officer he stopped the then raging World War, in 1918, that the servants of Jehovah, who were then scattered and under restraint, might be gathered together and do the witness work before the final end of Satan's world.

"And [he] cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices." (Rev. 10:3) 'Crying out with the voice like a lion's' symbolically says: 'It is the time for justice and judgment, and judgment must begin at the house of God, his temple.'

(1 Pet. 4:17) Having assumed his place as King in A.D. 1914, and having thereupon ousted Satan from heaven, Christ Jesus comes to his temple for judgment, in fulfillment of the prophecy of Malachi 3:1-4. (See also Amos 1:2; Joel 3:16.) The "thunders" that then uttered their voices represented the voice or message of Jehovah rebuking the enemies of the Theocratic Government of Jehovah and expressing his indignation. (Ps. 104:7) The thunders sound, for, as Revelation 11:19 declares, the temple of God is open and his representative, Christ Jesus, is there present. "And when the seven thunders had uttered their voices, I was about to write [Jehovah's rebukes and indignation]: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." (Rev. 10:4) The "seal" on the seven thunders seems to have been lifted at the close of A.D. 1922, when God's servant class, Jehovah's witnesses, was sent forth to declare the day of his vengeance and specifically to advertise Jehovah's King and his kingdom. This unloosening of the seal is clearly referred to when the apostle John writes down the Lord's command: "Seal not the sayings of the prophecy of this book; for the time is at hand." (Rev. 22:10) The time had come for God's people to begin to have a clearer vision of his purposes and to carry out the work he had committed to them. That work of witness they are now doing.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, . . . that there should be time no longer." (Rev. 10:5, 6) No longer should there be any waiting. This text is rendered by other translators as follows: "Time shall be no longer [delayed]" (*Emphatic Diaglott*); "delay no longer shall there be" (*Rotherham*); "there shall be delay no longer." (*Am. Rev. Ver.*) This meant a great turning point or transition period. Jehovah's "mighty angel" could not have made that declaration prior to A.D. 1914, because it was there that his period of 'waiting at the right hand of the Father' ended and he then took his power and began to reign from heaven as King.—Ps. 110:1, 2; Heb. 10:12, 13.

So far as Jehovah's remnant of witnesses on earth are concerned, the above declaration refers more particularly to A.D. 1918, when the Lord came to his temple. As the apostle Paul puts it, the "administration of the fulness of the appointed times" had now come. (Eph. 1:10, *Diaglott*) The time had come for the world's rightful Ruler, who had now cast Satan out of heaven, to come forth to make the enemy his footstool. There must be no tarrying now. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry [seem to delay, prior to 1918], wait for it; because it will surely come, it will not tarry." (Hab. 2:3) In 1914 the Lord's people expected many things, which, however, did not seem to come to pass, but some of which began to come to pass in 1918 and which they saw thereafter; but now we are seeing the "vision" most marvelously come to pass, leading on to Armageddon.

According to the Scriptures, in A.D. 1918 the time had now come for the Christians who died faithful prior to Christ's coming, and who "slept" in death, 'resting for a little season' (Rev. 6:11), to be raised, being rewarded

with a spiritual resurrection. "It is sown a natural body, it is raised a spiritual body. It is sown in dishonour; it is raised in glory." (1 Cor. 15:44, 43) Also the time had come for Jehovah to "finish the work, and cut it short in righteousness". (Rom. 9:28) In righteousness he will stop Satan at Armageddon!

A.D. 1919 marked the time for the preparatory work among Jehovah's witnesses immediately preceding the beginning of the great witness work. In 1922 there began a series of seven annual international conventions of Jehovah's witnesses, accompanied by seven annual messages or proclamations concerning Jehovah's purposes against "Christendom" and in behalf of the Lord's "other sheep", the people of good will toward God and his kingdom under Christ. The seventh of these annual messages began to be given in 1928, and was sounded throughout all "Christendom" by radio and over twenty million books and booklets.

Revelation 10:7 shows now there would be no delay in finishing "the mystery of God": "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." There seems to be a clear distinction between what the Scriptures call "the mystery of Christ" and "the mystery of God". The "mystery of Christ" pertains to the selection of the members of the "body of Christ", over whom Jesus is Head, such being selected without regard to whether they be Jews or Gentiles (Eph. 3:4-6; Gal. 3:27-29) That was once a "mystery which hath been hid from ages and from generations". (Col. 1:26-28) As to the "mystery of God", which should be finished during the sounding of the seventh angel: There are a number of questions relating to Jehovah which were once a mystery to God's people and which have been cleared up since the Lord's coming to his temple, to wit: Who is God? What is the significance of the names by which he reveals himself? Is God responsible for all the sorrows and woes of earth, including the calamities? Has God an organization, and what is it? What is meant by his coming forth out of his place to punish all the inhabitants of the earth and to vindicate his name? What is the anti-theocratic organization that opposes him, and of what does it consist? Are Satan and his organization responsible for the sufferings and calamities of men and the alienation of men from God? All these things God had long ago foretold or announced by his prophets, but the time must come for them to be understood by his faithful witnesses on the earth, because it is for their benefit that such Scriptures were written.—Rom. 15:4; 1 Cor. 10:11

By his prophet Jehovah had said: "Surely the Lord God will do nothing, but he revealeth his secret [mystery] unto his servants the prophets." (Amos 3:7) Therefore the statement of Revelation 10:7 seems to say that following the sounding of the seven angels God would cause his witnesses to have an understanding of the prophecies which have heretofore been secret. Those who compose the "remnant" of Jehovah's anointed witnesses have received a great enlightenment in the past few years, and now have an understanding of many prophecies that have heretofore not been understood. This is due to the fact that the Lord is in his temple and the flashes of light from his temple illuminate his people. Now a great multitude of people of good will on earth are receiving this enlightenment and are rejoicing.

FIELD EXPERIENCES

CATHOLIC ACTION IN THE RIOT ZONE, TEXAS

"The zone assembly of Jehovah's witnesses went off as planned: magazine work, Saturday from 2 to 4 p.m., and door-to-door witnessing, Sunday from 9:30 a.m. to 1 p.m. All of Brownwood (except one territory) was worked, and Comanche in addition. We were forced to have the Saturday night and Sunday meetings in the open on a witness' farm outside of Brownwood. Saturday afternoon we had 80 publishers: 20 men and the others women and children. At 4:30, when we had all returned to the hall, there were about 400 trying to drive us out of town. They grabbed the men and took us up to police headquarters. The chief would not arrest us. He asked and advised us that they were beyond his control and we should leave town at least for the present. Before leaving Kingdom Hall we took the territory maps and assigned the cars to their territory Saturday night and they went straight to work Sunday morning without meeting anywhere. This fooled the mob, because a good number were hanging around the Kingdom Hall expecting us to meet there. As the cars came to the courthouse (which was locked) we gave them territory and sent them to work. Not all the people here are against us, but the poor people are being regimented as Judge Rutherford said they would be. One man in the mob was heard to say: 'The damn fools don't even look scared.' One witness was attacked with a hammer, but was not hit. So far next week's assembly at Odessa is arranged. We had the courthouse, but what will happen remains to be seen. A number of the friends here and in Abilene have lost their jobs because of the riot, but that does not seem to deter them.

"RESOLUTION

"We, Jehovah's witnesses and their companions of Texas Zone 8 Region 5, assembled at Brownwood, Texas, May 25 and 26, 1940, do hereby RESOLVE that we have been strengthened by the *mob action* taken against us by the enemies, namely, the religionists and the so-called American Legion, and we are determined to increase our hours in the field service from door to door and at the street corners; and be it further RESOLVED that we are 100 percent in harmony with the WATCH TOWER BIBLE & TRACT SOCIETY and are determined by Jehovah's grace to press the battle to the gate until he says it is finished. This resolution was read and unanimously adopted."

A BRITISH TOMMY IN BURMA WRITES:

"I am taking my stand for Jehovah God that I may be brought forth into his organization and help to show others the true way of life under Jehovah Supreme. The brothers and sisters of the WATCHTOWER organization have made me see things much more clearly, and the knowledge which I have received from them through the Bible literature and records I have been passing on to fellow soldiers in the regiment. There is a good bit of opposition from the soldiers, especially Roman Catholics, but ——— and myself are bearing up O.K. One fellow in my room started running us down about our being anti-Romanist, but I left a copy of *Salvation* on my box and went out of the room for a bath. On returning I found the precious literature missing, and when I asked I was surprised to hear that he had it. Three days later this fellow came up to me and said: '———, I

don't know, but I think these people have got the right idea, for how can the C of E padres or any one of the religions be right if they bless and consecrate 16-inch guns and put all their faith in them rather than in God?' . . . I told him to come with me to the study sometime; so I am taking him down this afternoon. I have found quite a few fellows are interested in this and I hope to help them to get out of the mess in which organized religion has placed them. Before I came to know the truth I used to play in a mission band in England and joined the army at 14 years of age, in 1935, went to India in the same year, and now am here 13 miles from the WATCHTOWER brethren, and wouldn't miss a meeting unless forced to by duty. I used to be a strong Methodist, but somehow the parsons couldn't satisfy my want of knowledge, and so when this golden opportunity came along I snapped it up almost at once. Since learning of the truth I went up to the Methodist minister 'Reverend' Frank E. Manton and asked him his views of 24th chapter Matthew, and he shut up, telling me 'not to take any notice of it, as those things happen every century or century and a quarter'. So what do you say to that?"

ZONE SERVANT REPORTS FROM NOVA SCOTIA

"At Weymouth I called on one of the back-calls you sent, and the lady and her daughter were home. She says the whole family have withdrawn from the Church of England and have been studying the publications all winter, rejoicing in the great truths therein. She was one of the chief and best workers in the church, her girls sang in the choir, and the little boy carried the cross for the minister. Now they have forsaken the parson. He called to see her. He tried to persuade her to drop our literature and come to church; but nothing doing. Now she wants to go out in the service, and subscribed for *The Watchtower*. She wants to be baptized and is studying that subject, and so are her girls. They are quite fearless and were overjoyed at our call. As an excuse as to why she was not coming to church the minister told the rest of the congregation she was sick. So quite a few have called to see how she was, and this has given her a good chance to witness to them too. Another family at North Range have been interested. The son subscribed for *The Watchtower* and *Consolation* and has been doing some witnessing this winter in the woods where he worked and now wants to get a phonograph and talks of going into pioneer work. A 93-year-old witness, at Doctor's Cove, has lived alone the last two years, does her own reading, and would not be without *The Watchtower* and *Consolation* for anything. Neighbors drop in occasionally and say: 'You must get lonesome.' She says: 'How could I, when I have *The Watchtower*?' She tells religionists who call on her that the clergy are blind leaders of the blind and will all fall into the ditch. It was a real inspiration to call on her. In the winter I met with the little company at Centreville, on Digby Niche. The territory is all rural, quite scattered, and practically all sisters in the company. I brought to their attention the magazine route work. They took hold of it with zeal and have to order an additional supply now to meet the demands. They also took hold of back-call and model study work, and it is going ahead grandly. The Lord has richly blessed them, and they are surely rejoicing."